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NORTH CAROLINA
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The Will of the Late James B. Duke and the Federal Estate and Inheritance Taxes

The will of the late James B. Duke provides:

(1) That $10,000,000 be set aside for the construction, development and maintenance of a well-equipped and manned medical school, the medical department of Duke University, a most vital need in this section of the country and so recognized generally by both professional and civic leaders.

(2) That a small per cent of the estate (probably not over $2,500,000) be divided among the kith and kin of the deceased.

(3) That the balance of the estate constitute the residuary estate and be disposed of as follows:

(a) One-third to be set aside for his daughter.

(b) A sufficient amount to provide an annuity of $100,000 to be set aside for his widow, this amount at the death of Mrs. Duke to become a part of the general funds of the Duke Endowment.

(c) Seven million ($7,000,000) dollars to be reserved for the building program of Duke University.

(d) The remainder, after all estate and inheritance taxes are paid out of it, to become a part of the funds of the Duke Endowment, the income of this remaining fund to be expended 90 per cent for providing hospital care for the dependent sick and 10 per cent for the maintenance of Duke University.

It is to be noted that the Federal estate and inheritance taxes are to be paid out of that part of the residuary estate 90 per cent of which is left for the hospital care of the dependent sick. With the present provision in the Federal estate tax law exempting only the net amount received by charity made operative in the proposed Federal laws relating to estate and inheritance taxes, and with the present rates of estate and inheritance taxes operative in the settlement of Mr. Duke's estate, some $6,000,000 or $8,000,000, which would provide an annual income estimated at from $300,000 to $400,000 and which would go to the hospital treatment of the dependent sick, will be required in the settlement of estate and inheritance taxes. If the provisions of the present law relating to the exemption of only the net amount received by charity is eliminated from the proposed legislation and made retroactive for 1925 or even for the present fiscal year, some $3,000,000 or $4,000,000, with an annual income of $200,000, would be saved for the hospital fund of the Endowment; and again, if the present proposed rates of estate and inheritance taxes were made retroactive for the fiscal year or for the calendar year 1925, an additional $3,000,000 or $4,000,000, with an estimated annual income of $200,000, would be saved to the hospital fund of the Endowment.

The Need for More Adequate Hospital Care for the Dependent Sick

The population of North and South Carolina, as estimated by the census, was on January 1, 1925, 4,499,818, that is, approximately 5,000,000. Numerous sickness surveys conducted by numerous agencies, principally insurance companies and social service agencies at different times and in different sections of the United States during the last ten years, have found that from 20 to 30 persons per thousand are sick to the extent of being disabled and bedridden throughout the year. In thees surveys, sickness that has not advanced to physical incapacitation, that is, minor and chronic ailments but in many cases serous ailments, are not included. Hospital and public health authorities throughout the country conservatively estimate 20 cases of physical disability, bedridden illness, per 1,000 population. This means that for a total population such as that of the two Carolinas there are 100,000 persons sick and in bed at all times.

It has also been found in these sickness surveys that ten per cent of bedridden illness is of such a serious character as to need hospital care. Taking this estimate for the population of the two states, we have a total population of 10,000 people in need of hospital care throughout the year.

Of the 10,000 hospital cases existing at all times in the Carolinas, one-third of them are charity cases, if it is assumed that economic conditions in North and South Carolina are approximately the same as for the country generally. The indications, however, are that we have a larger than average charity hospital population. The population of North Carolina is 31 per cent colored and the population of South Carolina is 51.4 per cent colored, and both states have a large industrial population; moreover, with the limited hospital facilities now existing in the two states, 43 per cent of the work is charity. If it is assumed that one-third of the 10,000 hospital cases existing in the two states are charity cases, the need is for a total of 3,333 charity beds. These 3,333 charity beds fully occupied, as will unquestionably be the case within a few years with the unfolding and development of the hospital program of the Duke Endowment, will treat an average of 25 persons per bed, or during the year 83,325 people. It is provided in the Duke Endowment that the trustees may give, if the funds are available, $1 per free bed day. This amount for 3,333 free beds fully utilized will call for an annual sum of $1,216,545. It is further provided under the terms of the Duke Endowment that if available funds will permit, assistance in the development and maintenance of hospitals in other states on the same basis of $1 per free bed day may be made by the trustees.

Direct Effect of Existing Federal Estate and Inheritance Tax Laws in Curtailing Hospital Care for the Sick

The loss of from $6,000,000 to $8,000,000 of the hospital fund of the Duke Endowment will mean the loss of an annual income of from $300,000 to $400,000, 90 per cent of which would go to maintain charity beds fo rdependent sick. This would mean the loss of 862 beds for charity work which beds, fully utilized, would treat 21,550 people annually.

91494

THE YOUNG PEOPLE'S CONVENTION IN MEMPHIS, TENNESSEE

On the last day of the old year all incoming trains to Memphis were crowded with delegates and visitors to the first great young people's convention of the Methodist Episcopal Church, South. The regular trains carried additional Pullman cars and there were special trains from San Antonio, Texas, Oklahoma City, Jackson, Miss., Atlanta, Ga., Knoxville, Tenn., and other centers where the specials cars from more distant parts made up these trains which ran as the second sections of the regular express trains.

As the day wore on the hotel lobbies became more crowded with the visitors and the blue ribbon badge with its white bar pin and oval pendant in bronze which was adorned with a cut of the great Municipal Auditorium, the seat of the convention, was in evidence everywhere, and by 7:30 o'clock, the hour for meeting, more than 4,000 had registered. On the following morning large additions were made to this long list of registrations by those who had arrived late in the day or during the night.

Opening Session.

Thirty minutes before the appointed hour the visitors began to gather in the great auditorium that seats 8,000 or more. There was a chatter in every part of the building as if the people were gathering from one single community rather than from every part of the South and from the Far West. The fact that many of the members of the delegations from the same state were already acquainted with each other, and that these state delegations sat together explains why the vast assembly appeared to be personally acquainted. But it was not simply a half hour of chatter. Before half the delegates had assembled some big delegation enthusiastically burst into singing "Onward Christian Soldiers" and this was followed by other familiar gospel hymns by the different delegations. The Kentuckians bided their time and then charmed the gathering throngs with "My Old Kentucky Home." The Virginians, not to be outdone, sang effectively "Carry Me Back to Ole Virginny."

Promptly at 7:30 Mr. John R. Pepper, chairman of this evening's meeting, Dr. F. N. Parker, who was to lead the opening prayer, and the speakers of the hour appeared upon the stage—the stage with a single vase of carnations upon the speaker's stand and with palms arranged at either end, amid which from their twelve stalve hung the silken folds of twelve United States flags. These were the only decorations except a fringe of green vines that dropped over the front along the entire length of the stage.

On the wall above the stage and in big letters that could be read with the greatest ease from every section of the convention hall was the motto of the convention, "TODAY AND TOMORROW WITH JESUS CHRIST." And the whole program was built about this one idea. Jesus in every hour of the convention was exalted above all others.

From those early moments when the convention joined in singing the opening hymn and Dr. Parker led the opening prayer to the very close there was manifested an interest and earnestness of purpose which made it clear that the convention was no holiday affair, it was not a picnic or an excursion, but those in attendance were there for serious business and they were on hand constantly. There was no loafing on the outside or about the corridors or on the streets when the convention was in session. And the big majority of this convention was constituted of young people—college students and youthful leaders in the local churches in every section of Southern Methodism.

The first session got off with a good start when Dr. Paul B. Kern of Dallas, Texas, had for his subject, "Memphis and Methodist Youth," and the evening's session closed with an address which appeared in the printed program with the rather high sounding subject, "The Answer of Christianity to the Challenge of Youth." The speaker was Dr. Charles W. Gilkey, pastor of the Hyde Park Baptist church, Chicago, which is the church most closely connected with the University of Chicago, and his theme was really the Two Parables of the Two Rivers. That is of the Hudson river twenty-five years ago with its ferry boats and today with its tunnels, and the Niagara river with its falls and the rapids below the falls. The way he applied the ferry boat period and later the tunnel period, which was the fulfillment of the dream of a young man, to the methods by which society moves forward, and the vivid manner in which he likened the world war to the Niagara Falls, and the period immediately following the war to that eddy upon which plies the "Maid of the Mist" and these present days to the whirlpool rapids, made such an impression upon the audience and lodged ideas in their minds that will go with many to the end of life.

Among his striking utterances I recall that he said, "One should not discard the ferry boat till the tunnel has been completed." "The ferry boat should not be discarded if the people are afraid to ride in the tunnel." Still another, "Do not mistake every hole in the ground for a tunnel."

Dr. Gilkey is not prepossessing to look at, but there is gray matter in his head, and with the close of that first session of the Memphis convention the thousands who had enjoyed the evening realized that for them the year 1925 was closing under most desirable circumstances.

Beginning the New Year.

The very fine start that the convention got the last night of the old year made going easy for the convention on the first day of 1926, with Bishop John M. Moore presiding and Dr. W. A. Smart of Emory University, Dr. Norman E. Richardson of Northwestern University, Dr. H. N. Snyder, president of Wofford College, Mrs. Jas. H. McCoy, now a college president, and Mr. Sherwood Eddy, traveler and lecturer, in command of both the platform and the thousands of listeners.

This quintette were each stars of the first magnitude that shined with unusual brilliancy on this particular occasion. "One star differeth from another star in glory," but it is not for me to measure the stars. Yet if anybody sppposes for a moment that the keen Demascus blade of Dr. H. N. Snyder has become dulled that man had only to hear him when some one asked, "Is it right to belong to Rotary and kindred clubs?" Instantly he shot back the reply, "I joined the Rotarians because they meet in day time and as I married young, I am not trained to go out at night."

At the evening hour Bishop Mouzon with a voice that needed not the aid of the amplifier, that modern invention of so great value in big assembly halls, was at his best as he handled most effectively the subject, "The Christianization of American Life." The bishop was followed by Ralph E. Diffendorfer of New York City on "America's Responsibility for World Evangelization." These were two of the great addresses of the convention.

The assembly Saturday morning was even larger than the day before and the quality of the program equaled what had gone before. Dr. W. A. Smart delivered the devotional address. The subjects for the morning were crime and law enforcement, the question of race relations, and war. These timely and all important topics were dealt with frankly and forcefully. Bishop James Cannon, Jr., discussed the first, Dr. W. D. Weatherford, Nashville, Tenn., and Dr. Channing H. Tobias of New York City were the speakers on the race question. In this discussion emphasis was placed upon the respective duties toward each other of the white and black races in the South. Mr. George L. Collins and Mr. Sherwood Eddy, both of New York City, talked of war. Mr. Collins emphasized its economic aspect and that modern warfare meant the utter destruction of the race. Mr. Eddy presented his subject as tested by the rule of Jesus. The hand clapping indicated that the great audience was in entire accord with the speakers as they urged the end of all wars.

What Profit in All This?

Some may ask what is to be gained by a convention like this? Is it worth what it cost those who attended, for they footed all bills? We think so. At any rate all who put their money into it appeared to be entirely satisfied with results. The most permanent result of the convention will unquestionably be its educational value. Five thousand people cannot listen for days to addresses that are crowded full of instruction without becoming the recipients of educational values. Furthermore, these addresses in a bound volume will be presented to each registered attendant, and those who have heard the speaker on the platform will know just where to turn for the thoughts and facts of most interest to them. It is well, also, to keep in mind that there is great inspirational value in the assembling of thousands from all sections of our great church for a common purpose and fired with an ambition to serve God and humanity with a deep and abiding consecration of all their powers.

I had to leave before the concert of sacred music Saturday night, the convention sermon Sunday morning at 11 o'clock by Bishop Warren A. Candler, the report of the committee on findings, and "Jesus' Secret of Victory" by Rev. Frank S. Onderdouk, San Antonio, Texas, Sunday afternoon and the final service Sunday night with Sherwood Eddy's address on "The Lordship of Jesus Christ." A. W. P.

CONVENTION NOTES

Of especial interest were the group meetings of Friday and Saturday afternoons which had speakers of equal ability with those appearing on the platform mornings and evenings. There were eight of these groups with the following subjects under discussion: 1. The Bible; 2. Building the Christian Community; 3. The Family; 4. Industry; 5. Race Relations; 6. Recreation and Leisure; 7. Religion and the Church; 8. War and Peace. These were held in several of the churches of the city and the attendance in most instances was limited to the capacity of the building.

* * *

Of especial interest to North Carolinians was the announcement that the convention hymn was written by Mrs. Frank Siler of Lake Junaluska, N. C. This hymn, sung to the tune of Fiat Lux, was used quite extensively and the convention appeared to enjoy it.

* * *

North Carolinians lunched together Saturday noon at Hotel Peabody, which was headquarters for the delegation. Sixty-five were present, but this did not include all North Carolinians in attendance upon the convention, as the luncheon had been arranged only a few hours before and not all had learned about it. This occasion gave an opportunity for an hour of delightful fellowship.

* * *

The executive head of this convention that ran smoothly as a well oiled Cadillac on the North Carolina highways was Ralph E. Nollner, assistant secretary of the Epworth League. He and his assistants deserve all praise for the success which attended their efforts. Mr. Nollned modestly says that the young ladies who worked so faithfully in his offices deserves the praise and we are disposed to give them full meed for their effective services. But do not forget Nollner.

* * *

The North Carolinians on the program were Dr. E. D. Soper, dean of the School of Religion, Duke University, Prof. Harvey Branscomb of Duke, and Rev. W. A. Stanbury of Raleigh. The program committee had not numerically speaking made a very heavy draft upon the Old North State, but the quality made up in every other particular and in the final estimate we had our full share. We have no kick coming.

* * *

Dr. A. J. Weeks, editor of the Missionary Voice, and who has a life appointment as phrenologist of the bone head club of Dallas, Texas, and of the Southern Methodist Press Association, never fails to see the humor of a situation and loves to tell his friends about it. What perplexed him upon this particular occasion was why so many of his friends crowded into the group meetings on "Recreation and Leisure" when their life study and practice had been along this very line. He thought they should seek information about some less familiar topic.

PEOPLE AND THINGS

Rev. Bob Self of West Asheville will be with Rev. D. A. Oakley in a meeting beginning the first Sunday in March. Brother Oakley is expecting a good year on the Troutman charge.

Mr. J. E. Caudle and Mrs. Ruth Virginia Baldwin, both of Greensboro, were married Sunday afternoon, December 27, at the residence of the editor of the Advocate on West Market street. Mr. and Mrs. Caudle will continue to make Greensboro their home.

"Dr. S. B. Turrentine walked in on us at Orange church yesterday and preached for us at the 11 a. m. hour. It was a treat to us to invite him into the pulpit. He preached a fine sermon to a large and appreciative congregation."—J. F. Starnes.

Mr. James B. Preston, assistant secretary of the Board of Church Extension, Louisville, Kentucky, died December 23, 1925. Mr. Preston had held this position for more than eight years and was well known and loved throughout the connection.

Mr. Ernest Dickerson and Miss Bessie Walker of Jalong, N. C., were quietly married in the Methodist parsonage of Jalong on the night of December 23, 1925. Two members of the Longhurst Epworth League. Rev. M. C. Ellerbe performed the ceremony.

J. Foster Barnes, the leader of music in Central church, Asheville, is building up a choir in that church which is attracting the admiration of the entire city. His friends in Greensboro, where he won a coveted position in musical circles while with the First Presbyterian church of this city, will not be surprised to learn that he is winning golden opinions in the mountain metropolis.

One of the penalties of leadership, whether in religious, social, or political life, Bishop McConnell picturesquely describes thus: "The progressive has to associate with the hot-headed, the rattle-headed, and the sore-headed. He cannot help this any more than his conservative brother can help associating with the bone-headed."—Methodist Advocate.

Bobby Brown, the little two-year-old son of Rev. and Mrs. R. E. Brown of Goldsboro circuit, picked up one of his animal blocks with a picture of a monkey on it. His parents waited breathlessly, afraid he would say "Baby!" But when Bobby looked up he said, "Bow Bow." The dad infers therefrom that his family is naturally "agin" the monkey theory.

The Proximity church, this city, will be dedicated next Sunday, January 10. Rev. J. B. Craven, presiding elder of the district, will preach the sermon and dedicate the church to the worship of God. A chorus choir of thirty-five voices have prepared a special musical program. A male quartette will assist the regular choir. All friends and old pastors are cordially invited to the services.

Married, during the holidays in the Rohobeth community, Miss Nora E. Chandler, oldest daughter of Mr. and Mrs. J. P. Chandler, to Mr. T. W. Driver of Winston. Mr. Driver holds a position with the R. J. Reynolds Co. The ceremony took place at the bride's home, conducted by the pastor, Rev. A. R. Bell. We wish the young couple much ahppiness.

A pretty wedding was quietly solemnized Sunday afternoon at 4:15 o'clock at the home of Mrs. Emma J. Fentress, Maribel, N. C., when her daughter, Miss Robie, was married to Mr. Robert Glenn Johnston of Kinston. Rev. A. J. Hobbs, Jr., officiated. Immediately following the ceremony Mr. and Mrs. Johnston left for Lakeland, Fla., where the groom holds a position with the Rickett and Haworth Construction Company.

The death of Brother J. W. Landreth last Saturday, January 2, brought sorrow to his wide circle of friends in Greensboro and Guilford county, where he spent his entire life of 63 years. His death resulted from a stroke of paralysis the day before. The funeral services Sunday afternoon in West Market Street church were very largely attended. Brother Landreth was a steward in West Market Street church and for years had been the district steward of this church. Mr. Landreth is survived by his wife and four children. The children are Edgar, Robert and Misses Mabel and Frances. A useful citizen, a loyal and devoted churchman, a friendly and accommodating neighbor, and a father and husband who loved his family has gone from us. We who knew and appreciated him for his genuine worth shall miss him and sorrow with the bereaved household to whom we extend our tenderst sympathy.

At the Methodist parsonage in Harris, N. C., on the ninth of December, Mr. R. L. Smith, Jr., and Miss Rose Eaves were joined together in wedlock. The ring ceremony was used in the vows which were spoken by Rev. J. C. Gentry, pastor of the bride and groom.

Rev. E. L. Kirk, minister Appleton City, reports a good beginning and a fine spirit among the people. A substantial increase has been made in salary. Mr. Kirk is now in Albemarle, N. C., at the bedside of his father, who in age and feebleness waits his summons to his home of rest. May blessings rest upon his household.—St. Louis Christian Advocate.

"Christmas is over and we are starting in the new year. While Santa Claus was passing he never overlooked us. He remembered us in the form of two poundings, one from Union and another from Rocky Point—the third one since conference. May He who prompted these good folks to remember us so graciously enable us in a small way at least to serve them more faithfully."—E. W. Downum, P. C.

"I have never received a heartier welcome, and we are happy and hopeful. Rev. L. E. Thompson, the former pastor, and who was placed on the retired list at the conference at Fayetteville, is making his home in Mebane for the time being. We are delighted to have the fellowship and the association with him and his most excellent family."—B. T. Hurley.

Carl E. Milliken, nationally known churchman and governor of Maine from 1917 to 1921, has been appointed secretary of the Motion Picture Producers and Distributors of America, Inc., of which Will H. Hays is president. Governor Milliken succeeds Courtland Smith, who has resigned to become associated with the Fox Theatres Corporation, William Fox, president. After completing his second term as governor of Maine, Governor Milliken took up a serious study of motion pictures as a social force and together with a group of men in his state, produced a series of pictures from outdoor stories featuring Maine scenery. When the Religious Motion Picture Foundation was established in the fall of 1925 by the William Harmon Foundation with the co-operation of the Federal Council of Churches and the Motion Picture Producers and Distributors of America, Governor Milliken was named as a member of the board of directors. We trust that Mr. Milliken has been chosen to improve the character of the movies, and not simply for the effect that such an appointment might have upon the attitude of the public mind toward moving pictures.

CHARLOTTE SUNDAY SCHOOL SETS FINE EXAMPLE—MAKES LARGE OFFERING TO NEAR EAST RELIEF ORPHANS

On Sunday, December 20, 1925, Hawthorne Lane Methodist Sunday school gave a delightful and profitable entertainment. Mr. J. B. Ivey, state chairman of Near East Relief, is superintendent of this Sunday school. He constantly keeps before them the Near East Relief orphanage work, and at least once each year gives the school the opportunity and privilege of making an offering. This year the offering amounted to $635.30 in cash and $300 in pledges, making a grand total of $935.30.

This shows what can be done when the work of Near East Relief is intelligently presented. It also shows that our Sunday schools are interested in our orphans, and are anxious and willing to contribute to their support. There are many others who would give if they had the opportunity, for no heart can turn a deaf ear to the pitiful appeal of the orphan.

How about your Sunday school, Mr. Superintendent? Mr. Ivey's splendid example should be an inspiration to all Sunday school superintendents and teachers to do likewise.

IMPORTANT NOTICE

All money raised for the special effort for missionary maintenance should be sent direct to Mr. J. F. Rawls, Box 510, Nashville, Tenn., and should not, unless by special agreement, be sent to your conference treasurer. A treasurer for this special fund should be selected in each congregation and he should remit monthly to Mr. Rawls. It will greatly help us in raising this $750,000 if this direction will be strictly observed.

R. L. Russell,
Chm. Promotional Committee.

I like books. I was born and bred among them, and have the easy feeling when I get in their presence, that a stable-boy has among horses.—O. W. Holmes.

MEMPHIS AND THE GENERAL CONFERENCE

The General Conference that meets in Memphis, Tenn., May 5 will hold its sessions in the Music Hall of the Municipal Auditorium and not in the big North Auditorium where the Young People's Convention met last week. The North Auditorium, as it is called, with a seating capacity of more than 8,000, is too big for the sessions of a deliberative body. The place of meeting is an auditorium with double balconies and the first floor inclines towards the spacious stage, which is the same stage that serves the North Auditorium, and it will be ample for the bishops, secretaries of the conference, and all official visitors. This music hall seats 2,400, about one thousand being accommodated on the first floor. The General Conference numbers 406, which will leave a little more than half of the lower floor and the two balconies for spectators.

* * * *

As the committee has already announced, the entire conference will be entertained at the Hotel Peabody, one of the great hotels of the South with more than six hundred rooms and an equal number of baths. The hotel is luxuriously furnished and we have not in New York, Chicago, Philadelphia or any of the great cities seen so spacious and beautiful lobby as that of the Peabody. The management of this admirably equipped hotel which furnishes its guests the very best of everything gives the conference a special rate of $3.00 a day for a single room and $5.00 a day, $2.50 each, for two in a double room. These rates apply alike to members of the conference and visitors to the conference. With the offer of these low hotel rates by the Peabody the number of visitors will doubtless be very large.

* * * *

When in Memphis last week we were informed by one of the committee on arrangements that members of the conference will be allowed a per diem of $4.00 and if a man cannot make ends meet on that he will have to do like the members of the General Assembly of North Carolina—draw on his bank account at home. There will perhaps be some drawing done before the end of the session. This depends, however, on whether a man desires to live extravagantly or economically.

Rev. Ralph E. Nollner of Nashville, Tenn., will edit the Daily Christian Advocate.

Another thing that may be of interest to some is the information that the seat of the conference is seven short blocks to the north of the Peabody Hotel, which will furnish a little exercise and if the sun should be hot one can find a shady side of the street.

* * * *

It was reported in Memphis on what appeared to be good authority that Dr. A. F. Watkins, who has served the last four general conferences as secretary and has done his work most effectively and satisfactorily, will not stand for re-election this year. If he refuses to serve longer those who know him and the fine services that he has rendered will regret his absence from that important post.

ANNOUNCEMENT

By agreement with our officers we are to be released to hold two or three tent meetings during the summer. We hope to hold these meetings where it will be possible to reach the most people and do the most good as the Lord may lead us and all concerned. Any person interested after prayerful consideration, write us.

The Lord is granting us grace and prosperity in the work here. About 50 souls were blessed in the recent revival here. The Sunday school and congregations are growing in number and in grace We like it better the longer we work here. "His grace" is plenteous, and "He is more than life to me."

E. Spencer, N. C. Jim H. Green.

FEBRUARY, MARCH, APRIL

For several years February, March and April have been set apart as a time for special effort in behalf of the Advocate. We want these three months to be the most fruitful in the history of the paper. Each pastor was sent his mailing list last week. If the one you received is not correct please notify us at once, giving proper corrections.

If the pastor finds it impossible to devote time enough to the interest of the paper, the management will appreciate it very much if he will appoint an agent at once and notify us.

All together for an increased circulation and the renewal of all old subscribers.

91494

Early Methodism In Lincoln County

Address By Walter West to the Western North Carolina Historical Society, Statesville, N. C.

Joseph Pilmoor has the honor of being the first Methodist preacher to introduce Methodism into North Carolina. On September 28, 1772, he preached the first Methodist sermon at Currituck Courthouse on the text, "He shall baptize you with the Holy Ghost and with fire" (Matt. 3:11). However, Robert Williams has the distinction of introducing organized Methodism into our state. He is called "the apostle of Methodism in Virginia and North Carolina," and we join with Virginians in reverence to his memory as being the first to plant Methodism on Southern soil. In 1774 Robert Williams formed in Virginia a new circuit called the Brunswick. This circuit extended into North Carolina. In 1775, as pastor of this circuit, Mr. Williams started a flaming revival of religion, which spread through fourteen counties of Virginia and through Bertie and Halifax counties in North Carolina. As a result, 683 members were reported from North Carolina at the Batlimore conference in 1776. Consequently, the Carolina circuit appears in the list of appointments for this year with Edward Dromgoole, Francis Poythress and Isham Tatum as pastors, the first regular itinerant Methodist preachers in our state. In the minutes of 1777 the North Carolina circuit appears in the place of the Carolina with 930 members, and with John King, John Dickens, Lee Roy Cole and Edward Pride in charge. It is thought by Dr. McAnally and others that, during this year, these preachers crossed the Blue Ridge and planted Methodism in the Holston country. If so, it is not improbable that they passed through the territory of Lincoln and preached the first Methodist gospel heard by the scattered settlers west of the Catawba. The minutes of 1778 show that the Roan-Oak circuit takes the place of North Carolina with William Glendenning in charge. In 1779 the minutes give three circuits in North Carolina—New-Hope, Tar-River and Roan-Oak, with a membership of 1,467. The minutes of 1780 add to these already formed the Yadkin with Andrew Yeargan in charge. The Yadkin was cut off from the Pittsylvania with only 21 members. However, it had room for expansion. Mr. Grissom says: "It extended up the Yadkin river to the Blue Ridge, up the Catawba to its source, and across the Blue Ridge into Buncombe county, and as far south as the South Carolina line." (History of Methodism in North Carolina, Grissom, page 94). In simpler terms, from Greensboro to Asheville and from Virginia to South Carolina. When we think of its boundaries we are not surprised to find the following question in the minutes of this year: "Ought not all our preachers make conscience of rising at four, and if not, yet at five: (is it not a shame for a preacher to be in bed till six in the morning?) Ans. Undoubtedly they ought."

Thus in the organization of the Yadkin circuit we find the connecting link with the county of Lincoln which fell in the territory embraced by the new circuit. We do not know that Andrew Yeargan introduced Methodism into Lincoln during this year. Not only was it a circuit of vast proportions, but also, west of the Catawba, it was just now being settled. At this time it was almost a pathless wilderness. The Catawba, Cherokee, and Creek Indians were skulking about in the dark forests and mountain fastnesses jealously watching the invasion of the hated pale-face. The first pioneers brave enough to settle in Lincoln county came about 1850. Mr. Alfred Nixon says: "The first pale-face to set foot on the soil of Lincoln was the bold pioneer, John Beatty. One of his land grants bears date July 17, 1749. He settled on west bank of hhe Catawba." (Addresses and Other Papers," by A. Nixon, page 151). Beattie's Ford perpetuates his name. And yet, in the face of these almost insuperable obstacles, Grissom says: "It is safe to say that at least as early as 1780 Andrew Yeargan, while on the circuit, made his way west of the Ridge, and took a large territory into his circuit." It seems to the writer to be equally as safe to say that Andrew Yeargan must have at least preached in Lincoln during 1780. This claim is supported by a report found in an old newspaper clipping (Catawba Enterprise?) of the first sermon preached in Lincoln county: "The first sermon preached in Eastern Catawba, then Lincoln county, was on a large rock on the land now owned by H. P. Robinson. This was about the year 1780. It was on Sunday, and the scattered settlers came in from both sides of the river. Some of them brought jugs of brandy, others horses to trade, while a few listened to hear what the preacher had to say. The preacher's name was forgotten, and will never be known." Probably the preacher here referred to was Andrew Yeargan.

In 1786 Robert J. Miller and John Mason were appointed to the Yadkin circuit. During the year Mr. Miller was sent as the first missionary to the territory west of the Catawba river to form a circuit in the county of Lincoln. However, he did no work as a Methodist preacher. He formed no circuit, organized no society. He was persuaded to become the pastor of the Old White Haven Protestant Episcopal church, which was situated on the highway opposite the Castanea Presbyterian church near the Catawba river. (See "Addresses and Papers," Nixon, pages 146-148, where Mr. Nixon proves the congregation was Episcopal rather than Lutheran).

In 1787 a number of Methodists moved from the Brunswick circuit in Virginia and settled in Lincoln county, near the Catawba, in the vicinity of Denver. Among them were the widow Morris and her daughter, Nancy L. Morris. As they journeyed to their new home they were in the habit of engaging in morning and evening devotions. Occasionally a love feast was held. Such an experience meeting was in progress on the banks of the Roanoke river "when it pleased the Lord to visit and bless this pious band in a manner so remarkable that the deep forest was made vocal with their triumphant songs of joy. A planter of intelligence and wealth attracted by the sound, hastened with his servants to investigate the unwonted scene. 'Friends,' said he, 'this is indeed a strange proceeding; what is the meaning of all this?' John Turbefield answered in the spirit of meekness and of love, 'Sir, we are all professors of religion, members of the Methodist church, journeying to a new home. We have been engaged in our accustomed devotions; the King has come into our camp, and we have been made very happy—glory be to God!' The planter, overwhelmed by divine influence, and deeply convicted, was genuinely converted. Settled in their new home they were without a preacher until the fall of 1788, when they were visited by the Rev. Mr. Brown, a young local minister, who came also from Virginia. Upon request, liberty was readily granted him by Rev. R. J. Miller to preach to the people in the Old White Haven church. He spoke with great zeal and fervor. The Methodists did not feel any obligation to hold their peace and disguise their joyous emotions. The widow Morris therefore indulged in a shout which would have done credit to one of George Shadford's revival meetings on the old Brunswick. The congregation was panic-stricken. The old German ladies pressed their way to Nancy L. Morris, the widow's daughter, and exclaimed in the utmost fright, 'Your mother has a fit, indeed she has, and she is going to die.' To which the daughter, not at all alarmed, answered with surprising calmness, 'My mother is quite subject to such fits; she will soon recover from them." ("Methodism in South Carolina," Shipp, page 260).

Methodism was formally introduced into the territory west of the Catawba in 1789. The minutes for this year show that Bishop Asbury appointed Daniel Asbury and John McGee to the Yadkin circuit. However, after three months on the Yadkin, Daniel Asbury was sent to Lincoln and Rutherford counties to form a new circuit.

In his "Heroes and Hero Worship," Carlyle says: "Universal history, the history of what man has accomplished in this world, is at bottom the history of the great men who have worked here." This is strikingly true of the history of early Methodism in this country. The beginning of Methodism in Lincoln is inextricably bound up with the lives of her heroic, pioneer preachers. No recital of the story of these stirring times would be complete without the mention of a few of these stalwart soldiers of the Cross who blazed the trail for us their sons in the Gospel. We find some mighty men planting the standards of Methodism in the historic soil of Lincoln.

Enoch George.

Enoch George was associated with Daniel Asbury in forming the Lincoln circuit in 1789. During the first part of this year he traveled with the Rev. Philip Cox, who was "book steward," and young George's spiritual father at this critical time in his career. (It is interesting to learn that William McKendree had traveled with Mr. Cox as junior preacher on the Mecklenburg circuit in Virginia in 1788.) Dr. Shipp, in writing of Enoch George, says: "In introducing him to Bishop Asbury, whom they soon met, Mr. Cox said, 'I have brought you a boy, and if you have anything for him to do, you may set him to work.' Mr. George (in describing the incident) said: 'Bishop Asbury looked at me for some time; at length, calling me to him, he laid my head upon his knee, and, stroking my face with his hand, said, 'Why, he is a beardless boy, and can do nothing.' 'I then thought my traveling at an end.' The next day Bishop Asbury accepted his services, and sent him to assist Daniel Asbury in forming a circuit on the headwaters of the Catawba and Broad rivers." ("Methodism in South Carolina," Shipp, page 220).

Mr. George immediately started on his long journey of 300 miles, over rough roads and through a strange country. After many hardships he reached the end of his aoilsome trip, rested a few days, and commenced his "regular round on the newly formed circuit, which embraced a vast tract of country and some of the most tremendous mountains in North America. He had to climb mountains, descend valleys, swim rivers, wade through mud, and find his way through pathless forests." ("History of Methodism in North Carolina," Grissom, page 275). We get a definite idea as to the location of this circuit from a statement of Enoch George in his Autobiography. In writing of his appointment to the Pamlico circuit in 1790, he says, "This sudden transition from the foot of the Black Mountain to the margin of the sea tried my faith; especially when I was chilled with agues, burned by fevers, and in sickness and health beclouded by mosquitoes. Here I labored until my friends had to assist me in mounting and dismounting my horse." This reference places the field of labor in the region of Old Fort and Black Mountain, then in Rutherford county. He became so discouraged under the extreme difficulties in this dangerous mountain field that, if he could not get another circuit, he determined to abandon his work. He probably would have gone back to his Virginia home, but his clothes were threadbare and he had no money. He decided to teach for a few months to get money with which to go home. "Before the beginning of the school, he met his colleague, Daniel Asbury, who pronounced a general anathema upon the whole concern. He notified the friend to whom George had intrusted the business of the school, on the peril of his salvation, not to encourage or aid, in any way, his leaving his circuit and retiring from the work of the gospel ministry." ("History of Methodism in North Carolina," Grissom, page 276). Mr. Asbury had already discovered the rare talents of the young itinerant. As a last resort, Mr. George wrote to Bishop Asbury, described the difficulties and dangers of his labors, and requested to be transferred to some other field. Bishop Asbury answered that "It was good for him and others to bear the yoke in their youth; that tinerant labors must be hard if properly performed; and that it was better to become inured to poverty and pain, hunger and cold, in the days of his youth, so that, when he was old and gray-headed, the task would be asy." This advice, young George resolved to follow, and so he continued to ride the rough, trackless mountain circuit, and to preach "the unsearchable riches of Christ." In 1816 Enoch George was elected to the highest office within the gift of the church, an office which he filled with great acceptability.

Daniel Asbury.

Daniel Asbury, the father of Methodism in Lincoln and adjoining counties, ranks with Reuben Ellis, Henry Willis, Philip Bruce, and other prominent, pioneer preachers who established our Methodism in the virgin wilds west of the Catawba. In fact, his name occupies no mean place on the roll of the foremost heroes who planted Methodism in America.

However, unlike his young associate, Enoch George, Mr. Asbury was inured to hardships from his youth. When sixteen, while on a visit to Kentucky, he was captured by a band of Shawnee Indians and carried to the far West. Although his captors adopted and kindly treated him, he suffered untold hardships before becoming accustomed to savage life. Eventually, he was carried into Canada. The Revolutionary War was then raging. He

was taken prisoner and imprisoned in irons. Finally, he made his escape, and after a long and perilous journey, reached his home in Virginia. He had been in captivity for five years. He impersonated a stranger, and conversed with his mother for some time before she recognized him. The religious concerns which he had felt in his youth had been banished from his mind, and he had become a hardened sinner. Nevertheless, under the preaching of Methodist pioneers, for whom he professed great contempt, who had penetrated the neighborhood, he was deeply convicted and happily converted. He joined the Methodist church and soon began to exhort in public.

Mr. Asbury was admitted on trial in 1786, and after serving two years in Virginia, was appointed to the newly formed French Broad mission. Here his experience while in captivity was of inestimable service to him. Rev. M. H. Moore says: "On this frontier field there was a rude, half-savage population scattered here and there along the banks of the Broad and in the coves of the mountains. Many of them were "roughs" who had fled from civilized society to escape the punishment incurred by crimes. Again, now and then, he could but expect to meet the wily Indian who lurked in the mountain fastnesses to take the life of his hated white enemy and oppressor. The story of his adventures and hardships seem hardly credible to us who live in a brighter day. We are told: 'He was forced to subsist solely on cucumbers, or a piece of cold bread, without the luxury of a bowl of milk or a cup of coffee. His ordinary diet was fried bacon and corn bread; his bed, not the swinging hammock, but the clapboard laid on poles supported by rude forks driven into the earthen floor of a log cabin. A safe guide was necessary to direct his devious footsteps from settlement to settlement through the deep forests, and a trusty body-guard to protect his life from the deadly assault of the lurking Inians.'" ("The Pioneers of Methodism in North Carolina and Virginia," Moore, page 171).

So we see that Daniel Asbury had already learned to "endure hardness as a good soldier of Jesus Christ" before he was sent to form the Lincoln circuit in 1789. At the same time Enoch George was enduring such extreme deprivation and hardship, Daniel Asbury was suffering equally sore privation and facing bitter persecution. During the year an attempt was made in Rutherford county to stop him from preaching. A sectarian band seized him and carried him before a magistrate, Jonathan Hampton, a worthy justice of the peace, and a gentleman of intelligence and discretion. "What crime has been committed by Mr. Asbury?" said the magistrate. To which the reply was made, "He is going about everywhere preaching the gospel, and has no authority whatever to do so. We believe he is an imposter, and we have brought him before you that you may do something with him, and forbid him to preach any more in the future." "Why, does he make the people who go to hear him any worse than they were before?" further asked the magistrate. "We do not know that he does," answered the leader, "but he ought not to preach." "Well," said Mr. Hampton, "if he makes the people no worse, the probability is he makes them better; so I will release him and let him try it again." ("Methodism in South Carolina," Shipp, page 262.) Afterward, ruffian mobs threatened his life if he did not desist from preaching. But the man, who had faced dire dangers among the Indians in the far West, and along the French Broad the year previous, was not to be intimidated by such puny opposition. None of these things moved him. He continued his labors, "rejoicing that he was counted worthy to suffer shame for his name."

Impelled by such undaunted purpose, we are not surprised to learn that, within nine months of the year 1789, with the help of Enoch George and John McGee, Daniel Asbury succeeded in organizing the Lincoln circuit. In the minutes for 1790 Lincoln circuit appears in the list of appointments with Daniel Asbury and Jesse Richardson preachers in charge. This circuit embraced not only Lincoln, which then included the present counties of Catawba, Cleveland and Gaston, but also Rutherford, which then included the present counties of McDowell and Polk; and Burke, which then included parts of Caldwell and Buncombe counties; with portions of Mecklenburg and Cabarrus counties; and in South Carolina, York district, and that part of Spartanburg and Union districts which lies north of the Pacolet river. In 1793 Lincoln was divided into Union and Swanino circuits, and was called Union until 1805. In 1805-06, it appears as Lincoln and Catawba, after which it resumed the name of Lincoln which has been retained, with varying changes in lines, until the present time.

When sent from the Yadkin to form the Lincoln circuit it is probable that Mr. Asbury went first to the colony of Virginia Methodists referred to above. This surmise is substantiated by the claim that he organized them into the first Methodist society in the state west of the Catawba river. At any rate, during his pastorate in 1790, "he violated the rules of the itinerant soldiery by marrying" Nancy L. Morris, the girl who calmly assured the old ladies in the White Haven church that her mother soon recovered from fits in Methodist meetings. We are told that Miss Morris was converted in a Virginia revival on the same night when William McKendree and Enoch George was saved. His marriage necessitated his location. Pioneer preachers were poorly paid, consequently it was almost impossible for a married man to continue in the itinerant ranks. At a quarterly conference in 1795, when the presiding elder asked, "How much has been contributed to the support of the ministry?" the circuit rider said nothing, but held up a pair of socks. There is no record as to which one wore the socks. So sorely were the ranks thinned by marriage and location that Bishop Asbury, upon learning that one of his favorite preachers had married, exclaimed, "I believe the devil and the women will get all my preachers." In 1791 Mr. Asbury located and settled near Denver, Lincoln county. He did not cease to preach, but continued to labor in the ministry as circumstances permitted. It is probable that Mr. Asbury was the leading spirit in helping George McKenney, and Simon Carlyle, preachers on Lincoln circuit, to build in 1791 Rehobeth church, the first Methodist church erected west of the Catawba. In 1795 we find Daniel Asbury and Jesse Richardson again riding the Union (Lincoln) circuit. In 1800 and in 1803 he is again on the old circuit. In 1801 he again entered the itinerant ranks, and for twenty-three years, sixteen of which were spent in the presiding eldership, he was abundant in labors. From 1806-1809 he was presiding elder of the Swanino district in which Union circuit was. In 1822-23 he was again on the Lincoln circuit. In 1824, in a most pathetic letter, breathing the spirit of a heroic itinerant, written to the conference at Fayetteville, he asked for the superannuate relation. In the following year, on Sunday morning, April 15, 1825, "the silver cord was loosed so gently that the transition from earth to heaven was made without a pang." It is a remarkable coincidence that he was born, captured by the Indians, returned to his father's house, was converted, and entered into eternal rest on the Sabbath.

Recently, the writer visited the historic Rehobeth church. The present building is the third, and was built in 1890, just one hundred years after Asbury's first pastorate there. A tablet on the wall above the pulpit reads as follows: "Rev. Daniel Asbury, the pioneer of Methodism in western North Carolina, was born February 18, 1726, died May 15, 1825. He organized this circuit in 1789, and in the same year organized here the first Methodist church in the state west of the Catawba river. The first camp meeting was held here in 1794." The ashes of this heroic, pioneer preacher lie in the quiet old cemetery in the preacher's corner. A large sandstone monument marks his grave, that of his wife, and that of his son, Rev. Henry Asbury, and his wife. The Bible lies open on the top of the tombstone with these words written across it, "He giveth his beloved sleep." Inscribed to his memory are these brief words: "Rev. Daniel Asbury, Father of Rev. Henry Asbury. Born Feb. 18, 1762, Died May 15, 1825. 'His works do follow him.'" Nearby reposes the dust of two great contemporary pioneer preachers, the Rev. Jonathan Jackson, and the Rev. Jacob Hill. Their wives rest by their sides. Suitable words are inscribed to their memories. Jonathan Jackson served six years as presiding elder of districts in which Lincoln circuit was grouped.

Jesse Richardson.

As we have heard, Jesse Richardson was associated with Daniel Asbury on Lincoln circuit in 1790. In 1795 he was appointed to the circuit again with Daniel Asbury as second man. In 1804 and in 1817 he served as pastor of the circuit. He was presiding elder of the district 1818-1821.

Dr. Shipp gives the following dramatic experiences of Jesse Richardson, in 1790, when he was traveling the vast, sparsely settled, uncharted and dangerous territory of the Lincoln circuit. In substance, he says: "While riding the Lincoln circuit, he filled his appointment on an exceedingly cold day, and rode through snow eighteen inches deep, until about sunset, in order to reach another appointment. When he arrived at the only house where he could hope to find shelter before darkness, he hailed the proprietor and politely asked to lodge with him. 'No, you cannot stay,' responded he promptly and gruffly; 'you are one of those lazy Methodist preachers, going about everywhere through the country, who ought to be engaged in honest work.' Thinking that the man must have some natural feelings of sympathy, Mr. Richardson, after a little while, renewed his request, setting forth such considerations as he thought would move the hardest heart, with an offer to reward him liberally for all the trouble and expense incurred by allowing him to pass the night under his roof. 'No,' again responded the man in ruffian tones, 'you shall not pass the threshold of my house this night,' and quickly entering, he slammed the door in the face of the man of God shivering in the cold. As the next house was twelve miles distant, across a high mountain over which only a narrow path led, now hidden by the snow which was falling a fresh, Mr. Richardson had no alternative but to stay or to freeze to death by the way. He therefore deliberately dismounted, tied his horse, and sat down on the doorsill of the house. At length he began to sing one of the songs of Zion. The proprietor listened, his savage nature began to grow tame, his heart softened. 'You seem to be quite merry,' said he, "and you must be very cold, too; would you not like to have a little fire?' 'Thank you,' said the preacher, 'it is of all things what I most want just now, for I am indeed cold.' The fire was brought; the yard contained a plentiful supply of wood, and soon there was a conflagration that made Boreas fairly tremble on his icy throne. This brought out the man of the house. 'What are you doing out there,' he yelled, 'burning up all my wood? Put out that fire and some into the house.' The preacher extinguished the fire and entered. 'And now,' said he, 'my horse has had nothing to eat since early morning; if you will let me put him in the stable and feed him, you shall be well paid for it.' With this request he obstinately refused to comply, withholding food from man and beast. He also forbade the offering of prayer for the family before retiring. They slept in their beds, and the preacher, wrapped in his overcoat, lay down to rest as best he could on the floor before the fire. The next morning at early dawn, hungry and cold, he threaded the uncertain pathway over the mountain to seek refreshment at the twelve-mile house." (Methodism in South Carolina, Shipp, page 268).

On another occasion Mr. Richardson was searching for his spirited horse which had run away. He passed by where two men were clearing land and asked them if they had seen the animal. "One of them abused him with great bitterness of speech, threatened to kill him, and with clenched fists struck him with such violence as to knock him down, and he was perhaps saved from death by the intervention of the other man." He found his horse and on the next day as he passed by the house of the man who had assaulted him his wife called and asked him to come in. He told her how her husband had treated him the day before, and said that he did not deem it wise to comply with her request. "She replied, 'My husband is at home, and says you must come in; he is very anxious to see you; there is no cause for fear.' Tus assured, he went in and found the man in deepest menal distress, the tears streaming down his eyes. He begged the preacher most piteously to pray for him, saying, 'I am a miserable and lost sinner.' After some words of instruction, they kneeled down in prayer, and their united petitions ascended to heaven. The man was powerfully converted, sprung to his feet and threw his arms around Richardson with much violence that, being a man of huge size and strength, he came well-nigh finishing in love the work which the day before he began in wrath. He exchanged a noble horse with Richardson, and taking another, went with him to eight of his apointments before returning home." (Methodism in South Carolina, Shipp, page 270). (Concluded next week.)

The teacher was giving a lesson on "Snow."

"As we walk out on a cold winter day and look around, what do we see on every hand?" she inquired.

"Gloves," answered the red-haired boy in the rear seat.—Methodist Recorder.

IS YOUR WAGON PULLED BY A STAR?

By Frederick F. Shannon, D.D.

One of the abiding human necessities is the wisdom that closes with ideals big enough for the big business of life. We lack spiritual height because we do not stretch ourselves up toward the heavens of the ideal. As we know, no man undertakes to run a business without geneuine business relations. His key-word is capital—which means, besides property values, good will, integrity, determination to put something useful into the markets of life. Indeed, when we consider the network of which modern industrial concerns are wrought, we are amazed at its intricacy. And yet, what is the most proficient business man without a spiritual roof? Just a business man, and nothing more—a human cog in the mechanism of being when it is his privilege to establish personal contact with the Love and Power and Wisdom that moves the stars even while it transfigures souls.

There are many blooms upon the Tree of Life, but this transfiguring power produces the fairest bloom of all. In a poem entitled, "Conspiracy," the author sings how two lovers met and wear conquered by Love. First, it was the stars that did it—the stars, the wind, and the sea that rode behind in wildness and whiteness and freedom. Next, it was the wind that did it—the wind, the sea, and the stars that burned their flame into souls. Then, third, it was the sea that did it—the sea, the stars, and the wind "that blew in gales of high romance." But, finally:

"It was the three that did it—
Conspirators, dream-shod,
They made of me a worshipper,
They made of you a god!"

"Oh," but you protest, "that is only romance, and has no place in religion!" Ah, I see. And seeing, I wonder if such an attitude is not largely responsible for much of the dust, dullness, and doddering to which certain expositions of Christianity are unworthily related. Here is a question I want answered—and I want the answer to be quick and deep and divine: Why does anybody love? Why, in the long roll of the ages, has anybody ever loved anywhere and at any time? That is the question, and here, also, is the answer: "We love, because He first loved us." Talk about romance! Here is New Testament romance that gets in behind stars and winds and seas and souls and whispers to every understanding heart: "You love because the Eternal Lover is Love and is everlastingly loving His creation and creatures out of the depths up to the heights from which He continuously comes down to move the whole up to Himself."

The High Romance of the New Testament.

It is the living Christ who helps us to realize somewhat, even here and now, the creative power pulsing through the Christian ideal. Perhaps we are a bit shy of the word! Yet, thrust as we are into the muck and mire of materialism, we have no right to be afraid of this term. Speaking for philosophy, Thomas Hill Green says: "It will be understood by an ideal object is meant an object present in idea but not yet given in reality." We must not quarrel with philosophy while it speaks its own tongue; let us, rather, retain our philosophy even while we experience something better—I mean the life, the light, the love of God in Christ Jesus our Lord. He is the center toward which all Platonic and Kantian roads lead. But He is more than that; He is the Divine Breath which, like the morning, breathes a sweet Annunciation after the night rain. And that, for garden and hill and meadow, spells vitality and greenness; which, when lifted into the realm of human values, brings the assurance and passion of the Reality playing into the human heart out of the Heart of the Infinite.

As a Man Thinketh.

This, then, is one of the big meanings of the different road: it guides star-led souls into the light of sovereign ideals. Translated into everyday speech, our ideal is just the name and number of the street whereon we inwardly live. "As a man thinketh in his heart, so is he." The last one of us can afford to let the universe go by, until we honestly learn where we are living on the invisible and unmarked street of our mind, heart, strength, and will. For nothing greatly practical can come out of us until this has been done.

And are not hours of prayer and meditation the times when we ascend our own invisible mount and behold the Divine Pattern of character in Christ? Therefore, we must guard these times most diligently. Many, no doubt, will accuse us of fellowless isolation and lack of interest in things practical. But never mind the accusation. "There is a thing greater than the spirit of the age," said a seer, "and that is the spirit of the ages." Men must be baptized into the spirit of the ages—that is, the Holy Spirit revealed and sent by the Lord Christ—before they can properly do the work of the age, before they can gain any worthy conception of the nobility and granduer of the building they are working on in the midst of the years. And this, one may reaffirm with strenuous insistence, is creatively practical work. Is it not at this very point that we need a new and sensible understanding of the words realism and idealism? "A thing utterly baffling to me," said that rare soul, Gene Stratton Porter—whose untimely death was one more of thousands reminding us of our death-dealing era of wheels within wheels—"is why a life history of the sins and shortcomings of a man, incorruptible man, should constitute a book of idealism. Is not a moral man as real as an immortal one?"

"Guttersnipe Philosophy."

Once we have asked the question, how utterly silly the guttersnipe philosophy appears! John Galsworthy says that Joseph Conrad "had an almost ferocious enjoyment of the absurd." And is not a large section of the crazy-mindednes of today ferociously devoted to the enjoyment of its own obsurdity? We see it in fiction. Hugo, Thackeray, and Dickens—ah, me, they lack style! We see it in art. Angelo, Raphael, and Rembrandt—poor souls, they are not cubists! We see it in poetry. Longfellow, Browning, and Tennyson—were they not ultra-Victorian? I do not belong to those who think that all romance has been exhausted, that all beauty has been painted, that all poetry has been written. Nevertheless, I challenge ninety-nine hundredths of our twentieth century story-tellers, painters, and poets to bring forth works that will cause the next generation to seriously consider either their names or their works.

And if this should be actually so, the explanation will not be due entirely to craftsmanship; the paramount reason will be: cleverness dedicated to proving that art for art's sake is all there is, while morality—not the medieval type nor the mid-Victorian—but just plain, decent, unwithering morality is not really essential in the warp and woof of life. And is there not something deadly and deadening in this spirit? No age ever yet got by with it without summoning the undertaker to direct its unhallowed corpse to the graveyard. For, as the wise man said, there is a greater thing than the spirit of the age, and that is the spirit of the ages. Moreover, history shows that the Spirit of the Ages has an uncanny method of rising up at the most unexpected moment and declaring:

"When thou hearest the fool rejoicing, and he saith,
'It is over and past,
And the wrong was better than right, and hate turns
into love at the last,
And we strove for nothing at all, and the gods are
fallen asleep,
For so good is the world a-growing that the evil
good shall reap'—
Then loosen the sword in thy scabbard and settle
the helm on thine head,
For men betrayed are mighty, and great are the
wrongfully dead."

—Christian Advocate (New York).

WHY SONG WRITERS ARE OFTEN ACCUSED OF PLAGIARISM

By Homer Rodeheaver.

I have often overheard discussions regarding the authorship of certain songs—where more than one writer takes credit for the words and music. It is true that sacred music has been published where it appears as though the music or words were a deliberate steal from music that has already been published.

As far as I am able to discover, the accusation of plagiarism in music is as ill-founded as that in literature. Some historians have accused Abraham Lincoln of appropriating the thought in his Gettysburg Address from the Greek account of the funeral oration of Pericles over the dead bodies of the Athenians after the Battle of Thermopylae.

Lincoln probably did read this oration in his youth. The thought remained after he had forgotten its source, and at Gettysburg the thought again came into consciousnes when he expressed his feelings on this occasion.

The same thing has undoubtedly happened in music. For example, there has been considerable discusson concerning a portion of Signor Puccini's "Girl of the Golden West," and "Alexander's Rag-Time Band"—how they were practically the same, note for note, yet no one will assume the great Italian composer plagiarized, and surely the ragtime man had never heard the "Girl of the Golden West" when he published his song, for they were simultaneously in different parts of the world.

The popular song, "Haven of Rest," is taken from one of Dr. Robert Lowry's compositions, published in one of his early books, both words and music. The melody of "Face to Face" is the first strain of a home song popular two or three decades ago written by W. A. Ogden. "When the Mists Have Rolled Away" is quite identical with the song written by J. H. Anderson back in the early 70's. The chorus of "At the Cross" is an old plantation melody, well known thirty years ago.

Charles H. Gabriel once told me the following incident:

"I wrote and published a song entitled "Over in the Glory Land"; the manuscript had been seen only by myself and the typesetter. My surprise may be imagined when one day, soon after, I received from an Eastern hymn writer a text on the same subject, same title, same meter, and substantially the same subject-matter throughout, stanza for stanza. He had not seen my song nor I his poem, yet the one was the counterpart of the other. I immediately mailed him a printed copy of my composition which proved to be as much of a surprise to him as his had been to me."

It is entirely possible that two or more men of the creative type may feel and express in music the same thought and emotion.

A BIBLE FOR PUBLIC SCHOOLS

By Elmer T. Clark.

Most Protestant Christian people are agreed that the reading of the Bible in the public schools would be productive of great good. That there are difficulties in the way are recognized by all, but that such difficulties are not necessarily insuperable is evidenced by the fact that the scriptures actually are read in a great many tax-supported institutions. The main difficulty seems to be in selecting passages for reading that present Bible truths and yet avoid disputed points and sectarian interpretations.

A new book has just appeared which will be of great advantage at this point. It is entitled "Old Testament Readings for Schools," and it is edited by Professor Albert Mason Harris, professor of public speaking in Vanderbilt University. The volume is published by the Johnson Publishing Company, of Richmond, Virginia.

This book contains 106 selections from the Old Testament, covering most of the books. The emphasis is on the historical sections, however, and most of the chapters are Biblical stories. At the beginning of each chapter there is a brief statement explaining the general nature of the story and defining any unusual words that appear.

The exact words of the Bible are used in these stories, the translation being that of the Authorized or King James Version. The text of the Bible is not edited, although a different system of paragraphing is adopted and verse numberings are omitted. In this volume the student may read the Bible stories in the exact language of the King James Version, but with an arrangement similar to that to which he is accustomed in his public school textbooks.

A distinguishing feature of this arrangement is that each incident is given in its entirety. In the reading of a chapter from the Bible itself one may sometimes break off before the incident is completed. Professor Harris avoids this difficulty by arranging his chapters in complete incidents without particular regard to chapters.

The book avoids all disputed themes and presents those passages of scripture to which Protestants, Catholics and Jews alike are loyal. No interpretations are given and there is no deviation from the authorized text. It is difficult to see wherein an objection could be urged against a daily reading of this volume in our public schools. In those states where Bible reading in the public schools is required or permitted by law preachers and teachers should bring this volume to the attention of the proper authorities. Its introduction into the schools would do much to instill into the minds of the children a knowledge of Biblical stories and a reverence or the Book itself.

A HEAVY POUNDING AND A SUCCESSFUL TRAINING SCHOOL

The good people of Hudson charge still stand by their pastor. They do not believe in letting their preacher's family go lacking.

We arrived back here on the 27th of October to begin the second year. We had no more than finished eating supper and settled down for a quiet evening in the parsonage when we found the house was most surrounded by people. After investigating we found them to be the Whitnel people. We thought they had come just to visit us, but that wasn't all. Unaware to any one of the family they loaded our dining room table down with good things to eat. It didn't stop with just that one pounding, but has been continued all the fall by different members of the charge. Well, that isn't all. We have received a large number of Christmas presents and all the apples, oranges and candy we could eat.

I want to tell you about our training school. We had Brother Paul Evans with us from the sixth to the eleventh of December. I am sure his work has inspired my people more in their Sunday school efforts than anything that has been done since I have been their pastor. There were about forty attended the class; thirty-six registered and twenty-nine received credits. If it had not been for an accident that happened during the school we would have competed with any other school of this type that has been conducted in this conference.

We all enjoyed Brother Evans' work to the greatest extent. He knows how to make Sunday school work interesting for his class. There is one thing he cannot do, that's shoot ducks. He claimed it was because he didn't have on his hunting suit. I have advised him to wear it the next time he comes to hunt with me.

Paul R. Rayle, P. C.

HELTON NEWS

We have just closed a great revival at Grassy Creek church. There were about one hundred conversions. In many respects it was the most remarkable meeting I was ever in. Brother R. E. L. Plummer, superintendent of the Grassy Creek high school, began the meeting before I got there. He did a large part of the work. He gave daily Bible lessons and worked about the altar, and doing whatever he found to do. Brother Plummer is a fine spirited Christian gentleman, and God is using him to do a great work. I received twelve into the church; others are coming and some are going to the Baptist and M. E. churches. The writer did some of the preaching, also Brother Morris from Holston conference, Brother Hall and Brother Spencer, a Baptist minister. It made little difference who preached, so they preached the good news of salvation. There were times when no one preached—only Brother Plummer's Bible lesson—and the altar was crowded with penitents.

Young men and young women came through in the old-fashioned way—they arose from the altar shouting. Strong men, some of them past middle age, wept like children and begged for mercy. Any church can have a revival of religion when they want it. When we meet the conditions God is faithful; He will most surely perform His part.

The Grassy Creek church is looking forward to the time when they will have an all time pastor to minister to the 500 or more pupils of the high school. I think the mission board should give them a good appropriation, for the field is large and the opportunity is great. The Grassy Creek church came to us from the Holston conference.

We are expecting to begin a meeting at Greenwood church in January. These mountain folks go to church in winter—cold weather will not keep them away.

I have a little program of work planned for the year: The building of a new church at Baldwin (they need it, for we have to worship in the schoolhouse); the building of Sunday school rooms at Helton (they are needed); the consolidation of Grassy Creek and Healing Springs church at Grassy Creek, and to get the parsonage out on the highway nearer Helton church; a gracious revival of religion in every church on the charge.

Pray that we may be abundantly useful in this new field of labor. I have discarded the "tin Lizzie" for horseback. I go to all my appointments except to Helton on horseback. I am expecting to discard the horse soon and travel on foot, as it will be more comfortable walking when the mercury touches the zero point. We had zero weather last week—six degrees below here. J. A. Howell.

OXFORD STATION AND OXFORD CIRCUIT

It affords me great pleasure to say our new preacher, Rev. A. L. Ormond, and his family are with us. Brother Ormond is truly on the job and is looking to the interest of his Lord and of the church. He preaches to large crowds and has made a great impression among all classes here. Even people of other denominations do not hesitate to say that Brother Ormond is the best and strongest preacher that Oxford has had in years.

I wish also to say that Rev. Mr. Lanning, the new man on the Oxford circuit, with his splendid wife to help him, and to help work in the missionary society, has made a fine impression on the work here. Brother Lanning is also on the job and ready and willing to do the work. It is said by those who know Brother Lanning that he is the best equipped man for the work that the circuit has ever had. We look forward for a great year and great work both at the Oxford station and the Oxford circuit. May the Lord bless you all. Amen. D. N. Hunt.

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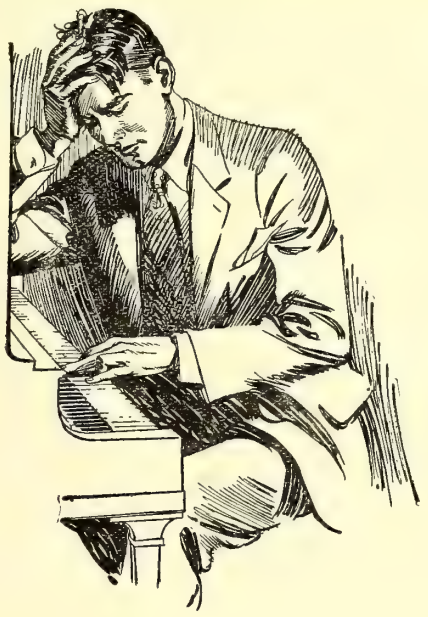
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He sat down at the piano and strummed on it—how he wished that he could play. But his fingers were clumsy—they didn't know how. If only there had been a good piano in his house when he was young.

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WOMAN'S PAGE

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19 Orange St., Asheville, N. C.

Western North Carolina Conference

COUNCIL MEETING

The sixteenth annual meeting of the Woman's Missionary Council will be held in the Edenton Street Methodist church, Raleigh, N. C., March 16-17, 1926.

Mrs. F. F. Stephens, Pres.
Mrs. F. S. Parker, Rec. Sec.

THE VOICES OF THE WOMEN

(For the January meeting.)

Today we line up behind the greatest enterprise of women and children for women and children in all the world.

For the forty-eighth time we are saying to those who stand between the missionary societies and their workers in the field, go right ahead, do not hesitate or retrench. We are here again with our love and gifts. We have never wailed you, and we shall not fail you in this good year of 1926. We know that the need is greater today than ever before, and that provision must be made for enlarging the work. The ranks of missionaries must be re-enforced, new doors must be opened; long delayed enterprises must be begun; the present program must be kept at the highest possible standard; commonplace needs like repairs, travel, salaries, must be met. We know all this, but we are not fearful. There are more of us here than there have ever been before, and those of us who are here have a better understanding of the needs. Moreover, we have learned the joy of giving, and, because our Father's goodness has given us so richly of all material things, we bring our gifts to him with loving hearts and hands. As you make your plans you can count on us for the utmost support.

We make this pledge of support for 1926 with great joy for the sake of our Christ "whose we are and whom we serve." We do it with tender compassion for the needs of his little ones—the womanhood and childhood of the world. We do it with gratitude for all it has meant to our own hearts and lives in the past and because it helps to answer our prayer, "thy kingdom come." We are here—count on us.

BIBLE LESSONS FOR 1926

With the introduction of prepared monthly programs for auxiliaries of the Woman's Missionary Council came the prepared monthly comment on the Bible lesson topic. These comments have been written by men and women whose spiritual insight and training gave them peculiar fitness for the task. They have been chosen from among the Bible teachers of universities and leaders of high standing in the church. The effort has been to so clarify and illuminate Bible truths that any auxiliary member could readily present them to the assembled group, with such original and individual comment as she saw fit to give.

The Missionary Voice announces that for the year 1926 the Bible lessons will be written by Miss Bertha Conde. For many years Miss Conde was in charge of the Student Work of the National Board of the Young Woman's Christian Asociation. Her association with the organization continues, but much of her time is now being given to work among the churches.

Many will recall that Miss Conde was the speaker at the noonday Bible hour at the last session of the Council held in Tulsa, Okla. Those who heard her there and those who read the epitomized lessons in the Council Bulletin will welcome Miss Conde to this department of the Voice and rejoice that she is to have so vital a part in the monthly programs to be carried out by the thousands of women throughout the church.

We are indebted to Mrs. Luby Vinson, corresponding secretary of the Centenary auxiliary, for the following announcement of the plan of work for the new year:

The Centenary auxiliary of the Woman's Missionary Society, Winston-Salem, will hold its first meeting for the year 1926 on Monday, January 4.

This society is composed of the former Woman's Missionary Society, The Woman's Auxiliary, and The Florence Blackwell Missionary Society, all of Centenary church, Winston-Salem, and has a membership of about 250. The ladies have had this union in mind for some time, and are starting off the new year, determined to do greater work for the Master than ever before.

Under the leadership of the president, Mrs. Bess Gray Plumly, the executive board plans to make every Monday in the month a missionary day. Their program is as follows:

First Mondays—Business meeting.

Second Mondays—Inspirational and devotional meeting.

Third Mondays — Mission study classes.

Fourth Mondays—Circle meetings.

And the fifth Mondays will be missionary day for visiting the sick in hospitals and in their homes, shut-ins and unfortunate ones.

A splendid program commitee has been appointed and is now at work, and the programs at each meeting will be more interesting and attractive than ever before.

The ladies' parlor of West Market Street Methodist church was beautifully decorated with evergreens for the December meeting of the Margaret Foster Missionary Society.

The following Christmas program was given before a large audience on Sunday afternoon:

Processional—Hymn 111. Young Peoples' Missionary Society. (Audience standing join in singing verses 3 and 4).

Scripture Reading—The Christmas Story. Nash Herndon.

Response—Young People's Missionary Society.

Prayer—Mr. R. B. Henry.

Chorus—Hymn 112. Young People's Missionary Society.

"The Story of the First Christmas":

Happy Heart, Frances Johnson.
First Reason, Mary Lyon.
Second Reason, Dorothy Lea.
Third Reason, Lola Michaux.
Fourth Reason, Frances Leak.
Fifth Reason, Helen Curtis.
Sixth Reason, Margaret High.
Elfin, Annie Man.
Pleasant Smile, Margaret Atwater.

Pantomime—"Silent Night, Holy Night." Martha Martin and chorus.

Benediction.

At the close of the program everyone was invited to another room, where a little Christmas tree trimmed and lighted with gifts banked at its base awaited Miss Nina Troy, who is the society's representative in Sooshow, China. A pleasant half hour was spent in wa tching Miss Troy open her packages. All the while she was thus engaged Miss Troy spoke most interestingly of Christmas custom in Laura Haygood Normal School, Sooshow, China, and her work with St. John's choir.

A RECENT INTERESTING MEETING AT LENOIR

An exceedingly interesting program was given at the Harvest Day meeting of the Woman's Missionary Society of the First Methodist church held in the ladies' parlor. The room was decorated with autumn leaves, pumpkins, corn, grapes, etc., suggestive of the harvest, and the program throughout was in keeping with this subject. The Missionary Dollar in Action was the title of the readings. What it has done for the schools, was read by Mrs. F. W. Kraft; for the settlements, by Mrs. F. T. Sherrill; The Honeymoon Couple, Mrs. W. H. Wilson; What the Missionary Dollar has done in the hospitals and clinics, Miss Mabel Goforth; Evangelistic Work, Mrs. Hailey; Training, by Mrs. T. P. Kincaid; Demonstration and Cultivation, Mrs. L. F. Stine, and the Absent Dollar, by Mrs. J. L. Nelson. A song was then sung by Miss Bender.

Reports of the captains and various committees were given. A splendid year's work has been done, and many fine things accomplished, and plans were discussed for looking after the county home, old ladies, and some of the poor during the Christmas season. After the conclusion of the business light refreshments were served, and a social time enjoyed.

A TRIBUTE TO MISS BENNETT BY FORMER SCARRITT STUDENT

"In the late spring of 1914, that time of the year when the home going of fourscore or more happy students forced upon Scarritt Bible and Training School a solemn stillness, there came into the big empty building a woman. The erwere three or four of us students still at the school waiting for 'marching orders,' and when told about the coming of one of the foremost women in Southern Methodism, we were glad to know it would be our duty to serve her at the table, to care for her room and to do other nice, courteous things for her. Somewhat characteristic of timid young people, we could scarcely thing of service to this noted woman only as duty. We almost wished we had been fortunate enough to have gone away with the other students at the close of school.

"That woman of high position came. She lived with us for four or five days and then went away. Could we have locked the door to keep her out we might have, in a spirit of timidity and fear. Could we have barred the doors and kept her in, except for the need of her elsewhere, we would have, in a spirit of deep love, admiration, and confidence. Duty in serving Miss Belle H. Bennett had been swallowed up by privilege. To carry a tray of steaming hot dinner to her, to catch the greatness of her soul in her sincere smile of appreciation and approval put to flight the spirit of fear that gripped one, the fear of slipping on the highly polished dining room floor and scattering the 'big' lady's dinner in her verp resence. Should such a calamity have fallen anyone of us, we believe that great big heart almost would have spent itself, if necessary, in an effort to express deep sympathy and put the troubled one at ease.

"In a few days of her stay with us, our minds traveled back in fancy to the days when she had labored so strenuously to establish the school which now meant so much to us and to humanity the world over. It is now eleven years since we met that lady with the great, big, kind heart, and many changes have come. She has since slipped away from us. Since that day, too, the spirit of the Training School which, like that of the lovely lady, had grown so big, grand, and glorious, slipped out of its altogether too inadequate shell and flew away to another place, a place of greater opportunity and greater promise—Nashville, Tennessee—where it dwells. The ten buildings are as yet very inadequate, but the women of Southern Methodism who also have caught that grea+, noble spirit are determined to see a truly 'Greater Scarritt,' great in adequate, up-to-date buildings as well as great in spirit, the dream of Miss Bennett's life."

Of the 156 men and women engaged in missionary work in China, 57 are teaching in Methodist institutions of learning, 69 preaching the Gospel, and 30 engaged as medical missionaries.

MISSIONS IN AFRICA

It has been said that the true wealth of Africa is not hidden in the soil, but in the people of that dark country; and wherever the light of the gospel is flashed in on their souls they grope upward for the light as found in Jesus.

When a native, after being converted to Christianity, expresses a desire to join the church, he is first put on six months' trial or probation. Every convert must be able to read the first reader before he can join the church. During the six months the native is taught the catechism and prepared further for church membership. Another requirement is tithing, and each member of the church not only tithes, but pays his tithe in full. The latest statistics available make interesting reading: Church members in the four mission stations, 862; probationers, 83; adults baptized, 34; Sunday school scholars, 2,162.

In January, 1919, a meeting was held in Wembo Nyama to explain to the women what a missionary society is and to ask if they would like to have one. The majority welcomed the idea, and on February 14, 1919, the first African auxiliary of the Woman's Missionary Council was organized with a membership of forty-five, including the three women missionaries. The dues were to be one egg or its equivalent, which is one cent in money; the missionaries, however, paid their regular twenty cents per month. They chose as their study the women and customs of Korea, and a part of their pledge went toward the support of the mission work in that country. In April, the idea of supporting a native evangelist was brought to the women and was greeted with hearty approval. Mundadi, an unusual evangelist, was chosen for their "special." He began at once praying for the chief in the village where he was preaching, as the chief declared he would never attend a church service. Mundadi asked the women in the missionary society to pray daily for the chief, and some month later, much to their joy, the old chief was seen at church and has since become much interested.

SHALL SCARRITT'S POSSIBILITIES BE HAMPERED BY ITS NEEDS?

If one were to drive up to Scarritt College for Christian Workers, he would not recognize it as a college, for he would see only a series of nine residences very like the other residences throughout the neighborhood. The lower floor of the largest one is the dining hall, of a second one is the small assembly room and offices, of a third the library, and so on. The upper floors are used as dormitories for the students, while arrangements have been made for classrooms at Peabody College.

With such inadequate facilities Scarritt College is making a remarkable record. Every room is filled with students, the dining hall is crowded, the social rooms are inadequate, and the library filled almost to suffocation. The indications now are that the number of students will be much larger next year if we can arrange to take care of them. The young people desiring to prepare for Christian work are writing that they want to come to Scarritt. To make it possible we must at the earliest possible date have the Belle H. Bennett Memorial and other buildings. The need is extremely urgent, the possibilities very great. With the co-operation of the missionary socieies, the need will be met, the possibilities realized.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

PROGRAM OF WORK AWARDS

Some indication of the progress and improvement of Sunday schools in the North Carolina conference in 1925 is the fact that, following our annual check-up campaign, approximately 750 point seals were awarded as against about 450 last year and that we now have twice as many ranking schools as last year. To become a ranking school a school is required to attain at least six points of the ten in the Program of Work. Schools attaining six points are called "Porgressive" schools, eight points "Advanced," and ten points "Standard." We list below the ranking schools and also schools attaining fewer than six points. There will be other schools to list. A re-checking of a few doubtful points may give some schools a higher rating. If so the facts will be noted as soon as the facts are definitely established.

Standard Schools.

Wilmington district:
Grace, B type; points 1-2-3-4-5-6-7-8-9-10.

Advanced Schools.

Durham district:
Longhurst, C; 1-2-3-4-6-8-9-10.
Elizabeth City district:
Gatesville, C; 1-2-3-4-5-6-7-8-9.
Stumpy Point, C; 1-2-3-4-5-6-7-8-9.
Fayetteville district:
Broadway, C; 1-2-3-4-5-7-8-9-10.
Jonesboro, C; 1-2-3-4-5-7-8-9.
Lemon Springs, C; 1-2-3-4-5-7-8-9.
Wilmington district:
Scott's Hall, C; 1-2-3-4-5-6-7-9.

Pregressive Schools.

Durham district:
Fletcher's Chapel, C; 2-3-4-5-8-9.
Hillsboro, C; 2-3-4-5-7-8-9.
Leasburg, C; 2-3-4-5-6-9.
Elizabeth City district:
Hertford, C; 2-3-4-6-8-9.
Trinity, C; 1-2-3-4-6-7-9.
Philadelphia, C; 2-3-4-5-6-8-9.
Fayetteville district:
Calvary, C; 1-2-3-4-5-9.
Morris Chapel, C; 1-2-3-4-7-8-9.
Poplar Springs, C; 1-2-3-4-8-9.
Sanford, B; 1-3-4-6-7-8-9-(1-2).
Brown's Chapel, C; 1-2-3-5-8-9.
Raleigh district:
Banks, C; 1-2-4-5-6-8-9.
Creedmoor, C; 1-2-3-4-5-8-9.
Franklinton, C; 2-3-4-5-6-8.
Rockingham district:
Rowland, C; 2-3-4-5-7-8.
Trinity (Robeson Ct.), C; 2-3-4-7-8-9.
Weldon district:
Central Cross, C; 2-3-4-6-7-8-9.
Wilmington district:
Rocky Point, C; 2-3-4-5-8-9.
Whiteville, C; 2-3-4-5-7-8.

Durham District.

Bethel, C; 2.
Cedar Grove, C; 2-3-9.
Concord, C; 2-4.
Brooksdale, C; 2-3-4-5-8.
Eno, C; 2-3-8-9.
Graham, C; 2-3-4-5-8.
Gregson, B; 1-8-9.
Helena, C; 2-4-5.
Hurdle Mills, C; 2-4.
Lea's Chapel, C; 2-4-9.
Lebanon, C; 2.
Mebane, C; 2-4.
Mount Zion, C; 2-9.
New Bethel, C; 2.
New Sharon, C; 2-8.
Oak Grove, C; 9.
Palmer's Grove, C; 2.
Walnut Grove, C; 2.
Elizabeth City district:
Anderson, C; 2-4-9.
Asbury, C; 2.
Bethel, C; 1-2-6-8-9.
Center Hill, C; 2-4-8-9.
Collington, C; 2-3-9.
City Road, B; 1-8-9 (1-2).
Ebenezer, C; 2-4-9.
Hall's Creek, C; 2-4-9.
Hatteras, C; 2-4.
Hebron, C; 2-9.
Kenekeet, C; 2.
Little Grove, C; 2.
Mount Zion, C; 2-4.
Newbegun, C; 2-9.
Rodanthe, C; 2-3-9.
Sharon, C; 2-6-9.
Union, C; 2-4-5.
Fayetteville district:
Andrews' Chapel, C; 2-9.
Asbury, C; 2-9.
Bethel, Roseboro Ct., C; 2-4.
Bethlehem, C; 2-9.
Beulah, C; 9.
Bynum, C; 2-3-9.
Chatham, C; 2-3-4-9.
Clarkton, C; 2-4.
Duke, C; 2-6-8-9.
Ebenezer, C; 2-9.
Goldston, C; 2-4.
Halls, C; 2-9.
Hickory Mountain, C; 2-4-9.
Hope Mills, C; 2-4.
Hay Street, B; 1-5-6-8-9.
Jones Chapel, C; 2-3-9.
Lane, C; 1-2-3-4-8.
McGees, C; 9.
Moncure, C; 2-9.
Mount Vernon, C; 2-9.
Mount Zion, C; 2-6-8-9.
Newton Grove, C; 2-9.
Osgood, C; 2-5.
Parker's Grove, C; 2-4-8-9.
Pleasant Hill, C; 2-9.
Pittsboro, C; 2-5.
Providence, C; 2-9.
Purdie, C; 2.
Person Street, C; 2-5-8-9.
Siler City, B; 1-4-6.
Singletary, C; 2-9.
Trinity, C; 2-4-8.
Wesley Chapel, C; 2-9.
West End, C; 2.
White Oak, C; 2-3-4-9.
Maple Grove, C; 2-9.
New Bern district:
Bayboro, C; 2-3-4-8-9.
Centenary (New Bern), B; 1-3-5-6-9-(1-2).
Pine Forest, C; 2-4-8-9.
Stonewall, C; 2-4-8-9.
Raleigh district:
Andrews' Chapel, C; 2-9.
Cary, C; 2-3-4-5-9.
Centenary (Smithfield), B; 1-5-6-9.
Clayton (Horne Memorial, B; 1-8-9.
Central, B; 3-8-9.
Cokesbury, C; 2-3-5.
Epworth, C; 2-4.
Elizabeth, C; 2.
Four Oaks, C; 2-4-5-8.
Fuquay Springs, C; 2-4-5.
Garner, C; 2-5-9.
Holly Springs, C; 2-3-4.
Jenkins Memorial, C; 2-4-9.
Knightdale, C; 2-4.
Louisburg, C; 2-4-5-8-9.
Millbrook, C; 2-4-6.
Mount Pleasant, C; 2.
Olive Branch, C; 2-5-9.
Planks Chapel, C; 2-5-9.
Sanders Chapel, C; 2.
Selma, B; 1-2-6-9-(1-2).
Selma Mills, C; 2-3-8.
Simms, C; 2-4-8-9.
Stevens Chapel, C; 2-5-8-9.
Wendell, C; 2-4-5-8-10.
Zebulon, C; 2-3-4-5-9.
Hollands, C; 2.
Rockingham district:
Barkers, C; 2-8.
Bladenboro, C; 2-3-8.
Centenary, C; 2-3-5-8-9.
E. Lumberton, C; 2.
Green Lake, C; 1-2-3-4-9.
Maxton, C; 2-3-7-8-9.
Pine Grove, C; 2-5.
Purvis, C; 2-3-5-8.
Raeford, C; 1-2-4-5-8.
Regan, C; 2-3-8.
Roberdel, C; 2-3-4-8-9.
Smith's, C; 2-8-9.
St. Paul, B; 1-3-5-6-9.
Trinity (Troy), B; 1-2-3-5.
Vass, B; 1-9-(1-2).

(continued on page eleven)

Western North Carolina Conference

HONOR ROLLS

Among the records of other good work which will be on display at our next annual conference two outstanding honor rolls printed in big letters will be before the members and visitors of the annual conference. One of these honor rolls will list all pastors who have done the required work entitling them to an incomplete diploma in the standard training course. Those having earned more than this will also be listed stating whether they have a blue seal or a gold seal on the the incomplete diploma.

The other honor roll will list those pastors who have during the conference year conducted or had conducted a local training class in their congregation. This honor roll will list the number of credits earned and will include work done in both the Standard and Cokesbury courses.

FEATURES

In my opinion the two outstanding periods of service which feature a pastor's year's work are the week or more given for training his Sunday school workers and the week or more scheduled for the revival. One prepares for the right seed sowing and the other provides for the harvest. Fortunate is that charge whose pastor carefully arranges to promote both these lines of endeavor.

GROWING

Every one likes to be associated with a big growing concern. Our Western North Carolina Conference Sunday school work qualifies for this coveted honor. In the following list are given a number of instances of growth. First figures stand for the present total, second figures for the growth during last year.

No. Sunday schools..	859	4
Officers & teachers..	8,623	372
On cradle roll	8,633	387
Home Dept. ..... (Decrease)	4,275	107
Active scholars	115,114	8,458
Total enrollment ...	136,645	9,110
Average attendance..	73,759	17,354
Pupils joining church	5,453	1,237
Total money raised..	$199,476	$23,760

RANKING SCHOOLS

It will be remembered that there are three types of schools in our church—C type, B type and A type, C type standing for the one-room Sunday school, B type for the partially departmentalized Sunday school, and A type for the completely departmentalized Sunday school. In each of these typed schools there is a suitable "program of work" or standard of efficiency listing ten different lines of endeavor. In each typed school there is provided for rank as, either a "Progressive," "Advanced" or "Standard" school. To be a "Progressive" school six of the ten points on the C type and six and one-half on the B type must have been earned.

To date only two B type Sunday schools have been listed as ranking schools. They are Central, Spencer, "Standard" school, all conditions having been met, and College Place, Greensboro, "Progressive" school.

There are nineteen ranking C type schools as follows, the first four mentioned being "Advanced" schools and all the others "Progressive"; Bethlehem, Pleasant Garden circuit; Harrison, Pineville circuit; Vanderburg, Shepherd circuit; Glen Alpine, Long's Chapel, Lake Junaluska circuit; Old Union, Randleman circuit; Avondale, Cliffside-Avondale; Bethel, Cabarrus; Fallston, Belwood circuit; Farmington, Farmington circuit; Franklinville, Ramseur-Franklinville; Hopewell, Catawba circuit; Mt. Olivet, Davidson circuit; Mt. Tabor, Forsyth circuit; Newsom, Denton circuit; Ramseur, Ramseur-Franklinville; Spindale, Spindale-Alexander.

"B" TYPE EARNERS

The following B type or partially departmentalized Sunday schools have done more or less good work on their Program of Work. While some have not gone very far they have made a beginning. It is to be hoped that all our larger Sunday schools will follow their example. The following is a list of those schools having earned one or more points of the ten to be earned, together with the figures standing for the corresponding points earned:

West End, Winston-Salem, 2-4-5-6-7-9.
Trinity, Charlotte, 1-3-5-6-8-9.
Burkhead, Winston-Salem, 1-3-5-7-8-9.
Dilworth, Charlotte, 1-6-8-9.
Tryon Street, Charlotte, 1-6-8-9.
Central, Shelby, 1-5-6-9.
Green St., Winston-Salem, 5-6-8-9.
Rutherford College, 4-6-8-9.
Granite Falls, 1-8-9.
Central, Albemarle, 1-8-9.
Centenary, Winston-Salem, 1-5-9.
First Church, Wadesboro, 1-6-9.
Central, Mt. Airy, 1-8-9.
Central, Monroe, 5-9.
First Church, Lenoir, 1-9.
Weaverville, 1-9.
First Church, Salisbury, 6-9.
Main Street, Reidsville, 1-9.
Boone, 819.
First Church, Lincolton, 1-9.
Central, Concord, 5-9.
Norwood, 8-9.
First Church, Morganton, 4-6.
Glenwood, Greensboro, 9.
Trinity, 1.
Asheboro, 9.
Chestnut Street, Asheville, 1.
Proximity, Greensboro, 1.

"C" TYPE EARNERS

In addition to the seventeen ranking C type schools a large number of others have earned points on their Program of Work. The following schools have earned the five points listed opposite their names:

Alexander, Spindale-Alexander, 2-3-4-5-9.
Ansonville, Ansonville Ct., 2-3-5-8-9.
Caroleen, Henrietta-Caroleen, 2-3-4-6-8.
Catawba, Catawba circuit, 2-4-5-7-8.
Cliffside, Cliffside-Avondale, 2-3-5-7-8.
Denton, Denton circuit, 2-4-5-8-9.
Draper, 2-3-4-8-9.
Gold Hill, Gold Hill Ct., 2-3-4-8-9.
Kernersville, 2-3-4-5-7.
Liberty, Liberty Ct., 2-4-5-8-9.
Long's Chapel, 2-4-6-8-9.
Mt. Pleasant, Mt. Pleasant Ct., 2-3-4-8-9.
Muir's Chapel, E. Greensboro Ct., 2-4-5-8-9.
Pleasant Grove, Waxhaw Ct., 1-2-3-4-8.
Prospect, Prospect Ct., 2-3-4-5-9.
Rockford St., Mt. Airy, 2-3-4-8-9.
Smyre, Gastonia, 2-3-4-5-9.
Wesley's Chapel, Shepherd's Ct., 2-3-4-5-9.

The following have earned the four points opposite their names:

Balsam, Sylva circuit, 2-3-8-9.
Cooleemee, 2-3-8-9.
Cotton Grove, Linwood Ct., 2-4-8-9.
Duncan Memorial, Charlotte, 2-4-5-9.
Jackson Hill, Denton Ct., 2-4-7-9.
McAdenville, 2-4-5-9.
Moores Chapel, Thrift-Moores, 2-3-4-9.
Plateau, South Fork Ct., 2-4-8-9.
Oak Forest, Morganton, 2-4-8-9.
St. Peter's, Bolwood Ct., 1-2-4-9.

Others will be given in succeeding issues of the Advocate.

DUAL SPECIAL

The following Sunday schools found time and means to contribute to our dual special missionary offering during December. They have our cordial thanks:

Central, Asheville	$80.00
Bethel, Greensboro	15.00
First Church, Lexington	30.00
First Church, Newton	9.15
Liberty, Liberty Ct.	5.25
Cramerton	4.64
Nebo, McDowell Ct.	3.15
Bethesda, Danbury Ct.	1.00
Smith's Grove, Farmington Ct...	.80

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond. Hookerton, N. C.

AN APOLOGY

On account of the heavy mails during the holidays, or for some other reason, the items for this page failed to reach the hands of the Advocate in time for the issue of Christmas week. We regret that this occurred, for we had good news to tell from Godwin, Aberdeen and Raleigh. It may be a little old, but it's news.

EUCLID McWHORTER LEAGUE

On November 29 the Euclid McWhorter Epworth League of Page Memorial church, Aberdeen, entertained in the Sunday school rooms in honor of Rev. and Mrs. Euclid McWhorter, who are soon to leave for Wilson.

Autumn leaves and yellow and white chrysanthemums weer used for decorations, carrying out the league colors of gold and white. A number of songs were sung and special music rendered by our orchestra. A contest was then engaged in, after which refreshments of coffee and sandwiches were served.

Our league was organized under the leadership of Mr. McWhorter, who has been with us four years, and bears his name. At this time we presented him a hand-painted picture of long leaf pines in order that he may have a daily reminder of the "Sandhills" and "Euclid" Epworth League.

THE LEAGUE AT BLACK'S CHAPEL

The Epworth League at Black's Chapel is progressing nicely. We hold our devotional meetings each Sunday night and have good crowds. We have socials often and each one is enjoyed by all leaguers.

Our league has been going to see a shut-in of our church, Mrs. Julia Porter, all the summer and fall. We go and hold a service and sing for her, and take her good things to eat, things to wear, and we bought her a nice Bible. On Wednesday night before Thanksgiving we held a song service and took her nice things to eat for Thanksgiving. She is a shut-in and she appreciated all these things we havedone for her. So she composed the following song to our Epworth League to the tune of Eastern Gate:

It's a good thing to be an Epworth Leaguer,
It's the best thing I know;
It's a good thing to be a Leaguer
As heavenward we go.

Chorus

We are Epworth Leaguers, we are Epworth Leaguers,
We are Epworth Leaguers for the right.
We are Epworth Leaguers, we are Epworth Leaguers everywhere.
Goodbye sin and sorrow, farewell doubt and fear,
It's a good thing to be a Leaguer, and that's why we are here.
It's a good thing to be together in our meetings every week;
It's a good thing to learn together and the right way to seek.
So come, let's sing and worship with hearts that are true;
It's a good thing to strive together, the King's work to do.
We are a band of Epworth Leaguers and we are striving for the right;
Jesus bids us go forward till we win the strife.
Jesus, He is our leader, let this our motto be:
Cling, oh cling to each other till He comes to set us free.

We are planning to have an Epworth League Christmas tree on Monday night before Christmas. After the presents and fruits are delivered we will have one of our good time Christmas socials.

With best wishes for each and every league in our conference.

Mrs. C. W. Spell.

"RALEIGH DISTRICT DOINGS"

The bulletin, "Raleigh District Doings," published by the district secretary of the Raleigh district, has come to our hands in the last few days. This bulletin is "published ad Libitum," November 30, 1925, being the first issue.

The items of interest that compose the issue are a prayer made 286 years ago, news of Raleigh district chapters, an editorial note entiled "Our First Issue," "Advertisements," "Statistics," and the social items. The editor says that the bulletin "is an experiment in placing before our leaguers a paper which briefly presents the important news regarding the activities of the various leagues and leaguers in our Raleigh district."

There is no doubt that a district bulletin helps bring the folks in the district closer together. It is our hope that this "experiment" may prove worthy, and a real goal of more efficient work may be done in North Carolina leaguedom.

THE CAVINESS LEAGUE

Another senior league for the Boost Ralegh District. The Caviness Epworth League was duly organized this day at Epworth church, Raleigh, with 25 members enrolled. Following is a list of officers elected:

President—R. L. Williamson.
Vice President—Hubert Arnold.
Secretary and Treasurer—Mary Russell Hiner.
Era Agent—Rudolph Brown.
First Supt.—Odette Brown.
Second Supt.—Eva Gurley.
Third Supt.—Josephine Baker.
Fourth Supt.—Grace Arnold.
Pianist—Mary Bynum.

Epworth church has not enjoyed a league since May, 1923, and it speaks well for Bro. D. N. Caviness, the pastor, that the young people of this charge had launched out in leaguedom once again. Philip Schwartz.

HOOKERTON JUNIOR LEAGUE

The junior league at Hookerton met on that cold Sunday night after Christmas. Fourteen boys and girls and many old folks were present. Mr. Harrison, the new pastor, was present, and it was told he was as regular as the juniors.

The program began with the reading of the scripture followed by a prayer. Christine Edwards and Sallie Palmer Edwards sang a beautiful sacred duet. A little talk was made by W. C. Ormond.

The chapter was organized in the spring of 1925, but was discontinued during the summer. It was revived in November, and the prospects of a good year o good work will be done before June. Rachel May Taylor is the fine leader.

The officers of the chapter are:
President—Elizabeth Albritton.
Vice President—Ronald Matlock.
Secretary—Gordon Harrison.
Treasurer—Will Newman Ormond.
First Supt.—Ronald Matlock.
Second Supt.—Frances Dail.
Third Supt.—Sallie Palmer Edwards.
Fourth Supt.—Elizabeth Suggs.

THE LEAGUE YEAR

One-half of the league year is gone. This is the last lap. In a race on the athletic field the runner always makes the final sprint to be the best. He always does his best in the last lap. This is the time to make our efforts count for the most to make the year's run win out for us. We cannot lose if we but make the sprint. Let's sprint.

You will have much news to tell about the Christmas holidays, and what your chapter did to make the season one that would be acceptable to the Master. Write us your good news, and thereby tell others of the glad tidings that were told by your actions and words and songs.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1207 North Hamilton, Street, High Point, N. C.

THE METHODIST YOUNG PEOPLE'S CONVENTION

As the writer sits looking from his car window upon the fertile fields and good and bad roads of Mississippi, Alabama and Georgia, he realizes that he is returning home from the greatest young people's convention that our church has ever fostered. Big? Yes, from every standpoint. Held in one of the finest auditoriums in the South, the Municipal Auditorium of Memphis, it seemed appropriate that a convention of such magnitude should be housed in a building like that. Yet the building was not the big thing of this convention. The speakers were great in wisdom, knowledge, leadership, reputation, and most of all in personal religious experience. However, even the speakers and leaders were not the dominating influence in this convention—the big thing was the wholehearted, earnest manner in which more than four thousand young people of our church, with clear minds and quickened hearts, zealously grappled with the great problems that face not only the youth of our day, but the church and civilization itself. The speakers dealt with such subjects as "What Youth Asks and Gives," "The Answer of Christianity to the Challenge of Youth," "The Bible, the Unfolding Revelation of God," "Recreation and Leisure," "Jesus and the Modern Family," "Tested by the Rule of Jesus," "The Christianization of American Life," "America's Responsibility for World Evangelization," "Youth and Law Enforcement," "Race Relationships and Christian Ideals," "The Challenge of War," "The Church of Jesus Christ," "Jesus the Secret of Victory," "The Youth of the Orient Challenges the Youth of America," "The Lordship of Jesus."

In the discussion groups these subjects were discussed with large and earnest participation by the young people: "The Bible," "Building the Christian Community," "The Family," "Industry," "Race Relations," "Recreation and Leisure," "Religion and the Church," "War and Peace."

It must be true that no one who attended the sessions of this convention can but face the issues of life and of this generation with a clearer vision and a determination to make a larger contribution to mankind. The report of the Findings Committee was of great moment, and showed clearly the youth of our church is not only looking forward, but is ready and eager to take its place of responsibility in all the uplifting, broadening and helpful activities of local, national and universal life.

The motto of the convention, "Today and Tomorow With Jesus Christ," will long, and we trust ever, be the motto of each of us. Truly a bright day is in the making in our midst.

W. Arthur Barber.

IMPRESSIONS RECEIVED BY A FEW W. N. C. LEAGUERS AT MEMPHIS

That the youth of Southern Methodism has awakened to an era of greater activity and enthusiasm in the work of our church has been amply attested by the large attendance of nearly five thousand delegates to the three-day convention which closed in Memphis Sunday evening, January 3. The whole plan of the convention was built around the topics for group discussion which were: The Bible, Building the Christian Community, The Family, Industry, Race Relations, Recreation and Leisure, Religion and the Church, and War and Peace. Men of national note gave addresses on these topics and discussion on each was entered into by delegates on the subject selected, led by men such as Sherwood Eddy of New York, Bishop James Cannon and others. Delegates did not hesitate to enter into active discussion and lively deb ates were engaged in. A statement giving the concensus of opinion was written and voted on by each group at the final meeting, which makes very clear to the church of today their mind regarding these important subjects. Youth desires to enter more actively in the work of the church. Youth seeks to eliminate the injustices and prejudices of the white race against other races of people and goes on record favoring equal advantages and opportunities for the colored people of the South. Youth desires to see the spirit of Christ lived and tested out in the lives of all Christians. Youth bans all war as sin as tested by the rule of Christ and expects to work toward the abolition of war through increased sentiment against war as being unchristian.

I believe every delegate to the convention will go back to his or her school, church or home with a larger vision of the work of the church and the personal opportunity of service and with a great desire to be a part in its progress. Wm. B. Hall.

As five thousand youths of the Southern States sat together in the Municipal Auditorium of Memphis, Tenn., listening to lectures of noted speakers and discussing freely problems which arose, I wished that the scene as well as the lectures might have been broadcasted to all, and especially to those who believe youth to be aimless and uninterested in the finest things of life. The young people present were those so vitally interested that they were willing to share part of their Christmas vacation and money in order to attend.

The spirit which prevailed throughout the convention was one of reverence, co-operation, friendliness and frankness. While none of the delegates were radical they were ready at all times to express themselves freely, whether postively or negatively. The spirit of friendliness was matched by the cordiality of the Memphians who entertained the delegates royally in their homes. Even the streets and shops expressed a welcome.

The programs were well balanced and not once did there appear a feeling of unrest, but rather that of tense interest.

What other purpose could attract so many busy young people so far away from home at Christmas? Do you still believe that young people are failing to put first things first?

Frances Holmes.

At the Young People's Convention I was impressed by the responsibilities which rest upon us as young people. I was made to realize that what the church of tomorrow will be depends upon what we choose to make it. No better slogan could have been adopted than the one we opened each devotional service and carried away as a lamp unto our feet for the rest of the year—"Today and Tomorrow With Jesus Christ."

As the bells rang out a welcome for the new year a voice of service echoed in our hearts which will last throughout this year and years to come. We realize that we are not all called to the ends of the world or to lead the thousands to Christ, but that our mission may be here at home working with those who are nearest and dearest to us, and thereby bringing Christ into their lives. Eliza Foscue.

As I sat in the gallery of the auditorium in which the Methodist Young People's Convention was held another picture came before me. In this picture we see hundreds of people gathered in an amphitheatre. In the center or arena we see a group of Christian men, women and young people waiting for the hungry beasts to be turned into the arena. In your imagination see the attitudes of different people as

(*continued on page eleven*)

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Many Gifts—Since Christmas many Sunday schools and churches have sent our children gifts. They are too numerous to mention here. To each who contributed toward making our children happy we extend hearty thanks.

* * * *

On the Job—Several of our wide-awake, progressive preachers have begun sending in their orphanage assessment for this conference year. They realize that it takes twelve months in which to do a full year's work. It is a source of great satisfaction to feel that our preachers are standing 100 per cent behind our orphanage work. They are glad to do all that lies within their power to aid in whatever way they can a cause that has the right-of-way in their thinking and plans. It is a cource of real joy to have asociation and fellowship with such a fine set of Christian men who have dedicated all to the cause of righteousnes in the earth.

* * * *

A Fine Entertainment—"The orphanage children were entertained by Wallace, the magician, who presented ably an evening of magic, mirth and mystery.

Opening with a pretty illusion, wherein large bowls of water apparently from nowhere were produced, followed in rapid succession a series of bewildering tricks, such as the vanishing lamp, materializing beautiful pigeons from the ether, extracting bushels of various things, such as a rabbit, four alarm clocks, etc., from a gentleman's hat, amid shouts of laughter, and all with sleeves rolled up, to show that objects were not concealed upon him.

His entertainment was versatile, as shown by a series of beautiful rag pictures, and some humorous cartoons drawn in colored crayon. The closing feature was a most unusual illusion, which he called the 'Super-Vanish Extraordinary,' wherein a duck and a rabbit rapidly disappeared in space, making mystifying illusion. Throughout the entertainment, always just as one was led to believe that he had 'caught on,' Wallace turned the trick on the other fellow, showing remarkable skill and native wit, and proving that the eye is easily deceived by the dexterity of the hand."

THE SUNDAY SCHOOL

(*continued from page nine*)

Washington district:
Beamons, C; 2-8-9.
Bethel, B; 3-9-(1-2).
Clark Street, C; 2-4-8-9.
Conetoe, C; 2-4-8-9.
Evansdale, C; 2-5-8-9.
Farmville, B; 1-5-9.
Greenville, B; 9-(1-2).
Lebanon, C; 2-9.
Marvin, C; 2-4-8-9.
McKendree, C; 2-8-9.
Nashville, B; 1-3-5-6-9.
Pinetops, B; 1-9-(1-2).
Red Oak, B; 1-9.
Rocky Mount, First Church, B; 3-4-5-6-9-(1-2).
Stantonsburg, C; 1-2-4-8-9.
Washington, B; 8-9-(1-2).
Weldon district:
Ahoskie, C; 1-2-4-8-9.
Battleboro, C; 2.
Bethany, C; 2-9.
City Road (Henderson), C; 2-3-4-5-9.
Concord, C; 2-8-9.
Enfield, C; 2-4-8.
Garysburg, C; 2-4.
Halifax, C; 2-8-9.
Jackson, C; 2-4.
Lasker, C; 2-8.
Murfreesboro, C; 2-4-5-8.
New Hope, C; 2-9.
Norlina, C; 2-3-4-9.
Pleasant Grove, C; 2-8-9.
Rehobeth, C; 2-4-9.
Scotland Neck, C; 2-4-6-8-9.
Seaboard, C; 2-5-8.
Sharon, C; 2-8-9.
Shiloh, C; 2-9.
Smith's, C; 2-9.
Union, C; 2-4-5-6-8.
Union, C; 2-9.
Weldon, B; 9.
Whitakers, C; 2-4-5-8-9.
Winton, C; 2-4-6-7-8.
Zion, C; 2-9.
Wilmington district:
Bethany, C; 2-8.
Bethel, C; 2-9.
Bolton, C; 2-4.
Burgaw, C; 2.
Carvers Creek, C; 2-4-8-9.
Delco, C; 2-9.
Evergreen, C; 2-4-9.
Faison, C; 2-3-5-8-9.
Fifth Avenue, B; 1-5-7-9-(1-2).
Goshen, C; 2-9.
Garland, C; 2-5-9.
Hallsboro, C; 2-4-9.
Haw Branch, C; 2.
Ingold, C; 2.
Jacksonville, C; 2-4-5.
Kenansville, C; 2-3-4-9.
Kings, C; 2-8-9.
Magnolia, C; 2-9.
Richlands, C; 2-4-5.
Shallotte, C; 2-3-8.
Shallotte Village Church, C; 2.
Shiloh, C; 2-4-8-9.
St. Pauls (Tabor-Fair Bluff Ct.), C; 2.
Turkey, C; 2.
Union, C; 2-3-4-8-9.
Warsaw, C; 2-3-8-9.
Wesley Memorial, C; 2-3-9.
Zion, C; 2-3-8.

WESTERN N. C. LEAGUE

(*continued from page ten*)

they realize what is to take place. Visualize what is passing through the minds of the people in the group in the arena. Shall they be true to Christ or shall they turn from Him at the last minute and thus prolong their life here?

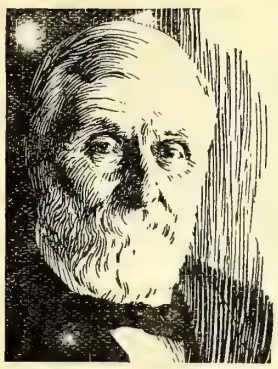
The picture presented by the convention was quite different. We had hundreds of people gathered together in an attempt to discuss various problems of youth. Here are found the young and old working and thinking along the same lines. We realized that youth, age, race, color and everything is merged into one in Christ.

The addresses and the spirit given here were very inspirational. Challenges thrown to the youth of America made us realize the opportunities and the doors open to youth. Tested by the life of Christ shows us very clearly where we stand. And a challenge thrown to us at the last, can we and shall we not live the Christ life?

Maude Hunter.

The greatest opportunity of my life to meet, discuss, listen and drink in the thoughts and minds of some of our greatest religious thinkers came to me in being privileged to attend the Memphis convention. Perhaps never before had the supremacy of Jesus so forcefully impressed me and I was brought face to face with him more clearly than at any time in my life. The motto of the convention, "Today and Tomorrow With Jesus," to me expressed the sentiment of the entire group of delegates, visitors and speakers. Jesus' principles of living for every phase of life was impressed on our minds and hearts from all standpoints. We were brought to realize the common problems, difficulties and perplexities of a united body of young people coming from all parts of our church. It came to us very vividly that our young people are thinking and seeking greater fields of usefulness and service through the church. To use the purpose of the convention as expressed by Dr. Kern in the following quotation was realized: "I would have you feel that you are here under the authority of the spirit of God, that you have been called from all the far places of our borders and the crowded centers of our life to face in fraternal unity of mind and heart the common porblems and the common spiritual resources of our church. For us all together it is 'Today and tomorrow with Jesus Christ,' or it is today without Him, and tomorrow, confusion and ultimate chaos."

Elzora Strupe.



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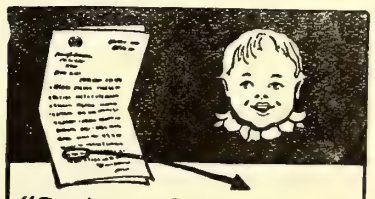
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TERRIBLE TIMES AT OLD EBENEZER

(Letter from Brother A. Nutt.)

We been havin' auful times up here at ald Ebenezer. These here new notions is nearly ruint this here church. It do look like a shame that we got to be all tore up atfer living in peace for sixty years. I just can't stand ter see 'em change this old church when I been doing my best ter keep things jist like my daddy left 'em when he died. It do look like I will have ter give up but it will not be till I'm dead. They done and bought a pianner fer the Sunday school. I didn't believe in it and said so right out in meetin'. That old organ wus good enough fer Grandpa Nutt and it's good enough fer me.

Now they done and started a new row. They say they gointer move Old Ebenezer up to the cross road settlemen whar the store and the filling station and the postoffice and the mill and school is. It's been back here in the woods for seventy-five years and ort to stay there. My wife's father helped build it and he and all our folks is buried thar in the graveyard around the old church. I think every church ort ter have a graveyard around it. It shore do look pious and peaceful like to look outen the winder and see tombstones while the presiding elder is preaching at the fourth quarterly meetin'. They can't move the graveyard and they ort ter let the church stay wheer the graveyard is. Old Ebenezer is way out thar in the woods in a quiet place whar every church ort ter be. If they ain't got religion enough to find it, it won't do 'em no good when they gits thar.

This all comes from these fool notions they teaches at these here schools. They wants ter get up thar whar the crowd is, so it will be easy ter go to church. I heard the preacher say he been up to that school in Lynchburg and when he come back I knowed from his looks he brung back some more fool notions. He says he wants to build a modern departmenum Sunday school plant whar they can get them thar units and credits. I heard him say with my oan years that up at that school they played tennis and other disgraceful games. When a preacher gits on white britches and goes to runnin' after a ball with a egg beater something has done an' happened ter the church. And he told me some uv 'em played goff up thar. It shore is a disgrace when a preacher gits on nee britches and runs over a ten acre field with an umbrella stick looking fer a ball.

Then the women has started another row. Men can git up a fuss most any time, but wimmen can bust the community ter flinders afore men kin light their pipes. Some woman come in here and started to put all the old furniture outten the parsonage and put new stuff in. They say the parsonage orter be up ter the settlement so the preacher and his wife will be near the other folks. It fit that, too, but it looks like they gointer beat me. The parsonage was put down thar by my daddy and Grandpa Good two miles from anybody on a sid road so the preacher would have a quiet place. Grandma Skinen put that bed in the front room forty-five years ago and the wimmen wants ter put it out and git a new one. They say the preacher should have things like other folks. Now it ain't treatin' Grandma Goop right ter move that bed cause she never did want nobody ter move it.

Well, we done and had the fourth quarterly meetin'. I was looking fer trouble and we had it. The Elder come with his gun loaded and instead of preachin' the Gospil he talked about money and what he calls stewardship. He said the Jews tithed and we ort ter do it. Si Hanks the other stewart at Old Ebenezer said dog bite the Jews. We ain't petternin after them. He says as slick as they is they can afford ter give a tenth and a twentieth too if they wants ter and then make it back skinnin Christians. Then the elder brought up paying the preacher more money. I dreaded this here fourth quarterly. They is always sadder than funerals ter me. He said it costs more ter live than it uster. Automobiles costs money and gas costs ter run 'em and when a preacher calls they don't give Lizzie no gas fer dinner when they used ter give Dobbin some corn. He thought that wus smart but it ain't. He said a preacher ort ter send his children off ter school and he needed books hisself and ort ter go off ter summer schools so he could preach better. That's all the trouble now. We ain't responsible fer things being high and we didn't make folks use automobiles sted uv mules. These here preachers has too many books now and that fool stuff they gits out uv 'em is doin' all this.

I told 'em right out in meetin' that we wus too pore ter pay any more and the reason we put the parsonage down thar in the woods wuz we wanted a good place whar the preacher could raise things ter eat and it would cost les to live, and we wouldn't have ter pay him so much.

We got seven churches on this circuit and we fixed the preacher's salary at seven hundred dollars. The elder wants us ter double it. We got a hundred members at Ebenezer and the other collections make as much agin. This is two dollars a piece we had ter raise last year. The elder said we had forty automobiles at the quarterly meeting and he said nearly all the men present wuz chewing and smoking. He figured out that they chewed five cents worth uv tobacco a day and a gallon of gas each. This he said would make the men of Ebenezer payin' twelve dollars a day fer gas and terbacker. They spends more than that and nor seventy cents a day all of them for the church. I think the elder is meddlin' with other people's business when he gits smart like that.

We ain't gointer raise the salary and we told the elder if this preacher would not preach fer that ter send us a cheap one that would.

Yours for Methodism,
A. Nutt.

—Richmond Christian Advocate.

THE DUKE FUND—A BLESSING OR CURSE, WHICH?

By C. W. Hunt.

Did you, as a loyal Methodist, ever sit down and in the calmness of sober thought contemplate the enormity of the Duke fund coming to the Methodist Episcopal Church, South in North and South Carolina? Methodism has kept pace with the growth of the country without all this money for churches and preachers and retired soldiers of the Cross. Hence the question arises, Will the thousands and thousands coming into the church's treasury prove a blessing or will it dull the religious zeal of the church? Of course you understand the fund is not to pay all salaries, not by any means, for many well-to-do churches will have no share in it. It is for the poor and for better service to rural churches and its blessing or its curse will be for the people on country charges in an attempt to give them better preaching and better places of worship. That being true, its success as a betterment or its failure to do what it is intended to do will depend upon the co-operation given by those on rural charges. And rural charges need to think on these things. What do the people want? Anything?

In bestowing the benefits of the Duke fund it may be well to get it into the minds of those it affects that there are several things of great importance in the administration of this munificence, but there are two that appear to this layman, outside so far as interest goes, to be of first consideration. They are these:

(a) The mere paying of more salary to the men now serving the circuits is not going to get you anywhere, so far as better preaching or wiser leadership goes.

(b) If the men now habitually serving country charges cannot bring churches to better things, then the consolidation of two or more churches into one, with a pastor to preach each Sunday, will require that the present preacher do what he has not heretofore shown the ability, or else the disposition to do.

If you accept either or both of the above assertions, you are facing a solid wall that has to be gone over, gone around or torn down. Who among us is going to say that every man now serving country charges does not feel that he is called of God and is doing his best? And who is going to say he has suddenly become unfit, because a lot of money "has come into the kingdom?"

It has been said that the success of the Duke benefactions will depend upon the co-operation given by those to whom the benefit is to come. Well, that is the very foundation of its success, and if you grant that is true, then in all the plan making for the administration (I am not in the administration, and not likely to be,) of the benefactions the temper of the men back in the country will have to be the guide. The state of North or South Carolina can make it lawful to move a school house and require you to send your children there, but you cannot say that I shall attend church here or there and make me do it, contrary to my feelings in the matter. And country pastors know what a difference distance make with many people. A commission of a few city preachers or wise (?) city laymen can make rules and regulations, advise this or that, and set up such friction that a blessing will be turned into a curse. It is possible that those who know most about what is best to do, regarding making new charges and new deals, will not even be consulted, let alone be put on the administrative boards. Let all beware of making iron clad rules without "reckoning with their host."

Militant Methodism is not the men and women who go to annual conferences and serve on boards, but the humble men and women and children back home, who make it possible for the church to be, and if such as these are not consulted on what they want and what is best to do, then those in charge are due "a spring-breaking jolt." The man or men who know (?) so much that they can light a cigar, place their feet under a mahogany desk in some high office building, make a map of North and South Carolina Methodism, and say these three churches here shall be made into one or these five here into two, are due some thoughtful exercise of better judgment before orders are given. John Jackson of Thyatira church and Wm. Black of Wesley's Chapel church cannot work in the same church, for each want to "run it." They separated on that account. There you have it. You are going to put them both in the same pews again, and have struck a snag before you got out of the woods, as it were.

No, the Duke fund is not going to be thrown back on the donors on account of disagreements, certainly not. The money is coming, and for the good of the church; but do not let any self-appointed leader (?) get it into his head that he knows it all. He is mistaken, and will find it out in due time. And however much such may feel for the success of the Duke foundation, and however true he may be to the cause, do not let him try "to run it over" the rural charges without consulting the privates in the rank. You can accomplish much by going slow and knowing your ground, but beware of arbitrary acts, if you really want the Duke funds to make Zion's wilderness blossom.

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Our Little Folks

WHAT LOVE CAN DO

Little Robert had been visiting a family of cousins, and though he had been away from home some weeks, he was not anxious to leave the spot where he had been so happy. "I like to stay there," he told Alice, "they have such a beautiful home."

Alice was five years older than Robert, and she did not always pay much attention to what he said, but this remark seemed so odd that she closed the book and stared at him. "Did you say Aunt Emma had a beautiful home, Bob Reyson? What a funny idea. It's just a plain little cottage."

Bob looked puzzled and did not reply.

But his sister replied: "And their furniture is really old, and some of the carpets worn out, and they have not nice pictures like ours. What makes you think her house is so beautiful?"

Bob thought for a moment before he answered: "I guess it must be because everybody is so nice to everybody else, and nobody scolds or teases."

At first the older sister smiled, and then the color rose in her cheeks. She saw that her brother was nearer right than herself. A fine house and expensive furnture and pictures on the walls are not the things most beautiful. Love and courtesy and kindness can make the plainest, poorest home beautiful, and the lack of them will spoil a palace.—Afton Free Press.

THE WREN THAT COULDN'T DECIDE

One blizzardy March day Dick and Dolly asked father to make them some bird houses.

He made Dolly's first, out of a tin pail. He put the cover on and sealed it round with sealing wax. About halfway up the side he cut a hole the size of a quarter. Then he covered the tin with birch bark and fastened a twig below the hole, for a front step for Mr. and Mrs. Bird.

"Hang it up by the wire handle," said father. "This is a warm box, and wrens like swinging houses."

"I want a warm house, too," said Dick. Bluebirds nest in the orchard every year, but we've never had wrens. Maybe if a wren came flying along he wouldn't see our one house, but he couldn't miss two."

Father made Dick's house out of thin boards; a little brown house with a pointed roof and a real front step below the door.

"Put them up now," said father, "so they'll weather a bit before your wrens come."

Dick nailed his house to the top of a post in the grape trellis. Dolly hung her's in the early apply tree. Dick liked his house, and Dolly liked her house, but what really mattered was which would the wren like?

For ever and ever so long there wasn't any wren. A bold English sparrow tried to move into Dolly's box, but the door was only wren size. A pair of bluebirds sat on the grape trellis and mourned because Dick's box just suited them—all except the door. (But they built in their regular orchard; so that was alright). Still no wrens came.

Not unti lthe tenth of May, when the children came home from school did mother say, "I've heard a wren."

"Which box" they asked together.

"I didn't see him near either," said mother, "because I didn't see him at all. I just hear him trilling and trilling down by the barn."

So Dolly stared out of a side window at her box, and Dick stared out of a back window at his, but nothing more was heard or seen of the wren that night.

The next morning before breakfast Dick heard a bird singing in the pear tree.

"That's your wren," said mother. "Listen! He always trills and warbles just the same way; so if you've noticed this song once, you'll always know it."

During breakfast the wren moved round to Dolly's apple tree. By the time the children were about to start for school he had hopped on the roof of her box twice.

"You keep watch, mommie," begged Dolly.

"Watch my box too," said Dick, trying not to be disappointed.

You can never tell about wrens. At noon that bird was in the garden hunting twigs and carrying them into Dick's house. Once he brought a very long twig that wouldn't go in. It stuck and it stuck, and finally it fell to the ground. The wren hopped on top of Dick's house and sang. Then he hopped down after the long twig again, and this time it went in.

In the afternoon that wren was fussing about Dolly's box again!

"We don't care which box he takes if he only stays. But doesn't it take two wrens for a nest? Where's the other?" they said.

Mother didn't know. "They look just alike," she said, "but the father seems to sing the most."

Dick and Dolly looked carefully and decided that there was just one wren. He sang and sang and sang, so he must be the father. He loved to work. He carried twigs all day, first into Dick's house, then into Dolly's! After every flight he sang a song of victory.

All of a sudden one day there were two wrens singing and carrying twigs, but after Jenny Wren appeared they stayed mostly around Dick's box. Mother read in the bird book that father wrens build "false nests," to put people and cats and bigger birds —all the creatures they are afraid of —off the track of the real nest. Then Dolly saw that her box had a false nest in it, and Dick's had a real one.

The next thing those wrens did was to go away. Dick was very unhappy about it, but Dolly said, "They have gone on their wedding trip. Pretty soon they'll come back and settle down."

They came back—after two lonesome mornings—but they never settled down.

"If Jenny Wren has laid eggs in my box," said Dick, "Why isn't she sitting on them and keeping them warm?"

"She must be a very poor housekeeper and a very bad mother," said Dolly indignantly; "she gads around so much."

In June the wrens were busy catching things to eat. Little white motes seemed to be their favorite catch. One day Dick, standing near his box, thought he heard peepings inside it. Dolly listened too. "I'm afraid it's only your imagination," she said. "I just saw Mr. Wren go into my box."

So the question wasn't really decided until early July, when Dick saw a baby wren fly right out of his box. He and mother and Dolly watched until four more little round, fat, notailed baby wrens flew out. For two days the syringa bush was full of faint baby twitterings and anxious mother-and-father callings, and then the wrens all went off to some secret place of their own.

"I think it was Jenny Wren that couldn't decide," said Dick. "Girls are like that."

"Well, then, they are the ones who make things exciting," she answered. —Youth's Companion.

"What kind of store is that fellow over at Toad Rock running?" asked a motorist.

"Well, he has Ford parts for sale," replied the attendant in the filling station at Ten Degrees, "buys butter, eggs and poultry, deals in real estate, paints houses, marries folks in his capacity as justice of the peace, runs the postoffice, sells stamps, hams, molasses, etc., and takes boarders upstairs. I reckon you'd call it a drug store."—Kansas City Star.

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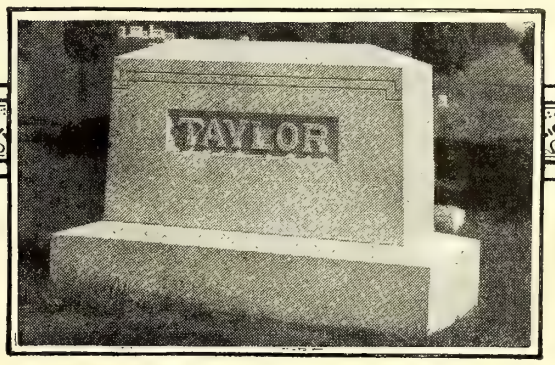
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FIRST ROUND

January
Saluda-Tryon, Saluda, 11 10
Hendersonville, night 10
Rosman, Rosman, 11 17
Brevard, night 17
Leicester, Leicester, 11 23-24
Bethel, night 24
Sandy Mush, Brick Church, 11 30-31
Chestnut Street, night 31

GREENSBORO DISTRICT
J. B. Craven, P.E., 506 Summit Ave., Greensboro, N.C.
SECOND ROUND

January
January
Randleman, St. Pauls, 11 10
College Place, night 10
Gibsonville, Gibsonville, 11 17
Gibsonville, Whitsett, 3 24
High Point, Main St., 11 31
Glenwood, night 31

February
East Greensboro, Mt. Pleasant, 11 7
Carraway Memorial, night 7
Proximity, night 8
Randolph, Hopewell, 11 13-14
Park Place, 11 21
College Place, night 21
East End, High Point, 11 28
Wesley Memorial, night 28

Macrh
Coleridge, Rehobeth, 11 6
Liberty, Liberty, 11 7
Pleasant Garden, Rehobeth, 3 7
W. Greensboro, Friendship, 11 & 3 13-14

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.

January
Old Fort Circuit, Ebenezer, 11 10
Old Fort, 7 10
Marion Circuit, Murphy's Chapel, 11 17
Marion Mills, Clinchfield, 7 17

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

January
Moravian Falls, Beulah 9-10
North Wilkesboro, 11 17
Wilkesboro, Wilkesboro, 11 24
Boone, Blowing Rock, 11 31

February
Todd, Todd 6-7
Avery, Pine Grove 13-14
Elk Park, Cranbury, night 14
Watauga, Valle Crucis 20-21
Creston, Big Laurel 27-28

March
Warrensville, Clifton, 11 6
Helton, Helton, 11 7
Jefferson, Smithport 13-14
Laurel Springs-Transon 20-21
Sparta-Walnut Branch 27-28

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
SECOND ROUND

January
Spencer Central, 11 10
North Main, night 10
Yadkin-Rowan, Yadkin, night 13
Woodleaf, Gay's Chapel, 11 16
East Spencer, 11 17
Salisbury, Coburn Memorial, 7 17
Salisbury Ct., Providence, 11 23
Concord, Kerr St., 11 24
Concord, Central, 7 24
Concord Ct., Concord, 11 30
Concord, Epworth, 11 31
Concord, Forest Hill, 7 31

February
Bethel, 11 5
Albemarle Ct., Pine Grove, 11 6
Albemarle, First St., 11 7
Albmearle, Central, 7 7
Gold Hill, Rockville, 11 14

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

January
Smyre, 11 10
Park Street, night 10
Rock Springs, Denver, 11 16-17
Gastonia, Main St., night 17
Goodsonville, 3 and 11 23-24
Trinity, night 24
South Fork, Wesley Chapel, 11 30
Lincoln Ct., Pisgah, 11 31
Lincolnton, night 31

February
Mt. Holly, 11 7
Lowell, South Point, 3 7
West End, night 7
Lowesville, Snow Hill, 11 13
Stanley, Iron, 11 14
Belmont, Maint St., night 18
Polkville, Rehobeth, 11 20
Shelby Ct., El Bethel, 11 21
Lafayette St., night 21
Crouse, 11 27-28
Cherryville Ct., Bethlehem, 3 28
Cherryville, night 28

March
King's Mountain, night 3
Cramerton, 11 7
McAdenville, night 7
Belwood, Lawndale, 11 13
Shelby, Central, 11 14
Bessemer, Concord, 3 14
Franklin Ave., night 14
East End, night 17

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
SECOND ROUND

January
Cleveland, 11 10
Cool Springs, Cool Springs, 3 10
Olin, Olin, night 10
Hudson, Hudson, 11 17
Dudley Shoals, Grace, 3 17
Rhodhiss, night 17
Statesville, Broad St., 11 24
St. John, 3 24
Elmwood, night 24
Mooresville, Central, 11 31
Jones Memorial, 3 31
Mooresville, Broad St., night 31

February
Hickory, First, 11 7
Hickory Circuit, 3 7
Westview, night 7
South Lenoir, Harpers, 11 14
Lenoir Ct., Colliers, 3 14
Whitnel, night 14

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND (IN PART)

January
Thomasville Ct., Fairview, 11 9-10
Trinity, Trinity, night 10
Oak Ridge, Oak Ridge, 11 17
Central Terrace, Central Terrace, night 17
Ogburn Memorial, Ogburn Memorial, 11 24
Forsyth. Mt. Tabor, 3 30-31

February
West End, 11 7
Ogburn Memorial, Oak Summit, night 7
Erlanger, 11 14
First Church, Lexington, night 14
Advance, Mocks, 2 & 3 20-21
Mocksville, 11 21
Grace, night 21
Farmington, Smith Grove, 11 & 3 27-28
Centenary, 11 28

March
Davidson, Mt. Olivet, 11 & 3 6-7
Green Street, 11 7
Denton, Newsom, 11 & 3:30 13-14
Linwood, Macedonia, 2 & 11 13-14
Main Street, Thomasville, night 14

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

January
Brooksdale Ct., Brooksdale, 11 9
Long Memorial, 11 10
East Roxboro, Grace, night 10
Hillsboro Ct., Eno, 11 15
Cedar Grove Ct., Cedar Grove, 11 16-17
Carr, night 17
Person Ct., Lea's Chapel, 11 22
Burlington Ct., Mt. Vernon, 11 23
Front St., Burlington, 11 24
West Burlington, night 24
Mt. Tirzah Ct., Mt. Tirzah, 11 30
Webb Avenue, 11 31
Calvary, night 31

February
Yanceyville Ct., Yanceyville, 11 6
Rougemont Ct., Sylvan, 11 7
Trinity, night 9
Durham Ct., Duke's, 11 13
Carrboro Ct., Carrboro, 11 14
Chapel Hill, 3 14
Duke Memorial, night 16

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

January
Chowan, Anderson 9-10
Edenton, night 10
Perquimans, Winfall 16-17
Hertford, night 17
Currituck, Zion 23-24
Moyock, Moyock 30-31

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

January
Glendon, Fair Promise 9-10
Siler City, Siler City, night 10-11
Steadman, Cokesbury 15
Bladen, Windsor 16-17
Roseboro, Bethel 18
Goldston, Goldston 23-24
Sanford, night 24-25
Elizabeth, Trinity 30-31

February
Lillington, Lillington ..... 7 & 8 p.m.
Jonesboro, Broadway, p.m. ..... 7 & 8 a.m.
Mamers, Woodside 13-14
Parkton, Parkton, night 14-15

NEW BERN DISTRICT
J. W. Wooten, P.E., 187 Middle St., New Bern, N. C.
FIRST ROUND

January
La Grange-Hickory Grove, a.m. 9
Snow Hill, a.m. 10
Centenary, p.m. 12
Dover, a.m. 16
Seven Springs-Beston, a.m. 17
Oriental, a.m. 24
Hookerton, a.m. 31
Ocracoke, in January.

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

January
Millbrook, Pleasant Grove 8
Four Oaks, Four Oaks 9-10
Benson, 7:30 10
Oxford Ct., Bethel 16
Oxford, 11 17
Granville, Stem, 7:30 17
Kenley, Kenley 23-24
Selma, 7:30 24
Creedmore, Creedmore 30-31
Franklinton Ct., Wesley, 2:30 31

February
Princeton, Princeton 6-7
Smithfield, 7:30 7
Tar River, Ebenezer 13-14
Franklinton, 2:30 14

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

January
West End, Hoffman, 11 9-10
Rowland, Rowland, 11 13
Maxton, 11 17
Rockingham, night 17-18
Aberdeen-Vass, Aberdeen, 11 23-24
Raeford, Raeford, 11 27
Troy, 11 31
Montgomery Ct., Troy, 2:30 31

February
Lumberton, 11 7
Lumberton Ct., E. Lumberton, 3 7
Robeson, Trinity, 11 13-14

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FIRST ROUND

January
Jacksonville-Richlands, a.m. & p.m. 10
Carver's Creek, Council, a.m. 17
Hallsboro, Wannanish, 3 p.m. 17
Wallace-Rose Hill, Rose Hill, a.m. & p.m. 23-24
Magnolia, Magnolia, a.m. 24
Town Creek, Bolivia, a.m. 29
Shallotte, Concord, a.m. 30-31
Southport, Southport, p.m. 31

February
Maysville, Maysville, a.m. & p.m. 6-7
Swansboro, Swansboro, a.m. 7

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FIRST ROUND

January
Battleboro-Whitakers, 11 10
Enfield, night 10
Norlina Chg., Norlina, 11 16-17
Warrenton Chg., Warrenton, night & 11 17-18
Weldon, night 20
Middleburg Chg., Middleburg, 11 24
Warren Chg., Sarepta,, 11 30-31

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
SECOND ROUND

January
Aurora Circuit, 11 2-3
Grimesland, night 3
Robersonville, 11 10
Tarboro, night 10
Vanceboro Ct., Epworth 16-17
Fremont, Beaman's, 11 23-24
Stantonsburg Ct., Stantonsburg, night 24
Elm City, 11 31
Farmville, night 31

February
Rocky Mount, First Church, 11 7
South Rocky Mount, 3 7
Rocky Mount, Clark St., night 7
Rocky Mount Ct., Marvin, 11 8
Nashville, night 8
Spring Hope, 11 9
McKendree, McKendree, a.m. 14-15
Wilson, night 15

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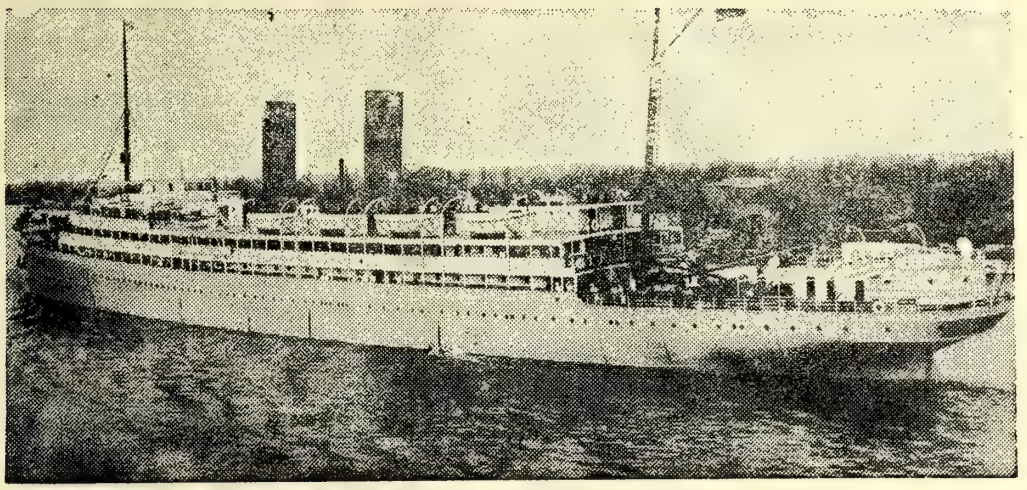
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When the good ship sails next time from the Wilmington docks I venture to say she will be filled, with a waiting list for the return voyage.

I hope it may be my good fortune to take the next trip with you to the beautiful island of Bermuda. If I can assist you in any way, you are at liberty to refer to me.

Yours sincerely,
WALTER P. SPRUNT.

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IN MEMORIAM

PRESLEY—Mrs. Lou Presley, wife of James Pressley, born September 21, 1876; departed this life October 29, 1925.

Sister Pressley leaves a husband, four children, a little niece, Lillian Mae, a mother, two brothers and two sitsers to mourn their loss. She was a consistent member of the Pleasant Hill Methodist church and was known as a good Christian woman in her community.

May the Lord bless the bereft family and may her influence continue to live with them until they all shall be a reunited family where partings come no more. A. L. Latham.

RESOLUITIONS OF RESPECT

Whereas, God in His providence has seen best to take from the homes of two of the officials of this church during the recent months, namely, the father of M. W. Harris and husband of Mrs. J. F. Alexander, useful citizens and esteemed Christians, we in first quarterly conference assembled do hereby express our profound sympathy for the bereaved families respectively, and assure them of our aiding esteem and brotherly interest in this their time of sore bereavement.

Further, that a copy of these expressions of our sympathy be sent to each of the families, spread on our minutes, and published in the North Carolina Christian Advocate and the Forest City Courier.

Forest City M. E. Church, South.
J. M. Edwards,
B. B. Doggett,
Mrs. G. P. Reid,
Committee.

HENDERSON—The subject of this sketch, Mrs. Walter C. Henderson, was born September 10, 1885, and died November 22, 1925, in a Sanford hospital, surrounded by members of her family and friends.

She was buried by the writer (her pastor) at Brown's Chapel church, November 23. The large circle of friends and loved ones, also the beautiful floral designs, were silent tokens of the love and esteem in which she was held by all who knew her.

Sister Henderson was a daughter of Mr. and Mrs. H. C. Clegg, living near Pittsboro (still living). She was a sister of Mrs. S. F. Love (deceased) and Rev. Ernest Clegg of the North Carolina conference. Three other brothers and sisters survive her.

In early girlhood Sister Henderson joined Chatham M. E. Church, South. Later she united with Brown's Chapel Methodist church. She was always true and faithful to her church and Sunday school. She was a teacher in the Sunday school at her death. She was likewise loyal and devoted to her pastors.

Some 18 years ago she was happily married to Walter C. Henderson of Chatham county. To this union were born three girls and five boys. One little girl preceded her mother a few years ago. The others are still living with their father near Pittsboro. She was always a true wife and a devoted mother, interested in all the affairs of the home. Her family, church and pastor will greatly miss her. But we know where she has gone and expect to see her "in the sweet by and by."

Upon the husband, children and friends we invoke the presence and guidance of the Holy Spirit.

"Not now, but in the coming years,
It may be in the better land;
We'll know the meaning of our tears:
Then, O then, we'll understand."

Chas. M. Lance.

GOFORTH—Mrs. Janes Eliza Goforth, daughter of Peter and Mary Poteat, was born in Burke county May 16, 1845, and died December 28, 1925, age 80 years, seven months and 12 days. She joined the church in her youth. Soon after marriage to Preston Thomas Goforth she joined the Methodist church at Pisgah. When Centennial church was built she moved her membership here with her husband. She was ever a faithful wife and mother; loyal to her church, clinging with childlike faith to the Saviour until her last breath.

She preceded her husband only a few hours to the glory land. This was as she had hoped and prayed. The time between the death of her father and mother was only six days, and the time between the death of Brother Goforth's father and mother was only six days. These are very unusual occasions. Who ever attended a funeral of husband and wife at the same time where they were buried in the same grave? After 55 years of happy wedded life together here on earth they pass almost together into the heavenly world never again to be separated.

J. B. Tabor.

GOFORTH—Preston Thomas Goforth, son of C. C. and Emeline Goforth, was born August 14, 1848, and died December 29, 1925, age 77 years, four months and 15 days.

He was married to Jane E. Poteat December 22, 1870. To this union there were born four children, two sons and two daughters. The two sons, C. D. and Robert, and one daughter, Mrs. W. L. Long, are still living; one daughter died when only five years of age.

Brother Goforth joined the Methodist church at Pisgah in early life. He was one of the charter members of Centennial church. He helped to build it and has been an official member ard and trustee. He has always been ard an dtrustee. He has always been loyal to his church and believed in living according to the rules of the church.

He has three living brothers—C. C. Goforth of Union Mills, G. M. Goforth of Lenoir and J. M. Goforth of Dysotville, and two sisters, Mrs. F. I. Nanny of Union Mills and Mrs. J. A. Greene of Marion.

Brother Goforth had been greatly afflicted for the past four years; was confined to his bed most of the time, but was patient in all his afflictions. While he was helpless, yet he never lacked for attention. His wife and children were always ready to minister to every need. The wife and husband had expressed a desire to be taken at the same time. God willed it so—only a few hours' difference in the time of their death—the wife dying one day about noon, the husband dying the next day at eight in the morning. Both were buried in the same grave at old Centennial church in the presence of a large concourse of friends and relatives. The funeral services were conducted by the pastor, assisted by Rev. W. R. Ware, pastor of the church at Forest City and a cousin of the deceased. J. B. Tabor.

"THE FLOWERING ALMOND"

(A memorial to the memory of Miss Frances Elizabeth Jones, who died in Colorado Springs and was buried in Charlotte December 13, 1925.)

I used to see it in an old-fashioned garden, a common looking shrub, but blooming in the winter time.

No matter how cold the day, no matter how dark and rainy, no matter how weighted down with ice and snow, the almond never failed—always I could find the dear little pinkish-white, sweet-scented blooms! And often, I have wished I could be as loyal, as "true-hearted" as the blooming of the flowering almond.

Yesterday a friend and I stood beside a newly-made gr[illegible] Beneath that wealth of flow[illegible] promising daughter, in her fir[illegible]t years of young maidenhood [illegible] sleeping her long, long sleep.

Her loved o[illegible] gone. The hush of night time [illegible]ettling over the city of the dea[illegible]

A car [illegible], and wending her way hesitating[illegible] to the grave side came a beautiful young girl.

For a minute she stood and drank in the beauty around her, and then, stooping, she placed upon that sod, among all those wreaths and baskets and crosses, a tiny bunch of blooms!

Then she turned—was gone, and the car drove away.

Ah! who can she be? A relative, a friend, a classmate? A friend of the family, a neighbor? Some one who has always known and loved her, her "chum?" Perhaps she is some one who has been helped by the one who is sleeping there. It may have been a warm hand clasp, when she needed the hand of a friend. A kind word when —. Oh! I wish we could know!

We stooped and picked up a little spray of the flowers. It was the flowering almond!

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Today as I think of all those wonderful flowers out there in the rain—the roses of every color and variety, snapdragons and calandulas, violets and narcissus, lilies of purest white, poinsettias and rare, urple orchids indescribably beautiful, all bedded in their ferny masses of galax and palm branches. None of it comes to me so plainly as that little bunch of flowering almond—no ribbon—no tulle—the little bare stems, warmed by the hand that placed them there. The hand of a friend who loved her!

Mrs. G. D. Herman.

Charlotte, Dec. 14.

WEATHERLY — James Wesley Weatherly was born in Guilford county March 13, 1835, and died December 11, 1825, being 90 years, eight months and 28 days old. Brother Weatherly was converted in early life and joined Pleasant Garden Methodist church, and was a faithful member all his life. His wife died 23 years ago. It was his desire that his funeral be simple, with no great display of expensive flowers. The great crowd that attended his funeral showed the great place of love that he held in the hearts of all who knew him. He is survived by six children and 25 great-grandchildren. Loving hands tenderly laid him to rest in the family plot in Pleasant Garden cemetery. The funeral service was held by his pastor, assisted by Mrs. Hackney, pastor of the Friends church at Center. May God comfort the bereaved loved ones. A. R. Bell.

IN MEMORIAM

On Saturday morning, December 12, as the sun was sending its first rays of light across the sky the sweet spirit of Mrs. Julia Ann Felton "entered into that rest which remaineth to the people of God."

Mrs. Felton, nee Freeman, was born in Gates county August 8, 1938, and was therefore more than eighty-seven years of age at the time of her death. For a woman of her age she was wonderfully active and her mental powers remained undimmed. Even her hair defied the passing of time and retained the dark beauty of youth.

Mrs. Felton was married in 1859 to Elisha Felton, who died in 1880. Four children survive her, Mrs. E. L. Reed, W. A. Felton, Noah Felton and J. Oscar Felton; seven grand-children and one great-grandchild. One daughter died at the age of five years.

Mrs. Felton was converted early in life and united with the Methodist Episcopal Church, South. She was a member of Anderson church and was one of the few charter members living at this time—only three remaining now, and two of these are two of her sons. The Woman's Missionary Society claimed her interest, and she was a faithful, loyal member of the Anderson auxiliary.

Her funeral service was held in Anderson church Sunday afternoon, December 13, conducted by Dr. L. S. Massey, pastor of Hertford church, and Rev. H. A. Chester, pastor of Anderson church, with a large attendance of friends and loved ones who gathered to pay a tribute of love for her and of respect for her beautiful Christian life. Interment was made in Cedar Wood cemetery, Hertford, and her three sons and son-in-law (with a friend) acted as pallbearers, laying her to rest among flowers which she loved so much.

But it is of the beautiful life and character of Mrs. Felton we wish to speak and pay a tribute of love. Mrs. Felton had a wonderfully sweet spirit. Retiring, reserved, almost to the point of timidity, she was not demonstrative. But although this reserve was one of her characteristics, still she possessed a very strong personality which was impressed upon every one who came in touch with her life, and those who knew her intimately felt the depths of her affectionate, loyal heart.

In all her relations of life—wife, mother, friend, neighbor—Mrs. Felton glorified living by her pure life, for her Christian ideals were practiced in her every day living.

Her children loved her with a devotion seldom witnessed, and with their love for her was interwoven a reverence which was as beautiful as rare. Her grandchildren have grown from infancy to manhood and young womanhood strong in the belief that grandmama could do no wrong, and never had they any occasion to lose their faith in her goodness.

Mrs. Felton possessed a keen sense of uhmor, and her pure fun and her quaint sayings have a sacred place in the memories of loved ones.

As the mother of three sons, Mrs. Felton filled the difficult role of mother-in-law, and how well she succeeded is attested by the loyalty, the love and reverence given her by her daughters-in-law, who with "her chilren arise up and call her blessed."

One Who Knew and Loved Her.



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NORTH CAROLINA
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Editorial Paragraphs

"The Society of Methodist Preachers' Sons," says the Boston Transcript, "has been formed in New York. The list of the officers indicates that the members are not in need of donation parties to help in keeping the wolf from the door." Which is another reminder that to begin poor is not necessarily a handicap in the game of life, even in the race for riches where the first dollars are hardest to make.

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We in childhood commit the Ten Commandments to memory, but do we keep them in manhood? We talk glibly about the Golden Rule then fail to "do unto others as we would have them do unto us." The Sermon on the Mount receives unusual praise, but do we practice its precepts? Men will pronounce their most extravagent encomiums upon the Bible and spend sleepless nights in baseless fear that some enemy might destroy the sacred old book; in fact, they will fight for it, die for it and do almost anything except read it and observe its teachings. The Bible, we fear, is a classic that is about to come under that well known definition, "A book that everybody praises and nobody reads."

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We do not know his name, but some editor with a sense of humor as well as a knowledge of life as it goes in a print shop has written the following: "My son, the editor is a tender-hearted soul. Be gentle with him. Give him credit for doing the best he knows. Of course he ought to put your article in just as soon as it arrives; anybody ought to know that; but he is foolish enough to think that when it comes late and the magazine has gone to press he cannot get it in. It is foolish, of course, but he doesn't know any better. When he has one hundred pages of space and two hundred pages of matter, he thinks he can not publish it at all, but he ought to publish it. How, is none of his business. But he doesn't know. Have mercy on him.

"Be to his faults a little blind,
Be to his virtues very kind."

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"Never let an abstract noun out without a concrete noun in attendance to watch it. Beware of nice religious patter. Get good stuff in your mind, and it will come out in its own time and do its work. Where six words will do, never use sixteen. Because people seem poor and ignorant, don't give them milk and water. They want your very best." Think of a man who follows this advice of Russell Maltby of the British Wesleyan Church being able to prepare a sermon an hour long or to consume a page for a little newspaper article. To set a guard over abstract nouns, to avoid pious patter, to use the fewest possible words and to do one's best for the poor and unlettered are rules that shine like yellow gold. Brevity is both the soul of wit and the source of power and to do one's best is the highest aim of life.

"The moving finger writes: and, having writ,
Moves on: nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it."

Why then seek to undo what is fixed? Why lament and weep over the mistakes of yesterday? Why seek the living among the dead? Rather be up and doing. Face the future. No marking time, but "forward, march," is the command for soldiers of today. Out yonder in the tomorrow will float aloft the banners of victory above the lion-hearted ranks of 1926.

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Young men not a few desire to start life at the top. It seems to be their ambition to begin where their elders have reached after a long, hard struggle. These youngsters with inverted ambitions seem not to know that about the only successful man who begins at the top is a well digger. The ambition of a whole lot of young men, and young women too, appear to qualify them for nothing more than well digging. On the other hand, the builder must begin at the bottom. Warehouses, skyscrapers, monuments in stone arise from the foundations. In like manner the builders of great fortunes, the leaders in all great constructive enterprises, the builders in every department of human life start with the foundations and there is generally a great amount of hard, heavy work in laying the foundation, whether it be in building a house or a career. And only he who is willing to do this hard work from which there is no escape will ever succeed in a large way. If proof should be desired study the life history of every great and good man.

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Social progress comes at a snail's pace by slow growth and hard struggle. There are many reasons for this. Among them are these: Men may not hate the truth, but they fear the truth, they cling tenaciously to old ideas and the ancient customs even when age alone commends them. For it is easier to move in a well worn groove than to blaze new trails in the wilderness. Faith has ever been characterized by great daring, but men lack faith. Ignorance and fear hold them back, while faith says, "Get thee out into a country that I will show thee." The ultra conservative lacks most of all faith and vision. To him the country that is without beaten pathways made by the feet of former generations is a land of hobgobblins and bottomless pits and to that man wisdom cries, "Stay out, only the foolhardy will venture therein." Still we make some little headway. As Gilbert Massey well says:

" 'Tis weary watching wave by wave,
And yet the tide heaves onward;
We climb, like corals, grave by grave,
That pave a pathway sunward;
We are driven back, for our next fray
A newer strength to borrow,
And where the vanguard camps today,
The rear shall rest tomorrow."

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DR. EDMUND D. SOPER AT WEST MARKET

Dr. Edmund D. Soper, dean of the School of Religion, Duke Unversity, preached last Sunday morning in West Market Street church, Greensboro, and the congregation that packed the big church appeared to be greatly impressed and pleased with his sermon.

Dr. Kirk, the pastor, with happily chosen words of introduction presented Dr. Soper, who read for a text Phil. 4:7, "And the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ."

This text slightly modified is frequently used as a benediction, and for that reason has become one of the most familiar verses of the Holy Scriptures. But if any man thinks for a moment that a sermon may be easily wrought out through its exposition he has only to try it in order to be fully persuaded to the contrary. Yet Dr. Soper with a simplicity of style that is to be coveted by every preacher, and with deep spiritual insight unfolded the meaning of this great utterance of St. Paul in a way that gripped the attention, edified the minds and hearts of his hearers, and gave to them a fresh appreciation of Jesus Christ and of his gospel.

Dr. Soper proved himself a preacher of the finest type, who brings the gospel message to the hearts and lives of men not only as it applies to the universal experiences of mankind, but in a way that helps amid the peculiar experiences of these present times. Dr. Soper will be welcomed in any and every pulpit of our state.

REV. HILLIARD M. EURE DIES AT THE AGE OF SIXTY-FIVE

Rev. H. M. Eure, for more than 39 years an itinerant Methodist preacher and at the time of his death pastor of the Norlina circuit, died suddenly Thursday afternoon, January 7, at his home in Norlina.

Brother Eure became ill Thursday morning, but his family was not alarmed. In the afternoon a physician was called, medicine was prescribed and shortly after he died very suddenly, death being due, it was said, to neuralgia of the heart. He was 65 years old.

Mr. Eure was twice married, one son, N. I. Eure, of Beaufort, being a child of the first wife. The second wife and six children survive. The three daughters are Mrs. E. A. Hamilton of Red Springs, Mrs. Q. M. Wiggins of Norlina, Miss Eva Eure, a student at North Carolina College for Women at Greensboro, and three sons are Hilliard Eure, student at Duke University, Durham, Fred Eure of Norlina, and M. F. Eure of Beaufort.

Four brothers also survive, these being Dr. B. Eure of Poplar Bluff, Mo., S. E. Eure of Wilmington, Judge N. L. Eure of Greensboro, and Rev. F. F. Eure of Robersonville.

The funeral services were held at the Methodist church in Norlina January 9, at three o'clock, being conducted by the presiding elder, Rev. S. A. Cotton, assisted by Dr. J. T. Gibbs, Revs. B. P. Robinson, J. T. Draper, H. B. Porter, and Wm. Towe. The presiding elder paid a beautiful tribute to the life and character of Brother Eure. The official boards of his five churches acted as honorary and active pallbearers. The floral offerings were beautiful.

The funeral party composed of the family, the presiding elder and representatives of his churches left Norlina Saturday night for Red Springs, where the body reached its final resting place in the Red Springs cemetery Sunday afternoon.

Brother Eure joined the North Carolina conference at Reidsville in 1886 and his first appointment was the Brunswick circuit. Here he remained two years and was then appointed to Whiteville circuit.

At the conference in Greensboro in the fall of 1889, when Bishop Hargrove transferred quite a number of promising young men to western fields of labor, H. M. Eure was among the number. He was transferred to one of the Missouri conferences, where he did successful work, being for several years a presiding elder.

In the fall of 1900 he returned to North Carolina, the conference that year being held at New Bern.

His appointments have been as follows: Greenville 1901, 1902, 1903; Beaufort 1904, 1905, 1906; Carthage 1907, 1908, 1909, 1910; Jonesboro 1911, 1912; Red Springs 1913, 1914, 1915, 1916; Williamston and Hamilton 1917, 1918, 1919; Rich Square 1920, 1921, 1922, 1923; Norlina 1924, 1925, and at the time of his death was beginning his third year in Norlina, where he was very greatly beloved as he had been as a pastor wherever he went.

Another will prepare at length an appreciation of this faithful and effective man of God about whom no man ever asked, "Will he succeed where he has been sent? Nothing else was ever expected of H. M. Eure than that he would do his work in a way that would be well pleasing to his Lord and acceptable to the people. "Well done, thou good and faithful servant."

FANNY CROSBY DAY

March 21, 1926, will be widely observed throughout American Protestantism as Fanny Crosby Day. (Her birthday is March 23.)

This wonderful blind woman, with over eight thousand hymns to her credit, expressed the desire that if she ever had a memoral it might be in the form of a home for aged people. Surely she was worthy a memorial, and a committee is working for the consummation of that dream of hers.

This home is to be located at Bridgeport, Connecticut, her last home and burial place. Indeed, the first unit of the home is already in existence and caring for a few elderly people. One hundred thousand dollars is necessary to enlarge the home and provide adequate endowment.

Fanny Crosby Day was observed on March 22 last by many thousands of churches in all parts of America, and small contributions were forwarded for the memorial aggregating $20,000. The committee hopes to secure at least a like amount this year.

LEE AND JACKSON

Robert Edward Lee was born January 19, 1807, and Stonewall Jackson January 21, 1824. With only two days difference in the day of the month of their birth it has become almost a custom to celebrate their birthdays at the same time. That date again approaches and the thoughts of many will turn to Lee and Jackson, those two eminent chieftains of the South.

H. H. Smith, Blackstone, Va., has written sketches of these two men that are in pamphlet form and may be had from the author for the small sum of 15 cents. He closes the sketch of Lee with the following:

"He needs no shining Hall of Fame
To canonize his worth;
For, chiseled by the Eternal Hand,
His cherished face and form will stand,
In loving hearts in every land,
Peerless in all the earth."

"WOMAN'S LOVE IS LIKE THE DEW"

Just the other day we said to a friend who has a very beautiful and charming wife, a woman who becomes the center of every circle she may chance to enter, "How did you manage to get such a wife as you have."

The gentleman very promptly replied, "I have been asked that before and this is the explanation. A woman's love is like the dew from heaven; it falls alike upon the briar patch and the rose garden."

A GREAT LAWYER PASSES FROM EARTH

In the passing of William Preston Bynum, a most highly esteemed citizen of Greensboro, and one of the greatest lawyers of this or any other commonwealth of our country, the community in which he lived and the legal profession suffered heavy loss. That Judge W. P. Bynum was one of the great lawyers of the country seemed to be the well nigh universal opinion of all who knew him and know what constitutes a great lawyer.

But he was more than a lawyer of eminence and ability. He was a man of broad sympathies, who had a genuine interest in all classes and conditions of men, especially, did the poor and defenseless appeal to his sympathies. The man who was in need and had no helper could always find a friend in Judge Bynum. He was constantly a friend ready to help the struggling young lawyer who sought to establish himself in his profession.

Apart from the law the one subject that interested Judge Bynum more than any other was religion. In one of the last conversations that we had with him, Judge Bynum said that his early intentions were to become a Methodist preacher. And then in the course of his conversation he declared that frequently he wished that he had stuck to his original intentions.

That great private library of his, one of the finest in all this section of the country, which by the terms of his will is to go when Mrs. Bynum is done with it to the North Carolina College for Women in this city, and a rare collection of books it is, has the appearance of a library in some great school of religion. For the books that relate to the field of religion, theology, Biblical literature, church history and kindred topics predominate.

North Carolina College is to be congratulated that he should have remembered that institution in such an admirable gift of so great value.

We shall miss his tall, handsome figure on the streets of our city, the little children who ran out to greet him by the way will miss him, and the poor fellow who needed a lawyer of ability to represent him in court regardless of the size of the fee will miss him, indeed, men from all the walks of life will miss him.

THOSE PLEDGES FOR CHRISTIAN EDUCATION

The entire amount of your pledge to Christian Education is now due and should be paid without further delay. Some have already paid, others have not. Those who belong to the latter class should if possible clear up this obligation. Brother H. M. North for the North Carolina conference and Brother W. L. Sherrill for the Western North Carolina conference are anxious to collect in full. The schools and colleges need every cent that has been pledged.

LAYMEN OF NORTH CAROLINA SHOULD HEAR THOSE BRITONS IN RALEIGH

There is a directness and vigor in English oratory that makes it especially appealing to the American business man. Two great Englishmen are to appear on the program of the laymen's convention in Raleigh January 20-21, and every Methodist layman who can possibly do so should be on hand for these two addresses and take part in the convention.

The program appears elsewhere in this issue of the Advocate. Look it up and see what a feast of good things has been provided for all who attend. On to Raleigh for the evening of January 20 and the day following.

Dr. Harris Elliott Kirk of Baltimore declined the call at a salary of $12,000 to the Fifth Avenue Presbyterian church of New York. He has the distinction of being the first since it became a great church to decline a call to this "Cathedral" of American Presbyterianism. He prefers to remain with his Baltimore church. The decision may mark him as a man of sound judgment as well as a brilliant preacher and a writer of chaste and beautiful English. For New York City is about to become a burying place for Protestant churches and Protestant preachers.

People and Things

Rev. V. A. Royall wishes us to state that his postoffice address is Youngsville, N. C., and not Creedmore. Correspondents will please take notice.

Dr. R. C. Beaman, pastor at Tarboro, left last Monday for treatment at the Mayo Brothers sanitarium. It is to be hoped that he may be speedily restored to health again.

Rev. A. A. Angel announces: "My address is still Hot Springs, N. C., Box 83, instead of Spring Creek, or Lee, N. C. And if there are those who care for any assistance in revival work for this year that they make their wishes known right away."

An average attendance of 1,000 was maintained for the last three months by the Edenton Street Sunday school, Raleigh. The highest attendance reached 1,345. Edenton Street Sunday school certainly has the palm in all this section of the country.

More than 800,000 peach trees for one county is a pretty good showing and that is the record for Moore county, N. C. The record as collected by the department of agriculture follows: Elbertas were found to be leading, with 431,814 trees, while the Belle variety came next, with 192,270 trees. Other varieties were represented as follows: Early Wheeler, 4,015; Early Rose, 18,496; Carmen, 24,296; Hiley, 67,461; Greensboro, 796; Yellow Valley, 1,058; other varieties, 67,461.

The Proximity Methodist church, Greensboro, was dedicated last Sunday at 11 o'clock. Rev. J. B. Craven, the presiding elder, preached the sermon and conducted the dedicatory services. Rev. W. L. Dawson, the pastor, read an historical sketch of the church. A specially trained choir of thirty voices furnished the music for the occasion, which was most enjoyable. This church was erected during the pastorate of Rev. W. T. Albright at a cost of more than $30,000.

Forty-nine ministers of Charlotte last Monday sat down to the luncheon given annually by the Y. M. C. A. of Charlotte. Upon investigation it was found that the ministerial service of these men averaged 22.5 years each and that the average term of service in Charlotte had been 7.5 years. Rev. L. R. Precht with 32 years to his credit at Ninth Avenue Baptist church heads the list in length of his stay in Charlotte and Rev. W. W. Orr, pastor of East Avenue A. R. P. Tabernacle, stands second. The totals run 1,101 years of service and 275 of this in Charlotte.

The Dearborn Independent says strange experiences have dogged the footsteps of Robert T. Lincoln, son of the great President. As a young soldier he arrived from the war to resume life at the White House only a few days before the assissination of his father. He was present at that tragedy. Never since that day has he discussed it. He refrained from attendance at the Drinkwater play because it contained the assassination scene. Then, as a young government official, he was at the depot to meet President Garfield when he was shot. Fate continued to follow him, for the day he visited the Pan-American Exposition at Buffalo, President McKinley was shot. This is surely a chain of experiences that would he hard to duplicate.

Almost two acres of land fronting 200 feet on West Market and 320 feet on Mendenhall streets have just been purchased at a cost of $54,000 by the West Market Street congregation of Greensboro. The residence upon the lot will be used for a parsonage and the plan is to erect a home for the educational director of the church. The present parsonage near the church has not been sold and may not for quite a while. This newly purchased property is seven blocks out from the present church and the day may come when the pressure of business may induce the congregation to sell the old church and erect a great new church on this newly acquired lot. But that is for the future.

Raised with ease—a church debt of $29,000! Usually, church debts are hard to raise, but Central church, Monroe, under the leadership of Rev. H. G. Hardin, found it an easy task to clear off the entire debt with $29,000 in cash or its equivalent now in hand. All is over now but the shouting. Modern Methodists do not often shout, but the Monroe people are very happy that their beautiful church, one of the best at all, is now entirely free of debt. The Monroe church has 950 members and is one of the great churches of the state with its intelligence, wealth and consecration to the Kingdom of God. Dr. Hardin is in the second year of his pastorate and is doing a very fine work.

"The members of the Wendell church remembered the pastor and his family with a most generous donation of food. No pastor in the conference serves a finer and more loyal people than this congregation. Although somewhat burdened with a new church debt, they are doing excellent work."—Edgar M. Hall.

Mr. D. Will Flow, a prominent merchant of Monroe, N. C., suffered a stroke of paralysis last Monday about one o'clock. He was at the time in his store and friends at once carried him to a hospital. Mr. Flow is a brother of Mrs. T. A. Sikes, the wife of Rev. T. A. Sikes, business manager of the Advocate Publishing Company. The news of his illness has been received with sorrow in Greensboro.

A popular, happy pastor in a new Buick sedan which did not cost him a copper cent can be found any day in Wadesboro, N. C. It happened this way: Rev. and Mrs. J. H. Armbrust went to Memphis to visit friends and attend the Young People's Convention. Upon their return home Mr. T. C. Coxe, who lives next door, informed Mr. Armbrust that the cold weather had burst the radiator of his car and that he had better go to see about it. The poor disturbed pastor with a garage bill playing before his troubled vision hurried to his garage to find a new Buick sedan fully equipped with bumpers, motormeter, spare tire, seat cover—"a Christmas gift from the best people on earth," says Armbrust.

North Carolina in 1925 led all other Southern States, except Florida, by $20,000,000 in the amount of building permits granted. Massachusetts from time immemorial has worn the crown in textile manufacture; but last year North Carolina took that crown from the Yankee state by having more spindles in actual operation. Last year the Tar Heel state began the erection of what is to be the richest university in the world and we believe will eventually be one of the greatest. Yet there are benighted souls who still think the chief products of North Carolina are "tar, pitch and turpentine."

According to a news dispatch, at the age of 150 Zaro Agha, who is said to be the oldest living man in the world, has gleefully accepted an offer from the Constantinople municipal authorities to join the staff of guards at one of the imperial palaces. Still hale and hearty, Zaro is looking forward to his new job with gusto. He has been married eleven times, and is devoted to his present wife, who is only 27. The only blot on Zaro's horizon is his son, aged 99, who thinks he is too old to earn a livelihood. "I don't see why I should have to keep him," Zaro indignantly declares. "If I can work, surely the boy can."—Exchange.

Indications are that the approaching campaign for new and renewal subscriptions to the Advocate is to be a most successful one. Already some of the newly appointed agents are at work and sending in their reports. If any pastor has not appointed an agent it will be very much appreciated if he will do so at once, and notify this office. He may turn the mailing list recently sent him over to the agent. That will save our office much time and expense. Let the agents be appointed only in case the pastor feels that he cannot give the time to the circulation of the church paper. We are desirous of a great campaign. Why not?

J. G. Stikeleather gave $1000 as a start on the $50,000 that Weaver College must raise to secure Mr. B. N. Duke's gift of $50,000. This occurred last Thursday night when more than 100 friends of Weaver College gathered at a banquet in Asheville to consider plans for the enlargement of Weaver College. The friends of the college expects to raise not only $50,000 but much more than that amount. The meeting was one of marked enthusiasm and great things are expected in the near future for Weaver.

More automobile wrecks, injuries and deaths in the 13 counties of the sixth state highway district were reported for the six months ending December 31 than for the entire 12 months previous to that time, according to records in the office of J. B. Pridgen, district state highway engineer. The six-month report shows 149 accidents, 108 injuries and 14 deaths. The 12-month report for the year ending last June 30 showed 105 accidents, eight deaths and 83 injuries. The engineer says, however, the reports are by no means accurate, being merely such wrecks as the road maintenance forces happen to see in the ordinary discharge of their duties. He considers that they are correct to the extent of indicating a much greater number of accidents now than formerly. That there are from two to three times as many wrecks as there were a year ago, as indicated in the reports, is doubtful, he says.

ATTENTION, PLEASE! EVERYBODY TAKE NOTICE!

We are now nearly three months advanced in the fifth year of the Christian Education Movement. This year marks the period for the last payment of educational pledges except in cases where they were deferred to begin at a later period. It is very much desired that we be able to wipe the slate clean in the matter of collecting pledges during 1926.

Our recent annual conference, realizing this, took definite action looking toward a special effort rather early in the year. So, acting upon the suggestion of the board of education, the months of February and March are named as a time to make an unusually strong appeal to the whole church. The general conference will convene the first week of May and we earnestly hope that a very large amount of the pledges due and unpaid may be secured by that date.

We are making an earnest request of all pastors that they speak to their congregations, asking all of those who are behind in their payments to bring them up to date. We are also begging the collectors to give every subscriber a chance between this and Easter to make some payment. And to every subscriber who reads this article we are expressing the wish for an early settlement of the pledge which was made in good faith more than five years ago. Our colleges have waited a long time for this money and are in need of it just now. Let us make a strong concerted effort this spring to lift the entire obligation from the church so that she may be free to undertake other things which have had to wait for a long while.

H. M. North, Sec.-Treas.
Christian Education Movement.
W. P. Few, Lay Leader,
North Carolina Conference.

MEETING OF THE EDUCATIONAL ASSOCIATION, M. E. CHURCH, SOUTH

The seventh annual meeting of this association will be held at Hotel Chisca, Memphis, Tennessee, February 3, 4, 1926. All the educational institutions and all the annual conference boards of education of our church have membership in the association, and the meeting next month will be attended by about 200 educators and conference board representatives.

Dr. Paul B. Kern, dean of the School of Theology of Southern Methodist University, is the president of the association this year, and he has prepared a very attractive porgram, the general theme of which is "The Responsibility of Educational Institutions in Training Christian Leadership."

Dean Thos. Arkle Clark of the University of Illinois will speak on "The Personal Element in Education"; Dr. Gilbert T. Rowe, Book Editor, on "Straight Thinking That Leads to Straight Living." Other topics of equal interest will be presented by men who are specialists in their field.

One of the most important questions to come before the association this year will be the educational legislation to be proposed to the general conference which meets in May. A committee on general conference legislation was appointed by the association last year. This committee will be ready to report at this year's meeting.

During the same week there will be held in Memphis at least two other important educational meetings: the Council of Church Schools of the South, and the Southern Baptist Educational Association. All the church colleges of the South make up the Council of Church Schools, and the programs are so arranged that every one can attend the meetings of the council as well as of our association.

W. E. Hogan, Secretary.

NORTH CAROLINA CONFERENCE JOURNAL

The journals of the recent session of the North Carolina conference have been mailed to all who are supposed to receive them. If any who are entitled to a copy did not get one and this office is notified at once the mistake will be corrected. Anyone wishing a copy can secure one at the Advocate office or from Rev. T. M. Grant, Secretary, Lumberton, N. C. The price is 25 cents per copy.

N. C. CONFERENCE BROTHERHOOD CALL

On account of the death of Brother H. M. Eure, a member of the North Carolina Conference Brotherhood, the treasurer is making a call for the tenth assessment.

The Brotherhood is larger and pays considerable more to beneficiaries than ever before in its history.

B. B. Slaughter, Treas.

Robert E. Lee, the Christian

By Rev. H. H. Smith

The Duke of Wellington is reported to have said, "A man of fine Christian sensibilities is totally unfit for the position of a soldier." But no one doubts that Robert E. Lee, the great soldier, was also a great Christian.

Dr. J. William Jones, who knew him well in peace and in war, said: "If I have ever come in contact with a sincere and devout Christian—one who, seeing himself to be a sinner, trusted alone in the merits of Christ—who humbly tried to walk the path of duty, 'looking unto Jesus, the author and finisher of our faith,' and whose piety was constantly exemplified in his daily life, that man was the world's great soldier, and model man, Robert Edward Lee."

In discussing the question as to whether Lee was approachable and had near and intimate friends, Dr. Gamaliel Bradford closes his discussion of the subject by saying, "Lee had one intimate Friend—God." That short sentence is worth a whole chapter in giving us an insight into Lee's religious life. Dr. Bradford's comment is so illuminating that we quote a paragraph:

"So I think we may conclude that the cardinal fact of Lee's life was God. . . . Everywhere and always he had God in his heart, not so much the God of power, or the God of justice, or even the God of beauty, but the God of love, tempering the austerity of virtue, sweetening the bitterness of failure, above all, breathing loving kindness into the intolerable hell of war. There have been fierce saints who were fighters. There have been gentle saints who were martyrs. It is rare to find a soldier making war—stern war—with the pity, the tenderness, the sympathy of a true follower of Christ."

"A Practical, Every-Day Religion."

R. E. Lee, Jr., bears this testimony to his father's religious life: "His was a practical, every-day religion, which supported him all through his life, enabled him to bear with equanimity every reverse of fortune, and to accept her gifts without undue elation." A better description of the spiritual life of Lee, perhaps, has never been given than that.

Writing of his army to President Davis, just after Gettysburg, he said: "Though reduced in numbers by hardships and battles through which it has passed since leaving the Rappahannock, its condition is good, and its confidence unimpaired. I hope your excellency will understand that I am not in the least discouraged, or that my faith in the protection of an all-merciful Providence, or in the fortitude of this army, is at all shaken.'

Referring to these words, Thomas Nelson Page says: "When was that constant soul ever shaken! God had established it beyond the power of adversity to touch, much less to shake it."

Here is another example of how his religion sustained him in the hour of trial: His son, Fitzhugh Lee, had been captured while wounded, and carried off a prisoner. Writing to his wife, he said: "But we must bear this additional affliction with fortitude and resignation, and not repine at the will of God. It will eventuate in some good that we know not of now. We must all bear our labors and hardships manfully."

He expressed preference for those sermons that were "simple, earnest, and contained 'the very marrow of the Gospel.' "

He Promoted Revivals.

It was due in large measure to Lee's influence as a Christian commander that great revivals often occurred in the army. Dr. Jones speaks of a great revival among the troops in which over 15,000 men in Lee's army professed conversion, and says: "It is believed that no army in the world's history ever had in it so much of genuine, devout piety, so much of active work for Christ, as the Army of Northern Virginia, under the command of our noble Christian leader."

So concerned was Lee for the spiritual welfare of his soldiers that one of his biographers says: "One almost feels as if he cared more for winning souls than battles, and for supplying his army with Bibles than with bullets and powder."

One of the chaplains of the army, while calling at the general's tent, said: "I think it right that I should say to you, General, that the chaplains of this army have a deep interest in your welfare, and that some of the most fervent prayers we offer are



ROBERT E. LEE

in your behalf." The old hero's face flushed, tears started in his eyes, and he replied, with choked utterance and deep emotion: "Please thank them for that, sir—I warmly appreciate it. And I can only say that I am nothing but a poor sinner, trusting in Christ alone for salvation, and need all of the prayers they can offer for me."

"While the Army of Northern Virginia confronted General Meade at Mine Run, near the end of November, 1863, and a battle was momentarily expected, General Lee, with a number of generals and staff officers, was riding down his line of battle, when, just in rear of Gen. A. P. Hill's position, the cavalcade suddenly came upon a party of soldiers engaged in one of those prayer meetings which they so often held on the eve of battle. An attack from the enemy seemed imminent—the artillery was belching forth its harsh thunder and the mind and heart of the great chieftain were full of the expected combat. Yet, as he saw those ragged veterans bowed in prayer, he instantly dismounted, uncovered his head and devoutly joined in the simple worship. The rest of the party at once followed his example, and those humble privates found themselves leading the devotions of their loved and honored chieftain."

Dr. Jones says: "General Lee was emphatically a man of prayer. He was acustomed to pray in his family and to have his seasons of secret prayer which he allowed nothing else—however pressing—to interrupt. He was also a constant reader and diligent student of the Bible, and had his regular seasons for this delightful exercise. Even amid his most active campaigns he found time to read every day some portion of God's Word."

He referred to the Bible as "a book in comparison with which all others in my eyes are of minor importance, and when in all my perplexities and distresses has never failed to give me light and strength." In a letter acknowledging the receipt of a beautiful Bible for use in the college chapel, he said: "It is a book which supplies the place of all others, and one that cannot be replaced by any other."

Living in harmony with the will of God, he was ever conscious of His presence, and saw all nature vibrant with His presence. "I enjoyed the mountains as I rode along. The views are magnificent and the valleys so beautiful, the scenery so peaceful. What a glorious world Almighty God has given us! How thankless and ungrateful we are, and how we labor to mar His gifts."

His was a magnanimous soul. "I have said we never criticised him," says Major Stiles. "I ought, perhaps, to make one qualification of this statement. It has been suggested by others and I have myself once or twice felt that Lee was too lenient, too full of sweet charity and allowance. That is a fault rarely found among men.

"On the retreat from Pennsylvania he rebuked his aide, Colonel Venable, for telling bad news too loudly. Venable was high-spirited and did not like it, nor did a kindly invitation to drink buttermilk entirely soothe him. Shortly atterwards the aide, worn out with running and watching, lay down to sleep in the mud and rain. When he awoke he found that the General had spread his own oilskin over him."

Referring to the battle of Gettysburg, Dr. Jones says: "While he knew, and the calm verdict of the historian must be, that the defeat had been due to failure to carry out his orders, yet, with a self-abnegation which rises to the sublime, he calmly said: 'This is all my fault. I have lost this battle, and you must help me out of it the best way you can.' "

When he urged the promotion of a certain officer, it was pointed out that that officer had been very free in criticising the General. "The question is," Lee answered, "not what he thinks or is pleased to say about me, but what I think about him."

His Attitude Toward His Enemies

One of his biographers relates that, seeing him one day talking at his gate with a stranger, to whom, as he ended, he gave some money, he inquired who the stranger was. "That is one of our old soldiers in necessitous circumstances," he replied. "To whose command did he belong?" The General quietly added: "He fought on the other side, but we must not remember that against him now."

Referring to the enemy, a general said in Lee's presence: "I wish they were all dead." Lee said: "How can you say so, General? Now I wish they were all at home, attending to their own business, leaving us to do the same."

He often referred to the enemy as "those people." One of his frequent orders was, "Drive back 'those people.' "

"I have fought against the people of the North," he said, "because I believed they were seeking to wrest from the South dearest rights. But I have never cherished bitter or vindictive feelings, and have never seen the day when I did not pray for them."

At Gettysburg a wounded Union soldier saw Lee riding by, and raising up on his hands, he looked Lee in the face and shouted as loud as he could, "Hurrah for the Union!" Lee drove to the man, dismounted, and the soldier thought he meant to kill him. But he said Lee looked at him with such a sad expression on his face that all fear left him. Grasping the soldier's hand he said, with great tenderness, "My son, I hope you will soon be well." The soldier said afterward: "If I live a thousand years I shall never forget the expression on General Lee's face. There he was defeated . . . and yet he stopped to say words like those to a wounded soldier of the opposition who had taunted him as he passed by."

MAGNANIMITY

(For General Lee's Birthday.)
By Eleanor Kenly Bacon.

"As one lamp lights another nor grows less,"
So, great Virginia, are your lamps of fame
Kept burning by the oil of gladness poured
Into their shining wells by Lee's great name.

How tender we gather one by one
And weave into a garland for his brow
Triumphant tributes to your favorite son;
His former foes have learned to praise him now.

I sometimes think no greater words have been
Recorded in the tortured history
Of sundered states, than these of Lee wherein
Shines like a star his inner radiancy.

Two of his generals, fiery-tempered, clashed
In bitter quarrel Lee in silence heard
Their two complaints—then gravely, gently spoke—
And love and peace illumined every word.

"The most aggrieved can also be the most
Magnanimous—the first to make amends."
How generously those gallant hearts respond!
Hands are outstretched, and healed the quarrel ends.

True greatness, true success are better things
Than any that the world acclaims; and Lee
Great heart, great soul, great soldier, passes on
His kindling torch of Magnanimity.

Early Methodism In Lincoln County

Address By Walter West to the Western North Carolina Historical Society,

[CONCLUDED FROM LAST WEEK]

John McGee.

The minutes for 1792 show that John McGee, who helped Asbury to form Lincoln in 1789, and Freeman Killingsworth were appointed to the Lincoln circuit. The circuit had made a marvelous growth, reporting to this conference 453 whites and 39 colored members. Mr. McGee married a Miss Johnson in Lincoln county, and located in 1793 in the neighborhood of the Rehobeth church.

Our primary interest in John McGee is due to his connection with the origin of the camp meeting in this country. It has been claimed that the first camp meeting was held on the lands of Rev. John Doub, in Randolph county, in the year 1802. This is not in accord with the facts. Before the erection of Rehobeth church the congregation worshipped in the grove where it was built. These meetings under the trees were often continued through the day and into the night. In 1794 this congregation, probably at the suggestion of Daniel Asbury and John McGee who resided in the community and worshipped there, determined to hold a camp meeting in this grove to continue several days. The meeting was appointed and was conducted by Daniel Asbury, William McKendree (afterward bishop) and Nicholas Watters, the pastor of the circuit, William Fulwood, pastor of Catawba circuit, and Dr. James Hall, a celebrated Presbyterian pioneer preacher from Iredell county. More than 300 souls were converted. This wonderful result led to the appointment of another in the following year at Bethel near the famous Rock Spring. The camp ground was established here until 1815, when it was removed to Robey's church where it remained until 1829, when it was transferred to Rock Spring, where it has continued until the present time. Thus we see that the first camp meeting was held in Lincoln county at least five years before it was introduced elsewhere.

John McGee lived in this section until 1798, when he moved to west Tennessee where his brother William, a Presbyterian minister, had preceded him. In 1799 the two brothers made a preaching tour together and, during the trip, John made use of the camp meeting which he had participated in at Bethel. Thus John McGee introduced the camp meeting from the banks of the Catawba to the banks of the Cumberland in Tennessee, and later, to the banks of the Red River in Kentucky This innovation in worship suited the undeveloped western country. Under the guidance of God, the camp meeting became a channel for the Great Revival of 1798-1804. This revival began in Kentucky in 1799 with a sermon preached by John McGee in a Presbyterian church of which the Rev. Mr. McGready was pastor. In a letter to his son-in-law, Rev. T. L. Douglas, Mr. McGee says of this service: "Screams for mercy pierced the heavens, and mercy came down. Some found forgiveness, and many went away feeling unutterable agonies of soul for redemption in the blood of Jesus. This was the beginning of that glorious revival of religion in this country which was so great a blessing to thousands, and from this meeting camp meeting took their rise."

The late Mr. Alfred Nixon says: "When churches were few camp meetings were held by Presbyterians, Baptists, Reformed, and Methodists. They have been discontinued (in Lincoln) except one, the celebrated Rock Spring's camp meeting of the Methodists in east Lincoln. There a great arbor is surrounded by three hundred tents, and the meeting has been held annually since 1830. The estate an owner has in a lot is conditional, ceasing upon failure to keep and maintain a tent on it. The meeting continues one week and embraces the second Sunday in August. It is attended by all denominations from the surrounding counties by from ten to fifteen thousand people. Deep religious interest is manifest and many date their conversion from these meetings. Viewed from the social standpoint this is also a great occasion. The old camp ground combines the best elements of social life in the country, city, and summer resort. Rock Springs is the successor of an older camp ground called Robey's which was situated near the Catawba Springs.

"The memory of the old people runs back to the time when the printing press had not filled churches with hymn books, when there were no organs nor organists to lead the choir. In those days the congregational singing was led by a precentor, called the clerk, and the minister lined out the hymn. Four young men from Lincoln attended a camp meeting. When the minister lined out a couplet of a famiilar hymn the congregation followed the clerk, sung the couplet and paused for the next. The four boys, however, filled with the spirit of John Barleycorn, paused not, but in well trained musical voices, carrying the several parts, finished the stanza; then the second, and the entire hymn, to the dismay of the minister, the clerk, and consternation of the congregation. A charge of disturbing public worship was preferred in the courts, and the offenders sentenced to sit one hour in the stocks." (Addresses and Other Papers, Nixon, page 144).

Bishop Asbury preached at Bethel camp ground on his last visit to North Carolina. We learn from his journal that he passed through the southwestern boundary of Lincoln circuit in 1795. In 1799 he again passed through Lincoln. But not until 1808 do we have any mention that he preached. During this trip, accompanied by Bishop McKendree, he lodged at William's in Lincoln, preaching there on Friday and Saturday, and ordaining Samuel Smith and Enoch Spinks. On Thursday, October 27, 1814, Bishop Asbury makes this entry in journal: "Daniel Asbury asked me to take the Catawba above Ladies' Ford, and cross at the Horse Ford, where a former journal will show my life to have been in danger some years ago. I preached in the evening at Daniel Asbury's, Lincoln county, near Sherrill's Ford. These are kind spirits, who say, 'You make your rides too long'; and yet will scarcely be denied when invited to their houses, making my rides longer still; here am I, ten miles out of my way, to see these dear people. And now that limbs, lungs, strength, and teeth fail, I must still go my rounds of six thousand miles within the year." (Heart of Asbury's Journal, Tipple, page 679). Being ill he remained at Asbury's until Sunday. On that date we find this entry in journal: "I passed a restless, feverish night, yet as I was expected to preach on the camp ground, I discoursed to a large, simple-hearted congregation on the text, 'Ye shall see my face no more' (Acts 20:32). I sat in the end of my little Jersey wagon, screened by the drawn curtains behind me. It was no common time to either speaker or hearers. We retired after meeting to Johnathan Jackson's. What a table was provided! But not for me—I retired to bed with a high fever." Nevertheless, on the next day, this sick bishop rode to Robey's, where he preached on Tuesday. Then to Nathan Sadler's, a steward on the Lincoln circuit, where he preached on Wednesday. On Thursday he continued the painful trip through South Carolina to the seat of the conference in Georgia. In the following year this greatest itinerant of them all ceased from his laborious journeyings and entered into a well-earned rest.

The writer has been unable to secure much definite data relative to early Methodism in the town of Lincolnton. Tradition says that Lorenzo Dow, the eccentric, flaming evangelist, on his first trip to North Carolina, during the great revival which began about 1800, preached in the home of Michael Schenck who came from Pennsylvania to Lincolnton about the year 1798. (Mr. Schenck built in 1813 the first cotton factory run by water power south of the Potomac). At the time of his death in1849, in his 78th year, he was the oldest citizen of Lincolnton, and the oldest person living there. Mr. Dow's appointment was on Sunday. As the curious congregation expectantly awaited the coming of the strange preacher, they heard him in the distance singing, "How Firm a Foundation Ye Saints of the Lord." He made an appoinement to preach at the same place five years later. As was his invariable custom he kept this engagement to the moment. He visited North Carolina again in 1804 and in 1805. In the latter year he tells us that he preached in the Charlotte courthouse; it is probable that he visited Lincolnton again at this time. This incident has a direct bearing on the future of Methodism in Lincoln. Mr. Schenck became a pious and consistent member of the Methodist Episcopal Church; his house became the home for the weary itinerant. Furthermore, the four daughters of Michael Schenck, Elizabeth, Barbara, Lavinia, and Catherine, married Methodist ministers. Elizabeth was born in 1804, converted at Robey's camp ground and joined the Methodist church in 1824, and married Rev. D. G. McDaniel in 1833. Mr. McDaniel became a martyr to his work as missionary to the Indians and colored people, thirteen of the twenty-six years of his laborious ministry being spent in ministry to them. Mr. McDaniel served as pastor of Lincoln circuit in 1831-32, and in 1839-40. Elizabeth Schenck was the first white person to join the Methodist church in Lincolnton. Miss Barbara Schenck, born in 1815 and died in 1879, married the Rev. Allen Hamby, who was an active and useful member of the South Carolina conference from 1930 to 1841, after which he located in Rutherford county. Miss Lavinia Schenck married Rev. Angus McPherson, and Miss Catherine married Rev. James J. Richardson, both of whom were honored members of the South Carolina conference.

The statement found in the obituary of Mrs. Elizabeth Schenck McDaniel, namely, that "she was the first white person to join the Methodist church in Lincolnton," and that she joined the church in 1824, indicates that Methodism made slow progress in Lincolnton during the thirty-four years since the circuit was formed. If the statement is valid, Methodism made rapid headway during the years immediately following. For from an old newspaper clipping an unnamed preacher, in writing under the caption, "Reminiscenses of a Methodist Preacher," published in 188[illegible] in Lincolnton on his way to his first circuit in the wilds of Georgia. He says: "I was entertained by a very pious family, consisting of a widowed father, Michael Schenck, three sons, and four daughters, who afterward married Methodist ministers. I spent the Sabbath in Lincolnton, where I preached in the little old frame church which has long since disappeared, giving place to the handsome brick church of the present day." This is the first record of a church building in Lincolnton; no record of deed to such property can be found. However, the writer found in the home of the late Freeman Kelly, near Denver, the quarterly conference records of the Lincoln circuit from 1828 to 1867, when Rock Spring's circuit was formed from the Lincoln. The remainder of this remarkable book contains the minutes of the quarterly conference of the Rock Spring's circuit through the year 1876. That there was a church in Lincolnton as early as 1828 is proved by these valuable records. The quarterly conference during these first years met frequently "at Bethel church, Lincolnton"; it was so designated to distinguish it from Bethel church, near Denver. That few of the twenty-five to thirty preaching places on this big circuit had houses of worship is veidenced by the fact that these conferences, when not held in town, were nearly always held at one of the camp grounds. This record preserves invaluable history not elsewhere recorded; it also contains some intensely interesting local facts. Permit us to illustrate. The minutes for August 9, 1828, record the following motion: "That no licensed exhorter shall hereafter have his license renewed if he shall continue in the habit of distilling spirituous liquors." At the next conference the character of one William Swafford was not passed, and the renewal of his license refused on this ground. The minutes of August 8, 1829, contain this motion: "That no member of this conference, for the future, shall vote for any candidate for any post of honor or trust, who **treats** before such election." The minutes for May 18, 1838, record the motion that the church in the suburbs of the town of Lincolnton be moved to some convenient lot in the town for the better accommodation of the people, and that a parsonage be built on the same lot. That this action was taken is proved by the facts that the courthouse records show that *(Continued on page six)*

LETTER TO METHODISTS OF THE WILMINGTON DISTRICT

Dear Fellow Workers:

We want to call your attention to three matters which are of tremendous importance to the work of our church in this district just now.

The first is the special offering for missions now being taken in all our churches to meet the present fearful crisis in the missionary operation of the church. In a crucial hour like this every man of us should stand squarely behind this thing and pour every ounce of his ability and influence into it to guarantee its success. The amount asked of this district is $4,800. There are 11,145 members in the district. Every one should be given the chance to help in this hour of need.

The second thing is the big regional conference for laymen to be held in Raleigh January 20-21. A full outline of this meeting will be found in the enclosed leaflet. Every one of the 101 churches in the district should have at least one representative present, besides the preachers who will attend. We want to lay this on your heart and urge and exhort you to go. Load up your machine and go. You will get some inspiration and fire which your charge and church needs. These are big days calling for big men to do big things in a big way. Let's get in on it. It will mean much to you—and the church.

Now just a closing thought. Had you realized that two months—one-sixth—of the conference year is gone already? This means that one-sixth of your whole budget for salaries and collections should now be paid. Has your charge done this? "Early collections" is the guarantee of full collections. Nine charges on the district did not pay out last year. The money is out there among the folks now. Get out and get it. Get on the job and make it hum. Go do it now.

When we can serve your charge or church in any way let us know.

We are most sincerely your fellow workers,

W. A. McGirt, Lay Leader.
H. A. Humble, Presiding Elder.

EARLY METHODISM IN LINCOLN COUNTY

(*continued from page five*)

the trustees purchased a lot on East Main street in the year 1840, and that before 1843 the circuit and district parsonages were built on same lot with the church.

Of a number of the men of stalwart stature who were officially connected with this early history of Lincoln Methodism, Samuel Lander was probably the most prominent pillar in the Lincolnton church and on the circuit. Although a member of the Church of England, Mr. Lander had shown little interest in things religious, but in the year 1828, at the age of 36, at Robey's camp meeting, under the preaching of Malcolm McPherson and Hartwell Spain, he was powerfully converted. Soon after he and his wife joined the Methodist church in Lincolnton. In minutes for December 8, 1828, Samuel Lander is enrolled as a member of the quarterly conference, and designated as assistant class leader. From this time until his death in 1864, in varied official position, he was incessant in labors for his church. In 1833 he was licensed to preach; in 1837 he was elected to deacon's orders; and in 1841 to elder's orders. He was recognized as a power in the pulpit. Mr. Lander was the moving spirit in founding McKendree Chapel, four and one-half miles north of Lincolnton, in 1836. He was practically the founder of Lander's Chapel, now on the Crouse circuit, organized about the same time. He built the second church in 1874. But perhaps Samuel Lander's richest contribution to our Methodism is found in his posterity. Three of his immediate descendants were Methodist ministers. The Rev. Samuel Lander, D.D., the Second, founder of Williamston Female College, later moved to Greenwood, S. C., and called Lander College, was his distinguished son. In 1866-67 Dr. Lander was pastor of Lincolnton station (Lincolton became a station in 1865). The Rev. John Lander, missionary to Brazil for thirty-six years, was grandson of Samuel Lander, Sr., and son of Samuel Lander, Jr., Rev. S. A. Weber, editor of the Southern Christian Advocate, professor and preacher of distinction in South Carolina for 55 years, was also a grandson, and the father of Dr. J. L. Weber, late of Memphis conference. Our honored Rev. W. L. Sherrill is another grandson.

What mortal mind can conceive a fitting tribute to these pioneer-preacher pathfinders of our beloved Methodism! The greatest memorial to these gigantic spiritual fathers of ours is not found in the equestrian statue of that "prophet of the long road," in our capital city, but in the eight million Methodists who are the fruit of their self-emptying labors, See Francis Asbury, that tireless itinerant leader of his stalwart spiritual sons, as in mud and mire, in heat and cold, over mountain and through swamp, through trackless forests and swollen streams, watched by lurking Indians, and opposed by sectarian whites, he rode more than 6000 miles, and preached from 300 to 500 sermons annually for 30 years. Often cold, hungry, penniless, shetlerless, and threadbare—truly, his were "apostolic sufferings." Hear him, in 1808, as he travels with Bishop McKendree in Georgia: "My flesh sinks under labor. We are riding in a poor, thirty dollar chaise, two bishops of us, but it must be confessed it tallies with our purses. What bishops! But we hear great news, and we have great times. Each Western, and Southern, and Virginia conference will have 1000 souls truly converted to God; and is not this an equivalent for a light purse? And are we not well paid for starving and toil? Yes? Yes; glory be to God! His were partakers with him in sufferings. James Jenkins, who was presiding elder of the Lincoln territory 1801-1803, in speaking of an experience on the Bladen circuit, says: "Here the homespun coat which my mother gave me wore out; so much so that I lost one sleeve from the elbow down. I went on round the circuit sleeveless in one arm until a brother exchanged with me, giving me the best of the bargain." (Memoirs of James Jenkins, page 87).

Rev. N. F. Reid never uttered words more eloquent and beautiful than when, in speaking of these self-forgetting, pioneer preachers, he said: "God bless the memory of our fathers and breathe their spirit into us! The most sacred walks on this continent are their circuit paths; the holiest spots are the repositories where they have been laid in their last sleep; the loveliest flowers seen by mortals are those that bloom above their graves, symbols of their brighter glory."

The late lamented Bishop John C. Kilgo, in his fraternal address before the General Conference of the Methodist Episcopal Church in 1904, in one of those frequent flights of his matchless eloquence, pays this glowing tribute to the early circuit rider: "What a mighty man the itinerant was! Free from pompous pretense, unheralded by the blast of trumpets, leacking the crendentials of earthly courts, without the equippage of wealth, not certified by lordly society, this man, the Methodist circuit rider, stands the peer of any man or set of men who helped to build this republic. The desire and expectation of worldly gain did not mar his motives. He had no wish for social applause; he sought no indulgence at the hands of patronizing luxury; and he did not crave personal comforts; but, like a man upon whom rested the prophetic commission of the eternal throne, he went to his task as one bent on a desperate mission. Serenity was in his face, a heavenly radiance was in his eye, the tone of eternal authority was in his voice, and the strength of a divine inspiration steadied his step. He obeyed the behest of heaven and went everywhere, threading tangled wildernesses, climbing over wild mountains, and penetrating dense swamps; and wherever he went he delivered the word of God with miraculous power."

WHAT WILL OUR ANSWER BE?

Just a few more Sundays and we will give the leaders of our church the answer that means to retrench or carry on. Which is it to be?

The board is asking for FORTY CENTS from each member of the church. Is there a Southern Methodist so out of sympathy with the purpose of the Lord as to deny him this pitiful sum that his saving message shall be preached in fields now occupied?

In view of the insignificance of this call is there a preacher in the North Carolina conference who will accept the responsibility for not facing his people with this privilege?

The board of missions meets on the second of February to make appropriations. They will act on realizations not promises or faith. They will plan according to our vision.

Are we willing to face the Lord having failed in this? If the mind that was in him is also in us can we fail?

He is counting on you.

F. S. Love,
Missionary Secretary.

THAT GREAT LAYMEN'S MEETING IN RALEIGH

By M. T. Plyler.

Few opportunities such as the great Regional Conference in Raleigh, January 20-21, come to the preachers and laymen of North Carolina. The speakers on the program, the themes to be discussed and the crowds that will gather are enough to make the occasion notable. Wednesday evening, Thursday and Thursday evening will be filled with instruction and inspiration.

The conference in Raleigh is one of a series of sixteen to be held during January, February and March, in leading cities from Richmond as far west as Oklahoma City, from Jacksonville to San Antonio. Bishop Beauchamp and other notables of our own church will be accompanied by two Englishmen whom all will want to hear: Mr. Willam Ward of London and Sir Richard Winfrey, M. P.

Bishop Beauchamp says that Mr. Ward has perhaps carried the message of Christ to more men than any other layman in Europe. "Mr. Ward is a brilliant orator," asserts the Bishop, "a close friend of Mr. Lloyd George, and has much of the same personal magnetism on the platform as that great leader in British politics."

Teacher, editor, college man, publisher, town councilman, local preacher, great business engineer that he is, Mr. Ward has retired from all business relations and is giving his whole time to things of the kingdom of God. Can preacher or layman afford to neglect his message?

Sir Richard Winfrey, for nineteen years a member of the British House, a member of the Lloyd George Ministry during the war, and a great publicist, comes to give his services in this great series of conventions. His and Mr. Ward's appearance in Raleigh will be welcomed by all who are so fortunate as to be present at the evening meetings. Should Edenton Street church be unable to accommodate the crowds one of the nearby churches will be used for the overflow so that all may have the opportunity to hear one of the visitors from across the water.

Pastors and leading laymen should do all possible to arouse interest in these meetings and enlist the men of the churches to plan a trip to Raleigh at this time. The roads are such now that men do not hesitate as once they did. It is commonplace to see men on the streets of Raleigh who came for a distance of more than a hundred miles in around three hours. We are not telling on those who came in two hours and fifteen minutes, as some claim.

Remember the time—Wednesday and Thursday, January 20-21. Be one of the number who will gather in the capital city. Have a part in this notable meeting of laymen in the interest of the kingdom of God. Use your best efforts to get others to partake of this privilege.

Following is the program for the meeting:

First Evening, January 20

7:30. Address by Bishop Collins Denny.

8:15. Address by Mr. William Ward, London, Honorary Life President, World Brotherhood Federation. (No one who hears Mr. Ward's messages will doubt for a moment that he is called of God to declare the principles of world brotherhood to this generation.—Bishop Beauchamp.)

Morning Session

9:30. Devotional. C. H. Ireland, Conference Lay Leader.

9:30. General Statement of Purposes of Conference, by Mr. G. L. Morelock, General Secretary.

10:00. The Wesley Brotherhood. Mr. Fred T. Barnett.

10:45. Christian Stewardship. Rev. J. E. Crawford.

11:30. Missionary Message. Bishop W. B. Beauchamp.

12:30. Adjournment for lunch.

Afternoon Session

2:00. Devotional. W. P. Few, Conference Lay Leader.

2:15. Open Conference: (1) General discussion of the Wesley Brotherhood, led by Mr. Barnett. Forty-five minutes. (2) General discussion of Stewardship Methods and Organization, led by Rev. J. E. Crawford. Forty-five minutes.

3:45. Address by Mr. Ward or Sir Richard Winfrey.

Second Evening, January 21

7:30. Devotional. Rev. H. M. North. Address by Sir Richard Winfrey, Methodist preacher and a distinguished Christian leader of Great Britain.

SCRAMBLED ITEMS FROM MAXTON

The Christmas holidays for 1925 passed very pleasantly with us in our home in Maxton. We had with us our daughter, her husband and three children from Richmond, and our daughter, Bernice, besides quite a number of visits by friends, all making the occasion universally joyous. During our thirty-nine years in the pastorate we were very frequently remembered by our congregations during the holidays. But as I am not now a pastor I had no special reason to expect anything unusual. But on the night of December 21 quite a number of our friends of all ages invaded our home, bringing packages, boxes and bundles, seemingly to the extent of their capacities. In the throng was a little boy with a live turkey almost as large as he in his arms. This was utterly unexpected to us. Though we should never be surprised at manifestations of kindness from Maxtonians. In addition to these manifestations of thoughtful kindness, we received scores of beautiful cards from our friends—and these tokens of kindness were not confined to our friends in Maxton. But we received from our friends in the splendid Weldon church cards, letters and two checks that seemed mighty good to a superannuate. So upon the whole we shall not soon forget Christmas of 1925.

But more about Maxton. The great turn of the ecclesiastical wheel, manipulated by Bishop Denny at our conference in Fayetteville made a change of pastors in Maxton. Rev. A. S. Parker had served St. Paul church as pastor for only one year, and had won a warm place in the hearts of our people, and so far as I know, everyone concerned expected him to be returned for another year. But such was not the case. Instead of Rev. A. S. Parker, Bishop Denny read out Rev. R. F. Munns as our pastor. None of us here were acquainted with Brother Munns and at first there was a feeling of disappointment. But when Brother Munns faced his congregation and delivered his first message, almost immediately all feeling of disappointment at the change in appointments disappeared and everyone seemed highly pleased. We heard from several members the statement that if the new pastor could keep up with the high standard set that Maxton had lost nothing in preaching ability. And now it may be heard on every hand that with each succeeding sermon he measures up to a higher standard still. Congregations are increasing in size and interest in matters concerning the church. The church seems to be on the upgrade.

The stewards as representatives of the church, to show their appreciation of the value of the man we have as pastor, increased the salary $400. The people of St. Paul church in Maxton are highly pleased with the new pastor. J. A. Hornaday.

MEMORANDUM CONCERNING THE UNIVERSITY OF NORTH CAROLINA PRESS

Three instances of the importance of the work of The University of North Carolina Press have been furnished as follows:

(1) Two of its books, "Law and Morals," by Dean Pound, and "The Scientific Study of Human Society," by Professor Giddings, have been placed on the world list of best books from all countries, published in 1924, as explained in the accompanying note. The various university presses of America are represented in the world list as follows: Chicago, three books out of 38 published; the University of North Carolina, two out of 12; Harvard, Yale, and Columbia, one each.

Note—"The American Library Association has selected at the request of the Committee on Intellectual Co-operation of the League of Nations the forty books of the year which it judges the most important for inclusion in a list of books of all countries. The world list is to be limited to 600 titles and to be published under the auspices of the Committee on Intellectual Co-operation of the League of Nations.

"Countries publishing 10,000 or more new books annually are entitled to name forty. The British Empire, France, Italy, Japan, Germany, and the United States are the only nations in this class. Countries whose publishing is from five to 10,000 new works annually are entitled to name 20; those of from 2,500 to 5,000, ten; below 2,500, five.

"The best books ordinarily become known abroad very slowly, and it is thought that the annual publication of a concise list limited to 600 titles will be an effective means of drawing nations together into closer intellectual contact, by keeping them in touch with the works each nation believes to be its best. The American Library Association was selected as the authoritative body in the United States to choose that country's forty outstanding books of the year."

(2) The Carnegie Foundation for International Conciliation purchased 110 copies of E. C. Branson's "Farm Life Abroad" to place in depository libraries which reecive from it books promoting international understanding.

(3) The American News Company purchased 175 copies of Dean Pound's "Law and Morals" for use in Japan. Louis R. Wilson.

OCCASIONAL COMMENTS FROM THE ALBEMARLE COUNTRY

By C. B. Culbreth

"Has the sacrament of the Lord's Supper been administered?" This is a question that practically every Methodist preacher is asked four times a year. There is fear that some of us have been a little too indifferent about how we answer this question. It would seem from some answers that there is just about as much satisfaction in a negative as in an affirmative answer.

There are those who have no doubt claimed too much for the sacrament. But have we not, as Protestants, swung too far in the opposite direction and placed too small an emphasis upon it? Or at least are not some of us a little too indifferent to its value in the culture and development of the spirit of worship so much needed among us?

The attitude of the preacher toward the sacrament has a decided influence upon the members of his congregation. He may neglect it or he may administer it in a loose and sloven way. In either case he has very likely prejudiced some against taking the sacrament. It is not a difficult matter to distinguish between those congregations to whom the sacrament is administered regularly and those who do not have it with any degree of regularity. In the former there is a spirit of devotion and worship that makes preaching easy. In the latter there is an indifference that frequently approaches the spirit of antagonism which makes preaching difficult.

The sacrament is a decided means of grace. It is undoubtedly the most socializing institution of the church and therefore of any organization. It is creative of faith and hope; inspires a spirit of worship and devotion and persuades to love and service.

LIBRARY OF REV. R. H. WILLIS DONATED TO DUKE UNIVERSITY

I have just received from Mrs. R. H. Willis the personal library of her husband, the late Rev. R. H. Willis, who was an honored alumnus of Trinity College and a most highly useful member of the North Carolina conference. She asks me to turn it over to the Duke University library for such use as it may be able to render to this institution.

There are several hundred volumes of this library and they will be of chief value to the Department of Religion, though many of them will be of general interest. Personally and in behalf of the Department of Religion of Duke University I desire to make this public acknowledgement of the splendid gift which Mrs. Willis has made to the Duke University library. In thus placing these books in this institution the service which the working tools of an efficient and faithful servant of the church have rendered in the past to him will be perpetuated in a similar service to the preachers in preparation for the common cause throughout the years. No disposition could have been made of these books which would have been more appropriate and more genuinely appreciated. J. M. Ormond.

OBJECTIVES FOR THE RALEIGH DISTRICT 1926

1. A missionary special for every charge.
2. Preparation to begin at once for the revivals.
3. Effort to continue to improve the church property.
4. One-half of all collections to be secured by Easter.
5. Three standard training schools and two Cokesbury schools.
6. Carefully prepared reports of work to be made at each quarterly conference.

The missionary special should receive attention at once. The Centenary is now out of the way and all energies can be given to these specials.

We ought to be able to make a great showing at an early district conference—in April.

M. T. Plyler.

DAVENPORT COLLEGE

With the return of the students on January 5 work started off quickly and smoothly. Examinations are held January 18-23, and during these three weeks of preparation and test is crowded much effort and even anxiety.

Several new students have joined the college family and others are expected on the first day of the new term.

The new building is occupying the attention of the students, the alumnae and trustees and the friends of the college. The committee representing the citizens of Lenoir in the campaign is as follows: C. M. Sturkey, J. H. Beall, Roby Robbins, E. F. Allen, Mark Squires, and Mesdames B. F. Williams, E. R. Harper, Mark Goforth and F. W. Kraft. It is expected that the building committee will at once begin the erection of a temporary kitchen and that razing the present structure will begin within a month.

A new scholarship, the Emma Shell Clarke Loan Fund, has just been established by Mrs. H. C. Martin of Lenoir. This foundation is in memory of the mother of Mrs. Martin, who was one of the first students at Davenport seventy years ago. Mrs. Clarke was a most loyal and helpful alumna until her death a few months ago.

Another loan fund has been started by a member of the Wesley Bible Class of First church, Lenoir. This is similar to the other funds and is to aid worthy young women who desire an education but are financially unable to go to college without pecuniary aid.

On the evening of January 19 in the college auditorium will come the fourth of the lyceum attractions by the Redpath company. This will be the appearance of the Dumond Serenaders and the promise is that the high standard of the past will be maintained. X.

NEW VENTURES OF FAITH

Faith without legs is a sorry cripple. The man who seeks to sit and sing himself away to everlasting bliss is very liable to miss it. Faith, to maintain itself, must keep in action. James said, "Faith, if it hath no works is dead, being alone." Even when faith is not quite dead, it is often badly paralyzed.

The beginning of a year is a good time to enter upon new ventures of faith. Perhaps venture is not literally a correct term to apply to faith. Venture has the idea of hazard, risk, uncertainty, in it. Not so is it with true faith. It is "the substance of things hoped for, the evidence of things not seen." But venture, in an accommodated sense, means courage to undertake, to dare difficult and, if need be, dangerous tasks.

During the Christmas season, we gave joyous assent to our faith, that is our belief, in Jesus Christ. Now it becomes us to translate such belief into action—into works of faith. Phillips Brooks once admonished his people thus: "Put your faith where it will be safe; and the only place where a faith ever can be safe is in the shrine of an action."

There is power in a living, active faith. "This is the victory that overcometh the world, even our faith."

True faith is an active grace. It is a road-maker, a bridge-builder, preparing the way of the Lord. Faith inactive is exposed to the fate of stagnant water, but when it works by love it purifies the heart. Let it be forgotten that faith needs its daily bread. Let it feed upon the Word of God and His unalterable and infallible promise.

Let the life of every Christian reader be characterized, during 1926, by practical effort and daring adventures of faith.

"He had great faith in loaves of bread
For hungry people, young and old,
And hope inspired, kind words he said
To those he sheltered from the cold.
In words he did not put his trust;
His faith in words he never writ;
He loved to share his cup and crust
With all mankind who needed it.
He put his trust in Heaven and he
Worked well with hand and head;
And what he gave in charity
Sweetened his sleep and daily bread."

—D. W. Johnson, in Zion's Herald.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

It is gratifying to note the new interest that the auxiliaries are taking in sending news to the Advocate. During the coming year there should be publicity given to the work of each auxiliary in the conference. If you have seen no news from your auxiliary during the past three months, sit down at once and write of what you are doing to Mrs. M. T. Plyler, 1220 Glenwood Ave., Raleigh, N. C.

STANTONSBURG AUXILIARY

Mrs. M. A. Tyson writes: At the November meeting our officers for the new year were elected. Mrs. L. J. Overman was elected president and Mrs. B. J. Thompson corresponding secretary. We have a membership of twenty-five, all of whom are intensely interested in the work and are very proud of having made the honor roll this year. Pray for us that we may achieve great things for the Master this year.

OXFORD AUXILIARY

Our auxiliary is divided into two groups which meet Monday after the first Sunday. The regular monthly business meeting is Monday after the second Sunday.

We have adopted the circle plan for our local work. Mrs. J. P. Floyd is chairman of the local work. A general meeting of all the circles is held once a month.

We held our annual Christmas sale, from which we realized $150. Each circle (four) took as its goal to raise $[illegible], but all have not quite reached that amount. Have spent $250 on our parsonage, and have gotten our amount of $5.00 per member on an average for the three years.

"Looking Ahead With Latin America" was our mission study book, and "The Task Ahead," by Elmer T. Clark, we took as a Bible study.

We are very much pleased with our new pastor, Rev. A. L. Ormond. He is a good preacher and draws large congregations. We have a church full both morning and night.

Supt. of Publicity.

ST. PAUL'S HOLDS INSTALLATION SERVICE

On Sunday night, December 13, 1925, the new officers of St. Paul's auxiliary were installed at a very impressive service. As the organist began playing "Lead On, O King Eternal" the whole society marched in singing, being led by Mrs. Flora Kendall, district secretary, and Mrs. J. B. Davis, the incoming president. The new officers took their places within the chancel, and after prayer and scripture reading by the pastor Mrs. Kendall took charge of the service. He gave a charge to the entire society, and then administered the oath of office to each officer. As each officer responded she took a lighted candle from Mrs. Kendall and lighted a candle on a white cross that had been attached to the pulpit. After the installation service the pastor preached a forceful sermon and the collection was given to the auxiliary.

Mrs. Gurney P. Hood.

BAZAAR AT ROSEMARY

The bazaar of the Rosemary Methodist church conducted by the ladies' aid department of the Woman's Missionary Society on December 12 was a splendid success.

The chicken dinners served were delicious and thoroughly enjoyed by the large crowds that passed that way, and after their feast each departed apparently glad to have had a part in so good a spread and purpose.

They also had on sale various articles of fancy work, over which they had spent many untiring hours of labor, but finding a ready sale for most of these brought in a nice sum, and with it also rendered courage and new inspiration to continue their effort until their parsonage is furnished and beautified, making it one of the most desirable of our beautiful city.

The patronage of our citizens is greatly appreciated by both the ladies of the society and the church.

OUR MISSIONARIES

Salaries

Missionaries shall receive $750 for the first year of service on the field, except in the Japan, Korea and Siberian missions, when the salary of missionaries shall be $900, except in Japan, Korea and Siberia it shall be $1000. In all cases furlough salary salary shall be $900. In case of appointment to union institutions, salaries shall conform to the regulations of the institutions. The salary of new missionaries shall begin with the date of sailing. All salaries of missionaries shall be paid quarterly in advance.

Perquisites

The board provides the home or room on the field with heat, light and heavy furniture, in addition to salary. The missionaries pay their own board and other living expenses.

Outfits

The board shall provide a fund for the outfit of each new missionary. The amount allowed to all fields shall be $250, except that in case of the Congo mission and the Siberia mission the amount shall be $350. Medical missionaries shall receive the same personal outfit as other missionaries. No fixed rule can be made for medical outfits, since conditions vary in different missions. It is the policy of the board to keep missionary homes provided with heavy furniture.

MID-YEAR REPORT OF WESTERN AND CENTRAL DIVISION

Mrs. J. W. Downs, Sec.

The Western and Central Division consist of the eleven states west of the Mississippi river, in which our church has organized work, and all of Tennessee and Kentucky that is not included in the Holston conference. The land area of the eleven states in the western section of this division is 1,442,330 square miles, the population is 20,029,532, or 13 and 8-10 persons per square mile. Eight of these western states, in which are five of our annual conferences, have a population of 8,062,290. Less than one-seventh of this eight million people belong to the Protestant church. This is with one exception the most cosmopolitan section of our great country. What opportunities, what responsibilities, what a challenge to our faith and work. The fact of our unquestioned great leadership in the material world will be of little value if we fail to produce men and women with great power of spiritual outreach, with inspiration of soul that will cause them to consecrate self and substance to the upbuilding of the Kingdom of Righteousness. We may not be very enthusiastic about the opportunity, but we cannot escape the responsibility—almost eevn now we can hear our Lord's "Inasmuch as ye did it not."

The response to this home mission challenge is increasing and enlarging month by month. This year we have appointed forty-five full time trained workers to serve in twenty Wesley houses; six individual trained workers to different communities, such as rural, mining and foreign; eight deaconesses and missionaries to city churches. We maintain one school in the mountain sections of Kentucky with a faculty of twenty-one members; a school for Mexicans at Laredo, Tex., with a faculty of sixteen; a school for delinquent girls, with a faculty of seven; two Methodist dormitories at state schools, in which 138 young women live; two Bible teachers, one at Denton, Texas, in the College of Industrial Arts, and one at the State University of Oklahoma. The number of college men and women who choose Bible courses is far greater than those taking any of the other elective courses and the number is continually increasing. Interest in this field is rapidly coming to be general. We also maintain seven pastors, two superintendents, two kindergartens, and two language teachers for the Orientals on the Pacific Coast.

Bethlehem House, Nashville, is meeting a need so urgent that it is with difficulty we keep the work within the scope designated—so many avenues are open for service that it is a problem to choose between them. Three young women are training for special service, there are two hundred boys in the boys' clubs, two hundred and sixteen babies in the baby welfare department, every department is running full capacity and over.

Port missionary work at Galveston opened with an increased demand for service, on the arrival of the first immigrant vessel, October 20; this will be followed by another in November. We are trying to adapt the Home Missions Council plan for the follow-up work at the Galveston port. Think for a minute of the far-reaching result, if the first contacts of these foreigners are with Christian Americans.

Miss Ellen Cloud asked for an indefinite leave of absence, and the work at Wilburton, Oklahoma, had to be closed because of the closing of the coal mines at that place. Misses Mary Hasler and Muriel Bell were sent to Homer Toberman mission, filling the vacancies made by Miss Davis and Miss Davis and Miss Cloud, Miss McDuffie was sent to Dallas in Miss Hasler's place, and Miss Wood was employed at Thurber in Miss McDuffie's place; a practical nurse was secured for Holding in Miss Bell's place. Miss Henry was sent to the Wesley House, Dallas, Texas, Miss Bunn was shifted from Ft. Worth Wesley House to fill her place, and Miss Rena Murphy was employed at Ft. Worth in Miss Bunn's place. Miss Dorthea Reid was employed to take Miss Stroup's place at Kingdom House; Miss Mitchell was sent to Hartshorne, and Miss Sellman to open the new work at Sand Springs.

The work for the past six months has been very gratifying. The full extent of the services rendered we cannot know, for it is echoed from all conditions of life. The work is going forward in real earnestness. The results from the secretary's point of view will be a most happy year's work with an appreciation of the closer cooperation of the women of the city and district boards, the conference officers, and official committees, the individual help and co-operation of all the women who have been called upon, and those who have remembered us in their prayers—the workers and myself join hands with you—and we rejoice with you as the work for the Master goes on and on forever.

Western North Carolina Conference

"Old Time's great clock, that never stops,
Nor runs too fast nor slow,
Hung up amid the worlds of space,
Where wheeling planets glow,
Its dial-plate the orbit vast
Where wheels our mundane sphere—
Has pushed its pointer 'round again,
And struck another year."

—Selected.

THE CHURCH SCHOOL OF MISSIONS

January 31 to March 13, 1926, has been designated as the time for the Church School of Missions. During this period a special church-wide program on mission study will be put on adapted to all ages and groups in our church.

Latin America will be the field of foreign mission study, and especial consideration will be given to the missionary work in the home field. All agencies in the church interested in mission study are co-operating in the Church School of Missions. Full announcement of the program will be given in the January Missionary Voice.

Further information may be had by writing the Home Cultivation Secretary of the Board of Missions, Lambuth Building, Nashville, Tenn.

ADULT YEAR BOOK FOR 1926

Have you seen the Adult Year Book for 1926? It is one of the most attractive we have had in a long time and we are sure that if it is used in the manner intended by those who have given so much time and thought to it, that it will mean much to the local society. The missionary topics for the year include some of the most vital questions of the present day. These are presented in discussion form and "Questions for Thought and Discussion" for each month are printed opposite the program. Leaflets and additional material from the Missionary Voice will aid in the presentation of these topics. Two programs are given to social service topics—June and November—and the Bible lessons which appear in the Missionary Voice are written by Miss Bertha Conde, an outstanding spiritual leader, who is personally known by many of our missionary women. Each page is adorned with a sketch of some part of the Belle Bennett Memorial building in which we are all so vitally interested at this time. A beautiful poem, "The Quest of Service," written by Mrs. Emily Allan Siler (Mrs. Frank Siler) of Lake Junaluska and dedicated to Miss Belle Bennett occupies a prominent place on the first page, while the missionary hymn, "In Christ There Is No East Nor West," is found on the closing page of the booklet. We feel the year books for young people and juniors are equally as interesting and attractive.

MISS KATE HACKNEY

It will be pleasing news to the many friends of Miss Kate Hackney of Soochow, China, to know that she is to reach the States in August for a year's furlough. Miss Hackney went to China in 1915 and for many years has been superintendent of kindergarten education in the Laura Haygood School of Soochow, doing a most efficient and acceptable work. She is the "adopted missionary" of the Marion district, and has several societies in the conference included among her namesakes.

Immediately upon her arrival Miss Hackney will come to Asheville for a visit to her mother, Mrs. W. N. Hackney, and sisters, Mrs. George Starnes and Misses Minnie, Nell and Amy Hackney.

HARVEST DAY MEETING

One of the greatest meetings of the year for the Woman's Missionary Society of Central church, Asheville, was the Harvest Day service which was held December 7, in an all-day meeting at the church.

Promptly at eleven o'clock ninety or more women gathered for the opening service, which proved to be most profitable and helpful. In a most impressive manner Mrs. E. C. Chambers, leader of the Bible study for the year, gave the closing chapters of "Thirty Studies About Jesus," and was followed by a beautiful vocal duet by Mrs. Herbert Ellis and Mrs. J. B. Hooks, Jr. After the discussion of several important matters of business a quiz on the annual minutes was conducted by the president, Mrs. W. R. Harris, and much splendid information contained in the record of the year was brought out in the answers given by different members of the society to the questions propounded. At one o'clock lunch was served in the dining room

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

LEADERS AND LAGGERS

True to our custom each year the charge, church membership and Sunday school enrollment are this week presented by districts. Kindly note your charge and note its standing. Does it lead or does it lag? First figures stand for church membership, second for Sunday school enrollment and third for enrollment percentage on church membership.

Asheville District.

Fairview	154	320	208
Oteen-Oakley	118	212	180
Marshall	130	212	163
Saluda-Tryon	152	247	162
Swannanoa	318	427	135
Elw Mountain	159	200	126
Chestnut St.,Asheville	398	494	124
Brevard	564	670	119
Hominy	746	890	119
Weaverville	431	479	111
Sandy Mush	255	275	108
Rosman	239	240	100
Skyland	40	40	100
Biltmore	209	206	99
Leicester	312	303	97
Mars Hill	185	180	97
Black Mountain	158	152	96
Bethel, Asheville	334	317	95
Mills River	406	387	95
Henderson Ct.	416	375	90
Spring Creek	356	321	90
Mt. Pleasant,Asheville	189	166	88
Flat Rock-Fletcher	362	316	88
Weaverville Ct.	399	343	86
Hendersonville	645	523	81
Asheville Ct.	206	162	79
Haywood St.,Asheville	562	440	78
West Asheville	769	602	78
Central, Asheville	2152	1522	71

Charlotte District.

West Charlotte	68	98	144
Duckw'h M'l,Charlotte	175	220	126
Duncan M'l, Charlotte	284	337	119
Wadesboro	667	793	119
N. Monroe-Icemorlee	306	345	113
Polkton	271	300	111
Brev'd St., Charlotte	412	549	109
Lilesville	473	516	107
Gelmont Pk, Charlotte	950	994	105
Ansonville	424	429	101
Chadwick, Charlotte	403	413	101
Haw. Lane, Charlotte	1018	1011	99
Central, Monroe	945	935	99
Thrift-Moores	389	379	97
Waxhaw	725	690	95
Dilworth	641	601	94
Peachland	400	377	94
Trinity, Charlotte	1025	954	93
Weddington	580	530	91
Morven	657	589	90
Calvary, Charlotte	600	506	84
Marshville	571	470	82
Spencer M'l, Charlotte	483	362	75
Tryon St., Charlotte	1243	927	74
Unionville	401	263	66
Pineville	506	331	65
Matthews	324	200	61
Bethel-New Hope	493	286	58
Hickory Grove	546	310	57
Prospect	814	464	57
Rural Trinity	228	124	54

Greensboro District.

Highland, High Point	78	213	273
Bethel, Greensboro	202	509	252
East End, High Point	201	472	235
Deep River	286	494	173
Glenwood, Greensboro	256	420	164
Liberty	306	438	143
Jamestown-Oakdale	275	371	139
Randolph	688	918	133
West Greensboro	371	478	129
Ramseur-Frankl'v.	527	677	128
Car'wy Ml,Greensboro	400	583	121
Walnut St,Greensboro	451	545	121
East Greensboro	395	480	121
Coleridge	399	442	111
Gibsonville	266	391	109
Randleman	653	690	109
W. Mkt, Greensboro	2508	1600	106
College Place	810	783	97
Main St, High Point	818	783	96
Ruffin	441	418	95
Pleasant Garden	814	745	92
Wentworth	740	680	92
Asheboro	544	472	87
Reidsville	727	597	82
New Hope	377	300	80
Centenary,Greensboro	799	612	76
Wes. Ml, High Point	1386	1037	75
Uwharrie	568	428	75
Park Plc, Greensboro	526	390	74

Marion District.

Marion Mills	253	838	331
Cliffside	359	638	181
Old Fort	181	276	152
Spruce Pine	210	312	149
Cross Mill	347	428	123
First Ch, Morganton	752	894	119
Spindale	373	447	117
Oak Forest	202	235	116
Glen Alpine	324	351	108
Henrietta-Caroleen	256	279	105
Micaville	337	348	103
Bald Creek	298	295	99
Rutherford College	661	642	97
First Ch, Marion	591	563	95
Mill Spring	403	380	94
Morganton Ct.	577	536	93
Marion Ct.	289	267	92
Rutherfordton	441	382	87
Gilkey	384	331	86
Bursville	296	242	82
Old Fort Ct.	393	312	79
Broad River	374	292	78
Bostic	674	471	70
Forest City	714	456	64
McDowell	607	326	54
Table Rock	639	306	48

Mount Airy District.

Rockford St., Mt.Airy	169	350	207
Ararat	202	386	191
Sandy Ridge	172	319	190
Mt. Airy Ct.	564	834	148
Dobson	402	562	140
Draper	251	346	138
Jonesville	307	406	132
Yadkinville	631	700	111
Walnut Cove	481	495	103
Summerfield	790	812	103
Danbury	324	320	99
Stoneville-Mayodan	297	295	99
Rural Hall	712	667	94
Elkin	316	287	91
Central, Mt. Airy	687	595	87
Leaksville	294	248	84
Madison	12	165	78
Pilot Mountain	523	378	72
Stokesdale	726	510	70
Spray	422	264	63

North Wilkesboro District.

Boone	239	486	203
Todd	276	397	144
Elk Park	296	420	142
Moravian Falls	246	341	139
Avery	303	389	128
Wilkesboro	250	310	124
Ronda-Roaring River	86	96	112
Creston	314	335	107
Watauga	408	369	91
Jefferson	841	533	81
North Wilkesboro	466	345	74
Laurel Springs	272	175	64
Sparta	523	330	63
Warrenville	399	253	63
Helton	275	165	60

Salisbury District.

Yadkin-Rowan	59	191	323
Badin	182	319	175
Westford, Concord	280	528	153
Norwood	451	636	141
Park Ave., Salisbury	465	641	138
Harmony, Concord	193	260	135
Epworth, Concord	303	403	133
Kannapolis	1019	1199	118
New London	339	410	118
Central, Albemarle	632	740	117
China Grove	216	247	114
Kerr St., Concord	221	260	113
S. Main St., Salisbury	640	720	113
First St., Albemarle	361	403	112
Long St., Spencer	251	257	102
Central, Spencer	732	695	95
Central, Spencer	353	333	94
Norwood Ct.	411	388	94
Concord Ct.	589	549	93
Woodleaf	528	484	91
N. Main St., Salisbury	206	175	85
Gold Hill	540	542	84
Landis	340	285	84
Salem	619	519	84
First Ch., Salisbury	1236	1029	83
Albemarle Ct.	542	402	74
Salisbury Ct.	545	400	73
Forest City, Concord	595	430	72
Mt. Pleasant	802	574	72
Bethel	357	211	59

Shelby District.

Cramerton	150	350	233
Maylo, Gastonia	200	441	221
Smyre, Gastonia	127	253	199
Trinity	280	556	199
Bessemer	421	596	142
East End, Gastonia	247	341	138
Lafayette St., Shelby	345	477	138
West End, Gastonia	449	600	134
Lowell	351	439	122
Central, Shelby	745	899	121
Park St., Belmont	374	450	120
Mt. Holly	554	667	120
Goodsonville	237	270	114
Franklin Av, Gastonia	486	509	103
Linclonton	600	618	103
McAdenville	209	207	99
Belwood	914	900	98
Shelby Ct.	588	545	93
Stanley	454	424	93
Dallas	291	275	91
Rock Springs	971	859	88
Polkville	728	632	87
Cherryville Sta.	340	290	85
Main St., Gastonia	1139	964	85
King's Mountain	351	276	82
Main St., Belmont	173	140	81
Cherryville Ct.	551	448	81
Lincoln Ct.	442	345	78
Lowesville	566	438	77
South Fork	1076	825	77
Crouse	639	477	75

Statesville District.

Jones Ml, Mooresville	197	360	182
South Lenoir	204	314	154
Westview, Hickory	447	595	131
Balls Creek	423	493	117
Granite Falls	367	428	117
Rhodhiss	93	104	112
Broad St., Mooresville	400	426	107
First Ch, Hickory	1194	1278	106
Catawba	744	778	105
First Ch, Lenoir	575	601	105
Maiden	438	452	103
Race St., Statesville	722	746	102
Davidson	429	431	100
Elmwood	226	226	100
Mooresville Ct.	762	716	93
Mt. Zion	848	764	90
Stony Point	396	358	90
Hudson	364	324	89
Shepherds	446	373	84
Newton	716	591	83
Hiddenite	447	363	81
Alexander	460	369	80
Central	692	555	80
Broad St., Statesville	861	678	79
Statesville Ct.	638	421	76
Dudley Shoals	456	344	75
Troutman	280	197	70
Olin	421	287	68
Lenoir Ct.	366	202	55
Cool Springs	796	415	52

Waynesville District.

Fines Creek	197	360	182
Delwood	284	430	151
Cullowhee	88	114	129
Sylva	338	425	126
Bryson City	155	191	123
Glenville	121	143	118
Hayesville	502	571	114
Webster	416	468	112
Hiawassee	234	258	110
Whittier	278	283	102
Murphy Ct.	157	159	101
Franklin Sta.	334	334	100
Jonathan	150	150	100
Judson	162	156	96
Lake Junaluska	303	274	90
Highlands	165	140	85
Canton	600	440	73
Andrews	308	215	70
Bethel	371	260	70
Macon	660	458	69
Murphy Sta.	400	266	67
Franklin Ct.	602	354	59
Haywood	389	209	51
Waynesville	576	296	51
Robbinsville	90	...	...

Winston-Salem District.

Erlanger, Lexington	120	532	443
Oak Ridge	87	275	328
Cen. Ter., Winston-Sa.	167	403	241
Grace, Winston-Salem	338	617	186
Ogb'n Ml, Winston-Sa.	336	611	186
Trinity, Thomasville	262	483	184
Hanes-Clemmons	215	330	153
Ardmore, Winston-Sa.	200	303	152
Green St.,Winston-Sa.	387	566	146
First Ch, Lexington	938	1358	145
Forsyth	575	845	130
Burkhead,Winston-Sa.	834	1025	123
Kernersville	397	478	120
Mocksville	364	434	119
Main St., Thomasville	784	920	117
Linwood	591	637	114
Lewisville	630	663	105
Davidson	864	890	103
Centenary, Win.-Sa.	1011	1045	103
Denton	494	499	101
Cooleemee	393	388	99
Thomasville Ct.	938	938	98
Walkertown	402	395	98
Farmington	682	635	93
Welcome	870	797	92
Advance	674	551	82
West End, Win.-Sa.	1081	765	71
Davie	960	580	64

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

GENERAL COUNCIL MEETS

The seventeenth annual session of the General Sunday School Council, Methodist Episcopal Church, South, was held in Nashville., Tenn., January 4-8, at the headquarters of the General Sunday School Board. This session was the most largely attended of any previously held, with approximately 150 men and women in attendance from all sections of Southern Methodism, including workers from the Atlantic to the Pacific. They were there from Maryland to Florida and even Cuba; from Walla Walla, Washington, to Berkley, Calif., and Oregon and New Mexico.

It was a great gathering of conference superintendents of Sunday school work, conference elementary superintendents, conference board chairmen, directors of religious education, professors of religious education in colleges and universities, members of the general board staff, and others.

The purpose of the meeting was to allow opportunity for an exchange of experiences—field workers with each other and with the general board staff; to consider the needs of the field and how to meet them; to give the great and increasing army of workers the feeling and fact of mutual helpfulness in the task of developing religious educational work of our church as it relates to the Sunday school and its allied week day work, and the training of the leaders of this work. It was truly a great meeting, and its power and influence will be reflected in the Sunday schools of our great church. Miss Keene and the writer represented the North Carolina conference.

TWENTY-FIFTH ANNIVERSARY PROGRAM

Twenty-five years ago Dr. H. M. Hamill of Alabama launched for the Southern Methodist Church a program of teacher training. This program has developed to the point where our great church stands in the forefront among the denominations in offering opportunities to her Sunday school workers and prospective workers to become trained workers. Much, however, remains to be done. Our church must march on or fall back. The necessity of training our officers and teachers is more apparent and urgent today than ever before. A general appeal, therefore, to our preachers, superintendents and other officers, our teachers and all young people of special inclination to serve in the field of religious education, is being made throughout our borders. Persons are being asked to take at least one unit in one of the training courses in 1926. The North Carolina conference is in the habit of getting its share of the good things and of doing its part in every great movement. The challenge has been made for us to register a 50 per cent increase in this work this year. What is your answer? The challange is yours. What will you do with it?

WILMINGTON SCHOOL LINE-UP

Courses and instructors for our Wilmington Standard Training School, to be held in Trinity church, Wilmington, February 7-12, are as follows:

Beginner Department Administration—Mrs. M. H. McArdle.

Primary Materials and Methods—Miss Georgia Keene.

Intermediate-Senior Materials and Methods—Miss Jane McDonald.

Principles of Religious Teaching—Prof. A. M. Proctor.

Methodist Church and Its Work—Rev. M. T. Plyler.

The board of managers, of which Major W. A. Graham is chairman and Mr. J. Cowell secretary, has been at work preparing the way for a great school. The largest enrollment in the history of Wilmington training schools is one of the goals.

NEW BERN SCHOOL LINE-UP

Plans have been perfected for a big co-operative training school at Centenary church, New Bern, the week of February 14-19. Courses and instructors are as follows:

Devotional Life—Mrs. M. H. McArdle.

Intermediate-Senior Materials and Methods—Miss Jane McDonald.

Pupil Study—Prof. C. T. Carr.

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1207 North Hamilton, Street, High Point, N. C.

"HERE AND THERE"

By W. A. B.

Have you tried the Golden Rule?

Are you making a living, or making a life?

Walk with Jesus all hte way.

The biggest man is not always the highest salaried.

The true test of love is love.

If you knock your town, you knock yourself.

"Good luck" seldom comes to the lazy man.

Sidney Smith says that digestion is the great secret of life, and that character, talents, virtues and qualities are powerfully affected by beef, mutton, piecrust and rich soups. Yes, and we might also add chocolate candy and drinks—of every description.

A little experience sometimes upsets a lot of theory.

At the Memphis convention some young people were debating on "Resolved, that Uncle Sam should furnish chairs for the standing army." May we not ask why the army?

We had the very distinct pleasure of visiting several of our Winston-Salem churches on last Sunday. At the Sunday school hour we were with the splendid young people's department of Centenary Sunday school. From there we pitched our tent at Grace church, where we heard a very fine sermon by Brother Hipps, the opening sermon of a series of revival meetings in his church. At [illegible] in the afternoon we were privileged to meet with the leaguers of West End church, who had as [illegible] for practice in song. We closed the day with our conference president at Ardmore church. Brother Hayes has a wonderful church (Dr. Weaver calls it the high steeple church) and is getting hold of his people in great way. Of course we expected nothing less of Hayes. We were pleased to find a large and well organized Epworth League, and if we are to judge his congregation by the one to whom we spoke Sunday night, he has a congregation which would do credit to a church much older than Ardmore. Fortunate is the preacher who is given the opportunity to work in Winston-Salem, the city of churches, and especially Methodist churches. W. A. B.

GLEANINGS FROM THE MEMPHIS CONVENTION

He only lives who lives to invest himself in others.

Today and tomorrow with Jesus Christ.

Put Christ and humanity first.

The chief end of man is to be God's child and to enjoy Him forever.

Youth yearns for larger participation in the activities of the church.

Christian consecration must be consecration to service.

The standard of Jesus should be the test of society.

Tested by the rule of Jesus.

Drink freely of the water of life and never thirst.

We live one day at a time by simple faith.

The gospel of Jesus—a missionary gospel, a social gospel, a personal gospel.

IMPRESSIONS RECEIVED AT MEMPHIS CONVENTION BY ONE YOUNG LEAGUER

I have been asked several times what the Methodist Young People's Convention meant to me. Each time I tried to tell some of the things that seemed most important, to give some idea of the bigness of it, and the inspiration it gave; but it is impossible for me to tell what it means to me—only by living a life of Christian service can I tell to others what it means to me.

There were over four thousand and two hundred delegates present, and every one seemed so sincere and eager to learn the will of God concerning the problems confronting our church today. As I sat there in that immense auditorium and looked around over the congregation, which was composed of both old and young, I realized the bigness of the convention and the great privilege it was to be there. Young people, mere infants in the work and yet realizing that the future of the church and the industrial world depends on them, had gathered there during part of the holidays to be helped by those who are older and more experienced in the ways of the world, those who have lived longer as sons of God and know the beauty of his love and care. Both old and young had gathered there to get in closer relationship with God and work out the problems under His supervision. Frankness was written on each honest face there, and the spirit of prayer and reverence prevailed over the entire congregation. As addresses were made, questions asked and discussed, every heart seemed to be touched by His gracious light as the vital problems of today were studied and the new light of Christ thrown upon them.

If we as young people will realize that what we do, what we read, and what we think today will determine our lives tomorrow, I am sure more of us will turn to Christ as our example and follow Him more faithfully. There is an appeal to the Methodist youths of today to bring out the highest and noblest in our lives; to acquaint ourselves with the problems facing us, getting Jesus' attitude towards them, and then working with Him as our Guide we will be able to do many things. All of us will not be called upon to do spectacular things in life, but God has a place in His universe for each and every life to serve Him. May we thoughtfully and prayerfully find our place to serve Him and do it with gladdened hearts. Some of us will be called into industrial work, and in that lies a wonderful opportunity to show Christ to the multitude. There is a great need today to bring Him to the market place to prove to the people that we can practice Christ principles of living in our business relations. Some of us will be home-makers and as someone has said before, "A Christian home is the nearest heaven of anything on this earth." Some of us will be called to specific church work, a call that is a great privilege and one to which we could not turn a deaf ear. Whether our mission is in the industrial world, in the home, on foreign fields, or in specific church work at home, all of us can realize that we are working for Him, that every minute of our lives we are living for Him.

Since it was impossible for more of our young people to go to the convention, I wish that I might share with them the love and inspiration put in my heart by the Methodist Young People's Convention.

THE REAL CHRISTMAS SPIRIT

The Hayesville Epworth Leaguers tried to manifest the true Christmas spirit by giving a White Christmas program on Christmas eve.

After the scene of the Nativity and the singing of Christmas carols, boxes of fruit and candy, all of which were wrapped in white paper, were delivered to the sick, the shut-ins and the children that Santa did not know.

We trust the recipients were as happy as the leaguers were in giving these little remembrances.

Sue Haigler, Cor. Sec.

If the crowns of all the kingdoms of Europe were laid at my feet in exchange for my books and my love of reading, I would spurn them all.—Fenelon.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

GIFTS

God—Thou hast made the world so beautiful,
A flock of birds on pinions fleet and strong,
Then—though it were not yet enough to soar—
Gave them song.

God—Thou hast made the world so beautiful,
A bower of June with roses gay abloom,
Then—though it were not yet enough to grow—
Gave them perfume.

God—Thou hast made the world so beautiful,
A million beings, soul their priceless gem,
Then—though it were not yet enough to live—
Gave Love to them.

—Theodocia Pearce.

"It takes years to earn a good reputation that can be lost in a day."

WHITE SNOW

"Hast thou entered into the treasures of the snow?" This is found in Job 38:22. In this chapter Job is hearing the voice of nature speak to him out of the whirlwind. God in Nature is speaking, and is showing to Job through the very things about him that there is a God who created the many things. It was only for Job to see and understand Him.

The cold wave over the south has covered almost every state with a strip of the white blanket. The crystals are very beautiful. They are like frozen stars; there are no two alike; they are white and pure. Men's tracks are left in them. Pure and clean things always have tracks left in them where men have placed their crushing feet.

The great pity of the snow is that it has no control of itself. It may be blown about by the slightest wind. It also has a short life and is unable to live in every place.

There is great vitality in the snow. The snow blanket keeps the warmth of the earth hidden in, and freezing of the earth takes place more slowly underneath it. Too, there is a great fertilizing quality in the snow.

The nitrogen in the snow, soaked into the ground in the warm days that follow, has a great influence on the plants of the next season. There is a real treasure in the snow for the farmer. It saves him fertilizing agencies.

Too much snow, drifted into great heaps, will cause folks to be snow-bound. People get snow-bound religiously. In the hurry of life they let themselves drift along, miss the goal they had set out to attain. They become snow-bound. They need warm inspiration within to melt away the non-essentials of life, and feel the freedom of living the simple life with the Master. Get in touch with Him, and "Though your sins be as scarlet, they shall be as white as snow."

ADVERTISE

"It pays to advertise." We hear that on every hand today. Business, commerce, education, and every other sort of institution today is advertising extensively to make the wheel of success turn out for it something that has a great permanent value. The value may be in terms of economic gain, or satisfaction of mind. There are some folks who love to advertise themselves. The least bit of social play that has been made must be put in the "social columns" of the daily paper.

It is true that advertising can be overdone. But business in the main today is growing because of wise advertising. Nearly every phase of our

(*continued on page fifteen*)

The Baby's Cold



Continual "dosing" with internal medicine upsets delicate little stomachs. Treat colds externally with Vicks. You just rub it on.

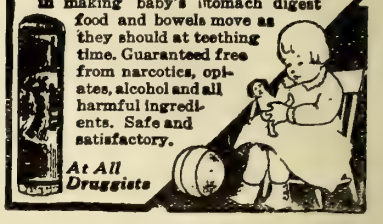
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Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.



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It kills ...e germs.



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I'll send you my finest Organ or Piano to use **30 Days in Your Own Home**

Use it as if it were your own. Play it every day. Let your friends hear or play it. If you do not say it is the finest instrument you ever heard or saw—if for any reason you are dissatisfied send it back and I'll cheerfully refund every cent of your money. **My Low Bargain Prices** for Organs and Pianos are made possible by selling direct from factory to you. You save all middle profits. You save 1-3 to 1-2. You get the best quality—purest tone—most beautiful cabinetwork.



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PRACTICAL NEEDED CHRISTIAN EFFORT

Indispensable to Methodist progress

POLICIES: Term, Straight Life, Educational Endowment.

Safest, cheapest because of purpose instead of profit.

FIRST time Methodism has provided for *CHILDREN'S WELFARE* as commercial concerns are doing.

Surely you will promptly identify your children with this Christian, progressive movement.

GREAT opportunity! YOUR responsibility.

LEGAL RESERVE Insurance for men and women, ages 16 to 60.

POLICIES: Life, 20-Pay, Endowment, Disability-Annuity.

SICK and **ACCIDENT** Insurance modern and without technicalities.

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Write today for rates—state exact age

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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference

RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron

Make all checks payable to Rev. A. S. Barnes, Superintendent.

Fortunate—The extreme cold weather did not damage any of our plumbing. We were fortunate in preventing any pipes from being exposed. Two nights we kept the furnaces going till late. If we had failed to cut off all drain pipes that were exposed, or had we overlooked closing up everything we would have had hundreds of dollars worth of damage, besides the inconvenience occasioned by bursting of pipes.

* * * *

Two Worthy Tributes—In these columns will be found two tributes, one to our former head matron, and the other to the newly elected head matron. I trust all the orphanage friends will read these tributes. What is said of Mrs. Jenkins is taken from an address I delivered at the reunion of the Atwater family a few years ago. I shall give a brief extract from that address, which shows my high estimate of one of the purest and noblest women that I have ever known.

* * * *

Central Church—Rev. H. I. Glass, one of our strong men, asked me to fill his appointment at Central church on the first Sunday in January. Brother Glass was in Memphis attending that great meeting of young people. The conference recognizes the fact that Glass is capable of filling acceptably any pulpit in our conference. He has entered his fourth year at Central and there will be a great demand for his service elsewhere at the next annual conference. It was a great personal pleasure to me to break the bread of life to the congregation that waited on my ministry. Central church has always gladly done its full duty toward our beloved Methodist Orphanage. If every church in the conference would make as big sacrrifice for us as this church, our needs would be abundantly met. There is a growing tendency among all our churches to do more for the orphanage each succeeding year. I am expecting all to do more this year than ever before.

* * * *

New Head Matron—After waiting for more than two months the executive committee has filled the unexpired term of Mrs. Mattie A. Jenkins. Ample time was taken so that no mistake would be made in filling this important position in our home. There were many fine characters to choose from, but after long deliberation it was unanimously decided that Miss Fannie Gray was the best all round woman for the place. She has been principal of our orphanage school for the past four years and has established for herself a fine reputation as teacher and principal. Miss Gray was connected with the Oxford Orphanage school for several years where she did most excellent work. For ten or twelve summers she acted as head matron of that splendid institution. Born of good parentage, reared in a home of culture, educated at the old G. F. College, possessed of a charming personality, she is eminently fitted for the high office to which she has been called. In addition these important qualifications she possesses rare executive ability, sympathetic understanding of the needs of young life, and is a woman of genuine piety. We mourn the going of Mrs. Jenkins, we rejoice that the Lord has raised up a woman of such rare gifts on whose shoulders her mantle might rest. That she will wear it worthily is sincerely believed by those who know her sterling qualities of head and heart. We confidently believe she will be efficient in her administrative duties and will be motherly in her bearing toward every child in the home.

* * * *

Mrs. Mattie A. Jenkins—"Little did Moses Atwater, that sturdy gentleman of the eighteenth century, dream that his descendants would become so numerous and play so prominent a part in the building of this and other commonwealths. It has not been the lot of many of the family to accumulate vast riches, but they have made a contribution to human society which is far above rubies. When we measure greatness by the standard of Christian manhood and womanhood, unselfish service to humanity and a beautiful idealism, then we can appraise, with some degree of accuracy, the real worth of a family. Honor, justice, truth, virtue and high ideals have characterized the Atwater family from the beginning down to this good hour.

"I want to take advantage of this opportunity to pay a tribute to an honored member of the family—a real tribute, not flattery nor a hollow compliment. Nearly twenty-five years ago in the very beginning of this great institution, the board of trustees secured the services of a woman who has been a mother of the motherless children of the Methodist Orphanage. That they were divinely led in making the choice has been abundantly proven. Possessing the charm of a strong personality, coupled with a true mother love for children, she has left the impress of her pure, beautiful life upon every child that has been sheltered and trained in this home. It seems to me that all the fine traits of character found in such large measure in the Atwater family have blossomed and fruited in the character of Mrs. Mattie A. Jenkins. To produce such a life there must have been integrity of character and noble living in her ancestry for many generations."

LIKES TO LIVE IN ENFIELD

For the benefit of our many friends who would like to know where we are and how the world is serving us, I am writing these few lines for the Advocate. When I write "we" I mean the whole R. family, not the whole "D" family. For two years we have lived in the little city of Enfield. It has been a pleasant stay. We have made many friends and we hope they will be everlasting. Enfield is well located and a live, progressive town. Just such a place as most people like to live in.

Our church is not at a standstill but is making some gain. We are planning to build a church in the near future. In fact, the plans are expected to be in the hands of the building committee by the last of this week. A new church has been made possible by a princely gift of $10,000 from Mrs. W. L. Sherrod, a member of our church. If others who are able will give proportionately we will have no trouble in building.

Since returning for the third year our members have raised the salary $250, given us a big hearty pounding and a nice purse for Christmas. The biggest, best and most hearty appreciation we have ever received from any charge. So you see we could not help but like Enfield and its kind people. Many of our gifts have come from people not members of our church. For all these things we are most thankful. God has been very good to our people in this section and in return we hope to show our appreciation, to some extent, by building a church here and at Central Cross and to do our part in all things required of us.

C. T. Rogers.

MT. HOLLY BIBLE CLASS

One of the most enjoyable banquets of the season was the one given by the man's Bible class of the Mt. Holly Methodist church on Monday evening. It is an event looked forward to by all, a time when business responsibilities and cares are thrown aside and one and all enter into the spirit of good fellowship, and enthusiastically plan for the work of the new year.

Nearly 200 men gathered around the banquet table, which was attractive with its flowers and Christmas greens, and enjoyed the feast that had been prepared by the ladies of the church.

Music was furnished through the evening by the splendid nine-piece orchestra which, through the untiring efforts of Mrs. John Holland, has been organized and furnishes music each Sunday morning, adding much to the interest of the Bible class.

Acting as toastmaster was the president, John Holland, who after a few words of greetings called upon the speakers of the evening—Rev. C. S Kirkpatrick of Gastonia, Rev. C. E. Rozzell and the pastor, E. E. Wil[illegible]son, who responded with stirring a[illegible] encouraging talks. Greetings from the Lutheran Sunday school were brought by its superintendent, J. A. Costner, while the Presbyterians were represented by W. F. Holland. Short talks were also made by the teacher, E. A. Thompson, C. E. Hutchison and T. S. Springs.

The growth of the class has been wonderful, due to the loyal co-operation of each member. At the close of 1924 the average attendance was 17. New members have been added each Sunday, the present enrollment being 287 men. The splendid influence of the class is permeating the church and spreading through the town. The class motto: "The men of Mt. Holly for the Man of Galilee," has put a high ideal before the class, and through the leadership of their splendid teacher, E. A. Thompson, and untiring efforts of their efficient president, John Holland, the goal for the new year has been set for 400.

With the completion of the large Sunday school annex, which is under construction, adequate space will be provided to care for the large class, and great work for the Master will be done.

W.

Founded 1838 Chartered 1859

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STOMACH MISERY, GAS, INDIGESTION

"Pape's Diapepsin" Corrects Sick, Sour, Upset Stomachs at Once

"Pape's Diapepsin" is the quickest, surest relief for indigestion, gases, flatulence, heartburn, sourness, fermentation or stomach distress caused by acidity. A few tablets give almost immediate stomach relief. Correct your stomach and digestion now for a few cents. Druggists sell millions of packages.

Why Have Catarrh?

You know the discomfort and danger to your entire system of the constant dropping of catarrhal matter at the back of your mouth. It undermines your health. There is hardly a complaint more annoying than that catarrhal feeling of a heavy achy head caused by stuffed up nostrils, and the dull, heavy pain in the region of the eyes.

You may think you cannot be rid of it. Keeping the air passages free from clogging mucus and cartarrhal germs is what you can do if you'll use Page's Cru-Mo. Better begin now for continuous neglect may lead to all sorts of trouble.

The first application of Page's Cru-Mo to the nostrils soothes the inflamed membrane, checks the accumulation of [illegible] and opens the air passages. It attacks Catarrh where Catarrh attacks you—through the nose.

Page's Cru-Mo contains certain combined ingredients that do not immediately lose their strength. It remains in the nose long enough to allow the ingredients to thoroughly vaporize. The medication goes back into the nasal passages and cavities and loosens that phlegm, kills the germs and permits you to breathe good air freely.

Get some Page's Cru-Mo today from your druggist and begin to get freedom from insidious catarrhal clogging and discomfort.

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Passenger Schedules Effective Feb. 1, 1925. From Raleigh, N. C. Daily.

Leave For:		Arrive From:
6:15 a m (a)	Norfolk	8:30 p m
7:30 a m (b)	Charlotte	5:15 p m
3:00 p m	Washington	1:05 p m
9:45 p m (d)	Norfolk	7:05 a m

(b)—Connects week days for Fayetteville.
(a)—Parlor car—Marsden to Norfolk.
(d)—Sleeper to Norfolk.

C. W. SEAGLE, City Ticket Agent.
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KELLAM HOSPITAL, Inc.
1617 West Main St., Richmond, Va.

A SON'S TRIBUTE TO HIS GOOD FATHER

Please allow a member of the Virginia conference through the columns of the Advocate to say a word of tribute to the memory of his father, who has been a subscriber to your paper as far back as I can remember. I refer to the late A. M. Lewis, who lived four miles south of your fair city, was a member of Rehobeth church on the Pleasant Garden circuit, passed on to the better world on December 30, and whose remains were laid to rest in the Rehobeth cemetery at noon on January 1, 1926.

He has been a good father to me, and his counsel I esteemed above that of any other mortal. I will never forget his word to me, one day late in the fall of 1907, when after having been admitted on trial at the conference which met at Salisbury of that year, he carried me from the old home to the station in Greensboro, where I took the train to my first appointment. Just before reaching the station on that morning he said to me: "My son, this is the greatest joy that has come to me in all my life. I dedicated you to this ministry the day you were born, and God has honored my prayer." Again he said to me: "As you are going to your first appointment today, I would like to give you a bit of advice. God has not called you to tell people how to run a farm or store, but to tell a dying world about Jesus and Him crucified, and I trust like the Apostle Paul you will resolve to know nothing else." This and other counsel that he gave has been a help and inspiration to me, and I shall miss him, but praise God we ever had him.

Mother is with us yet. And they were not "unequally yoked." She has been a good mother and faithful companion. Sixty-one years they had been married, and she and their eight children—four boys and four girls who survive him—were at his bedside when he fell asleep. He lived to the good age of 77 years, and had been a devoted and active member of the Methodist church from childhood—and he brought his children "up after him." They are all not only members, but active members of the Methodist church. Ours has been an ardent Methodist family. Great grandfather was one of the pioneer Methodist preachers. Grandfather was noted for his piety, zealous devotion and defense of the faith.

My father served his generation well and all was in readiness for his going. His motto had been, "Owe no man anything, but to love one another," and to this he had strictly adhered. I have not known one who I believed more free from guile. In all my life I never knew him to commit an act, or speak a word, unbecoming a Christian gentleman.

He was a leader in his community and church. People believed in him, and came to him for help in their troubles. His devoted son,

A. N. Lewis.

INTERESTING SERVICES AND INTERESTING EXPERIENCES

We have been having some really interesting services and likewise some very interesting experiences during these few weeks of the new year. These good people we serve are in love with the church and they say it in a substantial way. Though they were severely hit in crop results last year, they worked unitedly and with purpose and finished the year almost entirely free from deficit on salaries and collections. Four of the five churches showed a clean sheet—the best report for many years.

At sunrise Thanksgiving Day the Bethany congregation were in the church for worship and thanksgiving. The spirit was there. Brother D. L. Earnhardt, who is ever ready and active in good work in our midst, led in the service. On leaving the church the pastor found his car loaded with a handsome lot of surprise bundles for our pantry—another surprise—and every bundle was a blessing.

At the end of the week our friends at Fletcher's brought us another fine lot of savory goods for the kitchen and made us delighted. On Friday the next week a room full of our lady members from Duke's came to the parsonage for a meeting of the Aid Society, giving us a happy surprise. They came loaded with bundles of choice goods that covered the dining table. We thought, well, did you ever? It was a merry afternoon in the preacher's home. This same group is doing some effective work creating a fund for a new church. A beautiful brick building is to be put up this new year at Duke's.

Again on second Sunday in December we found at the close of a good service at McMannen's our good friends at this point had, in the quietest way, filled the rear of our car with a fine lot of delightful goods.

Many other expressions of like kindness have come to us along the way. Who would not be genuinely grateful for continued interest and kindness like this, and for a splendid people like these? God bless them! They find a better way than to "say it with flowers." We enter the new year with new heart. W. F. Craven.

WOMAN'S PAGE
(*continued from page eight*)

of the church, each one present having brought enough "for herself and one other." A pleasing incident of this hour was the presentation of an elegant white cake, beautifully iced, containing sixteen candles, to the senior member of the society, Mrs. S. E. Dilworth, who on that day passed her seventy-seventh milestone, but who is one of the most active members in the society, never missing a meeting when it is at alll possible for her to be present. Several beautiful tributes were given Mrs. Dilworth and everyone wished for her "many happy returns" of her natal day.

At two-thirty the afternoon service was opened with a most inspirational and uplifting devotional conducted by Miss Terrie Butterick. Following, beautiful tributes were paid to the four members who have died during the year, viz., Mrs. Annie Muggah, by Mrs. H. D. Creighton; Mrs. F. B. Short, by Mrs. H. H. Brown; Mrs. J. L. Bishop, by Mrs. W. G. Fortune, and Mrs. Joseph Witz by Mrs. J. Scroop Styles. A vocal duet by Mrs. J. G. Stikeleather and Mrs. K. K. Worcester, and solo by Mrs. Worcester were most appropriate and touching. A pageant, "The Fruits of the Year," specially arranged for Harvest Day was presented by the officers of the society and was most enthusiastically received. The closing number of the day's program was the promotion of six members of the junior society into the Lucy Robertson Society of the Y. P. department. This service was conducted by Mrs. A. E. Huffman, superintendent of juniors, as she gave these girls over to Mrs. J. W. Wolfe, superintendent of Y. P., paid a most deserving tribute to their faithfulness, their loyalty and their splendid service. A vocal solo by Miss Elizabeth Auld and piano solo by Miss Frances Orr, two of the girls promoted, were enjoyable features of that part of the program. It is of great interest to those affiliated with this woman's missionary society to know that the year just closed is the best in its history.

Just before returning to India, Stanley Jones, of the Methodist Episcopal Church, one of the outstanding evangelists in the non-Christian world, called attention to the tact that the church in America had made a gain of one hundred and twenty per cent in new buildings and during the same period a cut was made in its foreign mission work of from thirty to fifty per cent. He said: "In India alone we had to dismiss six hundred and forty workers, close twelve training schools, and send away seven hundred and ninety-two Christian boys from our regular training schools. . . . I must speak what is in my heart. But let it be said plainly and without equivocation that the church that is making its greatest and most continuous advances on the material side and its greatest decreases in the redemptive contacts with the unedrprivileged and unevangelized is headed straight for spiritual disaster. Unless that is changed, nothing can save us from being materialized; and if the church is materialized, who will save America from materialism?"

THE SUNDAY SCHOOL
(*continued from page nine*)

Methodist Church and Its Work—Dr. H. M. North.

W. C. Chadwick is chairman of the local board of managers.

COKESBURY SCHOOLS SCHEDULED

The holding of Cokesbury training schools and training classes will be one of the major items in our program this year. Last year we made a record which placed the North Carolina conference in the forefront in this type or work. Only one other conference excelled or equaled our record. With the entry into the field of Rev. L. V. Harris we expect to go forward to minister to hundreds and even thousands of officers and teachers and young people hitherto unreached. Several Cokesbury training schools have been definitely planned, including one at Williamston January 17-22, one at Longhurst January 24-29, and others.

OUR EVANGELISTIC AIM

To get the minds of boys and girls and men and women acquainted with the mind of Christ and, more important still, to get the mind of Christ into the minds of boys and girls and men and women—this we hold to be the supreme aim of the Sunday school. Or, stated somewhat differently, it is the supreme end of the Sunday school to prepare the way for the coming of the King, to lead the pupils of the school along the highway of His approach, that they may come to know Him and grow up into the fullness of Christian manhood and womanhood. Our church, through its General Sunday School Board, has set aside the months of January, February and March as a period for special emphasis upon this great and fundamental work of evangelism in the Sunday school. Concrete and stimulating suggestions are available and will be mailed to all interested enough to request them. Write to L. L. Gobbel, Durham, N. C., or to Dr. J. W. Sackford, 810 Broadway, Nashville, Tenn.

OUR DUAL SPECIAL

Does your school give definite and systematic instruction and training in missions and other types of Christian service? Does it have a monthly missionary program as called for by the Discipline? Has it adopted the conference-wide plan, called the Dual Extension Plan, for furthering the interests of the Kingdom at home and abroad? If not, it is missing an opportunity to participate in one of the most promising undertaking our church has ever launched.

MEETING AT WILSON FRIDAY

Persons interested in the prmotion of a training school for that section of our conference centering about Wilson will meet at First church, Wilson, Friday evening, January 15, at 7:30.

Mrs. Neighbors—They tell me your son is in the college football eleven?"

Mrs. Malprop—Yes, indeed.

Mrs. Neighbors—Do you know what position he plays?

Mrs. Malprops—Ain't sure, but I think he's one of the drawbacks.

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

Sure Relief



6 BELL-ANS Hot water Sure Relief

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Beautify every room without marring wall paper

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Hang up heavy framed pictures with

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If you want to become a proficient stenographer or bookkeeper or both, the proper instruction is to be found in this school. You can enroll any time. For catalogue address

Greensboro Commercial School
Greensboro, N. C.



Our Little Folks

MARJORIE'S PARTY

The seventh-grade room was terribly excited. Marjorie Brewster was giving a party—a big, grand party, and she was inviting seventh-grade girls.

"Who are you going to invite, Marjorie?" asked one of the girls on the playground.

Marjorie looked around and then, leaning over to the girl, answered, "I am going to invite every girl in this seventh grade except Lois Brown. She hasn't a decent thing to wear."

"Me?" chorused several girls. "Are you going to invite me?"

"Every one in the room," called Marjorie, and then under her breath, "except Lois."

And Lois was not invited.

The day of the party came. Girls in lovely frocks passed Lois' home. "Going to the party, Lois?" they called.

"No, thank you," smiled back Lois. "I am not invited."

She smiled when the girls were talking to her, but after they passed she went indoors and cried. It was hard to be left out of a party.

Next day at school Lois met Marjorie face to face on the steps. Marjorie would have passed without speaking, but Lois stopped her, again smiling, "You had a lovely day for the party, Marjorie," she said. "I am glad you invited little Susan Hare. She does not often go to a party."

Then Lois passed on. Marjorie gasped. "And other girls would have been mad," she said.

Later that morning Marjorie had trouble with an arithmetic problem. She called the teacher, but she was busy. The teacher asked the room, "Who has problem forty in today's lesson? Will some one help Marjorie with it?"

Lois Brown stood up. "I will help her with the problem," she said, and smiling went to Marjorie's desk.

Around went the whisper, "And she never invited Lois to the party. Good of Lois I'll say. I'd be so mad I wouldn't speak to her."

Lois helped Marjorie with the problem and that afternoon she found on her desk a note.

"I am sorry I did not invite you to my party, Lois. Please pardon me. You are the sweetest girl in the room, Marjorie."

Lois looked up from the note, caught Marjorie's eye, smiled and formed with her lips the words, "It's all right."
—Kind Words.

PETER'S SHAMPOO

When Nell and Sammie first saw Peter, he was a funny little turkey with a small body and very long legs and head that kept poking itself into everything. He was only a week old when he came to live in their back yard.. Nell and Sammie at first couldn't decide which part of the turkey belonged to each of them. It was hard to divide a live turkey in two, and both of them wanted the tail because after Peter had grown up, his tail would be the most beautiful part of him. After he had been roasted for Thanksgiving dinner, of course, it would be quite a different matter. At last they decided to draw an imaginary line down Peter's back from his head to the tip of his tail, and the right side was to belong to Nell and the left side to Sammie.

Peter seemed to grow very fast. He was a healthy young turkey and Nell and Sammie took good care of him. In fact, very often when they were having something that was especially good to eat, they would put a little aside on their plates and save it for Peter. Of course, with all this good food Peter grew big and fat and as it neared Thanksgiving everybody was very happy at the thought of the fine, juicy turkey that would just about fill the big Thanksgiving platter. Nell and Sammie could just feel their mouths watering when they thought how good he would taste.

A few days before Thanksgiving they went out to look at Peter. He spread his tail very proudly when he saw them coming and walked right up to them. They had been so good to him that he wasn't a bit afraid of them. Peter had only two more days in which to live, and Nell and Sammie were beginning to think of how sorry they would be when Peter lost his head and they couldn't go out and play with him any more. They stood and stared at Peter, and Peter said, "Gobble, gobble!" just as if he wasn't the one that was to be gobbled up.

"He doesn't know that we're going to eat him," said Sammie.

"No," agreed Nell, and it almost seemed as if there was a tiny tear in her eye at the thought of eating Peter.

"He looks dirty."

"I think we should wash him and have him all clean," said Sammie.

"We might give him a shampoo," suggested Nell. "I know how to fix it so's it'll be all soapy."

"Let's do it then," said Sammie.

In a few moments Peter, his eyes nearly popping out of his head with astonishment, found himself all covered with soap suds. He fluttered his wings and spread his beautiful tail and said, "Gobble, gobble, gobble," so fast that it was hard to tell what he was saying. Of course, if Peter hadn't known Nell and Sammie so well, he wouldn't have allowed them to shampoo him. Never in all the history of his family had there been a case of a turkey having a shampoo, and just before Thanksgiving, too.

"My! but he was dirty!" cried Nell. "Just look at the water!"

After they had rinsed off all the soap suds, Nell rubbed Peter dry with a big turkish towel. All the while Peter kept repeating, "Gobble, gobble, gobble," almost as if he enjoyed being shampooed. When he was dry he stretched out his long legs in the sunshine, fluttered his soft clean wings and spread his tail.

"Oh!" exclaimed Nell and Sammie in amazement, and well might they exclaim. The shampoo had made Peter the most beautiful turkey that anyone had ever seen. Washing him had brightened all the pretty colors in his feathers and he was a proud and happy turkey.

Sammie and Nell stared at Peter, then they stared at each other, and finally Nell burst out crying. Sammie dug his first into his eyes and said slowly, "I don't want to eat Peter."

"No!" cried Nell. "I don't want to eat him either."

A man had been leaning over the fence watching Peter. He called out to the children and asked them if they would sell the turkey. He said he had never seen such a fine turkey and he needed one for his flock. When it was found that the man wolud not kill Peter and that Peter would never be eaten by anyone, but that he would have a lot of other turkeys to keep him from getting lonely, Sammie and Nell decided to sell him.

"I never saw such a fine turkey," the man kept repeating to Peter, knowing that he was being admired, kept spreading his tail and saying, "Gobble, gobble, gobble."

It only took a very small part of the money that the man paid for the turkey to buy another one all ready to cook for Thanksgiving dinner, and it tasted much better than it would have if Nell and Sammie had tried to eat their old friend, Peter.—Little Folks.

"Like pearls that form a rosary,
So lie in shining rows for me,
Strung on a golden thread of time,
The precious hours I know with thee.

And filled with love and praise of thee,
As one who tells his rosary,
I count upon the beads of time
The benisons thou bringest me."

THE HOUSE AT THE FOOT OF THE HILL

"Mother, who lives in the big white house at the top of the hill?" asked Jim. Mother looked a little surprised at the question.

"Why do you ask, son?" she said, drawing him to her lap.

She had hoped that the explanation might be postponed for a long time. They had lived so happily, she and Jim, in the small house at the foot of the hill, up which the village straggled picturesquely crowned by the large white house concerning which he was now inquiring; and she feared lest their peaceful life might be disturbed by the knowledge; but there was no evading the question.

"'Cause at recess today we passed by it and saw an old gentleman standing on the piazza, and Tom Wynn said, 'Jim, that's your grandpa.' And I said I hadn't any grandpa, and the boys laughed at me and said I was a baby not to know my own grandpa, so I said I'd ask you! Is he my grandpa, mamma?"

"Yes, Jim, the boys were right," she answered him simply. "He is your grandfather, and you have his name, James Bellamy Douglas; but it seemed such a big name for a little boy like you, that we just call you Jim."

"And why don't I know him?" asked Jim, again. "Why doesn't he come to see and bring me candy, as Tom Wynn's grandpa does?"

"I will tell you all about it, dear. You were too little to understand before. Your grandfather did not like it when your dear father and I were married. We both hoped he would for give us after a while, but he never did, and your father died without seeing his father again. It made us both very sad. I hoped he might have cared for you, but he has never tried to find us out, and I could not write to him—"

"I don't like him," declared Jim indignantly. "I don't like anybody who wouldn't be good to you, and I won't have him for a grandpa!"

"Hush, dear. That is not the way to speak of your grandfather. We should be sorry for him, rather."

"Why, mother! He's rich, and we are so poor. Why should we be sorry for him?"

"He is rich in worldly things, yes, Jim, darling. He has houses and lands and money, but he is poor in the very things that make us rich—love, and happiness and each other to care for. And he has no one to love him. No one can be happy without love in his heart. So we must pity him, for his life must be very lonely."

"I'm not sorry for him; he wasn't good to you and daddy," insisted Jim; and from this standpoint she could not move him.

The weeks passed, and the Christmas holidays came. A heavy snow fell, and a hard freeze following, made the long hill a splendid coasting place as smooth as glass. The boys had splendid times on it.

One morning Jim came running in to his mother, full of excitement. A big motor car had skidded on the ice, near the foot of the hill, and turned over. An old gentleman was hurt.

"Might they bring him in? He is awfully hurt, and our house is the nearest," panted Jim.

"Surely," assented Mrs. Douglas, readily. Her sitting room was warm; a broad leather couch was quickly converted into a temporary bed, and all was ready by the time the unconscious man was brought in.

The doctor came soon, and pronounced that he was not seriously hurt, but must be quiet for a few days.

"His recovery depends upon that. He can remain here, madam?" he asked.

"You will not lose by your hospitality. Mr. Douglas is the richest man in town," he added.

"If he were the poorest and most humble, it would make no difference," she answered gently. "I will do what I can for him."

For several days the injured man took no notice of his surroundings. Then one morning he opened his eyes and looked about him.

"Where am I? What has happened?" he asked.

"In my house. You were hurt, but you are better," said a quiet voice, and a hand held a glass to his lips.

He drank the contents, and then asked, "Who are you?"

"I am Mary Douglas," she answered as gently as before.

He started up on his elbow. "My son's widow?"

"I was Mary Gordon. I married your son—against your wish, I know. He is dead now, and you must forgive him. I will bear your anger still, if I must, but you must forgive Jamie; you can not be angry with him any longer."

He was silent for a little, gazing at her. At length he said, slowly, "Mary!"

"Yes," she said quietly, because he must not be agitated.

"I have always believed," he began, "that a man should not be ashamed to own himself in the wrong, and to repent. There is something in the old Book about feeding your enemy, and heaping coals of fire. You have done all that."

"Oh, hush! You are not my enemy! What else could I have done?"

"What, indeed, being a follower of the One who spoke those words?"

Her eyes filled. "I was glad to do it for Jamie's father."

"Are you all alone in the world?" he asked after a brief silence.

"Except for my boy," she answered, her eyes brightening

"Your boy? My grandson! I did not know. Call him," he added.

Jim came at her call, peeping in with wondering eyes.

"Come here, my boy. Jim, do they call you? Do you know who I am?"

"Yes sir. You are my grandpa," answered Jim.

"And do you like me?"

Poor Jim! He was in a strait betwixt truth and politeness.

Mr. Douglas laughed shortly. "Well, sir! Are you dumb?"

"No, sir. I don't like you—very much; but mother said we must be sorry for you because—"

"Jim! Jim!" she interposed hastily.

"Don't stop him. Let him speak. Because what, Jim?"

He obeyed slowly and reluctantly.

"'Cause you were poor."

Mr. Douglas looked at him sharply. "What makes you think that? Do you know where I live?"

"Yes, sir, in the big house on top of the hill. But mother said—"

A look from his mother checked him, but Mr. Douglas said quickly: "I can guess. She meant that I was poor because I had no little grandson, no loving daughter to care for me. Was that it? Well, she was right, Jim. But perhaps we might remedy that, now we have found each other. Will you come and live with me in the big house, and take your father's place to me?"

"Not without mother," said Jim sturdily, backing away.

"Perhaps she will come, too. Will you, Mary?" he called suddenly.

"My dear," he went on, as she came from the window where she had been standing, "I have not been just to you in the past. I want to make amends to you and the boy. And—could you call me what he—Jamie—did? I should like it."

"Dear father," she answered, and kissed him.

The big car came, a few days later, and took them all home to the big house to live.

And for the first time there was a happy Christmas in the big house, as there had always been in the little one at the foot of the hill, because the spirit of love and good will had entered into it, and the joy bells found an echo in three happy hearts because loving hearts.—J. L. Glover, in Pittsburg Christian Advocate.

Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

January
Rosman, Rosman, 11 17
Brevard, night 17
Leicester, Leicester, 11 23-24
Bethel, night 24
Sandy Mush, Brick Church, 11 30-31
Chestnut Street, night 31

February
Weaverville, 11 7
Mount Pleasant, night 7
Flat Rock-Fletcher, Smythe, 11 14
Haywood Street, night 14
Hominy, Montmorencie, 11 20-21
West Asheville, night 21
Mills River, Horse Shoe, 11 27-28
Biltmore, night 28

March
Henderson Ct., Edneyville, 11 6-7
Oakley, night 7
Weaverville Ct., Pleasant Grove, 11 13-14
Elk Mountain, Elk Mountain, 3 14
Fairview, Bethany, 11 20-21
Bethel, night 21
Ivy, Bright Hope, 11 27-28
Chestnut Street, night 28

April
Spring Creek, Roaring Fork, 11 3
Marshall-Hot Springs, Marshall, 2:30 & night 4
Central, night 5
Hendersonville, 11 11
Saluda-Tryon, Tryon, night 11
Swannanoa, Bethesda, 11 18
Black Mountain, night 18
Rosman, 11 25
Brevard, night 25

May
Leicester, 11 1-2
Sandy Mush, 3 2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND (IN PART)

January
Hickory Grove, 11 17
Duncan Memorial, 7:30 17
Myers Park, 11 24
West Charlotte, 3 24
Calvary, 7:30 24
Tryon Street, 11 31
Rural Trinity, 3 31
Brevard Street, 7:30 31

February
Dilworth, 11 7
Thrift-Moores, Thrift, 3 7
Duckworth Memorial, 7:30 7
Prospect, Bethlehem, 11 14
Waxhaw, Bond's Grove, 3 14
[illegible] 20
[illegible] 21
[illegible] 25
[illegible] 28

The Laymen's Institute for the Charlotte District is to be conducted by Mr. Charles Ireland at the [illegible] church, Charlotte, on February 10, beginning at 10 o'clock. To this institute all the pastors and lay leaders and stewards of the district are invited. It is important. Come.

GREENSBORO DISTRICT
J. B. Craven, P.E., 506 Summit Ave., Greensboro, N.C.
SECOND ROUND

January
Liberty, Liberty, 11 23
Randleman, St. Pauls, 11 24
Gibsonville, Whitsett, 3 24
Main St., High Point, 11 31
Glenwood, night 31

February
East Greensboro, Mt. Pleasant, 11 7
Pleasant Garden, Rehobeth, 3 7
Proximity, night 8
Randolph, Hopewell, 11 13-14
Park Place, 11 21
College Place, night 21
East End, High Point, 11 28
Highland, Highland, 3 28

March
Coleridge, Rehobeth, 11 6
Ramseur, Franklinville, 11 7
Asheboro, night 7
West Greensboro, Friendship, 11 & 3 13-14
Jamestown, Oakdale, 11 14
Wesley Memorial, night 14
Wentworth, Lowe's, 11 20-21
Reidsville, 11 21
Carraway Memorial, night 21
Bethel, night 24
Deep River, 11 28
Uwharrie, Tabernacle, 3 28

April
New Hope, Macedonia, 11 4
West Market, night 4
Ruffin, Ruffin, 11 11
Centenary, night 11

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.

January
Marion Circuit, Murphy's Chapel, 11 17
Marion Mills, Clinchfield, 7 17

MOUNT AIRY DISTRICT
E. W. Fox, P. E., Mount Airy, N. C.
SECOND ROUND

January
Dobson, Siloam 10
Draper, 11 17
Leaksville, night 17
Mount Airy, Central, 11 24
Elkin, 11 31

February
Rural Hill, 2:30 and 11 6-7
Madison, 11 14
Pilot Mountain, Pinnacle, 3 and night 14
Spray, 11 21
Danbury, Bethesda, 11 27
Walnut Cove, Palmyra, 3 and 11 27-28

March
Ararat, Hatcher's Chapel 7
Mount Airy, Rockford Street, 11 14
Mount Airy Ct., Pleasant View, 2:30 14
Summerfield, Gethsemane, 11 21
Stokesdale, Glencoe, 2:30 21
Yadkinville, Mt. Pleasant, 11 27
Jonesville, Hanes Chapel, 11 28

April
Sandy Ridge, Delta, 11 11
Stoneville, Centenary, 2:30 11

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

January
North Wilkesboro, 11 17
Wilkesboro, Wilkesboro, 11 24
Boone, Blowing Rock, 11 31

February
Todd, Todd 6-7
Avery, Pine Grove 13-14
Elk Park, Cranbury, night 14
Watauga, Valle Crucis 20-21
Creston, Big Laurel 27-28

March
Warrensville, Clifton, 11 6
Helton, Helton, 11 7
Jefferson, Smithport 13-14
Laurel Springs-Transon 20-21
Sparta-Walnut Branch 27-28

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
SECOND ROUND

January
Yadkin-Rowan, Yadkin, night 13
Woodleaf, Gay's Chapel, 11 16
East Spencer, 11 17
Salisbury, Coburn Memorial, 7 17
Salisbury Ct., Providence, 11 23
Concord, Kerr St., 11 24
Concord, Central, 7 24
Concord Ct., Concord, 11 30
Concord, Epworth, 11 31
Concord, Forest Hill, 7 31

February
Bethel, 11 5
Albemarle Ct., Pine Grove, 11 6
Albemarle, First St., 11 7
Albmearle, Central, 7 7
Gold Hill, Rockville, 11 14
New London,, Bethel, 3 14
Badin, 11 21
Salem, West Albemarle, 7 21
China Grove, 11 28
Landis, Landis, 3 28

March
Salisbury, Park Ave., 11 7
Salisbury, First Church, 7 7
Mt. Pleasant, St. Paul, 11 14
Kannapolis, 7 14
Norwood Ct., Randall, 11 21
Norwood, 7 21
Yadkin-Rowan, Rowan, 7 24
Salisbury, North Main, 11 28
Spencer, Central, 7 28

April
Concord, Harmony, 11 4
Concord, Westford, 7 4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

January
Park Street, night 10
Rock Springs, Denver, 11 16-17
Gastonia, Main St., night 17
Goodsonville, 3 and 11 23-24
Trinity, night 24
South Fork, Wesley Chapel, 11 30
Lincoln Ct., Pisgah, 11 31
Lincolnton, night 31

February
Mt. Holly, 11 7
Lowell, South Point, 3 7
West End, night 7
Lowesville, Snow Hill, 11 13
Stanley, Iron, 11 14
Belmont, Maint St., night 18
Polkville, Rehobeth, 11 20
Shelby Ct., El Bethel, 11 21
Lafayette St., night 21
Crouse, 11 27-28
Cherryville Ct., Bethlehem, 3 28
Cherryville, night 28

March
King's Mountain, night 3
Cramerton, 11 7
McAdenville, night 7
Belwood, Lawndale, 11 13
Shelby, Central, 11 14
Bessemer, Concord, 3 14
Franklin Ave., night 14
East End, night 17

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
SECOND ROUND

January
Hudson, Hudson, 11 17
Dudley Shoals, Grace, 3 17
Rhodhiss, night 17
Statesville, Broad St., 11 24
St. John, 3 24
Elmwood, night 24
Mooresville, Central, 11 31
Jones Memorial, 3 31
Mooresville, Broad St., night 31

February
Hickory, First, 11 7
Hickory Circuit, 3 7
Westview, night 7
South Lenoir, Harpers, 11 14
Lenoir Ct., Colliers, 3 14
Whitnel, night 14

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

January
Clyde-Junaluska, Clyde, 11 17
Canton, Canton, night 17
Sylva, Dillsboro, 11 24
Cullowhee, Cullowhee, night 24
Fines Creek, Fines Creek, 11 & 11 30-31
Waynesville, Waynesville, night 31

February
Highlands, Horse Cove, 11 & 11 6-7
Glenville, Cashiers Valley, 3 7
Haywood, Crabtree, 11 & 3 13-14
Dellwood, Maple Grove, 11 14
Judson, Maple Springs, 11 & 11 27-28
Bryson City, Ela, 3 28
Webster, Love's Chapel, 11 & 11 20-21
Whittier, Olivet, 3 21

March
Bethel, Bethel, 11 & 3 6-7
Jonathan, Jonathan, 11 7
Franklin, Franklin, night and 11 12-14
Franklin Ct., Iotla, 11 & 3 13-14
Macon, Pattons, 11 & 3 12-14
Murphy, Murphy, night 19
Murphy Ct., Peachtree, 11 & 3 20-21
Hiawassee, Ranger, 11 21
Hayesville, Myers Chapel, 11 & 11 20-21
Robbinsville, Robbinsville, 11 and night 27
Andrews, Andrews, 11 28

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND (IN PART)

January
Oak Ridge, Oak Ridge, 11 17
Central Terrace, Central Terrace, night 17
Ogburn Memorial, Ogburn Memorial, 11 24
Forsyth. Mt. Tabor, 3 30-31

February
West End, 11 7
Ogburn Memorial, Oak Summit, night 7
Erlanger, 11 14
First Church, Lexington, night 14
Advance, Mocks, 2 & 3 20-21
Mocksville, 11 21
Grace, night 21
Farmington, Smith Grove, 11 & 3 27-28
Centenary, 11 28

March
Davidson, Mt. Olivet, 11 & 3 6-7
Green Street, 11 7
Denton, Newsom, 11 & 3:30 13-14
Linwood, Macedonia, 2 & 11 13-14
Main Street, Thomasville, night 14
Lewsiville, Concord, 11 20
Hanes-Clemmons, Bethel, 11 21
Cooleemee, night 21
Davie, Oak Grove, 11 27-28
Burkhead, night 28

April
Ardmore, 11 4
Welcome, Vernon, 7 & 3 3-4
Walkertown, Crews, 11 11
Kernersville, Bunker Hill, 3 11
Oak Ridge, Sedge Garden, night 11

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

January
Hillsboro Ct., Eno, 11 15
Cedar Grove Ct., Cedar Grove, 11 16-17
Carr, night 17
Person Ct., Lea's Chapel, 11 22
Burlington Ct., Mt. Vernon, 11 23
Front St., Burlington, 11 24
West Burlington, night 24
Mt. Tirzah Ct., Mt. Tirzah, 11 30
Webb Avenue, 11 31
Calvary, night 31

February
Yanceyville Ct., Yanceyville, 11 6
Rougemont Ct., Sylvan, 11 7
Trinity, night 9
Durham Ct., Duke's, 11 13
Carrboro Ct., Carrboro, 11 14
Chapel Hill, 3 14
Duke Memorial, night 16

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

January
Perquimans, Winfall 16-17
Hertford, night 17
Currituck, Zion 23-24
Moyock, Moyock 30-31

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

January
Steadman, Cokesbury 15
Bladen, Windsor 16-17
Roseboro, Bethel 18
Goldston, Goldston 23-24
Sanford, night 24-25
Elizabeth, Trinity 30-31

February
Lillington, Lillington ..... 7 & 8 p.m.
Jonesboro, Broadway, p.m. ..... 7 & 8 a.m.
Mamers, Woodside 13-14
Parkton, Parkton, night 14-15

NEW BERN DISTRICT
J. W. Wooten, P.E., 187 Middle St., New Bern, N. C.
FIRST ROUND

January
Dover, a.m. 16
Seven Springs-Beston, a.m. 17
Oriental, a.m. 24
Hookerton, a.m. 31
Ocracoke, in January.

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

January
Oxford Ct., Bethel 16
Oxford, 11 17
Granville, Stem, 7:30 17
Kenley, Kenley 23-24
Selma, 7:30 24
Creedmore, Creedmore 30-31
Franklinton Ct., Wesley, 2:30 31

February
Princeton, Princeton 6-7
Smithfield, 7:30 7
Tar River, Ebenezer 13-14
Franklinton, 2:30 14

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

January
Rowland, Rowland, 11 13
Maxton, 11 17
Rockingham, night 17-18
Aberdeen-Vass, Aberdeen, 11 23-24
Raeford, Raeford, 11 27
Troy, 11 31
Montgomery Ct., Troy, 2:30 31

February
Lumberton, 11 7
Lumberton Ct., E. Lumberton, 3 7
Robeson, Trinity, 11 13-14

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FIRST ROUND

January
Carver's Creek, Council, a.m. 17
Hallsboro, Wannanish, 3 p.m. 17
Wallace-Rose Hill, Rose Hill, a.m. & p.m. 23-24
Magnolia, Magnolia, a.m. 24
Town Creek, Bolivia, a.m. 29
Shallotte, Concord, a.m. 30-31
Southport, Southport, p.m. 31

February
Maysville, Maysville, a.m. & p.m. 6-7
Swansboro, Swansboro, a.m. 7

WELDON DISTRICT
S. A. Cotten, P. E., Weldon, N. C.
FIRST ROUND

January
Norlina Chg., Norlina, 11 16-17
Warrenton Chg., Warrenton, night & 11 17-18
Weldon, night 20
Middleburg Chg., Middleburg, 11 24
Warren Chg., Sarepta,, 11 30-31

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
SECOND ROUND

January
Vanceboro Ct., Epworth 16-17
Fremont, Beaman's, 11 23-24
Stantonsburg Ct., Stantonsburg, night 24
Elm City, 11 31
Farmville, night 31

February
Rocky Mount, First Church, 11 7
South Rocky Mount, 3 7
Rocky Mount, Clark St., night 7
Rocky Mount Ct., Marvin, 11 8
Nashville, night 8
Spring Hope, 11 9
McKendree, McKendree, a.m. 14-15
Wilson, night 15

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Millions end them at once

There is a way to stop a cold, check the fever, open the bowels and tone the system—all at once. Results come in 24 hours. The way is so efficient that we paid $1,000,000 for it. It is so well-proved that millions now employ it. That way is HILL'S—the perfect remedy for colds. Get it now. Take it tonight and the cold will end tomorrow. Don't trust a lesser help. At your drug store.

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Stops Chest Colds and Flu Quick.
Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and $1.00.

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DUDLEY SHOALS CHARGE

Another Chritmas tide has passed and we enter the varied duties of another year with renewed zeal and courage. The kind people of Grace Chapel church at the close of the first service this conference year gave our vacated car a severe pounding, which brought glad surprise and smiles to all who reside at the parsonage. With the spirit of appreciation and thanks we accept the nice gifts from Ebenezer and Grace Sunday schools and pray for their onward march.

On December 30 some forty people in cars arrived representing each church on the charge and began to barricade the doors of the parsonage with flour, meat, canned goods, sugar, etc., and chickens of course. We in surprise just look on. Then after a social time, not having words to express our appreciation and thanks, all joined in singing and in proyer.

The best of all was when Brother D. C. Flowers of Cedar Valley church, representing the churches of the charge, said, "This is only a token of gratitude and of co-operation to make this an excellent year."

With gladness from the depth of our soul we said "Amen."

Remember us and the work in your prayers. P. H. Brittain, P. C.

N. C. LEAGUE
(*continued from page ten*)

society today is making progress due to the proper kind of advertising.

Advertising is nothing more than wisely telling folks about what you have for their comfort. The Epworth League has something for the comfort of young hearts and lives. Shall we keep it all to ourselves, hiding it away from the world, or shall we tell others about what we are doing that we might make excellent progress in our chapters?

There is not better way to advertise your chapter in the proper way than to tell it through the League page. Send in your news.

SWALLOW THE CAMEL

Jesus said that men swallow a camel and strain over a small gnat. And Jesus surely knew human nature. He could never have held the attention of men if He had not known them. The religious leaders of that day and time could not understand the message of Life the Master was trying to teach them. It was so simple they could not see it. It is the simple things anyway that are hardest to see. Here were the Scribes teaching religion to the folks, and the priests practicing the ritual of the church for the people. Jesus said that the kingdom of God was not in the performance of either of these. He endeavored to show these leaders their faults, but they would not listen. They were interested in the complicated sacred traditions of religion and the many interpretations of the Scriptures that had been handed down for the many centuries past. To them these things were the important things to take into their religious systems. This was religion. Jesus said "camels."

On the other hand, Jesus would teach them that the simple Life, the value of the life of the child, the importance of brotherhood, the power of practiced love, the virtue in justice, the value of friendliness, the spirit of God—these, the simple things, that could be lived out, these were the simple things in religion. These were the religious "gnats." Why strain over these? They were easy to find, if one would come under His spirit.

And how will you find Jesus? In just one way. Jesus is indeed in your heart when you are living out the simple living, the simple life of our Master. There will be no camels; there will be no straining; but there will be happiness and joy in living the simple life in Jesus, for Jesus said there would be. Read the Beatitudes and find it for yourself.

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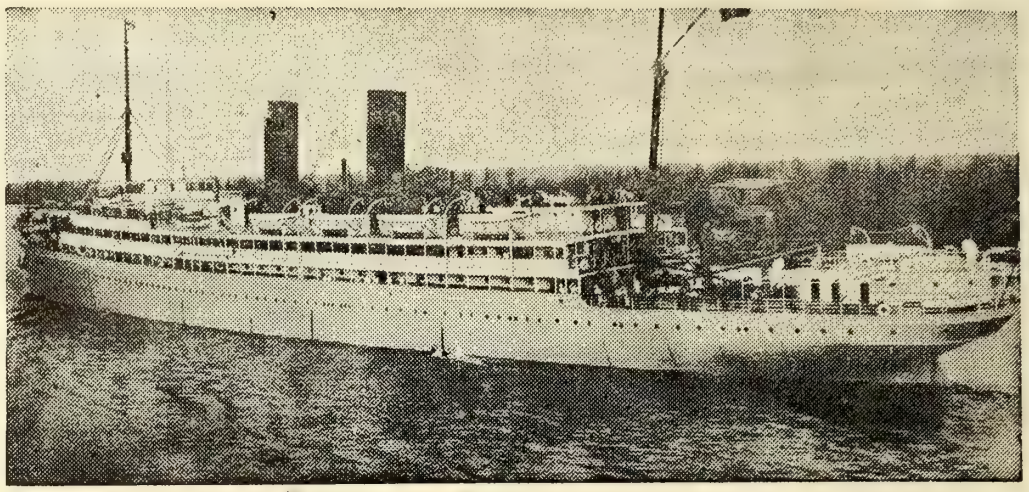
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BRITISH VICE-CONSUL
WILMINGTON, N. C.

March 13, 1925.

Mr. Leon Williams,
Williams Travel Service,
Charlotte, N. C.

Dear Mr. Williams: Please permit me to extend to you my congratulations on the culmination of a most successful cruise to Bermuda. The Williams Carolina-Bermuda Cruise will long be remembered as a most enjoyable trip, not only by me but I believe all who were fortunate in being on the cruise. On every hand we are constantly hearing good things about the trip from those who went along, and on the other hand constant regrets expressed by those who did not go.

When the good ship sails next time from the Wilmington docks I venture to say she will be filled, with a waiting list for the return voyage.

I hope it may be my good fortune to take the next trip with you to the beautiful island of Bermuda. If I can assist you in any way, you are at liberty to refer to me.

Yours sincerely,
WALTER P. SPRUNT.

WILLIAMS SECOND CAROLINA BERMUDA CRUISE FROM WILMINGTON, N. C.

Saturday, Feb. 6, 1926, at 10:00 A. M.

On the British "S. S. Fort Hamilton"
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12,000 Tons, 425 Feet Long. Twin Screw, Oil Burner

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Eight Days—4 Days at Bermuda

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90 Inside Reservations At	**$150.00**
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The above rates include berth or bed and meals on ship, deck chair and rug, hotel accommodations with meals four days at the famous Hamilton Hotel, Bermuda, drive to St. George (24 miles), admission to Crystal Cave, and a boat trip to coral reefs, viewing the coral submarine gardens from glass-bottomed boats.

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, JANUARY 21, 1926 Number 3

Editorial Paragraphs

What sort of a church member are you? A pillar in the house of God, or a sleeper? Are you a power or a problem? A peacemaker or a peace breaker? Do you seek to give or strive to get? Do you work for God, or simply worry people. Is your presence a bane or a blessing? What sort of a church member are you anyhow?

⚜ ⚜ ⚜

If the vote on the Reed resolution in the Senate amounts to a test vote of that body on the World Court resolution, and it is so regarded generally, the Swanson resolution will command between 80 and 85 of the total vote in the Senate, or about twenty in excess of the necessary two-thirds majority. At present there appears to be little question that the Senate vote by a decided majority will be favorable to the World Court, a result that will gratify all good citizens who welcome the settlement of international disputes and problems by reason rather than the sword.

⚜ ⚜ ⚜

Citizens not only of North Carolina but of the country at large have noted the difference between Senator Simmons of North Carolina and Senator Cole Blease of South Carolina in the record they are making in Washington. Senator Simmons is an influential, constructive statesman with tremendous influence, while Senator Blease—well, read the press dispatches from Washington to know just what the reports are. Yet a great many people in other sections of the country look upon the two Carolinas as twin sisters. It will be gratifying to North Carolinians if the public will keep in mind that we have no part nor lot in the senator from South Carolina. Senators Simmons and Overman are our senators.

⚜ ⚜ ⚜

It is good to have money. Even the man who values it least will agree to that. And it is good to have many of the things that money can buy. But did you ever take an inventory of the things that money cannot buy? The list is a very long one and they are the treasures of life that enrich the treasure-house of the soul. Money cannot buy love. More than one millionaire can bear witness to this mournful fact. Money cannot buy peace. The spirit of the rich which is like the troubled sea that cannot rest will testify that such is true. In fact, most of the furnishings of the spirit, those riches that abide, are far beyond the purchasing power of money. A man is not necessarily poor who can in truth say, "Silver and gold have I none." Peter and John at the temple gate were not poor. For they had gifts to offer that could send the crippled beggar on his way "leaping and praising God." Gold can turn to dust, silver become ashes, and the spirit of man, starved and distressed, die amid the inevitable desolation of materialism. "Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat that which is good, and let your soul deligt itself in fatness."

God's loftiest and most impressive expression of sacrificial service on earth is the Cross of Jesus Christ. Sacrificial service that like a blood-stained thread of gold touches all the high places of earth culminates where died the Son of God. For—

"Red with His blood the better day is dawning,
Pierced by His pain the storm clouds roll apart;
Rings o'er the earth the message of the morning,
Still on the Cross the Saviour bares His heart."

Foolish, therefore, is he who would banish the Cross, the old rugged Cross, from Christian thought and out of the economy of God. An ethical code, spineless, and bloodless and powerless, may prove adequate in academic shades where only the cultured think and dream removed as they are from the rough, turbulent streams of life where lurk sin and death. But only sacrificial love is able to redeem the children of men in this present world, the same sort of world in all its great essentials as that to which Jesus came. Sacrificial love cannot escape the Cross. "He saved others, Himself he cannot save" is as emphatically true today as it was 1900 years ago.

"Give us an ever living faith
To gaze beyond the things we see;
And in the mystery of thy death
Draw us and all men after thee!"

⚜ ⚜ ⚜

Does God love all his children, or does he love only his obedient and dutiful children, while his wayward and disobedient children are beyond the reach of his father heart? The editor of the Methodist Recorder got an answer to this question through the leadership of his little child. How often do little children lead us! Listen to his story: "There was a little tap at our door at ten forty-five last night, as we sat by the fire reading peacefully, and a little voice was heard that said: 'I want to come in.' It was my little daughter, awakened by the barking of the neighbor's dog, who had left her bed and come to see what we were doing, though oftentimes forbidden so to act. She climbed on to my knee, and put her fat little arms around my neck, and said, 'I do love you, daddums, dear.' 'And I love you,' I said, 'when you're a good girl; but you're not a good girl when you come downstairs like this.' And then she wound her arms still tighter round me, gave me a lot of kisses, and then said, 'But I love you, daddums, even when you're vewwy naughty.' And then I hugged her very tight, to prove that I too loved her, though she had transgressed a family law; and ever since I have been hoping that she will forget my ill-advised remark. Of course I love her, even when she's naughty, even as the heavenly Father, whom I try to copy, loves me spite of all my waywardness and folly, and loves me most—if 'most' be there a possible word—when I deserve it least. I should not deserve the name of 'father' if I loved my children only when they are good. I hope she will forget my words."

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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Unless notified to discontinue the Advocate will not be stopped at expiration of time.

REV. GEORGE WASHINGTON FISHER DIES SUDDENLY AT SIXTY-SIX

Rev. George Washington Fisher, pastor of the Garner circuit, passed away Friday afternoon, January 15, 1926, in Garner, North Carolina. That morning he was in Raleigh in conference with his presiding elder, following which he made two pastoral calls. He reached home about twelve and ate a light lunch. A little later he went down to have some work done on his car. While this was being done he fell over by the front wheel. In a few moments a doctor reached him but he was gone. This faithful and devoted itinerant came to the end of the journey as he was making ready to take the road again. On horseback, in buggy, and in automobile for more than forty years this itinerant had gone with the shepherd's heart and the preacher's message. Oftentimes he grew weary with the load over the rough way, but he never faltered. The sun was on the hills the afternoon he left us.

G. W. Fisher was born in Catawba county May 8, 1859. He was educated at Oak Institute, Mooresville, and at Rutheford College. He joined the North Carolina conference in 1885. His entire ministerial life touched the country places of North Carolina, though many of his churches were in villages and towns. He was a great success among the plain substantial people of North Carolina. They knew his worth. He served Wilkesboro one year, Rowan two, Salisbury one, Kittrell two, Yanceyville two, Tarboro one, Battleboro two, Kennansville one, Williamston and Hamilton two, Garysburg two, Clayton four, Durham four, Cary four, Gates four, Zebulon four, Elm City three, and he was beginning his second year on the Garner.

Whether in the valley of the Yadkin or of the Cape Fear or of the Neuse, or of the Tar or of the Roanoke or in the Albemarle country, the same devotion and fidelity marked the labors of this devoted Methodist preacher. He got a good start in the country rich with the traditions of Francis Asbury and that long heroic line that carried the banner of Methodism through all the hill country of the Carolinas. This was the section out of which the camp meetings came, and where they linger still. George Washington Ivey, a Sir Galahad of the saddlebags, was a patron saint with George Washington Fisher. The fires in the heart of our brother never went out; the memories of his childhood experiences followed him to the end.

No man did a more faithful and successful year's work last year than did he on the Garner circuit. This year was starting most auspiciously. With what care he looked after every detail, and how he carried every one on his heart! One would never have suspected that the years were accumulating with such rapidity and that the end was so near. How his people came to love and trust him! His sudden going was a sore bereavement to a wide circle.

G. W. Fisher and Ida Lee Love were married in 1889. Through all these years these two were one in the work and rich in the lives they lived. They knew their sorrows and carried their griefs. They buried one child at Battleboro, one at Clayton, and one at Durham; five children remain to bless the world and cheer the heart of the dear devoted mother. The daughter, Alma Love, is Mrs. Wayland Finch of Zebulon. Clyde Olin is professor in Wesleyan University, Middletown, Conn.; Ralph Lee is a doctor in Michigan; Henry Elbert is finishing in law at Harvard; and Edgar Beauregard is principal of the school at Kinston. All the boys graduated at Duke and are well started in life. They have a rich heritage in a father and mother that did so much for them in the long years given so largely to others.

This is not the time to analyze the character of our brother or to sum up the activities of his life. However, one or two observations should be made:

The man is always more than the message. This was most emphatically true of George Washington Fisher. Not that he did not bring a good message; he did preach well. His sermons were well wrought out and sound to the core. They were always vibrant with life and dealt with the things really essential. He never frittered away the hour on trifles; he never grew red in the face in the defense of imaginary ills. G. F. Fisher preached the gospel of the Son of God as he had tried it out in his own life. He was so genuine, so conscientious, so devoted to his work, and so faithful in every relationship that all who really knew him saw only the man behind the message. The preacher made the proclamation. The man who went up and down the long weary roads and out through the narrow bypaths in search of the scattered sheep of his flock; the man who was equally at home in the cabin of the backwoods and in the pretentious house on the highway was the man every one saw in the pulpit on Sunday, save that then they saw and heard a man who spoke with the voice of a prophet. Love filled his heart and a fire burned in his bones.

The squabbles and contentions which he often found a source of annoyance in the community and an element of hurt in the church brought sorrow to his heart. He was preeminently a man of peace and good will; he had so learned Christ. This good man and devoted minister could never rest until he had done all to show the better way of peace and good will. Men often marvelled as they watched him in his own earnest, conscientious efforts to unite the church for the work ahead. He won by his honesty and genuineness.

Sunday afternoon, January 17, a great company of friends and parishioners gathered at Garner and a long funeral procession accompanied the family to Zebulon, where the funeral was held and the burial took place. There old parishioners from Zebulon circuit and ministers and friends from elsewhere were assembled.

Revs. D. N. Caviness, C. P. Jerome, J. G. Johnson, E. M. Hall and M. T. Plyler conducted the services. In the crowd that overflowed into the yard were citizens from every walk of life, but all were agreed as to the unusual character of the man who this day was laid away in the soil so dear to him among a people whom he cherished and for whom he had labored.

All of the widely scattered family was present to join with those who came with their flowers and their tears to do honor to him they loved.

A GREAT CHURCH THAT IS DOING BIG THINGS

Unexpected to the pastor and congregation I dropped in last Sunday morning at Wesley Memorial church, High Point, for the hour of worship and to see that people do a very fine thing—that is raise money to help the congregation at East High Point build a new and greatly needed church.

When the time arrived in the services for the sermon Dr. E. K. McLarty did not preach, but made a brief and admirable statement of the work they had in hand, and urged that the congregation respond promptly in raising $20,000 to aid the East High Point congregation, of which Rev. E. J. Harbison is the effective and beloved pastor, to build a church adequate to meet its needs. The pastor was followed by Brothers E. J. Kirkman, Fred N. Tate and V. A. J. Idol, who briefly explained several aspects of the situation and most emphatically endorsed the movement.

Then the subscriptions came thick and fast. Five subscriptions of $1,000 each followed by others from $600 to $400 in a very few minutes ran the contributions beyond the half way limit of $10,000, and at the close of the services the total subscriptions and cash ran around $17,000 and the remainder is to be raised this week as the church has pledged $20,000 to the new church and every dollar will be paid.

These were no five year subscriptions, nor even two-year pledges. The entire amount is to be paid in four payments, all within twelve months, and each subscriber is to give a negotiable note so that the work can begin at once and not be delayed for want of funds.

I was gratified to hear the speakers refer to Brother Harbison in most complimentary terms and of the remarkable prospects of growth at East High Point, where the church with 175 members has more than 300 in the Sunday school. It was a fine day's work that Wesley Memorial church did last Sunday.

But this is not the only big deed that goes to the credit of that great church. At the close of the five year Centenary period it paid the last dollar of its Centenary pledge. And this is one of the few churches with such a record. This year Wesley Memorial church will make the last payment in full of pledge for the Christian Education Movement. Furthermore, the church continues to grow numerically and otherwise. Dr. McLarty has already this year received 115 new members into the church, quite a number of them on profession of faith.

Board of Stewards and Their Wives Guests of Fred N. Tate

Friday evening, January 15, Mr. Fred N. Tate, chairman of the board, had the members of the board of stewards, their wives and several invited guests to an elegant dinner in the church dining room. The dinner was served by a group of ladies of the church and the occasion was delightful in every particular. Bountiful and delicious was the food provided by a group who are past masters in the fine art of serving. There was a brief business session of the board that among other things revealed a good balance in the treasury. Mr. Tate was a gracious host and is one of the best toastmasters. There were no long speeches, but plenty of spice in the short ones.

I noted among the guests from out of town Rev. and Mrs. J. B. Craven, Mr. and Mrs. C. H. Ireland, Mr. and Mrs. A. C. Davis, Rev. and Mrs. J. H. Barnhardt and Rev. and Mrs. A. W. Plyler. A. W. P.

FARMINGTON

About twenty miles south of Winston-Salem and just off the hard surfaced road is the old and dignified village of Farmington, the home of some of the most prosperous citizens of Davie county. On a high knoll, surrounded by a beautiful grove and overlooking the country for many miles around, stands the Methodist church keeping vigils over those who live in that section. For many years that church has stoodthere, and been a bulwark of strength in keeping away evil. A long procession of the saints of God have gone from its altars to the haven of rest, and many are still walking that way.

Last Sunday this writer had the pleasure of spending the 11 o'clock hour with that select congregation and preaching in the place of that prince of good fellows, Rev. C. M. McKinnie. It was an inspiration to look into the faces of so many people on that cold and dreary day. We had a fine hearing and the response was all that a preacher could desire. For many years the Advocate has had a large place in that congregation. Practically all who take the church paper there are paid up till February of this year, and we were assured that when that month comes that a check will be forthcoming to pay up for another year and that several new names would be added to our mailing list.

The people speak well of their pastor and his good wife. In fact they have a good word for all the preachers who have served them and that alone indicates that they are loyal to the church and to its ministry. T. A. S.

A man who often is a headliner on banquet occasions defined the American banquet as "an affair where a speaker first eats a lot of food he doesn't want and then proceeds to talk about something he doesn't understand to a crowd of people who don't want to hear him."—Religious Telescope.

People and Things

Dr. Theodore Copeland is now in a union revival meeting at Pikeville, Ky. The crowds are large and there are conversions in every service.

Morganton station will raise $1500 on the missionary special. That church expects to complete the task within 30 days. Rev. G. T. Bond is having a great pastorate with that delightful people.

Rev. M. F. Moores has already reecived 41 new members at Statesville this year. He is greatly pleased with his new charge and the people are delighted with their pastor.

Mr. and Mrs. G. W. Gilmore announce the birth of a daughter, Betty Jane Gilmore, on January 15. Mrs. Gilmore was formerly Miss Jack Smith, daughter of Rev. and Mrs. J. L. Smith of Laurinburg.

Rev. G. F. Smith of Littleton, who was in Greensboro last Tuesday, reports that Bethel, a small country church on his charge, has paid the full amount, $50, apportioned to it on the missionary special. Good for Bethel!

The admirable sketch of the late Rev. G. W. Fisher that appears on the second page of this issue was written by M. T. Plyler, presiding elder of the Raleigh district, and a comrade of the deceased in the service of the Master.

Rev. A. H. Andrew of Section, Alabama, desires work in North Carolina, and any presiding elder in need of a pastor can reach him at Section, Alabama. Brother Andrew's presiding elder is Rev. John R. Turner, Albertville, Ala.

Dr. Edmund D. Soper, dean of the school of religion, Duke University, will deliver the address at the mid-year commencement exercises of the Greensboro high school Friday evening, January 29. The exercises will be held in the Odell Auditorium of Greensboro College.

Rev. J. C. Hawk, missionary in China, is now at Glade Springs, Va., visiting his mother. He is at home on a year's furlough and will spend some time with his brother, Rev. Carlock Hawk, of Lenoir. He is a member of the General Conference and will attend that body at its meeting in May.

Rev. W. A. Jenkins is making fine headway at Park Place, Greensboro. He has already visited the homes of his people, know where they live, his congregations are growing with each successive Sabbath and the future is full of promise. The people are responding to his leadership and this evidently marks the beginning of a great year for Park Place.

Rev. A. D. Wilcox, the new pastor of Trinity church, Charlotte, has taken that congregation by storm. The house is filled morning and evening, new organizations have been effected for more efficient work in the church, new members are added each week, the congregation is overflowing with enthusiasm and every promise is for a great year at Trinity.

Dr. Geo. H. Crowell has one of the great Bible classes of the conference at Main Street church, High Point. Dr. Crowell says that the pastor, Rev. W. B. Davis, is one of the finest men that he knows anywhere and that South Main congregation is looking to a great new church building that will care for the constantly growing congregation and Sunday school.

The Woman's Missionary Society of West Market Street church, Greensboro, of which Mrs. A. W. Plyler is president, and the Margaret Foster Missionary Society, of which Miss Mittie Hill is president, made a great record last year, as the following figures show in a brief summary of their finances for the past year: Raised for home and foreign missions by the Woman's M. S., $2,200; raised for home and foreign missions by the Margaret Foster M. S., $1,300; total raised for home and foreign missions, $3,500; raised for local work, $3,322; from circle fund, $1,200; proceeds from chrysanthemum show, $1,122.

Rev. H. D. Knickerbocker, D.D., presiding elder of the Dallas district, spent part of the holiday season in Crowley, La., visiting his mother, Mrs. E. L. Knickerbocker, who makes her home with her daughter, Mrs. B. M. Lambert, who by the way serves our church at Crowley in the double capacity of Sunday school superintendent and steward. Mrs. E. L. Knickerbocker, who is now in the eightieth year of a life of large usefulness and fine Christian service, is the mother of two distinguished Methodist pastors, Rev. H. W. Knickerbocker of Texarkana and Rev. P. R. Knickerbocker of Chattanooga, and one presiding elder, namely, Dr. H. D. Knickerbocker of Dallas.—Texas Advocate.

B. N. Bradovitch is a recent convert to Methodism in Harbin, Manchuria, and a member of the Central Methodist church, of which the Rev. George F. Erwin is pastor.

Mrs. Sam P. Jones of Cartersville, Ga., the widow of Sam P. Jones, evangelist, died on the morning of 18th inst. in an Atlanta sanitarium. She was in her 76th year and had been ill for over a year. Before her marriage to the famous evangelist in 1896, Mrs. Jones was Miss Laura McElwain, a daughter of John J. and Ann McElwain of Henry county, Kentucky. Mr. Jones died in 1906 while en route from Oklahoma City, where he had conducted one of his revival meetings.

Rev. E. O. Cole, the new presiding elder of the Marion district, is now completing his first round and has already shown the sort of stuff that he is made of and all parts of the district have already felt the touch of this itinerant who has just entered the office of presiding elder and who will magnify that important office. He has thrown himself with great zeal into the work and the pastors will, we predict, find in him just such a counsellor and helper as they desire. We were within the bounds of the Marion district last week and found the people enthusiastic in praise of their new elder.

"We think we hold the record for attendance in Sunday school at a country church with a membership of one hundred and seventeen. Liberty, on the Gold Hill circuit, is the place. We have four in this Sunday school that have attended every Sunday for four years, one that has attended every Sunday for three years, four that have attended every Sunday for two years, and twenty that have attended every Sunday for one year. Adding those that did not miss a Sunday for four years, three years, and two years to those that did not miss a Sunday for one year, we have a total of twenty-nine that did not miss a Sunday last year."—F. J. Stough.

Louisburg and Louisburg circuit have cut out for themselves a large program for the new year. Brother Dowd, the popular pastor of Louisburg, has organized a junior congregation, which meets at the same hour as the regular congregation. Miss Ethel Sugg, a student in Louisburg College, conducted the service last Sunday, and it is spoken of as being very helpful. The pastor is preaching to a full house each Sabbath, and the large congregations which attend are enjoying his preaching. Rev. E. C. Crawford of the Louisburg circuit has already made a fine reputation for himself all over his work, and is preaching to increasing congregations. Both of these brethren are giving special attention to the circulation of the Advocate among their people.

District institutes were held last week at Waynesville, Asheville, Morganton and Gastonia, for the Waynesville, Asheville, Marion and Shelby districts, respectively. The "flying squadron," for the accuracy of that term as applied to the speakers who traveled by auto we refer the reader to the man in uniform who mounted upon a motor cycle patrols the streets of Hickory, this "flying squadron" composed of E. K. McLarty, R. M. Courtney, C. H. Ireland, J. F. Kirk and A. C. Davis visited these institutes and delivered addresses upon evangelism, missions, the work of the laymen, tithing, etc. Other speakers were Rev. W. L. Sherrill, who presented the cause of education, and O. V. Woosley, who represented the Sunday schools. The attendance was good and an entire day at each place was devoted to the discussion of topics that pertain to the welfare and progress of the church.

The architect will be selected this week to plan the First Methodist church, to form which the Tryon Street and Trinity Methodist congregations will combine, according to a local story in the Charlotte Observer. The architectural committee from the two churches has been considering sketches of several architects and the architect will begin work on final plans as soon as he is selected. Construction of the plant, which will be one of the finest of Southern Methodism, is expected to be started in the spring. Property has been purchased at Tryon and Eighth streets for the structure, which will include an auditorium seating more than 1500 and an extensive Sunday school department. The Woman's Missionary Society of Tryon Street church is having the parsonage done over, the work comprising the placing of hardwood floors, building of a sleeping porch, breakfast room, bathroom and garage, painting and papering. At the two services Sunday 22 new members were received into the church, 11 upon profession of faith and 11 by letter. Since Rev. A. L. Stanford became pastor last fall 90 members have been added, 40 upon profession of faith.

THE RELIGIOUS PAPER IN THE HOME

It is the purpose of the writer to treat the subject in the light of his own personal experience. When a school boy the Christian Advocate, Nashville, Tennessee, became a weekly visitor in our country home. This came about through the agency of our circuit preacher—I shall forever bless his memory for that good deed. Charmed and delighted with the paper, the school boy not only read it but studied and absorbed it. A specially well written article was read, re-read and sometimes memorized. How it broadened his intellectual horizon and kindled and stirred within him an ambition to become a writer himself. How it helped him in his effort to master the English language. It taught him many things that were not in his school books.

When Dr. R. N. Price founded The Holston Methodist he requested the writer to become corresponding editor—he finally became editor-in-chief of the paper. To cut the story short, he has written more or less for almost every conference organ in Southern Methodism and for leading religious journals of New York and Chicago. So if he has accomplished anything worth while in this world it is due largely —and this is the point to stress in this paragraph— to the educational and inspirational influence of the Christian Advocate.

Let the North Carolina Christian Advocate be a welcome visitor in every home; it will bring light and cheer and inspiration. You will be charmed by the editor's brilliant paragraphs—they sparkle, coruscate and stir the poetry and pathos of the soul. Sometimes one issue is worth more than the cost of the paper for one year. Often you will find an article good enough for your scrapbook.

T. F. Glenn.

SHALL WE LET THEM STARVE?

By L. D. Patterson.

January is the month set apart by the Southern Methodist church in which to raise a million dollars with which to feed our missionaries. We ought to collect this money "as easily as falling off a log." Why!

1. Because it is not wanted to pay secretaries' salaries, of bishops' travel or office expenses, but to buy bread.

2. Because it is not wanted to build churches or schools or hospitals, but to feed our missionaries, their wives and their children.

3. Because it is not wanted to pay the furlough salaries and travel of missionaries. They have already given up their furloughs, badly though they need them. This money is needed to keep the missionaries from actual want.

4. Because our missionaries are not now getting a dollar. The Board of Missions met last May to make appropriations for 1926. No money was in sight. The board adjourned to meet December 10. Still no money was forthcoming. The board postponed its meeting till February. So it has not yet appropriated a dollar for 1826 salaries. It could not. It was heavily in debt, no funds were in hand, the borrowing limit had been reached, and the situation is desperate. We can not even bring the missionaries home. That would cost a half million dollars. There are not sufficient funds to do that. WE MUST EITHER FEED THEM OR LET THEM STARVE. That is the situation. Hence, the imperative necessity of raising the missionary special in cash by February 1. Our missionaries must go hungry unless we promptly put up this money.

When the people called Methodists know the needs, they will respond with the cash in a royal and Christ-like manner.

DOUBLE-CALL TO N. C. CONFERENCE BROTHERHOOD

The constitution of the brotherhood provides that when two members to die within fifteen days of each other, the first assessment will be due within thirty days or the member is automatically suspended. We have two calls before us now (10 and 11), one for Brother H. M. Eure and one for Brother G. W. Fisher, both most prompt and loyal members of the brotherhood.

Many of the members have already sent in their assessment number ten, and by so doing they save the brotherhood money in the way of printing, postal cards, stamps, etc.

Make your check payable to B. B. Slaughter, and put the number of the assessment on it and it will serve for your receipt.

B. B. Slaughter, Treas.

THE CHURCH FACING ITS GREATEST MISSIONARY OPPORTUNITY

By R. L. Russell.

I wish you could visualize with me the General Board of Missions, composed of some seventy-five people, made up of all the bishops of the church, and a representative from each annual confernce; the editor of the Nashville Christian Advocate; the editor of Sunday School Literature; the general secretary of the Epworth League; the general secretary of the Board of Church Extension, and the missionary secrtaries of the General Board of Missions, in their annual meeting last May, when they considered seriously for three days and nights the missionary situation which confronted us at that time. I assure you it was no light-hearted group of people who considered this important situation.

Long before the General Board was to meet the secretarial staff and the committee on estimates had faced the same facts and agreed to recommend to the Board of Missions to adjourn without any appropriations, and wait for a later day when we should take a referendum among the two million, five hundred thousand members of our church on whether or not they would close up mission stations and bring home missionaries, or let us have sufficient funds to carry on our missionary enterprises. For we were faced with a deficit of more than a million dollars on which we were paying interest, and could not go on with this heavy debt and continue to borrow money to carry on our work. Reductions had been made in the appropriations for the past two years to the amount of forty per cent. Every institution that could be closed without calling home missionaries had been shut up, and now nothing else was to be done except bring home the men and the women whom we had prayed God to call and send to these mission fields at home and abroad as representatives of the church and the Cross of Christ. The secretaries did not feel that they could call home these missionaries; the Board of Missions did not have the heart to do it, so they selected a small group of men to go forth through the church and ask the church what they should do about it.

In all the history of our Board of Missions, which has been a history of eighty years, this is the first time the board has adjourned without making appropriations. (And while you are reading this there is not one of our missionaries in any part of the world who knows that he will be at his post six months from this time.) For unless the people give the money with which to carry on our work, missionaries must be returned to their native land. It is not a cry of "Wolf! wolf!" but it is the cry of the heart of God and yearning souls, and the people must respond, not with sympathy alone, but with money. We believe in prayer and in the power of God, but we also believe in the gospel of cash.

We have gone to every annual conference in the church except the Baltimore, which does not meet until April, and without one dissenting vote the preachers and laymen in these conferences have said we must go on with this enterprise; we cannot afford to take one step backward but must hold the line and go forward. In fact, many of the annual conferences have voluntarily increased the amount we had expected of them, and as we have gone to the district missionary meetings, in many conferences the amount has been largely increased and even local churches have taken twice, three times, four times as much as was expected of them. It only carries out what some of us have believed all along —that the heart of the people is right on this missionary question. When the call is put up to them they will put up the money to send forth the lives which have been consecrated to God to bear this message of the Cross to the ends of the earth.

The church of God must not fail in this trying hour. It is not a matter of whether a few men have made mistakes; it is not a matter of what some man's opinion may be, but it is a matter of giving the Gospel of Light to the whole world! The church can not afford to wreck its missionary program which it has been eighty years in building, and they are not going to wreck it.

My chief concern now is that we shall have a large per cent of our membership taking part in the giving of money to save the missionary opportunity of the church and thus save itself. Our faithful pastors must be our leaders in this crisis. God is calling you, O men of Christ! Lead out and the church will follow!

Keep before you these two ideas: (1) the emergency; (2) the call; that it is a call not from the fact that men have been assessed to raise a certain amount of money, but that we are called upon to make a free will offering—a love gift to Christ, our King, that those who know Him not may find the way to His forgiving heart. Therefore, the best we can give is none too good for Him.

Every pastor is urged to make on the day set aside for this matter an every member canvass, securing from every member of his church an offering for this worthy cause. Surely no man will fail Christ by not giving in this emergency!

The church in America that does not respond with money in this day of our great plenty, but is willing to close up the fountains of life to the thirsty souls in all the ends of the earth will soon find the fountains of life closed up to its own thirsty heart. We, therefore, beseech the Methodists of the Northwest, the Pacific and the Arizona conferences to come up to the help of the Lord, to the help of the Lord in this day of mighty need. The hour is crucial! The call is from God! Surely we will heed and respond!

If the time set by your conference to take the offering has passed do it anyway. It is a time when every man should do his duty with his dollars. Will not every pastor, for the sake of Christ and a needy world, make the appeal and give the people a chance to respond with their love offering?

The church of God should indeed move like a mighty army. But a mighty army always moves forward. Napoleon said, "Conquest has made me, and conquest must save me." So it is with the church. A conquering church is the only winning church. The lack of conquest defeats us. A defeated church is powerless and pitiable. In the name of Jehovah, let us arise and go forward! We are able to possess the land. We have the resources, both in men and money. Men have put up their lives. We should at least match these lives with our money.

STANDARDIZATION

By Otho J. Jones.

It is a disease that has become epidemic. Nothing escapes it. It did not do much harm in factories, but it has got into the schools and churches now. Years ago when some of us went to school there were no such things as units. They had not yet been invented. We merely had to study our lessons in grammar and the other subjects till we had learned them. Sometimes the studying process had to be prolonged while our schoolsmates were enjoying lunch. Everything the teacher seemed to be after was lessons. He did not seem to know about units. He seemed to be thoroughly indifferent to so many recitations of such length. It was just a lesson assigned and learned.

But how times have changed! Now the talk is units and credit. They did not have much trouble finding what we needed to study then. It looks like the way would be to examine the young fellow and then prescribe. But that is not the way at all, not in these days of units. You have to look into a college catlogue and get your orders. It is all put down there just like it has to be. You have to study just these courses; there must be so many recitations, and each recitation must be a certain length. The thing has been standardized, you see. You must do it just like it is printed in the catalogue or they will not credit your work. Maybe the young fellow needs to learn how to spell, or to write a letter, or to read so you can tell what it is all about while you listen. But that does not enter in. The business has been standardized, and he has to study certain things, with so many recitations of such a length. There must be so many units of mathematics, modern languages, science, etc. It does not matter what he needs, this is what he must have. Your business is to get him ready for the fellow higher up, and it takes just what is put down there in the catalogue to get him ready. If you use your own mind and attempt to give the youngster what he needs you will forthwith be put out of business. Your work will not be accredited. In that unhappy case you will have no students, for young people go to school now-a-days to get credits on the necessary units. Never think for a moment that the business is run to educate. It is a standardized business and has to be run with the idea of units uppermost.

It is in the church too. How is a pastor to run his church? Is he not to use such plans as come from a study of the community and the world and the Bible? Not at all. He must get a plan from the plan factory. It is all standardized and the same parts are to be had everywhere. Plans are not to be made to fit your folks, but the folks are to be made to fit the plans that have been standardized. Some pastor has worked out a plan that works wonderfully in his church. Immediately it has to be 'put on' in every other church. There may be no need for it, but that is not the point. This is a day of standardization, and we must all submit.

I wonder if we are not making too much of uniformity. The country is not all alike. I have ridden in comfort over some roads in a Ford, but I would rather try it over other roads walking. There may be places where you can introduce all the latest patents in church machinery, but there are other places where they simply will not work. I wonder if we are not making relatively too much of mechanics and too little of spirit. Is the church in the world to perfect an organization? If so, this standardization business may be the best. But there is a chance that we are in the business to grow Christian men and women. If that is what we are for we will not have so much need for the new patents. There is a very good one that was displayed around 1900 years ago on a hill where all the people could see. You cannot tell before hand how Christian character is going to develop. I am glad they did not succeed in enforcing the Jerusalem idea of the church on the world. It was much better that Paul had a free hand. I am glad Wesley shook off the tyranny of the established, standardized church, and went out with his own message and built churches that were free. I shall be sorry if they reduce this whole religious business to a blue-print affair. Where the Spirit of the Lord is there is liberty. And we need the Spirit of the Lord and the freedom that comes therewith much more than we need anything else in the church today.

BETTER SABBATH OBSERVANCE

This is a good age in which we are living. God has blessed the people of this country wonderfully in many ways, both in temporal things and in spiritual things. And His people are showing their appreciation of His goodness in many ways. The churches have never been more active in their work at home and abroad. The members of the churches have never given more liberally of their means to advance the interests of God's kingdom.

However, there is one feature of the Christian life of this country that is not showing up very well, and that is in connection with the observance of the Sabbath. Every thoughtful Christian realizes that there has been a sad letting down in the keeping of God's law of the Sabbath.

This is true of the individual. Many profesesd Christians seem to fail to recognize the fact that the Sabbath is God's day, and should be kept sacred to His service.

One of the most serious conditions of the present time is the way in which the Sabbath is publicly desecrated by being commercialized. This is true in connection with both business and pleasure. A strong effort is being made all over the country by commercialized sports and amusements to break down the sanctity of the Sabbath.

How to meet this attack is troubling the churches very greatly. It is a difficult problem to handle effectively. Of course, the churches must preach and teach the obligation of all people to keep the Sabbath holy, but there is need for concerted effort to bring to bear the united sentiment of the churches against the attacks being made upon the Sabbath.

The agency of the churches is the Lord's Day Alliance of the United States, which has just celebrated its thirty-seventh anniversary in New York. This organization has been endorsed by nineteen of the largest denominations in this country, and its board of directors is made up of men appointed by these churches.

Rev. David G. Wylie, D.D., is president of the Alliance and Rev. Harry L. Bowlby, D.D., is the general secretary. These both have their headquarters in New York.

Rev. Wm. S. Campbell, D.D., of Richmond, Va., has recently been appointed secretary of the Alliance for the South. He is anxious to get information in regard to the way the Sabbath is observed in every community in the South. And he is also anxious to know of any place where there is need of improved conditions, in order that the Alliance may, as far as posible, aid the churches of the communities in making conditions better.

It is hoped that the readers of this paper will write on this subject to Rev. Wm. S. Campbell, D.D., 3910 Seminary Ave., Richmond, Va.

OTHERS HAVE LABORED, AND YE ARE ENTERED INTO THEIR LABOR

By Rev. William Hamilton Nelson, D. D., San Francisco, California.

This great truth which Jesus taught His disciples was not intended for them alone. It was a general truth which finds its application in every age and under every condition of life, and was not meant to apply only to those disciples who came to Him after He had been speaking to the Samaritan woman, and who were made to see the truth of the statement that "one soweth, and another reapeth" from the fields of growing grain which greeted their eyes on every hand.

While it was intended to fix the minds of the disciples on the great harvest before them, it was also uttered by the Master to teach a universal truth. The fact is, few truths have a wider bearing than this.

This is one of the first truths we learn in life. When the child begins to realize himself, he begins to note that daily he enters into the fruit of other's labors. He is fed, clothed, housed and tenderly cared for by others. Others labor; he merely enters into those labors. Then he goes to school. He is given a book of symbols called the alphabet to begin his education on. He does not realize that in the far distant past a prince of Thebes, Cadmus by name, introduced into the Greek languages the sixteen letters of the alphabet, and that the word "alphabet" pays tribute to the first two. He does not realize though, that others labored, and that he is freely entering into those labors. When he grows older, and when his perceptions quicken, he realizes that all of the sources of our knowledge are a harvest of the past.

That mathematics come to us from the antiquity of Egypt and Greece; that chemistry is an evolution from ancient alchemy; that astronomy came from ancient astrology, and that certain fundamental laws of physics have their roots in the hoary ages. He soon learns that the finest literature the world ever produced is found in the pages of Homer, who lived so long ago that his very personal existence is doubted, from ancient Sophocles, Euripides, Aristophanes, from Vergil, Terrence, Horace, Plautus. Certainly history which has altogether to do with the past, and from whence alone we can obtain our knowledge of what has gone before, forces this truth into his consciousness as few things else do.

And the wide world of experience teaches it; this great fact envelopes us like the atmosphere. We step into a modern business office, and we pick up the telephone to speak to a friend in a distant state. Here is an instrument which annihilates time and space. But how did we get it? For years a patient deaf man labored without help or encouragement to bring it to us. A loved one was reported wounded in France. We went to the telegraph—that invention which realizes the prophecy of Shakespeare's Puck, "and put a girdle 'round the earth in thirty minutes," and we were consoled. This came to us from the labor of others. A loved one is dying on the Atlantic shores; the doctors say that he has but a week to live. A generation ago we could never have reached him from where we write this on the shores of the Pacific. But now, we step on a delightful train, where we are fed, given a place to sleep at night, ride in ease and safety, and before the week is over we are at the side of our loved one. This is so because men used all the engineering skill they could gather from the past in laying out the road. They built bridges, trestles, bored tunnels, penetrated the wild jungles, and died daily to do it. Others worked like slaves in the rivers, in the scorching desert, in the poisonous swamps, and in the jagged mountains cold to make it easy for us. I never ride on a train without a grateful prayer for the men who made all this possible for me.

We need not argue the question further, for the fact is patent on every hand. No reasoning man will deny it for a moment. This is especially true in the religious life. What a debt of gratitude we owe those who have handed down the faith to us from the past. As we sit in our comfortable churches in these days of prosperity we little realize what it cost those heroic souls of the past to hand down the faith to us. We may recall the statement of the Archbishop of Canterbury as he was taking his carriage of state when leaving his episcopal palace at Lambeth. A friend of simple taste, seeing all this magnificence, said, "My Lord, what would St. Paul say if he were to come back and see you with such magnificence?" "He would say," responded the archbishop, "that Christianity had greatly improved since his time." Materially it has improved for some; but all of the material improvements and comforts we enjoy came out of the sweat, the work, the sacrifice, the devotion of others. "The blood of the martyrs is the seed of the church." The New Testament shows the bitter, relentless persecution which swept the early church. History recounts the awful persecutions under Nero, Caligula, Diocletian, Julian the Apostate. How again, as of old, men were stoned, they were sawn asunder, they were boiled in oil, they were covered with pitch and set on fire to lighten Nero's race course, they were banished, and separated from home and loved ones; they were put to the edge of the sword, they were buried alive, and they died the death from every conceivable, brutal, pagan torture. We sensitive, weak, timid creatures would shrink from the very least of these minor tortures. They were of such heroic mould that the world was not worthy of them; but they died that we might live, and that we might have the gospel of Christ.

And we have some men of heroic mould today. True disciples of St. Paul in suffering are our beloved superannuates. When this country was young, a howling wilderness, populated only by wild animals and savage, hostile Indians, the Methodist circuit riders went forth. St. Paul fought with wild beasts at Ephesus in the shape of wild men; but our old circuit riders fought with wild men and sure-enough wild beasts where now stands Dallas, Fort Worth, Oklahoma City, El Paso, Phoenix, and dozens of other cities we could name. That hero of "Sapio Ranch," the Rev. Andrew Jackson Potter, lived in constant jeopardy of his life, and, like St. Paul, died daily. The Gospel was introduced into towns in west Texas only because the preacher stood behind a pair of six shooters, and was willing to die for his faith in Christ. We have heard old circuit riders there say that they slept the most of their lives under the stars, with their saddlebags as a pillow, and their rifles across their bosoms, ready for an attack by wild animals or wild Indians. And the same could be said of our preachers in California. What toil, what suffering they endured you know as well as we do. We would have no Christianity indeed, we would have no civilization in this country had it not been largely for the Methodist circuit rider. We have entered into the labors of many who are old and sick superannuates today. We owe them a debt of gratitude. Let us pay it.

"SOMETHING TO THINK ABOUT"

By Fred H. Shinn, Concord, N. C.

This article is not a treatise on modernism, but just to show the vagueness which the modernist wishes to convey about the things he really believes. The destructive thing about his philosophy is that it uses Christianity as a disguise. I make bold to say that the politest thing we can say about the modern rationalist, who says that he is not offering anything new, is that he has prevaricated. There is as much difference in modern philosophy and the Christian doctrines as there is in day and night. Professor James of Harvard is quoted as having said: "The theology that spoke so livingly to our ancestors, sounds as odd to most of us as if it were some savage religion."

I have searched the various religions of the world with an open mind, and have found that Christianity contains something that none of them can claim. Not one of the leaders of any religion can sound the positive note of Jesus, "Come unto me and I will give you rest." I have delved into modern philosophy and found that it has nothing to offer save theory, hypothesis, probability and doubt. Therefore, I am stranded upon the Bible as the Word of God, and thus securely anchored my sails shall flap in the fickle winds forever. I am persuaded that those who are trusting in the supreme authority of the scriptures are standing upon a firm foundation. One that cannot be shaken, neither dissolved—the Truth. If anyone has any opposing conclusions let them assault the Bible, which has withstood the bombardment of the world's greaest mental cannons, and as a result its magnificence shines forth anew. It is the unadulterated Light of Truth, setting at naught the modern airguns of mentality. Perhaps most of us welcome any assault upon the scriptures, and are confident that the Word shall not pass away. However, we should remember the number of people who rely upon the preacher's interpretation of scripture, and the divine estimate of a soul. Should we support a philosophy that is undermining the faith of many?

The modernist does not hesitate to discard great portions of scripture as figment. One assumption seems to be responsible for this process of scripture rejection, namely: "All inspiration is expresed in the language of its own day." Then the rationalist has only one natural step to take. Just pronounce revelation paganism and declare the Bible a product of human inspiration. From this lofty peak of infallible supposition the rationalist may discard scripture to suit his fancy. Labeling it "old Hebrew stories." Thus discrediting it as the Word of God, accusing its writers of forgery and branding them as heathens. That is, where the characters are not regarded imaginary. Most of the scriptures which verge on the miraculous as "paganism."

Remark: A religion whose honesty and simplicity does not offer a definite relationship to the miraculous and mysterious with experimental evidences, is not a religion for man to tie his faith to. Because it is a product of human invention and cannot lead beyond the exegesis of the finite mind. We can no more extract the mystery from Christianity than we can extract the mystery from nature. Why should you and I offer adoration to a Being who is not capable of revealing things to the finite mind of man that it cannot grasp with a sweeping comprehension?

From the above view of inspiration, Jesus commanding the evil spirits either becomes a fancy in the mind of the writer or a superstition in the character of Jesus. The modern rationalist says that he does not believe in a "Ritualistic Saviour," in other words, the Soviour of our creed. Most of the miraculous is extracted from the character of Jesus, reducing all the saving qualities of Jesus to his doctrines. Brethren, if this be the calibre of man Jesus was we are yet in our sins. The modernist's definition of Jesus as a Saviour forces the conclusion that he does not believe that an atonement is not necessary for transmuted and past actual sins. If he does, we are forced to see the neecssary atonement growing out of good deeds. Then, too, if the word of Jesus cannot be depended uopn on some of the topics he discussed, we wonder if it would be advisable to accept his authority as supreme upon another.

The hobby of this rationalist is life, life, works, works. When Rev. R. A. Torrey was conducting a revival in Charlotte a short time ago, one minister remarked from the pulpit: "A man who is conducting a revival in one of the prominent cities of this state has given about thirteen reasons why he believes in the Bible, but he has not said one word about works."

Remark: If we can get the faith of the people grounded in the supreme authority of the scriptures, they will soon see the emphasis which is placed upon works. They tell us that religion cannot be found at the altar. We would also have them informed that religion cannot save. "By grace ye are saved through faith; and not of works."

The rationalist gives us a code of ethics that sounds more like Confusianism than Christianity. The Bible condemns the lie as a bominable. While the modernist tells us that the lie is permissible for the greatest good of the greatest number of people.

Remark: We feel that if we could get the church to determine to do its moral duty and accept the Bible as their moral code there would be no ethical problems. This also shows that the rationalist believes in evolution. None of his ancestors were as wise as he; consequently he may set the infallibility of his mind over against he "inspiration" of his early ancestors. Evolution is the backbone of modernism.

If we treat the modernist as fair as he treats the scripture, we will accept what he says only because we suppose his motives are good. His motievs being correct, we feel sure that he will get more "assured results" by living and teaching his motives than he will by teaching and living his philosophy. Some people will go to an institution and drink mere theory, handed to them by an instructor in a cup labeled "Knowledge," without even tasting it. Then go out in the world offering hypothesis as established truth. Should not such institutions, which claim as their doctrine—a cult that is morally dangerous unless Providence casts a timely life line from the portals of heaven, when the Bible is knocked from under the student by groundless theory—be outlawed by the church as undesirable? Will these institutions not graduate doubt, agnosticism and infidelity, ultimately resulting in immorality?

This article has been reviewed by a modernist, who tells us that nothing is misrepresented.

SABBATH CRUSADE COMMITTEE: AT PHILDELPHIA, JAN. 15, 1926

Subject: Can American independence, life and liberty survive their foes and be God's missionary of peace and perfection to all mankind without God's Sabbath in our vitals? Shall America be scourged as Babylon or shall she honor God and His Sabbath as she journeys to the promised land of world-wide love and brotherhood?

Nearly 150 years have passed since here our forefathers declared their independence of King George and their dependence upon God.

Their reliance upon God was just as firm as their defiance of King George.

America was established as a religious people and America was founded as "A Christian nation," as our U. S. Supreme Court unanimously held in 1892 in the suit of the Church of the Holy Trinity vs. United States, reported in Vol. 143, U. S., page 457. The court reviewed America's history and religious customs and laws in support of their decision, referring especially to "the laws respecting the observance of the Sabbath with general cessation of all secular business, and the closing of courts, legislatures and other similar public assemblies on that day."

Every Supreme Court has held the same. Sunday observance was part of America's heritage and birthright.

Our Constitutional Convention adjourned for Sunday, and so was the custom of courts, Congress, legislatures, farms, banks and general business. All work and money-making stopped. Sunday was a holy day for especial communion with God and fellowmen in unselfish love, joy and happiness.

Every colony and state had fixed customs and laws that all secular business and sports should cease on Sunday; mercies and emergencies excepted.

Thus America grew great and only thus can America preserve her liberty and pre-eminence. God has so decreed. Our forefathers knew this and followed God, even as Solomon followed God in building the great temple. God told Solomon that He would punish him and curse his nation if they did not keep all His commandments. Solomon led his people into disobedience to God and God's penalty was swift and certain. Solomon's kingdom fell to pieces in civil war at his death, and in five more years his temple was vandalized and his nation put under the yoke of Egypt. In twenty years, Solomon, with God's guidance, built the wisest, wealthiest and most peacable and beloved nation of the earth, and then Solomon, led by Satan, in twenty more years, led his nation to ruin.

America needs to study this lesson anew. America must keep God's Sabbath day holy in her customs and laws or she will fall like Solomon and Belshazzar. We can't expect the guidance of the Lord of the Sabbath unless we keep His Sabbath day. His fury is certain for Sabbath-breaking men and nations.

If Germany had honored the Sabbath day more than militarism in her schools, the World War would never have been, with its countless cost and evils.

If Continental Europe had kept the Sabbath as our pioneers kept it, Europe would never have had the Franco-German war, and the Crimean war, and the World War.

Sabbath-breaking brings spiritual blindness, from which springs wars and all other vices.

God meant America to be His Israel to the world; to be His messenger of godly liberty, peace and plenty. Israel failed through Sabbath-breaking and allied vices, as Nehemiah tells us. And America will also fail if she persists in Sabbath-breaking.

President Coolidge, December 7, told Congress an eternal truth that we all must ever remember. He said that America could not hope to grow in wealth and strength and in righteous worldly influence unless we **"worked in harmony with divine providence."**

Washington said the same in his farewell address. He said: "Religion and morality are indispensable to political prosperity." And there is no religion without a Sabbath.

In cutting down her Sabbath America is starting herself to Babylon. We can't reach the promised land of world-wide brotherhood, peace and prosperity unless we follow by day and night the Lord of the Sabbath. That means a Sabbath for all.

In our nation Congress is the civic guardian of our interstate commerce. As such Congress has passed a thousand laws for the protection of its life, liberty and property. But Congress has allowed the Sabbath to be stricken down from our interstate commerce, so that it runs every day and Sunday, too. This is what pleases Satan. The devil is grinning in glee as he sees this terrible tide of Sabbath-breaking, headed by Sunday trains, papers, mails, movies, stores and so on.

Nearly 10,000,000 of Americans are working on Sunday and millions more winking at and condoning it. I tell you it will curse and damn our commerce and our nation. It will put hell into our bosoms and into the world's life. It is the poison of death. It is more appalling than our multiplied murders, divorces, stealing, lying, bootlegging. It helps them all. It breeds them all. It embraces them all.

Satan is gassing America with his hell-made Sabbath-breaking gas. In the World War thousands were gassed to death. Shall America let herself be ruined by Satan's Sabbath-breaking gas? Let us arise, awake, or be forever fallen!

I plead with Congress, with capitalists, railroad men and newspaper men and church men to wrestle anew with God, like Jacob and get divine light and strength to stop this evil and save our churches, homes and all America.

I repeat, as elsewhere:

1. America was bred and born a Sabbath-keeping nation.

2. America must emancipate her 10,000,000 of slaves to Sunday labor or soon go to ruin.

3. The church must awake and lead, or perish.

DAVENPORT BUILDING FUND

Slowly but surely and in a business-like way the plans for Davenport's new building are coming to realization. The students are well organized as Davenport Builders Club with Miss Cleta Black of Charlotte as president. The trustees and building committee are busy; the alumnae at Lenoir, Winston-Salem and Charlotte and elsewhere are organized and generously aiding the work.

The plans drawn by Architect Louis H. Asbury, Charlotte, provide for a building 40x80 feet with a kitchen and store room 43x25, two stories, with ample basement facilities for coal bins, storage and heating plant for this biulding and for the main building. The entire ground floor will be devoted to the culinary department. The second floor will be traversed by a long passage way leading to the music practice rooms. On the right of this passage way will be the recitation rooms and laboratories for the home economics department. On the opposite side will be recitation rooms and laboratories for the departments of chemistry and biology. The building will be fireproof and equipped with best fixtures throughout.

It requires money to build such a building and for three years strong efforts have been made to raise funds. When within sight of the goal a few weeks ago Mr. Benjamin N. Duke made the generous offer to donate $10,000 when the sum raised had reached the point that this amount would build and equip the new building. In appreciation of this and of the gift last summer of $50,000 to the endowment of Davenport College, the board of trustees in session December 14 unanimously passed the motion to designate the new building as the Duke building.

Practically all the students of the past three years have aided in securing funds or have themselves contributed.

Several of the subscribers in the Lenoir campaign five years ago have directed their recent donations to this purpose. Among these are N. H. Gwyn and wife, F. D. Grist, Mrs. R. C. Powell, Mrs. J. C. Moore, J. R. McNairy, E. S. Harris, Mark Goforth, Geo. E. Moore, Mark Squires and Misses Mattie Mae Ballew, Jennie E. Dysart and Eoline E. Hailey.

The faculty after former payments in the past three years have subscribed $200 on the building fund. Subscriptions have also come recently from W. L. Minish, Robey Robbins, F. H. Coffey and D. H. Marlick, Mark Squires and J. H. Beall.

Those paying subscriptions in the last few days are Misses Mellissa A. Cilley, Gwendolyn Jenkins, Edith Lee Radford, Inez Radford, Anna Rena Blake and Mrs. Lula G. Hickerson, all of the present faculty. Other public spirited friends sending in checks are as follows: Geo. F. Harper, Lenoir; Miss Beulah Conrad, Boonville; Misses Alice Collins and Carrie Lee Collins, Gastonia; Miss Elsie Warlick, Lincolnton; Miss Thelma Laws, Moravian Falls; Mrs. C. E. Corpening, Lenoir; F. S. Lambeth, Thomasville; G. F. Ivey, Hickory, and J. F. Shinn, Norwood.

X.

DAVID HENRY WARLICK

David Henry Warlick was born near Plateau, Catawba county, February 24, 1869; died in Granite Falls January 13, 1926, being in his 57th year.

December 9, 1897, he was happily married to Miss Emma Lelia Teague of Granite Falls, who with six children survive. They are: Mrs. E. L. Hillman of Red Springs, Mrs. M. B. Woosley of Boone, John Warlick, student at Duke University, Catherine Warlick, student Greensboro College for Women, Sue and Weyburn of Granite Falls. There are also three grandchildren.

In early life Brother Warlick joined the Methodist church. He was faithful and loyal. He endeavored to live out his faith in the daily walk among men. He was always in his place at church. Seldom did he miss Sunday school, prayer services or preaching. He was intensely interested in all the work and programs of the church. He believed in and practiced tithing. He was therefore a generous contributor to the financing of the kingdom. He served the church in many official capacities. At the time of his death he was chairman of the board of stewards, member of board of trustees, president of men's Bible class. He was also a member of board of trustees of Davenport College and greatly interested in that institution. His presence and prayerfulness was a great inspiration to his pastors. The church will feel keenly his passing away.

He was successful in business, prompt, efficient, and honest. He accumulated property without taint or using questionable policies. His business associates felt the strength of his integrity. He was a man among men.

As a citizen he was progressive. He stood for the best in schools and other civic institutions. The community never made demands upon his time, counsel or means without finding him generous. He was democratic in spirit; he had known the days of struggle and discouragement. He knew the meaning of calloused hands. When fortune smiled upon him he did not forget the man of labor. He was their friend; he was the friend of all. Little children flocked about him on the streets and he enjoyed their companionship. How much the community shall miss him as a citizen we are yet too near the shock of his death to know.

In his home, here in the circle where life counts most and where its experiences are sweetest and richest, is of course to be found the granduer of his character, tender and faithful as a husband, rejoicing in his privileges and pleasures of the family circle. Generous as a father, ever solicitous for the welfare and happiness of his children. How he loved and lived for them! He cannot die; he shall continue to live in their lives.

For some months his health had been uncertain; he had been under the physician's care. He knew his condition and death did not find him unprepared. Though his going was sudden we are sure that when he "crossed the bar" he saw his Pilot face to face with joy.

The funeral was conducted from the Methodist church Friday, January 15. Former pastors, H. G. Allen and N. C. Williams, assisted the pastor in the services. At the grave the Shriners had charge of the burial. The floral tributes were numerous and beautiful.

The entire community mourns his death. The Christ he served can only comfort the hearts of his family and loved ones. But His grace is sufficient to succor them.

A. C. Swofford.

WHAT ONE PREACHER SAID OF ANOTHER

The Rev. Charles D. Whiteley of the Presbyterian church of Logan, West Virginia, happened to drop in on the Cedar Grove Methodist service Sunday morning, January 17, and after Rev. Ernest C. Durham, the pastor, had preached a special missionary sermon in an effort to raise money for the special missionary emergency fund of the Southern Methodist Church, paid a compliment to the sermon of Mr. Durham's that the public in this time of missionary endeavor should know about. Mr. Whiteley said that he had heard men from three continents on the question of missions, but that Mr. Durham's message was the best he had ever heard. His text was the old familiar verse: "Go ye into all hte world and preach the gospel to every creature." If Mr. Durham could be used in other churches with this same message during this special effort for missions, it would be a good thing for the cause.

James S. Compton,
Charge Lay Leader Cedar Grove Ct.

HOW GIBSON MEMORIAL CHURCH PLAYED SANTA CLAUS

I want to occupy a few moments of your valuable time and a small space in your excellent columns to speak of how splendidly the people of Gibson Memorial church played Santa Claus to their preacher just before Christmas. On Wednesday night before Christmas we observed an unusually large crowd for prayer meeting service, but as we had announced the subject would be "The Christmas Spirit," we only concluded that they were interested of course in what we should have to say on that particular subject. But when the services weer concluded and people dismissed we heard a noise in the rear of the room and looked around and behold there stood a full grown Christmas tree fully dressed and adorned with many packages, and Old Santa standing by it in his fur and bells, who called the meeting to order and presented the tree and contents to the pastor. My! what a surprise. When we had somewhat recovered from the shock and expressed some feeble remarks of appreciation the good ladies helped take the contents over to the parsonage and the men brought the tree and other packages. Then we opened, admired and enjoyed the many valuable and useful presents that made our study resemble a haberdasher's department. It was a real Christmas pounding, but not of the tin can and paper bag type. Those nice things do not belong in the pantry.

It is a fine thing to dwell among so fine and generous people, but such beautiful expressions of love and appreciation will make the end of this fourth year seem so much harder.

May God's richest blessings ever abide with them and repay them each one a thousand fold.

W. E. Trotman, Pastor.

SOME ITEMS FROM AYDEN

This writer reached his new field, Ayden, Washington district, North Carolina conference, near the close of November and was most kindly received. He at once found good reason for beginning work very hopefully, and that among Methodists of a distinctive type; I mean such as apparently vie with each other in considering their pastor's comfort, and in planning for his encouragement in usefulness. Ministerial courtesy is commendably fine and, one Sunday evening, he was made guest in his own church to the several other congregations that came to worship with him, to extend the warmest of welcomes and to sample his preaching. Too, he has been honored with the secretaryship of the Ayden Ministerial Association.

That preacher is to be pitied, if not censured, who cannot do his best with such soul-stirring singing as is regularly done by my choir, one of the best to be heard anywhere. And then every needed convenience is supplied the parsonage by the Woman's Missionary Society, that also thoughtfully remembered their pastor with a liberal and refreshing Christmas offering, while other friends gave him serviceable tokens of appreciation. Surely "the lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

A small country church known as Macedonia and built by Rev. N. L. Seabolt, one of our most industrious pastors, has recently been re-annexed to this pastorate, which gives the pastor enough variety to flavor his services. He finds in this church a quiet, earnest congregation, eager to learn the truth, and willing to follow his leading.

In the Ayden church a revival meeting was begun on the evening of the 13th instant, and is to continue through the 31st, the Lord willing. The first four services were marked by prayer and gospel singing, and have been efficient in preparing the way for a good meeting, it is believed. Brother Dewey L. Maness, song evangelist of Rowland, is directing the singing after his characteristically able and acceptable manner; our sensible choir is beautifully co-operating and an enthusiastic junior choir has already been formed. That the pastor is doing the preaching seems to be a decided surprise even to his own people, but a charming spirit of acquiescence prevails, and the season appears to be altogether auspicious.

It was not easy to leave those loyal members of our church in Roanoke Rapids among whom my last four years were pleasantly, though laboriously, spent. May God grant large increase there! R. H. Brown, P. C.

KINDLY NEWS

Dr. Frank Crane in one of his daily editorials tells us to look for the kindly news. And here is some kindly news. West Asheville's superannuate Methodist itinerant teaches the men's Bible class in Balm Grove church—you would like these good-hearted fellows who are useful as well as ornamental. Here is what they did during the Yuletide. Their teacher's Stetson crown had done good service for several years and was a little the worse for wear, whereupon these keen-eyed men resolved that they would furnish him a bran new Knox crown and a fine umbrella to keep it dry when it rains and to furnish grateful shade when the sun crosses the summer solstice. Now don't you think that sounds like kindly news?

The writer wants to tell you something about this class. We are doing some intensive, faithful, persistent study—we are trying to reach the heart of these International S. S. Lessons. Our method is like a man shaking apples from a tree—that was Luther's plan. We first climb the tree and shake every limb and then come down and shake the whole tree.

Hear some more kindly news. Our new pastor says we will have a Sunday school annex within four months. Brother Hiatt has marvelous adaptability. He suits this high Appalachian altitude and its people as well as if he had been born and reared in the historic French Broad plateau. He has already mastered the situation and he might say with the great Julius Caesar, "I came, I saw, I conquered." He has a genius for organization.

We reluctantly gave up our old pastor who had served us so faithfully as a sympathetic and warm-hearted Christian minister and as an able expounder of the Holy Scriptures. But his interesting and charming family will continue to reside in West Asheville. It is known to some of your readers that his good wife, in addition to other intellectual, social and literary accomplishments has the divine gift of poetry, and writes poems that are worthy of Longfellow or Tennyson. Sister Colson came to us from Georgia, the land of the long leaf pine and the mocking bird. T. F. Glenn.

TO MY MANY NORTH CAROLINA FRIENDS

Because of certain very distressing circumstances involving my moral character, I have resigned my position as superintendent of the Department of Sunday School Administration of the General Sunday School Board. It is fair to those who have known me through the past fourteen years personally and officially to say that any confidence you may have in my integrity and in my character as a Christian gentleman is not only well founded but absolutely correct in light of the real facts in the case. So many of you have written to me and have made sworn statements in my behalf that I am thus publicly thanking you.

In spite of my great distress there are certain things which remain and which give me cause for great gratitude. Very briefly stated these things are:

1. I have absolute faith in the goodness of God and believe that good must come out of this darkness.

2. Mrs. Brabham and I are in entire accord and have unbounded faith in each other, and our home is unbroken.

3. I have the inner consciousness of freedom from any wrong intent or wrong doing despite unfortunate circumstances and many false statements made by those who have been my accusers.

4. I have nothing to hide, nothing to run from, nothing to be ashamed of. I was trying to assist a distressed friend; a friend of my wife, and one who has been repeatedly a guest in our home.

My address remains the same for the time being at least, namely, 2415 Garland Avenue, Nashville, Tenn.

In conclusion may I say that the five years spent in the Sunday school work of the North Carolina conference as well as the weeks spent from time to time since then in that territory will always remain as a happy memory to me. In no section of the entire church have people been more kind and considerate than in North Carolina. Some of these days I expect to come back there and then as now, those who believe in me will have no cause to regret their confidence in my Christian character.

M. W. Brabham.



MOTHER:— Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Proven directions on each package. Physicians everywhere recommend it.

ACTIVITIES ON SHALLOTTE CHARGE

I desire to make mention of a few things that have transpired on Shallotte charge since I have been here. We have a large and difficult work to serve, but by and through the help of God we have accomplished a few things we trust will endure. We have learned to love our people and some of them love us.

We have covered one of our churches and are now re-covering another. Our good people of Concord, the village and Union Chapel, through the leadership of our wide-awake charge layman, Brother W. J. Purvis, planned to meet and pound the preacher on the afternoon of the 23rd of December. And they came and made our hearts glad by the many tokens of their love and thoughtfulness for their pastor and family. Isn't it wonderful how a good "pounding" will strengthen the love ties between a pastor and his people? We heartily thank each one that had a hand in this, and pray the Lord will sut a blessing to each one according to their need.

On Christmas eve we were the proud recipients of a nice box of fruit and many enjoyable things from Mrs. J. C. Brooks and daughters of Seaside. We thank the donors.

We are working and praying for a year of fruitful harvest. Pray for us that we may be a blessing to this people and that we may press onward in His service. W. J. Freeman.

WEARVERVILLE CIRCUIT

The people of the Weaverville circuit gave us a warm welcome to the work. There have been many visible evidences of their appreciation for the pastor and his family. A fine spirit prevailed at our first quarterly conference, which was held at Salem in November. There was a thirty-four per cent raise in salary and the every member canvass system was adopted.

Salem, Pleasant Grove, Alexander Chapel and Barnardsville have each given the pastor an old fashion pounding. Many of the good people on the circuit in an individual way remembered us during the Christmas holidays.

Since coming to the work a coal heater and a new cook stove have been placed in the parsonage, also blankets and comforts. Once a month the pastor gets out a paper filled with helpful suggestions in regard to the work, etc. The outlook is encouraging and the response to my leadership is excellent. God bless these people. It is my ambition to be a true shepherd.

Brother Dwight Brown and I are new men here. Our association is pleasant, agreeable and delightful.

No pastor in the conference has a greater opportunity for service than the pastor of the Weaverville station. The entire student body of Weaver College with the faculty worship at this church twice each Sunday. Rev. Dwight Brown, pastor of this progressive congregation, has a constructive program planned for the year. The church is moving forward along every line under his wise leadership. Brother Brown is among old friends here, having gone to college here several years ago. It is like coming back home to him, and he was courteously and gladly received by his great host of friends. This is sure to be one of the very best years for Weaverville station.

J. W. Groce.

A GRACIOUS REVIVAL

We are now in the midst of a gracious revival at East Roxboro. Rev. William Stewart of Burlington is with us. Brother Stewart preaches a good sermon, strong gospel and touches every individual present. He would be glad to get in touch with other pastors.

Our charge is in better shape than twelve months ago. The pastor appreciates the way in which he was remembered by the Ladies' Aid Society of Longhurst during the Christmas holidays. Every kindness shown from the charge is appreciated. We are expecting a good year. Pray for us.

M. C. Ellerbre, P. C.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

PRAYER CYCLE

Through every minute of this day
Be with me, Lord!
Through every day of all this week
Be with me, Lord!
Through every week of all this year
Be with me, Lord!
Through all the years of all this life
Be with me, Lord!

So shall the days and weeks and years
Be threaded on a golden cord,
And all draw on with sweet accord
Unto thy fulness. Lord,
That so, when time is past,
By grace I may, at last,
Be with Thee, Lord!

—John Oxenham.

SCARRITT COLLEGE ITEMS FROM MISSIONARY VOICE

Scarritt College for Christian Work, ers, formerly Scarritt Bible and Training School, for more than a quarter of a century has trained and equipped young women for missionary service. More than one thousand of them have had their bodies, minds and spirits disciplined for one chief purpose—to reach the hearts of men, women and children and lead them to know Christ.

It was in the great heart and brain of Miss Belle H. Bennett that the vision of a place of training for missionaries and deaconesses, was born, and how fitting that the first building to be erected at the new Scarritt will be "The Belle Bennett Memorial Building?" built by the love gifts of the women of Southern Methodism, who, in this manner will signally honor their great leader and friend.

Another building in the new Scarritt plan, and around which circles much interest, is the Wightman Memerial Chapel which will stand as a tribute to Mrs. M. D. Wightman, who gave unreservedly of herself to establish the Scarritt Bible and Training School.

"The Bennett Memorial is the very heart of Scarritt College, and Scarritt College the heart of the church."—Dr. J. L. Cunninggim.

"The call to be a Christian is the call to be a missionary. If you cannot go, help send another! The missionary you help send will be trained at Scarritt."

"Institutions are the lengthened shadows of men." Let a greater Scarritt project Miss Belle H. Bennett's life around the world."

EXTRACTS FROM A MESSAGE OF MRS. B. W. LIPSCOMBE

Organization Secretary, Woman's Missionary Council.

The task that 1926 holds for us is the biggest we have ever had. It will demand more nearly our utmost of effort, our all of self and means, our deepest prayer and greatest faith.

We know, too, that the well-doing of the work which the year will offer, will constitute our only chance of happiness. No provision is made by time for real happiness outside of work for God and man. As we stand at the threshold of the year looking for happiness, we cannot deceive ourselves as to how it will come.

The part of the year's tasks that will count most will be our efforts in behalf of the needs of humanity. The world is full of problems and heavy burdens. All about us are the disadvantaged and handicapped in life's struggle and the cry of the unprivileged rings in our ears. If we have close fellowship with Christ in this new year, we must suffer with Him.

We missionary women know that one great avenue, and perhaps our only one, to much of this ministry is through the regular channels of our missionary organization. Thank God for the missionary society and the precious experiences of other years through it.

Some of the privileges we shall have this year through our missionary society are:

1. To uphold by prayer the men and women who carry the missionary message and perform its ministry. Never have our workers stood so much in need our support in prayer than today, as they foster the new churches in the far-away land sand represent Christianity to nations in whom is being born a new nationalistic consciousness and who are asking troublesome questions about race and militarism.

2. We shall see that we meet the opportunities, in so far as they depend upon our gifts of money. There is a great deal of money in the hands of God's children, more than ever before. His goodness has made this money possible. Shall His cause not be sped on its way to victory by its consecrated use?

3. As we stand at the portal of the year let us consecrate ourselves to its opportunities. We shall help to make this contribution by the nelistment and training of those whose privilege it is to give a whole life in such special service as is needed in these crucial times—t is possible for us of maturer years to our lives over in a very effective and far-reaching way through the young people as we help to make their gifts and equipment available for the tasks of today.

"Cultivation and education of young people will bring about results. It is these that have made the organization of woman's work as we havt it today. We must keep it up even under seeming discouragement and surely at the expense of great effort."

North Carolina Conference

Mail orders for the Council Bulletin may be placed now. The Bulletin will give in a concise and interesting way the proceedings of the sixteenth annual Council meeting to be held March 10-16 in Raleigh, N. C. You cannot afford to be without this report of the meeting. Order now from Literature Headquarters, Lambuth Building, Nashville, Tenn. Price twenty-five cents.

AN APPRECIATION OF MRS. C. M. EARLY

I feel sure the friends and women of the North Carolina conference, with whom and for whom May Edla Smith Early has worked sa faithfully for the past several years, are anxiously awaiting news concerning her during the sad weeks just passed.

All of us who had the good fortune to attend the annual conference of the Woman's Missionary Society at Greenville remember her plea to us—"Be strong." She has stood the test. She has been an example of strong faith and Christian womanhood in her recent sad experience—the loss of her infant son.

The coming of this little life into her own, and the unspeakable joy of motherhood, was to her a gift more precious than all else. Unusual happiness in anticipation and the rearing of a little bright jewel of her very own to help carry the tidings of Jesus to mankind, was the goal of her ambitions. The world is hungering for many such mothers.

For four days all that loving hands, medical aid and skill could do were used to keep the precious little one on earth and yet all these were powerless, for God called the little one into His fold. Tears of sorrow flowed as never before, but not from a rebellious heart, for softly she whispered, "May His will be done." As we knelt by her bedside in prayer just before the little body was borne away to its last resting place, God's presence was there to soothe and comfort, and sweetly her clutch-like soul responded to His moving. Days followed in which she realized that—

"Into each life some rain must fall,
Some days must be dark and dreary."

But always with a quiet resolution to be strong—for the Lord gave and the Lord taketh away. Truly she has been wonderful!

In her bereavement and readjustment to life there has always been a thought of others. The Christmas season is here and Bright Jewels must be made happy—young people and old, those who are shut in and those who are without the sunshine of His love in their lives. And now, as I run in for a little daily visit to her, she is able to meet me and say, "I am so glad to see you."

How glad and thankful we all feel for her restoration to health and her beautiful life which she has dedicated to His service.

Her friend and schoolmate,
Sallie Watson Black.

RESOLUTIONS OF RESPECT

On November 7, 1925, our heavenly Father called to Himself one of our beloved sisters and co-workers, Mrs. Mamie Thomas. Therefore we, the members of the Rockingham Woman's Missionary Society of the Methodist church, do hereby resolve:

First, That we have lost a most faithful and valuable member, who fulfilled all obligations of the society cheerfully and willingly.

Second, That while we contemplate with deep sorrow the loss of an esteemed friend member, we bow in humble submission to Him who maketh all things work together for good to them that love the Him.

Third, That we extend to her son and daughter and their families our sincerest sympathy in their bereavement.

Fourth, That a copy of these resolutions be recorded upon our minutes and the secretary be instructed to send a copy to the families, to the Post Dispatch, and the North Carolina Christian Advocate.

Mrs. D. T. Hicks,
Mrs. J. R. Smith,
Mrs. Fannie Lyon.

WINDSOR AUXILIARY

Windsor auxiliary is steadily going forward. We have recently organized a Bible study class which meets once a month, Mrs. M. F. Gilliam being superintendent. It is very well attended and we feel sure it will mean much to us spiritually.

Week of prayer was observed, using the adult program for the first three days. The young people and children's program was combined and given on Sunday night of that week and was much enjoyed by all present. Collection for week of prayer was $19.26. Two boxes of clothing sent to a little boy at Raleigh Orphanage amounted to $46; amount sent conference treasurer $168.76. The society is also doing local work, raising money for parsonage and to furnish Sunday school rooms which have recently been added to our church.

We have a loyal band of women, always ready to respond to any duty they are called on to perform.

The book, "Women and Missions," was read and discussed in the fall. We are looking forward with a hope that we may do a greater service for the Master through prayer and work this year 1926 than ever before.

Mrs. Bessie Dunstan, Cor. Sec.

SHALL WE CLOSE THEM?

The Board of Missions, General Department, conducts two boarding schools for Mexicans in the United States and one for Indians. These schools are full to capacity and are doing excellent work.

In foreign fields it maintains and operates 168 schools of all grades. These have a total enrollment of 29,-251. Because of insufficient income the board has been forced to close most of the day schools.

It has taken many years to build these institutions.

They have been built by sacrificial giving.

Men and women have put their very lives into them.

They are workshops where native preachers and workers are trained.

They are centers of Christian culture in non-Christian lands.

Shall they be closed?

Unless money is secured now to keep them open, they must be closed.

There are only twelve Southern Methodist Mission hospitals in the world. But during last year they reported a combined total of 100,713 treatments.

They were built in the name of the Great Physician.

Devotion to Him made them possible.

They are houses of mercy, standing where human suffering is most acute.

Those who have no other help bring their broken bodies there for healing and there find healing for their souls.

Shall they be closed?

Unless money is secured now to keep them open, they must be closed.

The Board of Missions is asking for one million dollars in addition to its regular income in order to maintain the missionary program.

Every congregation ought to make its offering at once.

The Board of Missions,
Lambuth Bldg., Nashville, Tenn.

"I AM NOT AFRAID"

George F. Erwin.

I first saw her among the inquirers at the revival meeting in January in the Central Russian Methodist church in Harbin, a beautiful girl with a very sad face. It was easy to see that a heavy load was resting on her heart. Always her face wore this sad, sad, expressin, and oftimes she wept bitterly.

She told us that her father was an infidel, and that because of the influence of her father her brother was at that time in a Chinese prison.

After she had met with us several times, one evening, as we prayed and talked with her, her face lighted up, and she gave testimony to having found Christ as her Saviour. As she wanted to join our church, she went home and asked permission of her parents. They became very angry and told her they would drive her from home if she should do such a thing. When she asked my advice, I told her to wait a while and see if they would not change their minds. After waiting some weeks, she came again and said they refused to change, but that she still desired to enter the Methodist church and was willing to take the consequences.

When she became a Methodist her parents severed relations with her and returned to Russia, leaving her in Harbin. She hoped to get permission to go to her sister in America, out was unable to get the American visa. She has been compelled to remain here, and although conditions have been very painful for her, she has been true to her vows.

Recently I received an anonymous letter condemning me and my church for the bad influence we have had on this young girl, Miss Kononenko. She was charged with going into the homes of the poor, reading the Bible with them, and giving testimony as to her religious experience. Her fiance, said the letter, had rejected her because she was acting in so strange and foolish a fashion. The writer demanded that I dismiss her from my church and from our influence, or else she would be killed.

When we showed the letter to Miss Konenenko, she calmly tore it into pieces, saying: "I am not afraid."

Harbin, Manchuria.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

ADOPT DUAL SPECIAL

More and more of our Sunday schools are falling in line with the plan for making missionary instruction and training a vital part of their work. They are adopting what is called the Dual Extension Special, agreeing to observe one Sunday in each month, as required by the Discipline, as Missionary Day, and sending the offering to Mr. E. J. Cheatham, Treasurer, Franklinton, N. C., to be devoted to the promotion of our church's missionary work in Europe and missionary and Sunday school extension work in our own conference. Schools which have just recently adopted the plan include Siler City, Hickory Mountain and Bayboro. Rev. W. L. Maness, pastor of the Siler City charge, writes that he is asking all of his schools to take advantage of the plan and share in the great work it is designed to do. Rev. W. C. Jones of the Milton charge and Rev. J. C. Whedbee of the Jones charge, have expressed themselves similarly. Schools adopting the plan will give to the pupils regular and definite information and stimulation concerning the great missionary aim and program of the church, acquainting them particularly with the great work which our church has begun and is seeking to continue in Belgium, Poland and Czechoslovakia, and thus help develop a church of tomorrow which will be truly missionary. They will also be giving the pupils an opportunity to express in an intelligent way their interest in missionary work by contributing regularly to a definite missionary task, which has both home and foreign features. We are hoping that schools which have not already adopted the plan will do so without further delay. The pupils need the benefits coming from participation in such an enterprise, and the fields are white unto the harvest.

SUNDAY SCHOOL EXTENSION

Rev. L. V. Harris, appointed at the last annual conference as Sunday school extension secretary, is working at his task of extending the membership and fellowship and effectiveness of the Sunday schools of hitherto largely neglected areas. The task to which he is addressing himself is three-fold in its nature, namely:

1. Organizing new Sunday schools in unchurched areas. Just how much work there is to be done here is not definitely known. Working with presiding elders, pastors and other agencies, however, we propose to find out and to lend every aid possible toward reaching the unreached.

2. Organizing Sunday schools in congregations or societies that have no Sunday schools. There are, according to the records, forty charges in the North Carolina conference, each of which has one congregation in which there is no Sunday school and five charges having two congregations in which there is no Sunday school.

3. Intelligent and sympathetic supervision of weak and struggling schools that because of their remoteness have not hitherto been reached in a very effective way by our Sunday school program.

The work of supervision of these weak and struggling schools, we think, should proceed along the following lines:

1. Promotion of Cokesbury courses.
2. Institutes (in rural or home mission areas.)
3. Promotion of missionary education.
4. Placing, interpreting and checking Program of Work C.

Already considerable work has been done in these directions and a great deal more has been planned. Presiding elders, pastors, superintendents and others can render the cause a great service by aiding us in determining where assistance is most urgently needed and where help will bear the greatest harvest in the interest of the kingdom.

LOCAL TRAINING CLASSES

Encouraging indeed and prophetic of a better-trained teaching force for our Sunday schools is the fact that a considerable number of our pastors are arranging to teach units of the training courses themselves. Writing concerning this work, Rev. A. J. Hoobs, Jr., says:

"I am ready to do some teaching as well as preaching on the Pamlico circuit. I am, of course, deeply interested in the work of the Sunday school."

"Realizing that the first essential is to have something for the folks when they come," writes Rev. E. B. Bell, pastor of the Atlantic-Straits charge, "I plan to do my first work with the teachers. I want to organize here a class in the Cokesbury course. Please advise me the book in the course wich you think will have the best value in an inspirational way, one which will make them feel their responsibility as teachers. My plan is to have a weekly meeting of the class and at the end the examination with a view to credits for the successful ones."

Rev. Robert M. Price of the Aurora charge has written as follows concerning his plans in this regard: "We are planning to begin work in the Cokesbury training course in the very near future and are going to use the Wednesday night service for this purpose. We are going to try to get workers from all over the charge to come to Aurora for this service and get them all interested in it."

May their tribe increase!

KEENE AT WILLIAMSTON

Miss Georgia Keene, our conference elementary superintendent, is this week conducting a one-teacher Cokesbury training school at Williamston. She is also visiting workers in neighboring Sunday schools and giving assistance in their plans and work.

HARRIS AT LONGHURST

Rev. L. V. Harris, our Sunday school extension secretary, will spend next week with the Sunday school officers and teachers and prospective workers of the East Roxboro and Longhurst charge. He will conduct a one-teacher Cokesbury training school, teaching the course on "The Small Sunday School, Its Plans and Work." Classes will be held at night. During the day he will meet with workers in Caswell county, checking schools that have adopted Program of Work C.

A NEW SIGNIFICANCE

"Last Sunday morning I had the unusual pleasure of placing seals on the Program of Work in our Sunday school at Bayboro," writes Rev. A. J. Hobbs, the pastor. "Of course that procedure called for a speech from the minister, and it was made with real enthusiasm. The Program of Work of Work has caused the Sunday school to find itself, has given the leaders a concrete goal toward which to work, and has given the whole institution an entirely new significance. Christian education will become a reality instead of a dream when our schools attain the different points on the Program of Work. Too often that chart has been only a decoration for the school auditorium."

Is yours a decoration or a guide, a

(Continued on page twelve)

Western North Carolina Conference

CHILDREN'S WEEK

It will be remembered that each October our Sunday schools have an opportunity to observe what is known as "Children's Week,"a week dedicated to the needs of childhood. During this week the officers and teachers of children under twelve years of age visit the homes of their pupils, get acquainted with their home life and urge their parents to attend a parents' meeting at which occasion a definite forward step designed to be of aid to children is adopted by the assembled congregation. All this requires lots of work and only those who have dedicated themselves to the task are willing to assume it. I am so proud of the following listed key women who put across the wonderful work in their congregations that I want the readers of the Advocate to note what has been done under their direction. Kindly look through the list.

Asheville District—Central
Elementary homes visited, 176.
No. parents at parents' meeting, 80.
Forward Step, hold daily vacation Bible school.
Key woman, Mrs. Archibald Nichols.

Chestnut Street
Elementary homes visited, 140.
No. parents at parents' meeting, 130.
Forward Step, equipment for elementary departments.
Key woman, Mrs. Chester Hunnicutt.

Hendersonville
Elementary homes visited, not given.
No. parents at parents' meeting, not given.
Forward Step, home co-operation with Sunday school teachers.
Key woman, Miss Elizabeth Hoopes.

Weaverville
Elementary homes visited, 27.
No. parents at parents' meeting, 27.
Forward Step, divide junior department from senior department.
Key woman, Mrs. George B. Ward.

Charlotte District—Morven
Elementary homes visited, 80.
No. parents at parents' meeting, 100.
Forward Step, make Sunday school Standard school.
Keywoman, Mrs. L. L. Williams.

Central, Monroe
Elementary homes visited, 191.
No. parents at parents' meeting, 100.
Forward Step, prepared teacher for every class.
Key woman, Mrs. Walter Crowell.

Calvary
Elementary homes visited, 69.
No. parents at parents' meeting, 75.
Forward Step, parents and adult department interested in good teachers.
Key woman, Miss Blanche Bixby.

Dilworth
Elementary homes visited, 147.
No. parents at parents' meeting, 250.
Forward Step, fifty per cent of teachers take credit.
Key woman, Miss Irene Whisnant.

Wadesboro
Elementary homes visited, not given.
No. parents at parents' meeting, 60.
Forward Step, better equipment.
Key woman, Mrs. J. W. Masemore.

Spencer Memorial
Elementary homes visited, 40.
No. parents at parents' meeting, 20.
Forward Step, have promotion day.
Key woman, Miss Henrietta Logan.

Trinity
Elementary homes visited, 235.
No. parents at parents' meeting, 100.
Forward Step, work towards "B" standard.
Key woman, Miss Helen Hoyle.

Hawthorne Lane
Elementary homes visited, 376.
No. parents at parents' meeting, 250.
Forward Step, Standard "A" type Sunday school.
Key woman, Mrs. R. E. Evans.

Brevard Street
Elementary homes visited, 30.
No. parents at parents' meeting, 40.
Forward Step, did not make one.
Key woman, Mrs. R. H. Atkinson.

Duncan Memorial
Elementary homes visited, 25.
No. parents at parents' meeting, 150.
Forward Step, all teachers taking credit on reading one approved book during year.
Key woman, Miss Fannie Bame.

Tryon Street
Elementary homes visited, 225.
No. parents at parents' meeting, 400.
Forward Step, to place suitable picture in each department.
Key woman, Miss Inez McLaurin.

Waxhaw
Elementary homes visited, 28.
No. parents at parents' meeting, 30.
Forward Step, organize all classes.
Key Woman, Mrs. Edwin Niven.

Greensboro District—W. Market Street
Elementary homes visited, 315.
Parents at parents' meeting, 1200.
Forward Step, organize young people's department.
Key woman, Mrs. A. W. Wells.

Glenwood
Elementary homes visited, 49.
Parents at parents' meeting, 80.
Forward Step, equip primary and junior departments.
Key Woman, Miss Esther Wakefield.

Muir's Chapel
Elementary homes visited, 50.
Parents at parents' meeting, 30.
Forward Step, increase Sunday school attendance 20 per cent.
Key woman, Mrs. G. W. Baxter.

Asheboro
Elementary homes visited, 100.
Parents at parents' meeting, 100.
Forward Step, move into new church.
Key woman, Miss Nannie Bulla.

Park Place
Elementary homes visited, 125.
Parents at parents' meeting, 100.
Forward Step, organize parent-teacher association.
Key woman, Mrs. W. W. Long.

Ramseur
Elementary homes visited, 23.
Parents at parents' meeting, 60.
Forward Step, Standard "C" school.
Key Woman, Mrs. W. L. Scott.

Pleasant Garden
Elementary homes visited, 25.
Parents at parents' meeting, 70.
Forward Step, enlist community in Sunday school work.
Key woman, Mrs. Bernard Kirkman.

College Place
Elementary homes visited, 226.
Parents at parents' meeting, 300.
Forward Step, daily vacation Bible school.
Key woman, Miss Elsie M. Clegg.

Wesley Memorial
Elementary homes visited, 341.
Parents at parents' meeting, 200.
Forward Step, new Sunday school building.
Key woman, Mrs. Fred P. Ingram.

Marion District—Rutherford College.
Elementary homes visited, 41.
Parents at parents' meeting, 24.
Forward Step, more room and better equipment for primary and beginner departments.
Key woman, Mrs. Ivey Johnson.

Spindale
Elementary homes visited, 60.
Parents at parents' meeting, 100.
Forward Step, paint and furnish three primary rooms.
Keywoman, Miss Evelyn Waddell.

Glen Alpine
Elementary homes visited, 148.
Parents at parents' meeting, not given.
Forward Step, better equipment for Sunday school.
Key woman, Mrs. T. E. Garrison.

First Church, Morganton
Elementary homes visited, not given.
Parents at parents' meeting, 150.
Forward Step, new song books for adult department.
Key woman, Mrs. J. S. Rogers.

Old Fort
Elementary homes visited, 30.
Parents at parents' meeting, 150.
Forward Step, each teacher and class be soul winners.
Key woman, Mrs. J. M. Charles.

Pleasant Grove
Elementary homes visited, 23.
Parents at parents' meeting, 75.
Forward Step, heat junior department.
Key woman, Mrs. J. D. Grose.

Mt. Airy District—Central
Elementary homes visited, 93.
Parents at parents' meeting, 75.
Forward Step, secure department cabinets and rubber matting.
Key woman, Miss Mary Franklin Graves.

Rockford Street
Elementary homes visited, not given.
Parents at parents, meeting, not given.
Forward Step, do best to complete new church.
Key woman, Mrs. J. S. Redman.

N. Wilkesboro District—Boone
Elementary homes visited, 40.
Parents at parents' meeting, 80.
Forward Step, piano for children's department and standard trading class for Sunday school.
Key woman, Miss Annie Stanbury.

(Concluded next week.)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

A SUGGESTION

I've a neighbor who used to dislike me;
Mayhap he was right—who can tell?
He didn't affront me or strike me,
Yet we didn't get on very well.
But was I cast down or despondent?
Nay, though for his friendship I yearned.
There are things to which men are respondent—
From life's open book I had learned.

The heart of a father—I knew it!
Had I not a son of my own?
I knew what to do, how to do it!
I let Mr. Neighbor alone.
Yet I did the man's youngster a favor—
No need telling what or just how.
The father's dislike lost its savor,
And he is a friend to me now.

Do you feel you're shut out from the Great Father's smile?
Do you wish reinstating again?
Just love and be good to His children awhile,
And see what He thinks of you then!
—Strickland Gillian.

PRACTICAL RELIGION

What the world is looking for today is a practical religion. The day of worshipping the hull of a worn-out creed is past. The world is seeking for comfort and hope in a religion that meets the needs of every day life. Does the priest of any church ever satisfy the real needs of humanity. He may help create a mental attitude toward religious ceremony and rite that will help keep men in unity of organization. He may perfect the liturgical procedure and give a perfect interpretation of religious truth.

But the question that the religious leader has to answer today is. Can he and does he contribute to people's needs? People everywhere are demanding practical religion, that of service, of justice, of right, and of brotherliness.

Our own denomination has to answer the demand of humanity with satisfaction. Is it doing it? When will the whole of the Christian faith be at one in the Master, and live the lif of service and brotherliness? That is, in truth, the practical religion. Isaiah preached the truth in beautiful language. He towered above other prophets in his use of rhetorical figures. It was Jeremiah and Ezekial who lived the life with the actual folks and encouraged them in their times of deepest distress. The man who can use the most high-sounding language is not necessarily the most practical. There is a psychologist in America today who has contributed new thought to the understanding of human nature and society, but who himself is one of the poorest persons to practice that which he teaches. He is decidedly unsociable.

What is it that we must do in order to make the Kingdom of God a practical religious realm? We must reduce Christianity to action; we must practice what we preach; we must be broad in all of our conceptions, seeing the every-day affairs of life as well as enjoying the emotions of the Sabbath day. It is the seven-day religion down in the walks of life that we need to have to make the religion of Jesus a fact.

In speaking of a certain religious organization in America and in fact throughout the world, someone has said that "It has applied faith to deeds; it has brought down Christ from His golden throne to the mud-walks of life; it has made women wipe the blood from the faces of the wounded, and the mud from their feet. It is this practical application of Christianity that has made the Salvation Army what it is today."

Let's make religion practical!

SOMEBODY MADE THE UNIVERSE

By Eliot Kays Stone.

Somebody made the universe—
I guess he didn't do so worse!
(I couldn't even make a fly,
And what is more, I wouldn't try).

He shaped uncounted whirling stars,
And carved the curlecues on Mars;
He stooped to fashion microbes, too,
(And that is more than I could do).

He laid our earth with heaving seas;
On land, He planted shrubs and trees;
He moulded animals and men.
(He will not fool with man again!)

He laid this world upon a shelf,
And said, "It's yours, Man, help yourself."
But blessings we can seldom see,
And curse mosquito, gnat and flea.

Though he formed microbes, man has found
That healing medicines abound;
And though it takes some mussy oil,
Mosquitoes can be killed with oil.

If I could make one tiny earth
Of joy and love and peace and mirth,
I'd do more than man could do
With this one if he wanted to.

THE SCHOLARSHIP OF JESUS

The Scribes and Pharisees of early Jewish times were considered authorities in the law and rites. They had held their positions in the synagogues for hundreds of years. They were not to be disputed. They were the authority and the law. Their interpretations and their words were the law.

Jesus came into the midst of such a social and religious situation. It should have been his proper step to have followed the teachings of his elders. But Jesus was not a follower of convention. He had done much reading and thinking. He had seen the errors of these leaders. He saw the complications of a failing institution. He saw that it was not meeting the needs of a great people. He must break with this organization and follow his own conscience.

Being fully prepared in the matter of history of the world and of other necessary facts, also being full of conviction and of the spirit, Jesus broke with the religious sect. He went to the temple and taught them; he went to the mountains and taught the people of The Way; at the seashore he had many hearers as he taught. The religious leaders, being on the defensive now, sought to destroy the Man. They succeeded in killing the man, but his teachings had found root in men's lives, and he lived on in spirit. He will always live.

Jesus' scholarly efforts crystalized themselves into the simple teachings. Like all great scholars he condensed his truths into simple, pithy, expressions. The whole of his teaching is shortened into the Lord's Prayer. He tells us how to live the Christian life in just ten verses. We find these in the Beatitudes. He does elaborate on these principal thoughts in the entire Sermon on the Mount.

Jesus "taught as one with authority," se we are told. He had the simple truth. He was the new scholar, the new philosopher. Men heard him gladly. They welcome him into their homes. He lived around with his friends. Everywhere he went he taught them. Jesus had captured the scholarship of the world. The scribes bowed down before the new faith and life. Only truths that are given to the world in a scholarly manner can live out the eons of time. Jesus spoke with authority, and today his scholarly teachings are the leading bases for all humanizing efforts to make the world a fitter place in which to live.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1207 North Hamilton, Street, High Point, N. C.

"HERE AND THERE"

By W. A. B.

Human life is rhythmical.

Pleasure is necessary, but it is not an end in itself.

How do you employ your leisure time?

Are you drifting, or have you a plan?

The snow holds on to earth tenaciously, reminding us that even some men have tenacity.

This is being written on the train en route to Asheville. The mountains look glorious in their majesty, but even the mountains have their valleys. If life is not all smiles you don't have to stay in the valleys; ascend occasionally to the mountain peak and get a new vision of life.

The newness of the new year is beginning to show wear. What are you doing with those good resolutions? Are they weakening, or are you growing stronger in the keeping of them?

Your field secretary spent a most delightful day in Morganton last week, when we attended the district meeting at Brother Bond's church. The program was of the highest order, and the ladies of Bond's church served a dinner the like of which is rarely seen anywhere. After the day of speech making and discussion we were ushered into the cozy Epworth League room where a "pot luck" supper had been brought in by the leaguers, who were to eat together and conduct a business meeting. If that supper was "pot luck," luck seemed to be the word emphasized, for it was a real supper, and a real business meeting followed.

Morganton League is right in the fight, as we all knew it would be with Brother bond back of it, and they say they are expecting a gold seal. Good for Morganton and Bond. An exceedingly pleasant night in the splendid Bond home followed, and we pulled up our stakes and turned toward Asheville, but not until we had made definite plans for an efficiency institute in Marion in March, and of course all of Morganton's League will be on hand for that.

At Asheville we found the leaguers very active and anxious for the time when the league conference will meet in their fine city, which will be in June. We are planning an efficiency institute for Asheville in early March. The Asheville leaguers are determined to show some of the rest of us how it is done.

From Asheville we made our way to Newton, where we spent a most delightful Sunday with that princely man of God, Brother Womble, who with his gracious and consecrated, sweet-spirited wife have entered upon their second pastorate at that place. The Wombles are well situated in a good town and church and have a parsonage that is modern in every respect. After preaching in his church at the morning hour and talking to the young people at the Sunday school hour, we reorganized the league at the Sunday evening service, which was given entirely over to the young people. It was a real pleasure to be in the Womble parsonage and church. Monday will find us engaged in the work of an efficiency institute at Hickory. And so the league work moves forward.

W. N. C. EPWORTH LEAGUE CONFERENCE OFFICERS

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Vice President—Rev. B. C. Reavis, Franklin.

Recording Secretary—Miss Louise Johnson, Winston-Salem.

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The district secretaries are:

(*continued on page fourteen*)

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Big Time—Talk about having a big time, our boys and girls had the time of their lives skating and snow-balling during the recent snow and sleet. I am not telling how many bruises and skinned places they had after the fun was over. That is to be left till a later chapter. All these things remind us older ones of similar experiences in the days gone by.

* * * *

Calvary Church—Calvary church, Durham, is forging its way to the front. This church has made rapid progress in recent years. It has for its pastor one of our choicest young men. It is certainly encouraging to know that we have such men in our ranks who can fill acceptably any charge within the bounds of our conference. Earnhardt is on the job, and I bespeak for him a career of large usefulness. He gave our singing class a warm welcome and a great congregation. The people heard the class gladly and hundreds came forward at the conclusion of the concert and shook hands with our young people. Calvary church is a loyal friend of our cause, and I have the assurance from now on that it will make a larger place in its plans for us. It had the joy of spending a few hours in the home of Mrs. Bessie Hardaway before the concert. Three of her children were trained at our home, and I have never known finer young people than they have proven to be.

* * * *

A Timely Suggestion—One of our most promising young preachers called at my office a few days ago. He was full of enthusiasm about his charge. One of the things he is planning to do is to raise his entire orphanage assessment by Easter, which is he first Sunday in April. This plan will give him practically three more months in which to accomplish this task. Two months of the conference year have already gone. The thought occurs to me that what this young preacher has set out to do might be done by nearly all our pastors. I feel confident that all could raise at least fifty per cent of the orphanage assessment by Easter if not the entire amount. As our funds are short we are going to be pressed for money with which to meet our obligations. In view of this situation, I am going to request all of our devoted pastors to take under serious consideration the suggestion made in this paragraph. I believe the young preacher mentioned is acting wisely, and next fall he will congratulate himself because he met this obligation while he had plenty of time.

* * * *

A Fine Record—Edenton Street Methodist church has paid its entire orphanage assessment for this conference year. This great church stands among the leading churches in Southern Methodism. Rev. W. A. Stanbury, without doubt, is one of the best preachers in our connection. There is a note in his preaching that lifts the congregation into a spiritual atmosphere. The intellectual grasp of the theme is equal to his spiritual insight and interpretation. His sermons are new, like silver dollars just from the mint. The need today is to have preachers who can take the great truths of the Holy Scriptures and give them a present day setting and application. This Stanbury does in a marked degree. For this reason it is not surprising that he is preaching to crowded houses every Sunday. After hearing him preach recently, I felt that it would be a benediction if all of our younger preachers could hear him preach at least a half dozen times. The result of such an experience would doubtless save some of the younger as well as some of us older ones from using mere platitudes that have become meaningless and commonplace.

* * * *

I. O. O. F. Celebration—On the last night of the year 1925 several of our children were invited to take part in an I. O. O. F. celebration held in the beautiful lodge room of the magnificent temple which the order has erected in the city of Raleigh. Mr. Joseph G. Brown was master of ceremonies, and that always means a profitable occasion. Running through his address was the finest sentiment most appropriate for the happy occasion.

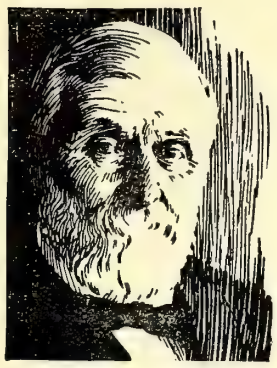
Our children received a warm welcome by the members of the lodge. Those attending the celebration were highly pleased with the readings and songs. Solicitor W. F. Evans made a very timely address which was cordially received. He was trained in the home at Goldsboro and is a man who is doing much for law enforcement and civic righteousness. The writer made a short talk on Christian service. After the addresses, songs and readings, ice cream and cake were served. Our children were equal to the task when it came to disposing of the ice cream and cake. It was a very happy and profitable occasion and much good will grow out of the gathering. Let us all be good Odd Fellows in that we give ourselves whole-heartedly to rendering unselfish service to our fellowman.

PASSING OF ANOTHER GOOD MAN

The news of the sudden death of the Rev. George Washington Fisher of Garner charge, Raleigh district, North Carolina conference, was a severe shock to the writer. Cousin Wash (as I always familiarly called him, while he in turn always called me Cousin George), was a great favorite of mine. We were about the same age, having been born and reared in the same community (just a few years prior to the beginning of the late Civil War between the states). We grew up together as boys, attended the same old field schools together, worked together on the same farm for several years, and then when at about the age of 25 attended the same high school together for two and one-half years at what was then known as Oak Institute, Mooresville, N. C., under the presidency of Rev. T. L. Triplett, with Prof. T. N. Ivey as principal. We boarded at the same boarding house, ate at the same table, slept in the same room, were in the same classes in school. And having thus associated together from our infancy to manhood, he seemed more like a brother to me than just a cousin, or other near relative. We were together so much and seemed to share each other's joys and sorrows as much or more than if we had been brothers in the flesh. Brother Fisher was an uncle of our townsman, Mr. George Fisher, Mrs. G. F. Lutz and Mrs. Docia Loftin. We can't now understand his untimely and, as it seems to us, his premature death, but we will understand in the bye and bye. Truly has the poet said, "God moves in a mysterious way His wonders to perform; He plants his footsetps on the sea, and rides upon the storm." He was reared in an humble Christian home, one of several boys and girls. Another younger brother of his, Henry by name, was also attending the same school, studying for the ministry and died at about the age of 20 while attending this school. I am personally acquainted with his bereaved wife, who was Miss Ida Love, the daughter of the late lamented James Love of this, Catawba county, and who also attended this school, referred to above, with her husband before they were married. We deeply sympathize with the widow and the children in this their great grief, in the loss of a devoted husband and a loving and dutiful father, and pray that they may be able to say with the psalmist, "The Lord gave, and the Lord has taken away; blesed be the name of the Lord."

A short tribute to his memory by his classmate and kinsman, and one who not only loved but was also beloved by him as a brother in the flesh.

Newton, N. C. Rev. G. P. Drum.



DR. W. B. CALDWELL AT THE AGE OF 83

Mother! It's Cruel to "Physic" Your Child

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated infants and children had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all children's little ills, he did not believe that a sickening "purge" or "physic" was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to establish natural bowel "regularity" even if the child is chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it never gripes, sickens or upsets the most delicate system. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

BROTHER ARMBRUST CORRECTED

In the North Carolina Chritian Advocate of January 14 I see from Rev. J. H. Armbrust that in Wadesboro live the best people on earth. This is partially true only. Buick sedans do not make it so, for while this good brother and his most excellent wife were off for all the holidays at Memphis at the Young People's Convention, there was his near neighbor that just lived off the fat of all Anson county.

The good people of the Bethel-New Hope charge have continually brought to our parsonage good things, and said nice things about their preacher and his family ever since conference. These people are the grandfathers, grandmothers, brothers and sisters, and first and second cousins of all this Wadesboro crowd, and are just as good or just a little better, according to age and size, as the city folk or anybody else in this fair land of ours.

Joseph W. Kennedy.

HATTERAS AND MANTEO

After having served the people on the Hatteras circuit for four years it was with a feeling of sadness that we bade them goodbye, for they were wonderfully good to us. We baptized one hundred and twenty-three babies for them and buried thirty-nine of their beloved dead. Their memory will ever be a sacred treasure to us. Our heart leaped in our throat at Fayetteville on Monday when we were read out for Manteo. But here we are in the capital city of the State of Dare in the midst of a most loyal and hospitable people. We have been graciously received and we are happy in our new field of labor.

Last Monday night, January 11, we had started out to the postoffice (my wife and I), but when we got to the front door there were so many people and cars at the gate we slunk back into the house (for both of us are timid). I said perhaps this is a wedding party. Well, about this time they began to come in. They said, "Turn the dining room over to us; we'll take charge of it." And we stood awe-stricken. Of course we didn't know how to act. Can some one tell us how to act when you are being pounded? Well, our pantry was filled with good things—some dainties that we were unaccustomed to, but we found a way to use them. And, Manteo, if the Advocate tells us how to act while being pounded, we'll try to be on our dignity when you come again. Yes, we are happy. How could we be otherwise? Now, brethren, don't get anious—this is our first year. We followed one of God's noblemen, our beloved Brother A. W. Price, who expects to spend a large portion of his time in our midst.

God bless you, Brother Price; may
you live a thousand years,
To sorter keep things going straight
here in this vale of tears.

May the blessings of our heavenly Father be upon these good people. May His grace dwell richly in their hearts. And to this scribe, their humble pastor, may grace, wisdom and mercy be given to minister to them in holy things, is the fervent prayer of my heart.

J. M. Jolliff.

SOUTHERN WILL EXTEND BLOCK SIGNAL PROTECTION

To further increase the capacity of its Chattanooga-Atlanta and Atlanta-Macon lines, to take care of the constantly increasing traffic, the Southern Railway System will immediately begin installation of improved electric black signal protection from Coltewah Junction, Tenn., to Austell, Ga., and from Atlanta to Macon, Ga. Signals will be of the three position, upper quadrant type, operating by alternating current. On the 208 miles of track involved, 438 signals will be installed. When the work is completed, the entire line between Cincinnati and Macon, 578 miles, will be equipped with signal protection.

On the double track line between Washington and Atlanta, 637 miles, substitution of improved color light signals for the present semaphore signals has been authorized by the management, necessitating replacement of 821 signals. The new signals will be of the latest design.

Between Meridian and Ellisville, Miss., and between Eastbouchie and Hattiesburg, Miss., installation of automatic signals has also been authorized. This will require 226 signals and the equipping of 72 miles of track.

SCARRITT'S CHRISTMAS GIFT TO CHRIST

A few weeks ago the Christmas season of 1924 the students and faculty of Scarritt College for Christian Workers adopted the following resolutions: "With a deep conviction that the increasing expenditure of money in wasteful Christmas giving brings sorrow to the heart of Him whose birth we celebrate, and with a keen realization of the world's supreme need of Christ, we, the students and faculty of Scarritt College for Christian Workers, herewith covenant together to observe the following plan in our Christmas giving: First, to refrain from unnecessary expenditure of money for Christmas cards and presents for relatives and friends. Second, to give the funds thus saved as a birthday offering to Christ our Lord and Saviour. Third, to direct these funds through church channels in order that we may render larger assistance to the church in giving Christ to the world."

In fulfillment of this pledge and as a partthe Christmas morning service at Scarritt, a free will offering was made. The total amount received in this offering was $520.45. Of this amount, $150 was directed to specific objects by the donors, and $370.45 was left to be directed by vote of the student body. At the first student body meeting in January the matter of directing the offering was taken up. It was decided that the money should be used for the support of our Methodist missionary work in Poland. The money has been turned over to the treasurer of the board of missions to be used as that body sees fit in carrying on the missionary program in the field specified. This is Scarritt's Christmas gift to Christ. It is a love gift and one that had behind many instances of real self-denial.

On October 29, 1925, Bishop W. B. Beauchamp, who had recently returned from Europe, spoke at the Scarritt chapel service on Methodist Missions in Poland. Some weeks later Dr. A. J. Weeks, who had been in Europe with Bishop Beauchamp, spoke on the same theme. Both addresses made a profound impression on all who heard them. One of the startling statements was that between 1916 and 1921 eighty-eight Protestant institutions in Germany alone had been closed and seven hundred Roman Catholic institutions opened. Without the concerted support of European Protestantism by evangelical Christianity throughout the world, Saxony where the Reformation was born, will be a Roman Catholic state. No doubt remained, after the representations of the speakers, that for the next ten years the most important mission fields in the whole world will be continental Europe. Unless the great nations that are certainly to exert large influence in the economic and political destiny of the world can be gripped by a vital, evangelical type of Christianity, missionary effort in what are commonly regarded as unevangelized lands will be greatly retarded.

Particularly important and strategic did Bishop Beauchamp regard our missionary work in that part of Poland inhabited by the White Russians. In that territory live about 4,000,000 people, formerly in Russia, but annexed to Poland by the treaty of Versailles. In the main they have thrown off their allegiance to the Greek Orthodox church and are consequently without religious leadership. Romanism is exerting itself to the limit to capture these people. The population is of the peasant type and the finest field of missionary work is in Christian schools that are being established. Until our Southern Methodist missionaries began work in Poland these White Russians had never had a printed book in their own language. One of the finest things our missionaries have accomplished has been the translation of the New Testament and a hymn book containing 25 of the best hymns into the language of the common people.

Missionary activities in Russia are practically prohibited at the present time. Those who are concerned for the future of Russia, and for the future of the world unless Russia can be touched by the spirit of Christ, are hoping that the evangelization of the White Russians in Eastern Poland will be an avenue through which Russia itself may be reached when conditions in that land are changed.

The interest and deep concern stimulated by the addresses of Bishop Beauchamp and Dr. Weeks led the Scarritt students to direct their Christmas gift to Christ to this specific missionary field. Albert E. Barnett.

BUGS AND HUMBUGS

(Bureau of Health Education, N. C. State Board of Health.)

Infections.

All contagious or "catching" diseases are caused by microbes—"bugs"—and all diseases caused my microbes are in one manner or another, contagious.

Some are much more contagious than others. Measles, for instance, is easily transmitted to the susceptible child. On the other hand "boils" are not usually considered catching, but if the pus from a boil which contains the infecting organism, is transferred to another person or to another place on the same person and gets into the skin it will cause a boil, hence in this sense and to this degree even boils are catching.

Microbes are so small that they can only be seen by using the microscope, hence the name "microbe," which only means a living plant or animal which is so small that it cannot be seen by the unaided eye.

Before microbes were discovered—only a few short years ago—people of course knew nothing about them and hence they imagined all sorts of absurd things to be the cause of the disease which the microbes caused. These superstitions have been handed down from past generations and even now are held by many persons as a firm belief.

Taking advantage of these superstitions, unscrupulous persons have sometimes humbugged the people. Others, in ignorance, have with honest intentions taught things and done things about sickness and disease that has been useless and often worse than useless.

Whatever our advantages and assets may be they are worth little without health. It may buy the best medical attention in the whole world, but doctors are sometimes helpless in the face of disease. A knowledge of facts regarding the cause of disease and the application of this knowledge to our lives will do more to prevent disease and promote health than all the doctors and drugs combined.

The people of North Carolina are hiring workers in the public health organizations to find out these facts and guard the people against bugs and humbugs.

ABOUT A NUMBER OF THINGS

I want to say just a word after having arrived at our new work. It is hard to break away from a charge where the people had so deeply taken hold of your life as the people of Carrboro charge had of this preacher. We have loved people we served before, but never have we loved people better, and never have we hated to leave worse than we hated to leave Carrboro charge, but life is full of changes, and especially is this true with regard to a preacher, and the breach must come.

There was perhaps never a preacher so good that there is not another his equal, and never was there a people so loyal and faithful that there are not to be found others who at least approach them in these respects.

While we hated to leave, at the same time there were at Burlington an open-hearted people who were making ready to receive, in a great way, the preacher that Bishop Denny read out for them at the conference in Fayetteville. It is among these people who were waiting that Providence has thrown us, and few times in our lives have we been received in a more open-hearted way.

We had just returned from our holiday trip from Fayetteville. It was Wednesday night, prayer meeting night. I was sitting by the fire trying to collect my thoughts for the prayer meeting service just a few minutes before the last bell rang for church, when Brother Straughan came in and planted himself by the fire as though he intended to spend the night. I anxiously looked at my watch, once, twice, thrice, for time was getting short. He seeing that I was a little ill at ease said in a cool way, "The crowd has not gathered yet." Then I heard footsteps at the door. I went to see. Well, it looked like Pharoah's army was on the march, each with a box, a package, a bundle, and before I hardly knew it the house was full of people of all sexes, sizes and ages. It was a pounding, and oh, how it did hurt!

Soon the crowd began to find the door. To the church they went, and the largest crowd I have seen at prayer meeting—well, I don't know when.

Before prayer meeting began I tried to tell the folks how I appreciated this evidence of their kindly feeling, and among other things I told them that for the benefit of the prayer meeting attendance that if it were all the same to them I'd appreciate it if they would make Wednesday nights poundings a permanent institution in Webb Avenue church, but much to my disappointment they would not so do.

Upon the whole we are thrown among good people and the year is starting off well. J. W. Autry.

THE SUNDAY SCHOOL

(*continued from page nine*)

goal, an inspiration to higher things? It will be largely what you make it. Don't let it be cast aside. Keep it fresh in your mind and in your planning.

FIFTH SUNDAY MEETINGS

Sunday, January 31, will be used by numerous charges as a time for considering the interests of the Sunday school. Rev. R. J. Lough has arranged such a gathering for the Grifton charge at Sharon; Rev. L. V. Harris and Dr. H. M. North will assist him. Rev. R. M. Price, moreover, is planning to organize a Four-Times-a-Year cricuit institute at Aurora at this time; Miss Keene will go to Aurora to take part in this gathering. Another charge to arrange a Sunday school meeting for the fifth Sunday is Bethel, Rev. L. L. Smith, pastor. The writer will assist the pastor at Bethel.

COKESBURY CHURCH BURNS

A letter from Rev. J. T. Draper brings the news that the church building at Cokesbury on the Middleburg charge was burned on Christmas night. This letter also brings the news that this congregation is planning to rebuild just as soon as possible and to build in such a way as to take care of the Sunday school in the best possible way.

MERRITT AND NORTH GATES

Rev. B. O. Merritt, pastor of North Gates charge, is getting off to a good start and expects to have one or two building enterprises launched before long. He says that Savages church expects to add Sunday school rooms and that perhaps two or three of his congregations will consolidate and build a big, modern church. In college Merritt established quite a record as a runner. Perhaps there he learned that much depended upon the start of the race. At any rate, he seems to have made a good start on his new charge, and we predict a successful ministry in Gates.

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Our Little Folks

GETTING ALONG NICELY

"I think you are getting along nicely," said Aunt Emma with a smile. "Well, we were," replied Beth, "but now we haven't anything at all to do and it is raining so we cannot go outdoors to play."

"We might get along nicely," said Bob with a laugh, "if we were ducks and could shed water from our backs and swim!"

"Speaking of getting along nicely," and Aunt Emma laid down her sewing as the children came up to her chair, "I wonder what other ways we may find of getting along nicely in this world. See if you can tell!"

The children were thinking. Then Ruth said: "Well, we all of us walk here in our family except when we go out in the auto, but autos are not fair, are they?"

"No," replied Aunt Emma with a laugh and a shake of her head. "I mean natural ways of getting along. Yes, we walk and ducks swim and birds fly, but how many more ways are there, can you think?"

"About a dozen, I guess," said Charley, "but I'm not sure I can think of them all. A worm crawls and a frog jumps—that makes five."

"Not all worms crawl," exclaimed Ruth, "for don't you remember the one that got on Beth while we were picking blueberries one day?"

"Huh!" and Beth made up a little face as she thought of the inch-worm that Aunt Emma had to take off her coat. "Such things ought not to get along nicely at all in this world, they are too scary for me!"

"That is surely another way of getting along." And Aunt Emma laughed. "Sometimes we call them measuring worms, for they measure off just so far at each advance as they move along."

"Jelly-fish!" exclaimed Bob. "I remember the one that stung me a year ago down at the beach. That is another way of getting along, isn't it?"

"Yes, the jelly-fish sort of swims-wiggly," said Ruth, and they all laughed at this new term. "But it gets there, and if any one gets in its way it stings good and hard!"

"Are there any other sea creatures that get along nicely in their own peculiar way?" asked Aunt Emma. "Now think hard. I have in mind a poem that was written by a famous poet."

"The chambered nautilus!" Beth's reply was quickly given. "That shell-fish has a sail and gets along very nicely indeed, so the books say."

"Good, and that makes seven so far." Charles was anxious to get the dozen he guessed might be found. "How about combinations like the flying squirrels that jump, walk, run, and fly?"

"Yes," and Aunt Emma nodded her head. "I don't know that it is actually flying, but that is another way of getting along and can be counted. Can you think of any more combinations?"

"Some spiders make balloons and fly away with the wind," suggested Ruth, "but perhaps that might not be any more fair than us in an auto."

"Surely it is," Bob replied generously. "Man has tools to make things like autos and planes, but the spider has to make a balloon from her own web. We'll count it, anyway. That makes nine. Who has the tenth?"

"Clams and oysters!" came Charley's quick response. "They move their shells back and forth and shoot themselves along through the water."

"Are you sure they are both alike in their movements?" asked Aunt Emma. "For you know if they are not, we want to be able to count two instead of one."

"Only one more and we shall have a dozen!" Charley exclaimed as he read what he had found.

The twelfth was the money that uses his tail in swinging from place to place, and just after Beth had suggested this animal, Ruth spoke of the parrots that catch hold of things with their beaks; so they had a "baker's dozen," or thirteen.

If anybody thought that thirteen was an unlucky number, the thought did not have to be expressed. For immediately Aunt Emma named snails and bats and flying fishes, which brought the total to sixteen.

They did wish to get it up to twenty if they could, and how they did work and think! Seventeen came when Charley happened to see a book called "An Old Barnacle"—and of course the barnacle, with his attachment to the bottoms of the ships, was added. This made Ruth think of the remora, a fish that attaches itself to the shell of a turtle and goes along from place to place without needing to swim—so there were only two more to think of.

At last the crab came into mind—the shelfish which does not go ahead or backward but sidewise, and gets there so nicely that it takes a lot of skill to ca tch him in deep water. So only one more remained to find, and when Aunt Emma's fur-trimmed hat, which she had out to see that no moths had got into the box, caught Beth's eye, she exclaimed, "The seals! They both swim and flap along, in water and on land!"

"Yes, that is twenty, and plenty!" exclaimed Aunt Emma. "And now I think we have been able to get along very nicely indeed. For it is after five o'clock and I must get supper ready for some hungry little people!"—Beatrice M. Parker, in Zion's Herald.

MATTIE MAY

By Rachel Hall Brown.

For a year it had grown more evident each day that Uncle Bill and Aunt Mary must leave East Ridge; for Uncle Bill was growing old and the work at the commissary of the big mining district was daily growing heavier, and the strain and hustle were proving too much for one of his age. So after much hesitation and consideration—for they were singularly happy there—it was decided they must give up the work and go live with their only daughter whose home was in a nearby town.

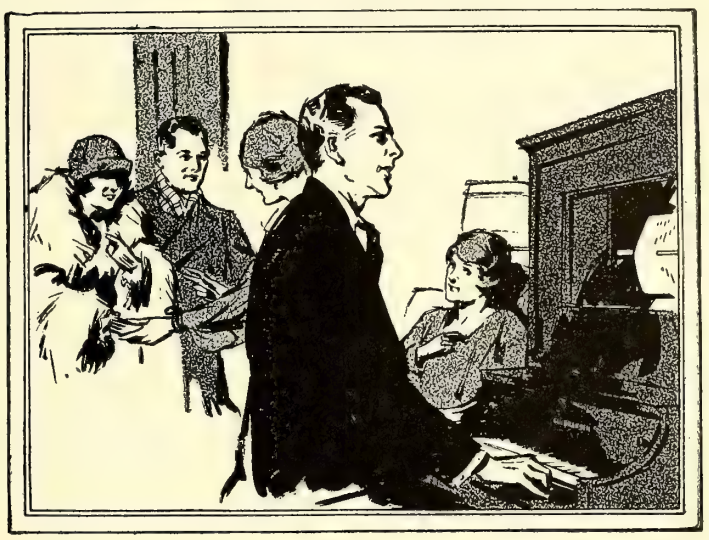
The day was set for their departure and definite plans made; but kind-hearted Aunt Mary and Uncle Bill were greatly distressed as to what was to become of "Mattie May," their wise and loyal little cat and the heroine of this story. They dared not think of moving her because of the "bad luck" that invariably followed the moving of a cat. However, it was finally decided to give Mattie May to Mrs. Gray, a near and much-respected neighbor, and she told this lady of their decision in the cat's presence. Mrs. Gray, who knew and loved Mattie May because of her affection and industry, felt greatly flattered and pleased to give a home to so worthy a pet.

Now, Mattie May was the proud mother of three lovely spotted kittens that lived with her in a large clothes basket just back of Aunt Mary's cook stove. Immediately after Mrs. Gray left Uncle Bill's little shack, Mattie May quietly went about the removal of her family to their new home. She carried each little kitten and carefully deposited it in Mrs. Gray's wood box near her kitchen stove. In this home she lived contentedly for the next three months.

At the end of this time the Grays decided to move to a little farm ten miles away. Again the question of a home for this little family of cats arose and again our heroine was present when her mistress promised to pass them on to her next door neighbor, Mrs. Jones. On the following morning two of the little Jones girls came for Mattie May and her kittens. But upon careful search neither she nor the kittens were to be found. This greatly disappointed the children and much inquiry was made as to their whereabouts.

A week later it was learned that early on the morning following her bestowal upon the Jones family, she was found mewing at the kitchen door of the county home with her three little kittens beside her. So far as anyone knew, she had never been there before and it was a distance of more than two miles through woods, over hills and across small streams.

This is a true story, children, but I shall leave to your decision as to how much of these circumstances were due to knowledge and wisdom on the part of Mattie May and how much merely accident. However, she and her children three found a permanent home where they were loved for their real worth and where they lived happily ever after.



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3:00 p m	..... Washington	1:05 p m
9:45 p m (d)	..... Norfolk	7:05 a m

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WESTERN N. C. LEAGUE
(*continued from page ten*)

Asheville—C. M. Taylor, 158 Brevard Road, West Asheville.
Charlotte, H. B. Simpson, Y. M. C. A., Charlotte.
Greensboro—Miss Billie Webster, Lexington Ave., Greensboro.
Marion—J. S. Rogers, Morganton.
Mt. Airy—W. B. Hale, Mt. Airy.
Salisbury—Miss Idalene Gulledge, Albemarle.
Statesville—Mrs. R. M. Stafford, Hickory.
North Wilkesboro—Julius Hubbard, North Wilkesboro.
Winston-Salem—H. M. DuBose, Jr., Winston-Salem.
Waynesville—Mrs. R. C. Long, Lake Junaluska.
The superintendents are:
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Junior Dept.—Mrs. Jennie M. James, East Avenue, Charlotte.
First Dept.—Miss Edna Scronce, North Wilkesboro.
Second Dept.—Miss Lula Betts, Lexington.
Third Dept.—B. L. Lunsford, Asheville.

NEW OFFICERS FOR OLIN LEAGUE

At the regular league meeting held on Sunday night, January 3rd, the following officers were elected:
President—John Weaver.
Vice President—John Gill.
Secretary—Quincy Tatum.
Cor. Sec.—Mrs. Nora Stikeleather.
First Supt.—Della Boggs.
Second Supts.—Geneva and Doris Weaver.
Third Supt.—Sam Moore.
Fourth Supts.—Belvery Witherspoon and Maud Yates.

Much interest and enthusiasm is being manifested by the young people, who are entering heartily into the work and we hope to achieve great things in His name.

Wishing for all leagues a happy and prosperous new year,

Nora Stikeleather, Cor. Sec.

GRANITE FALLS LEAGUE

As I have never seen anything from our chapter I want to write a bit to let our good friends know we are on the map and expect to be heard from quite often in future.

Our chapter is about a year old. To begin with we organized a senior league with about ten members and six officers. The officers are:
President—Mrs. Eva Mauney.
Vice President—Miss Pearl Sweezy.
Sec.-Treas.—R. A. Warlick.
Cor. Sec.—Miss Carrie Lee Weaver.
Era Agent—C. E. Wease.
First Supt.—Mrs. R. A. Warlick.
Second Supt.—Miss Lillie Bell Neil.
Third Dept.—George Blanton.
Fourth Supt.—Fred Richard.

We have a junior league with Miss Carrie Lee Weaver, superintendent, well organized with a Junior Epworthian for every three juniors. This department is doing efficient work.

The senior league has about 35 members with an Epworth Era for every three members.

We have organized in connection with the league a junior missionary society with 25 members. We hope to accomplish much and lasting good this year of 1926.

Carrie Lee Weaver, Cor. Sec.

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To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

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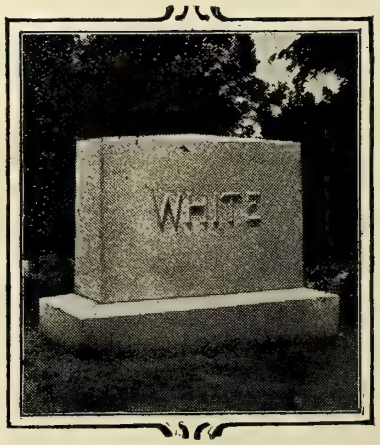
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Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

January
Leicester, Leiscester, 11 23-24
Bethel, night 24
Sandy Mush, Brick Church, 11 30-31
Chestnut Street, night 31

February
Weaverville, 11 7
Mount Pleasant, night 7
Flat Rock-Fletcher, Smythe, 11 14
Haywood Street, night 14
Hominy, Montmorencie, 11 20-21
West Asheville, night 21
Mills River, Horse Shoe, 11 27-28
Biltmore, night 28

March
Henderson Ct., Edneyville, 11 6-7
Oakley, night 7
Weaverville Ct., Pleasant Grove, 11 13-14
Elk Mountain, Elk Mountain, 3 14
Fairview, Bethany, 11 20-21
Bethel, night 21
Ivy, Bright Hope, 11 27-28
Chestnut Street, night 28

April
Spring Creek, Roaring Fork, 11 3
Marshall-Hot Springs, Marshall, 2:30 & night 4
Central, night 5
Hendersonville, 11 11
Saluda-Tryon, Tryon, night 11
Swannanoa, Bethesda, 11 18
Black Mountain, night 18
Rosman, 11 25
Brevard, night 25

May
Leicester, 11 1-2
Sandy Mush, 3 2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND (IN PART)

January
Myers Park, 11 24
West Charlotte, 3 24
Calvary, 7:30 24
Tryon Street, 11 31
Rural Trinity, 3 31
Brevard Street, 7:30 31

February
Dilworth, 11 7
Thrift-Moores, Thrift, 3 7
Duckworth Memorial, 7:30 7
Prospect, Bethlehem, 11 14
Waxhaw, Bond's Grove, 3 14
Trinity, 7:30 14
Weddington, Union, Sat. 11 20
Pineville, Harrison, 11 21
Spencer Memorial, 7:30 21
Ansonville, Concord, 11 28
Polkton, Mt. Vernon, 3 28
North Monroe, 7:30 28

The Laymen's Institute for the Charlotte district will be conducted by Mr. Charles Ireland and his team in Trinity church, Charlotte, on February 10, beginning at 10 o'clock. To this institute all the pastors and lay leaders and stewards of the district are invited. It is important. Come.

GREENSBORO DISTRICT
J. B. Craven, P.E., 506 Summit Ave., Greensboro, N.C.
SECOND ROUND

January
Liberty, Liberty, 11 23
Randleman, St. Pauls, 11 24
Gibsonville, Whitsett, 3 24
Main St., High Point, 11 31
Glenwood, night 31

February
East Greensboro, Mt. Pleasant, 11 7
Pleasant Garden, Rehobeth, 3 7
Proximity, night 8
Randolph, Hopewell, 11 13-14
Park Place, 11 21
College Place, night 21
East End, High Point, 11 28
Highland, Highland, 3 28

March
Coleridge, Rehobeth, 11 6
Ramseur, Franklinville, 11 7
Asheboro, night 7
West Greensboro, Friendship, 11 & 3 13-14
Jamestown, Oakdale, 11 14
Wesley Memorial, night 14
Wentworth, Lowe's, 11 20-21
Reidsville, 11 21
Carraway Memorial, night 21
Bethel, night 24
Deep River, 11 28
Uwharrie, Tabernacle, 3 28

April
New Hope, Macedonia, 11 4
West Market, night 4
Ruffin, Ruffin, 11 11
Centenary, night 11

MOUNT AIRY DISTRICT
E. W. Fox, P. E., Mount Airy, N. C.
SECOND ROUND

January
Mount Airy, Central, 11 24
Elkin, 11 31

February
Rural Hill, 2:30 and 11 6-7
Madison, 11 14
Pilot Mountain, Pinnacle, 3 and night 14
Spray, 11 21
Danbury, Bethesda, 11 27
Walnut Cove, Palmyra, 3 and 11 27-28

March
Ararat, Hatcher's Chapel 7
Mount Airy, Rockford Street, 11 14
Mount Airy Ct., Pleasant View, 2:30 14
Summerfield, Gethsemane, 11 21
Stokesdale, Glencoe, 2:30 21
Yadkinville, Mt. Pleasant, 11 27
Jonesville, Hanes Chapel, 11 28

April
Sandy Ridge, Delta, 11 11
Stoneville, Centenary, 2:30 11

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.
SECOND ROUND

January
Rutherford College, 11 24
Morganton Ct., Zion, 3 24
Oak Forest, 7 24
Mill Spring, Bethlehem, 11 30
Rutherfordton, 11 31
Gilkey, Mt. Hebron, 3 31

February
Burke Ct., Friendship, 11 6
Table Rock, Mountain Grove, 11 7
Glen Alpine, 7 7
Bald Creek, Boring Chapel, 11 13
Spruce Pine, Penland, 7 14
McDowell Ct., Snow Hill, 11 20
Marion, First Church, 11 21
Cross Mill, N. Catawba, 3 21
Marion Ct., 11 27
Old Fort Ct., Bethel, 11 28
Old Fort, 7 28

March
Burnsville, 11 7
Micaville, Oak Grove, 3 7
Bostic, Salem, 11 13
Forest City, 11 14
Spindale, 7 14
Broad River, Providence, 11 20
Cliffside, 11 21
Henrietta-Caroleen, 7 21
Morganton, First Church, 11 28
Marion Falls, 7 28

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

January
Wilkesboro, Wilkesboro, 11 24
Boone, Blowing Rock, 11 31

February
Todd, Todd 6-7
Avery, Pine Grove 13-14
Elk Park, Cranbury, night 14
Watauga, Valle Crucis 20-21
Creston, Big Laurel 27-28

March
Warrensville, Clifton, 11 6
Helton, Helton, 11 7
Jefferson, Smithport 13-14
Laurel Springs-Transon 20-21
Sparta-Walnut Branch 27-28

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
SECOND ROUND

January
Salisbury Ct., Providence, 11 23
Concord, Kerr St., 11 24
Concord, Central, 7 24
Concord Ct., Concord, 11 30
Concord, Epworth, 11 31
Concord, Forest Hill, 7 31

February
Bethel, 11 5
Albemarle Ct., Pine Grove, 11 6
Albemarle, First St., 11 7
Albmearle, Central, 7 7
Gold Hill, Rockville, 11 14
New London,, Bethel, 3 14
Badin, 11 21
Salem, West Albemarle, 7 21
China Grove, 11 28
Landis, Landis, 3 28

March
Salisbury, Park Ave., 11 7
Salisbury, First Church, 7 7
Mt. Pleasant, St. Paul, 11 14
Kannapolis, 7 14
Norwood Ct., Randall, 11 21
Norwood, 7 21
Yadkin-Rowan, Rowan, 7 24
Salisbury, North Main, 11 28
Spencer, Central, 7 28

April
Concord, Harmony, 11 4
Concord, Westford, 7 4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

January
Goodsonville, 3 and 11 23-24
Trinity, night 24
South Fork, Wesley Chapel, 11 30
Lincoln Ct., Pisgah, 11 31
Lincolnton, night 31

February
Mt. Holly, 11 7
Lowell, South Point, 3 7
West End, night 7
Lowesville, Snow Hill, 11 13
Stanley, Iron, 11 14
Belmont, Maint St., night 18
Polkville, Rehobeth, 11 20
Shelby Ct., El Bethel, 11 21
Lafayette St., night 21
Crouse, 11 27-28
Cherryville Ct., Bethlehem, 3 28
Cherryville, night 28

March
King's Mountain, night 3
Cramerton, 11 7
McAdenville, night 7
Belwood, Lawndale, 11 13
Shelby, Central, 11 14
Lessemer, Concord, 3 14
Franklin Ave., night 14
East End, night 17

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
SECOND ROUND

January
Statesville, Broad St., 11 24
St. John, 3 24
Elmwood, night 24
Mooresville, Central, 11 31
Jones Memorial, 3 31
Mooresville, Broad St., night 31

February
Hickory, First, 11 7
Hickory Circuit, 3 7
Westview, night 7
South Lenoir, Harpers, 11 14
Lenoir Ct., Colliers, 3 14
Whitnel, night 14

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND (IN PART)

January
Ogburn Memorial, Ogburn Memorial, 11 24
Forsyth, Mt. Tabor, 3 30-31

February
West End, 11 7
Ogburn Memorial, Oak Summit, night 7
Erlanger, 11 14
First Church, Lexington, night 14
Advance, Mocks, 2 & 3 20-21
Mocksville, 11 21
Grace, night 21
Farmington, Smith Grove, 11 & 3 27-28
Centenary, 11 28

March
Davidson, Mt. Olivet, 11 & 3 6-7
Green Street, 11 7
Denton, Newsom, 11 & 3:30 13-14
Linwood, Macedonia, 2 & 11 13-14
Main Street, Thomasville, night 14
Lewsiville, Concord, 11 20
Hanes-Clemmons, Bethel, 11 21
Cooleemee, night 21
Davie, Oak Grove, 11 27-28
Burkhead, night 28

April
Ardmore, 11 4
Welcome, Vernon, 7 & 3 3-4
Walkertown, Crews, 11 11

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Durham, North Carolina

Kernersville, Bunker Hill, 3 11
Oak Ridge, Sedge Garden, night 11

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

January
Sylva, Dillsboro, 11 24
Cullowhee, Cullowhee, night 24
Fines Creek, Fines Creek, 11 & 11 30-31
Waynesville, Waynesville, night 31

February
Highlands, Horse Cove, 11 & 11 6-7
Glenville, Cashiers Valley, 3 7
Haywood, Crabtree, 11 & 3 13-14
Dellwood, Maple Grove, 11 14
Judson, Maple Springs, 11 & 11 27-28
Bryson City, Ela, 3 28
Webster, Love's Chapel, 11 & 11 20-21
Whittier, Olivet, 3 21

March
Bethel, Bethel, 11 & 3 6-7
Jonathan, Jonathan, 11 7
Franklin, Franklin, night and 11 12-14
Franklin Ct., Iotla, 11 & 3 13-14
Macon, Pattons, 11 & 3 12-14
Murphy, Murphy, night 19
Murphy Ct., Peachtree, 11 & 3 20-21
Hiawassee, Ranger, 11 21
Hayesville, Myers Chapel, 11 & 11 20-21
Robbinsville, Robbinsville, 11 and night 27
Andrews, Andrews, 11 28

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

January
Person Ct., Lea's Chapel, 11 22
Burlington Ct., Mt. Vernon, 11 23
Front St., Burlington, 11 24
West Burlington, night 24
Mt. Tirzah Ct., Mt. Tirzah, 11 30
Webb Avenue, 11 31
Calvary, night 31

February
Yanceyville Ct., Yanceyville, 11 6
Rougemont Ct., Sylvan, 11 7
Trinity, night 9
Durham Ct., Duke's, 11 13
Carrboro Ct., Carrboro, 11 14
Chapel Hill, 3 14
Duke Memorial, night 16

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

January
Currituck, Zion 23-24
Moyock, Moyock 30-31

February
Wanchese, 11 7
Manteo, 7:30 7
Stumpy Point, 7:30 8
Kitty Hawk, 10 10
Mann's Harbor, 7:30 11
Kennekeet, Radanthe, 11 13
Kennekeet, Salvo, 3 13
Kennekeet, Avon, 7:30 13
Hatteras, Hateeras, 11 14
Hatteras, Frisco, 3 14
Hatteras, Buxton, 7:30 14

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

January
Goldston, Goldston 23-24
Sanford, night 24-25
Elizabeth, Trinity 30-31

February
Lillington, Lillington ..... 7 & 8 p.m.
Jonesboro, Broadway, p.m. ..... 7 & 8 a.m.
Mamers, Woodside 13-14
Parkton, Parkton, night 14-15

NEW BERN DISTRICT
J. W. Wooten, P.E., 187 Middle St., New Bern, N. C.
FIRST ROUND

January
Oriental, a.m. 24
Hookerton, a.m. 31
Ocracoke, in January.

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

January
Kenley, Kenley 23-24
Selma, 7:30 24
Creedmore, Creedmore 30-31
Franklinton Ct., Wesley, 2:30 31

February
Princeton, Princeton 6-7
Smithfield, 7:30 7
Tar River, Ebenezer 13-14
Franklinton, 2:30 14

ROCKINGHAM DISTRICT
C. L. Read, P. E.
SECOND ROUND

January
Aberdeen-Vass, Aberdeen, 11 23-24
Raeford, Raeford, 11 27
Troy, 11 31
Montgomery Ct., Troy, 2:30 31

February
Lumberton, 11 7
Lumberton Ct., E. Lumberton, 3 7
Robeson, Trinity, 11 13-14
Richmond Ct., Steel's Mill, night 17
Ellerbe, 11 20-21
Piedmont, Midway, night 21
Laurel Hill, Laurel Hill, 11 27-28
Hamlet, night 28
Hamlet, night 28

March
Biscoe, Candor, 11 7
Caledonia, Johns, 11 13-14

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FIRST ROUND

January
Wallace-Rose Hill, Rose Hill, a.m. & p.m. 23-24
Magnolia, Magnolia, a.m. 24
Town Creek, Bolivia, a.m. 29
Shallotte, Concord, a.m. 30-31
Southport, Southport, p.m. 31

February
Maysville, Maysville, a.m. & p.m. 6-7
Swansboro, Swansboro, a.m. 7

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FIRST ROUND

January
Middleburg Chg., Middleburg, 11 24
Warren Chg., Sarepta,, 11 30-31

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
SECOND ROUND

January
Fremont, Beaman's, 11 23-24
Stantonsburg Ct., Stantonsburg, night 24
Elm City, 11 31
Farmville, night 31

February
Rocky Mount, First Church, 11 7
South Rocky Mount, 3 7
Rocky Mount, Clark St., night 7
Rocky Mount Ct., Marvin, 11 8
Nashville, night 8
Spring Hope, 11 9
McKendree, McKendree, a.m. 14-15
Wilson, night 15

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsillitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please,—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store. (adv)

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Gray's Ointment

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WANTED—Old envelopes from letters written before 1875. Old United States and Confederate stamps wanted. Highest prices paid. George Hakes, 290 Broadway, New York.

IN MEMORIAM

BRAY—William T. Bray, a highly respected citizen of Onslow county, died after a short illness at his home on Route 2, Maysville, N. C., Sunday morning, December 6, 1925. He was about 77 years of age and is survived by his wife and one son.

Brother Bray was a consistent member of Tabernacle Methodist church, had served as steward, and was on the board of trustees when he died. He was an industrious farmer, a good neighbor, a friend of the needy, and will be greatly missed by his numerous friends.

His body was interred in the cemetery of his church to await the resurrection of the just. May God comfort the bereaved family. E. C. Sell, P. C.

HENDERSON—Franklin H. Henderson died at his home, Maysville, N. C., November 11, 1925, aged 71 years, four months and eight days.

His health had been broken for more than a year, but he was up and able to walk around. No one thought the end was so near.

On the morning of his death he suddenly grew worse, his condition became alarming and in a few minutes was dead. His death was a great shock to the entire community.

About ten years ago we had the pleasure of receiving him into the Methodist church. Brother Henderson was a good man, quiet and unpretentious, and had many friends. Surviving are his wife and two daughters.

May God comfort and sustain them in their bereavement.

E. C. Sell, P. C.

COLLINS—Mrs. B. B. Collins, about 54 years of age, passed away in New Bern, N. C., on December 2, 1925. She had been in declining health for some time and her death was not unexpected.

Mrs. Collins was a good woman, a consistent member of the Methodist church, and the light of her Christian influence will shine on and on.

Her body was laid to rest in the Maysville cemetery. Many sorrowing relatives and friends followed her to the grave. Beautiful floral designs were silent tokens of the high esteem in which she was held.

A husband and seven children survive her. These with a wide circle of friends will sadly miss her. May the comforting grace of God abide with the bereaved ones. E. C. Sell, P. C.

HOPPER—Miss Martha Hopper, better known to her many friends as Aunt Mat, was born April 2, 1846, died November 25, 1925. She had been afflicted for many years but bore her affliction with great patience. Aunt Mat joined Providence Methodist church early in life, to which she ever remained a faithful member until a few years ago she went to make her home with her brother, Junius, and was unable to attend church. She leaves two brothers and two sisters, Mr. Junius Hopper, with whom she lived, Mr. Hillard Hopper of Providence community, Mrs. D. F. Morrow and Mrs. McDaniel, both of Rutherfordton.

She was buried at Providence Thursday, November 26. The funeral was conducted by her pastor, Rev. J. C. Gentry. J. C. Gentry.

HOLMES—Mrs. W. W. Holmes died at the State Hospital in Raleigh on Saturday afternoon at 3:30 o'clock after a long illness. She was in the 75th year of her age and besides her husband leaves one brother, Mr. J. S. Bunn of Durham, and two sisters, Mrs. Bob Holmes of Henderson and Miss Victoria Bunn of Raleigh. Her remains were brought to Louisburg and the funeral was held in the Louisburg Methodist church Sunday afternoon at 2:30 o'clock, conducted by Rev. O. W. Dowd, pastor, and the interment was made at Oaklawn cemetery. Quite a large number of relatives and friends attended both services and the floral tribute was especially pretty, speaking a beautiful message of love. The pall bearers were O. C. Hill, F. J. Beasley, E. H. Malone, G. W. Murphy, Hugh W. Perry, F. N. Spivey.

Mrs. Holems was a member of the Louisburg Methodist church and was a devout and faithful Christian. She was unassuming and retired in nature, but among her neighbors, where she was best known, she was loved and admired for her beautiful Christian character, and her devotion to her God, her home and her neighbors.

The bereaved husband and relatives have the deepest sympathy of the entire community.

KEARNS—William Ed Kearns, born January 9, 1868, passed to his eternal reward December 21, 1925. He was married to Miss Clarinda Ellington November 16, 1899, and to this union were born two children, Neal Kearns of High Point, N. C., and Mrs. Madge Brackin of Farmer, N. C. Besides his wife and two children he leaves two brothers and one sister.

Brother Kearns early in life professed faith in Christ and joined Concord M. E. Church, South, and remained faithful to the last. He was steward, trustee and recording steward of the charge at his death, a member of the Junior Order and a much beloved man in his community.

His death came very suddenly from paralysis; was stricken near his barn and was dead when found.

"I cannot and will not say that he is dead! He is just away."

He was buried December 22 by his pastor, the writer, amid a great crowd of sorrowing friends.

Geo. W. Clay.

MOTTINGER—Brother S. B. Mottinger died at his home near Mill Spring, December 14, 1925, aged 89 years, two months and three days.

He is survived by two daughters, Mrs. Alice Voorheis of Mill Spring, Mrs. George B. Hunt of Seattle, Wash., and three sons, Noah W. of Olympia, Wash., C. C. of Seattle, and Walter T. of Gabel, S. C. One brother, Simon Mottinger, lives in Clinton, Ohio.

Brother Mottinger was a remarkable man for one of his age, both in his mental powers and in physical activity, up until the time of his death. He led a devoted Christian life for many years and was superintendent of a Sunday school once for fifteen years. He attended church regularly and was quite a power in prayer.

The funeral services were conducted in Bethlehem church at Mill Spring by his pastor, assisted by Rev. G. C. Swanman of the Episcopal church and Rev. S. A. Stroup of the Baptist church.

The burial services were conducted by the Masonic Order of Mill Spring.

Elmer Simpson.

McDANIEL—On November 24 Sister William McDaniel left us to go to Him whom she loved most. Her maiden name was Mary Arden Fisher; was married to Henry F. Pitts of Glen Alpine in 1891. To this union were born two sons, Henry B. Pitts of Morganton and Allen Preston Pitts of Racepath. In 196 Mrs. Pitts was married to William McDaniel of Forest City. To them were born two sons and one daughter. With the husband the five children have a greater interest in the beyond.

Sister McDaniel joined the Methodist church in early life and remained a faithful member until she was called to appear in the congregation of the Church Triumphant.

On Thanksgiving Day we buried her temple in Providence cemetery, but her soul was spending a joyous day in a house not made with hands, in a city with foundations whose builder and maker is God. J. C. Gentry.

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Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

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Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance without losing its virtues in the slightest degree.

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Gentlemen: I accept your guarantee offer and enclose herewith three dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water upon receipt of the two empty demijohns which I agree to return within thirty days.

Name.....

Address.....

Express Office.....

The Results

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept our guarantee offer. It gives you the equivalent of a three week's visit to this celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Spring Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am
Very respectfully, J. H. B.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease. J. D. M.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water. H. S. C.

Fredericksburg, Virginia.
Mrs. C. has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. W. C. C.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
Mrs. H. C. E.

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. C., M. D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before. C. B. C.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones. Mrs. J. R. C.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same. W. F. M., M. D.

Florence, South Carolina.
I suff... kidney trouble and a year ago was ... rheumatism; was helpless for mon... your spring water I am walking without any ... improving daily. Indigestion much relieved. I wis... could write Shivar Spring Water in the sky so that the world could become acquainted with it. Mrs. T. K.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing. M. L. U.

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NORTH CAROLINA
Christian Advocate

Volume 71 | GREENSBORO, N. C., THURSDAY, JANUARY 28, 1926 | Number 4

Editorial Paragraphs

If disturbed about the number of divorces that threaten the very security of our nation, listen to this from the Religious Telescope and then say "Amen." "Perhaps ministers are responsible for a part of the divorces. When a strip of a girl and an apology of a boy pull into the parsonage for a nuptial knot, the preacher ought to stop long enough to make some inquiry as to the fitness of things in general, and the fitness of these two things in particular."

⚜ ⚜ ⚜

Prosperity seems to crown us as a nation and a constantly growing number of individuals share in this prosperity. But what sort of prosperity is it? The sort that Jesus met in the man who was clothed in purple while dogs ministered to the beggar at his gate, or like the other man whose chief concern was to build bigger and better barns? These two are not alike, yet they are alike in the certain fact that their god shall turn to dust and ashes. Likewise, alas for that individual or nation whose heart and hand shall eventually be empty! Let us listen just here to Henry Van Dyke as he sings of the true prosperity:

"They tell me thou art rich, my country, gold
In glittering flood has poured into thy chest;
Thy flocks and herds increase, thy barns are pressed
With harvest, and thy stores can hardly hold
Their merchandise; unending trains are rolled
Along thy network rails of East and West;
Thy factories and forges never rest;
Thou art enriched in all things bought and sold!
But dost thou prosper? Better news I crave,
O dearest country, is it well with thee
Indeed, and is thy soul in health?
A nobler people, hearts more wisely brave,
And thoughts that lift men up and make them free—
These are prosperity and vital wealth!"

⚜ ⚜ ⚜

We oftentimes lock up the angels and saints of the Bible as gifts from the Eternal to former generations and set over them a guard in whose fists have been placed the thunderbolts of our own wrath. These angels and saints become heirlooms of God's revelation to be guarded and revered and even worshipped. But oftentimes they are little more than that. Like gold in the old miser's money bags, they are worshipped but have no place in the marts of trade. Why not make those daring prophets, rugged and mighty for God and righteousness, boon companions of our own lives in this present world? Why not become fired with the same apostolic zeal that made the lives of those saints shine in auroral splendor across the generations? Not speculation about Balaam, the speaking ass, and the angel with glittering sword is our urgent need, but rather, the ability to see the angel that stands in our own pathway with drawn sword when we run to do evil. It is well to read about the Apocalyptic angel that flies athwart the heavens or that writes the records in the book, but what about that angel who is now writing your record among men in the book that shall forever lie with open pages?

Did you ever notice that some men's thermometers always register lowest in cold weather and highest in hot weather? They have a chronic disposition to make the weather worse than it really is. Floods and storms, according to their stories, invariably beat heaviest upon their houses. But you never hear of the sun's shining brighter upon their lawns and flower gardens than upon those of their neighbors. In fact, such people do not, as a rule, have lawns and flower gardens. They are kept busy with their grouches. Why be a prophet of gloom or a nesting place for imaginary troubles?

⚜ ⚜ ⚜

The Bible has been translated into 827 languages. Four hundred years ago when William Tindale put the Holy Scriptures into English the number was limited to 14 languages. At the end of the eighteenth century the total had reached only 71 but one hundred years later had climbed to 567. According to these figures the number has been increased 260 within the last twenty-five years. To these impressive figures may be added that no book in all the world sells like the Word of God. It is at all times the world's "best seller." In view of such facts why should any sane man or woman lie awake nights trembling for the safety of the Book? Why not instead read it, teach it, and above all practice its precepts?

⚜ ⚜ ⚜

Mr. Burbank in reply to some notions presented by his friend Henry Ford in regard to personal immortality has commanded big headlines on the front pages of the daily papers, and there will be a whole lot of people who will take this wizzard in plant life and the equally eminent wizzard in business life very seriously in the realm of philosophy and religion. Arthur Brisbane has hit the mark pretty well in the present instance, even if his shots frequently go wild. Here is what he says: "Because Mr. Burbank is a 'scientist,' therefore wise, good people are disturbed that he should: 'See no proof whatever of the soul's immortality, nothing to indicate that when we die we go anywhere except into the ground.' In this case the deepest scientist may be overruled by the simplest man. This universe, our little corner of it at least, would be a preposterous brutal joke, if this short life were to end everything. If your faith has been shaken by the estimable agricultural scientist Burbank, you may find comfort in the words of a scientist infinitely greater, Charles Darwin. He said: 'Believing as I do that man in the distant future will be a far more perfect creature than he now is it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long continued slow progress. To those who fully admit the immortality of the human soul, the destruction of our world will not appear so dreadful.' "

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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DR. RANKIN TO SENATOR SIMMONS

The people of North Carolina will join Dr. W. S. Rankin, director of the hospital section of the Duke endowment, in his expression of appreciation to Senator Simmons for his work in striving to save very large sums for hospital work in the Carolinas that would otherwise go for federal taxes.

Dr. Rankin has written Senator Simmons:

"As I wired you yesterday, I am elated and profoundly grateful for your interest and effective efforts in behalf of a satisfactory adjustment through the new tax bill of the heavy inheritance taxes which, under the law of 1924, would have rested distressingly heavily upon the hospital funds of The Duke Endowment.

"While human values, such as the avoidance of unnecessary grief and sorrow of parents for children and children for parents, relief from suffering, restored efficiency, greater interest and zest in the ordinary tasks of life and increased happiness, are largely intangible and can only be weighed in the scales of personal experience, certain facts stand out which, though falling far short of indicating the far-reaching effects of your successful efforts to amend the new tax bill in the way it has been agreed upon, vaguely indicate how large and fine a service you have gone far toward accomplishing.

"To save the sum of six or eight millions of dollars to hospitals will make available annually an income of $400,000. It will cost about a thousand dollars a year to maintain completely and occupied at all times a hospital bed, $400,000 would then maintain four hundred hospital beds. Each bed during the course of the year will have a turn-over of about twenty-five patients, so that the four hundred beds will provide treatment for ten thousand sick people, with the average general hospital stay of twelve to fourteen days each.

"In the way that the funds of the hospital section of The Duke Endowment will be spent, it is reasonable to expect that they will be supplemented by contributions from the communities in which they are spent, both from voluntary organizations, churches, city clubs and county and city officials. It is very probable that for every forty cents which The Duke Endowment spends in hospital care, the community will spend sixty cents. In this way the $400,000 will stimulate and indirectly provide a hospital fund of a million dollars for the care of those who cannot pay hospital bills. This means then, instead of 10,000 people treated annually, 25,000 provided with hospital care.

"I am sure that one who has served so faithfully and so greatly fully realizes that a good service is its own sufficient reward. Nevertheless, the satisfaction of life do not suffer through the consciousness that they are shared by our friends, and the purpose of this letter is to tell you how thoroughly we appreciate what your services in this important matter means."

THE CROWING OF A ROOSTER

"The cackling of geese saved Rome," declares the classic phrase, and the ability of a man to crow like a rooster saved three 'possum hunters from spending the night in a big woods near Greenwood, South Carolina, according to a story in the Charlotte Observer.

These three hunters in a chase for a one-eyed 'possum which had probably run in a circle, discovered after the capture that they had lost their bearings and would probably wander the night through in a vain effort to find a way out. In the midst of this unenviable situation one of the bewildered hunters remembered that he could crow like a rooster. Then those clarion notes familiar the world around and that ever brought up sad memories to Simon Peter and became a subject for William Shakespeare's pen of genius, sounded through those South Carolina woods, but no response. The second time the big woods echoed with the "crow," still no response. But when the man rooster crowed the third time the response came from the distant farm house and the lost hunters drove a bee line to the desired haven.

This story should give our ministeral readers a still deeper appreciation of that fowl which brought Peter to repentance and still remains an ally in calling men from their lost condition. He saves more than lost 'possum hunters.

"HITCH YOUR WAGON TO A STAR"

This well known and at the same time well worn advice has rendered good service in emphasizing for youth the value of high ideals. Too much emphasis can hardly be placed at that point, for no life ever outruns its ideals, but we wonder if it would not be well at the same time to give heed to what sort of team is hitched to the wagon and how the driver directs the team. Ox carts hitched to stars will hardly get far on the journey and the most spirited draught horses need a driver who knows how to guide them aright.

An instance where star and team and driver have been well linked together in actual experience is given by the Central Christian Advocate in the following incident in the life of a well known Methodist preacher:

"It was years ago that an Allegheny College student stood in the large amphitheater at Old Chautauqua and observed to a young lady by his side: 'Some day I shall speak from that platform.' The young lady became his wife; and next summer, at the invitation of Dr. Shailer Mathews, Dr. William L. Stidger will stand on that platform and preach on Sunday morning, and lecture during the week, and speak twice a day during that week at conferences for which Old Chautauqua is famous. Thus spins this planet 'round and 'round.."

CARRAWAY MEMORIAL CHURCH

One of the substantial and influential churches in its community is Carraway Memorial located in the northern suburbs of this city. It serves that large section known as White Oak. Rev. T. V. Crouse is the popular pastor and is in his third year. It has a membership of more than four hundred and a Sunday school with a membership just about equal. A large number of young people attend services there and take an interest in the kingdom of God. The singing at Sunday school and the regular services is above the average, and every one seems to be looking to the achievement of large things during the year ahead.

It was the pleasure of this writer to worship with that excellent congregation last Sunday and try to preach. We were greeted by a large and attentive congregation, and enjoyed the day with Brother Crouse and his good people.

The one thing that pleased us more than anything else was the hearty response that was given our appeal in behalf of the Advocate. A nice list of new subscribers was given us and we came away happy. T. A. S.

THE ADVOCATE

Our next issue will be dated February 4, 1926. This reminds us that for a number of years February, March and April have been set apart as a time for special emphasis to be given to the circulation of the Advocate. During the month of February we are asking our pastors and agents to make a special effort to get the name of every official member on our mailing list. We believe that with a determined and united effort this can be done. When sending in new subscriptions please state who is an official member. Beginning at once let's all determine that every official member of the Methodist church shall be a subscriber to the church paper. This, of course, does not mean that others are to be overlooked. Here is what one preacher says: "My goal is to double our subscription list this year. It was more than doubled last year."

A YOUNG MAN ANSWERS THE CALL

John C. Hunt, Jr., of Lexington, N. C., had made for himself a record that any youth or young man might eagerly covet and radiant seemed the future to himself and to his friends. The writer knew him in other years as a lad, manly and strong, to whom his Sunday school teachers and his associates were necessarily partial; in college he gave a fine account of himself; then returned to become a leader in his home town. loved and admired by all. But at the early age of 23 he is called away and in the presence of such an unspeakable tragedy understanding staggers helpless and even faith walks with unsteady steps. Life and the world becomes a maze of mysteries and we are humbled in the midst of it all. Why should mortal man be proud? Yet we thank God for the life with the record that glorifies the few short years of John C. Hunt, Jr., and amid the mysteries through which we grope there is something sublime in it all and we rejoice in the products of our faith and the hope that reaches beyond the veil.

THE SENATE REFUSES TO BE HELD UP

The Senate of the United States in its decision to vote in due time on the World Court behaves like a deliberative body that really desires to serve the people of these United States. All the time that is necessary for a full and free discussion should be given any and all subjects which come before that body, but when this has been done the vote should be taken. For a little minority to block action, not by intellectual processes, but by sheer physical force, is altogether without justification in a country where majorities have been appointed to rule.

Minorities have rights that ought to be respected, but they have no right to thwart the will of the majority by methods that cannot be justified by right or reason.

It is now clear as has been evident for some time that the Senate will vote for the World Court which promises to be a long step toward the settlement of international differences in "a parliament of man, a federation of the world."

HENRY FORD AND HIS FIDDLERS

It is reported that Henry Ford has purchased $300,000 worth of old violins to add to his collection of American antiques. Henry has already shown a partiality for the old fiddle and the old fiddler and it shows that he is not ashamed to let the world know what he really appreciates in music. He does not pretend to be daffy about grand opera when he has no capacity nor training in music that qualifies him for an appreciation of the great operas. Good for Henry, he sticks to the fiddle and the flivver. One has made him rich, the other seems to make him happy.

STEWARDSHIP AND BROTHERHOOD CONFERENCE IN RALEIGH

An attendance of above 500 was reported at the Laymen's Conference in Edenton Street church, Raleigh, January 20-21. The speakers were Bishop W. B. Beauchamp, Mr. William Ward, London, England, Sir Richard Winfrey, England, Mr. Fred T. Barrett, Rev. J. E. Crawford and Mr. G. L. Morelock, who presided over all the sessions and at the opening stated the object of the conference.

Emphasis was placed upon Missions, Christian Stewardship and the Wesley Brotherhood. The speakers were all heard with manifest interest and unquestionably the conference resulted in the quickening of interest in the subjects discussed.

This was one of 16 conferences of like import that are being held in all parts of the church. The first was in Richmond, Va., the one following this in Columbia, South Carolina, and the party will swing across the south as far west as San Antonio, Texas, and Oklahoma City, Okla., and then back with the final conference in Louisville, Ky., March 10, 11.

A complete record of the work accomplished by the Southern Methodist church the past year is contained in the combined General Minutes and Year Book for 1925-26. Price 50 cents; postage extra. Order from the Advocate.

People and Things

Bishop W. B. Beauchamp preached last Sunday morning at Centenary church, Winston-Salem.

E. Ray Jordan, Jr., arrived at the Spring Garden Street parsonage January 13, weighing 7½ pounds.

Money collected upon Missionary Specials should be sent without delay to J. F. Rawls, Lambuth building, Nashville, Tenn.

Rev. F. S. Love, the pastor, sends us this heartening message: "First church, Elizabeth City, has just assumed the support of a missionary. That church is paying $750 on mission special."

"On an asking of $360 the Methodists of Smithfield under the leadership of Rev. A. J. Parker pay $431.66 with more to come," reaches us over the wires from F. S. Love.

Rev. J. S. Hiatt was the speaker at Lee and Jackson day in Asheville. The papers report that he delivered an eloquent address and paid a beautiful tribute to these great Southern chieftains.

Mr. Fletcher Taylor of Bachelor, N. C., and Miss Rena Gillitte, Route 1, Maysville, N. C., were happily united in matrimony at the home of the bride's father, Mr. E. F. Gillitte, January 20, 1926, Rev. E. C. Sell officiating.

Rev. A. J. Parker closed a very successful meeting in his church at Smithfield Sunday night. The pastor did the preaching and Mr. J. C. Coston, evangelistic singer, was in charge of the music. The meeting was well attended and much interest manifested.

Rev. H. G. Allen attended the district trustees' meeting of the Carolinas' district Kiwanis, which was held in Columbia, S. C., this week. Mr. Allen represented the North Wilkesboro club.—Wilkes Journal.

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Rev. S. A. Cotton, presiding elder of the Weldon district, has secured Rev. W. M. Wall, a local preacher of Mt. Airy, and who was the popular preacher in charge of Mattamuskeet charge last year, to succeed the late Rev. H. M. Eure as pastor of the Norlina charge.

Dr. Clovis Chappell, pastor of First church, Memphis, began revival services last Tuesday in Edenton Street church, Raleigh. These services are to continue two weeks and the Raleigh people will hear gladly and with profit this gifted preacher.

"I want to call attention to a mistake in the journal of our our conference at Fayetteville. The West End circuit should have been credited with $60 special for missions. For some reason this was omitted from the journal. With all good wishes."—A. J. Groves.

Officers have been installed in three woman's missionary societies in Goldsboro circuit. The presidents are: Thompson's Chapel, Miss Cora Thompson; Daniels' Chapel, Mrs. J. I. Daniels; Salem, Mrs. John Barden. These three societies have been organized recently and are doing splnedid work.

Rev. S. E. Mercer, presiding elder of the Washington district, is the first to announce the time and place for holding his district conference. Brother Mercer is a delegate to the General Conference, and he wants to hold his conference before going to Memphis. He announces April 14 and 15 as the dates and Fremont the place.

An Epworth League report in last week's paper was erroneously attributed to the Granite Falls League. This was an error, acording to Mr. H. V. Bolick, the president. The report came into this office without the league being named. We guessed that it might belong to Granite Falls, as it contained some names familiar up there. It was a guess that missed the mark. The correct place as since informed was Lawndale.

Friday evening, January 22, the inter-club meeting, composed of the six civic clubs of Winston-Salem, had Bishop H. M. DuBose as the speaker. The bishop spoke of the excavations that are to be made at Shechem and which he expects to visit next summer.

Rev. S. F. Nicks of Hillsboro last week suffered a severe attack of gall stones, but is now improving rapidly and hopes soon to be at his work again. This pastor on Thursday night, January 14, was visited by about 75 people of Hillsboro, who administered a great pounding. There will be no lack of good things in that parsonage for weeks and weeks.

News from the Mayo hospital, Rochester, Minn., is to the effect that Dr. R. C. Beaman, who is there for treatment, is getting along as well as could be expected. No operation has been performed and possibly will not be at the present time. While Dr. Beaman's condition is more or less serious his friends are hoping that he will soon be back home at his loved employ.

Rev. H. I. Glass, pastor of the Central Methodist church in Raleigh, and his wife are leaving today, says the News and Observer of January 27, for New York City, whence they will sail for Europe on Saturday. They will take the steamship Pennsylvania, and will visit southern and western Europe as well as Palestine and Egypt before going to England. They will be away for about three months.

The bicentenary has been celebrated at the village of South Leigh, Oxfordshire, of John Wesley's first sermon, which he preached in the parish church there on October 16, 1725. The property of Russell Colman of Norwich, the original manuscript of the sermon—a faded yellow parchment, inscribed with small, neat characters—was on display. The oak pulpit in which Wesley preached is still used. It is calculated that the great evangelist traveled 250,000 miles in delivering 40,000 sermons.—Central Christian Advocate.

The Chestnut Street congregation, Asheville, has purchased a new church site four blocks further north for $35,000 on which they will build a handsome church at a cost of about $175,000 or $200,000. The work will be begun right away on the Sunday school building. For the benefit of former pastors and any others who might know something about the lay of the land in that section of the city the lot is on the corner of Summit and Hillside streets and contains nearly one and one-half acres. The church and parsonage will be on the same lot.

"Early Wednesday morning, January 20, Mr. Jesse B. Hampton, honored member of Thompson's Chapel, Goldsboro circuit, went home to his reward. Funeral services were conducted from his home by his pastor and Rev. Geo. T. Adams, pastor of Steele Street Methodist church in Sanford. In his short talk Brother Adams made three characteristics of Mr. Thompson stand out in bold relief, namely, his absolute honesty, his integrity and his great love for the poor. His life truly was an open book and he will be greatly missed by his host of friends both far and near."—R. E. Brown.

We call our readers attention to the ad of our Methodist Benevolent Association. Surely this provision for the protection of our children will make a strong appeal for prompt co-operation and patronage because Methodism is committed to the spiritual and welfare of children. This is a systematic and general effort to do for our children what commercial concerns have heretofore done. The progress of Methodism depends on the degree of loyalty of our young people to Methodist institutions. The Sunday school is having a hard time holding children in their "teens." Right there is where membership in our association stimulates and keeps them interested in Methodism.

At a recent prayer meeting of the Capitol Street Methodist church, Jackson, Miss., four preachers, four preachers' wives, six daughters of preachers, and two sons of preachers were present—pretty good for preachers' families. In addition, there were eight members of the board of stewards, fourteen officers and teachers of the Sunday school and sixty-six members of the Sunday school, nineteen members of the missionary societies, and seven members of the Epworth League. Quite a number of others were present also. Dr. Henry Felgar Brooks is the pastor of Capitol Street church.—New Orleans Christian Advocate.

"Sunday was one of the greatest days in the history of West Asheville church. At 11 o'clock Rev. J. S. Hiatt preached a forceable and heart-searching sermon on giving. At the close of the sermon an opportunity was given the members to make a contribution for the carrying on the work in our mission fields. The members came forward and placed their offerings in a large jar which had been provided for this special occasion. When the treasurer counted, to the glad surprise of those present, it was found that $651.07 had been contributed as a special offering, making $1051.07 contributed this year as a special offering for missions. At 7:30 Mr. Hiatt preached a special sermon to the young people on the subject of 'Finding Yourself.' The young ladies served as ushers and collectors. This was a new but appreciated and interesting service. At the two services there were ten additions to the church."—D. T. Jarrett.

Quite an unusual sight was seen at the Methodist church Sunday morning when the offering was taken. The four young men who passed the plates are the only children of Mr. and Mrs. Fleet Davis, John and Joe, the older ones, are twins, as are also Thomas and Ed. Two sets of twins passing the plates make something to remember. John Davis is living in Florida and Joe may go there in a few weeks. Thomas and Ed are students at the University of Louisville. All four are members of the La-Grange Methodist church.—The Oldham Era, La-Grange, Ky.

Dr. John W. Shackford, general secretary of the General Sunday School Board of our church, announces the election of Mr. C. M. Dannelly as superintendent in charge of the Department of Sunday School Administration of our General Sunday School Board's work. Mr. Dannelly, who for a number of years has been conference superintendent of Sunday school work in the Alabama conference, will continue his relations with that conference, but arrangements have been made with the Sunday School Board of the Alabama conference by which he is to give part time from now until the meeting of the General Conference in May to the work of the General Sunday School Board as indicated above. In this relationship Mr. Dannelly succeeds Mr. M. W. Brabham, who recently resigned that position.

Mr. Curtis, the Philadelphia publisher, who sold newspapers as a boy in Portland, Maine, and who, by his own efforts, has become wealthy, influential and successful, advises young men ambitious to follow his example to have a hobby, marry young, live a balanced life, be thrifty, and to "keep on moving forward regardless of doubt and disappointments." "The young chap who cannot save cannot hope to succeed," he believes. "Write that down as an axiom. A bank account is a living asset, not only a basis of credit, but a foundation for business character. All the men who have made good with me have been men who saved. I could never interest myself in a man who didn't." Religion is a prime necessity for the man who wishes success, according to Mr. Curtis, for "character goes hand in hand with men of ability who get the big jobs. And for character development a young man should have religion."

The second semester of the college year at Weaver College will open on Monday, January 25, 1926. A number of new courses will begin at that time, offering complete college or high school credit for the second half of the year. This makes it possible for one who has been unable to enter in the fall, or for one who has failed, for any reason, to complete the work of the fall session, to enter now on the same terms as if it were still last September, so far as these particular studies are concerned. The arrangement is also of great value to teachers in short term schools, who desire to go on with their education as soon as their vacation begins. It is possible for credit to be secured by those who enter as late as February 8, 1926, though every day of delay must be made up, and early registration is desirable as a matter of economy of time and money.

Formal installation of church officers for the year in First church, Rocky Mount, marked the services last Sunday morning at the First Methodist church. A sermon appropriate to the occasion was delivered by Rev. C. K. Proctor, pastor of the church. A large congregation which overflowed the auditorium of the church were in attendance. "The Christian's Test" was the subject of the sermon delivered by Rev. Mr. Proctor. The incident of Christ's query to Simon Peter was the basis of the sermon. Stewards installed: L. D. Harper, chairman; E. N. Brower, vice chairman; J. R. Bennett, secretary; Mrs. J. W. Aycock, treasurer; J. H. Westbrook, J. C. Braswell, Mrs. J. P. Whitehead, W. Gray Williams, J. L. Suiter, L. L. Shamburger, W. H. Newell, lay leader, Dr. E. R. Hines, L. L. Gravely, G. T. Bennett, M. V. Barnhill, M .P. J. Williams, W. F. Parkerson, Mrs. T. A. Cooper, J. P. Daughtry, L. V. Bassett, Dr. A. C. Bone, R. A. Broome, C. R. Preddy, C. L. Gay, E. I. Fleming, E. G. Johnston, R. A. King, Mrs. T. S. McDearman, Mrs. J. A. Higgins, Mrs. W. H. Horne, C. E. Hamilton. Trustees: W. Gray Williams, J. P. Daughtry, T. B. Suiter, G. J. Mills, J. R. Bennett, L. R. Gorham, W. G. Cherry, T. T. Thorne, and W. E. Jeffreys.

STATESVILLE DISTRICT

The laymen's institute for the Statesville district will meet at First church, Hickory, Tuesday, February 9, at 2 o'clock. The pastors and all the lay leaders are requested to attend this important meeting.

J. E. Abernethy.

The Glory of the Gray

By DR. HARRIS ELLIOTT KIRK

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In a piece of ancient writing which is known to us as the "Book of Zechariah," one comes upon a strange, cryptic passage which runs as follows: "It shall come to pass in that day, that the light shall not be clear nor dark, but it shall be one day which shall be known to the Lord; but it shall come to pass, that at evening time it shall be light." Now this passage is part of that mysterious element of Biblical truth known as apocalyptic of which we have the finest example in the "Book of Revelation. When this mood is upon him, the old Hebrew seer endeavors to describe things that are really beyond description. If you approach him without spiritual imaginination—if you reqiure words of definite meaning—you will never understand him. I am not going to tell you what he means, for I do not know. He seems to be saying: "There it is, what I have seen and felt; take my words and make out of them what you can."

Vague as they appear, however, they have had meaning for religious faith in all ages, and have naturally played a part in the devotional literature of the Christian church. I turn to them to satisfy a feeling that overtakes us at the close of the year, when after a period of unreflective activity, we find ourselves at the cross-roads, and become doubtful about the next step. Such a mood brings one to a standstill. We take our bearings, and as we look about our world, are surprised to find that it is neither clear nor dark. At such times great thoughts are born, unsuspected capacities are quickened into wakefulness in the dormitory of the soul, and the companionship of God is felt to be a necessity. When the self-sufficient mood, encouraged by ceaseless activity, gives place to one of humility developed by the sudden realization of the confused pathway before us, God has a way of speaking home to the heart, and curiously enough, often in ways as indefinite as the mysterious word I have quoted above. Let me, then, open my mind to you at this season on the mysterious theme: "The Glory of the Gray."

At the outset I am going to claim this to be a conception peculiarly Christian. No matter what a man's philosophy may be, he cannot avoid a sense of confusion in things. The mood is not limited to religious minds; in some form it is present in all philosophies worthy of the name. There is in the processes of life a sense of emergency, of catastrophe, of sudden alteration in outlook that disturbs the most serene optimism. To be sure there are observant minds able to discern somewhat on Time's horizon a gradual emergence of the gray; but it is only the Christian who is able to see the glory in the gray. It is true he cannot describe it so as to appeal to an unimaginative mind; he is obliged to speak as one incapable of describing his vision; still the Christian knows what he means. You may call this faith if you like, and I will not deny it; but permit me this word—it is the faith that overcomes the world.

What quickens my thought just here, is the union of faith and experience expressed in Zechariah's prediction of a day known only to the Lord. It is a confession of faith in the Divine direction of a human life. For God to know a day, is for Him to control it; He is the master of time and duration; it is He who has created the tradition of nights and days, who follows the processional of the years to their purposeful end. But the prophet sagely tempers his faith in Providence by a sober recognition of the contingencies of life; and the wisdom of this course is a fact which becomes evident to any kind of mature thinking. Life comes to us in a series of surprising and unanticipated emergencies and together with a definite faith in the Divine Wsidom which controls the highways of life we must take account of contingencies over which we have no control. The conclusion to which this leads is, that while one must firmly believe in Direction, he must be ready to accept life, in respect to its qualitative experiences as wholly uncertain; which is merely another way of saying that while we can always be sure of God, we can never be sure of life.

Consider for a moment the union of contingency in life. Let us put to ourselves one or two questions. What is it that interests us most, that calls out our finest thought, that creates our firmest purposes. Do the experiences necessary to the growth of character and personal force come from what we consider certainties or uncertainties? Why, for instance, do we speak of "dead" certainties? Is it not, as one of my friends is fond of putting it, because a dead certainty is dead, and has little power of arousing our interest at all? We do not allow our minds to dwell much on death, because that is certain but life, the most uncertain of all adventures, is of surpassing interest to every living soul.

By carrying this contrast a little further we are able to distinguish between two kinds of interest which exist in the world—one belonging to the domain of things, the other to the realm of souls. Emerson has thus expressed it—

> "There are two laws discrete,
> Not reconciled,—
> Law for man, and law for thing.
> The last builds town and fleet,
> But it runs wild,
> And doth the man unking."

Is not the starting point of all philosophies this: Shall one conceive of the world in terms of things or souls? So far, the Oriental mind has based its thinking upon souls, staking life upon the reality of the imponderables; while the Occidental mind, stimulated by super-abundant energies, is trying to build a durable philosophy upon the unceasing flux of material things. In the fever and fret of our present life, we are making appeals to the outer court of things. It is only when a thoughtful mood overtakes us, as now, that we draw apart and think of the inner court of things. At such times we feel the force of life's contradictions, the perpetual conflict between "law for man and law for thing."

Such reflection, however disenchanting, has the advantage of making us realize where our living interests lie. Any interest that belongs to the world of things is limited. Eventually, science securely harnesses it, reduces it to order, and makes it a dead certainty. That is why Bergson said that intellect is less inspiring than instinct, because intellect is compelled to slay the thing it loves in order to understand it. What he meant was that the systematic arrangements required to obtain order in material affairs develop certainties in which all interest dies. Just now we are surrounded by all sorts of physical marvels—the airplane, the radio and the like. Yet already we have ceased to wonder at these things. But when we consider the realm of souls; when we appeal to the inner court of things, what a difference is there! A domain of wonder, fear, and surprise breaks in on the mind; one feels, on the plainest pathway, the menace and inspiration of uncertainty; as we sense the mystery around us, our interest in the adventure of life grows and grows.

> " . . . that one way
> March life, love, stars, God's dreams, and night and day."

And when, through some sudden dislocation of plan, some swift emergence of disaster, some overpowering confusion of mind, you become doubtful of your way, you have only to look about and see that you have lighted upon a day that is neither clear nor dark. Man is by nature a nest-builder. He has a passionate desire to seize some splendid moment and fix it forever in an imperishable form; to dig himself in and consolidate his holdings in a firm habitation over which Nature's flux can have no sway; but try as he may, God will dig him out, and even in old age send him on his travels. Man's wish is for finality. Against this attitude of mind God puts movement, contingency, uncertainty. There is no escape from upesttings and reverses. And so gray is the normal color of the path of maturity; yet the eye of faith can always discern, even in the dimmest hour the glory glinting through the gray.

The Kingdom of God is founded upon nothing tangible, for He "hath founded it upon the seas, and established it upon the floods." Man's confidence amid this ceaseless flux lies in his realization of the pressure of the Everlasting Arms, which hold him the more securely because of the changeableness of this present world. It was faith in this elemental fact that led the prophet to speak of the light that comes at evening time. As we have already asserted for God to know a day is to control it, to bring it to an hopeful end. The man of faith knows, however much he may endure of reverse and disappointment, that he is moving towards an increasing light; that somewhere, on the rapidly revolving scroll of nights and days, is one day known only unto the Lord: "that at evening time it shall be light." This is the faith that helps man to make a good end. In this world we shall have trouble; but Christ commands the way and the end of it is peace. There is more beyond the present, a vision beyond the work; and however dark the way, however heavy the toil, we know that—

> " . . . there shall dawn a day
> If not on the homely earth,
> Then yonder, worlds away,
> Where the strange and the new have birth,
> And Power comes full in play."

In face of such a hope, what shall be our outlook upon the new year, but one of eagerness for a larger experience in life? If we dare greatly to adventure ourselves upon the undisclosed will of God, it shall be that when things are darkest, when life is most uncertain, we shall discover overhead the Eternal God, and underneath the Everlasting Arms. If like Browning's "Childe Roland" we approach the Dark Tower, crossing dreary and ghostly plains, if need be, in search of our heart's desire; if like him, while fully sensing the dread mystery of existence, we dare put the slug-horn to our lips and blow our challenge to life, we shall, ere we close our pilgrimage, see the glory in the gray; and like a rain-washed highway rejoicing in the splendor of the morning sun, our path shall become as a shining light that leadeth unto a perfect day!

OLIVER H. ALLEN

Oliver H. Allen was born in Wake county, North Carolina, March 20, 1850, and died in Kinston on the morning of December 16, 1925. He grew up in Duplin county, attended school at Grove Academy, and graduated from Trinity College in 1871. He began in 1873 to practice law with his father and later moved to Kinston. He served two terms as solicitor of the Sixth Judicial District. He was appointed judge of the Superior Court in 1896 and continued in this office until his death, serving as emergency judge for the last few years. It is quite possible that he held a longer period as Superior Court judge than any other man in the state. He was a Mason and a member of the Society of the Cincinnati and a steward of the Methodist church.

Judge Allen was a gentleman of the old school, modest, refined, sympathetic, a man of quiet dignity and grace. He was a lover of home and family and of the social circle in which he was an excellent conversationalist. As a judge he was sympathetic and merciful. From the bench in the courtroom he would often deliver impressive Christian messages. Attorneys of the state had the deepest respect and veneration for him. The most striking thing about him was his religious life. He was a sincere believer in the great teachings of Christianity. His knowledge of the Bible was much greater than that of most men of his generation. He was a defender of the faith. During his last days he was much concerned as to whether the church and the ministry would be true to their Lord, and as to whether his children after his departure would walk in the way which he had taught them. As he walked among the books of his great library and handled them with rare skill one might easily have taken him to be a venerable minister of the gospel.

It does not occur to any one to ask how he died. Having lived as he did it were impossible for him to die otherwise than in the faith. Men are accustomed to ask of a man, "What was he worth?" and "How much did he leave?" I cannot answer these questions from a financial viewpoint, but from the moral and intellectual and spiritual side of life Judge Allen was worth much and has left much. He has given and bequeathed unto the state of North Carolina a half century of public service together with an untarnished name. To his church and city and home he leaves character and loyalty and devotion and love. This will and testament cannot be broken. People elsewhere have thought of Kinston as Judge Allen's town. Your town is finally rated by the character of its citizens. H. M. North.

The Revival That Must Come

By REV. BOB SHULER, Los Angeles, Cal.

It must be a revival of more than emotionalism and yet the emotions of men must be stirred to the depths. No great religious awakening has yet come the way of lost men that did not arouse them, stir them, fire them and start flowing the deep fountains of their emotions. A revival that is wholly emotional is fanaticism. A revival that undertakes to produce results by cold intellectual processes alone is barren. The Methodist fathers knew what a revival was and they produced one that spread like fire in the stubble. They preached to men's hearts by way of their heads. Theirs was "heart felt religion" of an intelligent variety. God knows we need it today!

The "holy roller" route lacks stability and character. The Pentecostal revival with its modern "healings" and motional display is subject to evaporation. It does not abide. On the other hand, a pre-Easter campaign that aims at a show of hands and a list of "joiners," with a gospel that has reached no deeper than men's resolves to "do a little better" is wholly lacking in all elements and factors of a genuine religious work. Personally, I am not at all sure but that the Pentacostal fanatics can show more permanent and genuine results than the modern minister who preaches "character salvation" and holds that there are routes by which men may evolve into true Christians, by the application of certain educational and reformatory processes.

Four mighty factors entered into the genuine and abiding revival that characterized early Methodism. First, there was a bold, uncompromising and relentless declaration as to the fact and nature of sin. No Methodist preacher ever dreamed, in the days of our spectacular rise to first place among the Protestant movements of the world, that a revival could be produced in any community until that community was awakened to the fact of its sin. A lost man in a lost world was the stern and serious fact pronounced in the early days of those sweeping revival movements. He was not merely a man with certain inherited weaknesses, a man who needed to turn loose of some old habits and acquire some new ones, a man who must accept the life of Jesus as his example and the teachings of Jesus as his guide. He was a lost and undone man, eternally doomed, without help or hope outside the shed blood of the world's Redeemer. The painting of that picture took up the preacher's time for the first half of the revival and in those days it was a picture that made strong men tremble.

The second factor that entered with mighty emphasis in the revival of old was the positive manner of preaching that characterized the delivery of the message. I had been preaching for many years before I heard the first Methodist preacher express doubt or exalt question marks from the pulpit. He was not there for the making of apologies and explanations in those days. He was there as the commissioned embassador of God to declare the whole counsel of the Lord and he did not hesitate to speak as a man of authority. There was no uncertainty in his pronouncement. He knew that God in whom he believed. He was certain of his call and of the authority behind him. Men sat before such a man silently and solemnly. His was a convincing and a convicting ministry.

The third factor that entered into the revivals by which Methodism swiftly rose was the uncompromising attitude of the preacher and the church itself to the world and the flesh, which were in those days considered as part of a hostile trinity engaged in an effort to overthrow God's plan and claim the souls of men for an eternal hell. Those preachers believed in and preached a literal hell and a personal devil. They might differ as to the physical facts. They might dispute as to whether hell was a place of literal fire. But no Methodist preachers in those revival times doubted or questioned the actual fact of an actual abode where "the worm dieth not and the fire is not quenched."

Therefore they stood out boldly against worldliness, against the love of the flesh, against those frivolous and dissipating forces that wean men from spiritual fervor and active loyalty. They branded the card game, the dance, the theatre, Sabbath desecration and other evils of their day as confederates of the devil. They spared not. They risked their popularity upon the issues involved. They heralded it far and wide that a truly Christian people should be a "peculiar people," a people separated from the world, a people whose daily walk and conversation would designate them as children of the living God.

The fourth factor that I will mention, thought there are other characteristics that attended the ministry of Methodists as the revival fires were sweeping, was the ever-loyal presentation of the cross of Calvary and the blood of Christ as the one and only remedy. Isaiah's prophetic declarations were accepted by all Methodist in those days. Jesus Christ was credited with a finished redemption, in which he paid our debt, carried our load, dying in our stead. I have lived to be forty-five years old, only hearing during the past two years the astonishing questioning of Methodist authorities of the substitutionary character of the death of Jesus. No Methodist preacher of a quarter of a century ago would have faintly hinted at any route save the straight and narrow way of a personal faith in a crucified Savior.

The men who preached in the mighty awakenings that swept the communities of yesterday were men of such child-like and implicit faith as that their very genuineness stirred the entire neighborhood about them. They held to the fact of revelation without a question. The Word of God was, indeed the very word of God. Never once did they think of questioning the creative power of their Heavenly Father. Genesis was Geology. "In the beginning, God." There they stood unmoved. The supernatural was to them not even surprising. Their God was a God who set the laws by which the universe exists. He was also a God who might suspend them at His will. Therefore the miraculous was to them a fact of simple faith. Thus they believed and thus they preached.

My contention is that such preachers and such preaching produced a genuine revival of religion, not a wild-fire emotional display, nor a mechanical and artificial ingathering, but a genuinely deep and abiding work of grace, about which Methodism enlarged her borders and upon which she biulded largely and well.

I also contend that the same character of preachers and the same character of preaching may and will produce the same character of revival. I contend with all my heart that such a revival will alone save the world, and such a revival we must have if Methodism is to abide.

Other churches may have come to the world in the providence of God for other reasons and for specific tasks heavenly assigned. But the Methodist church was born in a revival. Hers was the task of heralding an experimental work of grace in the hearts of men. Hers was the work of spreading abroad the glad tidings of a Redeemer whose blood could wash away men's sins and whose power could keep. She came to teach that form and ceremony were powerless to same. She came to forever deny the right of man, however holy, to intervene between the souls of men and the redeemer of the world. She came to call men not only to repentance but to saving faith. That was her mission. In that mission she was as a religious movement the most spectacular success that had ever come the way of the world.

By drive, and organization, and mighty movements, and well oiled machinery, and crusades for service, and battles for reform and uplift we may do something. But only by leading the world in a mighty revival of pure and undefiled religion can we fulfill our mission. By "hand picking" and "win-one-campaigns" we may hold our ground and be able to report our numbers as slowly mounting. But only by a heroic ministry, striking with the gospel sword at sin; only by the preaching of an evangel that disputes the claims of the world, the flesh and the devil; only by a positive and whole-hearted declaration of our abiding and abounding faith; only by the lifting of the cross and the presentation of that fountain of cleansing that can wash the scarlet sins of men away; only by our eager, pleading call of men from sin to a sufficient Savior can Methodism hold her place as the world's greatest life-boat on these troubled seas.

The hour has come for Southern Methodism to realize that the challenge is here. Will we accept it? A wide and open door has by the providence of God been extended us. Will we enter in? The Southern Methodist church has the privilege today of becoming the nation's altar where men will find the Lord. God grant that we may not draw back or hesitate.

SOME QUESTIONS BY REV. JIM GREEN

1. What is sin? Is it just transgression, or is it sinfulness?

2. Are children born into this world in Christ or in Adam?

3. Does a child have any sin (sinfulness) to be convicted for and saved from provided it does not wilfully sin?

4. Can anyone, child or adult, come into possession of "eternal life" without receiving the power of regeneration? How?

5. If Adam imparted sin upon a whole race, so all were made sinners, and Christ imparted salvation upon all people, so that children are born into this world in Christ, possessed of eternal life, then why do such children start life crying, frowning, disobeying, and despite all our restricting and training and every advice, most of them become transgressors?

6. Shall we teach our children to believe in Jesus because they are saved, or to believe and confess that they may be saved? If so, be saved from what? From a few overt acts of transgression, or from the power of the "exceeding sinfulness of sin," which is recognized in his heart by every honest soul early in life?

O, the folly of modern teaching and the havoc it will bring to the church and to poor, self-deluded, mistaught souls who are getting into our churches without being born again. What an awful thought that preachers who have received into the churches multitudes of children and others who have never been born again, and many of them never will be now, to stand before the bar of God and give account of their ministry.

My heart almost bleeds within me as I observe these things. O God, awaken us to see and tell all people of the exceeding sinfulness of sin in every unregenerate heart.

Not in a hundred years has there been so much need of the "cryingaloud" preaching the "exceeding sinfulness" and deceitfulness of sin, and of the need of the experience of a powerful regeneration as the only hope of eternal life.

God is no respecter of persons—"Except a man be born again he cannot enter the kingdom."

Bishop Hoss' definition of regeneration is well put, as follows:

"Regeneration is that great moral and religious work of grace rendered necessary by the FALL OF ADAM, and made possible by the death and resurrection of Christ and wrought in the human heart by the active agencies of the Holy Ghost, operating through the truth and when complete makes one a child of God and an heir of heaven."

There is no other way to know God; no other way of life. Many other things we may not be able to know or receive, but this is possible to all, and whoever is born of God knows it.

"CIGARETTE SMOKING BY WOMEN MUST GO"

Society, it is said, has decreed that cigarette smoking by women and girls must go. It will go, if society says so, for it is merely a matter of fashion. The average feminine smoker who indulged in the degrading habit because it was popular will drop it when it becomes unpopular. What self-pride, moral suasion, discipline, and preachments have been impotent to accomplish, fashion's fiat can bring about in very short order.

Cigarette smoking among women and girls is largely an outgrowth of that disordered conception of persona lliberty and broad-mindedness at least fostered by the general upheaval following the World War. Like many other abnormalities, its diminution is inevitable with the gradual return of sobriety among the people.—The Continent.

"I hope you are not afraid of microbes," apologized the paying teller as he cashed the school teacher's check with soiled currency.

"Don't worry," said the young lady. "A microbe couldn't live on my salary."—The Seamen's Journal.

BULLETIN SHOWS RANKING SUNDAY SCHOOLS THE METHODIST CHURCH

In a forthcoming bulletin issued by the Department of Sunday School Administration of the General Sunday School Board it will be shown that there is steady and worth while progress being made by the Sunday schools using the official Programs of Work. The bulletin will show that there are more schools now using these charts than ever before, a total of 4,600 having been placed by conference and general board workers. The largest number of schools ever attaining rank will also be set forth, the bulletin showing the names of schools according to annual conferences. A total of 371 schools have reached rank of "Progressive" or higher. This compares most favorably with the 245 schools attaining rank the year before.

Among other outstanding things in this report are the following:

1. Annual conference having greatest number of wall charts in use in proportion to the total number of schools in the conference: Little Rock and North Arkansas tied for first place. Alabama conference is the runner up.

2. Conference superintendents of Sunday school work directing the most complete check up campaign in 1925: Rev. Clem Baker of Little Rock; Rev. G. G. Davidson of North Arkansas; Mr. L. L. Gobbel, North Carolina; Mr. C. M. Dannelly, Alabama; Rev. J. Fisher Simpson, West Texas.

3. Conference having greatest number of B type ranking schools: Little Rock, with 19.

4. Conference having greatest number of C type ranking schools: North Arkansas, with 72.

5. Conference showing largest number of ranking schools in proportion to membership and number of schools in the conference: Pacific, Rev. R. U. Waldraven, conference superintendent.

6. Conference showing greatest proportionate increase in ranking schools for 1925 as compared with 1924: Western North Carolina, Mr. O. V. Woosley, superintendent; and South Carolina, Rev. A. D. Betts, superintendent.

7. Schools attaining rank as standard of the B type: Luverne (Alabama conference); Grace church, Wilmington, N. C. (North Carolina conference); Central church, Spencer, N. C. (Western North Carolina conference); Mena, New Salem, Pulaski (these last three being in the Little Rock conference).

8. Schools attaining standard rank of C type: Alabama conference: Atmore, Century, Oakdale, Pitts Chapel, Ramer. Little Rock conference: Swan Lake, Humphrey, Sunshine, Carthage, Bethlehem, Gum Springs, Holly Springs. Louisiana conference: Wisner, Columbia. Memphis conference: Kevil, Bandana. Mississippi conference: Prentiss. Missouri conference: New Florence(Rocheport. New Mexico conference: Melrose, N. M. North Arkansas conference: Hoxie, Mammoth Springs, Plainview. Pacific conference: Henleyville. Virginia conference: Cartersville. West Texas conference: Taft.

9. Individual circuit having largest number of ranking schools: Kevil circuit. All four schools have attained rank for two consecutive years. Rev. W. W. Henley is pastor.

10. Individual school attaining rank four years consecutively as "Standard": Century, Fla., (Alabama conference).

SCIENCE KILLS GOD AGAIN?

By Bruce Craven.

This time it is Luther Burbank, eminent scientist, who openly proclaims himself an infidel, and tells why anything else is impossible to a scientific mind. Even Ingersoll said that his main argument was the impossibility of proof, and the proof which Burbank presents for his side of the issue is enough to make anyone laugh who has ever read any science, to say nothing of anything else.

He says that Christianity is "tottering." I imagine it is tottering about like I saw the Woolworth building in New York tottering a month ago. I was sick with a cold and dizzy and I thought the thing was trying to stand on its head, and I got away from it. But my cold cleared up and I discovered it was myself doing the tottering.

His first overwhelming argument against a future life is that when an automobile is obsolete, it is thrown away and that is the end of it. And this from Science? The old car may be thrown away but it has a future life all the same, and proves reincarnation as everything else in the physical world does. If science has ever proved anything, it is that nothing can be destroyed. There are only about 76 elements in the world and everything is composed of them, and all that can happen is dissolution and reincarnation, and never destruction. The old automobile may be some day a new and up-to-date car, or the different things in it may be made into other things, but it cannot be destroyed or deprived of future life. You can find this in elementary science.

Wouldn't it make a jest of creation to have to believe that the only life which does not have a future is human life?

His other argument is equal unto it, towit, that a future life is impossible, because there would not be enough room for all of us. No wonder the old man thinks everything is tottering! Scientst that he is, I would like for him to tell me one thing I have always wanted to know, and that is exactly how far it is to the end of the world? He ought to know if he knows how many immortal souls it could hold. Then when we get that settled, and the universe filled to standing room, I want to be near the edge somewhere, so I can find out what is outside of it. In sober fact, science up to date, estimates that at the present time there is enough space in the universe to give an earth as big as ours to every soul that has ever existed, or will exist for ten thousand years to come.

Sometimes it looks like there is a lot of foolishness talked in the name of religion, but it seems we are saved from our own folly by the greater folly of such talk as Burbank's. I will be tottering in my last totter before I surrender the things have stood the test of two thousand years and accept imbecility in the place of it.

"YOUTH AND THE MIND OF JESUS"

The proceedings of the Methodist Young People's Convention in Memphis January 1, 2, 3 will bear the title, "Youth and the Mind of Jesus." This volume will be ready for delivery early in February.

In addition to the findings of the convention a stenographic report of the following addresses will appear in this volume:

Memphis and Methodist Youth. Dr. Paul B. Kern, Dallas, Tex.

What Youth Asks. Mr. Bryan Hall, Corpus Christi, Tex.

What Youth Gives. Miss Catherine Cobb, Nashville, Tenn.

The Answer of Christianity to the Challenge of Youth. Dr. Charles W. Gilkey, Chicago, Ill.

The Bible: The Unfolding Revelation of God. Dr. W. A. Smart, Emory University, Ga.

Recreation and Leisure Time. Dr. Norman E. Richardson, Evanston, Ill.

Jesus and the Market Place. Dr. Henry N. Snyder, Spartanburg, S. C.

Jesus and the Modern Family. Mrs. James H. McCoy, Athens, Ala.

Tested by the Rule of Jesus. (Two addresses.) Mr. Sherwood Eddy, New York City.

The Christianization of American Life. Bishop Edwin D. Mouzon, Nashville, Tenn.

America's Responsibility for World Evangelization. Dr. Ralph E. Diffendorfer, New York City.

Jesus: The Final Revelation of God. Dr. W. A. Smart, Emory University, Ga.

Youth and Law Enforcement. Bishop James Cannon, Washington, D. C.

Race Relationships and Christian Ideals. Dr. W. D. Weatherford, Nashville, Tenn.

Progress in Racial Groups. Mr. Channing H. Tobias, New York City.

The Challenge of War. Mr. George L. Collins, New York City.

Convention Sermon: The Church of Jesus Christ. Bishop Warren A. Candler, Atlanta, Ga.

Jesus' Secret of Victory. Rev. Frank S. Onderdonk, San Antonio, Tex.

The Youth of the Orient Challenges the Youth of America. Miss Dorothy Wong, China.

The Lordship of Jesus Christ. Mr. Sherwood Eddy, New York City.

All delegates will receive a copy of the book free, to all others the price is $1.00 per copy.

Place your orders at once. Address Ralph E. Nollner, Secretary, 810 Broadway, Nashville, Tenn.

Mr. Reader—This is wonderful! A poor young man stopped a strange young woman whose shoe string was loose and tied it for her. That act led to their marriage, and she was worth $2,000,000.

Mrs. Reader—What's wonderful about that?

Mr. Reader—Why it simply shows what one can do by starting on a shoe string.—Detroit Free Press.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL

The sixteenth annual meeting of the Woman's Missionary Council will be held in Edenton Street Methodist Episcopal Church, South, Raleigh, N. C., March 10-17, 1926.

The first service will be held at eight o'clock Wednesday evening, March 10. The first business session, Thursday morning at 9 o'clock.

Meetings will be held on Wednesday as follows: Executive committee will meet at 9 o'clock a. m. and the workers' conference at 2 p. m. The memorial service and the celebration of the communion service will follow the workers' conference. The program gives promise of inspiration and interest.

Reduced railway rates of one and one-half fare, according to the certificate plan have been secured, provided there is an attendance of at least two hundred and fifty (250) persons holding the certificates of the standard form showing that normal one way fares of sixty-seven cents or more have been paid for the going trip. The selling dates for tickets to Raleigh are March 6-12 inclusive. From remote sections the dates will be sufficiently advanced to admit of delegates reaching the council on time. A delegate desiring to start to Raleigh before the first selling date of tickets is requested to buy a ticket to a point where change of train is made and there rebuy ticket and secure certificate. Co-operation is necessary in order to secure the required two hundred and fifty (250) certificates.

Council headquarters will be Sir Walter Hotel. For the local committee, th general chairman of arrangements is Mrs. R. M. Proctor, 800 New Bern Avenue, Raleigh, N. C., and the chairman of homes, Mrs. J. J. Bernard, 1407 Hillsboro Street, Raleigh, N. C.

Mrs. Fitzgerald S. Parker, Rec. Sec.
Mrs. F. F. Stephens, President.

CENTRAL, RALEIGH

Our Methodism has several large churches by this name, extending as far as Japan, this being the name of Brother Hinohara's church. Central, Raleigh, is not as large as some by this name, but she is on the way, having already come to second place in the Raleigh district.

The charge got off with a good start. In the first month of the conference year a get-together-meeting was held and for the purpose of promoting all the work of the church. During this month another special meeting was arranged to plan for the building program for the year. At each of these meetings supper was served for 125 and 60 respectively.

Central acquired some adjoining property in 1923, which extends the site through the block, and gives a frontage on three streets. The old parsonage and three rooms in the building on the new property are being used for our larger Sunday school and its needs for departmntal and class room space, and yet there is need for room. There is immediate and great need for additional equipment in Raleigh.

During the past three years 225 names have been added to the roll, a net gain in membership of 153, and throughout the organizations of the church—and she presents a full program in this—there is to be found a healthy interest in her work. The pastor's salary has been increased each year for the past two years. In this, as well as in other matters, Central is putting herself in the class with the larger churches.

With a spirit that was truly fine. the church granted the pastor a leave of three months for travel and study. He and Mrs. Glass expect to sail, D. V., on January 30, and will spend the time in southern Europe, Palestine, Egypt and England. Prof. J. M. Ormond and Rev. H. Conrad Blackwell of Duke University will have charge of the services on Sunday, and Rev. W. H. Brown of Jenkins Memorial will conduct the mid-week services and do the field work, with the help of the board of stewards and the congregation.

NOTICE TO SALISBURY DISTRICT

The pastors, lay leaders, Sunday school superintendents and Epworth presidents of the Salisbury district are called to meet in Central church, Concord, February 11 at 10 a. m. Chas. H. Ireland, Drs. F. J. Prettyman and A. D. Wilcox and others will address the meeting. Free lunch will be served by the ladies of Central church. All the above are urged to be present.

Z. Paris, P. E.

KINDNESS IN THE SUPERLATIVE DEGREE

We have been received in a very kind way on the South Fork charge for the third year. The people have been very kind and thoughtful of our needs this year. At the first quarterly meeting the stewards gave us a very nice raise in salary and are planning to pay it on a more satisfactory plan than they have done here in the years that have passed. Most of the churches are planning to pay the salary by the quarter, but Wesley's Chapel is going to do better than that. Just after the annual conference that fine congregation met and said that they were going to use the envelope plan and pay by the month, and we know enough about people to say that they will do it.

Our congregations have been good so far during the rough winter weather and we have reason to believe that it will be even better from now on than it has been thus far. We have not missed a single appointment this winter on account of rough weather; out people come.

You say have you been pounded? You bet your life we have and that in a very helpful way. We were invited to the Christmas exercises at Mt. Vernon on the ngiht before Christmas. They had a nice tree and all received presents. After the things had been removed from the tree this preacher was called to the front and the people began to pound him right before the whole crowd and he was so overpowered that he just had to stand there and take it. Well, we got the many nice things loaded into our car and got home that night by going around the good road. Then the next morning we went up among our people for a short visit, and when we left we locked the house we thought very securely, but when we returned we found that the parsonage had been opened and it was very easy to see that some one had been in during our absence, but we could not miss anything from the house and we left the Christmas pounding there. Well, we began to look around to see what had been done and I wish you could have seen the table and the dining room. The table was full, the chairs were full and some had been left upon the floor. Well, we made some inquiry as to who had broken in the parsonage and found that it was the people from Wesley's Chapel, so we just let the matter go by and did not even get a warrant for them. They know how it is done. If you don't believe me just ask the presiding elder, for this same people gave him one last summer.

Well, we are going to do our best to serve this people better than ever before. Pray for us that we may.

J. W. Randall.

FOR THINKERS TO THINK ABOUT

By C. W. Hunt.

Two things in the Advocate of January 21st are calculated to make thinkers think. The first was O. J. Jones' unit business, and by which I was reminded of that last rally day at Hawthorne Lane, when moving was being done to the new building. Everything in it was material and units. The departments from cradle roll to men's Bible class were all telling what a work was in hand, how it was to be done, when Jake F. Newell broke in with, "Where does the Bible come in?" Miss Lois Long, who had just been imported to take charge of all these units as educational director, was on her feet in the choir loft in no time to say that all this was leading up to the Bible.That did not stagger Newell, and he wanted to know what a "Grade A" Sunday school was. And Miss Long shot it right off the bat, telling how many pupils, how many class rooms, how many marks made, how many books in the library, how many teachers, how many teachers' councils and on down the long line. No Bible text (useless). No spirituality (old fashioned). Great big $125,000 building going to make Christians out of thousands in spite. To this staid old mind this question is pertinent right here: How much has this unit business in day and Sunday schools to do with the slackening in the moral standards of the young? Nothing? Then the spiritual training from the written Word was a waste on such as I. I know where I got my foundation in faith in God. It seems only a matter of a short time that a preacher will not be able to get a decent appointment until he has made so many chalks (marks) in a given time. It's coming, and when it does it is to be hoped the crowd that brings it about will also be able to pay him in units not dug out of the ground, sweated out of a factory or shop or burned out of gasoline.

The other articles was Bro. L. B. Patterson's, "Shall We Let Them Starve?" If it is half as bad as he says it is with the board of missions, then the board needs to be worked over. And it is put down as a fact that the board of missions owes a million dollars and could not get missionaries home if it had to, and is about to allow them to starve. Does this stagger anyone?

Who is to blame?

The board of missions for sending more men to work than finances justified, or the slackening in giving*

Has the board been banking on out of date Centenary pledges?

Did our leaders decide that God was not moving fast enough, converting the heathen, when the Centenary was planned?

Did not the church adopt the plans of the "war-bond-speiler" in getting the $35,000,000 Centenary pledges?

Was not God and His guidance a small part of the Centenary campaign?

Was not the Centenary a "war-child," and has **anything** connected with that war ever been settled?

Did not deflation, as put on by the Secretary of the treasury and the Federal Reserve, put the church (which is the people in it) in such a condition, financially, that the board would have been justified in stopping all mission work?

Has not the forced non-payment (with many) of these pledges, and the continued harassing of the church (these are as much a part of it as any) since for payment, so hardened consciences that the regular has suffered decline, too?

Is not the Centenary, which was set up as next to the millenium, about to prove a curse?

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zechariah 4:6.

THE FEDERAL COUNCIL "WEIGHED AND FOUND—?"

By J. Marvin Culbreth.

The executive committee of the Federal Council of Churches faced just one issue at its recent meeting in Detroit. The issue arose over the report on the prohibition question published in the autumn by a commission of the council. It was not what was or what should be the council's attitude to prohibition. That question had long ago been determined. The supreme test of the temper and strength of the body came on the question of its right to investigate the prohibition status and to make a report on it at all.

There was a sharp clash of opinion. Some took the position that the council should leave the investigation and agitation of the liquor question to the agencies that have long been in the fight. Others thought that important contributions could and should be made by the council through its Research Commission. It was made clear on the one hand that certain constituent members of the council would seriously consider wtihdrawing from the body if the council through any of its commissions did things which they did not approve. On the other hand, it was argued that the council should do more than merely reflect the opinion of constituent members—that it ought to formulate conclusions and appeal to the members to support them.

Recommendations by the administrative committee, after slight amendment by the executive committee, were adopted and eased for the present the strain which threatened the usefulness if not the existence of the council. Its two important provisions were (1) That the administrative committee should censor all reports prepared for publication by the several commissions; and (2) Determine the direction and the scope of the activities of the commissions.

The adoption of these recommendations was accepted as the solution of the grave difficulties which the Federal Council faced. Confidence thus rstored, the executive committee proceeded to take advanced ground on the major questions before the body. It characterized the Asiatic Exclusion Act of the U. S. as "an international catastrophe," and asked for its repeal or modification. Entry into the world court was strongly urged and the findings of the Washington Peace Study Conference were ordered printed in the minutes of the commission for their informational and suggestive value. Interracial co-operation by means of interracial conferences, interracial committees, and more effective publicity literature was provided for.

Required moral training and optional religious courses in the public schools were submitted to the Commission on Christian Education for careful consideration and recommendations as to how to make them effective. The constituent bodies of the council were asked to give earnest attention to the proportionate inclusion of women in their official respresentation in the council. Measures were taken to make vitally effective the council's recognition of the right of labor to organize.

There were tense moments in the three days' session of the committee —when a member characterized the Research Commission's report on prohibition as a betrayal of the council; when the author of that report made his defense on the floor; when an army chaplain was described as a "morale officer whose function was to quiet the confused conscience of the loyal citizen"; when a speaker charged the whites with cowardice and the blacks with hyporcrisy in facing the race question; when a delegate rose to defend the Asiatic Exclusion Act; when the first was nobly made and sadly lost to have the council cease recommending chaplains for the army and navy; when President Cadman exclaimed that the Federal Council had become too deeply rooted in the affections of the members and too necessary to the effectiveness of Protestantism to be broken up by dissensions as to the method of achieving common objectives.

That note accurately defines the significance of the 1925 session of the executive committee. The Federal Council proved that it has developed the power of cohesion. It can withstand the pull of terrific centrifugal forces. It has the ability to adapt itself to the mighty strain and tension of independent bodies, seeking ways and means of co-operation. It seems destined to grow and to increase in favor with the churches whose agent it must more perfectly become.

PREPARES FOR THE ELDER

On the first Sunday in January our people of Stokes, knowing the elder was to come the second Sunday, thought if he was as good on eating in accordance to size as the pastor that he might need help. So they got together and made up a nice pounding. Then some of our good people of Robersonville knowing I was called away by Brother H. M. Eure's death, prepared a nice dinner to relieve us of any trouble. The elder was looking all right, and if he did as well at the table as he did at the church he did his part well. F. F. Eure.

A WORD FROM VANCEBORO

We were commanded by those in authority at our last annual conference in Fayetteville to take up our belongings and move out from Roper charge to Vanceboro charge. So in obedience to their command we obeyed, leaving on Thanksgiving Day. We arrived in Vanceboro late in the afternoon only to find Brother Dimmett's four-year-old son very sick with pneumonia, and he away at Duke University.

We have been pleasantly received by all the people. Mrs. Ada Smith gave us two furnished rooms and Brother Hellen and wife gave us meals just across the street, and up to date neither of them have presented any bill—and they are all Baptists. It was three weeks before Brother Dimmett could move out. May the Lord bless these good people for their many acts of kindness.

Of course it was sad to part with so many of those good people on the Roper charge, many of whom we will always cherish with pleasant memories, especially Bro. F. D. Wilson and wife, our nearest neighbors, E. R. Lewis and wife and Charlie Snell and wife at Pleasant Grove church, and many others too numerous to mention. Yet there were others we were not sorry to leave, for there are some people that it seems there is only one thing that will change the sinful nature of their being, and that is the judgment of God.

There is a very fine spirit of co-operation existing here among the church people of all the denominations.

Our first quarterly conference was held last Saturday and Sunday out at Epworth church. Our new presiding elder was with us and preached three times for us, twice at Epworth and once at Vanceboro. All our people were delighted with him. He is alert in the chair and splendid in the pulpit. You may expect great things to happen this year on the Washington district.

The people and preacher and family all seem to be pleased with each other, which is evidence, I suppose, that the people are easily pleased. They have evidenced their kindness to us in many ways by doing some carpenter work, repairing the back and side porch, adding new steps to the front, painting the rooms on the inside, etc.

Now comes what many who read these lines have been expecting and looking for—that pounding. So on last night the Betterment Society, composed of persons of the different denominations, came en masse to the parsonage soon after our arrival from our prayer service. Headed by Mrs. Brown, a Presbyterian, and Mrs. Hellen, a Missionary Baptist, led a mass of our good people into the parsonage and direct to the dining room, where they deposited their packages and bundles as long as they could find room. We have enough to last many days to come. May God bless every giver and greatly reward them for their kindness. After a prayer and a social little chat to help overcome the embarrassment of the preacher they all repaired to the parlor, where we were all happily entertained with both instrumental and vocal music, led by Mrs. J. E. Witherington at the piano. After singing many good hymns and happy good time they all left us with that loaded table only to see what the future would bring iorth.

There is much more I might say, but time and space prevents me at this time to tell of our splendid farm life school here and our graded schools and many other things which I will write about later. R. F. Taylor.

A complete record of the work accomplished by the Southern Methodist churcn during the past year is contained in the combined General Minutes and Year Book for 1925-26. Price 50 cents; postage extra. Order from the Advocate.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

OXFORD AUXILIARY HONORS MISS MYRA ORMOND

The Methodist missionary societies of Oxford entertained in honor of Miss Myra Ormond, who is now at Scarritt studying to do home missionary work, on December 28, 1925.

The meeting was opened with devotional service by the pastor, Rev. A. L. Ormond, after which Mrs. Frank Lyon, president of the Maria Brown M. E. Society, introduced Miss Ormond in her usual gracious way. Miss Myra told us of the life at Scarritt, which we enjoyed, since none of us knew much about the college life.

Two musical numbers were much appreciated, after which a social cup of tea and wafers were passed, so each one lingered to meet Miss Ormond and her father and mother, who lately moved in our midst.

The W. M. Society raised our full pledge and five dollars per member quota on the Belle Bennett Memorial fund, of which I was very proud, since I was treasurer of the memorial fund.

Mrs. E. T. White,
Supt. Publicity.

SOCIAL SERVICE LITERATURE

The secial service literature for the first quota of 1926 was mailed to the social service superintendents and to the auxiliary presidents in December. Will the outgoing presidents and superintendents please see that the incoming presidents and superintendents get this literature? The leaflets for the social service committee are "Church Women and Christian Citizenship" and "Working Plans, Recreation Series No. 1." I also sent a report blank to every S. S. superintendent on my list and to the presidents of adult auxiliaries who had no S. S. superintendents on my list, and to the superintendents of all young people's and junior auxiliaries. So many requests had come to me for report blanks and so few reports were being sent in that I decided to try the plan of sending out report blanks. Having been a district secretary, I am accustomed to receiving pretty nearly 100 per cent reports. The seeming indifference to sending reports is the weakest point in our social service work. Please return the 430 report blanks sent out.

Vara L. Herring.

MARY PESCUD MISSIONARY SOCIETY

The Mary Pescud Missionary Society of Edenton Street Methodist church, Raleigh, held a most interesting meeting Sunday afternoon, January 10, when the new officers for the year 1926 were announced and the duties of each one outlined in full. The meeting was in charge of Mrs. W. A. Stanbury, the new president, and, as the roll was called, the members responded with some verse from the Bible on the subject of "Giving."

The program on "Stewardship" was effectively carried out, the discussion method being used, one speaker following another and giving many personal incidents in connection with the material furnished in the year book.

Those taking part in the program, with their respective subjects, were as follows:

Miss Sallie Reese: "Is Stewardship Fundamental in the Life of a Christian?"

Miss Flora Creech: "If I am merely a steward of all the things I possess, what shall be my controlling motive in their use?"

Miss Vara Herring: "What are the reasons for including the missionary enterprise in the expenditure of my material gifts?"

Miss Lallah Betts: "In considering the amount contributed for benevolent purposes is the money given for the missionary enterprise proportionate?"

Miss Mamie Speas: "Resources of Life."

Mrs. E. F. Long: "Personal Consecration."

Present at the meeting were two women who have served in the foreign mission field, viz., Miss Mary Pescud, who for nearly twenty years was a missionary in Brazil, and Miss Frances Burkhead, who has spent thirteen years in China and is now at home on a furlough. Miss Pescud and Miss Burkhead were former officers in the Mary Pescud auxiliary, and they have a warm place in the hearts of the present membership as well as in the hearts of the Methodist women throughout the state.

On Sunday Miss Burkhead was presented with a certificate of life membership. This makes two certificates she holds, as the Chinese Women's Misisonary Society presented her with a life certificate before she left China. Miss Burkhead, in accepteing the certificate, made a beautiful talk on "Dividends paid to God," and related in an impressive way the rich dividends she has received since she answered the call to China and began her service in the foreign field.

At the close of the meeting all joined in singing the song printed in the year book, "In Christ There Is No East Nor West," and the president urged the members to sing this song often during the coming year.

The officers of the Mary Pescud auxiliary for the year 1926 are: Mrs. W. A. Stanbury, president; Miss Vara Herring, vice president; Miss Sallie Reese, corresponding secretary; Miss Mamie Speas, recording secretary; Miss Lallah Betts, treasurer; Mrs. Harold Glascock, Supt. social service; Miss Mary Pescud, Supt. mission study; Miss Flora Creech, Supt. publicity; Miss Daisy Green, Supt. supplies; Mrs. E. F. Long, Supt. local work.

ST. PAUL'S, GOLDSBORO

The Woman's Missionary Society of St. Paul's M. E. church held its first regular meeting of the new year on Monday, January 4.

Mrs. J. B. Davis led the devotional with an inspirational talk urging the auxiliary members to accept their individual responsibility for the new year. She emphasized the fact that the officers could not carry on the work alone, but by co-operation we could have the best year ever.

The reports for December, fourth quarter, and the year were then given by the officers and circle leaders.

These reports were splendid, showing a fifteen per cent increase in membership as well as in all lines of fiance. Mrs. Robert Stevens reported also, showing the Bright Jewels on the honor roll. We were glad to be on the honor roll for 1925, as it shows that the ladies of St. Paul auxiliary have been at work. The new year finds us changed about as far as circles are concerned. We are sure that each one is ready to start the year with renewed zeal and more love for our fellowman and the work God has given us to do.

Mrs. C. G. Smith,
Supt. of Publicity.

OUR OPPORTUNITY IN KOREA

By V. R. Turner.

A great opportunity is opening before us in Korea, the opportunity to train the youth of the land.

When we first established two small schools outside of Wonsan a few years ago, we expected about 300 students in both schools. Today we have 439 students in our schools outside of the city and 425 in our city school. The latter is fully registered and will have its first graduating class next spring—forty-three in number. The next class has fifty-nine students and the 1928 class eighty.

The Korean mind has turned strongly in favor of education. Many citizens of Wonsan, both in the church and out, have appealed to our mission to aid them in establishing a high school in that city. Although Wonsan is a town of 25,000, there is no public high school, and I am informed that the government has no plan for establishing one. The citizens of Wonsan have offered us eight acres of land and 20,000 yen for equipment if we will undertake the high school enterprise.

Wonsan, Korea.

Western North Carolina Conference

A MESSAGE TO THE YOUNG PEOPLE FROM CONFERENCE SUPT. OF Y. P. WORK

My Dear Young People:

It is through our page in the Advocate that I wish to express to you my appreciation of the privilege of being your representative at the great Methodist Young People's Convention held in Memphis.

It was a wonderful meeting, and as I looked over the great convention hall my heart rejoiced over the large number of young people who had left the home joys of the Christmas time to go to a convention to listen, to come face to face with a living, loving Christ, eager to learn, and to discover anew the inexhaustible riches of grace in Christ Jesus.

We were all impressed with the motto of the convention as it hung over the stage in the great auditorium. "Today and Tomorrow with Jesus Christ," and by the interest that the young people displayed in the subjects presented, and the active part they took in the discusssions, we were convinced that many are seeking the answer to the greatest of all questions, "How can I best use my life to establish the principles of the Gallilean?"

Some of the greatest speakers of our land brought messages to us of the great problems that confront youth today, then as a fitting close to such a gathering Sherwood Eddy spoke to us on "Tested by the Rule of Jesus" in which he said, "If we would measure up to the rule of Jesus, we must be right with God, right in ourselves, and right with our fellowman."

In the motto of our great convention, let us go forward. Today shall be what we make it, and tomorrow will be better by reason of the good use of today. May this year be our best year.

Mrs. C. C. Weaver.

NEWS FROM MISSION STUDY DEPARTMENT

To the Presidents and Mission Study Supts. and of Local Auxiliaries:

Greetings and a Happy New Year to each of you!

First, I want to congratulate the superintendents of mission and Bible study on the splendid work done during the fourth quarter of 1925. The adult department made a gain of 133 per cent in the number of classes, over the fourth quarter of 1924, and more than 100 per cent in membership. The young people made a very small gain. The juniors made 100 per cent gain in classes with over 66 per cent in membership.

Adults made a gain in Bible study classes of nearly 600 per cent, with nearly 400 per cent gain in membership.

I hope the young people will catch up with the pace that has been set by the adults and juniors during the first quarter of the new year.

There were enrolled in new classes the fourth quarter 2801, in classes continuing from the third quarter 2387, a total of 5188 persons studying our mission study books at the same time in the Western North Carolina conference.

Those societies which do not have study classes will soon be so few that they will feel lonely and "left out."

So much for the bright side. Now let's see wherein we have been negligent. Many of the societies have failed to send me the names of the newly elected superintendents of mission study, so I am hampered in getting to them the new year plans and information. Will each president, who has not already attended to it, see that the name of her superintendent is sent to me AT ONCE. And should her society not have a superitnendent of mission study, let me have the name of the president. Also, where there is a former superintendent who has leaflets and other literature on hand, will she please "pass them on" to the new officer. It is very necessary that each society have a report book, and may I urge all who have none to be sure and secure one before the time for the first quarter report. Many of the societies report "our entire membership" belong to study class. I am at a loss to know whether the membership is two or one hundred. Will you not give the number of members comprising the "enitre membership?"

Let me thank each superintendent who included with her report special Christmas greetings. These expressions of personal friendship "help a lot."

Let me close with the hope that every society in the conference will have its mission and Bible study class during 1926.

Mrs. M. B. Goodwin, Conf. Supt.

HOW ONE OF OUR AUXILIARIES OBSERVED HARVEST DAY

Mrs. W. I. Hawthorne, publicity chairman of Tryon Street, Charlotte, says:

"Harvest Day was observed by the Woman's Missionary Society of Tryon Street Methodist church, Charlotte, December 14. The room was attractively decorated with fruits, vegetables and vines. In the center was a table covered with white, on which were white flowers and lighted white candles.

The devotional service was conducted by Mrs. C. L. Steidley, who read a scripture lesson from Matthew 25 and based her remarks on this selection. The regular Harvest Day program suggested for occasion was carried out with Mrs. E. C. Osborne as the "Reader" and Mrs. Edward Clark as the "Great Recorder." Incorporated in the program were reports fro mall officers of the society and chairmen of circles.

The children's missionary society gave an original play depicting some of the characteristics and needs of foreign children.

The business session was presided over by Mrs. D. E. Henderson, president of the organization, under whose leadership the society did a splendid work during the past year."

LENOIR AUXILIARY MAKES A GOOD START

The first meeting of the Woman's Missionary Society of the First Methodist church of Lenoir started the new year most auspiciously with a goodly number of members present.

Plans for the new year were discussed, the amount of the budget read, committees and captains appointed and read, and various other matters of importance to begin the new year. Also pledges were made and dues collected. Reports were also given of the past year's work, and Mrs. Charles Corpening, president, admonished all to work this year for a deeper spiritual life and a fuller Christian life. Emphasize the spiritual side of the work of this year, she said, and strive to make it a better year than the past one.

The topic for the meeting was "Stewardship," and Mrs. A. N. Todd had been requested to make a talk on it, which she did in a very efficient manner. She brought out some very strong points on the way in which we should handle our possessions, in order to be faithful stewards. All we have belongs to God, she said, and we

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

SUNDAY SCHOOL CONFERENCE

After consultation with our presiding elders, district Sunday school superintendents, executive committee of our Sunday School Board and the officers of our Wesley Bible Class Federation it has been definitely agreed to hold our first conference-wide Sunday school conference, embracing all interests of our Sunday school work, including that of Wesley classes, March 1, 2, 3, beginning Monday night, March 1, and closing Wednesday afternoon, March 3. The invitation to hold this conference at Tryon Street, Charlotte, has been accepted with a great deal of pleasure and thanks. The conference will be entertained on the Harvard plan. Each charge will be entitled to three delegates agreed upon by the charge and reported by its pastor. Among the visiting speakers will be Dr. Edmund D. Soper, head of the religious educational department at Duke University, Mr. John W. Barton, one of the directing agents of the Publishing House of the Southern Methodist Church, Rev. John L. Ferguson, head of the home extension department with the General Sunday School Board, Mrs. V. R. McDonald, head of the week day and vacation school department, Miss Marie Parham, head of the organization work of the elementary department, and Miss Ireen Moon, one of the general leaders in adolescent work. More definite announcements relative to our great conference will be released from time to time.

DUAL SPECIAL

An increasing number of Sunday schools are giving their monthly missionary offering to our dual special, European work and conference extension work. However, the number is yet all too small. A summarized list of these schools by districts will be the near future, space now forbidding. Treasurer H. A. Dunham's last report lists the following dual special contributors:

Tryon Street, Charlotte	$100.00
Trinity, Charlotte	57.27
Centenary, Winston-Salem	26.59
Trinity, Kannapolis	20.00
Central, Monroe	20.33
Mt. Pleasant, Asheville	37.38
Central, Concord	7.74
Spindale-Alexander	5.56
Harrison, Pineville Ct.	6.64
Central, Albemarle	8.86
Rockwell, Gold Hill Ct.	3.00
Old Union, Randleman	1.00
Hunters-Stewards	.75
Mt. Harmony, Burke Ct.	1.00
Pineville, Pineville Ct.	4.40
Littlejohn's, Lenoir Ct.	2.00
Kadesh, Belwood Ct.	1.43
Farmington, Farmington Ct.	2.75
Wesley Chapel, Farmington Ct.	.60
Bethesda, Danbury Ct.	1.07
Fallston, Belwood Ct.	1.25

REAL LEADERS

Among our splendid pastors who believe in real work with their Sunday school leaders the following have either begun or are in the process of beginning leadership training classes for the benefit of their Sunday school officers and teachers:

Rev. W. E. Hauss, China Grove.
Rev. Claude Moser, Smyre, Gastonia.
Rev. W. G. McFarland, Kernersville.
Rev. P. L. Shore, Park Avenue, Salisbury.
Rev. S. M. Needham, Polkville Ct.
Rev. J. H. Armbrust, First church, Wadesboro.
Rev. C. M. Pickens, Central, Albemarle.
Rev. E. H. Nease, Gibsonville.
Rev. M. F. Moores, Broad Street, Statesville.
Rev. F. J. Stough, Gold Hill Ct.
Rev. W. B. West, First church, Lincolton.

CHILDREN'S WEEK

Children's Week was observed in sixty of our leading congregations last fall, which work included the attendance of 7,954 parents at the various parents' meetings and the visitation of 5,691 homes by elementary teachers. A partial report of this good work was given in these columns last week. It is being continued this week.

North Wilkesboro
Elementary homes visited, 48.
Parents at parents' meeting, 50.
Forward Step, work towards Standard Sunday school.
Key woman, Mrs. J. C. Henry.

Salisbury District—Central, Spencer
Elementary homes visited, 75.
Parents at parents' meeting, 125.
Forward Step, each officer and teacher take at least one credit.
Key Woman, Mrs. J. P. Lynch.

First Church, Salisbury
Elementary homes visited, 237.
Parents at parents' meeting, 600.
Forward Step, parents take more interest in Sunday school.
Key woman, Miss Nena DeBerry.

Central, Albemarle
Elementary homes visited, 23.
Parents at parents' meeting, 100.
Forward Step, piano for beginners' department.
Key woman, Mrs. W. H. Snuggs.

Norwood
Elementary homes visited, 54.
Parents at parents' meeting, 45.
Forward Step, heat Sunday school.
Key woman, Mrs. F. O. Dryman.

Coburn Memorial
Elementary homes visited, not given.
Parents at parents' meeting, 200.
Forward Step, complete new Sunday school building.
Key woman—Mrs. W. B. Dalrymple.

Gold Hill
Elementary homes visited, 12.
Parents at parents' meeting, 30.
Forward Step, complete primary rooms.
Key woman, Mrs. Hannah Jenkins Montgomery.

Park Avenue
Elementary homes visited, 40.
Parents at parents' meeting, not given.
Forward Step, more Sunday school room.
Key woman, Mrs. C. A. Misenheimer.

Shelby District—First, Lincolnton
Elementary homes visited, 38.
Parents at parents' meeting, 75.
Forward Step, strive to attain "B" standard.
Key woman, Mrs. R. J. Sifford.

Central, Shelby
Elementary homes visited, 272.
Parents at parents' meeting, not given.
Forward Step, did not make one.
Key woman, Mrs. M. P. Coley.

Main Street, Gastonia
Elementary homes visited, 232.
Parents at parents' meeting, 200.
Forward Step, work toward standard school.
Key woman, Mrs. H. R. Chestnut.

Statesville District—Central, Mooresville
Elementary homes visited, 30.
Parents at parents' meeting, 150.
Forward Step, teacher training class and monthly meeting for workers' council.
Key woman, Miss Lorene Brown.

First Church, Hickory
Elementary homes visited, not given.
Parents at parents' meeting, 500.
Forward Step, better equipment for Sunday school.
Key woman, Mrs. Robert Brown.

Midway, Statesville Ct.
Elementary homes visited, 12.
Parents at parents' meeting, 50.
Forward Step, order suitable literature.
Key woman, Miss Prudie Scroggs.

First Church, Lenoir
Elementary homes visited, 75.
Parents at parents' meeting, 140.
Forward Step, repair and equip basement of church.
Key woman, Mrs. W. F. Luther.

Waynesville District—Long's Chapel
Elementary homes visited, 32.
Parents at parents' meetings, 25.
Forward Step, repair and equip school house for elementary departments.
Key woman, Mrs. R. C. Long.

Murphy
Elementary homes visited, 40.
Parents at parents' meeting, 100.
Forward Step, equipment for cradle roll department.
Key woman, Mrs. W. M. Axley.

Maria Memorial
Elementary homes visited, 25.
Parents at parents' meeting, 28.
Forward Step, training course.
Key woman, Mrs. D. T. Knight.

Winston-Salem District—Centenary
Elementary homes visited, 269.
Parents at parents' meeting, 150.
Forward Step, cultivate deeper spiritual life.
Key woman, Miss Lillian Boatner.

Burkhead
Elementary homes visited, 205.
Parents at parents' meeting, 350.
Forward Step, parents attend Sunday school and church with children.
Key woman, Miss Mary White.

Mocksville
Elementary homes visited, 80.
Parents at parents' meeting, 60.
Forward Step, did not make one.
Key woman, Miss Martha Call.

Central Terrace
Elementary homes visited, 20.
Parents at parents' meeting, 100.
Forward Step, furnish and beautify children's department.
Key woman, Mrs. R. H. Latham.

West End
Elementary homes visited, 2.
Parents at parents' meeting, not given.
Forward Step, did not make one.
Key woman, Mrs. R. H. Lathan.

Main Street, Thomasville
Elementary homes visited, 200.
Parents at parents' meeting, 100.
Forward Step, monthly council meetings.
Key woman, Miss Lillian Yow.

First Church, Lexington
Elementary homes visited, 118.
Parents at parents' meeting, 200.
Forward Step, enlarge Sunday school quarters.
Key woman, Mrs. O. V. Woosley.

Total elementary homes visited, 5,641. Total number parents at parents' meetings, 7,854.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

AT GOLDSBORO APRIL 6-7-8

Write in your notebook, on your calendar, or otherwise note carefully that in St. Paul's church, Goldsboro, April 6-7-8, 1926, our third annual conference-wide Sunday school conference will be held. Goldsboro Methodism, with Rev. J. M. Daniel as general chairman of the committee on arrangements, is already getting ready for the delegates and visitors to this big gathering, and your Sunday School Board has for some time been working on the program with a view to making it somewhat different in its approach to our problems thoroughly worth while, and withal intensely interesting. Each charge will be allowed a certain number of delegates as heretofore—perhaps three or four in number, the exact number to be announced soon. Entertainment will be on the Harvard plan. The conference will begin at two o'clock Tuesday, April 6, and close at noon Thursday, April 8. Details of the program will be announced in due time. The important thing now is to remember the date and the place, April 6-7-8, Goldsboro, and see that your charge is fully represented.

A FOUR-IN-ONE TRIP

At Wilson Friday evening to meet with pastors and laymen of Wilson and vicinity for the purpose of planning a standard training school, at Fremont Friday night and Saturday morning with Rev. N. B. Strickland, discussing informally plans for the advancement of the Sunday school interests and objectives of his charge, in Goldsboro Saturday afternoon and night with Rev. J. M. Daniel planning for the Goldsboro standard training school to be held in St. Paul's church March 21-26 and the conference-wide Sunday school conference to be held there April 6-7-8, and at Princeton Sunday morning, speaking briefly in Sunday school at ten o'clock and meeting with the officers and teachers and other interested persons from 11 to 12 o'clock—there are the high points in the itinerary of the writer last week-end.

WILSON SCHOOL FEBRUARY 28

The meeting at Wilson Friday evening made plans to go forward with the promotion of the Wilson standard training school the week of February 28-March 5. Representatives from the Wilson, Elm City, Fremont, Stantonsburg, Bailey, McKendree and Farmville charges and others are expected to attend the school.

PRINCETON ADOPTS PROGRAM

Princeton Sunday school officers and teachers have adopted Program of Work C and are resolved to develop their school to the highest efficiency possible. Prof. M. P. Young, superintendent of the Princeton public school, has been made superintendent of the Sunday school and is rallying his forces for advancement. Rev. G. B. Perry is the pastor.

SERIES OF INSTITUTES

Miss Georgia Keene, our elementary superintendent, conducted a one-teacher Cokesbury training school at Williamston last week. Following this school she filled the following engagements:

Fremont, Saturday, January 23.
South Rocky Mount, Sunday, morning and afternoon.
Elm City, Sunday night.
Farmville, Monday night.
Raleigh, Tuesday morning and afternoon.
Durham, city elementary council, Tuesday night.
Burlington, Wednesday afternoon.
Swepsonville, Wednesday night.

OTHER INSTITUTES PLANNED

Beginning Sunday, January 31, our staff of workers will conduct a series of Sunday school meetings in the Washington and New Bern districts. Miss Keene will be with Rev. R. M. Price in a circuit-wide meeting at Aurora; Rev. L. V. Harris will be with Rev. R. J. Lough and the people of the Grifton charge at Sharon; and the writer will be with Rev. L. L. Smith at Bethel.

Monday and on through the week Miss Keene and Mr. Harris will be together at the following places:

Monday, February 1, Pamlico circuit, at Bayboro.

Tuesday, February 2, Craven circuit (indefinite.)

Wednesday, February 3, Seven Springs or LaGrange.

Thursday, February 4, Jones circuit, at Trenton.

Friday, February 5, LaGrange or Seven Springs.

It is possible also that an institute will be arranged for the Pink Hill charge in connection with this series of meetings. Negotiations are under way.

MR. HARRIS AT LONGHURST

Rev. L. V. Harris our extension secretary and rural worker, is this week conducting a Cokesbury school for the East Roxboro and Longhurst charge at Longhurst. Classes are being held at night. During the day Mr. Harris is meeting with groups of workers in Caswell county.

MR. HARRIS' FATHER DIES

Mr. G. C. Harris of Mt. Gilead, father of Rev. L. V. Harris of the Sunday school board, died at his home Saturday morning, January 16, and was buried Sunday. Friends throughout the conference will sympathize with the members of the stricken family in their hour of grief.

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1207 North Hamilton, Street, High Point, N. C.

The leaguers will on another page of this issue of the Advocate note the table of contents of the volume that gives the proceedings of the Young People's Convention at Memphis. Look up the article headed "Youth and the Mind of Jesus." If you could not go to the convention have the proceedings of the convention come to you.

STATESVILLE DISTRICT EFFICIENCY INSTITUTE

Last week we conducted an efficiency institute for the Statesville district leaguers at First church, Hickory. We found Bro. H. H. Jordan, the pastor, a very genial host and he, with Mrs. R. M. Stafford, the district secretary, were untiring in their efforts to make the institute successful, and their efforts were amply rewarded, for a more interesting group never assembled. We had with us Dr. D. L. Mumpower, missionary secretary, of our Central Office at Nashville, and Brother Mumpower added much to the worth and enjoyment of the institute. Other instructors in the institute were: Prof. W. C. Ormond, Hickory high school; Mr. Grady H. Leonard, State Hi-Y secretary; Rev. R. M. Stafford, pastor East Hickory; Mrs. C. V. Price, Hickory welfare officer; Rev. H. H. Jordan, pastor First church, Hickory; Miss Margaret Jordan, Hickory high school, and W. Arthur Barber. We had with us at the devotional hours Rev. Paul P. Rayle, pastor Hudson charge; Rev. G. T. Bond, First church, Morganton; Rev. J. E. McSwain, Maiden charge; Rev. Carlock Hawk, First church, Lenoir; Rev. W. F. Womble, Newton First church, and Rev. J. E. Abernethy, presiding elder Statesville district. All of the addresses were of a high order and timely. The splendid hut at Brother Jordan's church was used each night after the class periods, and a fine group of young people went out from the church on the last night of the institute refreshed in mind, body and spirit, and with new determination and the newly acquired knowledge we may expect the Statesville district leaguers to accomplish more and more for the church and the Master.

GREENSBORO EFFICIENCY INSTITUTE, MAIN STREET, HIGH POINT

It's a good thing to be a leaguer,
It's the best thing I know!
It's a good thing to worship Jesus
As heavenward we go.
Goodbye sin and sorrow,
Farewell doubt and fear;
It's a grand, good thing to be a leaguer,
And that's why we're here!

That expresses the attitude of the large crowd of leaguers who assembled on Monday night of this week at Main Street church, High Point, for their efficiency institute. The institute started off well with Brother Hayes, our president, present and leading the devotional hour. Dr. Mumpower is here with us also, and we are expecting a fine institute.

DUTIES OF OFFICERS

The importance of the officers of any organization should not be underestimated. Certainly this is true of the league. The manner and extent in which the officers discharge their duties has much to do with the success of the league. We give you here the duties of officers as we find them listed in the constitution of the Epworth League:

Section 1. The president shall preside at the business meeting of the league, preserve order, see that the constitution and by-laws are duly observed, make reports to the league unions and conferences, exercise close and continual supervision over every department of activity, and discharge all the duties usual to his office.

Sec. 2. The vice president shall, in the absence of the president, preside at the business meetings of the league and assume full responsibility for the management of the chapter.

Sec. 3. The secretary shall keep a faithful record of the proceedings of all the meetings of the league and furnish the pastor for insertion in his report to the quarterly conference an account of the work of the league for the preceding quarter.

Sec. 4. The Epworth Era agent shall seek to place at least one copy of the Era in every family represented in the Epworth League. He shall attend diligently to the renewal of old subscriptions as well as to the securing of new ones. He shall be responsible for receiving and distributing to subscribers the Eras that come in club lots to his address.

Sec. 5. The corresponding secretary shall conduct all the correspondence of the chapter. His name and address shall be preserved in the files of the central office as the established medium of communication between the general secretary and the chapter. He shall preserve all the correspondence in alphabetical arrangement and keep it available for the use of officers of the chapter.

Sec. 6. Superintendents of the departments of the senior league shall have oversight of the work of their respective departments and shall preside at the meetings under the direction of their respective departments. The shall sustain an advisory relation to the chairman of the corresponding department of the junior and the intermediate societies wherever such relationship is desirable.

Sec. 7. The treasurer shall keep in safe deposit all the funds placed in his hands and shall pay out the same by the direction of the league on the order of the secretary. He shall remit to the treasurer of the annual conference Epworth League the proceeds of the offerings made for Epworth League Extension on Epworth League Day. He shall act as treasurer of all funds of the league, including the amount given for missions, which latter shall be by him remitted to the treasurer of the conference Epworth League.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

NEW LEAGUE AT BAYBORO

We, the class No. 7 of the Bayboro Methodist church Sunday school, met January 12 and organized an Intermediate League. The following officers were elected:

President—Madison Miller.
Vice President—William Rawls.
Secretary—Della Freland.
Treasurer—Selma Daniels.
Era Agent—Nellie Hooker.
First Supt.—Virginia Sawyer.
Second Supt.—Nannie Riggs.
Third Supt.—Reba Sawyer.
Fourth Supt.—Mary Swindell.

Della Freland, Sec.

When one is old, it is the joy of his life to relate to others the richest experiences of his life. And since old age is the first approach to the grave, it is quite natural for one to think of the experiences in which there is the greatest goodness. Our grandparents love to tell us of the times when they were young folks, how they played games that belonged to their youth, how they visited, traveled, and made love. They always tell us of the religious side of their experiences. Shall we expect to live to old age? It is reasonable that we should live out the three score and ten years. What will be the things in which we will find the greatest comfort and happiness, and the things that will give sustenance to our more deeply growing religious life?

Let's begin now in our youth to make the experiences count for the most. We will surely remember these longer when our minds are youthful and flexible.

"Some people grow under responsibility; others merely swell."

DISTRICT INSTITUTES

We feel that the district secretaries have their plans for institutes about fully arranged. We are hoping to make the greatest step of progress in our league work this spring through these institutes. The great responsibility rests in the hands of the district secretaries. We hope that they will find an extensive use of this page for their publicity and also a statement of their results. Let your district know what it is planning to do through this sheet. All 28 1-2 inches belong to you.

YOURSELF

There is going to be an old man dependent on you some day. He is not your father, your wife's father, nor an uncle, nor an elder brother, but YOU yourself. What are you laying by for his happiness, comfort and sustenance during the sunset days of life? The time to make provision for him is now while you are young and strong and prosperous. Later on it may be too late.—Selected.

YOUR PAGE

This page is devoted entirely to the publicity of the work of the districts and the chapters, and to anything that will promote the work of the Euworth League in the North Carolina conference. It is not space given over by the editor, who was elected by the summer assembly, to use as an outlet for the expression of his own ideas and prejudices. He wants to publish your news for you. Send it to him or to the Advocate. When he does not have news to tell, then he puts in other things. It is your page. Fill it every week!

A REAL MAN

What is a real man?

A real man is one who responds nobly to circumstances. The harder the knock and the more discouraging the situation, the brighter he shines.

A real man is nerved and stimulated by failure and defeat. A real man is a good loser. He never whines.

A real man never talks about what the world owes him.

A real man is just as honest alone in the dark, in his own room, as he is in public.

A real man does not want pulls, tips and favors. He wants work and honest wages.

A real man is loyal to his friends and guards his repuation as his own.

A real man does a little more than he promises.

A real man honors a woman, any woman. He cannot hurt a woman, physically or morally. He sticks to his wife.

A real man minds his own business. He does not judge other people.

A real man has an excuse for others, never for himself.

A real man never hunts danger, and never dodges it when he ought to meet it.

A real man is—well, he is a real man, the finest, best, noblest, most refreshing thing to find on all the green earth, unless it is a real woman.

—Anonymous.

"If Jesus Christ be a man,
And only a man, I say
That of all mankind I cleave to him
And to him will I cleave away.

If Jesus Christ be a God,
And the only God, I swear
That I will follow him through heaven and hell,
The earth, the sea and the air."

—Selected.

Avoid Bronchitis



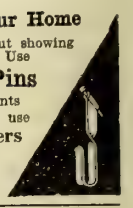
Check colds promptly this new way. Apply hot wet towels over chest, to open the pores, then rub on Vicks and cover with warm flannel.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

"All Aboard"—It is highly gratifying to know that a number of our preachers have already sent in their entire orphanage assessment for this conference year. The last church to report its assessment in full is Trinity church, Durham. Just last week Edenton Street church, Raleigh, handed me a check for its entire amount. "All aboard" for at least one-half of the orphanage assessment from every church within the bounds of the North Carolina conference by Easter!

* * * *

What Others Are Doing—The Thomasville Baptist Orphanage received seventy thousand dollars during the Thanksgiving season. Our good Baptist friends give the Thomasville Orphanage their whole-hearted support both morally and financially. That was a great offering for a most worthy cause. We congratulate the Baptists of the state on this wonderful record, and at the same time serve notice that the Methodist people are determined not to be outdistanced by them or anyone else. We shall have to move up our pace considerably if we succeed in this laudable work.

* * * *

Easter—It will mean so much to the Methodist Orphanage if all of our pastors and churches will raise one-half of the orphanage assessment by Easter. Our conference journal shows that there was more than six thousand shortage last year over the preceding year. Having more children and less resources, it makes it imperative that we secure much of the orphanage assessment at an early date. We are trusting that all of our pastors and churches will make an honest effort to secure at least one-half of their orphanage assessment by Easter. If a goodly number should raise their full amount, it would be very gratifying to us.

* * * *

"Give Till It Helps"—The Jews of the state are undertaking to raise two hundred thousand dollars for the Jewish sufferers in Europe. Their slogan is, "Give till it helps." This quotation conveys the right idea that should govern us in all of our benevolences. There are a few here and there who have never learned the joy of giving because they never give till it "hurts." It is when we part with something that we feel we really need that we discover from experience for ourselves the saying that "it is more blessed to give than to receive." Our funds are several thousand dollars short of last year at this time. I am in quest of contributors who will give to the fatherless "till it helps," and I might go a step and say, "till it hurts." All who thus contribute will experience a joy that hitherto they have not known.

* * * *

Gift From Duke University—Last week Coach DeHart and Coach Steiner gave our orphanage boys several dozen football suits. While they had been used, many of them are in first class condition. They also gave us six footballs to go along with the suits. Doubtless these coaches knew something of the fine record that our team made this year. Right here I wish to say that our boys played nine games with high school teams. They lost one game by six points, tied two and won five. They scored one hundred and twenty-seven points against their opponents while their opponents scored twelve against them. This great gift from Duke University will stimulate our boys to do even better another year. We are sincerely grateful for such an expression of good will and love.

* * * *

Too Bad—We have a perfectly beautiful library in the S. C. Vann building. Friends throughout the state have given us quite a number of valuable books. They are lying stacked on the floor and can be used only in a limited way. We also have in connection with this library a beautiful reading room with not a table or chair in it. A number of papers and magazines are sent to us, but they soon get torn up because they are sent around to the difference cottages. If we had them in the reading room where the children could have access to them, they would mean infinitely more to us. I wish from the bottom of my heart that some friend who wants to do a worth while thing would donate the necessary equipment for one or both of these worthy objects. Who will be the first to bid? Now is your chance to do o noble deed.

DOING OUR SHARE

By A. J. Weeks.

The task of world evangelization is the task of the whole church. For this the church of God was instituted and maintained. This is its paramount work. In an effort to meet this world obligation denominations have seen the necessity of establishing closer cooperation. By agreement among themselves they have divided the fields of the world in order that overlapping and competition might be eliminated, or at least reduced to a minimum. No one church feels that it must save the world, but every church worthy of the name feels that it must do its share in this great task common to all.

Just now the responsibility for world evangelization rests in great measure upon churches of the United States. The evangelical churches of this country have mobilized such resources in men and money as organized Christianity never had at its command before. We have wealth beyond measure, and all of the prepared workers we need for taking care of every need in every land. This is not true of the churches in any other land. They are poorer than they have been in generations. It is true that in devotion and liberality they still put us to shame, but notwithstanding their devotion present day condition put cruel limitations upon their missionary work. It is up to the evangelistic churches of America to do the major part of the missionary task in this generation. If they fail the whole Christian program must fail for the present. We never faced a situation quite so urgent as this.

The Methodist Episcopal Church, South, is one of the great denominations of this country. Among the evangelical churches of the United States it is fourth in numerical strength. Taken as a whole Southern Methodists are no longer poor. Our people have never known such prosperity as they know at this time, and their wealth is constantly increasing. In agreement with our sister churches we have assumed responsibility for certain areas and certain populations in the non-Christian world. We cannot afford to do less than our share in carrying out the command of our Lord to preach the gospel to all the world. Certainly we cannot afford to abandon the fields for which we have, in solemn covenant with others, assumed responsibility. It would be treason.

In addition to the appeal of this self-assumed obligation there are certain considerations that ought to stimulate us to make every effort to carry forward our missionary program without interruption. We agreed that the need was never greater than it is today. This is the consensus of opinion among all who profess to be informed about world conditions. In every field we occupy the need is very great and very urgent. It is not a task that can be postponed for a few years and then be taken up again. Postponement will be equivalent to abandonment.

In our foreign fields we have made our greatest gains during the last few years. In fact, we have made greater advance in our mission fields that in any other section of the church. We have good reason to expect still greater advance in the years just ahead if the work can go forward without retrenchment.

In each of these fields we have splendid institutions already established. There are not as many of them as we need and wish we had, but those we have are doing excellent work. It takes time and money to establish and equip institutions such as these. To permit them to close now will mean one of two things—either we will abandon the primary work for which the church exists, or else we will have to slowly and painfully re-establish these same institutions or others like them in the years to come. No well ordered commercial enterprise would think of following such a course unless it had decided to go out of business.

We have a splendid body of missionaries in our fields. There are not as many of them as we need, but those we have are doing excellent work, and in equipment, effectiveness, and morale, they will compare favorably with the missionaries of any other church in the wide world. It takes time to enlist and train a missionary personnel. Some of the men and women who represent us in foreign fields have been there almost a lifetime while others have served five, ten, twenty years. If our church should find itself without missionaries it would take almost a generation to replace those valuable workers we now have in foreign service. The most valuable training they get they get on the fields. In addition to mastering the languages they must get to know the mental attitudes and processes of the people among whom and for whom they labor. This takes time and patience as well as unbroken loyalty.

Then, and this is most important of all, we have growing churches in each of our fields. These native churches constitute the most valuable assets we have. It takes time to gather a native church membership. At the end of eleven years in China we had eleven churches—one for each year we had been at work there. Now the annual gain is about ten per cent as against a gain of two or three per cent in the church at home.

This is the appeal of our missionary situation.

We must put in the hands of the board of missions one million dollars in addition to the regular income if the work is to be carried on this year. If we do not do this we must close institutions, recall missionaries, and abandon native churches. If Southern Methodism turns from its task now it will prove itself unworthy of the name it bears. It will show less wisdom than any respectable commercial organization would show. We cannot believe our people will permit retrenchment in this unusual hour.

We must act at once. Appropriations for the current year have not been made. They cannot be made until funds are available or in sight to meet them. They must be made when the board of missions meets February 2. Every Southern Methodist congregation ought to make its offering this month.

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AVERA BIBLE LECTURES AT DUKE

By Albert A. Wilkinson.

Dr. Luther Allen Weigle, dean of the religious education school at Yale University, will this year deliver the Avera Bible lectures on February 2, 3 and 4 at Duke University.

Dr. Weigle's main theme will be "The Present Problem of Religious Education in America." The subjects of the three addresses to be delivered are: (1) The Secularization of Public Education, (2) The Parochial School Policy, and (3) The Place of Religion in Public Education.

The Avera Bible lectures are given each year at Duke University by an outstanding leader in religious education. The series was established in 1887, since that time being delivered by such men as Bishop W. W. Duncan, Bishop W. A. Candler, Chancellor Jas. H. Kirkland, Bishop Alpheus W. Wilson, Dean Wilbur F. Tillett, Bishop Charles B. Galloway, Rev. Franklin N. Parker, President Thornton Whaling; Bishop E. R. Hendrix; Rev. G. Campbell Morgan, and Prof. David G. Lyon.

The religious education department at Yale, of which Dr. Weigle is head, is one of the most important and largest departments of its kind. Yale, being a non-sectarian institution, does not restrict the work, and many leaders in all Christian denominations have attended this school while Dr. Weigle has been dean. Dr. Weigle has previously spoken in North Carolina, at the summer assembly grounds in the western part of the state.

CONSOLATION

(We presume that the editor of the Advocate corroborates the article, "Is Your Wagon Pulled by a Star?" written by Frederick F. Shannon, D.D., published in Christian Advocate, New York, as it has been copied by you in the issue of January 7. We who are, perhaps, guilty of an attempt in trying to write have this to say for ourselves):

"While all things else have rest from weariness?
All things have rest: why should we toil alone?"

"Death is the end of life; ah, why
Should lifeall labor be?
Let us alone."
—Tennyson. Poem, The Lotus Eaters.

While loitering in the field of literature, we take consolation in the above lines and enjoyment in the following ones, as did the people in singing the Choric Song in the following lines:

"There is sweet music here that softer falls,
Than petals from blown roses on the grass," etc. —Tennyson.

The parable of the talents gives us comfort (Bible, St. Matthew, chapter 25:1-30) when we are in the field of toil and labor, if we have not been trusted with so many talents, we strive to use the ones given us to the best of our ability. Again in the Bible in St. Luke, chapter 17, we have the example of Lazarus, who lay sick at the rich man's gate, and time has handed down to us no worthy acts of his save trusting and doing the best he could. So if time accords to us no greatness, we can but trust and apply ourselves to the best of our ability.

Miss Mary Rudisill.

NOTES FROM THE CONFERENCE OF EVANGELISTS

Opening session was held December 29 at the Methodist church, the sermon being preached by Evangelist Burke Culpepper.

Business sessions on the 30th were held in the college chapel. Meeting adjourned at 11 o'clock a. m. and went to the church to hear the sermon by Evangelist Raymond Browning, the sermon being followed by a consecration service around the altar.

At night at the church Evangelist Bob Jones preached the sermon. The brethren, in order to show their love for and appreciation of Doctor Morrison, presented him with a silver headed walking stick. The presentation speech was made by Evangelist Andrew Johnson. Doctor Morrison, visibly affected, said he would cherish the stick as long as he lived, and when he passed away he thought he would leave it to the college to be hung on the wall in token of the principles for which he stood.

At the business meeting which followed seven new song evangelists were admitted to the association. Their names and addresses follow:

C. P. Curry, Hendersonville, N. C.
G. P. Comer, Coeburn, Ky.
R. J. Kennedy, Dallas, Texas.
Chas. A. Bull, St. Louis, Mo.
C. F. Dunn, Atlanta, Ga.
Glenn C. Oldaker, Culpepper, Va.
R. E. Turbeville, Jasper, Ala.

Secretary.

KEEPING BOOKS WITH GOD

The worker with God will find it necessary to systematize his activities. God does not work by haphazard methods; neither may a worker with God. Too often we let our strength, our time, our thought, our interest, our talent, our money, our prayers, go by happenstance. We are prone to give these without regard to the whole resources we possess and without relation to the different claims of the whole task assigned by God. There is no careful balancing of these to the various tasks and enterprises of the kingdom as to make them count for the most. We do the next thing whether or not it is related to the whole for which we are responsible. Instead of counting the cost and laying plans we start to work and find we have only energy, money, time, talent to put in the foundation, and the scheme is never carried through. Or our scheme may be wholly unrelated to the scheme of others. Thus there are many foundations laid upon which the building is never placed! This, then, is our first duty as Christian stewards—to study and apportion our resources, organizing (budgeting) them for their most effective and intelligent use.—Adapted from "Life as a Stewardship," Morrill, in Woman's Missionary Friend.

WOMAN'S PAGE

(*continued from page eight*)

should handle it in a manner pleasing unto God. "Resources of Life" was discussed by Mrs. C. C. Stimson. A number of the numerous resources of our lives were mentioned in this talk and commented upon. Both topics were very interesting.

Following the business meeting, the different circles met for a short meeting, and arranged for their first meeting, which will be held on the 25th.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to take unto Himelf, on January 7, 1926, our beloved sister, I. W. Blanton, of South Shelby, a most faithful member of Lafayette Street M. E. Church, South.

She was a lovely Christian woman, a devout, faithful attendant at church and Sunday school, a member of the Susanna Wesley class, a member of the missionary society, and had served as a member of the board of stewards of the Lafayette Street church.

Her interest in the church and ability to lead was so much to her credit that our love for her is so great that we so keenly miss her cheerful presence that we resolve:

First, That in the passing of our dear sister and co-laborer our Sunday school class and societies have lost one of our most loyal, consecrated members and a woman of a most lovable Christian character.

Second, That we most humbly submit to the will of Him who doeth all things well. We commend to all of our members her life of marked devotion and self-sacrifice for the cause of Christ, and we desire to emulate her example of faithfulness, and seek to catch inspiration from her life.

Third, That we extend to the bereaved husband, brother and sisters our love and deepest sympathy in this tehir sore bereavement and pray that God may constantly be with them and His never failing grace sustain and keep them.

Fourth, That a copy of these resolutions be sent to the family, a copy spread upon the minutes of the Susanna Wesley class, a copy be sent to the Woman's Page, North Carolina Christian Advocate to be published.

Worth Micham,
Mrs. Sam Ellis,
Mrs. C. A. Morrison,
Miss Ottie Smith,
Mrs. A. S. Raper,

SUNDAY SCHOOL

(*continued from page nine*)

ACTIVE WESLEY CLASSES

The following classes have organized as Wesley classes since list was last published in these columns:

Intermediates.

Earnest Workers, Bethany, Conway; Miss Mary Gilliam, teacher, Miss Mildred Smith, president.

Senior.

True Blue, Morris Chapel, Jonesboro; Mrs. Maggie Wood, teacher, Miss Beatrice Thomas, president.

Irameta, Stumpy Point; Mrs. D. M. Gray, teacher, Miss Agnes Twiford, president.

Sunshine Bearers, Memorial, Durham; Miss Leah Boddie, teacher, Miss Helen Card, president.

Loyal Workers, Lane Methodist, Linden; Miss Roberta Ray, teacher, Raeford Johnson, president.

Sarnest Workers, Horne Memorial, Clayton; Mrs. J. M. Turley, teacher, E. Whitworth, president.

Young People.

Leaders, Lane, Linden; Fred Cunningham, teacher, Miss Jessie Boahan, president.

Willis Bible, Steele Street, Sanford; J. C. Gregson, teacher, Mrs. H. T. Makepeace, president.

Live Wires, Poplar Springs, Sanford; R. S. Walker, teacher, Earnest Harrington, president.

Lena Barbour Wesley Class, Clayton; Mrs. Lena A. Barbour, teacher, Ivey Farmer, president.

The following classes have made their annual report:

Intermediate-Seniors.

Wesley Junior, Halifax; Mrs. E. L. Travis, teacher, Miss Mary Shaw, president.

Wesley Service, Washington; Mrs. L. H. Mann, teacher, Miss Ruth Snell, president.

Ever Ready Wesley, Central, Raleigh; Miss Ava Crowder teacher, Miss Geneva Franklin, president.

Pollyanna, First Methodist, Rocky Mount; Miss Fannie Gorham, teacher, Miss Dorothy Horne, president.

Cheer All, Central, Raleigh; Mrs. Lillie B. Hinson, teacher, Miss Annie Laurie Cates, president.

Faithful Helpers, Trinity, South Mills; Miss Lizzie Burham, teacher, Miss Margaret Jones, president.

Susannah Wesley, Grace, Wilmington; Miss Blanche Sharpe president.

Hustlers, Steele Street, Sanford.

Willing Workers, Sanford.

Willing Workers, Shiloh, Stumpy Point; E. M. Hooper, teacher, Miss Bessie Hooper, president.

Scouts, Broadway, Jonesboro; S. F. Kelly, teacher, K. G. Harrington, president.

Dependables, Jonesboro; B. R. Avent, teacher, James McDavid, president.

Young People.

Willing Workers, Clinton; Mrs. J. E. Holden, teacher, Miss Mabel Parker, president.

Wide Awake, Marcus, Jackson Springs; C. W. Poole, teacher, Milton Carpenter, president.

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Our Little Folks

THE VOICE OF GOD

By Georgina W. Pelton.

God speaks to us in a silent language and in an infinite variety of ways. Every budding leaf upon the countless trees of the forests, every blade of the grass that so richly carpets wide-spread acres, every tiny raindrop and warm sunbeam, every blooming flower that decks the earth's green mantle, every grain of sand and every shell upon the seashore, every pearl hidden in the ocean, every feathery snowflake that melts in its embrace, and every twinkling star mirrored in its surface comes to us with some mesage from our Creator. God speaks to us continually in nature.

When something extraordinary or sudden happens men sometimes say, "Behold the finger of Providence," or "See the avenging hand of the Almighty!" But I think the common everyday events of life are the most wonderful. Perhaps it is the continualness, the everydayness of these things that tend to make us unobservant, inappreciative, blind and deaf, as it were. The whole boundless universe is filled to overflowing with miracles. It is nothing but miracles. Every day and hour God speaks to us.

Light, air, water, sight, sound, the common blessings, what wonders they are! What a mystery, a beautiful, wonderful mystery life itself is! And yet men take it wantonly. How can they!

A glass of water is a common thing but very wonderful. How clear and sparkling! How refreshing! Dip a blade of grass into it and notice the tiny sphere that clings to the blade when you raise it. What makes it round? What makes it transparent? What makes it adhere to the grass? How beautiful it is as it reflects the light in varying tints! Examine it under a powerful microscope and you discover that it is the dwelling place of numerous minute creatures each supplied with organs adapted to its mode of life. It is a minature world.

Heat some water and is it not wonderful how it changes to steam that rises in graceful curves towards the sky to form part of a cloud that some day will restore it again in the form of drops to the earth? We expose water to intense cold and it becomes ice. We say it is frozen, but is not this merely a name for what has taken place? Is not the transformation remarkable, magical!

Separate some of this water into its two components, hydrogen and oxygen —neither resembles nor possesses the properties of water. Is not the change marvelous? And yet it is only water that we drink every day. There are thousands of tumblerfuls in the well and millions of wells and brooks, rivers and lakes in the world. Everyone knows what water is! Ah, do we?

It was falling this morning in the form of snow. Have you ever seen anything more beautiful than these tiny, star-shaped snowflakes that come fluttering down, dancing in the air, then drop steadily down, down, then whirl about and flutter again, then descend thick and fast to blanket the earth?

Perhaps you have read of W. A. Bentley, "the snowflake man" of Vermont, and how in forty years he has made thousands of photographs of snowflakes and found no two alike. The magnified patterns are exquisite. Surely you have sometimes noted, even without a microscope, the exquisite beauty of the fairy hexagons that fall so gently upon your coat sleeve. Those that fall upon your hand are melted by its warmth. They change into little drops of water. Expose these drops to cold and they become ice, as icicles attest, not snowflakes.

The apple is one of our common fruits. We value it chiefly for the food it affords us, and we pay little regard to the small brown seeds shut up so securely in its cells. We eat an apple and throw away the core. One of those seeds falls upon the ground. Perhaps it is pressed down by some little foot running across the garden. Soon the autumn winds strew over it beautiful blankets, red, yellow and brown, and then winter spreads above these a covering of snow, and so our little seed sleeps till spring. Then gentle showers fall upon it, and bright sunbeams warm it as it rises from its long sleep and puts on a garment of green. We say it grows, but what a world of mystery is covered by that word. Who can tell how from that little seed has sprung an apple tree! In a few years we may behold the tree putting forth from every twig beautiful blossoms, pink at first but as they open fading into white. Pick a cluster. How delicate is each petal, how exquisitely formed each little stansen, how perfect every part even to the grain of pollen, and how nicely are the parts adapted, and how neatly joined. There is no seam to mar the beauty of the blossom. Pick it to pieces and you can never put it together again, never.

Attempt to imitate it in wax and you may shape and tint and join the parts with the utmost care, so that the result is the nearest approach to the natural flower of which art is capable, your friends may flatter you and say they cannot tell the difference between the two; but place your wax blosom among the gree leaves on the apple tree, and will its petals yield to the light breeze and unfold in the sunshine? Will they drop off one by one and leave what in a few months will become a round, red, luscious apple? Yet thus it will be with the other blossoms. And all this is the product of one little seed! One, only one. Think of the many seeds in the apple orchards of the world each year, and of the many kinds of seed borne by different plants, and of the untold possibilities hidden in them.

THE CONVENTION HYMN

Dedicated to Methodist Youth.

By Mrs. Frank Siler.

Fiat Lux 6. 6. 4. 6. 6. 6. 4. John B. Dykes

1 Our youth to thee we bring,
O gracious Savior, King;
Guide thou our feet,
Then all the coming years
Shall know no dismal fears;
And though it brings its tears,
Life will be sweet.

2 Our minds to thee we bring,
O gracious Christ, our King;
Help us to learn
The truth that makes men free,
The truth that leads to thee,
The truth that is to be,
For which men yearn.

3 Our hearts to thee we bring,
O loving Jesus, King,
To crown thee there.
Beside Thy blood-stained cross
Life's pleasures turn to dross;
We too would know the loss
That love must dare.

4 Our wills to thee we bring,
O mighty Christ, our King,
To make them thine.
We dare not choose our way,
Lest we should miss the day.
O hear each as we pray,
"Thy will be mine."

5 Thus all to thee we bring,
O Conquering Christ, our King,
For service true.
We would help thee to win,
Our world from blight of sin,
Made strong without, within,
Thy will to do.

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Mother — Never do anything Johnny, that you would be ashamed to have the world see you doing.

Johnny—Hoorah! No more baths.

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3:00 p m	Washington	1:05 p m
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RESOLUTIONS BY THE WELDON DISTRICT

Whereas, at the recent session of our annual conference at Fayetteville, the pressing need for an educational program in and support from our church for our foreign mission work was brought to the attention of the conference; and

Whereas, the said conference accepted and agreed to undertake to supplement its regular missionary appropriation with a special missionary effort and funds for the ensuing conference year;

Therefore be it resolved by the preachers and laymen of the Weldon district, North Carolina conference, Methodist Episcopal church, South, at district meeting held in Weldon December 4, 1925:

First, That we are in sympathy with the action of our church in the matter of educational program and special effort to raise funds to supplement our regular appropriation for foreign mission work.

Second, That the Weldon district hereby pledges itself to use our best efforts to bring the matter of foreign missions to the attention of our church constituency, and to raise on this district fifty-three hundred ($5300) dollars as a special contribution to our foreign mission work during 1926.

Third, That we urge each preacher in our district to dedicate at least one special service in each church on his work to educational program for our foreign mission work and the raising of this special supplemental contribution for the said work.

H. M. Eure,
Wm. L. Knight,

BAD WEATHER AND GOOD BOOKS

Bad weather is not an unmixed evil, even with a Methodist preacher; neither are bad roads. So why complain and get the "blues?" What is finer than a long spell of bad weather when the nights are long and you have a good fire and good light and a bunch of real books? The poor shrimp who does not enjoy a season of this sort is to be pitied.

We have had the weather and now have the bad roads. But out in the yard we have coal and wood and a good Delco plant, no one expects you to call and you don't expect any one to call. Just in easy reach of your desk you have Summerville, Forrest, Forsythe, Burton, Whyte, Tillett, Ramsay, Jefferson, and so on. Just the finest company imaginable. And unlike some company you can "shut 'em up" when you get tired of them. They are not sensitive, they don't have a lot of scandal and tattle to worry you, and if you want to talk with them again it's all right with them.

Then of course if you read such men, you will keep a sheet of paper handy, and take notes on what they say and what they suggest to you. And will warm up and sometimes spout things; so of course you put that down, too. And sometimes you will turn to your typewriter and just make it hum on something that is suggested. Fine thing to write while you are reading such books. These notes come in fine when you try to make a sermon.

A few books have fallen into my hands recently that have helped me. Maybe some other young preacher will be helped if I mention them: "In Pulpit and Parish," by Burton; "Paths That Lead to God," by Tillett; "Life of Bishop Lambeth"; "Can a Man Be a Christian Today?" by Poteat; and then my elder sent me "The Character of Paul," by Jefferson, and several others.

Why in the world some elder didn't tell me about such books years ago? What a help it would have been to me. Well, maybe they didn't know about them, so I forgive them—but I wish they had. And this leads me to say and to exhort a little. This is a fine field for elders and older preachers. Tell the young preachers about good books, loan them some good ones, and talk with them about them. Take a book like Burton, "In Pulpit and Parish," tell a young fellow about it and read it with him. Tillett's "Paths That Lead to God" would straighten him out in his thinking and in his faith also. Jefferson is one of the most helpful men on Paul, and every preacher would be of greater service if he would read his Character of Paul.

I am almost afraid to mention Poteat. But if you will promise not to mention my name I will say to you "on the square" he is one of the brightest men in our state, and as solid as a rock, and straight as an arrow. I think every preacher and leading layman should read his recent lectures, which are now published, that they may know and appreciate this truly great mind.

I thought I would say these few words and mention these few books because they have been fine company for me these rainy, snowy days, and thought maybe they would be suggestive to some of our preachers so they would write a few lines along these lines, and that some young preacher might be helped in his selection and reading.

Jas. H. Frizelle.

A complete record of the work accomplished by the Southern Methodist church during the past year is contained in the combined General Minutes and Year Book for 1925-26. Price 50 cents; postage extra. Order from the Advocate.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Washington, at Fremont ..... April 14-15

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

January

Sandy Mush, Brick Church, 11 30-31
Chestnut Street, night 31

February

Weaverville, 11 7
Mount Pleasant, night 7
Flat Rock-Fletcher, Smythe, 11 14
Haywood Street, night 14
Hominy, Montmorencie, 11 20-21
West Asheville, night 21
Mills River, Horse Shoe, 11 27-28
Biltmore, night 28

March

Henderson Ct., Edneyville, 11 6-7
Oakley, night 7
Weaverville Ct., Pleasant Grove, 11 13-14
Elk Mountain, Elk Mountain, 3 14
Fairview, Bethany, 11 20-21
Bethel, night 21
Ivy, Bright Hope, 11 27-28
Chestnut Street, night 28

April

Spring Creek, Roaring Fork, 11 3
Marshall-Hot Springs, Marshall, 2:30 & night..... 4
Central, night 5
Hendersonville, 11 11
Saluda-Tryon, Tryon, night 11
Swannanoa, Bethesda, 11 18
Black Mountain, night 18
Rosman, 11 25
Brevard, night 25

May

Leicester, 11 1-2
Sandy Mush, 3 2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND (IN PART)

January

Tryon Street, 11 31
Rural Trinity, 3 31
Brevard Street, 7:30 31

February

Dilworth, 11 7
Thrift-Moores, Thrift, 3 7
Duckworth Memorial, 7:30 7
Prospect, Bethlehem, 11 14
Waxhaw, Bond's Grove, 3 14
Trinity, 7:30 14
Weddington, Union, Sat. 11 20
Pineville, Harrison, 11 21
Spencer Memorial, 7:30 21
Ansonville, Concord, 11 28
Polkton, Mt. Vernon, 3 28
North Monroe, 7:30 28

The Laymen's Institute for the Charlotte district will be conducted by Mr. Charles Ireland and his team in Trinity church, Charlotte, on February 10, beginning at 10 o'clock. To this institute all the pastors and lay leaders and stewards of the district are invited. It is important. Come.

GREENSBORO DISTRICT
J. B. Craven, P.E., 506 Summit Ave., Greensboro, N.C.
SECOND ROUND

January

Main St., High Point, 11 31
Glenwood, night 31

February

East Greensboro, Mt. Pleasant, 11 7
Pleasant Garden, Rehobeth, 3 7
Proximity, night 8
Randolph, Hopewell, 11 13-14
Park Place, 11 21
College Place, night 21
East End, High Point, 11 28
Highland, Highland, 3 28

March

Coleridge, Rehobeth, 11 6
Ramseur, Franklinville, 11 7
Asheboro, night 7
West Greensboro, Friendship, 11 & 3 13-14
Jamestown, Oakdale, 11 14
Wesley Memorial, night 14
Wentworth, Lowe's, 11 20-21
Reidsville, 11 21
Carraway Memorial, night 21
Bethel, night 24
Deep River, 11 28
Uwharrie, Tabernacle, 3 28

April

New Hope, Macedonia, 11 4
West Market, night 4
Ruffin, Ruffin, 11 11
Centenary, night 11

MOUNT AIRY DISTRICT
E. W. Fox, P. E., Mount Airy, N. C.
SECOND ROUND

January

Elkin, 11 31

February

Rural Hill, 2:30 and 11 6-7
Madison, 11 14
Pilot Mountain, Pinnacle, 3 and night 14
Spray, 11 21
Danbury, Bethesda, 11 27
Walnut Cove, Palmyra, 3 and 11 27-28

March

Ararat, Hatcher's Chapel 7
Mount Airy, Rockford Street, 11 14
Mount Airy Ct., Pleasant Visw, 2:30 14
Summerfield, Gethsemane, 11 21
Stokesdale, Glencoe, 2:30 21
Yadkinville, Mt. Pleasant, 11 27
Jonesville, Hanes Chapel, 11 28

April

Sandy Ridge, Delta, 11 11
Stoneville, Centenary, 2:30 11

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.
SECOND ROUND

January

Mill Spring, Bethlehem, 11 30
Rutherfordton, 11 31
Gilkey, Mt. Hebron, 3 31

February

Burke Ct., Friendship, 11 6
Table Rock, Mountain Grove, 11 7
Glen Alpine, 7 7
Balc Creek, Boring Chapel, 11 13
Spruce Pine, Penland, 7 14
McDowell Ct., Snow Hill, 11 20
Marion, First Church, 11 21
Cross Mill, N. Catawba, 3 21
Marion Ct., 11 27
Old Fort Ct., Bethel, 11 28
Old Fort, 7 28

March

Burnsville, 11 7
Micaville, Oak Grove, 3 7
Bostic, Salem, 11 13
Forest City, 11 14
Spindale, 7 14
Broad River, Providence, 11 20
Cliffside, 11 21
Henrietta-Caroleen, 7 21
Morganton, First Church, 11 28
Marion Falls, 7 28

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

January

Boone, Blowing Rock, 11 31

February

Todd, Todd 6-7
Avery, Pine Grove 13-14
Elk Park, Cranbury, night 14
Watauga, Valle Crucis 20-21
Creston, Big Laurel 27-28

March

Warrensville, Clifton, 11 6
Helton, Helton, 11 7
Jefferson, Smithport 13-14
Laurel Springs-Transon 20-21
Sparta-Walnut Branch 27-28

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
SECOND ROUND

January

Concord Ct., Concord, 11 30
Concord, Epworth, 11 31
Concord, Forest Hill, 7 31

February

Bethel, 11 5
Albemarle Ct., Pine Grove, 11 6
Albemarle, First St., 11 7
Albmearle, Central, 7 7
Gold Hill, Rockville, 11 14
New London,, Bethel, 3 14
Badin, 11 21
Salem, West Albemarle, 7 21
China Grove, 11 28
Landis, Landis, 3 28

March

Salisbury, Park Ave., 11 7
Salisbury, First Church, 7 7
Mt. Pleasant, St. Paul, 11 14
Kannapolis, 7 14
Norwood Ct., Randall, 11 21
Norwood, 7 21
Yadkin-Rowan, Rowan, 7 24
Salisbury, North Main, 11 28
Spencer, Central, 7 28

April

Concord, Harmony, 11 4
Concord, Westford, 7 4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

January

South Fork, Wesley Chapel, 11 30
Lincoln Ct., Pisgah, 11 31
Lincolnton, night 31

February

Mt. Holly, 11 7
Lowell, South Point, 3 7
West End, night 7
Lowesville, Snow Hill, 11 13
Stanley, Iron, 11 14
Belmont, Maint St., night 18
Polkville, Rehobeth, 11 20
Shelby Ct., El Bethel, 11 21
Lafayette St., night 21
Crouse, 11 27-28
Cherryville Ct., Bethlehem, 3 28
Cherryville, night 28

March

King's Mountain, night 3
Cramerton, 11 7
McAdenville, night 7
Belwood, Lawndale, 11 13
Shelby, Central, 11 14
Lessemer, Concord, 3 14
Franklin Ave., night 14
East End, night 17

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
SECOND ROUND

January

Mooresville, Central, 11 31
Jones Memorial, 3 31
Mooresville, Broad St., night 31

February

Hickory, First, 11 7
Hickory Circuit, 3 7
Westview, night 7
South Lenoir, Harpers, 11 14
Lenoir Ct., Colliers, 3 14
Whitnel, night 14
Lenoir, First, 11.....21
Dudley Shoals, Grace, 3 21
Mt. Zion, 11 28
Shepherd, Vanderburg, 3 28
Troutman, night 28

March

Olin, Mt. Bethel, 11 7
Cool Spring, Rose Chapel, 3 7
Catawba, Bethlehem, 11 14
Ball Creek, Center, 3 14
Statesville, Race Street, 11 21
Statesville Ct., Trinity, 3 21
Mooresville Ct., Centenary, 11 28
Davidson, Fairview, 3 28

April

Newton, 11 4
Mays Chapel, 3 4
Maiden, night 4
Granite Falls, 11 11
Rhodhiss, 3 11
East Hickory, night 11
Stony Point, 11 18
Hiddenite, Rocky Springs, 3 18
Taylorsville, night 18

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND (IN PART)

January

Forsyth. Mt. Tabor, 3 30-31

February

West End, 11 7
Ogburn Memorial, Oak Summit, night 7
Erlanger, 11 14
First Church, Lexington, night 14
Advance, Mocks, 2 & 3 20-21
Mocksville, 11 21
Grace, night 21
Farmington, Smith Grove, 11 & 3 27-28
Centenary, 11 28

March

Davidson, Mt. Olivet, 11 & 3 6-7
Green Street, 11 7
Denton, Newsom, 11 & 3:30 13-14
Linwood, Macedonia, 2 & 11 13-14
Main Street, Thomasville, night 14
Lewisville, Concord, 11 20
Hanes-Clemmons, Bethel, 11 21
Cooleemee, night 21
Davie, Oak Grove, 11 27-28
Burkhead, night 28

April

Ardmore, 11 4
Welcome, Vernon, 7 & 3 3-4
Walkertown, Crews, 11 11
Kernersville, Bunker Hill, 3 11
Oak Ridge, Sedge Garden, night 11

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

January

Fines Creek, Fines Creek, 11 & 11 30-31
Waynesville, Waynesville, night 31

February

Highlands, Horse Cove, 11 & 11 6-7
Glenville, Cashiers Valley, 3 7
Haywood, Crabtree, 11 & 3 13-14
Dellwood, Maple Grove, 11 14
Judson, Maple Springs, 11 & 11 27-28
Bryson City, Ela, 3 28
Webster, Love's Chapel, 11 & 11 20-21
Whittier, Olivet, 3 21

March

Betnel, Bethel, 11 & 3 6-7
Jonathan, Jonathan, 11 7
Franklin, Franklin, night and 11 12-14
Franklin Ct., Iotla, 11 & 3 13-14
Macon, Pattons, 11 & 3 12-14
Murphy, Murphy, night 19
Murphy Ct., Peachtree, 11 & 3 20-21
Hiawassee, Ranger, 11 21
Hayesville, Myers Chapel, 11 & 11 20-21
Robbinsville, Robbinsville, 11 and night 27
Andrews, Andrews, 11 28

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

January

Mt. Tirzah Ct., Mt. Tirzah, 11 30
Webb Avenue, 11 31
Calvary, night 31

February

Yanceyville Ct., Yanceyville, 11 6
Rougemont Ct., Sylvan, 11 7
Trinity, night 9
Durham Ct., Duke's, 11 13
Carrboro Ct., Carrboro, 11 14
Chapel Hill, 3 14
Duke Memorial, night 16

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

January

Moyock, Moyock 30-31

February

Wanchese, 11 7
Manteo, 7:30 7
Stumpy Point, 7:30 8
Kitty Hawk, 10 10
Mann's Harbor, 7:30 11
Kennekeet, Radanthe, 11 13
Kennekeet, Salvo, 3 13
Kennekeet, Avon, 7:30 13
Hatteras, Hateeras, 11 14
Hatteras, Frisco, 3 14
Hatteras, Buxton, 7:30 14

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

January

Elizabeth, Trinity 30-31

February

Lillington, Lillington .....7 & 8 p.m.
Jonesboro, Broadway, p.m. .....7 & 8 a.m.
Mamers, Woodside 13-14
Parkton, Parkton, night 14-15

NEW BERN DISTRICT
J. C. Wooten, P.E., 187 Middle St., New Bern, N. C.

February

St. Paul, a.m. 7
Elm St. and Pikeville, p.m. 7
St. John, p.m. 7
Goldsboro Ct., Daniels, a.m. 14
Craven, Clarks, a.m. 21
Riverside, Bridgeton, p.m. 21
Mt. Olive Ct., Bethel, a.m. 27-28
Mt. Olive and Calypso, p.m. 28

March

Atlantic-Straits, Tabernacle, a.m. 7
Beaufort, p.m. 7
Jones Ct., Shady Grove, a.m. 14
Seven Springs, Piney Grove, a.m. 21
Centenary, p.m. 21
Newport-Harlowe, Havelock, a.m. 24
Morehead City, p.m. 24
Grifton Ct., Grifton, a.m. 28
Queen St., p.m. 28

April

Snow Hill, Bethel, a.m. 3
Pink Hill, Smith's, a.m. 4
LaGrange, Trinity, a.m. 10
Dover, Asbury, a.m. 11
Oriental, Arapahoe, a.m. 18
Ocracoke, p.m. 19
Hookerton, a.m. 25

May

Pamlico, Hobucken 1-2

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

January

Creedmore, Creedmore 30-31
Franklinton Ct., Wesley, 2:30 31

February

Princeton, Princeton 6-7
Smithfield, 7:30 7
Tar River, Ebenezer 13-14
Franklinton, 2:30 14

ROCKINGHAM DISTRICT
C. L. Read, P. E.
SECOND ROUND

January

Troy, 11 31
Montgomery Ct., Troy, 2:30 31

February

Lumberton, 11 7
Lumberton Ct., E. Lumberton, 3 7
Robeson, Trinity, 11 13-14
Richmond Ct., Steel's Mill, night 13
Ellerbe, 11 20-21
Piedmont, Midway, night 21
Laurel Hill, Laurel Hill, 11 27-28
Hamlet, night 28
Hamlet, night 28

March

Biscoe, Candor, 11 7
Caledonia, Johns, 11 13-14

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FIRST ROUND

January

Town Creek, Bolivia, a.m. 29
Shallotte, Concord, a.m. 30-31
Southport, Southport, p.m. 31

February

Maysville, Maysville, a.m. & p.m. 6-7
Swansboro, Swansboro, a.m. 7

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FIRST ROUND

January

Warren Chg., Sarepta,, 11 30-31

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
SECOND ROUND

January

Elm City, 11 31
Farmville, night 31

February

Rocky Mount, First Church, 11 7
South Rocky Mount, 3 7
Rocky Mount, Clark St., night 7
Rocky Mount Ct., Marvin, 11 8
Nashville, night 8
Spring Hope, 11 9
McKendree, McKendree, a.m. 14-15
Wilson, night 15

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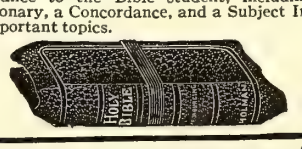
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IN MEMORIAM

STEWART—Mrs. Ellen A. Stewart was born September 18, 1882, and departed this life December 29, 1925. She was therefore 43 years, three months and 11 days of age at her death.

Mrs. Stewart was a faithful member of Jones Spring Methodist church. She was a good woman, a good neighbor, a friend to the poor, a good wife, a good mother, and a devout Christian. She will be greatly missed in the community, in the church, and in the home. But her work was done and she went home to be with her Lord. Her body was laid to rest in the cemetery at Jackson Springs.

We commend her husband and children to the Lord Christ, who alone is able to comfort in this their hour of grief. W. F. Trawick.

BULLARD—Mr. L. W. Bullard was born August 5, 1859, and departed this life November 17, 1925. He was converted early in life and joined the Methodist church and remained a faithful member until his death. He was never married and leaves behind several brothers and sisters. He was a splendid citizen, kind and good as a neighbor. His Christian character was without a tarnish. People believed in him as a man of God. His church membership was at Purvis church on the Rowland charge. He was faithful, rarely ever missing a service. His death was a sad loss to the church and community. His sickness was brief. When the end came he was ready. The funeral service was conducted by the writer, his pastor. A large crowd of sorrowing friends and relatives were present. The body rests in the family cemetery near his old home, Purvis, N. C. May God comfort the sorrowing. P. D. Woodall.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and mercy has seen fit to remove from our midst our friend and brother, Dr. R. E. L. Flippin, we, the members of the first quarterly conference of the Pilot Mountain charge, Pilot Mountain, N. C., in token of our appreciation and high esteem in which Dr. Flippin was held do hereby resolve:

First, That while we humbly bow to the divine will of our heavenly Father, we nevertheless mourn his going from us.

Second, That this official body has lost a fiahtful and worthy brother and co-laborer.

Third, That we extend to the bereaved widow and children our deepest love and sympathy.

Fourth, That a copy of these resolutions be spread upon the minutes of the quarterly conference, a copy sent to the family and a copy to the North Carolina Christian Advocate.

H. M. Wellamn,
P. E. Simmons,
J. S. Patterson,
Committee.

DEFORD—Jesse Humphrey DeFord was born July 27, 1900, and died December 14, 1925. His father died when he was quite small. He therefore grew up under the guiding hand and influence of his godly mother, Mrs. Nettie DeFord, who instilled into him those high ideals which characterized his young life.

He entered the service of his country more than six years ago and was attached to the aviation branch of the army, serving in the 50th Observation Squadron, and stationed at Langley Field, Virginia, as staff sergeant. One of the finest and most comforting letters it has been my privilege to read was one of the many sent to his mother by his commanding officer. In that letter he said: "Mr. DeFord was one of the cleanest, most manly and dependable men in my command." The accident which caused his seemingly untimely death was one of those which could not be foreseen. It was not caused by carelessness or any attempt at the spectacular. He and his comrade were in the strict line of duty. It was one of those sacrifices which has characterized almost every advancement we have made in invention and discovery. It was his contribution to the perfecting of our aviation service. His was a life as truly given to his country as any who fell on Flanders field.

Jesse was a member of Richlands Methodist church, he having joined when quite a boy. Those who knew him best loved him most. There was no whisper against Jesse DeFord.

The squadron of which he was a member sent an escort of three airplanes to attend the funeral services, which were held at the old burying ground near the home of his childhood.

His was one of the most largely attended funeral I have known. His and the family's friends compose a large company and they mourn his going, but not as those who have no hope.

May God comfort his bereaved brothers and sisters and his widowed mother. Jas. H. Frizelle, Pastor.

RESOLUTIONS OF RESPECT

Whereas, God in His wisdom has seen fit to call from us our beloved Sunday school teacher, Mrs. R. B. Boyce, on December 3, 1925, we, the members of Susanna Wesley Bible Class, resolve:

First, That we feel keenly the loss of our dear, faithful and beloved teacher, yet we humbly say, "Thy will be done." Our loss is heaven's gain.

Second, That we are grateful to our heavenly Father for her beautiful Christian life, and her many golden deeds of love and service.

Third, That we extend to the grief-stricken family and to all who loved her so well, our heartfelt sympathy.

Fourth, That copies of these resolutions be sent to the bereaved family, the Raleigh Christian 9dvocate and the Roanoke-Chowan Times.

Mrs. Rufus Bradley,
Mrs. W. R. Baugham,
Mrs. W. W. Miller.

EDWARDS—Serenia Elizabeth Dorsett, daughter of Henry and Parthenia Dorsett, was born January 8, 1844, and departed this life December 8, 1925, making her stay on earth 81 years, 11 months and two days. She was twice married, first to William Culler, October 12, 1861, who gave his life in the Civial War. To this union two sons were born, Aaron W. Culler, who died about 23 years ago, and Joseph S. Culler of Winston-Salem. The second marriage was to Joseph M. Edwards, February 22, 1874, who died 21 years ago. This union was blessed with three children, Mr. Squire F., Misses Margaret and Virginia Edwards, who reside at the old home near Pinnacle, N. C.

Sister Edwards was a kind and tender mother, always willing to render any service possible to her family and neighbors. She was happily converted at home and joined Chestnut Grove Methodist church when very young and lived a consistent Christian life until the end. It was her delight to attend the services of the church and have her preacher in her home. She often said that there was a better place awaiting her and that she wanted to go and be with Jesus.

After funeral services conducted in Chestnut Grove church by her pastor her body was laid to rest in the church cemetery to await the resurrection morn. Peace to her ashes.

Her pastor, H. M. Wellman.

ANDERSON—John N. Anderson departed this life December 18, 1925, at the advanced age of four score and eight years, thus terminating a long and honored life spent for the betterment of the world in which he lived.

In 1861 he volunteered for service in the Confederate Army, and served as a brave soldier throughout that conflict. As an evidence that his faith in God was not shattered in war as has been the case with thousands we quote from a letter writtten by him while in the army to his uncle and an aunt, Rev. and Mrs. Solomon H. Helsabeck: "It is not impossible to live a Christian in the army." That he was animated by the highest Christian principles, even the mind of Christ, we may see by again quoting from the same letter: "God grant if it be His will that we may soon be blessed with peace and the privilege of returning to our homes and kind relatives and friends, and of uniting in praising His great and holy name."

After the end of the strife he returned home and engaged in that occupation which no one has dared to say dishonest—that of a tiller of the soil, in which occupation he continued so long as physical strength permitted.

In 1870 he was happily married to Miss S. J. Kiser, who with three children, Mrs. H. G. Petree, C. W. Anderson and J. K. Anderson, survive.

Brother Anderson was a loyal and consecrated Christian, being at the time of his death a member of Bethel Methodist church. He was especially interested in Sunday school work and the training of young people in doing that work which he has now given up. For a number of years he was Sunday school superintendent, and during one period of twenty-five years he missed Sunday school but five times, and these for causes over which he had no control. Indeed he was God's ambassador, His co-worker; he represented his Master here on earth.

The Biblical allotment of years to man is three score and ten, but God blessed John N. Anderson with eighteen years more in which to serve Him. He was a good husband, a kind father, and a loyal friend and neighbor. His leaving, like his life, was peaceful. With no extended period of illness, no great physical suffering, he fell asleep —"Asleep in Jesus." Like Enoch of old, "he walked with God, and was not for God took him."

The funeral services were held on Sunday, December 20, in the presence of one of the largest assemblies ever known on such an occasion. Ex-soldiers of the World War were pallbearers. The floral offerings were most beautiful and profuse, thus bespeaking the esteem in which this man of God was held.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

RESOLUTIONS OF RESPECT

We, the district stewards of the Washington district of the North Carolina conference, in annual session at Tarboro, N. C December 9, 1925, very keenly miss the presence and wise counsel of the late Hon. W. O. Howard, who for many years was a valuable member of this body. Therefore be it resolved:

First, That we appreciate his fine Christian character and his unassuming gentlemanly manner.

Second, That we express our appreciation of him as a district steward whose service was long and valuable, and whose counsel was wise and reliable.

Third, That we express to the bereaved and beloved family our heartfelt sympathy and assure them of our earnest prayers.

Fourth, That a copy of this resolution be sent to the stricken family, a copy spread on the records of the district stewards' meeting, a copy sent to the North Carolina Christian Advocate, and a copy sent to the Tarboro Southerner. Jno. T. Thorne,
For the District Stewards.

THOMPSON—Rev. Wesley Thompson was born July 30, 1845, and departed this life December 19, 1925. He professed religion early in life, joined the Methodist church and for quite a number of years was a local preacher. He served in the Civil War two years and was chaplain of Confederate veterans. In 1871 he was married to Miss Maggie M. McLeod. To this union eight children were born, four of whom are living.

He lived a long and useful life. He was much interested in everything that pertained to the normal and spiritual welfare of the community. His home was near McDonald, N. C., Robeson county. His church membership was in Asbury Methodist church on the Rowland circuit, where he was superintendent of the Sunday school for many years. He was one of the leading spiirts of the church, loved the preaching of the word, a friend to the pastor, to whom the doors of his home were always open. Being gentle and sunny in disposition he had many friends and is greatly missed. His illness was brief. He expressed his rea[illegible] ness and willingness to go. Hi[illegible] and loved ones did every[illegible] for his comfort. The fu[illegible] vice was conducted by the wr[illegible], his pastor, from Asbury church and his body was ladi to rest in the cemetery nearby. It was a large congregation of people who assembled to witness the last sad rites. Many were the beautiful floral designs, expressions of affections and sympathy. He was a good man and is gone to be with his Lord. May God comfort the bereaved.

P. D. Woodall.

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RESOLUTIONS OF RESPECT

Whereas, on the 13th day of January, 1926, our beloved friend and coworker, Brother David Henry Warlick, was called from his life of usefulness and activity to the life more abundant; therefore we, the members of the Wesley Bible class of the M. E. church, Granite Falls, N. C., realize our great loss because of his death and wish to pay a tribute to his memory.

First, As he was in his place every Sunday morning ready for work, so we would follow his faithfulness and service.

Second, Ase he showed to our class, of which he was president for twenty years, a beautiful Christian character, a diligent worker to promote the kingdom of God, we should also strive for more Christ-like lives.

Third, That we submit to His divine will, knowing that he doeth all things well.

Fourth, That we extend to his family our sympathy and prayers in their great sorrow, which is our sorrow likewise.

Fifth, That a copy of these resolutions be sent to the bereaved family, a copy to the North Carolina Christian Advocate, a copy to our county paper for publication and a copy be spread on the minutes of our class.

RESOLUTIONS OF RESPECT

Whereas, it hath pleased our heavenly Father in His infinite goodness and wisdom to remove from earth to heaven our dear beloved sister, Mrs. Carrie Brodie Green, a faithful member of the Woman's Missionary Society No. 1 of the Methodist church, Franklinton, N. C. After a long illness of more than a year she rests at peace forever with God. Therefore, be it resolved by the members of this society:

First, That we bow in humble submission to the will of "Him who doeth all things well."

Second, That we express our love and great appreciation for her sterling qualities, her lovely Christian character.

Third, That while we shall sadly miss her, we do not want to grieve for her who has taken her flight to fairer regions on high.

Fourth, That we will strive to follow her beautiful example of patience and love, trusting in our Saviour Christ and hoping to meet her in the sweet by and by.

Fifth, That a copy of these resolutions be spread on the minutes of our society, a copy sent to the family, a copy sent to the Franklinton News, one to the North Carolina Christian Advocate, and one to the Franklin Times.

Mrs. E. H. Davis,
Mrs. B. W. Ballard,
Mrs. E. H. Bobbitt.

FORBIS—On December 30, 1925, my youngest brother's wife was laid to rest in a lonely graveyard a few miles southwest of Charlotte. As I looked into her lifeless face my heart went out in sympathy for the young husband whose bosom companion had been taken away from him so early in life.

The husband and father is now sad and lonely as he sits with the motherless little one looking up into his face. This young husband and wife were so devoted to each other. She testified to her readiness to go when God in His wise providence saw fit to call her.

One day the sun was shining bright,
But at its close came the night.
A little woman, weak and sad,
Said to her nurse, "I feel so bad."
She turned her head and looked about,
Then closing her eyes her soul slipped out.
She went to be with God and the blest,
In that place of eternal rest.
She's not now suffering with ache and pain,
But has found that heaven is her gain.
A[illegible] home, without a mother
[illegible] or the little one, dear;
[illegible] husband without a wife
To bring to his sad heart cheer.
The husband followed the body to the tomb,
Thinking of the parting which came so soon.
As he turned away he felt so sad,
Another thought, and he felt so glad,
To think that in that glorious place
They shall soon meet face to face.

When our bodies rest in their beds of earth, O may our souls recline in the bosom of God. R. L. Forbis.

NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, FEBRUARY 4, 1926 Number 5

Editorial Paragraphs

When a halo is placed about the head of a saint you may know that he is dead, and that he has been dead a long time. But when there is a flame of love in the heart of a man and the desire to speak for God is as a fire in his bones, you may know that he is a prophet of the Almighty and a flaming evangel of the Most High. And what the world needs more than dead saints with a halo about their heads are living saints with hearts aflame and with a burning passion for high and holy service in the kingdom of God.

To serve the present age
My calling to fulfill;
O May it all my powers engage,
To do my Master's will.

⚜ ⚜ ⚜

"If he is nominated, his party will again walk through a slaughter house to an open grave," are the words with which Charity and Children concludes an editorial analysis of the strength and weakness of Governor Al Smith as a presidential candidate. In its role as prophet that paper is both picturesque and strong. But there are others of the same opinion. We have noted that Tammany Hall has proposed Hon. Josephus Daniels as a running mate for Mr. Smith. Let us modestly suggest that in order to make sure of this territory it would be well to put Mr. Daniels at the head of the ticket and Mr. Smith in the second place.

⚜ ⚜ ⚜

For almost seven years we have been hearing about the "backwash of the war." Whenever a man gets up to speak the muddy waters of this "backwash" begin to flow across the stage. Our terrible state of affairs with the shattered ideals, unfinished tasks, and the ever increasing orgy of crime has been rehearsed till some are beginning to believe that it is true. Let's stop talking this "backwash" bunk. Let's also stop talking about the present day radicalism of youth. When was there ever a day that youth was not radical in the eyes of the conservatism of age? God has made it so. He had to, if He would save the race from dry rot and death. Youth is no more radical than it has ever been. We got in the habit of this sort of talk in the hectic days of the war when men hardly knew what they were saying and most of it was utterly without foundation in fact. For instance, it was said that we would need a new religion and a new church and a different social order for the boys when they came back from the war. But the big majority of them are in all essentials like they were before they went away. The only notable change in them was that each and all are sick and tired of war. But the prophecies of what they would be like upon their return have all gone up in smoke. Let's stop, we repeat, talking "backwash," youthful radicalism, a new social order and such like "sounding brass," and deal with the present world as it is and not as some imagine it is.

Dr. W. H. Nelson, editor of Pacific Methodist Advocate, attended the Memphis convention. Here is one of his reactions: "It does a Californian good to travel. When we stay on the this west coast and see the way people are coming into the state we are tempted to believe that there are no folks left on the other side of the Rockies. We scoff at the idea of 4,000 people attending a meeting back there."

⚜ ⚜ ⚜

That Texas and possibly Georgia are the only Southern States with more Methodists than North Carolina was the claim made by this paper some time ago. The statment fell under the experienced eye of Bishop James Cannon, Jr., and he wrote saying that the editor should not in the exuberance of his state pride take in quite so much territory, and then added that while he did not have the figures his impression was that Virginia in the three conferences—Holston, Baltimore and Virginia—had a larger number of Methodists than North Carolina. Neither did we at that time have the figures to prove or disprove the claim of Bishop Cannon. But now we have the figures as given last week by the Richmond Christian Advocate. The Richmond paper says that in Virginia territory of the three conferences mentioned there are 228,131 members of the Methodist Episcopal Church, South. In North Carolina, according to the figures in the conference journals for last year there are 249,358 Southern Methodists in this state, which gives North Carolina a lead over Virginia of more than 21,000. These numbers are not given in a spirit of boasting, but in an effort to make public the exact figures.

⚜ ⚜ ⚜

Holy men moved by the Holy Spirit wrote the Holy Scriptures. The Bible is, in consequence, a book of personal experiences and from that viewpoint alone makes a special appeal to the hearts and lives of men. Its truths are spiritually discerned. The particular need, therefore, of the present age, as of every age, is a devotional study of the Bible. The critical study of the Book, whether it be higher criticism or lower criticism, can be easily overdone. He who constantly picks roses to pieces to see how they are formed will never enjoy the fragrance and beauty of the rose. Likewise, he who is constantly engaged in critical analysis of the Book of books will never come to enjoy and profit by its moral and spiritual truths. Back to a study of the text of our English Bible should be the constant and insistent cry of the church. Upon it rests our civil and religious liberty. The open Bible and the unquestioned right for the individual to enjoy the private interpretation thereof, have given to Protestant peoples the larger liberty and freer life. Hence he who seeks to destroy confidence in that book and the right of the individual to read and interpret it commits a crime against our civilization and against our simple faith in the Word of God. Let's study the book, let's accept its instruction and above all practice its precepts.

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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WHAT IS INVOLVED IN OUR MISSIONARY SITUATION

Unquestonably the greatest difficulty we face in the effort to meet the distressing situation in which our missionary work is involved is the difficulty of getting our people to realize how serious it is and what the success or failure of the effort now being made to relieve it will mean. Our people are being advised of the situation we face in missionary work at home and in foreign countries. Every since the annual meeting of the Board of Missions last May, when it was found that appropriations for the present year could not be made without serious retrenchment or greatly increasing the board's indebtedness, the appeal for funds to supplement the regular missionary income has been kept constantly before the church. The response to this appeal has been very encouraging. Every annual conference endorsed it and very many local churches have collected or pledged the amounts they were asked for. Taking into account all the circumstances the response to this appeal is a tribute to the unfailing loyalty of Southern Methodism to the missionary enterprise. Our people do not want their church to retreat in this unusual hour even though they might feel that the retreat is but temporary.

It is true, however, that Southern Methodists generally do not fully realize all that is involved in the success or failure of the effort now being made to meet the missionary needs. It is possible that too many think of present failure as a temporary halt rather than a definite retreat; think of it as something from which rapid recovery can be made if we just let things ride for a time with the hope that everything will adjust itself by and by.

The very nature of an organization as complicated as the missionary organization is, and the difficulty of enlisting and training a working personnel as large as the church employs in its fields, will make it utterly impossible to quickly resume the missionary program if we permit it to be interrupted now.

Furthermore the average church member does not begin to appreciate the tremendous importance and urgency of Christian missions in this hour. Protestant Christianity has been working and praying and paying for generations to bring about just such opportunities as it faces today. Now that these opportunities have come, that doors have been opened wide around the world, it would be sheer folly for the church to fail.

Southern Methodists are undertaking to meet the immediate emergency, to carry forward the program through this year, by raising an extra offering of $750,000 and another $250,000 in specials. It can be done and will be done if every congregation is given an opportunity to share in it. It is important that the appeal be presented in every local church, and that it be done at once. Let no pastor, no congregation, disregard this appeal. ..

WEST END, WINSTON-SALEM

West End Methodist Episcopal Church, South, Winston-Salem, is now in its fifteenth year, it having been organized in 1911 when Reverend William A. Lambeth, D.D., now of our Representative church, Washington, D. C., was sent there as its first pastor. This church has had almost a marvelous growth. It now claims the largest membership of any Methodist church in the city, and with the possible exception of the Home Moravian church, the largest of any church of any denomination in Winston-Salem. When the present church building was erected it was thought that the congregation was equipped for many, many years, but, like most Methodist church that are a few years old, it is entirely too small for the present program of the church. It is only a question of time when a larger and a more modern church plant will have to be erected. A Sunday school with an enrollment of more than seven hundred is headed by Mr. Richard G. Stockton as superintendent. A large Bible class is taught by the big hearted, big minded and big bodied Henry Dwire, who runs the Winston-Salem Sentinel on the side. We were told that he is the best Bible class teacher in the state. We cannot dispute it.

The board of stewards showed their appreciation of the Reverend John W. Moore, the popular pastor, by raising his salary to $5,000 and presenting him with a Buick sedan. Brother Moore thinks he has got just about the best congregation in Southern Methodism and the congregation think the same thing about their pastor. They are happy in the present arrangement and are willing for it to remain as it is indefinitely.

Brother Moore, having undergone a minor surgical operation, was not able to fill his pulpit last Sunday, which gave the writer the opportunity of preaching to that excellent congregation, and the attention received and kindness shown made us believe all that Brother Moore said about it. Brother Moore will be in his accustomed place on Sunday hereafter.

That congregation has always given the Advocate a warm place in their homes and Brother McGheehee has promised that this year will be not exception.

Mr. Van S. Garrett, who was formerly in the faculty of the Winston-Salem schools, has been added to the working force of the church as as educational director, and he is making good in his new position. T. A. S.

ONE OF NORTH CAROLINA'S GREATEST CIRCUITS

I spent last Sunday with Rev. John H. Green on the Belwood circuit, a charge with six churches and 914 members, that last year paid the pastor $2,500 salary and met in full all other assessments. The charge has in Fallston a large, admirably located parsonage, electric lighted, and with running water in it. Worthy of special notice is the fact that the building is well furnished with first class furniture. Big parsonages are abundant, but that parsonage furniture, too often, alas! alas! it makes the house look like a second class junk shop. But the Belwood parsonage is a notable exception, and Brother Green and his family seem to be very happy in their well furnished, comfortable home. I enjoyed greatly my stay there Saturday night.

The clouds that poured out abundance of rain through the night continued a threatening attitude through Sunday, but a creditable congregation gathered for the morning services at Palm Tree church—a big country church in a little grove of pines with not a palm tree in sight. I doubt if there is a palm tree in Cleveland county. How it got its name is to me a mystery. The church is a very old one—the present building being the third—and in that far off day when it was established some imaginative person may have regarded the place a spiritual oasis with palm trees, which, I admit, is a far-fetched explanation of a rather unusual name.

In the afternoon I was at Kadesh, an excellent church building, beautifully located. This church bears the unique distinction of being the first country church in North Carolina to have separate rooms for Sunday school classes. Mr. J. B. Ivey, was the presiding spirit in the erection of the church and became a pioneer in a style of building that will become universal. This one deed may make the name of J. B Ivey immortal among us even as the name of Robert Raikes has become as a pioneer in Sunday school work.

Brother Green, hard working and alert, has had a great pastorate of two years on this charge and is beginning the third year with zeal and enthusiasm and is planning for even greater things. The question of a new church at Fallston and a new church or additions to the old one at Palm Tree is a live topic now with the leaders of the two congregations. Fallston needs and expects to have a new church at the earliest possible date.

The Advocate is widely circulated among those loyal Methodists of that great section and the circulation is to be materially extended. Brother Green is heart and soul for the church paper and with a pastor like that it lacks for nothing. A. W. P.

REV. J. B. CARPENTER PASSES

At 9 o'clock Saturday morning, January 30, Rev. J. B. Carpenter, age 87, died at his home in Rutherfordton, N. C. He joined the conference in 1875 and had been an itinerant Methodist preacher over 50 years.

The funeral services were held Sunday afternoon in the Methodist church in Rutherfordton and were conducted by Revs. J. O. Ervin and W. R. Ware in the presence of a great congregation. Interment was in the Pleasant Grove cemetery.

Before entering the itinerancy Brother Carpenter had been in newspaper work six years, four years clerk of the court of Rutherford county, and had represented the same county in the legislature 1862-1864.

After these years of public service, he gave half a century to the Methodist ministry. Truly his was a long and active life and he is said to have served pastoral charges all the way from Swain to Halifax counties.

At the annual conferences he was a familiar and well known figure, and if there was a church trial J. B. Carpenter was invariably appointed by the secretary of the conference as secretary for the committee of trial.

Another of the old guard has been gathered to his fathers, but the results of his long years of service will abide.

"THE NEWSPAPER AND RELIGIOUS PUBLICITY"

Such is the title of a volume by Richard Beall Niese, city editor of the **Nashville Tennessean**, and a man who from an extended experience in a newspaper office not only knows the game, but is able to tell others how to prepare "copy" and how to get church news before the public.

The table of contents indicate the contents of the book. "Newspapers want church news," "Newspaper terms and what they mean," "Newspaper English," "Religious news," "The lead or introduction," "Some don'ts."

That last chapter ought to be worth the price of the book to many who try to write for the papers. But there are other chapters of greater value.

Every man or woman who has not had newspaper training and desires to know just how to handle the question of church publicity should read this book that is so fresh from the shop that one when reading its interesting pages can almost hear the click of linotypes and typewriters and smell the ink in a busy newspaper office, where everybody is rushing at breakneck speed to give a waiting world the news—the news and not propaganda.

This attractive volume costs $1.25. George H. Doran, Publishers, New York.

THOUGHT AND COMMUNICATION

Walter Lippman tells in the China Christian Advocate how to keep a faith undisturbed and how to keep out skepticism. Here is what he says:

"To keep a faith pure, man had better retire to a monastery. Where all think alike, no one thinks very much. But whatever he does think, he can think with all his soul. It is at the crossroads that skepticism is born, not in a hermitage. Without contact and friction, without experience, in short, our animal loyalties are supreme. Thought is not made in a vacuum, nor created out of likeness. It requires travel and shipping and the coming and going of strangers to impregnate a civilization. That is why thought has flournished in cities which lie along the paths of communication."

People and Things

Dr. Ashley Chappell will next Sunday begin a two weeks meeting at First church, Lenoir, of which Dr. Carlock Hawk is the pastor.

Rev. J. I. Spinks, pastor of Elk Park, has Rev. A. L. Lucas assisting him this week in a meeting. The report is that the work is going good.

Rev. J. B. Craven, presiding elder, announces that the Greensboro district conference will be held in the new Methodist church, Ashboro, on Thursday and Friday, April 15-16.

"In the home of Mr. C. A. Kluttz at Asheville, N. C., I united in the bonds of holy matrimony, December 25, 1925, Mr. L. P. Strider of Hendersonville and Alice Kluttz of Asheville."—J. W. Strider.

Last Monday afternoon from four until six o'clock the Woman's Missionary Society of Grace M. E. church complimented Mrs. W. A. Cade, wife of the new minister, and Mrs. J. B. Fenley, soloist of Grace church, with a reception and tea. All the ladies of the church were cordially invited to attend. The occasion was most delightful in every particular.

After attending the opening session of the laymen's conference in Raleigh Rev. A. J. Hobbs had to rush to Gates county to the bedside of his four-year-old child. His condition became so serious that on Saturday, January 13, he was taken to Lakeview hospital, Suffolk, Va. He is improving now and the physicians have hopes of his recovery.

Over the wires Wednesday morning came this message from M. T. Plyler and H. K. Boyer, returning from the meeting of the board of misisons in Nashville: "The missionary special going great, some of conferences making marvelous records. Message over conferences to press confirming."

The city of Chicago now has a population of three millions. And yet it has grown from an obscure hamlet in the prairie mud to its present overwhelming size and importance in the lifetime of a single man. Clemens F. Periolat, who was born in 1839 in a little house built of oak boards by his father in what is now the business heart of Chicago, died January 10.—Central Christian Advocate.

Our church at Jamestown was burned last Sunday afternoon. It was an attractive little frame church. The plan is to build larger and build of brick. Jamestown is now the "buffer" city between Greensboro and High Point. The boulevard will be built connecting the two cities just as soon as the Guilford county commissioners are awakened out of sleep and Jamestown will need a big church to care for the growing membership.

"Rev. H. Conrad Blackwell, a member of the North Carolina conference and who is now taking his master's degree in the school of religion at Duke University, will supply the pulpit of Central church, Raleigh, N. C., for the next three months while the pastor, Rev. H. I. Glass, is touring the Holy Land and Europe. Mr. Blackwell is a graduate of Emory University and formerly field director for the Near East Relief in North Carolina."—H. Conrad Blackwell.

Rev. J. L. Midgett, of the Halifax charge, seems to grow in favor with his people the longer he serves them. Large congregations are listening to him as he enters his third year, and poundings multiply. The congregations at Calvary and Ebenezer churches make it a habit to remember their pastor just before he leaves for conference each year, and when he returns usually gives him a double portion. Brother Midgett has always got Halifax county hams on hand, and his people furnish the hens. All the preacher has to do is to feed them and gather the eggs—and then ham and eggs. The people also furnish the flour. That parsonage is a good place to visit—we have tried it.

"The people of Carrboro were delightfully entertained at the Methodist parsonage Saturday afternoon, January 30, at a "silver tea" which was given for the benefit of the parsonage. The people responded in a most loyal manner, despite the bad weather, and a neat sum was realized. This also gave opportunity for the people to meet the new pastor, Rev. J. F. Starnes, and family and for them to become better acquainted with the new flock. The men of the church have added much to the comfort of the pastor's family by making some new additions to the parsonage and the ladies have put in new furnishings. A senior league has been organized and the children have been organized into a junior league. We are hopeful for a successful year in the service of our Master."—Mrs. T. N. Mann.

The new Smyre Methodist church, erected at a cost of $20,000, will be dedicated in April. This charge, of which Rev. C. H. Moser is the consecrated and gifted young pastor, has 115 members and is growing rapidly. The Sunday school and prayer meetings are very largely attended as are all the services.

"It has been some time since anything has appeared in the Advocate concerning this charge. Many changes have been made which we are anxious to tell about. Since conference we have erected a building containing 1400 square feet of floor space. This is a sort of utility building. We have purchased a house and lot adjoining our church property and facing on Park avenue, the best street in east Salisbury. The house has been replastered, refloored, repainted and largely refurnished. Our Sunday school is the largest it has been in years and all departments of the church are hopefully active. During this time a number of new members have been received and we are fully expecting this to be our best year."—P. L. Shore.

The White House had an interesting caller last week in the person of Miss Helen Keller, deaf and blind, who is touring the country in the interest of a $2,000,000 fund for the American Foundation for the Blind, of which President Coolidge is honorary president. By putting her arms around him, with her finger-tips on his lips, Miss Keller held a brief interview with Mr. Coolidge. Referring to a number of letters which the Chief Executive had written in behalf of the cause to which she is now devoting herself, Miss Keller said, in what is described as a deep, guttural voice: "Silence is golden; speech is silver. Your words in behalf of the blind are bright jewels in my dark casket." Then after hesitating a moment, she continued: "They say you are cold, but you are not. You are a dear President." To this Mr. Coolidge replied: "You have a wonderful personality and I am glad to meet you." On the following day Miss Keller had a visit with Mrs. Coolidge, who before her marriage was a teacher in an institution for the deaf.—Zion's Herald.

PNEUMONIA

Following "colds" and "influenza" then comes pneumonia. Not that pneumonia is always preceded by either of these for often it is not—often it comes like a bolt from a clear sky. Pneumonia is associated in our thoughts with colds and influenza because it is a respiratory infection and the discussion of it follows the discussion of them because it is the most often fatal.

It is safe to say, however, that pneumonia is always preceded by something which debilitated. Often this was a cold or influenza, but it may have been unusual fatigue or exposure. If there is added to this factor of debility an irritation of the lungs, as colds or influenza will do, then pneumonia is much more likely to occur. Pneumonia has sometimes followed an ether anaesthetic for some surgical operation.

The case of pneumonia is a specific germ—the pneumonococcus—which grows, when planted, and multiplies in some part of the lung structure. Like other infections this bacteria when growing elminates a substance which is peculiarly toxic to the human being.

Catarrhal pneumonia, or broncho-pneumonia as it is often called, is more common in children and the aged. In children it often follows measles or whooping cough.

Croupous pneumonia is often called lobar pneumonia, fibrinous pnoumonia, acute pneumonia or pneumonitis. Lobar pneumonia occurs mostly between the ages of twenty and fifty and statistics show that there are four times as many cases in women as men. In three-fourths of the cases of lobar pneumonia the lower lobe of the right lung is affected and in one-half of the cases this lobe is alone the seat of the disease.

Unlike most other infectious diseases one attack of pneumonia does not protect against subsequent attack. No immunity is produced and the lung once diseased is more likely to again become infected. Also the lung that has been crippled by pneumonia is much more susceptible to tubercular infection.

Pneumonia is often ushered in with a chill, rapid rise of temperature, and with pains in the chest. When this happens you can't get a doctor too quick, and don't wait until he comes to go to bed. Negligence at this time may cost a life.

State Board of Health.

DAVENPORT COLLEGE

With the second semester well on its way the students are devoting themselves to the work in hand. But Davenport students have ever been able to devote themselves earnestly to extra-curricular activities with a wholesome interest that insures success. Just now the Valentine week is occupying much attention. The student body is divided equally into boys and girls—for a week before February 14. Those who are selected as boys pay homage to their Valentine partners. The grand culmination comes on Valentine night with a big party when the boy is made known to his Valentine and together they attend the Valentine function in the college auditorium.

Recently the campus had an appreciated visitor in Mrs. R. J. Gray, who was Iola Asbury and a student here more than a generation ago. She is now making her home in Milton, Oregon.

President C. L. Hornaday is this week attending the educational meeting of the Southern Methodist educational institutions being held at the hotel Chisca, Memphis, Tenn.

The campaign for funds for the new dining hall and science building is going forward with great energy in Lenoir and with every indication that more than the quota will be raised. The citizens' committee held meetings Thursday and Saturday of last week and the meetings this week will probably close the campaign successfully. This committee under C. M. Sturkey, chairman, is composed of E. F. Allen, J. F. Coffey, Mark Squires, J. H. Beall, Mrs. Mark Goforth, Mrs. B. F. Williams, Mrs. F. W. Kraft, Robey Robbins and J. L. Nelson, Jr. X.

UNIVERSITY METHODIST CHURCH

The contractors who are building the new University Methodist church will complete their work in about thirty days, and the church then will be ready for the pews. Owing, however, to the lack of funds the pews cannot be installed until the cost price is subscribed. The church will seat about one thousand. The cost of each sitting is about $750. The building committee is therefore appealing to the Methodists of the state for these pews. At present 131 of the sittings have been subscribed. Will not individuals, organized classes, and missionary societies realize the real lasting service that they can render our University youth by providing some of these sittings in this beautiful church for college youths.

Please send subscription to Joint Commission, Chapel Hill, N. C.

SHELBY DISTRICT

If asked "what's the matter with Shelby district Methodism" you may answer, "She's all right." I came back from three county meetings covering the district and called for the purpose of placing our missionary special of $6,000. The brethren voted heartily to raise it, and placed $3000 in Gaston county and $1500 in each of the other two, Lincoln and Cleveland. Rev. I. L. Shaver and family will be supported by Main Street, Gastonia. Lincolnton will support a missionary of their own also. Rev. R. M. Hoyle is first to raise his part and send it in. Rev. J. R. Warren and others are hot on his heels. If our people are given the facts they will respond. I thank all those in the old Shelby who have rallied so nobly to this cause. C. S. Kirkpatrick.

NOTICE WINSTON-SALEM DISTRICT

There will be held in Centenary church, Winston-Salem, on February 12, beginning at ten a. m., a district meeting for the purpose of discussing several phases of our work. This meeting is to be held under the direction of the lay activities committee. All the pastors of the district, the charge and church lay leaders, and other interested officials who may find it possible to attend, are urged to be present. There will be a morning and an afternoon session, with dinner served at the church.

J. H. Barnhardt, P. E.

A complete record of the work accomplished by the Southern Methodist church the past year is contained in the combined General Minutes and Year Book for 1925-26. Price 50 cents; postage extra. Order from the Advocate.

A good many automobiles go over the top early on Sunday morning, into the enemy's country; some come back.—Religious Telescope.

WHAT THE CONFERENCE JOURNALS SHOW

By J. M. Ormond.

If figures count for anything the 1925 journals of the North Carolina Methodist conferences show that last year has established some high records in material progress. The net gains in membership are disappointing. The two conferences received by profession of faith last year 11,897. The net gain is only 6,562. It has been a source of much mystery when from year to year the net gains are so much smaller than the additions by profession of faith. Just a little more than half of these who come into the church by profession of faith are saved to its membership. Some of them are transferred to other churches, some are transferred to the Methodist church outside the conferences concerned, but in reply to this it may be said that there should be as many coming in from both these sources as are going out. The loss from death will not begin to measure up to this high figure in the two conferences. There must then be a large number who are allowed to drop out by indifference or by being lost sight of. Five thousand three hundred and thirty-five souls are charged up to us in losses during the past year. It is really a serious matter and shows lack of proper conservation. We have an obligation to reach the unchurched and bring them into the institution which should be able to guide them in the development of Christian lives. We also have an obligation to those who are already in the church, and this is if anything a more binding obligation. Here the task is one of cultivation and the organized church is admirably adapted to this work if we can only properly understand the usefulness of the machinery at our disposal and keep it well manned with earnest and efficient workers. Too often church leaders lose sight of all the obligations to the people who become enrolled as members of the church in the concern for securing new ones. Both these duties must demand due attention. The neglect of either results in loss.

The number of church buildings remains about the same as in the preceding year, but the value of churches has greatly increased. The church and parsonage property of the two conferences is reported as being worth $4,717,343 more than it was a year ago. This has perhaps never been excelled by these conferences. Some of this increased value may be accounted for in unearned increment. Property values have gone upward in many sections of the state by reason of the general progress in material things. The greater part of it, however, has been registered in new investments in churches and parsonages. There are ten churches in the conferences which last year increased their value $1,227,000. In addition to these there are a number of smaller churches which have been improved or rebuilt. It has indeed been a wonderful year in material progress of this area of Methodism.

In totaling some of these columns found in the 1925 records interesting facts may be revealed. There are for example 1630 church buildings which are reported to be worth $18,608,228. By adding the parsonages and lots the total estimate is $22,020,479. Financially speaking this is no poverty stricken institution. That much money invested in some industrial plant would require considerable business acumen if the dividends should be satisfactory. It is likewise true that in order for the church to receive proper returns from this vast fund it is necessary that a goodly army of men and women should be consecrated to the task of using it in the right manner. Misuse here is fatal; efficient use will work wonders.

It may be seen that there are one hundred and thirty-five of the churches which represent more than half of the entire value of all the conference property. These are worth $11,107,150. This subtracted from the total value of church buildings will leave only $7,502,078 to be divided between the remaining 1,495. The average value of the first group of 135 churches is $82,276. The average value of the other group of 1,495 churches is $5,018. There are fifty churches of the larger type which are worth as much as all the rest of the church buildings in the two conferences.

These figures furnish food for much reflection. First of all it should be said that every one should rejoice in the splendid equipment which is made possible to so many of the larger institutions. There are thirty-two churches which are valued at $100,000 to $625,000. There is no doubt but that many more of our churches will come into this class of buildings. But the sad fact is that there are so many of our churches which are totally inadequate to meet the needs of the people. There are hundreds of churches in this group which are not worth as much as $1,000 and some of them running as low as $200. That there is an increased interest in better equipment for all the churches may be seen on every hand, but there is still great difficulty in the way of securing for all our small congregations such buildings as they need. The Duke fund will come to the rescue of many of these who are in most dire need, but even so large an amount expended each year on the small organizations will not meet the needs unless it is very greatly supplemented by what the people can give. If the Duke fund can be used as a stimulus to larger consecration of our wealth to this high purpose as well as the consecration of our best energies in working out the results of permanent character building among the people we shall be using the money in the proper manner.

Another item which reveals something of the vast amount of money being used in the two ionferences is that of the grand total of money raised during the past year. According to these reports we raised in actual cash last year $3,938,246 for all purposes. This includes what was paid in for buildings as well as for maintenance and benevolences. In this amount, of course, are the salaries of the preachers, which are very satisfactorily increased over the year before.

All these figures show that the prosperity of North Carolina which has been heralded from press and platform during the last few years, especially, is being reflected in the corresponding prosperity of the church. This fact is very gratifying to the lovers of the church. It would be a sad day for a people when a divinely bestowed prosperity should be withheld from the institution which promotes the truth and faith of a redeeming gospel. What is perhaps somewhat distressing to the more serious souls is the lack of proportionate growth in addition of souls to the supreme faith as registered in church membership. Now it must be noted that church membership is not always a true indication of the reception of the true faith. But it is nevertheless desired that there shall be large numbers of people committed to the life of following Him who is the Head of the church. It may also be granted that the additions in these two conferences last year are ample justification for the expenditure of the money raised for buildings and else. But we cannot refrain from wondering if we are making the fullest use of the prosperity in doing the other and more valuable thing in promoting the gospel in word and life. To be establishing an end for our labors in the mere accumulation of wealth and investing it in equipment would not be worthy of a great church. To be sure this is no our only end, either in theory or in practice, but the question still remains whether or not we have used adequately the means to attain the higher end of character building for all who are dependent upon the church for leadership in this direction.

This question may not be accurately answered because figures cannot represent such values. It can be answered only by a genuine and honest opinion of the purpose and labors of each individual worker in the church. It might be well for every preacher and layman to take stock of his own mind in this matter as we stand on the threshold of this new year 1926, which is the one hundred and fiftieth anniversary of the organization of the first circuit in this state. The material progress will very likely be as proportionately reflected in the records one year from now as these of today show that of last year. But would it not be well for us to strive diligently to bring the spiritual values up to the high water mark during this anniversary year? May we not work hard to improve our equipment, to give more generously of our means and labor effectively in our respective places in order that next year will find the church in this region stronger in every point and especially so in those eternal values which count most.

The two conferences passed resolutions at the last annual sessions calling for a celebration of this one hundred and fiftieth anniversary. This celebration is to take the form of making detailed reports of the individual churches whereas heretofore the reports have been in units of charges. This information will be very valuable for all time to come when once it has been placed in the journals for reference. Each church will stand upon its own record in such a report. It is thus all the more important that every church shall register its full power of service and effectiveness in promoting the gospel. Such a report will be a suitable resume of progress at every point during the history of one and a half centuries of activity. During this year Methodism should reach more people with the gospel and should be more powerful to influence those whom it does reach and should register more of the spirit of the Head of the church.

THE SECOND WORK OF GRACE THEORY

Brother Myers has another piece on entire sanctification from the standpoint of experience. New experience is what we know and have observed in our lives. I will just tell a little of my own experience, as I know it better than anyone else. Will not try to tell what some one else said.

Fifty-four years ago I was converted—born into God's kingdom, born from above, born of the Spirit of God—was saved by grace through faith in Jesus Christ. I know when I was saved. My heart was filled with the love of God shed abroad by the Holy Ghost which is given unto us (Rom. 5:5). I have had many blessings since then that have made my soul full and running over with God's love. I have had my heart burdened for lost sinners, and led many to the altar where they received a great blessing, but I give God the praise and glory. I thank God today for the assurance of being one of His children. I am glad that we can have God's Spirit to bear witness with ours that we are the children of God (Romans 8:16).

Now I do not believe the Bible teaches anywhere that a person is regenerated or born again and inbred sin remains in them to be taken out at a second work of grace. I have heard the holiness people teach that doctrine. Please tell me how a person can be a sinner and saved in their sins. Jesus came to save people from their sins. The Bible says because that the worshippers once purged should have no more conscience of sins (Heb. 10:2). The second blessing people say you are saved but are still carnal. Our Bible teaches us for to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be (Romans 8:6-7. Some people say the Bible teaches it in the third chapter and third verse of First Corinthians. Please read I Cor. 1:2; see who Paul is writing to.

Yes, in John 17:19 Jesus said, "I sanctify myself that they also might be sanctified." Now I can truthfully say Jesus had no inbred sin, neither the carnal mind. I doubt if half of the people who claim the second work know what Jesus meant. He said, Sanctify them through the truth; thy word is truth. I am so thankful I can read God's word. I John 1:8, If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I John 5:17, All unrighteousness is sin. We canot separate righteousness from holiness.

Let none take it for granted that the work of God in the soul of man has degenerated; that the merciful Father no more gladdens the prodigal he accepts by letting him know he loves him; that Jesus no longer says, Be of good cheer, thy sins be forgiven thee. I say let no man stand between the humblest believer and the full light which is Jesus our Redeemer. You will find in I John 5:11-12, And this is the record that God has given to us eternal life, and this life is in his Son; he that hath the Son hath life. And he that hath not the Son hath not life. Well, some one said your preacher, Bro. Jim Green, teaches the second blessing. I say, God bless Brother Green. If he can find anywhere in the Bible where it teaches inbred sin remains in a child of God, I want him to let me know where it is. I am glad that God is no respecter of persons. He loves the poor negro as well as me. For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life (John 3:16). I congratulate Brother Waters on the second blessing theory. Pentecost never has been a puzzle to me. I don't see how it can be with any child of God that is a true Christian or has a Christian experience. What Jesus tells his disciples in St. John is enough for anyone that believes Jesus. Our life counts more than anything else. If we don't live a pure, righteous life it is not a holy life. May God help us all to live for him is my prayer. Mrs. N. A. Eagle.

Gold Hill, N. C.

REV. JOHN HUBBARD HALL

Rev. John Hubbard Hall, son of Henry G. Hall and Emily Robinson Hall, was born in Fayetteville, North Carolina, January 2, 1858, and died in Elizabeth City, North Carolina, December 15, 1925. Brother Hall received his preparatory training in Donaldson Academy in Fayetteville and then was for two years a student in the State University. After leaving the University he taught two years in the high school in Fayetteville. He joined the church in 1878 on the same day that his wife joined. In 1881 he was licensed to preach and in December, 1882, at the conference held in Raleigh, he entered the ministry of the Methodist Episcopal Church, South.

That Brother Hall should become a preacher seemed but natural. He had two uncles who were Methodist preachers, Rev. Charles Hall of the Virginia conference and Rev. John Hall of the New York conference, while an aunt became the wife of the Rev. James Stacey of the South Carolina conference. His older brother, Rev. Benjamin R. Hall, was for many years an honored and beloved member of the North Carolina conference.

At the end of his first year of service in the ministry, December 18, 1883, he was married to Miss Ida Holland also of Fayetteville. Five years before they had stood together at that altar to take the vows of loyalty to the Master and His church; now from that altar they went forth, husband and wife, to labor side by side, heart to heart, through forty-two years in the Master's vineyard. The best gift earth has for any man is a true wife, and here is one who through long and sometimes trying years was true indeed. In her he found companion, friend, helper, comforter and in the closing years a tireless and loving nurse.

His appointments were as follows: 1882-3, Pekin circuit; 1884-5, Lillington circuit; 1886-7, Carr church, Durham; 1888-91, Oxford circuit; 1892-3, Haw River circuit; 1894-7, Elizabeth City; 1898-1901, Fifth Street, Wilmington; 1902-4, Rockingham; 1905-8, Elizabeth City district; 1909-10, Kinston. Early in the year Rev. W. L. Cunninggim, presiding elder of the Raleigh district, died and Brother Hall was appointed his successor and remained on that district through four years; 1914-17, Rockingham district; 1918, Aberdeen station. During the next two years he occupied a supernumerary relation and at the conference of 1921 was superannuated. Since that time he has made his home in Elizabeth City.

Looking back over this long and faithful ministry it is not easy to select the high points, but perhaps those four heroic years in which he completed the rescue of Fifth Street church, Wilmington, and the ministry in Rockingham and Elizabeth City in each of which he served both as pastor and presiding elder should have special mention. Wherever he went, on circuit, station or district, he was a conscientious worker. In pulpit, as pastor, and in district administration he sought to do well the task assigned. But as Horace Bushnell pointed out in his great sermon on Unconscious Influence, the real service of a man is not in what he says or does so much as in what he is. John Hall radiated righteousness. He was and every one who touched him knew that he was and in every syllable of the words, he was a Christian gentleman. In the first place he was, as few men are, a man. Four square, firm-footed, unshaken. He stood always for the right as it was given him to see the right. Neither fear, favor, reward nor hope of reward moved him from it. But with all his strength he was a gentleman. He was patient. He was kindly. He was always sympathetic in his dealing with his brethren and with his people. Perhaps his outstanding mark was his humor. John Hall and the hearty laugh, the well-loved joke will always be associated in the minds of those who knew him. But how rare a humor! It was as clean as a maiden's prayer. It was always reverent; he would not lower holy things or the Holy Name to cause a laugh. And it was considerate. There was no harping on your handicap, no holding up to ridicule a brother's weakness. Truly he was a gentleman. And he was a Christian. His faith in God was simple. To some of us perhaps he was too slow to see new views. But it was because the old had been tried and found enough. He walked with God and found sweet companionship with Jesus Christ. God's Word was the man of his counsel. He was a Christian: full of faith and of good works.

My own association with this prince of gentlemen ran through my whole ministry. My first circuit adjoined his. He was the beloved pastor of my favorite sister. He was my presiding elder. We labored together in the bishop's cabinet. Then I was his pastor through his last four years of his life. In a peculiar way, I can say he was my friend. And yet I may not claim him to the exclusion of any other. He was the friend of every man. He had the faculty of drawing men to him. He loved his brethren and they gave him their love. I doubt not that many in this company will say as I do: "He was my friend. In a peculiar sense he was my friend." And among the laymen, what a mighty host would rise up to say, "And he was my friend." We lay this tribute on his new made grave: Christian gentleman, faithful worker, sympathetic friend.

One sister, Mrs. Charles Roberts of Shelby, survives. The oldest son, William Holland Hall, is a professor in Duke University; the youngest, Gilbert, a student in the State College. Two daughters, Mrs. M. B. Sawyer and Mrs. W. A. Brock, make their homes in Elizabeth City. A son, John H. Hall, Jr., a successful attorney at law, resides with his mother in the home at Elizabeth City over which the shadow has fallen. May God give to these loved ones the comfort of His grace.

This world is full of mystery. "God moves in a mysterious way His wonders to perform." How often do our hearts cry out in unavailing agony, "Why, oh why?" Why such an one as John Hall was permitted to suffer so; why the shadows were permitted to fall on such as he? We can not say. Not in reason but in faith is our victory. Heaven is God's opportunity to make up to His suffering ones for all they suffer. Eternity has glorious years in which the afflictions of earth, in retrospect called light, can work for him a far more exceeding and eternal weight of glory.

Sometimes when all life's lessons have been learned,
When sun and stars forevermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Shall flash before us out of life's dark night
As stars shine most in deepest tints of blue;
And we shall know how all God's plans were right,
What seemed reproof was love most true.

N. H. D. Wilson.

OCCASIONAL COMMENTS FROM THE ALBEMARLE COUNTRY

By C. B. Culbreth.

I am thinking tonight of the value of bells for our country churches. There may be some reason for our city churches not having bells. However, I am partial to bells for city churches.

There are many reasons, every reason, why we should have bells in our country churches. Between the two I would prefer the bell to insurance. I would, to be sure, reverse my opinion with reference to the city church.

One of the great hindrances to the work of the Sunday school in the country is the fact that it is almost impossible to get the people there on time. One reason for this is that there are about sixty-eleven times in the community, and the school runs by the slowest timepiece in the community. A standard timepiece placed in the church and a bell in the tower would possibly have a splendid influence on the regularity of the opening of the school.

There are many good bells through the country left in abandoned public school buildings which may be secured for a very small sum and placed in our churches. If a bell would, as we believe it would, insure a better regulated Sunday school as to the time of its opening and closing it would be a long way toward teaching the pupils a lesson which teachers and superintendents could not teach while they are indifferent to the time of opening and closing the school.

In some quarters it is not infrequent that the preacher is unable to begin his morning service till near twelve o'clock if he does as he should do, namely, insist on the Sunday school carrying out its program.

Would it not be advisable to secure some of these bells from the abandoned school houses in the country and place them in the country churches wherever these are suitable? When this cannot be done the extra cost to the local congregation of buying a new one would be money well spent, I am persuaded.

WRONG IDEAS OF THE MOUNTAIN PEOPLE

Dr. J. D. Rankin, of the State Normal at Boone, North Carolina, has been investigating the proportion of college graduates for several sections of the United States, and finds that the average number of college graduates for the entire country is one for every 89 inhabitants. Then investigating locally he finds that the town of Boone, in the heart of the mountains, is one for every 70 inhabitants, not including the Normal nor the teachers of the Demonstration School. To include the students and faculty of the Normal and the teachers of the Demonstration School in the inhabitants of the town the proportion would be one college graduate for every 39 inhabitants. This shows the average of Boone, one for every 70, to be above the average for the entire country. Of course the county in which Boone is located would not average the same as the town, as it seldom would anywhere, but at the same time there is a considerable number of college graduates in the various sections of the county, possibly averaging fairly well with any of the counties. And these graduates are from four-year standard colleges.

The proportion of college graduates for Boone, not including the faculties of the Normal and other schools, may be a surprise to many who have a wrong idea of the mountain section in general. And it may be especially a surprise to those writers and their friends who have been writing and reading exagerated reports of the mountain people. Now these reports may be and doubtless are true in certain rare and isolated cases, but these writers take these isolated cases as typical cases of the condition of the mountain people in general, which is fair neither to the mountain people, to those for whom they write, nor to the facts in the case, as it gives a wrong impression. Now the writer was not reared in the mountains, but has spent more than fifteen years in them, and so can speak freely without being accused of acting selfishly.

The real fact about the matter is that the mountain people are about like those of other sections of our own state and other states, except that they are a purer Anglo-Saxon type, and striving against odds in a more difficult situation, but at the same time amid the grandeur of the wonderful scenery around them, they are more strongly developed in body and mind, and many of them in soul, so that a large number of them, when they come in competition with those from other sections, easily stand first. The noted men in various walks of life who have gone out from the mountains will fully establish this fact. So it seems that it is time for those, who propose to write about the mountain people, to first get the facts as they are, not what they have heard some tell nor the facts of isolated cases used simply to please some and amuse others, but the real average cases as they exist today, not years ago.

Those who may wish to test the facts above stated can, if they will come to this section, be shown as splendid country homes and well developed country communities as can be found on an average in almost any section. J. M. Downum.

IS THAT ALL, MISTER BURBANK?

Now, honestly, Mister Burbank, is that all
Concerning my Christ you can say,
When you in your life of maturity call
Him an infidel of His day;
And when you assert that His church will fail,
And that all the religions will die,
And men will look back with a sad, sad wail—
Just lamenting their loss as they cry?

O wizard and lover of things of the earth,
Is that all you have labored to find—
A Christ with nothing but a common birth,
And a man with a fairly good mind?
Have you never seen in the wonderful sod,
And the miracles wrought therein,
The signs of a thinking and fashioning God
Who is wiser than the wisest of men?

Is it all, is it final, O Mister Burbank?
Is it true that you are just right?
Is every believer in Christ just a crank,
And doomed to eternal night?
You say you will live through the deeds you have done;
I say we shall live in a land
Where we shall behold the Eternal One—
In whose faith through these storms we stand.

Ernest C. Durham.

A WORTHY CHALLENGE

By P. L. Cobb.

Every missionary special, however small, has its value. 1. It makes its contribution to a larger program of world service; 2. It contributes to a more intensive cultural program; 3. It is a link that unites the individual or the Christian community at home with the undividual or the Christian community that lies beyond the local horizon; 4. It intensifies the spiritual life of the individual and the community that gives of their means, their yearnings, and their prayers in a direct objective way otherwise impossible.

While this is true of all specials there is one value of the large specials which, in the nature of the case, the smaller special cannot have, that is that its reach and sweep are farther and more mighty.

One man gives a special of seven million dollars to one of our two church universities; buildings spring up as if by magic, new departments are added and a great university is in the making.

Another of our great captains of industry assigns himself a series of specials in his native state. Out of his close touch with his own people and love for them eighty million dollars flow. The greatest single gift ever made to an educational institution goes to the school of his home town.

The Candlers of Atlanta and the Dukes of Durham, N. C., give to institutions which they know, love and have fostered during the years; to institutions in which they believe, educational plants tested by the years and approved by results.

Close connection with a college or university even of another denomination in his home town has made many a man of wealth forget his obligation to his own church institution of a similar grade because it is located in another part of the country.

What is the secret of this munificence and how are we to capitalize it for our missionary program? The answer is easy. Let the church grow world citizens, men of vision who can see beyond the community to the state, beyond the state to the nation, and beyond his own nation to the other nations.

Make them to know the results of Soochow University, Kwansei Gakuin, Granbery College, Candler College in Cuba as they know the schools in their own towns Develop in them a passion for service to all God's children, and as our great leader took the world for his parish and our first bishop literally gave his life to those without Christ in the regions beyond, so our captains of industry will pour out their wealth that all may know Christ.

What would it have meant to our mission colleges to have received such a gift as that of a Candler or a Duke? The benediction of the former would have carried on for five years, not only our mission schools, but all that two and one-half million Methodists are doing for the fifty millions in our eleven foreign mission fields, while the gift of the latter to Duke University and his native state would run our foreign missions, on their present scale, for fifty-three years.

Let us repeat this: Mr. Duke's single gift to a single state would do all that our church of two and one-half million members is doing at present rate for fifty-three years—more than half a century.

If our mission board should receive such a gift every Southern Methodist could fold his hands and sing himself to everlasting bliss and the program of foreign mission work as we are doing it would go on without a break until five-sixths of the present crowd of us have gone to our graves.

What a comment on our indifference, our lack of vision, our want of love, the utter lack of fervor and passion of the average Methodist.

Roger Babson reported today that we are at the peak, fifteen per cent in prosperity above normal. No other nation ever dreamed of such wealth as we possess. We are not niggardly, we are the world's largest givers.

Our own church laid on the altar last year forty-one million dollars, exclusive of such gifts as those to Emory and Duke universities, and outside of private giving to community chests, and other charities. And yet out of every dollar of this forty-one million we spent on our home churches ninety-six cents for the ewelve million for whom we are responsible at home and barely four cents of each dollar to take Jesus Christ to the fifty million people for whom we are absolutely responsible in our eleven foreign fields.

Does not this raise the question as to whether with all the splendid missionary spirit in our church the average Southern Methodist has a right to be called missionary? Has he not by his own act named himself a hard-shell? Is not the hard-shell more consistent? When the enthusiasm of youth proposes a missionary program the hard-shell commends silence and proclaims, "The Lord does not need the help of youth; when he gets ready to save the world he will do it."

On the other hand, the average Southern Methodist admits all claims of the missionary program, raises forty-one million dollars and spends ninety-six cents of every dollar on himself and his, and tosses four cents to the fifty million people in other lands for whom his church has officially and by every token accepted responsibility.

Has not the time come for a new missionary policy? As we glance over the magnificent gifts made to Southern Methodist colleges in the past five years to say nothing of the gifts to the colleges of other churches and independent institutions; as we consider the stupendous endowment and equipment of our universities, the greatest in the world; the almost unlimited foundations for various purposes made by men in close touch, is it not time to take our captains of industry on personally conducted tours to all our fields, to take our laymen by the scores and hundreds and thousands that they may see the needs, the opportunities and the privileges of doing for the millions of disadvantaged peoples of the world what they are doing for our home people? Surely we have men who would bear the expense of such a tour.

THE CREEDS OF THE PRESIDENTS

By Sam Small.

Every one of the twenty-nine Presidents of our country has been a man with a religious preference.

Washington was natable as a consistent Episcopalian, that church being the favored one with the gentry of Virginia in his times. He attended the Sabbath services with becoming regularity and devotion. His strong faith in the governing and guiding providence of God was manifested by his habits of prayer and by frequent references to it in his public utterances and papers. He believed that religion is one of the pillars of human society and essential in the government of a free people.

It was he who, when he first publicly took the oath as President, in New York, added to the constitutional oath, as he kissed the Bible, the solemn words "so help me God!"

John Adams, his successor, was a Unitarian, of the strict New England order, but his wife, Abigail, almost as famous as himself, was the daughter of a Congregational minister. Both were notable for their faith in the immanence of God in the affairs of the world.

Thomas Jefferson had no affiliation with any religious body, but he was predisposed by family training to worship with the Episcopalians. He attended their church quite regularly, even when his family could not go with him, and one of his intimate biographers relates that "when he did attend he always carried his prayerbook and joined in the responses and prayers of the congregation." He was a constant student of the Bible and made from the sayings of Jesus a personal volume that has since been printed by order of Congress as "Jefferson's Bible." Contrary to a yet credited myth Jefferson wrote to John Adams: "I am not an atheist and never could be one." The Welsh ancestry of Jefferson may account for his religious predilections.

The eight Episcopalian Presidents were Washington, Madison, Monroe, Gen. W. H. Harrison, Tyler, Taylor, Piece and Arthur.

There have been seven Presbyterian Presidents —Jackson, Polk, Buchanan, Lincoln, Cleveland, Benjamin Harrison and Wilson.

The four listed as Methodists were Johnson, Grant, Hayes and McKinley.

There were four who were Unitarians—John Adams, his son John Quincy Adams, Fillmore and Taft.

Van Buren and Roosevelt were members of the Reformed Dutch church.

Garfield was a Disciple, commonly called "Campbellite," which designation he did not disdain.

Harding was the only Baptist to attain the office of President and Coolidge the only Congregationalist who has occupied it.

President Jackson was not affiliated with any church until after he left the Presidency. He wished to be, but told his wife and the pastor of the Hermitage church that to do so while he was yet active in politics would bring upon him an additional charge of "hypocrisy for political effect," but after his retirement to his home he did join the church publicly and the scene of the occasion was one of the most pathetic on record.

Lincoln had promised Dr. Gurley to soon join openly the First Presbyterian church in Washington, but his death by assassination prevented the fulfillment of the promise.

Andrew Johnson had been christened in childhood in a Methodist church and in after life attended and supported it, though he never became actually enrolled as a member. The first suit of clothes he made as a tailor in Greenville, Tennessee, was made for and presented by him to Rev. John P. Holtsinger, a Methodist elder to whom he was strongly attached as a pastor and friend.

President Coolidge, when he succeeded to the Presidency, was not a church member. He became aware that fact was being commented upon with apparent satisfaction by certain free-thinkers who deny that this is a Christian nation. Thereupon he quietly informed the pastor of the First Congregational church in Washington that "next Sabbath I will join the church" and did so.

St. John's church (Episcopal), on the north front of Lafayette Square, was built in 1816 and up to Lincoln's Presidency, was known as the "Church of State" because it was custom for the Presidents to attend its stated services and occupy the "President's Pew." Madison, Monroe, John Quincy Adams, Jackson, Van Buren, Tyler, Fillmore, Buchanan and Arthur were regular attendants there, while Roosevelt and Taft were frequent occupants of the special pew.

Grant, Hayes and McKinley were regular worshippers in the Metropolitan Methodist church, where there is a "President's Pew" also.

"THE RUTHERFORD GROUP"

It was my privilege Thursday afternoon, January 28, to attend at Forest City an institute that had been called by Rev. E. O. Cole, the presiding elder. It was an interesting meeting, well attended, and will bring results. There were short addresses by W. E. Poovey, W. F. Starnes, O. V. Woosley, E. A. Cole and A. W. Plyler, but it was primarily a conference.

Among the various reports of the afternoon was the following by the presiding elder:

Report of Emergency Fund to Date.

The following churches have either secured, or expect to secure, amounts as follows:

First church, Morganton	$1500
Forest City and Pleasant Grove	700
Spindale-Alexander	400
Rutherford College-Connelly Springs	100
Glen Alpine	65
Total	$2765

Cliffside-Avondale, Henrietta-Caroleen and Ruth-erfordton are certain to help considerably. Bostic, Broad River and Mill Spring are making special effort to secure full collection of assessments and may help a little in the emergency fund. Brother Smith of Morganton circuit is working diligently and will have something to report. We have not yet heard from Table Rock and Burke circuits. We know that something is coming from our four charges "on the other side of the ridge."

I counted it a high privilege to spend a little time with these Methodist leaders of the great county of Rutherford which one must visit if he would learn of its progress. The prospective real estate boom in Western North Carolina is already on in Rutherford, according to reports in circulation at Forest City which now feels the stirrings of the financial breezes.

Brother Ware and his people are talking a big new church for Forest City and are looking to the day not far distant when it will be one of the outstanding stations of that great section.

We think of Gaston county as the wonder of the world in the number of its cotton mills, and it is, but we would be interested to know how many mills are in Rutherford county which the outside world hardly think of as engaged in the manufacture of textiles.

A. W. P.

A complete record of the work accomplished by the Southern Methodist church the past year is contained in the combined General Minutes and Year Book for 1925-26. Price 50 cents; postage extra. Order from the Advocate.

METHODIST SUNDAY SCHOOLS IN N. C. MAKE FAVORABLE SHOWING

By J. W. Shackford.

According to a report from the Department of Sunday School Administration of the General Sunday School Board, the Western North Carolina and the North Carolina conference Sunday schools made very favorable records during 1925 in the use of the official programs of work or standards of efficiency. The wall charts showing these lines of procedure were first issued about four years ago Definite plans for placing and checking them have been worked out by the General Sunday School Board and much progress is being made by schools using them.

The report for 1925 issued from Nashville shows the following lists of schools attaining rank:

Western North Carolina.

Progressive C Type schools: Old Union, Avondale, Bethel (Cabarrus Ct.); Fallston (Bellwood Ct.); Farmington, Franklinville, Hopewell (Catawba Ct.); Mount Olivet (Davidson Ct.); Mt. Tabor (Forsyth Ct.); Newsom (Denton Ct.); Ramseur, Spindale.—12.

Advanced C Type schools: Bethlehem (Pleasant Garden Ct.); Harrison, Vanderburg, Glen Alpine.—4.

Progressive B Type schools: College Place, Greensboro.

Standard B Type school: Central, Spencer.

Central, Spencer, is one of six schools for the entire Methodist Episcopal Church, South, attaining rank as Standard B Type for 1925.

North Carolina Conference.

Progressive C Type schools: Fletcher's Chapel Hillsboro, Leasburg, Hertford, Trinity, Philadelphia, Calvary, Morris Chapel, Poplar Springs, Sanford, Brown's Chapel, Banks, Creedmoor, Franklinton, Rowland, Trinity (Robeson Ct.); Central Cross, Rocky Point, Whiteville.—19.

Advanced C Type schools: Longhurst, Gatesville, Stumpy Point, Broadway, Jonesboro, Lemon Springs, Scott's Hill.—7.

Standard School B Type: Grace church, Wilmington. This is one of the six schools in all of the denomination attaining this high rank in 1925. This is the second year Grace church has made this record.

In the report from the Nashville office the name of Mr. L. L. Gobbell appears as one of the six conference superintendents working out and completing the best plan for placing and checking programs of work in 1925. The name of Mr. O. W. Woosley appears in the honor list as the conference superintendent showing the largest net gain in the number of ranking schools as compared with the previous year.

Two schools in the North Carolina conference have ordered and adopted the most difficult program of work yet devised, namely, Program of Work A, these two schools being First church, Wilson, and First church, Elizabeth City. Three schools in the Western North Carolina conference adopting this same plan are Hawthorne Lane, Charlotte; Central, Asheville, and Centenary, Winston-Salem.

A bulletin containing all of the foregoing and much additional information concerning the program of report work for 1925 is available by addressing the General Sunday School Board, 810 Broadway, Nashville, Tenn., or your conference Sunday school board headquarters.

A HUMANE MOVE

By W. S. Surratt.

It took a woman to stop a public spectacle in Little Rock, Ark., in which a circus man proposed to electrocute an elephant for the edification of those who cared to pay 50 cents to witness the spectacle.

That woman was Mrs. Charles Reynolds, 217 E. Lakeview Avenue, Columbus, Ohio, whose letter to the governor of Arkansas prevented the execution of the big elephant after he escaped from a circus and killed several persons. She is to be commended for her prompt action. It is indeed strange that no one else thought of interposing objection to this singularly barbaric proposal.

Even though the elephant is a man-killer it would have furnished a sad commentary upon American civilization. A spectacle such as this might be expected in some of the countries where public execution of animals is regarded as a sport for kings. But in America it seems almost impossible that even the suggestion should be tolerated.

Mrs. Reynolds performed a service, not only to Arkansas, but to the entire nation. She forestalled a reversion to savagery which would have lingered long in the memory of right thinking Americans.

IT CAN BE DONE!

It Must Be Done!

So Let Every Methodist in the State See That it is Done!

WHAT?

The North Carolina Christian Advocate in Every Methodist Official's Home in North Carolina During the Month of February

May we call upon our Pastors and Advocate agents to make a special effort to put the Advocate in the home of every Steward, Trustee, Epworth League, Sunday School and Missionary Society officer between now and March 1st?

They Will Subscribe if Properly Approached

We Must Have Them! Let's Get Them!

KITTY HAWK CIRCUIT

Kitty Hawk circuit is composed of four congregations, aggregating 166 members, on the banks east of Albemarle Sound, having a comfortably furnished eight-room parsonage in excellent repair and on whose porch the Wright brothers made the wings of their first flying machine operated on a nearby sand dune.

The Rev. W. A. Chambers, a local preacher of wholesome piety and genial spirit, was pastor last year and appointed for another year, but while on a month's visit to kinsfolk in Oklahoma passed to his eternal reward December 18, 1925.

A courteous committee welcomed the new pastor and his wife and three children with an elegant supper and provisions and fuel for several days supply. The Ladies' Aid Society had the house in attractive order with comfortable appointments and paid their usual donation of $10 on ministerial support.

At the time of this writing the first round of appointments has been made and cordial welcome given the gospel message and minister. The outlook for a successful postorate is auspicious. W. A. Betts, P. C.

NEW ASHEVILLE - JACKSONVILLE TRAIN PUT ON BY SOUTHERN

Announcement is made that on account of the unusually large amount of travel which has developed between the cities in this section and Florida, that the Southern Railway System will establish an entirely new train, to be known as the Western North Carolina Special," to be operated between Asheville and Jacksonville, Florida, via Savannah and the Atlantic Coast Line.

This new train will leave Asheville daily, beginning Monday, March 1, at 8:00 p. m., Hendersonville 9:00 p. m., and Tryon 10 p. m., and reach Jacksonville at 11:30 next morning. Returning the "Western North Carolina Special" will leave Jacksonville at 2:10 p. m. and reach Tryon 5:00 a. m., Hendersonville 6:00 a. m. and Asheville 7:00 a. m., thus providing an attractive and convenient service between Western North Carolina cities and Florida which has not been available in the past.

It will be a solid through train in each direction, and will carry the 12-section drawing room sleeping cars and one sleeping car with 10 sections, one drawing room and two compartments, and the usual day coaches and baggage car, also a dining car.

In view of the attention which Western North Carolina is attracting among tourists in Florida and elsewhere, the Southern Railway System anticipated the need for this additional train service and has been endeavoring for some time to work out the details, and now that all arrangements have been successful, announcement is made accordingly.

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsillitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

"Another year of mercies, of faithfulness and grace;
Another year of gladness in the shining of His face;
Another year of progress, another year of praise;
Another year of proving His presence all the days;
Another year of service, of witness for His love;
Another year of training for holier work above."

"The sweetest life mankind can know
Is that of selfless living.
The Christ-child came the way to show
He gave himself in giving.
And as again the Christmas bells
Retold His wondrous birth
They also tell each world-worn heart
How joy might reign on earth."

The friends of Miss Pearl Weaver, conference superintendent of social service, will regret to learn of the extended illnes of her father, Mr. Robert H. Weaver, at his home near Weaverville. In a personal note from Miss Weaver she says that for fifteen weeks he has been confined to the bed, but is now able to be up on crutches for a little while each day. Miss Weaver has been constantly at his bedside helping to nurse him back to health. We sincerely hope that he may be entirely restored.

CORNER STONE OF BELLE BENNETT MEMORIAL LAID

We are sure it will be interesting and gratifying news to the members of our conference to know that the corner stone of the Belle Bennett Memorial building at Scarritt College, Nashville, Tenn., was laid with fitting ceremonies Wednesday afternoon, January 27, 1926, in the presence of a large and appreciative audience. Bishop W. H. Beauchamp was the presiding officer and among the speakers were Bishop Edwin Mouzon, Miss Maria L. Gibson and others. We hope to have a full account of this interesting occasion for a later edition of our Advocate.

A MESSAGE FROM HAWTHORNE LANE, CHARLOTTE

By Mrs. E. C. Yarbrough, Pub. Supt.

The Woman's Missionary Society of Hawthorne Lane M. E. church held its January meeting on the 18th, at which time 85 members were present.

Our pastor, Mr. R. H. Daugherty, opened the meeting with a hymn, then gave us a very inspiring talk, praising the society for its wonderful record of the past year and impressing upon us the importance of unselfishness, unity of purpose. Mr. Daugherty also installed the officers for the ensuing year of the Woman's Missionary Society and the Young People's Missionary Society, jointly, closing with a prayer.

Mrs. John D. Shaw then read a letter from Mrs. ...resson, district secretary, thanking our society for the wonderful report we sent in, and saying she was overjoyed that we paid $324 over the amount we pledged.

It is customary at our meetings to have a prayer special, so Miss Lola Long—in a most touching manner—told us of Mr. and Mrs. Shaver (workers in Japan) and a beautiful prayer for them.

After the reports of the circles and committees were given, and Miss Long had impressed upon everyone an invitation to attend our church night party at 7:30 that evening, we adjourned.

Our party was a wonderful success. Several hundred members of the church attended and, after a most wonderful program, several hours were spent in a social time. This party was held in the auditorium of our new Sunday school building, of which we are very proud.

I would also like to mention Miss Logan, our own home missionary, who is doing such wonderful work in our city. We are hoping we can get Miss Logan again this year.

ATTENTION, SOCIAL SERVICE SUPERINTENDENTS

The following message from Miss Pearl Weaver, conference superintendent of social service, merits the closest attention of our social service superintendents in the local auxiliaries. The suggestions given are for the new year and should be carried out by this department of our woman's work.

Dear Social Service Superintendents:

As we follow Jesus into the temple to study the law and argue with the leading thinkers of today, let us also follow him into the throngs of busy men and women calling them to follow him; into homes of distress, comforting them; into homes of sickness, healing them; into the lives of discouraged and outcast women, lifting them up; into the lives of little children, giving them joy.

1. Study and present to the auxiliary the leaflets sent each month.

2. Call your committee together for additional study of social service literature. Watch the Voice and the Bulletin for notes from our Council officer gleaned from your reports.

3. Have your sub-committee on legislation keep your society in touch with law making and law enforcement porgrams.

4. Have your sub-committee on inter-racial relations study your community needs and plan a definite program. Watch Greensboro and Winston-Salem.

5. Are you building reformatories, jails, hospitals, orphanages, county homes and asylums? Or are you more interested in building better bodies, better minds, better homes, by assisting with directed play, community singing, sewing classes, cooking classes, Boy Scout, Camp Fire Girls, campaigns for health against tuberculosis, venereal diseases and illiteracy? Do you belong to the League of Women Voters, parent-teacher associations, serve on city council or on school boards?

6. Do you co-operate with superintendents of young people and juniors? How?

7. Do something to help His kingdom come in your community. Make a record of your success. Forget the failures and try again. Some of the best reports for last year are from rural communities. Send your reports so they may be passed on to encourage others.

With best wishes to you,

M. Pearl Weaver,
Weaverville, N. C.

The following "Introduction" is taken from the leaflet by Mrs. Jesse Daniel Ames on "Church Women and Christian Citizenship," and we ask its careful reading by the readers of our Advocate page:

The field for service presented to church women in effecting proper social legislation is greater than that presented to any group of lay organizations in this country. The women of the churches, when they are once moved by the sense of duty and right, overcome obstacles that seem insurmountable to others. This is true, first, because of a remarkably efficient organization which reaches into the smallest community centers; and, second, because of the inspiration to unselfish Christian service which is the moving power with church women. If they can be brought to see their Christian duty in relation to the government, then indeed will a new day dawn for the "least of these" on earth; if they can come to realize active interest in government and politics as a part of their religious duty, social legislation will be immeasurably advanced.

Can one be a good Christian and not be a good citizen? A good ictizen not only votes intelligently and works in her locality for proper laws and for their observance, but she is greatly concerned about the methods of government and the kind of men who seek to handle the affairs of the government.

Do church women, through their efficient organizations, carry their religion and their citizenship hand in hand? If they do, an irresistible desire to know how they can attain the church's goal in industrial and race relations and in the abolition of war will overwhelm them.

For years the churches have thought that participation in affairs of government is at variance with the proper conception of religion. This has been due, no doubt, to a twisted conception of separation of church and state, a conception that suave and crafty politicians have carefully fostered in their desire to maintain complete control of our government for their own monstrous purposes. Such a prejudice has been engendered that to many it is almost unholy and entirely without the pale of proper Christian living to recognize officially the functions of government. If the churches do not put Christ into our civil life, who will? The church organizations of women must crusade for the golden rule in all its ramifications as the foundation of cicil law. By them through practical and active interest in the machinery of civil government can be attained "peace on earth, good will toward men."

North Carolina Conference

EXECUTIVE MEETING OF THE N. C. CONFERENCE

The executive meeting of the Woman's Missionary Society of the N. C. conference convened in Edenton Street church on Friday, January 9, at 9:30 a. m., Mrs. A. M. Gates, the vice president, presiding in the absence of Mrs. C. M. Earley.

After considerable discussion the body voted to adopt Miss Vance Thompson, a student volunteer in the senior class at the North Carolina College for Women, and defray her expenses for two years in the medical school of the University of North Carolina. Miss Thompson is a bright young woman of twenty-two years of age, whose ambition is to be a medical missionary to some foreign field.

Owing to the failure of Miss Dorothy Boone to avail herself of the educational apportunities offered by the conference society, further support is withdrawn.

Mrs. A. M. Gates was elected alternate for Mrs. C. M. Earley and Mrs. S. H. Scott was elected alternate for Mrs. Harvey Boney to the approaching Council meeting in March.

Mrs. N. H. D. Wilson explained that the diamond pin left by the will of the late Mrs. S. H. Vann of Franklin was valued at $1500 and was used as a "special" from this conference to make provision for the work of Miss Ida Anderson among the women and children of the silk factories in China. This was considered a most appropriate disposition to make of this sum of money, inasmuch as Mrs. Vann had given herself so largely to the mill workers of her own community.

Mrs. Junius Wrenn of Siler City was elected secretary of the Fayetteville district.

Mrs. R. H. Willis of Hertford was elected secretary of the Elizabeth City district.

Mrs. W. R. Royall of Washington was elected business manager of Our Missionary News.

The annual meeting will be held at Elizabeth City April 20-23 inclusive.

There was considerable discussion over the matter of securing correct mailing lists for the conference officers and also concerning the difficulty of securing reports on time.

It was agreed to send a petition to the committee on by-laws at the annual meeting to instruct the auxiliaries to elect their officers for two years in order to eliminate frequent change in mailing lists. Some doubted that this would be an effective remedy.

It is desired that the nine districts of the conference unite with the women of Edenton Street church to act as hostesses at the noonday lunches to be served in the church. The assignments are as follows:

Wednesday, March 10, Edenton Street women.

Thursday, March 11, Elizabeth City and New Bern.

Friday, March 12, Fayetteville and Wilmington.

Saturday, March 13, Durham district to serve luncheon at Duke University in conjunction with officers of the institution.

Cars will be provided for Council members.

Monday, March 14, Washington and Weldon.

Tuesday, March 15, Rockingham.

Wednesday, March 16, Raleigh district and Edenton Street.

It was concluded to leave the matter of favors, the menu of each day and any special features of entertainment during the mid-day luncheons to each respective district and the committee of arrangements of Edenton Street church conferring together.

The districts may co-operate with the local committee by addressing Mrs. C. V. York Raleigh, N. C., Hayes-Barton.

The corresponding secretary was instructed to extend a special invitation to Mrs. J. W. Downs, Miss Estelle Hoskins and Miss Bessie Combs to attend our next annual meeting; also that special invitations be given Misses Frances Burkhead and Alice Green to be with us at that time.

The chairman asked for a consideration of miscellaneous business. Mrs. M. T. Plyler then gave a brief statement of the present situation of the church building at Chapel Hill, urging that our women accept the responsibility for the large per cent of Methodist boys and girls who attend this institution. Rev. Walter Patten is giving of his best to establish a Methodist church at the seat of our State University, under the Wesley Foundation, that shall furnish to the students the restraining influences of a cultured Christian home.

He asks that our women who have always been the guardian of the world's forces to consider the needs at this place and use our organization to secure funds from those in sympathy with the work in their respective localities.

Miss Amma Graham stated that she thought this cause most worthy of our consideration; that through the years our Methodist people have patronized the institution and that our State University deserved the admiration of all our people.

Mrs. Le Grand Everett spoke of the fact that since her own son was educated there, she had the mother-heart and was concerned for the spiritual interests of our many sons and daughters that are continually registering at this institution.

Mrs. Harvey Boney cited the achievements of the Methodist women at various state institutions throughout our connection. In some conferences the women have built dormitories for the Methodist boys and girls; in others they have supported teachers of the Bible and contributed in no small degree to the religious life of the student body. She thought that the women of the North Carolina conference should not delay their sympathy and support to this most worthy undertaking.

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywnere!"

SUNDAY SCHOOL EVANGELISM

Special emphasis upon evangelism in the Sunday school during the first three months of the year is recommended by our general and conference Sunday school boards. The plan, which has been quite successfully used in a number of places in our conference and elsewhere is, first, that during January pastors study with their officers and teachers personal evangelism in the school, make a survey of the general situation, and lay plans for a thoroughgoing evangelistic effort in February; second, that a special effort in personal evangelism in the Sunday school be put on during the month of February, leading up to a day of public confession of Christ at the close of this period; and, third, that the last period be given to the training and preparation of candidates for church membership, these candidates to be received into the church on Easter.

Your Sunday school leaders, as stated recently by the general secretary of the General Sunday School Board, have a "deep concern that our work in the Sunday school shall unite two things: the very best in educational processes and a vital evangelistic spirit," and, as he says, "we must rely upon the power and presence of the Divine Spirit while we seek to make our co-operation with God as complete and effective as possible."

To do our part in this great plan should be our chief concern. We can confidently count on Him to do His part. Let us center our thought and attention and direct our efforts upon this all-important matter. Various pamphlets on this subject, including one on "A Practical Plan of Sunday School Evangelism," may be had free of charge upon request. A splendid book by Dr. E. B. Chappell on "Evangelism in the Sunday School" may be secured from our Publishing House. The January, February and March issues of "The Sunday School Magazine" will, also, carry articles on Sunday School Evangelism.

The Sunday school sows seed and should expect to reap a harvest. Easter is a great harvest season if we prepare for it. Let no Sunday school waste this great opportunity or lose sight of its real purpose.

WILMINGTON NEXT WEEK

In Trinity church, Wilmington, February 7-12, will be held our first standard training school for the new year. The following courses are instructors have bee narranged and secured:

Principles of Religious Teaching, Prof. A. M. Proctor, Duke University.

The Church and Its Work, Rev. M. T. Plyler, Raleigh.

Beginner Department Administration, Mrs. M. H. McArdle, Norfolk, Va.

Primary Materials and Methods, Miss Georgia Keene, Durham.

Intermediate-Senior Materials and Methods, Miss E. Jane McDonald, Columbia, S. C.

Class work will begin Sunday afternoon at 3:30 o'clock. Maj. W. A. Graham is chairman of the local board of managers.

NEW BERN, FEBRUARY 14-19

The second of a series of ten or twelve standard training schools scheduled to be held between now and May 1 will be held in Centenary church, New Bern, February 14-19, beginning Sunday, February 14, at 7 o'clock. The Presbyterians and others are co-operating with us. Courses and instructors will be:

Pupil Study, Mr. C. T. Carr, Mooresville.

The Devotional Life, Mrs. M. H. McArdle, Norfolk, Va.

Intermediate-Senior Materials and Methods, Miss E. Jane McDonald, Columbia, S. C.

The Church and Its Work, Dr. H. M. North, Kinston.

Mr. W. C. Chadwick is chairman of the board of managers.

RED SPRINGS, FEBRUARY 14-19

A Cokesbury training school will be conducted at Red Springs the week of February 14-19, with Rev. L. V. Harris, our extension secretary, in charge. Three courses will be offered. Names of the courses and instructors will be announced later.

REV. W. L. LOY TEACHES CLASS

Rev. W. L. Loy, pastor of Brooksdale charge, is teaching a training class in his charge, using as a text the book by Eiselen and Barclay on "The Worker and His Bible." Rev. Mr. Loy is one of an increasing number of pastors who are finding time to teach as well as to preach. Again we say, may their tribe increase!

LEMON SPRINGS NINE SEALS

Lemon Springs Sunday school, Jonesboro circuit, has made right remarkable progress during the past year, so much so that the recent check-up campaign revealed the fact that this school is entitled to credit for nine of the ten points in Program of Work C and lacks only a fraction earning the tenth points. The workers' council has decided to work now toward Program of Work C, and Supt. R. B. Watson has ordered a "B" wall chart.

In the Advocate recently we listed points earned by the various schools checked at that time, and in this list we gave Lemon Springs credit for only eight seals. A closer investigation showed this school to be entitled to nine seals, and we gladly make note of this fact. Investigatins concerning certain doubtful points as to other schools are being made, which may change the status of other schools. Due mention will be made from time to time.

MISS KEENE AT HAMILTON

Miss Keene held an interesting meeting with the Sunday school workers and others at Hamilton Friday afternoon, January 22, checking the school by Program of Work C and helping the workers with various problems. This is a small school, but the workers are enthusiastic and plan to work toward their standard of efficiency with renewed interest and vigor. Rev. T. W. Lee is the pastor and Mr. J. L. Pritchard, superintendent.

AT BEAMONS SATURDAY

A discussion of Sunday school work centering about the official Program of Work C was the outstanding feature of the afternoon session of the quarterly conference of the Fremont charge, held at Beamons Saturday, January 23. Miss Keene was the leader. Plans are being formulated for building four class rooms at Beamons.

DAY AT SOUTH ROCKY MOUNT

Sunday morning and afternoon, January 24, Miss Keene spent with the workers of South Rocky Mount, making a short talk at Sunday school and helping organize a primary department. In the afternoon she met with the officers and teachers for round table discussions. This school, of which Rev. W. C. Huckabee is pastor and Mr. L. L. Parrish is superintendent, has recently been organized ac-

(*Continued on page twelve*)

Western North Carolina Conference



MRS. WALTER C. CROWELL

While the statement that the superintendent of a big departmental Sunday school is a man's job will generally hold true, I know of no man who is doing this important work better than Mrs. Walter C. Crowell, whose picture heads this paragraph, as she superintends our Sunday school at Central, Monroe, with its enrollment of nearly 1000 and its seven working departments meeting separately each Sunday morning. Mrs. Crowell is a distinct success. As a member of the faculty of Monroe's public school system she has the educational viewpoint. As grandaughter of a Methodist minister and a member of a family noted for its Christian service she has the religious viewpoint. These combined in an energetic personality of splendid poise and judgment have enabled our congregation at Monroe to testify with a good deal of satisfaction that they have a most promising Sunday school superintendent. Mrs. Crowell, through her regular workers' council meetings, has enlisted the cordial support of her fifty officers and teachers. The school has within the last few months reached the Progressive stage on the Program of Work B and in a short while, unless all signs are wrong, will become a standard school. Rev. H. G. Hardin, pastor, acted wisely in nominating Mrs. Crowell for the very responsible position she has assumed. In addition to her duties in the public school and her services to her church, Mrs. Crowell has a home life filled with happiness. With her husband, who is a prominent worker in the Lutheran church, are three fine sons who honor the home—Alvan Hill, a junior at Washington and Lee University, Walter C., Jr., and Guy Newby, students in the Monroe schools.

ATTENDANCE

During the month of February the attendance and offering for each Sunday will be published in these columns from all Sunday schools in the Western North Carolina conference giving us these facts. It is desired through this means to get a line on what our Sunday schools are doing relative to one another, keeping in mind of course the size of the congregation. It is hoped that these figures will be available soon after the first Sunday in February.

DELEGATES

Letters have gone out to our pastors calling attention to the fact that there is to be held at Tryon Street, Charlotte, a Sunday school conference for the Western North Carolina conference, March 1, 2 and 3, and urging the pastor, after consultation with the superintendent and any others he may deem proper, to appoint three delegates from his charge to this conference, one representatiing the administrative work of his schools, another the Wesley Bible classes and th third the elementary department. These delegates will be entertained on the Harvard plan by Charlotte Methodism. Each charge may send as many additional delegates as it will provide for. Interest in our big conference is picking up all the while.

APPROVING

Mrs. E. O. Chandley, recording secretary of our Wesley Bible Class Federation during the past seven years, writes as follows relative to our Sunday school conference:

"I have your letter with regard to the Sunday school conference to be held in Charlotte March 1-3. I regard this as a very progressive step in the fine work our conference is doing. It has seemed to me for some time that our federation has, in a large measure, accomplished the purpose for which it was organized, that of organizing and fostering the Wesley classes in every church. These classes are now quite numerous and the meetings at Lake Junaluska have outlined their work for them as well as give them impetus and inspiration to carry it on. Now it seems to me the logical time to merge these clases into a conference with representatives from all other departments of the Sunday school, thus giving them a sense of responsibility throughout the whole school. I congratulate you for suggesting this forward step."

BUSY

Our office is exceedingly busy these days. In addition to the heavy correspodence attendant to our work and the answering of calls from the field through visitation we are trying to arrange for thirteen standard training schools held consecutively during the spring and early summer. The swinging of a conference-wide meeting is a stupendous undertaking. We earnestly hope that our splendid workers throughout the field will continue their fine co-operation and thus bring to a successful conclusion of all these fine enterprises.

RAMBLING

During the past several weeks Mr. Evans and I have been very busy visiting promising sections in our conference. These have been so numerous and there have been so many accumulated facts to present through these columns that we have not been able to call attention to the several instances of most successful work. Within the last two days five county-wide standard training schools have been organized and definitely arranged for. Within the next week the last one of our spring schools will have been visited, set up and, as far as possible, supplied with courses and instructors. This business is getting to be more exacting as the number of schools multiply and the scarcity of available teaching talent continues. We are rambling so much night and day in our effort to cover the field that if our thoughts on this printed page ramble it may be remembered that we are simply going true to form.

ENCOURAGING

In the midst of hurry and sometimes doubt as to the best proceedure I find particular pleasure in reading encouraging letters. The following extracts from letters received recently are a case in the point:

"We have just completed a temporary structure containing 1400 square feet of floor space. It is a utility building but will be used particularly for the enlargement and improvement of our Sunday school. Our Sunday school is growing. We had 106 more yesterday than the same Sunday last year. We are now organizing our elementary departments. I shall begin a teacher training class right away.

"P. L. Shore, Salisbury."

"My Sunday school is beginning the new year with a boom. Just got into our elementary building and are rap-

(*Continued on page twelve*)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

THE SUMMER ASSEMBLY

In a few months the assembly will be held. It is time now that we should begin to make our plans for this great occasion that is for us young folks. We are all going to want to be there. Our friends will be there, and we surely will want to see them and enjoy the week of real living in true religious attitude with them.

We will want our chapters well represented with delegates. Plan now to give them a good time. The expenses of delegates can be made in a few programs, and when the time comes for them to go, the money side of the question will be settled. Let's plan for our chapter to have a large delegation.

THE QUESTION

What does our league need most?

This is a question that we often hear in and around our chapters. Just what does our chapter need most of all to make it grow and stay growing? What is the answer? We don't know, but we have heard a few answers given, and we are going to tell you them. Here they are.

George may say: "I don't know what it needs most. Perhaps if more of the leaguers were interested in the different departments of the league, it might have more influence in the workings of it. Institutes are a way of securing this interest, and they should be well attended."

Bill may add: "We need more personal prayers, more participation by the general group in the service. The orchestra should be kept up."

Then Frances may say: "Oh, dear! That's taking unfair advantage. I think it's fine and doesn't need anything, unless, as Walter says, it may need a good advertising agency."

Clifford says: "My, a question like that requires thought. This is a group that demands thought-provoking leaders and lessons, and I believe we have been having them. For many of us it is the only Sunday service, and we enjoy the most worth-while leaders and topics possible." SAY SO.

And it all depends on your attitude toward the chapter. It may take one of these things to help the chapter. It may take all of these—and then more, to make the chapter go.

SLEEP

Sleep is a wonderful thing and also necessary. But if some of the "children" will catch up on it at home, they won't have to yawn at a perfectly good league meeting.

TODAY

"He gave today—to you and me;
And gave today—to live it!"
—Selected.

"Never throw mud at a competitor. You may miss him—and you'll surely have dirty hands."

FRIENDS

Friends are something like clothes—they last for a long time if you save them for Sunday, but if you use them every day, you wear them out."

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1207 North Hamilton, Street, High Point, N. C.

HERE AND THERE

By W. A. B.

Today, Saturday, as I write, it is dreary without—but within, ah, no day is dreary within where dwelleth that peace "which passeth all understanding."

Ours is a complex world. In the midst of joy and happiness there is sorrow and distress. One makes merry as another bows in grief. One amasses a fortune, while another goes in want. One ascends the mount of learning as others grovel in the valley of ignorance. Truly in the midst of life we are in death. "So teach us to number our days that we may apply our hearts unto wisdom."

Remember our Epworth League conference to be held in Asheville in June. It would be fine for every chapter in the conference to be well represented. Prepare now for this great meeting.

We continue to enlist the interest of our young leaguers in efficiency institutes. Has your district held one yet? Write your field secretary about it.

A special appeal is going out from our conference treasurer for the payment of conference and African special pledges. Bro. Earle W. Reese, the conference treasurer, holds forth at Hickory, N. C. Let him hear from you if you are in arrears or if you have made no pledge this year.

The efficiency institute, held at Main Street church, High Point, last week was the second this year for Greensboro district, the other being held earlier in the conference year at Greensboro. The institute was well attended and was seemingly enjoyed. The instructors were: Rev. L. B. Hayes, Mr. Campbell, Rev. W. B. Davis, Dr. D. L. Mumpower, Rev. E. K. McLarty, Rev. E. J. Harbison and W. Arthur Barber. The courses offered were both instructive and interesting, and we mingled play with our work, enjoying three social hours in the basement of the church during the course of the institute, Main Street church, with Bro. W. B. Davis, the splendid pastor, are well versed in the art of entertaining. We hope to make a return engagement at some future time.

We are planning a district institute for Mount Airy District League at Spray for February 12-14. The central theme for the institute will be "Our Task." We will have an address by Rev. W. A. Newell at the opening of the institute Friday night. Rev. N. C. Williams and Rev. H. P. Powell will lead the devotional services Saturday. In addition to class and discussion work Saturday morning, afternoon and evening, there will be a demonstration devotional service conducted by members of the First department class, and a demonstration social conducted by the members of the third department class. An echo conference of the Memphis convention will be held under the direction of Misses Lillian Boatner, Clarice Bowman and Mr. Campbell. A sunrise service will be conducted by Miss Lorena Kelley Sunday, and at the preaching hour Rev. E. W. Fox, the presiding elder of Mount Airy district, will deliver a special sermon to the leaguers. On Sunday afternoon the institute will come to a close with a testimony meeting and the reading of a policy and resolutions. The instructors for the institute are: Rev. W. A. Newell, Rev. H. P. Powell, Mrs. W. A. Newell, Rev. E. W. Fox, Miss Lillian Boatner, Rev. L. B. Hayes, and W. Arthur Barber. An efficiency institute is also being planned for Mooresville to begin February 22.

ROSE CHAPEL LEAGUE OFFICERS

The Rose Chapel League officers for 1926 are as follows:

President—Audrey Holmes.
Vice President—Eugene Harmon.
Secretary—Sallie Martin.
Treasurer—Vallie Harmon.
Cor. Sec.—Ralph Jacks.
First Supt.—Johnsie Martin.
Second Supt.—Norris Blackwelder.
Third Supt.—Beulah Blackwelder.
Fourth Supt.—Rubie Harmon.
Era Agent—Clarence Eidson.

Wishing yours and all other leagues great success this year,

Ralph Jacks, Cor. Sec.

(continued on page fourteen)



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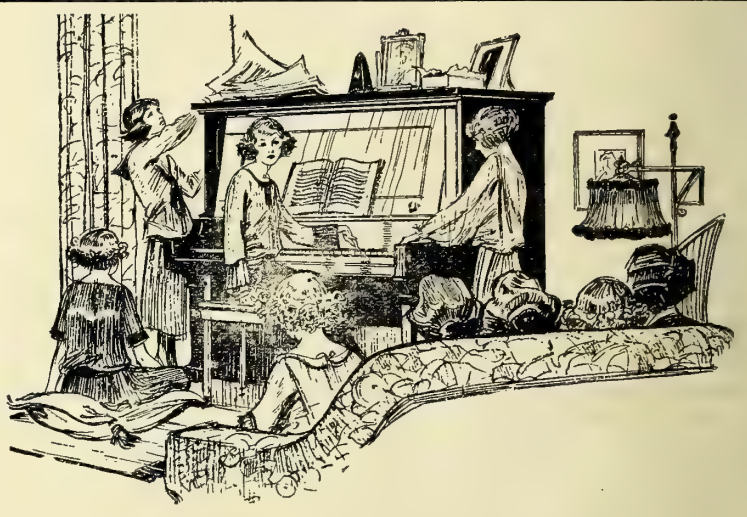
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ANY girl who has a good piano in her home, and plays well—is assured of a happiness and popularity that nothing else can supply. Hers is the exquisite delight of creating beauty through music.

Most people are fond of music—and yet, how few can play the piano! No doubt many of these folks, who love music but cannot play, lacked the opportunity to learn. Others, perhaps, had pianos that had seen better days—pianos that failed to inspire them.

You have it in your power to give your children an opportunity to know music and to play it. If your home is without music, buy a good piano—a Weaver. If you have a piano that has fulfilled its service, buy a new one—a Weaver—and realize why the great musicians place this instrument among the leading pianos in artistic accomplishment.

The beautiful tone of the Weaver Piano, rich and full from deepest bass to highest treble, is well known in the piano world. Its wonderful action—cascading brilliant, delicate notes under the lightest touch, or crashing out majestic cords under vigorous fingers—is built to last a lifetime.

Truly the Weaver is a wonderful investment, and a wonderful addition to any home. Write to-day for the name of the dealer nearest to your vicinity. Ask for the interesting Weaver catalog. Convenient terms easily arranged—and a liberal allowance made on your present piano.

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THE METHODIST ORPHANAGE

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Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Eleventh Anniversary—Eleven busy, happy years have come and gone since I assumed the superintendency of the Methodist Orphanage. Mistakes have been made here and there through the years. For these I am profoundly sorry. As a whole some progress has been made and some high ideals have been implanted into the minds of our boys and girls who have been so fortunate as to be trained here. Of course some seed have fallen among the thorns and have been choked by the pleasures and sins of the world. The thought that any of our dear boys and girls sent out from us are not living up to the standard held out before them during their plastic age is a source of the keenest regret. On the other hand so many have and are making good in the world that they are a constant joy and inspiration to me. My friends throughout the conference must always bear in mind that all the children that come to us are not normal mentally or morally. The laws of heredity, so powerful in some instances, make it impossible to obtain satisfactory results in the training of certain children. All the homes of our people do not make a perfect success at the task of bringing up their own children in the nurture and admonition of the Lord. I trust that I shall profit by my mistakes, and be inspired to undertake bigger and better things because of the fine results achieved in the lives of a larger majority who have been trained in our beloved Methodist Orphanage.

* * * *

West Durham—The fourth night in January our singing class visited West Durham Methodist church. The class reports a full house and a warm reception. Leaving the orphanage after suppen and returning home immediately after the sacred concert, the children did not get to know and mingle with our friends at West Durham. It was a keen disappointment to me that I could not accompany the class. Bro. J. A. Martin is doing splendid work in this great industrial centre. He is always on his job and never fails to look after the interest of our Methodist Orphanage. No doubt the church and Sunday-school will do more for our cause now than ever before.

* * * *

Judge W. P. Stacy—Judge Stacy is Chief Justice of the Supreme Court of North Carolina. He is not only learned in the law, but well versed in the Scriptures. He is the teacher of a men's class at Edenton Street Methodist church. In this class there are at least one hundred men representing many callings and professions. The judge is a son of an honored Methodist preacher. Each Sunday he brings a great message to his class. It is a rare privilege these men enjoy in having such a learned jurist teach them the things of God. It was the privilege of the writer to teach his class for him on the second Sunday in January. This class is a mighty force for good in Edenton Street church. They are doing things worth while. It is not enough to learn the truths of the Word of God; it must be translated into helpful service.

* * * *

Baptist Tabernacle—The Tabernacle Baptist church, Raleigh, has a nine thousand dollar budget. In addition to this large sum, the church is undertaking to raise one thousand dollars for the Thomasville Baptist Orphanage. That is doing things on a big scale. When it comes to doing big things for their orphanage the Missionary Baptist church of North Carolina is on the job. Sometimes I feel that our churches are not fully alive to the needs and opportunity of our Methodist Orphanage. Without doubt we must wake up and put more into our orphanage work if we are to measure up to the hign and holy privileges which are ours as a great evangelical church. Let's resolve that we will do our level best for a cause that lies so close to the heart of Him who "went about doing good."

* * * *

Thompson Gymnasium—As I sat in the Thompson gymnasium at State College one night last and watched a most interesting game of basket ball between State College and Duke University, I felt more impressed than ever of our need of a gymnasium at the Methodist Orphanage. Our boys and girls take a lively interest in all athletics both in and out of doors. If we had the proper facilities along this line we could easily solve many of our perplexing problems, for young life is

(*continued on page fourteen*)

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SAY "BAYER ASPIRIN" and INSIST!

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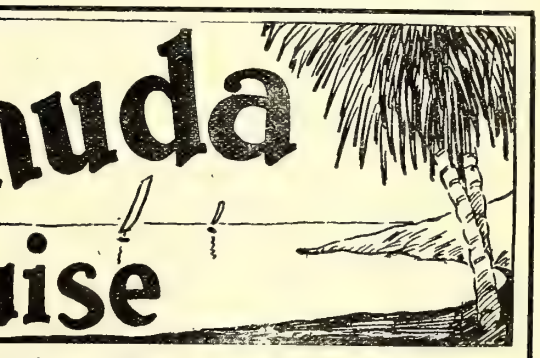
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William's Second Annual

Bermuda Cruise



SAILING DATE CHANGED!

NOW FROM WILMINGTON, N. C.

Saturday, Feb. 13, 1926, at 10 A. M.

On the British "S. S. Fort Hamilton" of the Furness Bermuda Line.
12,000 Tons—425 Feet Long—Twin Screw—Oil Burner.
Specially Chartered by Williams Travel Service,
Charlotte, N. C.

EIGHT DAYS

FOUR DAYS AT BERMUDA

Rates

3 IN INSIDE STATEROOM, $135.00 EACH PERSON
2 IN INSIDE STATEROOM, $150.00 EACH PERSON
3 IN OUTSIDE STATEROOM, $150.00 EACH PERSON
2 IN OUTSIDE STATEROOM, $175.00 EACH PERSON

The above rates include berth and meals on ship, deck chair and rug, hotel accommodations with meals, four days at the famous Hamilton Hotel at Bermuda, drive to St. Georges (24 miles), admission to the Crystal Cave, a boat trip to the Coral Reefs, viewing the Coral Submarine Gardens from glass-bottomed boats.

SPECIAL NEW FEATURE

Passengers may sleep aboard the ship at Wilmington Friday night, February 12th and will be served breakfast the next morning, all without extra charge.

For illustrated literature giving complete information about Bermuda, rates and location of staterooms on ship, write

WILLIAMS' TRAVEL SERVICE

Charlotte, N. C.

MANY PROMINENT PEOPLE HAVE MADE RESERVATIONS

JUST A NOTE

"In view of these facts why should any sane man or woman lie awake nights trembling for the safety of the Book?"

The above is a question which you inject into a statement of the many languages into which the Bible has been translated together with the statement that it is the world's "best seller." It is not probable that any man or woman, sane or insane, is "trembling for the safety of the Book." We are all familiar with the story of the blacksmith who wore his hammers out upon his anvil, while the anvil still stood the hammering. The Bible has withstood the attacks of infidelity for many centuries, and it will continue to stand them. But there is another question. How many souls have the infidelity of those centuries destroyed? It is the wreckage of men and women that is being caused by the assaults upon the Bible today that is disturbing some of us. The Bible will stand, but that fact does not help the man or woman who loses faith in it. One bugle call to lay its truth upon the conscience is worth a thousand assurances that the Bible itself will stand. If it's in you, let's have it.

L. S. Massey.

UNFORTUNATE IF NOT UNFAIR

I think it very unfortunate that Bro. C. W. Hunt expressed himself as he did in last week's Advocate about the missionary cause. Doubtless much that he said was true, but at this hour when the missionary "morale" seems to be low, and when we are in a struggle to boost that morale by putting over the "mission special" and keeping our missionaries in the field, such expressions are unfortunate if not unfair. A. J. Groves.

N. C. WOMEN
(*continued from page eight*)

The women of Edenton Street church served a most delicious luncheon at the noon hour, meriting the appreciation of the executive committee and also confirming the entire confidence of the conference officers in ability of these women to prove themselves most acceptable hostesses for the approaching Council. E. S. P.

While the conference officers are making plans for the Council let every member of the auxiliaries plan to be present at some time during the session. It is well worth while planning for. The North Carolina conference has never before had the privilege of a Council meeting within the borders of the state. The program which will be announced later has many attractive features. Make your plans to come, and you may choose later just what part of the program you prefer.

Besides you will enjoy the privilege of social contact with the large number of our consecrated women on the field.

MY NEW YEAR DESIRES

I want many gifts from this new year.
I wish to be gaining each day;
I wish for a life full of service;
I wish and I hope and pray
For strength for my many burdens;
For endurance to the end of the race;
For joy in my heart, for grace in my soul,
And lingering smiles in my face.
For patience in all crosses;
For bravery in losses;
For wisdom born of knowledge—no strife;
For a faith ever deeper,
And a love ever sweeter,
For the Author and Giver of life.

Mrs. E. D. Carter.

Yanceyville.

FOURTH QUARTER'S REPORT OF WOMAN'S MISSIONARY SOCIETY

Dues	$ 7,137.45
Life members	65.00
Memorial fund	3.50
Pledge	8,490.62
B. B. Memorial	2,664.80
Week of Prayer	2,506.66
Specials	2,405.26
Conference expense	629.13
Total sent Conf. Treas.	$23,902.42

This report closes our year's work and we have an increase of $4130 over last year. This I think is fine indeed, and I want you who have helped make this splendid report possible to see these figures and rejoice with me. In all we have sent our Council treasurer $57,732.67, $3404 more than last year, while your treasurer has received for all purposes 60,987.59.

Already we are into our new year's work, busy with plans and I trust high purposes. This is to be a great year for our missionary conference, since we have Council with us in Raleigh. Make your plans to be there, certainly for a part of the session.

Mrs. F. B. McKinne.

✓ HOLD INSPIRING MEETING

The Woman's Missionary Society of First Methodist church, Elizabeth City, held a most inspiring meeting Monday afternoon with a splendid attendance. A very satisfactory growth the past year was noted along all lines, increase in membership, in attendance, in interest, and in finances. After a very interesting program of work outlined for the new year by the president, Mrs. M. L. Sheep, Rev. F. S. Love very impressively installed the officers of the society for the year of 1926. A beautiful tribute was paid their beloved missionary, Miss Ruth Merritt, who is now on her way to Brazil and is being supported in her work by the members of the Frist Methodist church. The amount raised by the Woman's Missionary Society for the local aid department during the year of 1925 was $3,061.52. All members of the woman's work are asked to enter into this great work whole-heartedly and help make this year the best in the history. The following officers were elected: Mrs. M. L. Sheep, president; Mrs. Maggie Cobb, vice president; Mrs. W. C. Glover, recording secretary; Mrs. C. B. Harris, assistant secretary; Mrs. B. L. Banks, corresponding secretary; Mrs. M. B. Sawyer, treasurer; Mrs. C. G. Fearing, Supt. S. S.; Mrs. J. P. Thompson, Supt. supplies; Mrs. L. R. Foreman, Supt. M. S.; Mrs. N. Burfoot, Jr., publicity agent; Mrs. H. E. Nixon, agent for Missionary Voice; Mrs. A. R. Nicholson, Supt. of Bright Jewels, with Misses Eleanor Phipps and Helen Thorpe as assistants; Miss Margaret Foreman, leader of Y. P. Society; Mrs. W. J. Cox, leader of Minnie Wilson Missionary Society; Mrs. R. S. Fearing, pianist; Mrs. Clay Foreman, Mrs. ... D. Walker, Mrs. W. A. Peters, Mrs. W. C. Glover, circle leaders.

N. C. SUNDAY SCHOOL
(*continued from page nine*)

cording to age grouping and introduced graded lessons throughout the elementary groups. South Rocky Mount has a practically new building which, when completed, will take good care of the Sunday school.

ELM CITY SUNDAY NIGHT

Miss Keene talked to Rev. D. H. Tuttle's fine congregation at Elm City Sunday evening, January 24. Various phases of Sunday school work were discussed, including the standard training school to be held at Wilson February 28-March 5.

WITH FARMVILLE WORKERS

"Worship" was the special topic discussed by Miss Keene with the workers of Farmville Sunday school at their workers' council session Monday evening. There was also a round table discussion of problems relating to the work of the newly organized departments of the Sunday school. Rev. B. B. Slaughter, the pastor, Mr. T. T. Thorne, the superintendent, and others were present.

SWEPSONVILLE WORKERS MEET

Swepsonville Sunday school officers and teachers ad others, meeting Wednesday evening with Miss Georgia Keene as special guest, adopted Program of Work C and made plans for advancement in their work. Rev. F. A. Lupton, the pastor, Mr. C. P. Thompson, the superintendent, and several of the teachers have attended training schools at Burlington and are doing good work. They are planning to attend the Alamance standard training school at Burlington April 25-30.

WILLIAMSTON CREDITS

The following persons received credit for "The Small Sunday School—Its Plans and Work," taken in a training class held in Williamston January 17-22, and taught by Miss Georgia S. Keene, conference elementary superintendent:

Mrs. W. H. Booker, E. P. Cunningham, Charles L. Daniel, Mrs. J. E. Harrisan, Jr., Mrs. Henry Harrison, Mrs. J. W. Hight, G. B. Hollingsworth, Martha Leggatt, Mrs. J. O. Manning, R. A. Pope, Emma Robertson, Mattie Lou Rogerson, Mrs. J. W. Watts, Jr., Maurice D. Watts and Mrs. J. C. Yarrell.

WILSON CLASS CREDITS

The following persons received credit for "Principles of Religious Teaching" taken in a training class taught by Rev. W. A. Kale, First Methodist church, Wilson; Miss Mary Hadley Connor, Miss Gray Deans, Miss Gertrude Flowers, Mrs. John W. Dillard, Miss Martha Milton Newman, Mrs. Norborne Schaum and Miss Cleo Winstead.

W. N. C. SUNDAY SCHOOL
(*continued from page nine*)

idly filling it up. The children are happy in their groups as they collect around their new circular tables. Have organized two new adult classes and in two Sundays have added sixty to the adult department."

"W. E. Poovey, Marion."

"We have organized a men's Wesley Bible class with sixty-four members. Some men in it had not been in church in thirteen years. We have organized an elementary department and it meets separate from the rest of the school. We have the largest Sunday school in the history of the church and it is still growing. We are greatly encouraged. Our efforts shall be directed towards a Macon county training school. B. C. Reavis, Franklin."

"I have my incomplete diploma and only lack one unit of gaining my blue seal. I hope by the end of the year to have earned my gold seal diploma. Our local training class is going well. You will have something to report from Kernersville on your honor roll at the annual conference.

"W. G. McFarland, Kernersville."

CO-OPERATION

Everybody is happy at Main Street, Gastonia. Success seems to be manifest in all the activities of the church. Particularly is this true of the Sunday school which is now registering a weekly attendance of nearly 700. It is so properly arranged that each department is receiving splendid attention. There were recently in one of the services at this church 106 whole families in attendance. Mr. C. W. Gunter, the new Sunday school superintendent, is giving unstintedly of his thought and effort in leading his school to greater and better things. Dr. F. J. Prettyman, the pastor, and his assistant, Mrs. H. R. Chestnut, are also very cooperative in their leadership. I know of no congregation where there is a better combined effort of the leaders than at Main Street, Gastonia. Their workers' councils are simply wonderful as they meet regularly.

Don't Kiss
Until you end that
Cold

A cold is a germ attack, highly contagious. Be careful. Don't kiss until the cold is ended. Don't sneeze near others' faces.

You can end a cold in a day—if you use the effective method. You can check the fever, open the bowels, tone the entire system.

HILL'S does all these things, does them promptly, without ill effects. It is so efficient, so complete that we paid $1,000,000 for it.

Take HILL'S promptly. Every hour of delay lets the cold get deeper-seated. Be sure you get HILL'S, because of what this help has done for millions. A cold calls for help that is quick, efficient and complete. That means HILL'S. At your drug store.

Be Sure It's HILL'S CASCARA QUININE BROMIDE Price 30c
Get Red Box with Portrait

STAMMERING!

If the stammerer can talk with ease when alone, and most of them can; but stammers in the presence of others; must it not be that in the presence of others he does something that interferes? If then we know what it is that interferes, and the stammerer be taught how to avoid that, it must follow that he is getting rid of the thing that makes him stammer. That's the philosophy of our method of cure. Let us tell you about it.

SCHOOL FOR STAMMERERS, Tyler, Texas.

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Greensboro Commercial School
Greensboro, N. C.

Our Little Folks

THE REASON

Beatrice Drew was not a coward. Here defeat today was the first big disappointment she had had in all the years of her happy, spoiled life. Moreover, it had come without warning. She was easily the most popular girl in the class, and she knew it, of course, that she was going to be nominated for president, but that she might not be elected never once entered her mind. Yet Frances Stuart was not only elected, but elected by a large majority.

Beatrice took the blow like the courageous girl she was. In a second she was on her feet and had moved that the election be made unanimous. She was among the first to congratulate the new president, and she laughed and talked with the crowd and declared that Frances was the best choice that they could possibly have made. But when it was all over and she could slip away, she flew to her room and waited for her roommate, Gwen Hampton, to return. When Gwen entered Beatrice faced her steadily. "Now, Gwen," she demanded, "tell me. Don't flinch. I want to know why."

Gwen's eyes said the things that her tongue could not say. "You were great!" she cried. "I never was so proud of you, Bea Drew."

Beatrice disregarded the praise. "Tell me," she repeated inexorably. "Never mind my feelings. I've got to get this thing straight. Why was I snowed under by a girl not half so popular as I? There must be a reason. Play up, Gwen, and give it to me."

Though it was hard, Gwen did it. "You know Frances Stuart's nickname?"

Beatrice nodded. "Old Reliable."

"That was it, Bea."

"But still I don't understand," Beatrice replied.

"It was because you promise things then forget. Like that concert at the church in the village. You virtually pledged yourself to sell a hundred tickets, an you sold only thirty-six, and the committee had to make up the deficit out of their pockets. It has happened like that a good many times. The crowd loves you dearly, but they are afraid to depend on you. And they had to have a president whom they could depend on. Too many occasions come up when we might be left in a hole. Oh, Bea, dear!"

Beatrice's eyes showed the hurt, but her smile was beautiful. "I know another girl besides Frances Stuart," she said, slowly, "who can be depended on —now."—Youth's Companion.

POUTY DIANA

Diana was pouting. All the other children on the playground were happily sliding the slide, or swinging, or playing games, or making sand houses.

"Come and play, Diana," called Helen.

"No," said somebody else; "we don't want Diana. She always gets cross and pouts and spoils the game."

Diana began to cry.

Helen, who was a big girl, felt sorry for Diana.

"Never mind, Diana," said Helen; "I'll swing you in the big swing."

Diana got into the big swing, and Helen pushed her high, higher and higher. It was a glorious swing.

Some other children same up and wanted to have their turn in the swing. Helen stopped the swing.

"I don't want to stop," said Diana. "I want to swing some more." And she pouted.

"Look, Diana," said Helen, and she pouted a great big, pouty pout, just like Diana's, only much worse.

Helen's sweet face looked so funny in pouts that the children all laughed at her. Diana had to laugh, too. She couldn't help herself.

"Now, let's play in the sand," said Helen. Over to the sand pile they went skipping. Diana had almost finished a big sand house when Helen accidentally knocked it down.

"Now, see what you've done," pouted Diana.

"O, I'm so sorry, Diana," said Helen. "I didn't mean to do it." But Diana just kept on pouting. Helen puckered her face up into a funny pout again. Diana didn't want to laugh. But she just had to.

"Let's play bean bags," said Helen.

"No," said Diana, pouting again. "I'd rather jump the rope."

"All right," said Helen, trying to pout and talk at the same time. "We'll jump the rope."

She sounded so funny, Diana had to be good-natured again. "No, Helen," said Diana, "we'll play bean bags first and then we'll jump the rope if there's time."

So they played a lively game of bean bags, and then Helen got the long jumping rope and called for the other children to come and play, too. They took turns holding the rope and jumping. They jumped by twos and threes and a bunch, and folled the leader over the rope. Diana was holding it this time.

"Diana," called Mary Jane, "you're holding the rope too low."

"O, I'm sorry," said Diana. "Is this better?"

The children had expected Diana to be cross and to pout.

"Yes, that's right, Diana," called Helen. "Thank you." By and by Helen offered to take Diana's end of the rope.

"No, Helen," said Diana, "I'll turn a while longer. You can jump better than I can, anyway."

Helen gave Diana a hug. After a while everybody gathered in one place to choose a fairy queen for a pageant the playground children were going to give.

"Who shall be the fairy queen?" they cried.

"Helen would make a nice queen," shyly suggested Diana.

"But a fairy queen can't be as big as an elephant," said Mary Jane.

The idea of Helen looking like an elephant made Diana laugh.

"Gee," said Muriel, "see how pretty Diana is when she laughs! Let's have Diana for a fairy queen!"

"Yes, let's," said all the others.

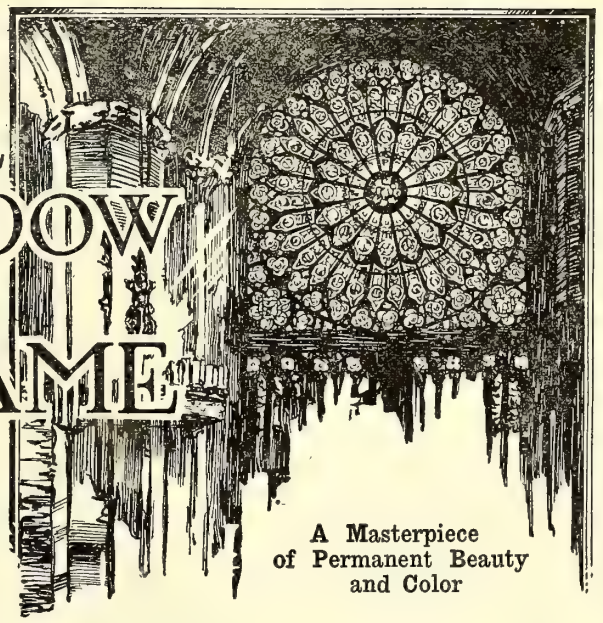
So Diana was fariy queen, and she couldn't pout any more because fairy queens don't pout. They can't pout, because pouts aren't pretty, and fairy queens are pretty. But Diana was so happy she didn't want to pout.—Anne Miltimore Pendleton, in Christian Register.

MEMORIAL SALESMAN WANTED

An up-to-date, live-wire man, wishing to devote a portion of his time in remunerative employment in his community can obtain same as local representative of one of the largest and best monumental concerns in the South, turning out high class memorials, by addressing

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The BEAUTIFUL ROSE WINDOW of NOTRE DAME



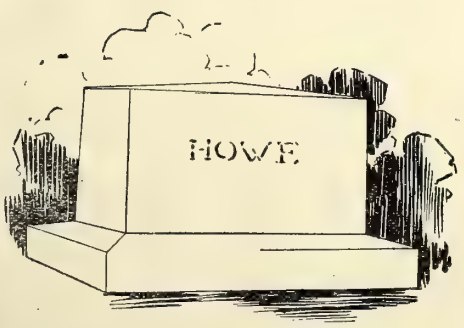
A Masterpiece of Permanent Beauty and Color

THE Famous Rose Window of the Cathedral of Notre Dame in Paris is a work of infinite beauty and splendor. It is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. The color of gorgeous gems and precious stones are wrought into this magnificent spectacle for the admiration of passing thousands through all the years. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

Winnsboro Blue Granite

Trade Names of Precious Stones Cut From the Same Kind of Mineralogical Crystals as Are Found in Winnsboro Blue Granite

ALASKA DIAMOND	BOHEMIAN RUBY
ALPINE DIAMOND	CEYLON OPAL
AMAZON DIAMOND	ELDORADOITE
AMETHYST	EMERALD
AMPHIBOLE	EMERALDINE
ANCONA RUBY	FELDSPAR SUNSTONE
AQUAMARINE	GOLD QUARTZ
AQUAMARINE TOPAZ	HELIOTROPE
AVENTURINE	INDIAN AGATE
AZURE QUARTZ	JASPER
BAFFA DIAMOND	MOONSTONE
BASANITE	RAINBOW QUARTZ
BERYL	ROSE QUARTZ
BISHOP'S STONE	SAPPHIRE QUARTZ
BLOODSTONE	TOPAZ
BLUE MOONSTONE	YOGO SAPPHIRE



It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

Winnsboro Blue Granite is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.

Demand the genuine Winnsboro Blue Granite. Refuse anything offered as "just as good." The best memorial craftsmen can always supply the genuine Winnsboro Blue Granite — Quarried by

WINNSBORO GRANITE CORPORATION
RION, SOUTH CAROLINA

Mark every grave WITH WINNSBORO BLUE GRANITE

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shiver Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,
Box 4B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please Write Distinctly)

DR. V. E. EDWARDS
O. Henry Drug Bldg.
Diseases—Stomach—Intestines and Internal Medicine
Office Hours: 8-12 and 1-4 and by appointment
'Phones: Office 4096, Res. 2730 L 3

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

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Cotton Flannels, Crinkled Cloth for Bedspreads, Pillow Tubings, Sheetings, Pajama Checks, Ginghams, Tinted Dimities, Chambrays, Broad Cloth, Art Silk Striped Madras, Towels, Diaper Cloth.

Our system makes it easy for you to get what you want. We cut the cloth to suit you and guarantee satisfaction.

Write for Free Samples and Money-Saving Prices.

Monaghan Mill Store,
Department A30
Greenville, S. C.
"Textile Center of the South



WESTERN N. C. LEAGUE

(*continued from page ten*)

PALM TREE LEAGUE

As you have not heard from us for some time thought you would not mind reading a few lines.

For the new year we have made a resolution to do greater work this coming year than has ever been done in our league. All the members have taken on new life and are at work.

On Saturday night, February 6, we are going to have a play entitled, "To Vision Heights," and you will hear from us after the play, for as you know when an Epworth League gets the fire to burning they want it to get the others hot. Of course we are not doing all we can, but we are climbing higher every day.

Our junior missionary society is doing fine work. We have about 30 members and all working for life to make it the best. We have elected a new mission study superintendent for the year and she is going to have one of the best mission study classes there has been. So keep your ears open to hear from it in the future.

Mary Ellen Lee, President.

THE METHODIST ORPHANAGE

(*continued from page eleven*)

a great problem. If we could direct their energies through honest work and wholesome recreation we would confer on them one of the highest blessings. We have sent out some stars in athletics who are making good in the world. Some kind and generous hearted person could make a distinct contribution to the good of our home by donating such a building. Let's think seriously over the suggestion.

* * * *

Volume of Business — Doubtless many of our friends have no adequate conception of the volume of business the orphanage transacts each year. Just last week I ascertained how many stamped envelopes were used for the year 1925. To carry on our correspondence we used the large number of fourteen thousand stamped envelopes. The business side of our work has assumed large proportions. It, in itself, is big enough to engage all of one's time and energies, yet the business side of our work is not half as big as the other side of it. I wish it were possible for me to convey to the general public just the heavy toll the orphanage work exacts of its superintendent and workers. This is not meant as a complaint, but a faint suggestion of the magnitude of the job. For eleven years I have ben at the helm, and I can say that while they have been full of joy and high endeavor.

* * * *

L. L. Gobbel—On a recent Sunday afternoon Mr. L. L. Gobbel, our alert and efficient Sunday school secretary, visited the orphanage in the interest of our orphanage Sunday school. All the officers were called together for a conference. After going over the situation carefully we decided that we would organize ourselves into a departmental Sunday school. Of course we do not have all the conditions in our school that obtain in many schools. We have no small children under five years of age, so we canot have a beginners' department. By having these departments and using the graded lesson system, we expect to make our school one of the best in the conference. We are grateful to Mr. Gobbel for his timely suggestions. We consider him one of the best friends of our cause. As he visits throughout the bounds of the conference in the interest of the Sunday school work, he never loses an opportunity to speak a good word for our orphanage. Such help means much to the success of our work and it is sincerely appreciated by all the friends of the fatherless children.

CHILDREN CRY FOR

Fletcher's CASTORIA



MOTHER:– Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving healthy and natural sleep.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Absolutely Harmless – No Opiates. Physicians everywhere recommend it.

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Of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies.
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Graduate courses in all departments.

Schools of Engineering, Education, Law and Theology

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Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

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R. L. FLOWERS, Secretary
DUKE UNIVERSITY
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H. G. HASTINGS CO.

Atlanta *The South's Seedsmen* Georgia

Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Washington, at Fremont ..... April 14-15
Greensboro, at Ashboro ..... April 15-16

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

February

Weaverville, 11 7
Mount Pleasant, night 7
Flat Rock-Fletcher, Smythe, 11 14
Haywood Street, night 14
Hominy, Montmorencie, 11 20-21
West Asheville, night 21
Mills River, Horse Shoe, 11 27-28
Biltmore, night 28

March

Henderson Ct., Edneyville, 11 6-7
Oakley, night 7
Weaverville Ct., Pleasant Grove, 11 13-14
Elk Mountain, Elk Mountain, 3 14
Fairview, Bethany, 11 20-21
Bethel, night 21
Ivy, Bright Hope, 11 27-28
Chestnut Street, night 28

April

Spring Creek, Roaring Fork, 11 3
Marshall-Hot Springs, Marshall, 2:30 & night 4
Central, night 5
Hendersonville, 11 11
Saluda-Tryon, Tryon, night 11
Swannanoa, Bethesda, 11 18
Black Mountain, night 18
Rosman, 11 25
Brevard, night 25

May

Leicester, 11 1-2
Sandy Mush, 3 2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND (IN PART)

February

Dilworth, 11 7
Thrift-Moores, Thrift, 3 7
Duckworth Memorial, 7:30 7
Prospect, Bethlehem, 11 14
Waxhaw, Bond's Grove, 3 14
Trinity, 7:30 14
Weddington, Union, Sat. 11 20
Pineville, Harrison, 11 21
Spencer Memorial, 7:30 21
Ansonville, Concord, 11 28
Polkton, Mt. Vernon, 3 28
North Monroe, 7:30 28

The Laymen's Institute for the Charlotte district will be conducted by Mr. Charles Ireland and his team in Trinity church, Charlotte, on February 10, beginning at 10 o'clock. To this institute all the pastors and lay leaders and stewards of the district are invited. It is important. Come.

GREENSBORO DISTRICT
J. B. Craven, P.E., 506 Summit Ave., Greensboro, N.C.
SECOND ROUND

February

East Greensboro, Mt. Pleasant, 11 7
Pleasant Garden, Rehobeth, 3 7
Proximity, night 8
Randolph, Hopewell, 11 13-14
Park Place, 11 21
College Place, night 21
East End, High Point, 11 28
Highland, Highland, 3 28

March

Coleridge, Rehobeth, 11 6
Ramseur, Franklinville, 11 7
Asheboro, night 7
West Greensboro, Friendship, 11 & 3 13-14
Jamestown, Oakdale, 11 14
Wesley Memorial, night 14
Wentworth, Lowe's, 11 20-21
Reidsville, 11 21
Carraway Memorial, night 21
Bethel, night 24
Deep River, 11 28
Uwharrie, Tabernacle, 3 28

April

New Hope, Macedonia, 11 4
West Market, night 4
Ruffin, Ruffin, 11 11
Centenary, night 11

MOUNT AIRY DISTRICT
E. W. Fox, P. E., Mount Airy, N. C.
SECOND ROUND

February

Rural Hill, 2:30 and 11 6-7
Madison, 11 14
Pilot Mountain, Pinnacle, 3 and night 14
Spray, 11 21
Danbury, Bethesda, 11 27
Walnut Cove, Palmyra, 3 and 11 27-28

March

Ararat, Hatcher's Chapel 7
Mount Airy, Rockford Street, 11 14
Mount Airy Ct., Pleasant View, 2:30 14
Summerfield, Gethsemane, 11 21
Stokesdale, Glencoe, 2:30 21
Yadkinville, Mt. Pleasant, 11 27
Jonesville, Hanes Chapel, 11 28

April

Sandy Ridge, Delta, 11 11
Stoneville, Centenary, 2:30 11

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.
SECOND ROUND

February

Burke Ct., Friendship, 11 6
Table Rock, Mountain Grove, 11 7
Glen Alpine, 7 7
Balc Creek, Boring Chapel, 11 13
Spruce Pine, Penland, 7 14
McDowell Ct., Snow Hill, 11 20
Marion, First Church, 11 21
Cross Mill, N. Catawba, 3 21
Marion Ct., 11 27
Old Fort Ct., Bethel, 11 28
Old Fort, 7 28

March

Burnsville, 11 7
Micaville, Oak Grove, 3 7
Bostic, Salem, 11 13
Forest City, 11 14
Spindale, 7 14
Broad River, Providence, 11 20
Cliffside, 11 21
Henrietta-Caroleen, 7 21
Morganton, First Church, 11 28
Marion Falls, 7 28

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

February

Todd, Todd 6-7
Avery, Pine Grove 13-14
Elk Park, Cranbury, night 14
Watauga, Valle Crucis 20-21
Creston, Big Laurel 27-28

March

Warrensville, Clifton, 11 6
Helton, Helton, 11 7
Jefferson, Smithport 13-14
Laurel Springs-Transon 20-21
Sparta-Walnut Branch 27-28

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
SECOND ROUND

February

Bethel, 11 5
Albemarle Ct., Pine Grove, 11 6
Albemarle, First St., 11 7
Albmearle, Central, 7 7
Gold Hill, Rockville, 11 14
New London,, Bethel, 3 14
Badin, 11 21
Salem, West Albemarle, 7 21
China Grove, 11 28
Landis, Landis, 3 28

March

Salisbury, Park Ave., 11 7
Salisbury, First Church, 7 7
Mt. Pleasant, St. Paul, 11 14
Kannapolis, 7 14
Norwood Ct., Randall, 11 21
Norwood, 7 21
Yadkin-Rowan, Rowan, 7 24
Salisbury, North Main, 11 28
Spencer, Central, 7 28

April

Concord, Harmony, 11 4
Concord, Westford, 7 4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

February

Mt. Holly, 11 7
Lowell, South Point, 3 7
West End, night 7
Lowesville, Snow Hill, 11 13
Stanley, Iron, 11 14
Belmont, Maint St., night 18
Polkville, Rehobeth, 11 20
Shelby Ct., El Bethel, 11 21
Lafayette St., night 21
Crouse, 11 27-28
Cherryville Ct., Bethlehem, 3 28
Cherryville, night 28

March

King's Mountain, night 3
Cramerton, 11 7
McAdenville, night 7
Belwood, Lawndale, 11 13
Shelby, Central, 11 14
Lessemer, Concord, 3 14
Franklin Ave., night 14
East End, night 17

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
SECOND ROUND

February

Hickory, First, 11 7
Hickory Circuit, 3 7
Westview, night 7
South Lenoir, Harpers, 11 14
Lenoir Ct., Colliers, 3 14
Whitnel, night 14
Lenoir, First, 11 21
Dudley Shoals, Grace, 3 21
Mt. Zion, 11 28
Shepherd, Vanderburg, 3 28
Troutman, night 28

March

Olin, Mt. Bethel, 11 7
Cool Spring, Rose Chapel, 3 7
Catawba, Bethlehem, 11 14
Ball Creek, Center, 3 14
Statesville, Race Street, 11 21
Statesville Ct., Trinity, 3 21
Mooresville Ct., Centenary, 11 28
Davidson, Fairview, 3 28

April

Newton, 11 4
Mays Chapel, 3 4
Maiden, night 4
Granite Falls, 11 11
Rhodhiss, 3 11
East Hickory, night 11
Stony Point, 11 18
Hiddenite, Rocky Springs, 3 18
Taylorsville, night 18

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND

February

West End, 11 7
Ogburn Memorial, Oak Summit, night 7
Erlanger, 11 14
First Church, Lexington, night 14
Advance, Mocks, 2 & 3 20-21
Mocksville, 11 21
Grace, night 21
Farmington, Smith Grove, 11 & 3 27-28
Centenary, 11 28

March

Davidson, Mt. Olivet, 11 & 3 6-7
Green Street, 11 7
Denton, Newsom, 11 & 3:30 13-14
Linwood, Macedonia, 2 & 11 13-14
Main Street, Thomasville, night 14
Lewisville, Concord, 11 20
Hanes-Clemmons, Bethel, 11 21
Cooleemee, night 21
Davie, Oak Grove, 11 27-28

April

Thomasville Ct., Pinewood, 11 and 3 17-18
Central Terrace, 11 18
Trinity, Bethel, night 18
Forsyth, Pine Grove, 3 25
Burkhead, night 28

April

Ardmore, 11 4
Welcome, Vernon, 7 & 3 3-4
Walkertown, Crews, 11 11
Kernersville, Bunker Hill, 3 11
Oak Ridge, Sedge Garden, night 11

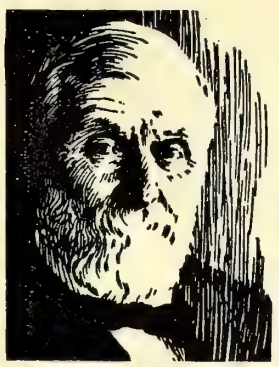
WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

February

Highlands, Horse Cove, 11 & 11 6-7
Glenville, Cashiers Valley, 3 7
Haywood, Crabtree, 11 & 3 13-14
Dellwood, Maple Grove, 11 14
Judson, Maple Springs, 11 & 11 27-28
Bryson City, Ela, 3 28
Webster, Love's Chapel, 11 & 11 20-21
Whittier, Olivet, 3 21

March

Bethel, Bethel, 11 & 3 6-7
Jonathan, Jonathan, 11 7
Franklin, Franklin, night and 11 12-14
Franklin Ct., Iotla, 11 & 3 13-14
Macon, Pattons, 11 & 3 12-14
Murphy, Murphy, night 19



DR. W. B. CALDWELL
AT THE AGE OF 83

Old Folks Need a Mild Laxative —Not a "Physic"

Most men and women past fifty must give to the bowels some occasional help else they suffer from constipation. One might as well refuse to aid weak eyes with glasses as to neglect a gentle aid to weak bowels.

Is your present laxative, in whatever form, promoting natural bowel "regularity"—or must you purge and "physic" every day or two to avoid sick headache, dizziness, biliousness, colds, or sour, gassy stomach?

Dr. Caldwell's Syrup Pepsin helps to establish natural, regular bowel movement even for those chronically constipated. It never gripes, sickens or upsets the system. Besides, it is absolutely harmless and pleasant to take.

Buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

Murphy Ct., Peachtree, 11 & 3 20-21
Hiawassee, Itanger, 11 21
Hayesville, Myers Chapel, 11 & 11 20-21
Robbinsville, Robbinsville, 11 and night 27
Andrews, Andrews, 11 28

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

February

Yanceyville Ct., Yanceyville, 11 6
Rougemont Ct., Sylvan, 11 7
Trinity, night 9
Durham Ct., Duke's, 11 13
Carrboro Ct., Carrboro, 11 14
Chapel Hill, 3 14
Duke Memorial, night 16

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

February

Wanchese, 11 7
Manteo, 7:30 7
Stumpy Point, 7:30 8
Kitty Hawk, 10 10
Mann's Harbor, 7:30 11
Kennekeet, Radanthe, 11 13
Kennekeet, Salvo, 3 13
Kennekeet, Avon, 7:30 13
Hatteras, Hateeras, 11 14
Hatteras, Frisco, 3 14
Hatteras, Buxton, 7:30 14

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

February

Lillington, Lillington ..... 7 & 8 p.m.
Jonesboro, Broadway, p.m. ..... 7 & 8 a.m.
Mamers, Woodside 13-14
Parkton, Parkton, night 14-15

NEW BERN DISTRICT
J. C. Wooten, P.E., 187 Middle St., New Bern, N. C.

February

St. Paul, a.m. 7
Elm St. and Pikeville, p.m. 7
St. John, p.m. 7
Goldsboro Ct., Daniels, a.m. 14
Craven, Clarks, a.m. 21
Riverside, Bridgeton, p.m. 21
Mt. Olive Ct., Bethel, a.m. 27-28
Mt. Olive and Calypso, p.m. 28

March

Atlantic-Straits, Tabernacle, a.m. 7
Beaufort, p.m. 7
Jones Ct., Shady Grove, a.m. 14
Seven Springs, Piney Grove, a.m. 21
Centenary, p.m. 21
Newport-Harlowe, Havelock, a.m. 24
Morehead City, p.m. 24
Grifton Ct., Grifton, a.m. 28
Queen St., p.m. 28

April

Snow Hill, Bethel, a.m. 3
Pink Hill, Smith's, a.m. 4
LaGrange, Trinity, a.m. 10
Dover, Asbury, a.m. 11
Oriental, Arapahoe, a.m. 18
Ocracoke, p.m. 19
Hookerton, a.m. 25

May

Pamlico, Hobucken 1-2

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

February

Princeton, Princeton 6-7
Smithfield, 7:30 7
Tar River, Ebenezer 13-14
Franklinton, 2:30 14

ROCKINGHAM DISTRICT
C. L. Read, P. E.
SECOND ROUND

February

Lumberton, 11 7
Lumberton Ct., E. Lumberton, 3 7
Robeson, Trinity, 11 13-14
Richmond Ct., Steel's Mill, night 17
Ellerbe, 11 20-21
Piedmont, Midway, night 21
Laurel Hill, Laurel Hill, 11 27-28
Hamlet, night 28
Hamlet, night 28

March

Biscoe, Candor, 11 7
Caledonia, Johns, 11 13-14

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
SECOND ROUND

February

Rocky Mount, First Church, 11 7
South Rocky Mount, 3 7
Rocky Mount, Clark St., night 7
Rocky Mount Ct., Marvin, 11 8
Nashville, night 8
Spring Hope, 11 9
McKendree, McKendree, a.m. 14-15
Wilson, night 15

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FIRST ROUND

February

Maysville, Maysville, a.m. & p.m. 6-7
Swansboro, Swansboro, a.m. 7

Make Yourself And Family Safe

against head colds, sore throat, bronchial colds, catarrh and spasmodic croup. You can with the simple, quick acting, conquering medication, only possible with

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WANTED—Old envelopes from letters written before 1875. Old United States and Confederate stamps wanted. Highest prices paid. George Hakes, 290 Broadway, New York.

WANTED—Two cultivated people to complete small party for delightful European tour. Address "Tour," care Advocate.

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Salesmen Wanted To make big money in part or whole time representing one of the best monumental firms in the South. Complete equipment furnished. Fill out coupon and mail today.

Roberts Marble Co., Dept. J, Ball Ground, Ga.
Tell me your plan wherby I can make more money.

Name.....

Address.....

IN MEMORIAM

LEE—Matilda, wife of Wm. Lee, passed to the home on high December 29, 1925, at the ripe age of 76 years, 11 months and 29 days. She was a faithful member of the church for more than 60 years. She had a peaceful departure. She leaves a lonely husband to mourn her going, but it is sweet to know she is at rest. Her pastor,
A. J. Burrus.

PLEMMONS—Bessie Lee Plemmons, daughter of Mrs. Wm. Lee, passed from earth to heaven just one week after the death of her mother. She leaves her husband, Ernest Plemmons, also Brother Lee, his son and daughter. It is so heart-breaking, but God is able to sustain. The funeral was conducted by the pastor and Rev. Bob Self. A. J. Burrus.

WAGONER—The death angel visited the home of our beloved brother, Felix Wagoner, on December 27 and took him away. He was born in Orange county and lived there till his death. He was 60 years old and had been a loyal and faithful member of his church at Walnut Grove for over 40 years. He has gone on to rest with God's chosen ones beyond, and leaves his family and host of friends to mourn his loss. O. B. Wagoner.

WILSON—Mamie B. Wilson (nee Taylor) was born December 24, 1876, and departed this life peacefully December 30, 1925. She was married to James Wilson December 23, 1900. To this union one child was born, James, Jr., who survives her. Her husband preceded her ten years. She was converted and joined Hickory Grove church when young. To say that Sister Wilson lived a real Christian life and was loyal to the church is but putting it mildly. She was active as Sunday school teacher and a loyal member of the Woman's Missionary Society. Revs. Ebenezer Myers and R. H. Kennington, former pastors, assisted at the funeral. E. N. Crowder, P. C.

ALLEN—Mrs. Lela Allen, wife of C. H. Allen of Cleveland, N. C., was born November 29, 1867, and died December 14, 1925.

She was a member of the Methodist church in Cleveland. In the passing away of Mrs. Allen the community has lost a good, sympathetic neighbor, and the home suffers the los sof an affectionate, devoted mother and faithful companion. She was the mother of ten children, eight sons and two daughters.

The funeral service was held at the home and she was laid to rest in the cemetery at Smith's Grove in Davie county.

May God bless the bereaved family. "Let us pray for each other, not faint by the way; for that home is so bright and is almost in sight. And I trust in my heart you go there."

J. W. Strider.

PRESSON—At 12:40 o'clock Saturday morning, January 2, the soul of Miss Ella Presson took its flight into the great beyond. She had been sick only four days and her death came as a grievous shock to all, but it was a victorious death, for she had lived a useful, Christian life.

Miss Ella was born July 1, 1881, on a farm near Unionville, where she spent her whole life. Her mother died when she was a little more than two years old. In time her father married again and she became her stepmother's main help in the home. Eleven years ago the step-mother died and Miss Ella stepped into her place and was as devoted as one could be in the care of a large family. Words fail in an effort to estimate the value of her life in this connection; the toil, the patience, the sacrifice that came to her, for she was found faithful in her task. The community and all who knew her held her in high regard for her life of devotion, steadfastness and purity. As her pastor for 15 months not an unkind word was spoken to the writer about her, but many words of commendation. Virtue, industry, love, loyalty are qualities that went into the making of a strong and beautiful Christian character. Blessed is the community that produces such womanhood.

A great crowd of people, relatives and acquaintances from seven counties, attended the funeral, which was held on Sunday afternoon, January 3, at the home by her pastor. She was tenderly laid to rest in the old Presson cemetery one-half mile west of the home. Her father, step-mother, two whole brothers and two whole sisters, four half brothers and three half sisters survive. O. L. Brown, P. C.

RESOLUTIONS OF RESPECT

Whereas, in the divine providence of God Mrs. Lottie O'Neal, a faithful member of our church and Aid Society at Kitty Hawk, N. C., has passed from earth's toils to heaven's reward; and weheras, by her going the society and church have lost a faithful member, her husband a devoted wife and her son a dear mother; therefore be it resolved:

First, That we bow in humble submission to the will of God, remembering His will not ours be done.

Second, That we feel keenly the loss of a faithful member in her going.

Third, That we express to the bereaved husband and to her son and all his family our sincere love and earnest prayers.

Fourth, That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication.

Mrs. Mary F. Best,
Miss Maud M. Baum.
Mrs. Ella M. Sanderlin,
Mrs. Bertha M. Baum,
Mrs. Lula Y. Betts,
Mrs. Mary H. Midgett.

EDWARDS—Thornton Oscar Edwards was born July 19, 1894, died December 19, 1925, age 31 years and five months. His tragic death came as a great shock to our people.

On Saturday night about 11 o'clock we had an electric storm that cut out some switches in the local power house, throwing the entire town in darkness. Mr. Edwards, who was the electrician, hastened to the plant and in trying to adjust the switches in some way a powerful current passed through his body, killing him instantly. He died while trying to give light to others.

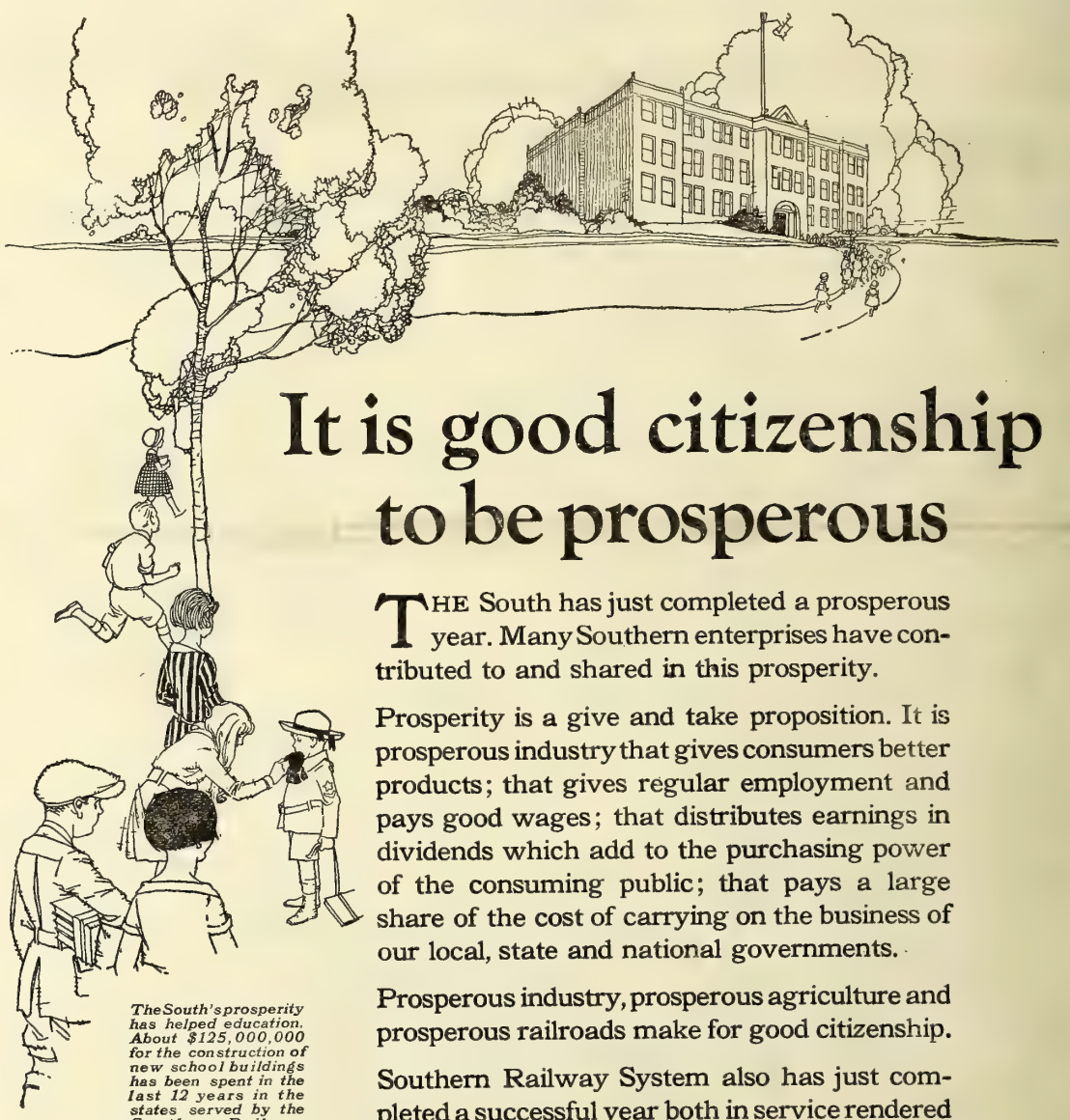
Early in the spring of 1924 Brother Edwards professed faith in Christ and joined the M. E. church at Hillsboro. While his work often kept him away from service he had many evidences of a changed man and was loyal to his church.

On April 29, 1925, he was married to Miss Kaola Ferguson of Durham, N. C. Only a few short months marked their life's walk and work together. They had both won many warm friends here, who regret so much to see their bright, cheerful home so soon broken.

Together with his devoted wife Brother Edwards leaves an aged father, one brother, W. R. Edwards, three sisters, Miss Nannie Edwards, Mrs. Sam Waddell and Mrs. W. G. Eaks.

Our deepest sympathy goes out to the grief-stricken wife and relatives. May He who doeth all things well comfort their lonely hearts in this dark hour.

The funeral services were conducted by the pastor in the home of Mrs. W. G. Eaks of Durham, N. C. Te remains were laid to rest in Maple Wood cemetery. S. F. Nicks.



The South's prosperity has helped education. About $125,000,000 for the construction of new school buildings has been spent in the last 12 years in the states served by the Southern Railway System.

It is good citizenship to be prosperous

THE South has just completed a prosperous year. Many Southern enterprises have contributed to and shared in this prosperity.

Prosperity is a give and take proposition. It is prosperous industry that gives consumers better products; that gives regular employment and pays good wages; that distributes earnings in dividends which add to the purchasing power of the consuming public; that pays a large share of the cost of carrying on the business of our local, state and national governments.

Prosperous industry, prosperous agriculture and prosperous railroads make for good citizenship.

Southern Railway System also has just completed a successful year both in service rendered and in earnings. The public comment, in the press and elsewhere, on this record has sounded a unanimous judgment that it is to the best interest of the South that the Southern's prosperity continue.

Only a prosperous railroad can render the transportation service needed by the people of a prosperous coun[illegible]

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SOUTHERN RAILWAY SYSTEM

THE SOUTHERN SERVES THE SOUTH

The Southern serves the South

NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, FEBRUARY 11, 1926 Number 6

Editorial Paragraphs

"It looks bad," says the Kiwanis Magazine, "to own two automobiles and give nothing to charity; to keep two dogs and not pay the doctor; to have an idle boy and hire the lawn mowed; to belong to four clubs and be a stranger to your own family; to be extravagantly dressed and in debt." These things not only look bad, they are bad. We need some "Poor Richard," another Benjamin Franklin, to drive home the practical virtues of everyday life.

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"Little Bo-Peep has lost her sheep, and doesn't know
where to find them;
Leave them alone and they will come home, bringing
their tails behind them."

Such is the nursery jingle and it is admirable for the children at play, but it is a don't-worry-doctrine that is not good for men at work. Neither is it good gospel. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

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"Challenge" has been doing duty overtime in recent years. Everything is a challenge. Social tasks, moral problems, present duties whether personal, political or otherwise are challenges. The orator struts on the platform to talk of some challenge, even the preacher in the pulpit speaks in terms of the challenge. Another word that has been worn to a frazzle is "Absolutely"—an absurd ejaculation that is spurted out in response to any commonplace remark. Another term that should now invoke the eight hour law is the word "sold," for it has to toil morning, noon and night. Men and not things are now "sold," accordance to the parlance of the day. Let's be fair and give these overworked words a rest.

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President Coolidge inherited a millionaire cabinet, says The National Methodist Press. Secretary Mellon is reputed to be worth over $100,000,000. He himself only estimates his wealth while some compute it to be as high as $600,000,000. Secretary Hoover ranks next, but he is not nearly so wealthy as the Secretary of the Treasury. Mr. Hoover has been a mining engineer, has lost one fortune and made a second one, at the same time finding time to do much humanitarian service. The other millionaire members of the cabinet are Secretary of State Kellogg, Secretary of Labor Davis and Secretary of Interior Work. Before his recent resignation, Secretary of War Weeks made the sixth of ten cabinet members who are reputed to possess over a million each. One wonders if President Coolidge feels at home in this company, for doubtless this thrifty little Yankee has no more than the least wealthy of his cabinet. However, his biography records him as president of the Nonatuck Savings Bank of the little town of Northampton, Massachusetts, so he must know how the accumulated savings of the people look.

The cave man in the castle and the cloister explains why brutality has stalked across the stage of history with its so-called civilization which bore a veneer of culture, but was really savage to the core. War with all its trappings among those who profess to be civilized and enlightened is but an exchange of the machine gun for the club and the adoption of the law of the jungle which is enforced by tooth and claw, for reason and justice which alone govern civilized peoples. Only when the nations learn war no more can they lay claim to being truly civilized. There are no Christian wars and never have been.

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The Christian religion does not rely upon its age. Twenty centuries or forty centuries of history are the same with the Christ. The pristine glory of our Faith was in the first century when Pentacost with flaming tongues marked a new era in religion and when apostolic men were turning the world upside down. In those ever memorable and incomparable days it was not an old religion, but a new religion. And to be successful in its world task our faith must ever be young and march forward over the hills of the morning. Not death but life is the big word in Christianity. As one has so well said: "Christianity has died many times and risen again; for it had a God who knew the way out of the grave."

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The dog in the East is an outcast, a scavenger of the streets, and still held in abhorrence as he has been from time immemorial. Unquestionably, this explains why in the Bible there is no expression that tells of the fidelity, love and watchful care of the dog. On the contrary we read, "Is thy servant a dog, that he should do this thing?" "Beware of dogs" and in Revelations, "without are dogs." But in mediaeval art there is a different story. To symbolize fidelity a dog is represented as lying at the feet of St. Bernard, St. Benignus and St. Wendelin, and as licking the wounds of St. Roch. The dog is placed at the feet of women in monuments to symbolize affection and fidelity. As in Western art so the dog fares better in Western literature than in the literature of the East. Ulysses' dog, Argos, recognized him after his return from Troy, and died of joy. Sir Walter Scott called his jet black greyhound Hamlet. Mrs. Browning's pet dog was named Flush and about him she wrote a poem. Charles Lamb had a dog named Dash. Pope's dog was named Bounce, all of which serves to bring these names in literature with the familiar names of their dogs close home to the heart of the small boy of the present day. Alexander Pope gave the Prince of Wales a dog on whose collar was inscribed: "I am his Highness' dog at Kew; Pray tell me, sir, whose dog are you?" In view of the record that the dog has made, why should we find fault with one who insists upon having a 'possum or rabbit dog, a foxhound, a setter, or pointer or collie or a poodle? But we do insist that the bark of a dog should be kept on the owner's side of the fence and the bite should be confined to home consumption.

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NOT A PAPAL THRONE BUT CALVARY

Roman Catholicism has put its earthly representative of Jesus Christ to dwell as a recluse in the Vatican. The papal throne is his seat of power and the papal robes are his garments of state and devoted, though deluded, disciples make abeisance to him by kissing his feet.

But none of this is truly representative of the Nazarene. The symbol of Christianity is not a throne, nor vestment, nor even an altar. Christianity's symbol is a cross, a rugged cross, and the place of power is not in the gardens of the Vatican where dwell pretended infalibility, but on Mount Calvary and at the empty tomb. We find Christ, our brother, not apart from men in regal state, but in the midst of men as a friend and brother and Saviour.

Eloquently has Dr. James I. Vance declared:

"He is still to be found amid the simple and homely and rugged scenes of our common humanity. If you would find Him, seek Him not so much in the galleries of art, not so much in the palaces of power and pomp, not so much in vast cathedrals, whose stepled silence and Gothic splendors cast a spell on the senses. Seek Him, rather, in some carpenter's shop, on some humble street, in some fisherman's boat, where men worn with fruitless toil long for a better day. Seek Him beside some well where waits a thirsty heart. Seek Him where there are little children who need a friend, and sick people who need a physician, and burden-bearers who cry for rest. Seek Him where there are souls to save and hearts to comfort.

It is a bankrupt religion that has no cross. It is a stale religion that has grown so used to the cross as to be no longer thrilled by its gaunt arms and grim tragedy. It is a spent religion that has become so cultured as to be powerless to reproduce. It is a Christless religion that has no Calvary. Back to the old, rugged cross! And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha.

I will cling to the old rugged cross,
Till my trophies at last I lay down;
I will cling to the old rugged cross,
And exchange it some day for a crown."

THE WORLD COURT

Just what is the World Court of which we as a nation have become a member? Who can answer? The New York World has put the answer in brief compass as follows:

"The Permanent Court of International Justice (the World Court) was established in December, 1920, by a special protocol which has been signed by forty-eight nations. Its eleven regular and four deputy judges were elected by the council and assembly of the League of Nations, acting separately and concurring. John Bassett Moore of the United States has been one of the judges from the start, although the United States is not a member. The judge's terms are nine years.

The court sits regularly at The Hague. It acts upon issues submitted to it for decision by the nations interested. It also renders advisory opinions on request of the Council of the League of Nations.

Among the cases recognized as suitable for submission to the court are: The interpretation of a treaty; any question of international law; the existence of any fact which if established would constitute a breach of any international obligation; the extent and nature of the reparation to be made for such a breach.

No 'sanctions' or means for enforcing the court's decision other than its moral authority and the good faith of nations voluntarily submitting questions to it are provided.

The court has been kept steadily busy. From June, 1922, when the court met to consider its first case, to December, 1925, it held ten sessions and handed down eighteen judgments and opinions."

ANOTHER NEW CHURCH OCCUPIED IN WINSTON-SALEM

It was my privilege last Sunday morning to preach for Rev. J. C. Cornett in his new Central Terrace church. The church and grounds cost $65,000 and the debt is only $15,000. The auditorium is very attractive and there are ample provisions for a Sunday school numbering 500. The church, located upon a spacious and well elevated lot, commands the eminence in a way that will never fail to attract attention and win the admiration of all who behold it.

The 11 o'clock and evening services have been held for several weeks in the church, but last Sunday was the first day that the Sunday school had occupied its new quarters. Brother Womble, the superintendent, and his school appeared to be very happy in their admirably equipped building. There were 12 new names enrolled and the plan is to double the Sunday school in the next few months.

Brother Cornett will in a few weeks move into the new parsonage which is nearing completion and which occupies a place on the same lot as the church. This church, parsonage and grounds make an exceedingly desirable piece of church property.

Brother and Sister Cornett with their three beautiful children—Mildred and the two boys—should be very happy in their new parsonage and new church, and in the midst of a people who appreciates their devoted service in the cause of our Master. A. W. P.

WHERE THE DAN RIVER FLOWS

Leaksville is beautiful for situation. It nestles on the banks of the beautiful little Dan river and near the foothills of the majestic Blue Ridge, a splendid view of which one can get from the high places in that city. In no town of its size in the state are to be found more refined, cultured and progressive citizens. Splendid homes, well arranged business houses, paved streets, etc., makes the place have the air of an aristocratic town. Recently a new school building was completed, which will compare favorably with the best in the state. This is located immediately in front of the Methodist church. In other days our church there was a thing of beauty and was the pride of our good Methodist people, but that day has gone. The new school building and the many new business houses and beautiful homes have antiquated our church. Not only so, but the congregation which at one time felt almost lost in the church has grown to such proportions that it is almost a necessity to erect a larger and a more modern church plant. We believe that in the near future that splendid congregation will devise ways and means to build a church home for itself that will be adequate to its growing needs.

At the last session of the conference Rev. N. C. Williams, who made for himself at Granite Falls and other places, a reputation as one of the best preachers in the conference, was sent to Leaksville to succeed Rev. E. O. Cole, who was made presiding elder of the Marion district. Brother Williams at the beginning walked right into the hearts of the people, and they declare that he is the best preacher they have ever had, and we must remember that Stanford, Barnhardt, Stamper, Cole and many others have been there. Brother Williams has had a fine start and it seems that one of the greatest pastorates of his life is just ahead of him. The Sunday school and congregation has had a very satisfactory growth during the past few months and prospects are fine for a great year.

Last Sunday morning this writer had the pleasure of preaching to a congregation in the Methodist church at Leaksville that filled the auditorium, and the hearing was all that any man could desire. It is a joy to be privileged to speak to such an appreciative congregation.

It is hard for us to understand how one preacher could get together as many good things to eat in such abundance as we found on the table at the parsonage Sunday. Granite Falls had sent the largest part of the Methodist congregation down to Leaksville and five of that congregation were guests in the home of Brother and Sister Williams and there were four of our party, but when all had been filled there seemed to be the proverbial twelve baskets full left. Sister Williams is a good cook or knows how to have it done, and she never seemed to be the least perturbed at the number she was called upon to feed.

The entire day was one of joy to the writer, and especially when we were told that the Advocate should have the same kind of attention at Leaksville that it has had in the past.

T. A. S.

DR. W. L. SHERRILL CORRECTS DR. SAM SMALL

The church affiliations of the presidents of the United States continues to be a matter of wide popular interest and in last week's Advocate Sam Small had an illuminating contribution on that subject.

There is one slight error which is herewith corrected by Rev. W. L. Sherrill, who says:

"In the last Advocate you published an article by Dr. Sam Small about the churches of the Presidents. He states that Grant, Hayes and McKinley were Methodists and that Andrew Johnson was a Methodist in faith though not a member, all of which is correct, but among the Presbyterians he classes Polk which is not correct. Polk was brought up a Presbyterian and his wife was in that church, but Polk's preference was decidedly Methodist and he joined our church after his retirement from the Presidency and died in the Methodist faith. You have a copy of Fitzgerald's Life of McFerrin. Look on page 223 and you will find there the sermon preached by McFerrin at Polk's funeral June 18, 1849. Then read carefully pages 230-232 and you will find my position verified. It does not make much difference to the church, but as others boast of their celebrities let us protest against claiming ours."

LOOKING AND LISTENING DOWNWARD

Rev. P. L. Shore of Salisbury in a delightfully interesting letter to this editor, which is too personal to print in its entirety, gives this incident in the life of one of his stewards on another charge: "Collections were a little slow," said Shore, "and I asked the brother why they were slow. He replied, 'I don't know, but I have my ear to the ground.' I told him that was and had been the trouble. He ought to have turned his ear the other way."

There is quite a bit in the incident to think about. A shifty, time serving politician, whether a civil or ecclesiastical politician, is expected to keep his ear to the ground, but a true servant of the Most High, never. He must be in tune with the Infinite and he must look forward and upward. Not the mutterings of the multitudes, but the clear call of Jesus Christ will teach a man how to bring up full collections.

CHURCH TO COST $500,000

The new First Methodist church of Charlotte is to cost half a million dollars according to plans submitted by Spencer and Phillips of Memphis, Tennessee, who have been chosen as architects. The building is to be completed in 18 months and at that time the Trinity and Tryon Street congregations will be consolidated. The church will be one of the handsomest in the South and this is one of the great church enterprises of the country and of very wide interest.

The new church should begin with a membership in the neighborhood of 2000 and in a few years will doubtless reach 3500 or 4000, and it is to be hoped that a church plant will be erected big enough to provide for future growth. To build too small for future needs would be a tragedy.

People and Things

The Marion district will certainly raise its full quota of $4,000 for missionary special. This is the glad news from the alert presiding elder.

Brother pastor, won't you see to it that every official in your church is canvassed for his subscription to the Advocate during February?

Rev. J. J. Lewis, pastor of Grimesland circuit, has been seriously ill and has spent four months in Riverview hospital, but is now able to take up part of his work again.

Miss Lillie Duke's Sunday school class of Memorial church, Durham, has contributed $75.50 to the seating of the new Methodist church at Chapel Hill.

"We take this means of trying to express our thanks and gratitude to our many friends for their numerous acts of kindness, help and sympathy given J. J. Lewis during his four months' stay in Riverview hospital."—Rev. J. J. Lewis and Family.

"January 24, 1926, was the closing day of the revival at Grace Methodist church, East Roxboro. Fourteen names added to church roll. We expect to add others by certificate. Rev. Wm. Stewart of Burlington did the preaching. The Cokesbury training class at Longhurst was quite a success. Rev. L. V. Harris is the right man in the right place."—M. C. Ellerbe, P. C.

Rev. G. T. Bond and his people at First church, Morganton, last Sunday completed their cash offering of $1500 on missionary special. All are happy over the success that attended their efforts.

Dr. Clovis Chappell last Friday night closed a very successful revival at Edenton Street church, Raleigh. We expect Brother Stanbury to furnish a report of the services when he shall have completed the work of receiving new members as a result of these services.

Capt. Paul Rockwell of Paris, France, and Miss Prue Smith were married January 30 in Church of the Saviour, Brooklyn, N. Y., Rev. L. B. Hayes officiating. Captain Rockwell is a brother of Mrs. L. B. Hayes of Winston-Salem and of Kiffin Yates Rockwell, one of the most noted aviators of the French army. Captain and Mrs. Rockwell are visiting Mr. Rockwell's mother in Asheville, but will soon return to France to make their home.

"Major Charles Manly Stedman of North Carolina, a Confederate veteran who fought under General Lee, recently celebrated his 85th birthday. A half century plus a few years mark the difference between the ages of this oldest member of the House and the four youngest members of this body. In the Senate also there is a similar difference in age between the oldest member, Senator Warren, and the youngest member, Senator La Follette."—H. E. Woolever.

In a recent article in Colliers, "Are the Movies a Mess or a Menace?" Wm. Allen White takes the position that the trouble with the moving picture business is chiefly the lack of standards, graded by intelligence. However, in the mind of those who produced the movies the morons come first. While the best books, the best music, the best plays are written for the discerning, the movies appeal to the undiscerning and the vulgar. It is as if the great artists should produce on the comic strips, and the great writers nothing but dirty, cheap stories. Mr. White contends that at the present time the movie offers nothing but a nervous relaxation for tired people, being little better than chewing gum, in that the whole movie business with its invested billions is nothing more than a glittering toy for an imbecile giant.—Pacific Methodist Advocate.

Senator Capper of Kansas has introduced into Congress two measures to check the mounting number of divorces. One calls for a constitutional amendment giving the government authority to pass uniform divorce laws, applicable to all the states and territories in the Union; the second would require two weeks' notice before the granting of a marriage license, and fix the minimum age at which they could be obtained at sixteen for girls, and eighteen for boys, with parental consent; and at eighteen and twenty-one, respectively, without consent. Marriage of feeble-minded persons, those with incurable diseases, and of persons within the first degree of blood relation would be prohibited. Each of these ideas has merits. The latter provision would be the more desirable of the two. It is futile to pass divorce laws as long as marriage is of so small account, ill considered, hasty matches that were never made in heaven.—Central Christian Advocate.

It is said that of the 20,000 Catholic priests in this country less than one-tenth of them serve rural parishes. The Roman Catholic church like the English sparrow belongs to the urban communities. But that church now proposes to invade the rural sections of this country and Missouri is one section where this experiment is to be tried out.

Married, at the bride's home, on December 23, 1925, Miss Ora Giles and Mr. Luther Forbes. Mrs. Forbes is a popular and accomplished young lady of Buie's Creek, and Mr. Forbes is the son of the sainted Rev. W. A. Forbes—a young man of great promise. They will make their home with the bridegroom's mother at Buie's Creek.

Rev. W. B. West kindly sends us this heartening news: "On last Sunday we took up the matter of the missionary special in our church. The congregation voted unanimously to support an unmarried foreign missionary at a cost of $900. Individual pledges were made to the amount of $1400. It is our purpose to continue the support of a representative in the foreign field." Good for Lincolnton.

"In the good meeting, January 13-31, in our church in Ayden, Rev. R. H. Brown, pastor, the singing was led by Mr. Dewey L. Maness of Rowland, and his service was eminently satisfactory, having been sanctioned and enjoyed by all denominations, who freely attended and participated throughout the meeting. The pastor earnestly claims that he has the best of appointments, and openly declares that he is charmed and enthused."

"Laurinburg is a town of only about three thousand people. There is not a city in North Carolina, with a population of so much as thirty thousand, ten times our size, which has a more beautiful church or a nicer parsonage than the Methodists of Laurinburg. Our people are delighted with Rev. T. G. Vickers and Mrs. Vickers. Mr. Vickers is a preacher of unusual clearness, attractiveness and strength. Our church is filled at every service and along all lines we think that a very fine work is being done."—Layman.

More than ninety per cent of the student body of the University of Missouri claims some church affiliation, Dr. Milton C. Towner said yesterday at a meeting of the Kansas City Presbytery. Attendance at the Sunday services in Columbia is so nearly universal the churches there are unable to accommodate those desiring to attend, Dr. Towner said. The average Sunday school attendance is 2,000, for the young people's meetings more than 1,000, and for morning church services 1,800.—Central Christian Advocate.

Dr. Robt. M. Hawkins of the Southwest Missouri conference, a candidate for the degree of doctor of philosophy in the New Testament department of the University of Edinboro, Scotland, has been awarded the only scholarship available for students in the post-graduate divinity school of that university. Dr. Hawkins formerly was professor of philosophy and Biblical literature at Birmingham Southern University, Birmingham, Alabama. He is at present on leave of absence from his chair of Bible at Southwestern College, Winfield, Kansas. Mr. Hawkins is a son of Rev. C. M. Hawkins of Rockingham, N. C.

The new Chapel Hill church, a church that should interest people in every part of North Carolina, will soon be completed. The contractor is about ready for the pews and Brother Patton, the pastor, is doing his best to have the people of North Carolina, former students of the University, parents who have sons in college or expect to have, and Methodists who are interested in the work of their church at Chapel Hill, contribute the amount necessary to secure these pews. There are 1000 sittings in the church and each is to cost $7.50. When you read this send Rev. Walter Patten, Chapel Hill, the necessary $7.50 and thereby have a part in this good work.

"I held a revival in my church here for two weeks, doing the preaching myself. Had eight accessions at the close. Rev. J. C. Coston of Hendersonville, evangelistic singer, was with me and had charge of the music. He is a splendid singer; handles a congregation well. His solos are the best and most effective of any singer I have heard. He is a fine fellow to work with and spends his time largely between services hunting the unsaved and talking with them. His methods are sane, and he does not inject into his song services a lot of objectionable sayings or anecdotes. He truly sings the gospel. I whole-heartedly commend him to any pastor needing a singer."—A. J. Parker.

"The people of the Chowan charge have made liberal gifts to the special mission call and hoping that much good will be accomplished thereby. Our good people continue to remember us by gifts. We have received so many gifts from these good people. They do not wait for us to come, but send their gifts through the mail. Many times I go to the post-office and receive gifts from our good people. For the first time in several years these people are organized and working hard to pay all of the claims on the charge. We have no doubt at all but that the conference collection, orphanage, missions and salary will be paid in full. Pray for us in the work of the Master."—H. A. Chester, P. C.

A FATHER IN ISRAEL GONE

Jacob Rufus Barnhardt, the father of Rev. J. H. Barnhardt, presiding elder of the Winston-Salem district, and of the late Rev. Z. E. Barnhardt, died at his home near Mount Pleasant January 28 and was buried Saturday afternoon, January 30, at Cold Spring church. He never fully recovered from the hurt he sustained when he fell from a wagon almost three months ago. However, he seemed to be improving and had begun to walk about the house when he developed pneumonia and died almost suddenly. The funeral was conducted by his pastor, Rev. W. L. Scott, assisted by Rev. N. R. Richardson, a former pastor.

"Uncle Jake," as he was lovingly known throughout the entire country surrounding his home, was a strong, influential man. He was the father of eleven children, all of whom became loyal Christian citizens, and two of whom, as above mentioned, became ministers of distinction, filling the highest appointments within the gift of the W. N. C. conference. He served as a steward in the Methodist church for almost three score years and ten and was a pillar in the progress of Methodism in Cabarrus county.

He is survived by his wife and seven children, 47 grandchildren and six great-grandchildren, besides a host of relatives and friends who honor his name. He lived a little more than 89 years in the service of God and of his church and he remained active, rarely ever missing a service. His seat in the church is strangely vacant and his presence sorely missed, but the principles for which he stood and his godly influence still live and count for righteousness in this world.

GREENSBORO DISTRICT NOTICE

On Tuesday, February 16, beginning at 10 a. m., will be held in West Market Street church, Greensboro, a meeting to consider all the interests of the church in the district. This meeting will be in charge of the Lay Activities Board. It will be an all-day meeting with lunch served at the church. To this meeting are invited all pastors, charge and church lay leaders, Sunday school superintendents, stewards and other official members of the church.

J. B. Craven.

NOTICE

The executive committee of the Western North Carolina Conference Board of Church Extension will meet at Centenary church, Winston-Salem, N. C., March 16, at 11 a. m. Only applications for aid to the general board will be considered at this meeting. Request for applications should be made to the secretary at once and be completed and in his hands not later than March 12.

J. H. Barnhardt, President.
Fred C. Odell, Secretary,
P. O. Box 137, Greensboro, N. C.

CHURCH EXTENSION COMMITTEE TO MEET

The executive committee of the Board of Church Extension will meet at Goldsboro March 1 to consider applications to general board. All applications must be in hands of secretary, Rev. J. E. Holden, Morehead City, by that date to get on calendar.

Euclid McWhorter, Chm., Wilson, N. C.

MOUNT AIRY DISTRICT NOTICE

The pastors and leaders district institute for the Mount Airy district will be conducted by Mr. C. H. Ireland, conference lay leader, in Central church, Mount Airy, February 17, beginning at 10 o'clock. All pastors, lay leaders and Sunday school superintendents are urged to be present.

They'd take it if you ask them. Who? The officials of your church. What? The Christian Advocate. Try it.

Interpretation, Not Defense

By W. A. Jenkins

Although this is not a sermon it might well be given a text, and the text is this: "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

The suggestion is clear that the scriptures had been closed to these men to a great extent—most certainly as touching upon all those things concerning the "Coming One." But as the Master walked with them along the way, truths long hidden from view were brought into the open and made clear. Their hearts burned within them as the Master with skilful, sympathetic hands opened to them the scriptures.

We might all become members of the "Brotherhood of the Burning Heart" if more of our attention were given to opening or interpreting the scriptures instead of trying to defend them. They do not need to be defended. They do need interpretation. They can defend themselves. But it takes skilful hands to give them proper interpretation. Interpretation is an unending process. New light is not only breaking forth constantly from the Bible, as we learn more and more about it, but it is also breaking forth from the realms of Nature and human nature. Thus there is constant demand for a fresh interpretation of the scriptures. The truth itself is eternal, but as the Master suggested about his own fresh interpretation of God and of life, for such it was, old wine skins will not hold the new wine. We live in a growing world. Language grows. English of the fifth and sixth centuries is more difficult to understand today than Latin. Thought grows. Ideas and ideals grow. Truth will demand a new dress in every age. The vital message of the scriptures will ever remain the same, just as the Master himself is the same, yesterday, today and forever. But each succeeding generation must discover the eternal truth, and as for that matter, discover the Master, too, in terms of its own language and thought terms.

How is this to be accomplished? How are we to proceed in our interpretation of the scriptudes? The purpose of this paper is to discuss a few of the principles of Biblical interpretation that must be observed if the scriptures are to be really and truly "opened" to us. Happily we are not left in the dark in so vital a matter. It does not require an expert to understand the power and the beauty of God's Word. The results of the patient labors of Biblical scholars—experts—are so available today that one simply impoverishes his very soul if he does not take advantage of them. A few of the principles used in the science of Biblical interpretation are herein set forth. Ministers are of course acquainted with them already. It is for the benefit of that great and fine group of Sunday school teachers in our land—a group that does not have the time for study and investigation that our ministers have—that this paper is prepared, in the hope that their work may be made a little easier, and that their joy in opening the scriptures to their classes from Sunday to Sunday may be increased.

Our first observation is this: whoever undertakes to open or interpret the scriptures must carry to them a deep spiritual insight. One who lacks spiritual-mindedness need not try. He will be a miserable failure if he does. Here was the trouble with the Pharisees in their failure to understand Jesus. "They were zealous, earnest, learned, and even ingenius men," says Dr. Chas. R. Brown, but the thing that condemns them in the eyes of the world is the fact that they "failed to see the stream of spiritual religion flowing to its fulfilment in a spiritual Messiah." Jesus was right when He said that eyes they had but they could not see; ears they had but they could not hear; and hearts they had but they could not understand. But it must be remembered that spiritual insight is not thrust upon us. The laws of the spiritual life are just as definite, clear and rigid as the laws of gravitation. "He that willeth to do His will shall know the truth," said Jesus. It is more than an intellectual perception of the truth that is needed. One must live it out in his daily association with men. And when one has done this, new light will constantly break forth from the Word, and other things being equal, one is then in a position to open the scriptures to others.

Again, it must be remembered that the books of our Bible came into existence first of all to meet the immediate needs of the people for whom they were written. Therefore the person who endeavors to interpret their mesage for our day and generation must learn all that he can about the time in which the books were written, the circumstances out of which they were born, and so far as possible, the motives that caused the authors to write. This is the way we interpret all other sorts of literature. Why make an exception when we come to the richest and most wonderful of all books, the Bible? It is the business of Biblical scholars to give us this information, and it is nothing less than marvelous how they are doing it. So thorough and painstaking have their labors to this end been that Dr. Chas. E. Jefferson says that we know infinitely more today about the life of St. Paul's day than the people of the second century knew about it. Dr. A. T. Robertson has found something like one hundred thousand fragments of pappiri of the first century, all throwing light upon the life of the New Testament day; so much so that he has been able to construct a Greek grammar out of those fragments. All of this is of course immensely helpful in its bearings upon the interpretation of the New Testament.

Now, to mention no more, suppose we should apply this principle of interpretation to such books as those of Daniel and Revelation. You can easily see what a flood of light would be thrown upon their message. One would know better then how to feel and to act when some self-appointed prophet comes along and announces a lecture on the subject, "Millions Now Living Will Never Taste Death," or worse yet, "We Are Now Living in the Big Toe of the Beast." And people would not be selling out all their belongings and flocking to some hill in a remote desert to watch for the coming on the clouds of the morning.

In the third place there would be no confusing of symbolic or figurative with literal speech, for it is a well-grounded principle of Biblical interpretation never to do this. Let all the various forms of literature—and about all of them are in our Bible—speak for themselves, and not to be made to bear burdens that no one ever meant them to bear. Ordinarily in the study of other literature one has no trouble making this distinction. A figure of speech is taken for what it was intended—a vivid way of setting forth some truth. But not so in the study of scripture. All common sense is sometimes thrown to the winds, and so scripture is not "opened." We are such literal-minded, unimaginative, practical people in this country that we miss much of the value and almost all of the beauty of great sections of scripture. There is perhaps no more striking example of this than that which one often finds in the use made of the expression, "Ye must be born again"—a wonderfully suggestive figure of speech used by the Master to arouse that mature Jewish Rabbi, Nicodemus, from his mental sluggishness and spiritual dullness so that he might understand something of the nature of entrance into the greatest of all kingdoms, the Kingdom of the Spirit. Out of this beautiful and suggestive figure of speech men have coined hard and fast doctrines, and caused many a little child to feel that so far as his moral status before God is concerned he is in the class with the most hardened sinner that ever drew the breath of life. Of course one believes in the doctrine known as regeneration. But that doctrine is rooted down deeply in other sayings of Jesus as well as in the one before us. He has not compelled, and neither are we, to use this new-birth figure of speech always to set forth this vital doctrine. There is no reason for making this figure of speech to walk on all fours, or the Master himself would have set the example.

Of course, no one could think of using the allegorical method of interpreting the scriptures. Plain statements of fact must be taken at their face value as setting forth the conceptions of the writer. Therefore it is not possible for us any longer to think that all parts of the scripture are of equal value and authority, as was once held when the church generally resorted to this method of interpretation.

In the next place, "words and ideas should be kept in their true perspective," as Dr. L. T. Reed of the Flatbush Avenue Congregational church in Brooklyn puts it. In other words, it must be recognized that revelation has been progressive. Says Dean Brown, "The Bible is the record of the progressive revelation which God has made of himself through the religious experiences of a chosen people." "Revelation was an educational process, and from the nature of the case had to be progressive." God spoke to men as they were able to hear, and they did not learn to hear overnight. Even Jesus was compelled to say to his disciples that he was obliged to withold some things from them on account of their inability to hear or to understand and appreciate them. According to this principle of interpretation, then, we would not expect to find as fine an idea of God in the days of the Judges as we find in the writings of Isaiah. And by the same rule we would expect to find, as we do find, the highest conception of all in the complete or full revelation in Jesus.

We have now reached the place where we can give "The Master-Key" to the understanding of the scriptures—even Jesus himself. For all scripture must be interpreted in the light of the spirit and character of Jesus. This is the most fundamental of all the principles of Biblical interpretation. "Christ is the Master," said Luther, "the scriptures are the servant." Here is the touchstone for testing the books; we must see whether they work the works of Christ or not. Now, if we apply this principle of interpretation, we can easily see that we need not longer have to apologize for the crude morality of some of the Old Testament characters, neither do we have to whitewash some of those who have been taken as heroes. One simply takes the account as it is—as representing the morality of an age that was far below the ideals of the Christian period. And most certainly, if we act upon this interpretation, we can no longer go to the Old Testament to find a proof text in support of some bit of modern rascality, which was actually done within the lifetime of some of you who are reading these lines today. We all know the story of slavery, and how tenaciously men supported their holding them, both North and South, by texts drawn from the Holy Scriptures. One thinks of that old saying of Shakespeare:

> "In religion,
> Will bless it and approve it with a text."
> What damned error, but some sober brow

But that day is happily gone for us. At least we hope it has. We are now interpreting life and duty in terms of the stern but reasonable demands of the Christ. There must be no resorting to standards that are lower, however they may have served the day in which they were used.

Finally, the Bible must be interpreted in the light of our growing knowledge of Nature and of human nature. This is not to give the principle just stated a secondary place. To interpret the scripture in the light of the spirit and character of Jesus must ever remain the highest principle of Biblical interpretation, as we have said. But we must remember that we are living in an entirely different world from that of our fathers. The horizons of knowledge are being constantly pushed back as the days come and go. What a small world men lived in only a few years ago comparatively speaking! The earth —once considered the center of the universe—is only a speck, and a mighty small one at that, in the immeasurable vastness of the spaces about us and beyond us. Antaries, four hundred million miles in diameter, that is, more than four hundred times the distance from the earth to the sun—is so inconceivably distant from us that it requires five hun-

(*Continued on page five*)

Salvation Is From Within

By P. L. Shore

The human race is intended to be a race of conquerors. The normal reaction of a man to his environment results in a personal conviction of his rightful dominion over it. Anything which hurts or hinders is to be mastered and removed by him.

This normal reaction is oftentimes limited if not altogether destroyed by social and religious inhibitions. The disastrous effects of these inhibitions are easily traced in the perished civilizations of the past and in the non-Christian lands of today. The power and persistence of these inhibitions is found in the religious sanctions of tnese peoples. Like the ancient Jews they think social and religious gradations are ordained of God.

We Christians take unmeasured pride in our deliverance from these limiting inhibitions. We recite the mighty victories of our faith—victories in the material realm as well as in the moral and spiritual. We are right in ascribing to the glory of his praise all these things. It may be rude, but I must ask are we as free as our conceit conceives and our demagogues persuade us to be believe?

There is a widespread conviction that things are not just as they should be on this mundane sphere. This is as we would expect. There are none to contend that all is well within the church itself. What of it? Simply this, what is our reaction to these things which are not as they should be? The reactions of Christians differ greatly. There is no inconsiderable number who boldly confess their despair. There must be according to these a new and mighty intervention of divine power—a power not in co-operation with man but in mastery over man—man being but a plyant, passive thing in this irresistable display of divine power. What is the occasion of this despair? They believe that so much material power has been released which the church has failed to bind or destroy that the whole world is caught fast in this material mesh. Of course underlying this there is the most crass materialism. It slanders man. It virtually says, "If man can get material bread in sufficient quantity he will feed on aught else." This is just as false as to approach man from the other side and say, "Bread alone doth satisfy." So we find that the rank materialist and the doubting Christian have basicly the same evaluation of man.

A test. Our reaction to man's increasing dominion of the world—a dominion both intensive and extensive—reveals the measure of our faith in man and whether we have the freedom with which Christ makes free. It also shows whether we are prepared to enter upon the work of a true prophet in bringing all these things into the fullest possible service to the upbuilding of the Kingdom of God. It takes the measure of each of us determining whether we are builders or merely unbelieving obstructionists. To the man of faith these great inventions are to make more swift the feet of the bearers of good news. To the man who has the light of this mighty faith in man as God's co-worker this is a glorious day of victory in the making.

While it is impossible for us to agree as to the religious significance of changing conditions we all are agreed that the world materially is increasingly the possession of every member of the human race. Much is being said about our great inheritance. It is pointed out to us that all the roads of earth and sky are open to all, that all which has been preserved of good and bad from the past is accessible to all, that the products of the brain and toil of all peoples flow in unceasing streams. There are none to deny these evident facts.

It is aside from the purpose of this paper to discuss those converging factors which have brought the world into this mighty material oneness. You will observe the words—material oneness. It is necessary for us to know the fact and be able to measure as best we can the significance thereof, for it has remade our relation to the world spiritually and materially. This great ground swell has lifted the whole race to new levels of opportunity and at the same time greatly increased the responsibility of the individual unit.

Unwarily we have fallen into grave error. We have assumed that since all material barriers are down and all the gathered truth of the world accessible a kind of world democracy is at hand. Such deductions are worthy of the politician and demagogue. I fear that they rather than the prophets have taught us. The supposition that a true world-democracy could be established on the mere availability and suitable division of resources degrades man to a mere eater of bread.

This world table of good things is truly marvelous in our eyes. Oators love to dwell upon the beauties of such a "dream table." Behold, all the nations of the world gathered together around this marvelous spread of good things. Here is the wealth of ages and climes. How happy we ought to be as we taste and sample the good things. But stop. A great question must be answered. Am I just an eater—a sampler of good things, be they material or be they spiritual? This is the ghost that will not down. Our food will not go down—it sickens us. What right have I to this spread? What did I bring? What did my nation, my church, my party bring? A satisfactory answer must be found.

I fear that the mistake of the ages has been made by the white race by its degradatoin of all other peoples to the basis of mere eaters. Let us not further flatter our conceit. The help the world needs is primarily spiritual and the truly spiritual cannot be transported in sterilized tin cans. The truly spiritual doesn't merely convince the unbelieving that God is in and with you but that God is nigh him, that God has been in his history and that he may crown his life with a sense of personal worth, mission and destiny.

Everything on the table is judged in the light of the universal. Everything is there. Your Christ is there.

Are you not glad this is so? It is too late to build fences around anything. If your church, party, nation or race fails to discover value in the light of the universal and is not crowned with a sense of place and mission you belong to a dying succession.

Then the spiritual in a man demands that in order to profitably receive from another a sense of personal worth and mission must be discovered. In behalf of a large share of the race it is difficult to find a satisfactory background and a prophetical outlook. We needs must be extremely visionary and optimistic or we shall be utterly discouraged. Should our vision hold we will, humanly speaking, find it quite impossible to discover the dynamic of a sufficing motivation.

What are the facts? We are told that there never has been so much class consciousness—by some called class prejudice—that there never has been such acute racial consciousness—some call this prejudice. What does it all mean? It is a blind protest against being considered a mere feeder. Instinctively each feels that he is by divine purpose an heir of the raven's inheritance that he, too, is a missionary not here by sufferance.

The revelation of God can help us. He made of one blood all nations. We are not our own; we are bought with a price. We are stewards of the manifold grace of God. Jesus leads the individual to a new personal valuation of himself. That which was common and unclean has value. This is also true of institutions. These were the bodies through which his work of rebuilding human society was to be done. He gave to these a new spirit which is working out their redemption. It is not the surrendering of one group to another. It is the mighty tide of God's spirit that baptizes all into this mighty fellowship of brotherhood.

Perhaps today's greatest task is to get the world to catch the vision of man's essential oneness in Jesus Christ. Then all could drink freely of all waters of salvation. Then we should not be able to receive without loss but enrichment all that belongs to our growth. Through all this there would be that Christ-like meekness which enables one to give his best without hurt or loss to him that receives.

Salvation is from within.

HOW MANY WAYS HAS LOVE?

Wilbur Fisk Tillett.

How many ways have friends to love?
It was thus he bantered me!
And I said: Old friend, how many buds,
And how many leaves on the tree?
And how many blades of grass on the sward
That covers the lawn and the lea?
Say! And then I will tell you of love,
How many love-ways there be!

And how many words has love, you ask?
Will you count these all, I pray:
How many drops in the ocean deep,
And how many specks in the spray?
And how many grains on the sandy beach
That stretches so far away?
Say! And I'll tell how many sweet words
Love will say, and say, and say!

And how many lays has love to sing?
Will you count these o'er and o'er:
How many notes have the warbling birds
On the glad spring air to pour?
And how many siren voices sing
To lovers that sit on the shore?
Only God, you say, could count all these?
Love's lays are a million more!

And how many days has love to live?
Will you count these, one by one:
How many beams does the silver moon
Let fall as its course is run?
How many twinkles have the stars of night,
And how many rays has the sun?
Not until sun, moon and stars grow dim,
Will friend-loving days be done!

Vanderbilt University.

INTERPRETATION, NOT DEFENSE

(*Continued from page four*)

dred years for light to pass from him to us, at the enormous speed of one hundred and eighty-six thousand miles per second. And then just think of the revelations in the study of geology! But one need not go further, though there is plenty of room left yet. It is a vastly different world, as one who has the smallest conception of it all must know. The same may be said of our increasing knowledge of human nature—the horizons are being constantly pushed back. We now know of depths to this nature of ours—possibilities of good and of bad—that men in other days never so much as dreamed of, and best of all we are beginning to see better how these great powers and capacities of human nature can be controlled—consciously and deliberately controlled. This one fact alone is causing us to reconstruct our whole program of religious as well as secular education. We no longer study subjects as we once did. We study pupils, and subjects only as they help us to develop pupils. Moreover, we go immediately to the child himself for our study, not to some book written by a monk of the tenth century or any other century. We study those instincts and impulses that are the very foundation of our life. And it is difficult to see how one can regard them as being anything else except as a part of us as God made us, to serve us, and by the right use of them, we may yet be what He intended us to be in this world—sons and daughters of the Most High. How to do this we find clearly stated in our Bible.

It is in the light of these things that we must interpret our scripture today. And no one need have any fears of anything being lost in this interpretation. The truth is the same for us as it was for those of other days. It is still and always will be "profitable for doctrine, for reproof, for correction, for instruction in righteousness," to the end that we may all—children of God as we are—be "thoroughly furnished unto all good works."

Below is a list of books that may prove helpful:

"The Bible and Life," by Bishop Edwin Holt Hughes.

"The Main Points," by Dr. Chas. R. Brown.

"What Is the Bible?" by Dr. Geo. T. Ladd.

"The Story of Our Bible," by Harold B. Hunting.

"The Bible in Our Modern Life," by Dr. C. M. Sheldon.

"The Teachings of Jesus," by Dr. F. G. Rall.

All of these books may be purchased from Lamar and Barton, Agents, Fifth and Grace Streets, Richmond, Va.

REPORT OF COMMITTEE ON FINDINGS OF CONFERENCE OF SECRETARY-TREASURERS OF CHRISTIAN EDUCATION MOVEMENT

On February 2 three sessions were held in the Hotel Chisca, Memphis, Tennessee, under the auspices of the Secretary-Treasurers of the Christian Education Movement. At this meeting Dr. H. H. Sherman, assistant educational secretary, Nashville, Tennessee, presided. This conference was held on the date preceding the seventh meeting of the Educational Association of the M. E. Church, South, which was held at the same place on February 3-4. The various interests of the Christian education movement were considered including the importance and means of collecting Christian education pledges. The Committee on Findings, including Drs. Sterling Fisher, chairman, I. P. Martin, secretary, H. P. Hamill, ——— Read and S. B. Turrentine, made the following report which was unanimously adopted:

We, your Committee on Findings, submit the following report: It is cause of rejoicing, and of gratitude to the Great Head of the church, that the work of the Christian Education Movement has resulted in collecting on pledges to January 1, 1926, $6,594,737. Perhaps an equal amount has been secured for our educational institutions from other sources which were stimulated by the work of the Christian Education Movement.

Now, at the beginning of the fifth year since the pledges were made, we reaffirm our conviction that the Christian Education Movement represents an abiding and vital work of the church. It is as impelling and necessary at the end of this quadrennium as at its beginning. The forces which have been generated must continue to serve the Kingdom of God.

It is necessary to place all possible emphasis upon the importance of collecting what remains unpaid on the pledges. No other method is so valuable in collecting these pledges as that of a personal interview with each subscriber. The secretary-treasurer, the church collector, or some other person should see each subscriber any part of whose pledge is due and unpaid.

We believe that a special effort should be made to secure maximum collections before the meeting of the General Conference in May.

We recommend that each annual conference fix its own time for the special effort to secure collections in full.

We recommend to the annual conferences that wherever it may be practicable the secretarial organization be discontinued at the next ensuing sessions of the annual conference; and that wherever practicable all pledges remaining unpaid at that time be allocated to the colleges participating in the approved askings in the respective conferences. Where the plan of allocation of pledges may be impracticable, we recommend that each annual conference decide upon what method shall be followed in its own work.

We recommend that the General Conference authorize the continuance, for at least another year, of collections on the pledges to the Christian Education Movement.

FREEDOM OF THOUGHT

By L. S. Massey.

The capacity to think is God-given. When the Almighty determined the nature and the possibilities of the being whom we call man, He put in him the capacity to think. It is a part of the endowment of all men. Observation makes it clear that there are varying degrees of it, ranging all the way from idiocy to the brightest minds that have blessed the race. And this endowment brings with it, not only the privilege, but also the obligation, to use it. Man is not only free to think for himself, but he is under moral obligation to do so. There is no controversy upon this point, and can be none.

But like every other endowment of man, he is under moral responsibility for the way he uses it. Let it be written in italics upon the heart that freedom of thought does not mean irresponsibility for thought. We also demand freedom of action. The power of self-direction is likewise given to us in the constitution of our being, and we are under moral obligation to use it. But, if we act recklessly among men, we may expect to get into trouble. Personal liberty is plead in excuse for many a moral wrong—sometimes even for the violation of civil law. Nevertheless the safety of society demands that some restraints be put upon men who will not respect the moral obligation. It is more difficult to put restraints upon the thinking of men. No one today is contending that physical restraints should be put upon it, but this certainly does not remove the moral obligation to use the capacity for thought with full recognition of their responsibility for its consequences.

Again freedom of thought cannot justify men posing as one thing while they are acting as another. Let us come at once to the point. The Methodist Episcopal Church, South, is a pretty well defined organization. It has its body of doctrine, and these doctrines are certain definite interpretations of Scripture. In things essential the world knows what they are. Those disposed to be captious may haggle about many things in connection with them, and beyond certain revealed truths that are considered essential to the Christian life, there are many things about which the individual may hold his opinions without violating his vows. But, when men voluntarily come into this organization, there is no freedom of thought that will justify their remaining there while they seek to overthrow the principles upon which it was founded. There is no Spanish Inquisition in this. There is not even persecution in this. It is a matter of simple honesty. It is a mere subterfuge to raise the cry of intolerance. Men and women of the Methodist faith are organized for the propagation of Christianity as they understand it. They are putting into it more or less of their effort at home; they are giving some of their money for its propagation abroad. To take this effort and money and turn it to a contrary purpose is to deal unfaithfully with men. That is quite a different thing from freedom of thought. To hold the credentials of the Methodist church, and to live upon the suppor twhich it furnishes, while the ef- upon the support which it furnishes, while the essential principles—well, it is a poor defense to plead freedom of thought.

It ought to be said further that for Christian men freedom of thought cannot justify rebellion against the authority of the Bible. We accept the Bible as the Word of God. There are some things about it that our reason cannot explain. We cannot explain the dual personality of Jesus Christ. We cannot explain the atonement. We cannot explain the Virgin Birth biologically, or the resurrection. Neither can we explain how a blade of grass grows by the wayside. Now it is entirely possible for a man to deny the truth of the Bible about these and other things. It is not disputed that in some sense he has the right to do so. God permits infidels to live in the world; and, while He permits it, it is not for us to say that they shall not. But, when men in the exercise of their freedom of thought deny the truth of the Bible, they ought not to call themselves Christians. Christ did not deny the truth of it. He met every assault of Satan with the declaration, "It is written"; and He quoted from the Old Testament every time. He accepted at their face value those Old Testament Scriptures, and affirmed: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." For the man therefore who in the freedom of his thought denies the truth of the Scriptures to call himself a Christian—well, he is guilty of misnaming himself. It would not be amiss to suggest to those who are so free to think, that they do some real serious thinking about these things.

Hertford, N. C.

THE CHURCH AND FRIENDSHIP

By Ivan Lee Holt.

Man is essentially social. For him solitary existence, if not impossible, is quite intolerable. He lives, in any satisfying sense, through fellowship with his human kind, and is in solemn truth shaped by his fellowship. If it be narrow and poorly environed these things are reflected in his individual viewpoints and re-enacted in his deeds. If it be broad and favorably set these too become manifest in his life, giving human worth and dignity and distinction to all he undertakes. Fellowships are both low and high, and one is ever under the neecssity of choosing. The church is famous for its high fellowships, illustrious for the rare friendships it has nurtured. Nowhere on earth is the grace of friendship so carefully cultivated as in the fellowship of the church. If you would learn books you attend a school that teaches books. If you would know true friendship go to church.

The goal: The Advocate in the home of every official of our church in North Carolina.

JAMES ED. ALBRIGHT, JR., A STRONG YOUNG MAN

Tuesday we laid away in the city of the dead one of Greensboro's strong young men. He came from one of our best Methodist homes—a home that has known death but has never known dishonor, and a home that is again radiant in sorrow. Grief that would overcome many only serves to sweeten the spirit and reveal the nobility in the house where James Albirght was raised.

Four years ago the storm broke without warning. James Ed. Albright, Sr., helping his men on a difficult job, was killed by an explosion. We took him to the church he loved and throngs came. He was a well loved man. His first born, a noble son, came from another state, supported his mother on his arm through her deep suffering and put on the mantle from the shoulders of his sire.

Almost before he had had time to adjust himself to the crisis and while the flowers were unfaded I asked him to do a difficult thing. I requested him to sit in his father's seat and rise to make the announcements just as his father had been doing. The congregation was surprised and thrilled to see him calmly and with even voice give the announcements for the week. Some of us knew what it cost him. But he was like that—a lover of the church and loyal to the best.

He worked in West Market for years; moved to Memphis, was making a sure success and gave much time and love to his class of boys in Sunday school. How devoted they followed him and how they sat silent and grieved last Sunday when he was not there.

He had won a lovely young wife, Eva Ward Kemper. Upon her and his mother, Mrs. J. E. Albright, may abundance of grace and goodness come and abide.

L. B. Hayes.

A GREAT DAY AT CALVARY, CHARLOTTE

Last Sunday was a great day at Calvary. Rev. C. M. Short says:

"It was evidently the greatest day in Calvary church in the four years of my pastorate. The church took a decided forward step in providing for the support of a missionary in the foreign field. More than $1000 was raised in cash and pledges for this cause. The biggest part in it was the wonderful spirit manifested by these fine people. They gave cheerfully and with a will. As a result of this a missionary revival is on.

"In addition the good ladies of the church are this week having the interior of the parsonage decorated and painted throughout."

The Charlotte Observer carries the following story of the days' work:

"After a forceful sermon Sunday morning by Rev. C. M. Short, the pastor, subscriptions were taken and the goal of $600 set for the church was quickly raised. A partial canvass of the church revealed that many had not been given the opportunity and it was decided to present the matter again at the evening service, at which the amount was increased to more than $1,000.

"Interest was at such a pitch that several members voluntarily increased their pledges. Calvary church was the first in the Charlotte district to meet the emergency call for special missionary effort sent out by the board of missions of the Southern Methodist church.

Adherents of the Methodist Episcopal Church, South, in Brazil recently conducted a campaign to raise funds for the Collegio of the Methodist Episcopal church on Monte Mario in Rome, Italy, and as a result the board of foreign missions of the Methodist Episcopal church has just received from Dr. W. B. Lee of the Central Brazil conference of the Church South a draft for 1873.04 lire drawn in favor of the Rome school. In his letter to the board Dr. Lee expressed his deep regret that "unification has failed in my church in the South. The three conferences in Brazil gave a unanimous vote in favor." Acknowledging the gift, Dr. John R. Edwards, corresponding secretary of the board of foreign missions, said: "We accept this action on your part as a most unusual expression of fellowship, as well as a liberal contribution to a worthy cause—our Protestant work in Rome. We look upon this as one of the evidences that unification, not only of Methodism but of Protestant Christianity, is not a forlorn hope as we study the heart-life of God's children, our brethren."—Zion's Herald.

BARACA CLASS OF PARK AVENUE M. E. CHURCH, SALISBURY

Our Baraca class has been on the uphill go for the past few years. Two years ago we elected new officers, at which time the average attendance was fifteen, and started out to fill the class room. At the close of two years we had on roll forty-eight members, with an average attendance of thirty. We were not satisfied with this number, but hardly knew what to do as we were somewhat handicapped on account of not having the room to comfortably take care of many more members.

Several weeks ago our class called a business meeting and it was decided at this meeting to take the matter up with the Sunday school by recommending the building of a hut in the rear of the church large enough to take care of four of the largest classes in the Sunday school, as some of the other classes were getting crowded for room also. The school as a whole was heartily in favor of building a hut. The matter was then brought up before the board of stewards and the board voted to erect a hut such as had been recommended to them. Finance and building committees were appointed and the erection of the hut was soon under way. A number of the members donated their time as well as money on this hut and the job was rushed through to completion within a few weeks, notwithstanding the bad weather that usually comes at this season of the year.

On Sunday, January 17, the Baraca class moved into its new quarters in this hut, with fifty-six men present, and the following Sunday we also had fifty-six present. Under the leadership of our good president, Mr. J. P. Curlee, and his staff of officers, who are all hard workers for the class, we are going forward now by leaps and bounds. We are striving to make our class one of the best Baraca classes in Salisbury. On Sunday, January 24, the class set its goal for eighty members by the first Sunday in March, and some of the men have already stated that we would reach the one hundred mark by that time.

We have in this class a fine spirit of love and fellowship. Twelve of our members are on the board of stewards, the president of the class being chairman of this board and the vice president its vice chairman.

You will hear from this class again.

A Member.

EDENTON STATION

Our fourth year work on this station is going good, and things bid fair for the best year we have had on the charge. Congregations have increased at all services since the holidays passed over, and February finds them still increasing.

Our special mission collection is now on and we expect to get even more than our apportioned amount. The pastor asked every child in the church and school to give at least the "price of a movie." They are not only doing that, but some of them are cutting the movie and giving the price to this collection. So far not an envelope has been turned in by a child under 12 years that contained less than 25 cents.

We are planning a "high school night" for our church on February 14. In this we are turning all the musical program over to these young folk under the leadership of their music director, and have asked Prof. E. E. Bundy (son of Elder Bundy) to bring the message. We are expecting a great service Sunday night, February 14. And why not? All this young life makes a service both easy and good before it starts.

This pastor had the privilege of attending the young people's conference in Memphis during the holidays. In spite of the fact that the "Southern Methodist," published in the convention city, seems to take the whole thing to pieces—classes it as unificationist, modernistic and radical—holding up part of the bishops and speakers as too modern—we certainly enjoyed the conference. Our work and sympathies having been with young people for over ten years, we expected the whole conference to be progressive, forward-looking and full of life. In this we were not disappointed. To me the conference was one "long step forward" with the youth of our beloved church. A great blessing to all of us —a benediction to our youth, and strength to the church and kingdom of God—this convention. Let's have another one soon.

J. Vincent Knight.

TO BIBLE READERS

I have just a few words to say to those who love good literature, such that is parallel with the Bible.

If you are not acquainted with the little leaflets by James H. McConkey I believe you will enjoy getting acquainted with them. There are numbers of them on various subjects, such as Prayer, Faith, and many other fully as interesting and helpful subjects.

You can get the leaflets by writing to Silver Publishing Company, 1013 Bessimer Building, Pittsburgh, Pa. They send them for the asking, yet they greatly appreciate a few postage stamps to help cover postage, etc., since it is charity work.

The first of these leaflets I ever saw were carried to me by the deceased Oliver H. Allen of Kinston, N. C., while I was there in the hospital with my mother. They helped to pass many a lonely hour away pleasantly and helpfully during my four weeks' stay.

I regret very much that Judge Allen was called away without realizing the untold value and consolation his kind deeds had meant to me. I shall always prize and love the memory of the little while I knew him, and the times I had the pleasure and privilege of enjoying that Christian atmosphere which accompanied him so abundantly. I can say that to know him a short while was to love him greatly, and to have known him longer would have meant to have loved him more. He left behind memories of character and personality that will never fade. As he has gone to reap his heavenly reward may his children live to reap their earthly reward which he has made possible for them by the life he has so perfectly lived.

Athleene Edwards.

Brother pastor, won't you see to it that every official in your church is canvassed for his subscription to the Advocate during February?

SHALL YOUR YOUNG PEOPLE ATTEND COLLEGE?

There is a greater appreciation of the value of a college education today than ever before. More of our boys and girls are preparing to go to college and more of them are actually entering college each year than was true the year before. But in spite of this fact, a large number who could go to college if they were willing to pay the price are failing to enter college and are beginning to work.

A number of our finest boys and girls who ought to go to our church schools are entering other colleges each year. Many of these could have been directed to our church schools if enough thought had been given to them at the right time. The intermediate Epworth League is attempting to do just that sort of work through the League College Club.

Every church ought to have a college club. Programs will be suggested in The Intermediate Epworthian from time to time, and a special program is provided for organization on February 14. As soon as the club is organized, send the name of the intermediate superintendent of the league, and the name of the corresponent of the college club, together with the names of all members, to the Central Office of the Epworth League.

As soon as the club is reported, information will be sent, and the club will be put in touch with information regarding the club and correspodence will be started with a representative of each of the Methodist colleges in your territory. Our effort will be to get the colleges in touch with the college clubs and the clubs in touch with the colleges.

There is a tremendous possibility in these clubs. If you want further information, I shall be more than glad to have you call on me.

B. Frank Pim.

SOME CHINESE PROVERBS

The carrying out of a kind feeling is sufficient to protect all within the four seas. By not doing so one may not be able to protect his own four limbs. (Mencius).

The coat of mail and helmet are what give rise to war.

A single general's reputation is made of then thousand corpses.

However much in the right one may be, it is no good reasoning with a soldier.

It takes little time to administer a rebuke, but it takes a long time to forget it.

When you begin to quarrel about a matter, how do you know that you are not in the wrong?

By fighting you never get enough; by yielding, you get more than you expected.

IT CAN BE DONE!

It Must Be Done!

So Let Every Methodist in the State See That it is Done!

WHAT?

The North Carolina Christian Advocate in Every Methodist Official's Home in North Carolina During the Month of February

May we call upon our Pastors and Advocate agents to make a special effort to put the Advocate in the home of every Steward, Trustee, Epworth League, Sunday School and Missionary Society officer between now and March 1st?

They Will Subscribe if Properly Approached

We Must Have Them! Let's Get Them!

Mother!

Child's Best Laxative is "California Fig Syrup"



Tongue Shows if Bilious, Constipated

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Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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for girls. Enrollment limited to 100. College preparatory. Special courses for those not preparing for college. Vocal and Instrumental Music. Art. Expression. Attractive home life. Gymnasium. The Institute is a branch of the Randolph-Macon System. Rates, $500. Catalog on request. Address

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Send us only 10c and we will mail you postpaid one packet each of the following:

Early Scarlet Turnip Radish Seed,
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Mayo's Blood Turnip Beet Seed,
Southern Giant Curled Mustard Seed,
Black Seeded Simpson Lettuce Seed,
Mayo's Special Mixture of Sweet Peas,

with our illustrated catalog of Seeds for the South.

Or we will be glad to mail you our catalog and price list of Farm Seeds free on request. 47th year in Seed business.

D. R. MAYO

KNOXVILLE :: :: TENNESSEE

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

REPORT READ BEFORE SOCIAL SERVICE DEPT. JARVIS MEMORIAL, GREENVILLE, N. C.

The year 1925 has quietly slipped from us, leaving only memories, or records.

At this hour we will revert to a record of the work accomplished by this department during the first twelve months.

Twelve splendid meetings—and each meeting well attended by women whose hearts are filled with love for the Master, and whose hands are ready to reach out in deeds of love and mercy to those who stand in need.

During the year our attendance at all meetings totaled 839. A reward for circle attendance was won by circle No. 3, Mrs. G. E. Powell, chairman.

Fifteen new members were added to our enrollment; several moved away and two passed from our ranks to answer in the "great beyond" the final "roll call." They were, Mrs. N. L. Holton, who answered the last call in January and in August one of our oldest members slipped away from us, Mrs. Margaret Barden.

The work of this department was conducted during 1925 through nine circles, each having a capable leader. The Missionary Bulletin was used in the circles and each circle had some one country as a prayer special and study. Several times during the year at the social service meeting a chairman conducted a ten minute questionaire on the country assigned her members for study. By this plan we hoped to arouse more interest among our women in foreign missions, although our main work lies in the local field, but Jarivs Memorial auxiliary was active and alert in this sphere too.

A very important step taken by our department early in the year was that of tithing. We voted to give one-tenth of all our proceeds to the foreign department of our auxiliary, realizing that the amount turned into our treasury far exceeded that in the foreign. Our tithe for the year amounted to $115.86.

In March we had the sad misfortune to lose our beloved pastor, and so a little later a "Scoville Memorial" was erected in the form of a home for his family. To the furnishing fund of same we contributed $250.

The orphanage has a large place in the hearts of our women and in addition to supporting two orphans at Raleigh $30 was given for a table and set of chairs for the new dining hall. Again we sent $10 to Mrs. Lee to be used in beautifying the walls of the boys' dormitory and rugs and pictures were donated for same.

In April Jarvis Memorial had the privilege to act as hostess to the N. C. Missionary Conference. The members rallied to the support of this to such an extent that only $30 was drawn from our treasury to finance same.

Realizing the efficient work accomplished by our welfare officer, Mr. K. T. Futrell, a committee of three were appointed to frame suitable recommendations to be submitted to the county commissioners of this county endorsing his reappointment.

In May a reception was given to our new supply pastor and his bride, Mr. and Mrs. W. P. Watkins.

During July and August it was deemed expedient to combine the foreign and local department meetings at the same time and place.

In September, finding a family in need the circle decided to pound each week for nine weeks, taking weekly by a different circle. Later our efforts were directed to another family, which was cared for in the above manner for six weeks.

Extensive repairs have been made during the year at the parsonage and quite a deal of new furniture purchased for same, such as living room, dining and bed room suites. A liberal pounding was given our new pastor and family in November by the various circles.

Fifty dollars was paid in on the Superannuate fund and $25 contributed to Mr. Eason, a young ministerial student.

Elizabeth Bass has not been forgotten, as $35 has been sent for her support; $10 given Mr. Futrell to be used in his work.

A reception was given the Eastern Carolina College girls soon after their arrival in September, and later we called from time to time on our 200 Methodist girls there, attempting to meet and know them personally.

The county home has been visited and prayers held with the inmates.

Each month (when called upon) a circle, in whose month the supper came, served an appetizing meal to the S. S. teachers and officers.

The church has been beautified each Sabbath with lovely flowers placed there by circle members.

As the swift years pass and one by one we drop out, it is consoling to know that our places will not be long vacant, as there will be young recruits for the work, as 13 babies have been born to our members.

For the past year 2,187 visits have been reported and 889 trays sent to the sick and shut-ins.

Late in 1925 the circle adopted a "circle mother" — someone across whose path the shadows were lengthening, but by little acts of love and friendly visits they were made to feel they were not forgotten. The idea was a popular one and the new year will hold much of cheer and happiness to these older ones on account of our circles.

Many, many things have been done from time to time during 1925 by each individual circle, but I have only sketched the work collectively.

Shall we not strive harder to make 1926 a year richer in work for our Master than the past? Time is so short, but the calls for service are so urgent.

Oh, Workman true, may we fulfill
In daily life thy Father's will;
In duty's call, thy call we hear
To fuller life, through work sincere.

Thou Master Workman, grant us grace
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true to meet each test.

Our financial report is as follows:

On hand Jan. 1, 1925	$ 610.84
Collected from all sources	1270.71
Total	$1881.55
Paid out	1735.23
Balance Jan. 1, 1926	146.32

Mrs. D. L. Mangum, Supt.
Mrs. A. B. Ellington, Treas.

LAYING OF CORNER STONE OF BENNETT MEMORIAL BUILDING

January 27, 1926, marks an epoch not only in the history of Nashville, Tenn., but in the life of the Southern Methodist church. At four o'clock on that afternoon several hundred people gathered on the campus of Scarritt College to witness the laying of the corner stone of the Bennett Memorial building which is to be the very heart of the new Scarritt College.

The service opened with a processional led by the students, singing "The Church's One Foundation," after which Bishop W. B. Beauchamp, chairman of the Scarritt board of trustees, took charge. Bishop Beauchamp told briefly of the influence of Miss Bennett on the life of the whole church and declared that her leadership would have been notable at any period of the church's history by man or woman. He also paid a tribute to the missionary women, saying that there was no more effective organization in the whole church than the body of women identified with the Woman's Missionary Council.

Mrs. F. F. Stevens then sketched briefly the history of the founding of the training school and the vision of Miss Bennett that made it a reality. She spoke of Miss M. L. Gibson, the first and only principal for twenty-five years, whose wonderful spirit was stamped indelibly on the school; then in a few well chosen words the president of the Council presented the box to be placed in the corner stone—this box containing an old, much worn Bible belonging to Miss Bennett in which was written underneath her name, in her own handwriting, the date 1892—which was the year of the opening of Scarritt, a copy of "Women and Missions," a copy of "Intimate Glimpses of Miss Bennett," the

(*continued on page thirteen*)

Western North Carolina Conference

"Not all the heroes fall on fields of glory,
Not all brave deeds are told in song and story.
But they are heroes who, with hearts aglow,
Hide deep within their breasts their weights of woe,
And then with faces shining, lift the load,
'Neath which another staggers on the road."

—Anon on O. M. Page, Charlotte Observer.

DATE OF ANNUAL MEETING

At a meeting of the executive committee of the Woman's Missionary Society of the Western North Carolina conference, held at the Yadkin Hotel, in Salisbury, on Friday, January 29, the date of the annual meeting was fixed for April 20-23. This meeting will be held in Central church, Asheville, and the Woman's Missionary Societies of the city will serve as hostesses. A program which promises to be both interesting and helpful is being arranged and it is hoped to make this one of the greatest meetings we have ever held. Let us remember the place and date, Central church, Asheville, N. C., April 20-23.

RATES TO COUNCIL MEETING MARCH 10-17

With our Council holding its annual meeting in Raleigh, we believe a number of the members of our conference will take advantage of its close proximity and attend, at least a part if not all of the seven days' session, and for the benefit of those who are considering being there we quote the following from a letter issued by the Council secretary, Mrs. F. S. Parker, as to rates:

"The usual reduced rates, according to the certificate plan, have been granted for the Council meeting in Raleigh March 10-17. In order to secure these rates, there must be 250 persons present holding certificates of the standard form showing that a normal one-way fare of not less than 67 cents has been paid for the going trip.

The dates for the sale of tickets to Raleigh in the Southeastern Division are March 6-12, inclusive. The validation dates are March 10-17. The certificates are good until March 20. For more remote sections, selling dates will be sufficiently advanced to permit the purchaser reaching the meeting on time.

Certificates are not issued in connection with passes or clergy tickets. A delegate desiring to use clergy permit or to begin the journey to Raleigh before the first selling date of tickets is requested to buy a ticket to a convenient point, not too remote from Raleigh, preferably a point where a change of train is made and there rebuy a straight ticket and secure a certificate.

If all conditions are met, the certificate will entitle the holder to a return ticket by the same route as the going journey at one-half the normal one-way fare from Raleigh to the point at which the certificate was issued.

All who are interested in this meeting must assist in securing a large attendance that it may be a great meeting and that there may be no difficulty in securing reduced railroad rates."

OUR 1926 COUNCIL MEETING

The sixteenth annual meeting of the Woman's Missionary Council, to be held in Edentont Street Methodist church, Raleigh, March 10-17, promises to be one of significant interest, not only because it is the meeting preceding General Conference, but because it is the last year of the Belle H. Bennett Memorial campaign. Plans are rapidly going forward toward the completion of the program.

Dr. J. B. Matthews, professor of Old Testament at Scarritt College, will be in charge of the noonday Bible hour each day. Dr. Matthews comes with a wealth of experience both as a missionary on the field, having served six years in Java under the foreign missions board of the Methodist Episcopal Church; as an author and editor, having written a Methodist hymnal in the Malay language; and as a consecrated teacher, held in the highest esteem by the students and faculty members at Scarritt.

Another speaker of note on the program is Dr. Daniel J. Fleming of New York City, a Presbyterian minister and former missionary to India, but perhaps best known as an author, "The Marks of a World Christian" and "Whither Bound in Missions" being among his latest books. Dr. Fleming will make an address on "World Missions."

Dr. Charles R. Zahnister, of Pittsburgh, Pa., executive secretary of the City Federation of Churches in Pittsburgh, will speak on "The Church and the Community."

Among the distinguished visitors at the Council meeting this year will be Miss Sze Vong Pau, for many years president of the China Conference Woman's Missionary Society, recently elected corresponding secretary of her conference. Miss Sze, who has been principal of the primary department of McTyeire School, is spending her Sabbatical year in America, studying at Peabody and Scarritt colleges, at her own expense. She will not only represent her conference at our Council meeting in Raleigh, but will be an official delegate at the General conference in May.—February Bulletin Missionary News.

COUNCIL BULLETIN

Any mail orders for the Council Bulletin may be sent in to Literature Headquarters, Lambuth Building, Nashville, Tenn., now. Price is 25 cents. This bulletin containing proceedings of the Council meeting in Raleigh, N. C., March 10-17, will be mailed from the office in Nashville a week or ten days after the meeting.

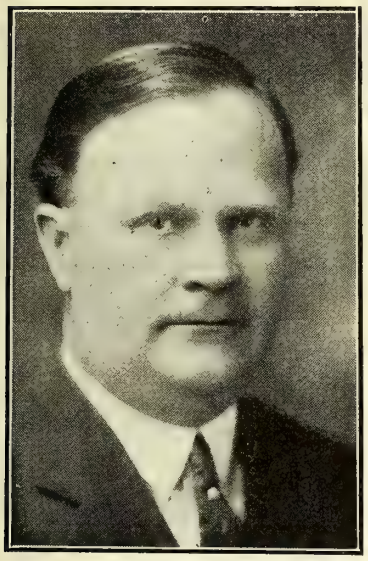
Did you see in the February Bulletin the status of the conferences as to the Belle Bennett Memorial collections? The report of the third quarter for 1925 was taken as a basis, and the per capita amount collected by each conference has been calculated, using the 1923 membership of the conferences. We note with interest that the Western North Carolina conference has a place in the conferences averaging one dollar or more per capita, our average being $1.21. No conference reported has made the desired amount of $5 per member, and the general average of all the conferences is $1.05. We have another chance at this fund in 1926, and we feel that there are many who have not yet contributed to that special fund will take advantage of the opportunity to do so this year.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference



MR. D. F. GILES
President of the W. N. C. Sunday School Conference

We are pleased this week to present a cut of Hon. D. F. Giles, who was last year elected president of the Western North Carolina Conference Wesley Bible Class Federation for its eighth year's work. With the permission of the president and other officers of the Federation our Wesley Bible Class work will merge into our big Sunday School Conference to be held at Tryon Street, Charlotte, March 1, 2, 3, where all the work of the Sunday school will be emphasized. President Giles will open the conference Monday night, March 1, with the keynote address. This evening will be devoted to the Wesley Bible Class work.

NUMBER ONE

Rev. J. E. Abernethy, presiding elder of the Statesville district, was the first person in our conference to duly register for our Sunday School conference. In the midst of a most encouraging letter he writes as follows:

"It is my purpose to attend the Sunday School conference at Charlotte, March 1-3. I have mailed my registration fee of $1.00 to Mr. E. R. Burcher. I will do my best in every possible way to make this first conference a 'distinct success.'"

ATTENDANCE

During the month of February, as stated last week, all Sunday schools reporting their Sunday school attendance and offering during the month of February to our office will be listed in these columns from week to week. Since it takes quite a while to get these returns in and then to be printed the first list of attendances and offerings will not appear until Thursday, February 18. The records will appear through the three succeeding issues of the Advocate.

STANDARD TRAINING SCHOOLS

Twelve standard training schools have been agreed upon for the spring and early summer. Eleven of these have been duly organized and the machinery set in motion for putting them across in fine fashion. Those definitely decided upon are as follows:

Rutherford College, at Rutherford College, February 14-19.

Cabarrus County, at Concord, February 21-26.



MRS. E. O. CHANDLEY
Recording Secretary W. N. C. Sunday School Conference

Gaston County, at Gastonia, March 7-12.

Cleveland County, at Shelby, March 14-19.

Lincoln County, at Lincolnton, March 21-26.

Burke County, at Morganton, March 28-April 2.

Union County, at Monroe, April 4-9.

Salisbury-Spencer, at Salisbury, April 18-23.

Asheville District, at Asheville, April 25-30.

High Point-Thomasville, at High Point, May 2-7.

Iredell County, at Statesville, May 9-14.

Several other schools are in the making.

RUTHERFORD COLLEGE

Our second annual standard training school for Rutherford College and the surrounding territory is scheduled to begin Sunday afternoon, February 14. The following courses and instructors will be offered:

Sunday School Organization and Administration, Mr. Paul F. Evans.

Principles of Teaching, Rev. G. T. Bond.

Pupil Study, Dr. C. C. Weaver.

The Christian Religion, Rev. O. J. Jones.

The officers of this school are Prof. W. F. Starnes, president board of managers; W. E. Howard, vice president; D. W. Alexander, secretary; Prof. R. K. Johnson, treasurer.

DUAL SPECIAL

The following Sunday schools have agreed to give their monthly missionary offering to our mission fields in Europe, and in a limited way, to our Sunday school extension work in our Western North Carolina conference which is headed up by Mr. Paul F. Evans. We wish this list was much larger, but are very grateful to these schools which are not only giving to missions but are training their membership to give lovingly and willingly. We hope some day through this means to build up such a spirit of intelligent missionary giving as to do away with high pressure campaigns. Kindly note the Sunday schools giving to the Sunday school missionary special:

Asheville District.

Central, Asheville.
Azalea, Swannanoa circuit.
Bethesda, Swannanoa circuit.
Black Mountain.
Mount Pleasant, Asheville.
Tryon, Saluda Tryon.
Ranger, Rosman circuit.
Fruitland, Hendersonville circuit.

Charlotte District.

Tryon Street, Charlotte.
Trinity, Charlotte.
Icemorlee, Icemorlee-North Monroe.
Pineville, Pineville circuit.
Central, Monroe.
Hickory Grove.
New Hope, Bethel-New Hope.
Bethlehem, Prospect circuit.

Greensboro District.

Liberty, Liberty circuit.
Ebenezer, Randolph circuit.
Old Union, Randleman circuit.
Centenary, Greensboro.
Friendship, West Greensboro circuit.
Bethel, Greensboro.
Wesley Memorial, High Point.

Marion District.

Nebo, McDowell circuit.
Spindale, Spindale-Alexander.
Mt. Harmony, Burke circuit.
Salem, Bostic circuit.
Oak Grove, Bostic circuit.
Alexander, Spindale-Alexander.
New Hope, Mill Springs.
Deyton's Bend, Micaville circuit.

Mt. Airy District.

Stokesdale, Stokesdale circuit.
Pine Hall, Danbury circuit.
Rockford Street, Mt. Airy.
Stoneville, Stoneville-Mayodan.
Hunters Chapel, Ararat circuit.
Stewarts, Ararat circuit.
Elkin.
Bethlesda, Walnut Cove circuit.
Center, Yadkinville circuit.
Siloam, Dobson circuit.

North Wilkesboro Circuit.

Laurel Springs, Laurel Springs Ct.
Warrensville, Warrensville circuit.

Salisbury District.

Westford, Concord.
Central, Concord.
Central, Albemarle.
Norwood.
Rockwell, Gold Hill circuit.
Trinity, Kannapolis.
Providence, Salisbury circuit.
Gold Hill, Gold Hill circuit.
Mt. Pleasant, Mt. Pleasant circuit.
Woodleaf, Woodleaf circuit.

Shelby District.

Fallston, Belwood circuit.
Kadesh, Belwood circuit.
Bessemer, Bessemer-Concord.
Pleasant Grove, Crouse circuit.
Cramerton.

Statesville District.

First Church, Hickory.
Newton.
Friendship, Balls Creek circuit.
Littlejohn's, Lenoir circuit.
Huntersville.
Vanderburg, Shepherds circuit.

Waynesville District.

Highlands, Highlands circuit.
Long's Chapel, Lake Junaluska Ct.
Salem, Franklin circuit.

WinstonSalem District.

Fair Grove, Thomasville circuit.
Prospect, Thomasville circuit.
Smith's Grove, Farmington circuit.
Farmington, Farmington circuit.
Centenary, Winston-Salem.
First Church, Lexington.
Cotton Grove, Linwood circuit.
Macedonia, Linwood circuit.
Burkhead, Winston-Salem.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywnere!"

BETHEL HOLDS INSTITUTE

Magnifying the educational work of the local church and studying means for making it more effecive in the life of the church and community, Methodists of Bethel gave Sunday, January 31, to the holding of a Sunday school institute. Both the 11 o'clock and the evening hours were given to this evening hours were given to this work, the morning hour being consumed with open, free, and frank discussions of local problems and how to meet them and the evening with an address by the writer. Rev. L. L. Smith, the pastor, Mr. F. L. Blount, the superintendent, officers, teachers and parents took part in the discussions. In the afternoon was held a meeting of the workers' council, which adopted certain definite suggestions tending to make more effective the work of the Sunday school. It is the plan to give each fifth Sunday to a consideration of Sunday school work.

RALEIGH SCHOOL LINE-UP

If courses and instructors and a well balanced program count for what they ought toward making a training school successful, our Raleigh standard training school, to be held in Edenton Street church February 21-26 will be one of the best yet. The courses and instructors are as follows:

The Devotional Life, Mrs. M. H. McArdle.

A Study of Later Childhood, Mrs. H. E. Spence.

A Study of Early and Middle Adolescence, Prof. Harvie Branscomb.

Misionary Message of the Bible, Prof. James Cannon III.

Educational Task of the Local Church, Prof. H. E. Spence.

The initial meeting of the school will be at 6:15 Sunday evening, February 21. After Sunday and continuing through Friday evening, the classes will begin at 7:30. All Methodist Sunday schools within a radius of 20 miles of Raleigh are expected to be represented in the enrollment. Rev. W. A. Stanbury is chairman of the local board of managers.

OTHER SCHOOLS SCHEDULED

Following is our standard training schedule for the immediate future:

Wilmington, February 7-12.
New Bern, February 14-19.
Raleigh, February 21-26.
Wilson, February 28-March 5.
Kinston, March 7-12.
Smithfield, March 14-19.
Goldsboro, March 21-26.
Troy, March 28-April 2.
Durham, April 11-16.
Louisburg, April 18-23.
Burlington, April 25-30.

Roanoke Rapids, Hamlet, and one or two other places are considering the holding of schools in May.

CONFERENCE-WIDE MEETING

This is simply to remind our people of our third annual conference-wide Sunday school conference to be held at St. Paul church, Goldsboro, April 6-7-8. Let's not forget the date, and let's not make conflicting engagements. Each charge is entitled to at least three delegates. The pastor is asked to select, in such manner as he may choose, delegates for his charge. The program is in the making. It will be thoroughly worth while and mean much to the future of Sunday school work throughout the North Carolina conference. Let's have every charge represented.

OUR ORPHANAGE SCHOOL

Plans for the reorganization of our Orphanage Sunday school so as to give the boys and girls there the best possible religious educational advantages are being worked out. It was the privilege of the writer recently to meet with Rev. A. S. Barnes, superintendent of the Orphanage, Miss Fannie Gray, the matron and superintendent of the Sunday school, and the other officers and teachers and assist in this planning. Four departments—Primary, Junior, Intermediate and Senior—are being provided, with opportunity for departmental worship. Graded lessons are being ordered and will be introduced throughout the school at the beginning of the next quarter. All our Sunday schools are interested in the Orphanage, and we are delighted that the Orphanage Sunday school is taking this forward step.

MEMORIAL WORKERS MEET

With Prof. A. M. Proctor, the new superintendent, presiding, the workers' council of Memorial Sunday school, Durham, held a most interesting meeting last week, considered in a most thoroughgoing manner the needs and interests of the boys and girls, youth, and adults of the church and community, and initiated steps looking

(*continued on page eleven*)

SUNDAY SCHOOL CONFERENCE, CHARLOTTE, MARCH, 1-3

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1207 North Hamilton, Street, High Point, N. C.

HERE AND THERE

By W. A. B.

Don't be pessimistic. The coldest day is only twenty-four hours long. And then, too, no day is the coldest to an optimist.

Have you a junior and intermediate league in your church? Those older leaguers will be marrying and moving off some of these days.

We have five institutes scheduled for our leaguers for February and March, with more to follow. Let us make this efficiency institute year for our league. We all need to learn more about the work, and then to do more of it. Has your district fallen in line yet? Write the field secretary.

Remember our Epworth League conference which meets in Asheville in June, and don't forget the assembly at Lake Junaluska July 5 to 15. It would be a fine thing for each chapter to begin now to arrange to finance a representation at each of these great league meetings. As the leaguers grow in knowledge of league work they usually grow in interest and usefulness. Is your league all you would have it? If not make it better by sending several delegates to Asheville and Junaluska.

One of our church papers in Virginia has echoed the complaint voiced in the Southern Methodist of the Methodist Young People's Convention recently held at Memphis. Sometimes it is hard to get things right at long range. Even the radio is not at all times clear in it's delivery. To our sister church paper we would say, "You should have been at Memphis. Our young people rang clear on every issue that came up, and there were many that required clear thinking." Indeed the convention may not have been perfect, but be it far from us to criticise a convention that by far surpassed anything we had ever hoped it to be.

Beginning on Friday night of this week and running into Sunday afternoon, we will hold an Epworth League institute in Brother Powell's church at Spray. An account of the institute was in last week's issue of the Advocate. Let the young people of Mount Airy district avail themselves of this opportunity. Be at Spray Friday.

On last Sunday it was the pleasure of your field secretary to visit our Main Street church at Thomasville, of which Rev. W. L. Hutchins is pastor. He found an earnest group of young people at Sunday school to whom he spoke briefly, and he preached to a great congregation at eleven o'clock. Brother Hutchins has a very splendid church and is bringing things to pass in Thomasville. At 6:45 p. m. he visited the league at Main Street church, Reidsville, afterward occupying the pulpit of the new pastor of that church, Brother West. It was in this church that he (the field secretary) got his early church training, ad at the age of eight years gave his heart to God. It was a peculiar pleasure to him to thus, after many years, speak to the people among whom he was reared. Brother West is interested in the Epworth League, and is getting the league of his church well on its feet and hitting on four.

LET'S CHECK UP!

It would be interesting to the Western North Carolina Epworth League officers to know just how many chapters there are in the conference that are "hitting on all four cylinders," We know that some of our chapters are doing good work in all four departments, while others are only stressing the work in two, and many have narrowed down to only one—the first department, or department of spiritual work. It is the very necessary that this department should be emphasized, for it is the very heart of the league body. But we know that though the heart keeps beating and life still remains, if the rest of the body is paralyzed very litle is accomplished.

The work of the first department keeps us spiritually alive and close to the heavenly Father and inspires us, through faith in Him, to undertake the tasks of the other three departments of the league, and with His aid accomplish the work He has for us to do.

Has the first department in your chapter so accomplished its purpose that the members have been inspired to go out of the chapter meeting and undertake some special work that has been a real factor in making your community better? Has it made you interested in the second department to the extent that you have gladly given of your time and means to alleviate suffering in any form met within your vicinity? Has it lead you to throw your influence as strongly as possible to overcome some evil in your community that is a festering sore ready to spoil the lives of those you love? In almost every community there is a widow with little children that must be clothed and fed and the means are sadly lacking. Has your chapter adopted one of these families and through your timely aid the family has not been broken up? There are hundreds of such tasks waiting for our second department and yet many chapters are trying to succeed as a league and are absolutely ignoring this week. How impossible and how very selfish!

We are told that "All work and no play makes Jack a dull boy." Has the first department in its work of spiritual development inspired your chapter to put more emphasis on the work of the third department? Have you a definite program of play with proper supervision? In the realm of literature, are you providing wholesome reading for the young people of your community? Never in the history of the world has there been so much reading matter of a quality so "trashy" that it serves to make a sort of garbage can of the human mind. And never in history has there been so much available reading matter that will broaden and build. Which kind is being read by the people with whom you come in contact?

Has the first department so inspired you that you are today familiar with any part of the great missionary undertaking of the church? Do you know a great deal about Africa, the Epworth League's own mission field? Do you know anything of the customs, the needs, the lives of the peoples in China, Japan, Brazil and other mission fields? Are you merely contributing a very small amount of your means to a cause of which you are almost totally ignorant?

Let's check up and find our weaknesses and set to work to strengthen the weak links. Find out just how interesting this work will be. Soon every chapter can report that it is an Epworth League and not a small imitation of some part of it. We can do it. LET'S!

AN APPEAL TO EVERY CHAPTER IN W. N. C. EPWORTH LEAGUE CONFERENCE

I am wondering if there is not some member of every Epworth League chapter in the Western North Carolina conference who reads the Advocate page that is dedicated to the work of the Epworth League. If so this is addressed to that person.

As conference superintendent of the second department I am anxious to have a complete list of names and addresses of the superintendents of the second department of every Epworth League chapter within the bounds of the Western North Carolina conference, and a statement from each of these superintendents as to just what special work their own department is undertaking. The need of one community is not at all the need of another, but in every community there is some great need that the second department of the Epworth League can fill. Are you doing this? If so, write to your conference superintendent and describe the need and the means you are using to eliminate it. By passing on the news you may be able to help some other community who has the same problem you have and are needing the very help you can give them.

I am making this appeal through our Advocate page and hope every chapter in the conference will appoint a member of their chapter to answer it, addressing all communications to

Miss Lula Betts,
Second Dept. Supt.,
Lexington, N. C.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond. Hookerton, N. C.

BE THANKFUL

I'm thankful, as I ought to be,
For all I may possess
Of worldly goods, and fickle health,
And blessings—more or less;
Of gratitude for all I have
I tender every jot,
But most of all I'm thankful for
The things I haven't got!

An elephant, a home in jail,
A squint, are some of these;
A bungalow in Greenland, and
Rheumatics of the knees.
I count my blessings one by one,
And own to quite a lot;
And then I count my lovely lacks—
The things I haven't got!

No one can be so poor in lacks
As not to claim a few,
And no one lacks so many things
He'd not lack others too.
One can always be thankful,
If he owns the earth or not—
The world will still be full of things
And things he hasn't got!

They'll take it if you ask them. Who? The officials of your church. What? The Christian Advocate. Try it.

Church AND Sunday School Furniture

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Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria

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Norfolk Southern Railroad

Passenger Schedules Effective Feb. 1, 1925. From Raleigh, N. C. Daily.

Leave For:		Arrive From:
6:15 a m (a)	Norfolk	8:30 p m
7:30 a m (b)	Charlotte	5:15 p m
3:00 p m	Washington	1:05 p m
9:45 p m (d)	Norfolk	7:05 a m

(b)—Connects week days for Fayetteville.
(a)—Parlor car—Marsden to Norfolk.
(d)—Sleeper to Norfolk.

C. W. SEAGLE, City Ticket Agent.
J. E. SINGLETON, Depot Ticket Agent.

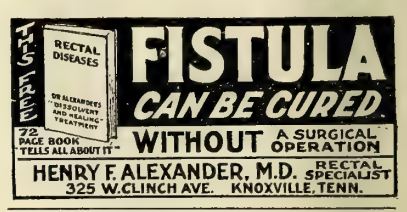
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Safest, cheapest because of purpose instead of profit.

FIRST time Methodism has provided for *CHILDREN'S WELFARE* as commercial concerns are doing.

Surely you will promptly identify your children with this Christian, progressive movement.

GREAT opportunity! YOUR responsibility.

LEGAL RESERVE Insurance for men and women, ages 16 to 60.

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SICK and ACCIDENT Insurance modern and without technicalities.

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Write today for rates—state exact age

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RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Mrs. M. J. Best—This good woman is deeply interested in equipping our library with the necessary furniture. Last week she sent me $100 for this worthy object. If we could find nine other friends of like mind we could arrange to take care of our present stock of books that are now lying stacked on the floor. The importance of having a great library cannot be overestimated. But as things are now, we are seriiously handicapped by not having use of the books which kind friends have donated to us. Who will be the second to follow Sister Best's fine example? I can assure all that this is a most worthy object. Let's have nine other friends to send me their checks for one hundred dollars each!

* * * *

A Fine Beginning—Many of our pastors are planning to secure at least one-half of their orphanage assessment by Easter Sunday, which is the first Sunday in April. The wisdom of raising one-half by that time commends itself both to the pastors and laymen and laywomen. I am persuaded to believe that all of our pastors are going to make an honest and sincere effort to raise at least one-half of the orphanage assessment which it needed badly. A few of the pastors have sent in their entire assessment. Doubtless many others will do likewise. Concerted action upon the part of pastors and churches will spell success for this undertaking. I wish all to know that their efforts along this line are sincerely appreciated by the Methodist Orphanage.

* * * *

Worthy of Emulation—Charity and Children, published by the Thomasville Baptist Orphanage, carried a local last week which goes to show that our Baptist churches and Sunday schools are thoroughly alive to the support of their orphanage. The Morehead City Baptist Sunday school has pledged fifty dollars per month for the support of the Baptist Orphanage. Only a few Sunday schools of our conference give anything like that amount to our Methodist Orphanage. Unless our people open up a little more genedrously we shall face a serious situation in our finances. Here is hoping that every Sunday school and organized class in our conference will undertake to do more for us than ever before. We need a generous response like the Baptist churches and Sunday schools give the Thomasville Baptist Orphanage.

* * * *

Much Appreciated Suggestion—One of the best women in North Carolina wrote me a few days ago suggesting that individuals, classes and Sunday schools of the conference undertake to furnish the seats for our beautiful chapel which needs seats so badly. We want to have the Vann school building dedicated at our commencement in June. I think the suggestion of asking individuals, classes, Sunday schools and churches to furnish the chapel a timely one and meets with my hearty approval. It will require six hundred and fifty opera chairs to seat the auditorium and they will cost five dollars per seat or $3,250. If we seat it with pews it will cost $4,200, or at least one hundred and fifty dollars per pew. What do our friends say about the suggestion of Sister T. H. Sutton of Fayetteville? Individuals, classes, Sunday schools, churches, missionary societies and leagues could pay for one half dozen chairs at $30 or for one pew at $100.

* * * *

Oyster Roast—Those who have never been to an oyster roast have something to look forward to. While on my visit to Capt. Edgar L. Hart's I went to an oyster roast with the following preachers: H. A. Humble, L. D. Hayman, J. C. Wooten, C. M. Phillips, W. A. Cade, W. C. Martin and Ben Houston. After enjoying the oyster roast and hot coffee we drove down to Carolina Beach and old Fort Fisher and down to the rock wall below Fort Fisher. Brothers Phillips and Cade took us in their cars. It was a perfectly beautiful day and we had delightful fellowship together. It was a source of great joy to see Brother H. A. Humble, the hustling and beloved presiding elder of the Wilmington district, looking so well. All the Wilmington preachers are doing splendid work and are planning for a year of unprecedented success along all lines. Brother J. C. Wooten's presence added greatly to the pleasure of the occasion. Without doubt he is one of the great leaders of our church.

* * * *

A Visit to Wilmington—Capt. Edgar L. Hart, the most popular conductor on the Atlantic Coast Line, extended me an invitation to spend a few days in his hospitable home in Wilmington. Three or four days of complete rest in his beautiful home is the best medicine in the world for tired nerves. The captain visits our orphanage whenever he can get off and always brings good cheer to all of us. It was he who gave our orphanage the five thousand dollar swimming pool. The children will never cease to sing his praise for this great gift. The captain tells me that he has experienced more real pleasure from this gift than from anything he has ever done before. I was greatly impressed by a statement he made while I was his guest. He often wonders why people do not do more for our Methodist Orphanage while they are living and get the satisfaction from knowing that their service is appreciated. I am greatly indebted to Captain Hart for the many courtesies shown me while I was his guest.

* * * *

$500,000 to Presbyterian Orphanage—William McDonald, of Robeson county, has left an estate worth about five hundred thousand dollars to the Barium Springs Orphanage. This is one of the largest benefaction ever left to a North Carolina orphanage. A few years ago a Mr. Neal, an old Oxford Orphanage boy, left an estate worth about six hundred thousand dollars, which was equally divided between the Oxford Masonic Orphanage and the Methodist orphanage at Winston-Salem. We rejoice with our Presbyterian brethren over the good fortune that has come to their orphanage at Barium Springs. Recently the papers carried a notice of a legacy left the Thomasville Baptist Orphanage. It is a fine thing for people to thus remember the orphanage of their choice. Our Methodist friends can render a great service by supporting our Methodist Orphanage while living and leaving it a legacy when they go home. I trust many will write the Methodist Orphanage in their wills in the near future and thus help to carry on this noble work.

* * * *

Trinity Church, Wilmington — The fifty Sunday night in January I had the rare pleasure of visiting this splendid church. Many years ago I had the pleasure of serving it when it was a mission church and known as Market Street. It is now one of the strong churches of our conference and has one of the most beautiful buildings in the state. Brother L. D. Hayman has entered upon a pastorate that promises to be a great success. He has made a fine impression and a splendid beginning. If he preaches every time as he did the fifth Sunday night, he will become one of the best preachers in the conference. It gave me peculiar joy to speak for a few minutes in behalf of our Methodist Orphanage. The Susanna Wesley class supports one of our fine boys and this class derives much pleasure from this service in his behalf. Several of the members told me after the service how glad they were to do this for one of our number. There are others who are missing much of the real joy of living because they are not tied up with a big living proposition like our Methodist orphanages.

* * * *

Vanguard Class — The Vanguard Sunday school class of the First Presbyterian church, Raleigh, has made a name for itself which has become state wide. Mayor Culbreth of Raleigh, informed me a few days ago that this class has an annual budget of seven thousand dollars. In addition to the regular budget, the class contributes largely to the Barium Springs Orphanage and other causes outside of Raleigh. The mayor told me that he was confident that the class contributes at least ten thousand dollars annually for all purposes. That is a most unusual record. The class has established and built two or three churches in and near Raleigh. The reason some of our Wesley classes live at a "poor dying rate" is because they do not have some great objective to swing them in line. We have such classes in our conference that are languishing because they are not connected to a great cause like our Methodist Orphanage. If all such classes would line up with our cause, they would begin to take on new life at once and at the same time prove a wonderful blessing to our beloved Methodist Orphanage. We are greatly in need of financial assistance and I am counting on the Wesley classes of our conference to stand behind us with all of their influence and help. By having one hundred per cent of this great organization working for the good of the orphan children of our conference, we can go forward by leaps and bounds. Now is the opportune time for all who have not yet lined up with us to resolve that they will do so this month.

THE SUNDAY SCHOOL

(continued from page nine)

to the supplying of these needs. The meeting was well attended, and the work of the council was dispatched in a way that bespeaks fine things ahead for this big Sunday school.

PERSISTENCE WILL WIN

With persistence Rev. Jas. H. Frizelle of the Jacksonville-Richlands charge, is working away at the task of making more effective the Sunday schools of his charge. Each of his three schools has adopted Program of Work C. Writing of this matter, he says:

"I have the Program of Work securely placed on the walls of our schools now and have taken the time at the eleven o'clock hour to explain it and have the congregation to adopt it. I think this has done good. Our folks are beginning to get a more correct idea of this work and their own needs." And then he adds these kind words of encouragement to us:

"Blessings on you and your coworkers this year. Don't hesitate to call on me for anything I can do."

We are cheered by the good news from Onslow and are deeply grateful for the fine support and good will of this good pastor.

IN THE LEAD IN THIS WEEK

We are prone to become a bit weary sometimes as we work at this great big task of making our Sunday schools really effective evangelistic educational institutions worthy of the name, for somehow we are compelled to "make haste slowly." Our progress, however, when compared with what is being done elsewhere, gives us reason to take heart and to move forward with renewed determination. In this connection, Rev. J. O. Long, a member of our own conference who is now a student in the Yale Divinity school, sends us this word:

"Since coming north, I appreciate more what is being done in our church in religious education in the churches. I feel that we are in the lead in this work. I have heard some of the professors here speak on the splendid work along this line that we are doing."

CORRESPONDENCE CREDITS

Mrs. Willie Meekins Hooper, of Stumpy Point, has received credit for the course, "The Worker and His Bible," Old Testament section, a unit of the standard training course.

Mrs. R. D. Wise, Stumpy Point, has received credit for "Training of the Devotional Life," a unit in the standard training course.

A RESOLUTION

Whereas, Mr. L. Henly, the capable and consecrated teacher of the men's Bible class of Cedar Grove Methodist church for over a year, has found it necessary to move from our midst to take up work in another part of the state, be it resolved:

First, That the class he loved express itself heartily as profoundly grateful for all the splendid efforts on his part to make the work of the class a success, and

Second, That a copy of this resolution be mailed to him at Lumberton and a copy be sent to Mr. L. L. Gobbel to be printed on the Sunday school page of the Advocate if feasible.

Signed by the committee:

John C. McDade,
J. H. Tindley,
R. W. Anderson.

Why Have Catarrh?

You know the discomfort and danger to your entire system of the constant dropping of catarrhal matter at the back of your mouth. It undermines your health. There is hardly a complaint more annoying than that catarrhal feeling of a heavy achy head caused by stuffed up nostrils, and the dull, heavy pain in the region of the eyes.

You may think you cannot be rid of it. Keeping the air passages free from clogging mucus and cartarrhal germs is what you can do if you'll use Page's Cru-Mo. Better begin now for continuous neglect may lead to all sorts of trouble.

The first application of Page's Cru-Mo to the nostrils soothes the inflamed membrane, checks the accumulation of phlegm and opens up the air passages. It attacks Catarrh where Catarrh attacks you—through the nose.

Page's Cru-Mo contains certain combined ingredients that do not immediately lose their strength. It remains in the nose long enough to allow the ingredients to thoroughly vaporize. The medication goes back into the nasal passages and cavities and loosens that phlegm, kills the germs and permits you to breathe good air freely.

Get some Page's Cru-Mo today from your druggist and begin to get freedom from insidious catarrhal clogging and discomfort.

THE DRAUGHON BUSINESS COLLEGE will pay your railroad fare to Winston-Salem and train you for an Executive Position. Why labor at a small salary? Write for catalogue and full particulars.

The Draughon Business College
219 W 5th St., Winston-Salem, N. C.

IN MEMORIAM

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Hickory Grove Methodist church wishes to pay loving tribute to the memory of a loyal member, Mrs. Mamie Wilson. We realize our society and church has sustained a great loss. She was a good friend to those in the parsonage, always ready to do what she could for their comfort. She will be sadly missed. Therefore be is resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That we thank our heavenly Father for her Christian life and for the divine grace which enabled her to bear her affliction without complaining.

Third, That we extend to the bereaved son and loved ones our heartfelt sympathy.

Fourth, That a copy of these resolutions be spread upon the minutes of our society and a copy be sent to the North Carolina Christian Advocate.

Mrs. Jas. Jordan,
Mrs. Latta Coldwell,
Mrs. Ed. Baker.

RESOLUTIONS OF RESPECT

On Sunday, May 24, 1925, our community was shocked by the sad news that the death angel had come very suddenly and claimed one of our beloved church and Aid Society members, Mrs. Odesas May Baum.

Whreas, by her going the society and church have lost a faithful member, her husband a devoted wife, her little children a dear mother and her parents an affectionate daghter; therefore be it resolved:

First, That we bow in humble submission to the will of God, remembering His will not ours be done.

Second, That we feel keenly the loss of a faithful member in her going.

Third, That we express to the bereaved husband, chilren, parents and loved ones our sincere love and earnest prayer.

Fourth, That a copy of these resolutions be published in the North Carolina Christian Advocate.

Mrs. Mary H. Midgett,
Mrs. Lula Y. Betts,
Mrs. Ella M. Sanderlin,
Mrs. Bertha M. Baum,
Mrs. Mary F. Best,
Miss Maud M. Baum.

RESOLUTIONS OF RESPECT

Whereas, with bowed heads and with sad hearts we, the members of Middleburg Woman's Missionary Society of the M. E. Church, South, wish to express our deep sorrow for the loss by death of one of our beloved members, Mrs. J. M. Rowland, November 18, 1925. Therefore be it resolved:

First, That while we humbly submit to the will of God, we sadly miss her, and in our hearts we will ever cherish the memory of her sweet smile, cheerful greeting, and loving sympathy that endeared her to all who knew her well.

Second, That we pray to be able to imitate her great patience in affliction, nd her love for the cause of Christ as expressed in her fidelity to our society.

Third, That we extend our love and sympathy to her family, and pray that they may have a happy reunion in that land where partings are no more.

Fourth, That a copy of these resolutions be sent to the family, a copy recorded in the minutes of this society and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. W. D. Rose,
Mrs. G. B. Blum,
Mrs. G. H. Murphy.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to remove from our midst and lives by death our esteemed friend and pastor, Rev. G. W. Fisher, who has for the past year or more occupied the pulpits of the Garner circuit, and has held a prominent place in our city, maintaining under all circumstances a reputation untarnished and a character unreproachable.

Therefore be it resolved:

First, That in the death of Brother Fisher we have sustained the loss of a friend and a pastor whose fellowship it was an honor and a pleasure to enjoy; that we offer to his bereaved family and to his unnumbered friends, over whom sorrow has hung her sable mantle, our heartfelt condolence, and that God in His tender mercy may bring speedy relief to their burdened hearts and inspire them with consolations that hope in futurity and faith God given even in the valley of the shadow of the tomb.

Second, That a copy of these resotions be presented to the family of our deceased friend and pastor, that a copy be spread upon the recorus in the archives of our church and Sunday school, and a copy be sent to the North Carolina Christian Advocate for publication.

H. B. Banks,
L. C. Whitaker,
Emerson M. Thompson,
Committee.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call one of our beloved members, Mrs. L. L. Troutman, from our church to her reward; therefore be it resolved:

First, That although we shall greatly miss her and deeply deplore her going, yet we rejoice in the assurance that our loss is His eternal gain.

Second, That she was a true Christian, an example for others to follow. "For her to live was Christ, and to die was gain." She leaves to her family the kingly heritage of a life of high integrity and a name without blot or blemish.

Third, That each and every one who came in contact with her were inspired to higher ideals of life by her cheerful smile and sunny disposition, which will linger with us through all the coming years. The bank of flowers under which she was laid to rest spoke in simple words the life Mrs. Troutman had lived.

Fourth, That we extend our heartfelt sympathy to her bereaved loved ones, and pray God's richest blessings upon them in this hour of their great sorrow.

Fifth, That a copy of these resolutions be spread on the record of the board of stewards, a copy sent to the North Carolina Christian Advocate and a copy sent to the family of the deceased.

P. J. Goodman,
H. C. Newsome,
Mart McKnight,
Committee.

RESOLUTIONS OF RESPECT

Whereas, in the dispensation of God's providence this class is called upon to surrender one of its oldest, most loyal and faithful members; and

Whereas, we desire to commemorate his gifts and usefulness upon the minute book of the class as a testimonial of our appreciation of our departed brother.

As the evening shadows of December 19th were gathering in the west and clothing the earth in a mantle of peace, at the hour of four-thirty, in the little home which he had blessed so long with his kindly presence, the physical machine fell apart—the house in which for eighty-four years the spirit of Erwin Donnell had been housed, fell apart and his gentle spirit went away to meet the God whose he was and whom he served for a longer period than is given to most men to serve.

In no sense of worldly valuation would he have been classed as great, but when we contemplate the character of his associates, the company he walked with daily, we begin to have a different value of his worth for his constant and most intimate companion was the Son of God. He was at home in God's presence for like Nathaniel of old, whom Christ called from under the fig tree, he was without guile and knew Christ only as the Son of God. If we were to enumerate his highest traits we'd have to say he was as honest as the day, as trusting as a child, as faithful as a Christian, as loyal as a true soldier—he dwelt in peace and went forth from this physical world unafraid, hand in hand with his God.

For over twenty years he was a faithful and devoted member of the Ireland Bible class. We shall miss him in our Sunday gatherings and cherish the memory of his consistent Christian example so beautifully lived amongst us, and pray for the same enthusiasm in our hearts and lives which may enable us to finish our course with the same fidelity that he finished his. Peace to his ashes.

Be it resolved, therefore, that we record this testimonial of our brother on our minues, that a copy of same be sent to his family and a copy published in the Christian Advocate.

Ireland Bible Class.
C. H. Ireland,
J. P. Buchanan,
Jno. S. Michaux,
Committee.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to take from our midst J. W. Landreth; and

Whereas, the said J. W. Landreth was a charter member of the Ireland Bible Class of West Market Street Methodist church; and

Whereas, the Ireland Bible Class desire to commemorate his gifts and usefulness as a testimonial of our departed brother;

Therefore be it resolved:

First, That by reason of the death of Brother J. W. Landreth we have lost a charter member and one who was regular in attendance for thirty-two years; one who was wise in counsel; one who was cheerful and optimistic in disposition; one who was always ready, willing and anxious to forgive; one who was always faithful and true to his friends; one who loved his family and was a devoted husband and father; one who was a true servant of the Master and departed this life unafraid to meet his God.

Second, That a copy of these resolutions be sent to his family, together with our tender sympathy and deep sorrow in their bereavement.

Third, That a copy of these resolutions be spread upon the minutes of the class as a lasting memory of our love, esteem and confidence in our departed brother.

Fourth, That a copy of these resolutions be published in the Christian Advocate.

A. C. Davis,
S. J. Lambe,
S. T. Wyrick,
Committee.

RESOLUTIONS OF RESPECT

In the death of Mrs. Julia Ann Felton the Woman's Missionary Society of Anderson church has sustained an almost irreparable loss, she being the last charter member of that society. Her four devoted children were by her bedside when the end came so peacefully. All that loving hearts, tender hands and the best of medical skill could do were in vain. God wanted her to be with Him.

Funeral was coducted by her pastor, Rev. H. A. Chester, and Dr. L. L. Massey, pastor of Hertford Methodist church; burial in Cedar Grove cemetery. Floral offerings were beatiful and approcpriate. Oh, how we shall miss our wonderfully sweet spiritual friend. She was very retiring in her nature, but always so liberal when called upon to contribute to the cause of missions, seldom ever missing a meeting. As one of her daughters-in-law so lovingly said, "The second Sunday in each month was considered hers. We always carried her to her missionary meeting. She was agent for the voice for many years. We, the members of her beloved society, realize we have lost a faithful member. Therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That we thank our heavenly Father for her Christian life and for the divine grace which comforted her through the time of her suffering.

Third, That we shall treasure the memory of our friend and co-worker whom God in His infinite wisdom has taken from us.

Fourth, That we extend to the bereaved ones our love and sympathy and pray that God may comfort them in this the grst really great sorrow of their lives.

Fifth, That a copy of these resolutions be spread on the minutes of our society, a copy sent to the sorrowing family, one to the North Carolina Christian Advocate and Hertford Herald for publication.

Mrs. T. W. Nixon,
Mrs. Jack Winslow,
Mrs. J. E. Perry,
Mrs. A. S. Layden,
Mrs. B. W. Thach,
Committee.

Colds

Be quick—be sure

Colds are dangerous. Stop them at once. Correct their damage. Open the bowels, check the fever, tone the system. You can do that in 24 hours with HILL'S. This way is efficient and complete. It is so well-proved that millions now employ it. It is so superior that we paid $1,000,000 for it. Don't rely on minor treatments. Deal with a cold in the best way known—and now. At your drug store.

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¶ "From that time Je to preach, and to say, "I the kingdom of heave

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Our Little Folks

SIR CHICKADEE

Sir Chickadee came in a swirl of snow,
And he brought his wife—as of course you'd know—
And he brought their children four;
All of them fluffy as fluffy could be,
And all of them "Chick-a-dee-dee-ing" in glee,
They perched in the old Sweet Pippin tree,
Outside the kitchen door.

"Chick-a-dee-dee, dee-dee, dee-dee!"
That's what it sounded like to me!
But Dot knew, quick as a wink;
And she declared, "They all of them say:
'It's a very delightful dear of a day,
And makes us Chickadees feel right gay,
But hungry—you can't think!'"

And this proves well that Dot knows bird talk:
When she threw some crumbs on the flagging walk,
Down flew each fluffy elf!
And they ate—oh, how they ate! Dear me!
Dot couldn't have understood, you see,
One little wee small bit better, if she
Were a Chickadee herself!
—Minnie Leona Upton, in Our Dumb Animals.

A LITTLE VALENTINE

Ethel pasted a red heart in the middle of a square of heavy, cream-tinted paper, and carefully chose tiny rosebuds to drop in toward it from the four corners. That was going to be a pretty valentine. Now one more, and she would have enough for every little boy and girl on her list.

Her list was a long one, too, this year. Of course she wanted to throw a valentine for her very own dearest chums. Then several new children had moved into the neighborhood, and she wanted to remember them. She felt sure it would help a little to make them feel less strange and alone, and more as if they really "belonged."

And not for anything would she have missed placing a valentine for father and mother and little brother at the breakfast table on St. Valentine's morning. She had one for her teacher at school, too, and one for her Sunday school teacher, and one for grandmother, and oh, half a dozen little cousins.

But it was such fun to make valentines! Ethel had a big pasteboard box into which she carefully dropped each bit of gold and silver paper, each tiny picture of flowers and children, all through the year. That gave her plenty of the very nicest material to work with when Valentine's Day drew near again. With a package or two of hearts and white cards from the ten-cent store, she was ready to begin.

Some of the valentines went out by mail. It was fun to get them ready, and address and stamp them, and drop them in at the postoffice. But it was still more fun to go gaily out with them herself on St. Valentine's morning. Knocking at doors or ringing bells, she would quickly drop her white envelopes and scamper away. Of course she tried to hide somewhere near if she could, to watch the children come out and find their gay valentines. That was part of the fun of it all.

Nobody would be out earlier than would she the next morning.

But, this time, somebody was!

Anyway, when Ethel opened the front door, her hands full of valentines for Mabel and Bobby and Sue and the rest, right there waiting for her at her own door was the queerest and the dearest little valentine you ever saw.

It was gray, and red, and blue—but its soft gray fur was ruffled up because it was so cold; its blue eyes begged for a warm place by the stove; its little red tongue wanted some milk to lap; and what it said was, "Meow, meow," in a tiny little kitten voice.

Ethel gathered it right up and made it as cozily comfortable as little kittens can be.

"I'm going to call him Valentine," she said, "because he's the very nicest valentine I ever did have."—Ellen C. Lloras, in Our Dumb Animals.

PLAIN TALK TO JENNIE

Oh, well! All right, Jennie. Since you insist. But I don't expect you ever to speak to me again, and all your life you'll probably think of me as a horrid, nasty, disagreeable man.

However, you have asked me to tell you your faults and how you can improve yourself. So here goes.

First, you don't walk right. You walk as if you were carrying a plate of hams and eggs. You can change that. Why go through life with a gait like a deckhand? How can you correct that? Iimitate. Notice some one who moves more gracefully. Practice before the looking glass. A good dancing teacher might help.

Second, your voice is bad. You don't know how to open your mouth. Your tone is nasal, and you have a strong western American burr. Listen to people who speak charmingly. Particularly English and Scotch people, who know how to open their mouths. They may seem afflicted to you, and perhaps you say that you don't want to put on airs and ape the English. That is nonsense, combined with sensitiveness and egotism, also ignorance. Drop it. Learn from anybody who can do a thing better than you. No self-improvement is possible to one who is not teachable. You must learn to speak in a low, distinct, and pleasing tone.

Your talk is not good. You say "ain't" and "He says to Mame and I," and you use a deal of slang. Now, there's no objection to slang if you know when not to use it. It's objectionable only when it's unconscious—or subconscious.

The only way to learn to talk properly is to associate with those who talk properly. And that's about the only way to learn anything. You must pick your company.

It is a great temptation to go about with those only of your own level and kind below. But you should so manage that at least a part of every day you can mingle with culture and education above your own. Can't you find some club group, or society of girls with the ares and graces you want to possess?

After all, they say we descend from monkeys, and about the only way to get on is to ape those who are the kind of folks we wish we were.

Improving one's self is hard work. So hard is it that comparatively few have the courage to keep it up. We all wish in a vague way that we were better, but when it comes to lopping off one's crudities and adopting ways that would do us good but seem at first absurd, we find the process painful. It humiliates us. It wounds our silly pride. Most of us say, "I don't care. I am what I am; I'm as good as anybody. And if people don't like me, why they needn't." So we slump back into our beloved coarseness.

One must realize, must be able and willing to see, one's need of improvement. And if we have too much egotism for that there's no hope.

Self-improvement is worth while. But it's a long road, and up hill all the way. It calls for our last ounce of caurage and persistence.

But we can succeed. Anybody can succeed. If we only have the will to win.

Birth is fiction. Good manners, a cultured air, and a pleasing personality are things hat can be learned like playing the violin. Anyone can m- age it, if one has the grit.—Dr. Frank Crane.

CICILY DECIDES

"Eyes clear, color fine, pulse steady—no, young lady, I'm too old a practitioner to be deceived! If there were many like you, the profession would be doomed!"

Cicily Andrews laughed, and her clear eyes brightened. "Don't be in such a hurry to diagnose the case, Uncle Doctor," she replied saucily. "You really think I'm all right?"

"Sound as a trivet."

"Then,"—Cicily drew a long breath, —"O Uncle Bruce, please understand! I want you to take some of my blood for Mrs. Elton. No, wait a moment, please. I saw in the paper that the doctors were going to try blood transfusions. You've just told me how well I am. It's t he first chance I've ever had in my life really to do something worth while. I was too young to go across during the war; oh, I rolled bandages of course and sang for the W. C. C. S., but those weren't sacrifices. Don't you see that I just can't stand it not to do something worth while for once? Please say you'll do it—please, Uncle Bruce!"

For moments that seemed like hours to the girl her uncle sat thinking. Finally, he said brusquely, "Very well; I'll make a test."

Taking the sample was soon over; she could come the next day to learn the result. Cicily went down the street walking as if on air.

She could hardly believe her ears when, coming confidently back the next afternoon, she learned that her blood could not be used. Her uncle tried to explain why, but the girl was too much disappointed to listen to reason. "It isn't worth while trying to do anything real!" she cried.

"I wonder," the doctor replied, "which Cicily Andrews really means, something worth while or something exciting?"

"Why, uncle!" Cicily gasped.

"There are so many real things waiting to be done, but they are not always pleasant; in fact, they are sometimes irritatingly unpleasant and tedious. I suppose that's the reason there are never half enough people to do them. It's like being 'kitchen police' in camp."

"What are some of them?" Cicily asked faintly.

"An overworked little mother too poor to have help, worn out because she hasn't had half the rest she's needed for years—if she could depend on somebody to take care of the babies an hour or so every day while she lies down, it might save the whole situation. Or there's the girl—not a very pleasant companion yet—who needs fresh air. A ride in somebody's car three times a week or a couple of weeks out where houses have piazzas. And there's the old lady dying of loneliness—"

Cicily spoke resolutely. "I'll take whichever one you say, Uncle Bruce."
—Youth's Companion.

ABRAHAM LINCOLN'S FIRST PET

When Abraham Lincoln was a little boy in his early Illinois home, a neighbor offered to give him a young pig for a pet. Abraham then wore just a home-spun garment, in which he gathered up the pig and brought it to his father's cabin. The lonesome boy used to go off into the woods, carrying his new pet with him, and playing with it all day. Later the pig became so big that it carried Abraham on its back. One day in the fall the boy's father spoke of killing the pig, now a good-sized hog. When Abraham realized what his father meant, the boy hurried to the shed and took the pig with him into the woods. But one morning he found the door fastened so he could not open it, and that day the favorite pet was slaughtered and dressed and hung up for winter food. When he saw it, Abraham, to use his own words, "blubbered" because he felt so sorry, and he refused afterwards to eat any of the pork from his beloved pet.—Our Dumb Animals.

N. C. WOMEN

(*continued from page eight*)

Lambuth-Bennett Book of Remembrance, the charter of the Scarritt Bible and Training School, catalogues of both Scarritt and the Methodist Training School, as well as of Scarritt College, a copy of the resolutions to erect a building in connection with Scarritt College that would perpetuate the name and spirit of Miss Bennett, and copies of the daily newspapers carrying an account of the event. After the box had ben placed in the stone and sealed Bishop Beauchamp called on Miss Gibson, now president emeritus of Scarritt College to lead in prayer. It was a prayer in which those who listened felt indeed that they were encompassed about with a cloud of unseen witnesses—those choice souls who had made the training school what it is today—"they who in their glorified bodies, and with shining faces were seeing their vision come to pass."

The mayor of the city was present and made a short address, as did also Bishop Edwin Mouzon, after which a hymn which had been especially composed for the occasion by Mrs. J. L. Cuninggim, the wife of the president, was sung and the benediction was pronounced by Dr. F. S. Parker.

The work on the new building will continue and it is to be hoped that the Bennett Memorial building consisting of three units will be a reality in the late fall of this year.

PARKER'S CHURCH AUXILIARY

Parker's church auxiliary is still alive. We have thirty-eight members on roll. The following officers were elected for this year:

President—Mrs. C. C. Savage.
Supt. Y. P.—Mrs. G. B. Morgan.
Supt. Children—Mrs. Elton Taylor.
Secretary—Mrs. Lee Morgan.
Treasurer—Mrs. J. T. Morgan.
Cor. Sec.—Mrs. R. T. Savage.
Supt. Social Service—Mrs. I. P. Kittrell.

Our pledges for Belle Bennett Memorial are nearly all paid in full.

We hope to do more for the Master's cause this year than we've ever done.

Mrs. R. T. Savage.
Corapeake, N. C.

WELDON

The ladies of the Woman's Misisonary Society, Mrs. H. V. Bounds, leader, are making an intensive study of Elmer T. Clark's book, "Healing Ourselves." This is a part of the regular home mission study course and is a most natural and attractive presentation of conditions with which most Southerners are familiar. The chapters which deal with the uplift of the negro and the people of the Appalachian section are especially so, and more sympathy is felt for the moonshiners after learning of the isolation and difficulties they encounter in finding a market for their "corn," the only money crop they can produce. In this day of improved highways these people should no longer be neglected and left in such an isolated condition that "They have to make their corn into liquor to get money with which to pay their taxes."

These studies are held twice each week, are well attended and are proving both beneficial and instructive.

Mrs. Ida Wilkins.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Corns

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Y. W. C. A. NATIONAL CONVENTION

A call has been issued to the ninth national convention of the Young Women's Christian Associations of the United States of America, to be held in Milwaukee, Wisconsin, April 21-27. The last convention was held in New York City two years ago.

The importance of the meeting of an organization may be measured by the numbers of people interested. This being a truism, this convention easily leads any others scheduled for the year—at least, so far as the women are concerned, and their connection with such gatherings is a matter of steady growth and importance. There are 556,000 members of the Y. W. C. A. in the United States, belonging to 1,118 city, town, rural and student associations, of which 996 are affiliated. There are 922 branches and centers in addition, and 800 registered Girl Reserve clubs in unorganized territory.

It is common knowledge that the Blue Triangle is symbolic of a service to the American girl that runs the gamut of her needs; it is perhaps not as well known that the same service is extended the girl in this country's out-lying possessions; not everyone knows that the same program, as far as possible, is available to the Indian ward, whether her home be on a reservation or in a lonely hogan on the plains; and those who are familiar with the lives of those dwelling on the frontier are also familiar with the ways in which these lonesome ones are made less lonely through the association's corresponding secretary.

These facts are of common knowledge. That, with some adaptation to the customs and traditions of foreign lands, the same program is available for the women and girls of forty-eight foreign countries is not so well known.

Nationally, few conventions interest as many folk as this will interest.

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Washington, at Fremont ..... April 14-15
Greensboro, at Ashboro ..... April 15-16
Wilmington, at Pollocksville ..... May 4-5

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

February

Flat Rock-Fletcher, Smythe, 11 14
Haywood Street, night 14
Hominy, Montmorencie, 11 20-21
West Asheville, night 21
Mills River, Horse Shoe, 11 27-28
Biltmore, night 28

March

Henderson Ct., Edneyville, 11 6-7
Oakley, night 7
Weaverville Ct., Pleasant Grove, 11 13-14
Elk Mountain, Elk Mountain, 3 14
Fairview, Bethany, 11 20-21
Bethel, night 21
Ivy, Bright Hope, 11 27-28
Chestnut Street, night 28

April

Spring Creek, Roaring Fork, 11 3
Marshall-Hot Springs, Marshall, 2:30 & night 4
Central, night 5
Hendersonville, 11 11
Saluda-Tryon, Tryon, night 11
Swannanoa, Bethesda, 11 18
Black Mountain, night 18
Rosman, 11 25
Brevard, night 25

May

Leicester, 11 1-2
Sandy Mush, 3 2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.

February

Prospect, Bethlehem, 11 14
Waxhaw, Bond's Grove, 3 14
Trinity, 7:30 14
Weddington, Union, Sat. 11 20
Pineville, Harrison, 11 21
Spencer Memorial, 7:30 21
Ansonville, Concord, 11 28
Polkton, Mt. Vernon, 3 28
North Monroe, 7:30 28

GREENSBORO DISTRICT
J. B. Craven, P.E., 506 Summit Ave., Greensboro, N.C.
SECOND ROUND

February

Randolph, Hopewell, 11 13-14
Park Place, 11 21
College Place, night 21
East End, High Point, 11 28
Highland, Highland, 3 28

March

Coleridge, Rehobeth, 11 6
Ramseur, Franklinville, 11 7
Asheboro, night 7
West Greensboro, Friendship, 11 & 3 13-14
Jamestown, Oakdale, 11 14
Wesley Memorial, night 14
Wentworth, Lowe's, 11 20-21
Reidsville, 11 21
Carraway Memorial, night 21
Bethel, night 24
Deep River, 11 28
Uwharrie, Tabernacle, 3 28

April

New Hope, Macedonia, 11 4
West Market, night 4
Ruffin, Ruffin, 11 11
Centenary, night 11

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
SECOND ROUND

February

Spray, 11 14
Pilot Mountain, Pinnacle, 3 and night 14
Madison, 11 21
Danbury, Bethesda, 11 27
Walnut Cove, Palmyra, 3 and 11 27-28

March

Ararat, 11 6-7
Mt. Airy, Rockford St., 11 14
Mt. Airy Ct., Pleasant View, 2:30 14-15
Summerfield, Gethsemane, 10:30 and 11 20-21
Stokesdale, Glencoe, 2:30 21
Yadkinville, Mt. Pleasant, 11 27
Jonesville, Hanes Chapel, 11 28
Dobson, Siloam, 11 31

April

Sandy Ridge, Delta, 11 11
Stoneville, Centenary, 2:30 11

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.
SECOND ROUND

February

Balc Creek, Boring Chapel, 11 13
Spruce Pine, Penland, 7 14
McDowell Ct., Snow Hill, 11 20
Marion, First Church, 11 21
Cross Mill, N. Catawba, 3 21
Marion Ct., 11 27
Old Fort Ct., Bethel, 11 28
Old Fort, 7 28

March

Burnsville, 11 7
Micaville, Oak Grove, 3 7
Bostic, Salem, 11 13
Forest City, 11 14
Spindale, 7 14
Broad River, Providence, 11 20
Cliffside, 11 21
Henrietta-Caroleen, 7 21
Morganton, First Church, 11 28
Marion Falls, 7 28

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

February

Avery, Pine Grove 13-14
Elk Park, Cranbury, night 14
Watauga, Valle Crucis 20-21
Creston, Big Laurel 27-28

March

Warrensville, Clifton, 11 6
Helton, Helton, 11 7
Jefferson, Smithport 13-14
Laurel Springs-Transon 20-21
Sparta-Walnut Branch 27-28

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
SECOND ROUND

February

Gold Hill, Rockville, 11 14
New London,, Bethel, 3 14
Badin, 11 21
Salem, West Albemarle, 7 21
China Grove, 11 28
Landis, Landis, 3 28

March

Salisbury, Park Ave., 11 7
Salisbury, First Church, 7 7
Mt. Pleasant, St. Paul, 11 14
Kannapolis, 7 14
Norwood Ct., Randall, 11 21
Norwood, 7 21
Yadkin-Rowan, Rowan, 7 24
Salisbury, North Main, 11 28
Spencer, Central, 7 28

April

Concord, Harmony, 11 4
Concord, Westford, 7 4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

February

Lowesville, Snow Hill, '1 13
Stanley, Iron, 11 14
Belmont, Maint St., night 18
Polkville, Rehobeth, 11 20
Shelby Ct., El Bethel, 11 21
Lafayette St., night 21
Crouse, 11 27-28
Cherryville Ct., Bethlehem, 3 28
Cherryville, night 28

March

King's Mountain, night 3
Cramerton, 11 7
McAdenville, night 7
Belwood, Lawndale, 11 13
Shelby, Central, 11 14
Lessemer, Concord, 3 14
Franklin Ave., night 14
East End, night 17

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
SECOND ROUND

February

South Lenoir, Harpers, 11 14
Lenoir Ct., Colliers, 3 14
Whitnel, night 14
Lenoir, First, 11 21
Dudley Shoals, Grace, 3 21
Mt. Zion, 11 28
Shepherd, Vanderburg, 3 28
Troutman, night 28

March

Olin, Mt. Bethel, 11 7
Cool Spring, Rose Chapel, 3 7
Catawba, Bethlehem, 11 14
Ball Creek, Center, 3 14
Statesville, Race Street, 11 21
Statesville Ct., Trinity, 3 21
Mooresville Ct., Centenary, 11 28
Davidson, Fairview, 3 28

April

Newton, 11 4
Mays Chapel, 3 4
Maiden, night 4
Granite Falls, 11 11
Rhodhiss, 3 11
East Hickory, night 11
Stony Point, 11 18
Hiddenite, Rocky Springs, 3 18
Taylorsville, night 18

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND

February

Erlanger, 11 14
First Church, Lexington, night 14
Advance, Mocks, 2 & 3 20-21
Mocksville, 11 21
Grace, night 21
Farmington, Smith Grove, 11 & 3 27-28
Centenary, 11 28

March

Davidson, Mt. Olivet, 11 & 3 6-7
Green Street, 11 7
Denton, Newsom, 11 & 3:30 13-14
Linwood, Macedonia, 2 & 11 13-14
Main Street, Thomasville, night 14
Lewisville, Concord, 11 20
Hanes-Clemmons, Bethel, 11 21
Cooleemee, night 21
Davie, Oak Grove, 11 27-28

April

Thomasville Ct., Pinewood, 11 and 3 17-18
Central Terrace, 11 18
Trinity, Bethel, night 18
Forsyth, Pine Grove, 3 25
Burkhead, night 28

April

Ardmore, 11 4
Welcome, Vernon, 7 & 3 3-4
Walkertown, Crews, 11 11
Kernersville, Bunker Hill, 3 11
Oak Ridge, Sedge Garden, night 11

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

February

Haywood, Crabtree, 11 & 3 13-14
Dellwood, Maple Grove, 11 14
Judson, Maple Springs, 11 & 11 27-28
Bryson City, Ela, 3 28
Webster, Love's Chapel, 11 & 11 20-21
Whittier, Olivet, 3 21

March

Bethel, Bethel, 11 & 3 6-7
Jonathan, Jonathan, 11 7
Franklin, Franklin, night and 11 12-14
Franklin Ct., Iotla, 11 & 3 13-14
Macon, Pattons, 11 & 3 12-14
Murphy, Murphy, night 19
Murphy Ct., Peachtree, 11 & 3 20-21
Hiawassee, Ranger, 11 21
Hayesville, Myers Chapel, 11 & 11 20-21
Robbinsville, Robbinsville, 11 and night 27
Andrews, Andrews, 11 28

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P.E., Durham, N. C.
SECOND ROUND

February

Durham Ct., Duke's, 11 13
Carrboro Ct., Carrboro, 11 14
Chapel Hill, 3 14
Duke Memorial, night 16
Branson, 11 21
Lakewood, night 21
Carr, 11 28
Gregson, night 28

March

Graham and Haw River, Haw River, 11 7
Mebane, night 7
Leasburg Ct., Leasburg, 11 12
Hillsboro Ct., New Sharon, 11 13-14
South Alamance, Saxapahaw, 11 21
Cedar Grove Ct., Walnut Grove, 11 26
Person Ct., Oak Grove, 11 27-28
East Roxboro, Longhurst, night 28

April

Milton Ct., Semora, 11 3

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DUKE UNIVERSITY
Durham, North Carolina

Webb Avenue, 11 4
Brooksdale Ct., Webbs, 11 10
Long Memorial, 11 11
Calvary, night 11
Burlington Ct., Mt. Vernon, 11 17
Front Street, 11 18
West Burlington, night 18
Chapel Hill, night 23
Yanceyville Ct., Shady Grove, 11 24-25
Trinity, night 27

May

Rougemont Ct., Bethel, 11 1
Mt. Tirzah Ct., Helena, 11 2
West Durham, night 2
Memorial, night 4
Durham Ct., Pleasant Green, 11 8-9
Carrboro Ct., Orange, 3 9

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

February

Mann's Harbor, 7:30 11
Kennekeet, Radanthe, 11 13
Kennekeet, Salvo, 3 13
Kennekeet, Avon, 7:30 13
Hatteras, Hateeras, 11 14
Hatteras, Frisco, 3 14
Hatteras, Buxton, 7:30 14

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

February

Manners, Woodside 13-14
Parkton, Parkton, night 14-15
Newton Grove, Ebenezer 20-21
Dunn, night 21-22
Hemp, Smyrna, 11 27

March

Carthage, Cameron ..... Feb. 28 & 1
Duke, Black's Chapel 6-7
Fayetteville, Cumberland, night 7
Haw River, Cedar Grove, 11 12
Pittsboro, Concure 13-14
Goldston, Asbury, 3 14-15
Steadman, Tabor 20-21
Bladen, Deems Chapel 27-28
Person Street and Calvary, Person St., night 28

NEW BERN DISTRICT
J. C. Wooten, P.E., 187 Middle St., New Bern, N. C.

February

Goldsboro Ct., Daniels, a.m. 14
Craven, Clarks, a.m. 21
Riverside, Bridgeton, p.m. 21
Mt. Olive Ct., Bethel, a.m. 27-28
Mt. Olive and Calypso, p.m. 28

March

Atlantic-Straits, Tabernacle, a.m. 7
Beaufort, p.m. 7
Jones Ct., Shady Grove, a.m. 14
Seven Springs, Piney Grove, a.m. 21
Centenary, p.m. 21
Newport-Harlowe, Havelock, a.m. 24
Morehead City, p.m. 24
Grifton Ct., Grifton, a.m. 28
Queen St., p.m. 28

April

Snow Hill, Bethel, a.m. 3
Pink Hill, Smith's, a.m. 4
LaGrange, Trinity, a.m. 10
Dover, Asbury, a.m. 11
Oriental, Arapahoe, a.m. 18
Ocracoke, p.m. 19
Hookerton, a.m. 25

May

Pamlico, Hobucken 1-2

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

February

Tar River, Ebenezer 13-14
Franklinton, 2:30 14

ROCKINGHAM DISTRICT
C. L. Read, P. E.
SECOND ROUND

February

Robeson, Trinity, 11 13-14
Richmond Ct., Steel's Mill, night 17
Ellerbe, 11 20-21
Piedmont, Midway, night 21
Laurel Hill, Laurel Hill, 11 27-28
Hamlet, night 28
Hamlet, night 28

March

Biscoe, Candor, 11 7
Caledonia, Johns, 11 13-14

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
SECOND ROUND

February

McKendree, McKendree, a.m. 14-15
Wilson, night 15

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

February

Littleton, night 14
Murfreesboro, Winton, 11 20-21
Ahoskie, Harrelville, 3 21
Seaboard, Pleasant Grove, 11 27-28
Halifax, Calvary, 3 28

March

Northampton, Rehobeth, 11 6-7
Weldon, night 7
Windsor, Cashie, 11 13-14
Williamston and Hamilton, Hamilton, night 14
Henderson, 7:30 p. m. 17
Middleburg, 11 21
Roanoke Rapids, 7:30 24
Garysburg, Shiloh, 11 28
Aulander, night 28

April

Scotland Neck, 11 4
Battyeboro and Whitakers, night 4
Rich Square, Woodland, 11 7
Conway, Zion, 11 8
Rosemary, Smith's, 11 11
White Memorial & City Road, City Road, night 11
Warren, 11 17-18
Warrenton, Macon, 7:30 & 11 18-19
Norlina, Ridgeway, 11 24-25
Enfield, night 25

WILMINGTON DISTRICT
H. A. Humble,, P.E., Wilmington, N. C.
SECOND ROUND

February

Wilmington-Trinity, a.m. 14
Wilmington, Grace, a.m. 21
Wilmington, Fifth Ave., p.m. 21
Clinton, a.m. 28

March

Chadbourn, Fair Bluff, a.m. 6-7
Scott's Hill, Hampstead, 3 p.m. 11
Wilmington Ct., Bethany, a.m. 14
Wilmington, Epworth, p.m. 14
Hallsboro, Old Dock, afternoon and a.m. 20-21
Tabor, Lebanon, afternoon 21
Burgaw, Herring's, a.m. 24
Ingold, Salem, a.m. 25
Faison-Warsaw, Warsaw, a.m. 28-29
Kenansville, Firendship, afternoon 28

April

Wallace-Rose Hill, Providence, a.m. 4
Magnolia, Centenary, a.m. & p.m. 3-4
Whiteville, a.m. 11
Carver's Creek, Bolton, afternoon 11
Jacksonville-Richlands, Richlands, a.m. 18
Town Creek, Piney Grove, a.m. 24-25
Southport, p.m. 25
Shallotte, Sharon, a.m. 28

May

Swansboro, Queens Creek, a.m. 2
Maysville, Pollocksville, p.m. 2

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IN MEMORIAM

ROSE—Berry R. Rose was born July 3, 1815, and departed this life December 31, 1925. Brother Rose joined Oak Grove Methodist church on profession of faith more than fifty years ago and was faithful in all the relations of life, having a host of relations and friends who loved him and hope to meet him in heaven.

E. M. Avett, P. C.

CRAVEN—Zeta Mary Williams was born September 11, 1891, and died January 7, 1826. She was married to Y. Graver Craven November 23, 1913. Attractive and intelligent, faithful and loyal, consecrated and devoted to home, church and community. Why only thirty-four years on earth we do not know. She will be missed here but an addition to heaven. Moy God comfort the bereaved.

E. M. Avett, P. C.

BROWN—Mrs. Cal. Brown passed to her reward during the holidays. She was a faithful member of Hadison church and had lived almost the three score and ten years of usefulness and devotion. A large concoruse of people attended the interment at Joppa cemetery. May divine grace be given to the bereft husband and children.

E. M. Avett, P. C.

HERRING—Mrs. Lollie Herring, wife of Bro. V. G. Herring, departed this life September 16, 1925. She was a faithful member of Providence church on Mt. Olive circuit, a devoted wife and mother and loved by all who knew her. Her sudden death was a shock to all and we will not soon get accustomed to her vacant place in our midst. We miss her now and will continue to miss her while we live. We have the consolation, however, that we shall see bye and bye. We commend her broken-hearted loved ones to the Lord who "tempers the wind to the shorn lambs." R. E. Pittman.

WILLIAMS—Mrs. Mary A. Williams departed this life Wednesday December 9, 1925. She was a faithful and consistent member of Rones church for many years. She was patient in all her experiences in life and loved by all who knew her. She died at a ripe old age and has gone to her reward. We commend her loved ones who are left behind to the great Lover of our souls and pray that He may comfort each heart an dfinally reunite them in that glory land.

R. E. Pittman.

DAVENPORT—Mary Winifred Davenport was born August 3, 1850, and died January 14, 1926, aged 76 years, five months and 11 days. She was a widow 25 years, and a member of the Methodist church and a devout Christion more than 35 years. She leaves behind her five noble sons, a number of grandchildren, a host of friends and the glory of a godly life.

On January 16 we laid her mortal body to rest beside her beloved husband at the old home to await the first resurrection. May the blessings of her God abide with her children.

A. B. Crumpler, P. C.

GOULD—Mrs. A. P. Gould, daughter of the late Elias and Frances Walcutt was born near Canton, Ohio, Aug. 25, 1851, and died January 5, 1926, after an illness of several months' duration. She joined the Methodist church in Akron, Ohio, about sixty years ago. She was married to Mr. A. P. Gould April 2, 1879. They moved to Wilkes county from Ohio September 18, 1911. Her husband and one son, Herbert A. Gould, of Cleveland, Ohio, survive. Mrs. Gould was a consecrated member of North Wilkesboro Methodist church and was greatly loved by all who knew her. H. G. Allen.

ROGERS—Mr. Marian B. Rogers, whose tragic death has been noted in the newspapers, was born March 2, 1893, and died December 26, 1926. His home was in Rowland, N. C., where he was the chief of police. He was an efficient and brave officer, and while he was courageously performing his duty he was shot to death by a negro. He laid down his life by defending the laws of the time. His was a heroic death. The whole community was profoundly stirred and shocked at this untimely end. He was a very likeable man, had many friends who greatly miss him. He was a member of the Rowland Methodist church, a member of the Wesley Bible class and took an interest in those things. The funeral service was conducted by the writer, his pastor, from his home and the interment made in the cemetery of the town of Rowland. The sorrowing friends and the beautiful floral designs presente attested the esteem in which he was held.

He was married in 1913 to Miss Berthat Smith, who survives him with one child. We hope to meet him in the better world. May God comfort the bereaved. P. D. Woodall.

RESOLUTIONS OF RESPECT

Miss Belle Miller was born in Ashe county, N. C., June 8, 1900. In 1922 she became the wife of Mr. Derr Nicholson of Iredell county, N. C. A few weeks later she joined the M. E. Church, South, at Rose Chapel. Here she remained a faithful member until God called her August 19, 1925, to join the church triumphant. She leaves a husband, father, mother, two brothers and one sister to mourn her loss.

Therefore be it resolved:

First, That we, the members of the Keep On Bible Class of Rose Chapel Methodist church, do hereby express our heartfelt sympathy for the bereaved husband, father, mother and other relatives.

Second, That we feel that our community and our church has sustained a great loss in the death of Mrs. Nicholson.

Third, That while we cannot understand God's purpose in calling from her husband his true helpmeet and from our midst so good a friend and neighbor, yet we bow in submission to His will, knowing that God's way is perfect, and we pray that His comforting grace may rest upon those bereaved. Keep On Bible Class.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father on January 7, 1926, called from this earthly state to that of the saint's blessed rest the soul of Rev. H. M. Eure, a man of great usefulness as a pastor and minister—one of God's true noblemen; therefore be it resolved:

First, That in his death the Norlina charge has lost an earnest and devoted pastor, who has made a lasting impression upon those to whom he ministered in loving kindness and service. His life among us will ever be a great incentive for better efforts in the work for the Master.

Second, That we extend to his greatly bereaved family our most sincere and heartfelt sympathy in this hour of sorrow, praying God's richest blessings of comfort and consolation upon them.

Third, That a copy of these resolutions be sent to his family, a copy spread upon the minutes of this quarterly conference record book, a copy sent to the North Carolina Christian Advocate and the Norlina Headlight for publication.

H. H. Grant,
H. L. Coleman,
W. H. Read,
Mrs. A. G. Hayes,
J. C. Hardy,
Board of Stewards Committee.

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Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept our guarantee offer. It gives you the equivalent of a three week's visit to this celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Spring Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am
Very respectfully, J. H. B.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease. J. D. M.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water. H. S. C.

Fredericksburg, Virginia.
Mrs. C. has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. W. C. C.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
Mrs. H. C. E.

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. C., M. D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before. C. B. C.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones. Mrs. J. R. C.

Chancellor, Alabama.
I have been for many years affect[illegible]h uric acid and kidney trouble, and the Mineral Wate[illegible]d me more than anything I have ever done fe[illegible]efore heartily recommend same. W. F. M., M. D.

Florence, South Carolina.
I suffered[illegible] and kidney trouble and a year ago was stricken [illegible] articular rheumatism; was helpless for months, and [illegible] using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. Mrs. T. K.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing. M. L. U.

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, FEBRUARY 18, 1926 Number 7

Editorial Paragraphs

"Ye are my witnesses, saith the Lord." He does not say "Ye are my lawyers." Some seem to think so. That their business is to plead His cause and to interpret His law. But our first business as Christians and as Christian ministers is to bear witness to the truth. We are not lawyers but witnesses. Whittier put it this way:

The dear Lord's best interpreters
Are humble souls;,
The gospel of a life like His
Is more than books or scrolls.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt,
Revealed in holy lives.

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We seldom sit in the smoking room of a Pullman car where self-appointed heroes of their own stories are busy spinning yarns, but we wish for Mark Twain who concluded a list of remarkable stories in the smoking room of a steamer with the following: "Boys," he drawled, "these feats of yours recall an adventure of my own in Hannibal. There was a fire one night and old man Hankinson got caught in the fourth story of the burning house. None of the ladders was long enough to reach him. The crowd stared at one another with awed eyes. Nobody could think of anything to do. Then all of a sudden, boys, an idea occurred to me. 'Fetch a rope,' I yelled. "Somebody fetched a rope, and with great presence of mind I flung the end of it up to the old man. 'Tie her around your waist!' I yelled. Old man Hankinson did so, and I pulled him down."

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Sam Jones on one occasion when asked about his method of sermon making, among other things, said: "From the first I wanted to get the juice out of the text. How will I get the juice out of the text, was my supreme question. And the juice was all that I ever wanted out of a text. Others may deal in bones and hoofs and horns and that which is dry and tasteless, but I always wanted the juice and wanted to give juice to others. I would no more carry a manuscript into the pulpit to help my memory than I would carry a bundle of fodder to urge along a lazy horse in my team. Treat the faculties of the mind as the teamster does a lazy horse; lambast them, and if memory or perception or imagination does not come to time, pound the life out of them and make them come to time." And he was the man who had no organized forces, as many evangelists have, to bring folks to his meetings, but instead requested a few policemen to stand at the door to prevent a jam and crush, and their services were generally needed.

"Modernist" is a word on many tongues in these last days. What is a modernist, anyhow? Is he an animal with tail, hoof and horn as the devil was pictured in the Middle Ages? Not exactly. But the Milwaukee Journal has found him. A modernist is one who uses a paper towel and likes it. No wonder some people have a grudge against him.

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For a man to become a pre-eminent success in one field does not constitute him an authority in all things. Burbank, the plant wizzard, has wrought wonders in the vegetable kingdom, but this gives no assurance that he can solve the mysteries of the universe. Henry Ford's ability to take the multitudes there and bring them back and in the process heap up multiplied millions in a very few years does not constitute him an authority in politics and the fine arts, music in particular.. Not only are we inclined to regard an eminently successful man in one sphere as an authority in all departments of life, but we are disposed to take a man who can do one thing well and make him try to do something else. He may succeed, and he may not. Probably not. The Methodist episcopacy serves as an example at this point. But it stands not alone as an illustration that no one man can excel in every sphere of human activity.

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Just listen to a word by S. Parkes Cadman on brotherhood, understanding and co-operation. Learn what is the great ideal that we should seek in the American group mind. Cadman says: "What is the ideal we seek in the American group mind? Do you say tolerance? Were one to say to his wife, 'Mary, I tolerate you,' what would be likely to happen? Tolerance is a cheap word of political origin. We do not seek for tolerance. We seek brotherhood, understanding, co-operation. It is the great business of religion to unite, and not to divide. To our shame be it confessed that the church has too often lagged behind the chambers of commerce, the community funds, the boards of education in encouraging people of different faiths to work together. But the last and biggest task of unification cannot be done by the chamber of commerce, or the community chest. It is lasting unification in brotherhood through service, and this task must be done by the church. Our highest American ideals must not run merely to richness or bigness. A man or a city which is merely rich or big has gained nothing that endures. Jersey City is larger than was Athens—yet where is the Pericles from Jersey City? Palestine is a little place, less in population than London or New York, yet from Palestine came Moses, Jeremiah, Isaiah and the Christ. Let our ideal be rather the building of that solidarity of fraternal life in which black, white, yellow and brown, Protestant, and Catholic, Jew and Christian are alike of the American family."

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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THE PICTURE THEATRES

The Methodist Advocate with characteristic sanity says:

"The motion picture is a marvelous invention. It has grown into a huge industry. That phase of it, and its money-making possibilities, have almost completely obscured the fact that the exhibition of these pictures has become, over night, as it were, one of the most potent educational influences in the modern world. The film teaches visually and objectively. It makes slight demands on the pupil. The impressions which it leaves on very young minds, especially, are sure to be lasting.

And yet it is not recognized as among the educational agencies of our national life, and therefore not subjected to the scrutiny which we have long devoted to schools, teachers, textbooks, methods, and all that concerns the training of children. We are now confronted with a baffling and intricate problem. In the interest of gain men gather our young people into theatres, which for the time being become schoolhouses, and for hours together teach them by objective visualization, a method which holds their attention more securely than any which their recognized teachers can adopt. It is high time we began to inquire, What do the moving pictures teach?

Those who promote, who produce and exhibit them, are ready with an answer. 'They teach real life, life as it is.' The claim will not hold. Aside from the deliberate 'faking' in which most of them indulge, and to which the film easily lends itself, the objection must be urged that the life presented is in most instances artificial and unreal. The film drama is usually 'moral' in one sense. It has a hero to be rewarded and a villain to be punished. But the heroes and heroines leave much to be desired. Few of them are models fit to be imitated. Their standards of conduct are low, and the incidents of their lives as portrayed are demoralizing.

Even if the pantomime drama of the cinema should make good its claim to present life as it is lived, to be true to life, in other words, it would still be pertinent to raise the question whether young children should be brought into contact with some of the aspects of life known to adults. Is it not wiser to leave them in their normal childish innocence? The everlasting—and often sordid and coarse—emphasis upon sex, for example, which is the worst vice of the moving picture drama, is absolutely alien to the mind of the normal child."

The foregoing is pre-eminently fair, as all must admit, but in it we find the roots of this great upas tree that has grown up in our midst.

The "movies'" false representation of life, the eternal sex emphasis, the representations of all sorts of crime with some moral lesson as an excuse for this appeal to the sordid in human nature, are fundamental in this huge business whose one motive is commercial gain.

When are we going to work a revolution in one of the most insidious and far-reaching influences for evil of the present day? Frankly, we do not expect it till the "crime wave" of which we read becomes even worse on account of this school of crime, and the growing laxity of sex relations receives additional and continual instruction in the picture houses, till youth and middle age, too, shall be fed fat on the very things that destroy a people.

By and by the people will become aroused by the extremes we have reached. And by the people we mean church and Sunday school, and educational leaders of all sorts, and parents who have at heart the moral and spiritual welfare of their children. For a while yet we must be content to allow these very people to look on, condone, praise the good that is mixed in with the mass of bad, some of it unspeakably bad, till finally the fruits of the tree will become bitter to the taste. It is bitter to some of us now, but preachers, Sunday school teachers, day school teachers and parents only laugh at us now, as they laughed at old Noah building the ark. But we trust God and the future.

TO READ AND STUDY THE BIBLE A PRESENT DAY NEED

Everybody praises the Bible, everybody owns one or more Bibles, and everybody will gird on their armor and go to battle for the Bible. But very few read it. It is a classic that all speak of in extravagant terms and at the same time refuse to study it.

A fresh evidence of this, according to the Central Christian Advocate, has been found in Temple University, Philadelphia. And it is only one instance that, we dare say, might be duplicated in every high school, college and university in any section of this country. Here is the story:

A prominent instructor in Temple University, Philadelphia, has met with much disappointment in giving his class of thirty-five a written examination of their knowledge of biblical events alluded to in literature or by prominent speakers in public addresses. Quite a number were unable to give any satisfactory explanation of the "wilderness manna," "striking of the rock by Moses," "the pillar of fire by night and of cloud by day," "the plagues of Egypt," or could recall the triumphs over the priests of Baal; few could tell of the backward movement of the dial of Ahaz, the story of Hezekiah's healing or the circumstances which led to Joshua's command to the heavenly bodies. A few were acquainted with Peter's testimony to the divine character of Jesus and his declaration of the founding of his church upon "this Rock." One had an idea of the significance of "the sheet" Peter saw let down from heaven. Said the professor, "It is extraordinary, with Bible societies reporting millions, if not billions, of Bibles sold, that the knowledge of its contents seems to be reaching a vanishing point."

AMONG OUR OLD FRIENDS

Twenty years ago last December this writer with his family landed in the village of Hamlet to take up the pastorate of the Methodist church there. For a long time that charge had been known as the "Calf Pasture." At that time it was Hamlet circuit, and the charge was composed of five churches, Tabernacle, Laurel Hill, Springfield, Old Hundred and Hamlet. Neither the salary nor the prospects were very impressive. The little church at Hamlet would not seat more than one hundred people and that was entirely too large for the congregation. Our recollection is that our first service was on Christmas day and it was a beautiful spring-like day and we had about twenty-five persons in the congregation. At that time there were sixty-five members who had their names on the roll, but not over half of them lived in Hamlet. There was no parsonage and the preacher and his family had to "board among the scholars" for several weeks until a suitable house could be secured.

On the first Sunday in July we had our first services in the new church, which was the best building of any kind in the city. On the fourth day of July we moved into the new parsonage, which was one of the best residences in the place. We remained in Hamlet three years and left with a membership of about three hundred and the church was keeping pace with the rapid growth of the town.

Hamlet at this time claims to be the largest town in Richmond county and is quite a little city with three elegant school buildings, four or five modern churches, and homes that will compare favorably with any in the state, and we were told that there are between six and eight thousand people there.

Our church has been remodeled and enlarged within the past few years and one of the most modern Sunday school houses in the state erected. The membership of our church is nearing the thousand mark and the Sunday school has an enrollment of more than five hundred. Our property there is worth at least $150,000. Methodism is in the lead and numbers among its membership a large number of the older and more substantial citizens.

Rev. E. C. Few is the present pastor and is in his second year. From the first he has been popular with his people and the citizens generally. They believe that he is just about the greatest preacher in the conference, and he has a large hearing every Sunday.

The pastor had gone down to Florida for a sojourn and this gave the old pastor the opportunity to go back and look into the faces of many friends of other days and to see the large congregation of Methodists in Hamlet. We were greeted by a fine body of men and women. The Hamlet choir is equal to the best.

Mrs. Sikes and I had the delightful pleasure of spending Saturday night in the home of Mr. and Mrs. L. LeGrand Everett in Rockingham. No one who has had that pleasure will fail to accept every invitation to return and be guests of that hospitable family. Sunday after preaching that fine Methodist laymen and son of a Methodist preacher, Mr. J. P. Gibbons, took charge of us and whisked us over to his beautiful home, where we enjoyed a good dinner and fine fellowship.

T. A. S.

"A GUIDE TO THE STUDY OF THE ENGLISH BIBLE"

From the Duke University Press has just been issued an attractive volume of which Hersey Everett Spence, Professor of Biblical Literature and Religious Education in Duke University, and James Cannon III, Ivey Professor of Biblical Literature and Christian Missions in Duke University, are the joint authors.

"This volume," say the authors in the Preface, "is intended to be a guide to the study of the English Bible, nothing more. It is written with the hope that it may enable students of the Bible to gain a general and yet comprehensive knowledge of the contents of the book. It is intended largely as a text book to be used in schools and colleges in connection with the Bible itself. It is arranged to be covered in a year of study in a course of three hours a week throughout the college year. At the same time it is easily adjustable to other plans of study and teaching, such as are followed in adult Bible study classes, Sunday school training institutes, summer schools and institutes of various kinds, correspondence and conference courses, as well as in private Bible study."

Such are the purposes of "A Guide to the Study of the English Bible." And all diligent students of our English Bible should avail themselves of this valuable "Guide."

This volume of 180 pages may be secured from the Duke University Press, Durham, N. C. Price $1.50.

A PUBLICATION OF RARE VALUE

The combined General Minutes and Year Book of the Methodist Episcopal Church, South, for 1925-1926 is just from the press. Curtis B. Haley is the editor. This insures accuracy and sound judgment as to values. And the volume is full of information that every Methodist should desire to have in his possession.

The general minutes section contain condensed minutes, statistics and appointments of each annual conference and obituaries of all deceased ministers of the church for the year 1925. The year book section of the volume is an unfailing reservoir of facts and figures that are indispensable to one who wishes to know about his church. If anything of general interest has been omitted we are unable to think what it is.

This is a general conference number and has in a timely fashion arrayed facts about the approaching conference, and also about all previous conferences.

This volume in paper binding can be had for the nominal sum of fifty cents. Who would be without it?

People and Things

The postoffice address of Rev. G. A. B. Holderby is 145 Biltmore Ave., Asheville, N. C.

They'd take it if you ask them. Who? The officials of your church. What? The Christian Advocate. Try it.

The editor of this paper will spend the last days of this week in Florida and expects next week to give our readers a bird's eye view, a bird of flight view, of the boom state, where fortunes are made in a day and cities are the growth of a night.

It seems in mailing the journals of the North Carolina conference that our pastors serving as supplies were overlooked. If this is the case, and they will be kind enough to drop the Advocate a card so stating, their quota will be mailed at once.

Thurston B. Price has recently held two very fine meetings in Virginia—one at Petersburg, the other in Richmond. He is now in a good meeting in Donalsonville, Ga., and will begin a meeting for Dr. Pfeiffer in First church, Charlottsville, Va., on March 14, going from there to Cambridge, Md.

Rev. J. H. Lanning is growing in favor and popularity on the Oxford circuit. He is being greeted by large congregations at all his churches, and the year gives promise of being one of fruitfulness. Brother Lanning is issuing "The Oxford Circuit Bulletin," which is filled with valuable information to the members of the charge. We are predicting a great year for Brother Lanning and the Oxford charge.

Fine reports come to the Advocate of the work Rev. W. E. Hocutt is doing on the Tabor charge. He was sent there by the bishop at the last session of the North Carolina conference. Brother Hocutt entered upon his new task with determination and faith and has been rewarded in the addition of 22 to the membership at Tabor, a woman's missionary society and an Epworth League organized, the Sunday school has taken on new life and congregations have greatly increased. Brother Hocutt has received a very cordial welcome to Tabor and is in high favor with his people and the public generally.

Brother D. L. Maness, a former Methodist Orphanage boy, is doing some work for the Advocate as he goes from place to place to lead revival services in gospel singing. Brother Maness is a good singer and knows how to get people to sing. We hope our people wherever he finds time to work for the Advocate will give him their renewals and new subscriptions. Incidentally if any brother is in need of a good singer for a series of meetings for the remainder of February and March he will do well to get in touch with Brother Maness. His address is Rowland, N. C.

Rev. J. T. Stover of Rutherford College writes: "Robert Lee Aikin father of our townsman, Dock Aiken, died at his home near Friendship Methodist church, Burke circuit, February 11, 1926, aged 76 years, seven months and ten days. The funeral was held in part from the home, where his wife is a helpless criple, and concluded at the church where he has been a life long member. While the services were in the hands of the young pastor, Rev. T. G. Smith, short talks were made by Professor Hinshaw, H. W. Howard, pastor of Westview, O. J. Jones, pastor at Rutherford College, and J. T. Stover."

"The Kitty Hawk circuit first quarterly conference was made an occasion of distinct profit to the community by the coming of the 'elder.' He came by boat on Wednesday, 10th inst., for breakfast at an early hour at the parsonage; was by Brother Elijah Baum motored to the junior high school for opening exercises, where for half an hour he kept the 125 folk gleeful and instructed as only your Brother Culbreth can. A genuinely constructive discourse at the church, 10 a. m., being delivered, he presided over the quarterly conference in an edifying fashion and caught the mail boat for manteo at high twelve, dining with Capt. Jesse Meekins at his hospitable home en route. Reports of the new pastor on the general state of the church on the charge seemed to gratify the people and president of the conference. Finances are about in full to date and a tidy sum on the mission special was collected. The Sunday schools were reported as doing excellently well and the Kitty Hawk Epworth League as especially gratifying in its efficient service. Miss Rena Baum of Wanchese recently brought two helpful addresses to the chapter and a delightful social occasion was given in her honor at the home of Mrs. Hettie E. Baum."

"My story is one concerning the goodness of Methodist people to a Methodist preacher. We came over to Garner to take up the work left by the death of Brother Fisher. No Methodist preacher ever went to his reward leaving behind a more loyal group of people than did that preacher. But in spite of their loyalty to him they were not forgetful of those who came to take his place. We found a group of missionary society women at the parsonage with a good meal cooked for us. Besides this we found the kitchen table loaded down with every kind of thing to eat a young preacher and his wife could desire for a long time. The people have given us a great welcome. Our hearts are thankful. We have already learned to bank on the people of the Garner circuit. You folks who pray, remember us over here in this side of the Lord's field."—William Pratt.

DR. BEAMAN IN THE SHADOWS

I have just come from the bedside of Dr. Beaman. He is not strong enough to write his friends and it is quite an effort for him to talk. He wishes to send a message of love through the Advocate to his many friends who are praying for him and anxious to know about his condition.

The Mayo Brothers were not able to give him any relief and his condition is now very critical. He is not suffering so much from acute pain as from weakness and increasing weariness.

As he approaches the valley of shadows, with unwavering faith he is following the Good Shepherd. The gospel of the Son of God that he has preached so eloquently through the years is wonderfully sustaining him now. Brother Beaman said he had had great ambition to finish out his fifty years of service, but that it looked now like God was ordering otherwise and that it was all right with him. He said God had been good to him and the people had been good to him, and that he has no word of complaint. Then he quoted those wonderful words of Paul, "I know in whom I have believed," and after pausing for a moment he said with deep feeling and great earnestness, "I am persuaded that He is able to keep that which I have committed unto Him."

Dr. Beaman has on the whole armor of God and unafraid—is waiting the will of our Saviour. He wants the church and all his friends to know that God is still with him. His congregation at Tarboro love him devotedly and are in deep sorrow over his physical condition. The physicians and his loved ones are ministering to him as tenderly as they can. Let us continue to pray for this good soldier of the Cross that it may be our Father's will to lead him gently home without his having to suffer so much.

S. E. Mercer.

NOTICE TO PRESIDING ELDERS AND CANDIDATES FOR ADMISSION ON TRIAL

For some years the board of management of the pastors' school of Duke University has contemplated putting in a course for candidates for admission on trial. Heretofore we have been unable to arrange for such a course. This year we have decided to put in a course and I am pleased to announce that the Rev. O. W. Dowd, of Louisburg, will offer this course. I trust that the presiding elders will call this to the attention of the young men in their districts who propose to apply for admission next fall. I think it will be very much more satisfactory for them to come to the university and do their work in a thorough fashion, rather than wait for a hurried examination at conference.

I regret that there is no provision made for financing these young men. The university, however, will gladly furnish them rooms, etc., just as it does the others and there will be no charge for these. It is to be hoped that every candidate for admission on trial will avail himself of this opportunity.

H. E. Spence, Dean,
Pastors' School, Duke University.

RALEIGH DISTRICT CONFERENCE

The Raleigh dictrict conference will meet at Hollands church, Garner circuit, April 15, 10 a. m., and close at 4 p. m. on 16th. Along with other reports the pastors will be expected to report the amount raised on each charge for our missionary special. This is our special concern just now.

M. T. Plyler.

The goal: The Advocate in the home of every official of our church in North Carolina.

WOMAN'S MISSIONARY COUNCIL

By Maud M. Turpin.

The sixteenth annual session of the Woman's Missionary Council of the M. E. Church, South, which will be held at Raleigh, N. C., March 10-17, promises to be of more than ordinary interest, not only on account of the noted men and women who have consented to take part on the program, but because of the fact that the approaching meeting marks the close of a quadrennium. Election of officers for another four years and recommendations for conference legislation will therefore be high points of interest.

The Woman's Missionary Council is an expression of the organized womanhood of the Southern Methodist church as represented by a constituency of approximately 300,000 members of woman's missionary societies throughout the connection. So far-reaching and so effective for good is this organization that it has been called "The Gulf Stream of Southern Methodism."

The approaching meeting at Raleigh marks the first session of the body on North Carolina soil, although annual sessions of the Woman's Board of Foreign Missions and of the Woman's Board of Home Missions, later merged into the Woman's Missionary Council, met in Asheville in 1901 and 1906, respectively.

The program for the 1926 session will follow the general theme, "Testing by the Way of Jesus." Council headquarters will be at the Sir Walter Hotel and the sessions will be held from Edenton Street Methodist church. Local chairmen of arrangements, homes, entertainment, program and other details include: Mrs. I. M. Proctor, Mrs. J. J. Bernard, Miss Vera Henry, Mrs. H. B. Branch, Mrs. J. H. Highsmith, Mrs. T. C. Powell and Mrs. C. B. York. Dr. M. T. Plyler, presiding elder of the Raleigh district, and the Revs. W. A. Stanbury, pastor Edenton Street church, W. H. Brown, pastor Jenkins Memorial, and D. N. Caviness, pastor Epworth church, will officiate at devotional periods during the session.

Approximately two hundred delegates and visitors, including missionaries and deaconesses are expected. Every section of Southern Methodist territory in the United States and the eight foreign mission fields where the Council operates will be represented. Among the interesting nationals to be present is Miss Sze Vong Pau, president of the China conference woman's missionary society, and a delegate to the approaching general conference of the M. E. Church, South. Miss Sze is doing graduate work this year at Peabody and Scarritt colleges in Nashville, Tenn. She is principal of the primary department of McTyeire school, Shanghai. Miss Kiyo Nukoyama, of Hiroshima, Japan, a student at Scarritt College, will also attend.

The first public session of the Council will be at 8 o'clock Wednesday evening, March 10, and the first business session will be called to order Thursday morning at nine o'clock by Mrs. F. F. Stephens, president. On Wednesday afternoon at two o'clock there will be workers' conference, presided over by Mrs. C. M. Sinclair of Fort Thomas, Ky., president of the Kentucky conference missionary society. At four p. m. there will be a memorial service, led by Miss M. L. Gibson, president emeritus of Scarritt College. At this time the life and work of the following members who have died during the year will be honored: Mrs. F. A. Butler of Nashville, editor of the Woman's Missionary Advocate, and one of the pioneers in woman's missionary work; Mrs. C. F. Elza of Little Rock, president of the Little Rock conference society; Miss Alma Brandt, registered nurse, missionary to China; Miss Pauline Glass Randle, missionary to Korea; the Rev. William Acton of Los Angeles, superintendent of Oriental work in the United States, and Miss Delia Holding, missionary to Mexico.

At 4:45 o'clock Wednesday afternoon there will be a communion service. Bishop Hoyt M. Dobbs of Brazil will officiate, assisted by Dr. M. T. Plyler.

Speakers at the evening session Wednesday are Mrs. B. W. Lipscomb of Nashville, secretary of missionary cultivation; Miss Esther Case, administrative secretary of Africa and Latin American fields, and Mrs. J. W. Downs, administrative secretary of home missions, both of Nashville.

Dr. J. B. Matthews, professor of Old Testament at Scarritt College, will conduct the noon day Bible study each day. Other speakers of note include: Dr. Daniel F. Fleming of New York City, a Presbyterian minister and former missionary to India,

(*continued on page six*)

George Washington: Great Utterances Revealing Great Character

By H. H. SMITH

William Roscoe Thayer, describing Washington's personal appearance and bearing at the beginning of the Revolutionary War, closed with these words: "Most men, after they had been with him a while, felt a sense of his majesty grow upon them, a sense that he was made of common flesh like them, but of something uncommon besides, something very high and very precious."

It is this "something uncommon, something very high and very precious," pervading his whole life that makes the study of Washington's life so uplifting. Even a brief study—as this paper must be—of some of his great utterances during great crises will reveal the majestic character of the man.

Woodrow Wilson, speaking of Washington's acceptance of the commission of commander-in-chief of the armies of the Revolution, says: "Washington accepted his commission with that mixture of modesty and pride that made men love and honor him. 'You may believe me, my dear Patsy,' were his simple words to his wife, 'when I assure you in the most solemn manner, that, so far from seeking this appointment, I have used every endeavor in my power to avoid it, not only from my unwillingness to part with you and the family, but from a consciousness of its being a trust too great for my capacity. . . . But, as it has been a kind of destiny that has thrown me upon this service, I shall hope that my undertaking it is designed to answer some good purpose. . . . It was utterly out of my power to refuse this appointment, without exposing my character to such censures as would have reflected dishonor upon my self and given pain to my friends.'"

He spoke in the same tone to the Congress, and in closing said: "As to pay, sir, I beg leave to assure the Congress that, as no pecuniary consideration could have tempted me to accept this arduous employment at the expense of my domestic ease and happiness, I do not wish to make any profit from it. I will keep an exact account of my expense. These, I doubt not, they will discharge, and that is all I desire."

Thayer says: "We should not overlook the fact that Washington declined all gifts, including a donation from Virginia, for his services as general during the war. Unlike Marlborough, Nelson, and Wellington, and other foreign chieftains on whom grateful countrymen conferred fortunes and high titles, Washington remains as the one great state-founder who literally gave his services to his country."

At one time, during the French and Indian wars, Washington's task was "the hopeless work of keeping 350 miles of frontier with a few hundred men against prowling bands of savages, masters of the craft of swift and secret attack." The heart of the great man is seen in this trying situation. "The supplicating tears of the women, and moving petitions of the men," cried the young commander, "melt me into deadly sorrow that I solemnly declare, if I know my own mind, I could offer myself a willing sacrifice to the butchering enemy, provided that would contribute to the people's ease. . . . I would be a willing offer to savage fury, and die by inches to save a people."

"Virtues That Animate Remotest Ages"

In his address to Congress, resigning his military commission at the close of the war, he said:

"Happy in the confirmation of our independence and sovereignty and pleased with the opportunity afforded the United States of becoming a respectable nation, I resign with satisfaction the appointment I accepted with diffidence; a diffidence in my abilities to accomplish so arduous a task, which, however, was superseded by a confidence in the rectitude of our cause, the support of the supreme power of the Union, and the patronage of heaven."

"I consider it as an indispensable duty to close this last act of my official life, by commending the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them to His holy keeping."

General Mifflin, president of the Congress, in giving the answer of Congress, said: "Having defended the standards of liberty in this new world; having taught a new lesson useful to those who inflict, and to those who feel oppression, you retire from the great theatre of action with the blessings of your fellow-citizens; but the glory of your virtues will not terminate with your military command; it will continue to animate remotest ages."

When it was suggested by some officers, after the surrender of Cornwallis, that a monarchy be set up with Washington as king, "he was cut to the quick that his own officers should deem him an adventurer, willing to advance his own power at the expense of the very principles he had fought for." "Be assured, sir," said the indignant commander, "no occurrence in the course of the war has given me more painful sansations than your information of there being such ideas existing in the army. . . . I am much at a loss to conceive what part of my conduct could have given encouragement to an address which to me seems big with the greatest mischiefs that can befall my country. If I am not deceived in the knowledge of myself, you could not have found a person to whom your schemes are more disagreeable. . . . Let me conjure you, if you have any regard for your country, concern for yourself, or respect for me, to banish these thoughts from your mind, and never communicate, as from yourself or any one else, a sentiment of the like nature."

Washington's Opinion on Profanity

A General Order of the Commander-in-Chief of the Continental Army, issued at New York in July, 1776, reads: "The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as by influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low without any temptation, that every man of sense and character detests and despises it."

Only six months before Washington's death, when the clouds of war again seemed to be gathering, he was appealed to by McHenry, the Secretary of War: "You see how the storm thickens, and that our vessel will soon require its ancient pilot. Will you—may we flatter ourselves, that in a crisis so awful and important, you will accept the command of all our armies? I hope you will, because you alone can unite all hearts and all hands, if it is possible that they can be united." Washington's reply to President Adams was: "As my whole life has been dedicated to my country in one shape or another, for the poor remains of it, it is not an object to contend for ease and quiet, when all that is valuable is at stake, further than to be satisfied that the sacrifice I should make of these is acceptable and desired by my country."

"A Consolation Within"

The best of men have their traducers and the noble Washington was no exception. Happy the man who can meet his adversaries with such words as Washington met his. When a scurrilous attack was made upon him by his enemies, writing to Henry Lee, he said: "But in what will this abuse terminate? For the result, as it respects myself, I care not; for I have a consolation within that no earthly efforts can deprive me of, and that is, that neither ambition nor interested motives have influenced my conduct. The arrows of malevolence, therefore, however barbed and well pointed, never can reach the most vulnerable part of me; though whilst I am up as a mark, they will be continually aimed."

Paul Leicester Ford in his book, "The True George Washington," says: "Both his enemies and his friends bore evidence to his honesty. Jefferson said, 'His integrity was most pure, his justice the most inflexible I have ever known, no motives of interest or consanguinity or friendship or hatred being able to bias his decision. He was indeed in every sense of the word a wise, a good, and a great man."

"QUICK, BEFORE MY HEART GROWS HARD"

The following incident, told in a sermon by the Rev. Thomas Spurgeon teaches an important lesson:

I read only today of a certain lady in America who, having received a legacy of five thousand dollars, wrote in her diary, "Quick, before my heart grows hard." The receipt of the money in a lump sum had put her into a condition of comparative wealth. She felt the temptation as soon as she got this legacy to hoard it or spend it on herself. She had never felt like that before. She had given of her povetry to the Lord and so, lest this temptation should be more than she could bear, she put the resolve down in her diary, "Quick, before my heart grows hard. She must give it at once if she gives it at all. She must begin this good work for generosity lest the gold should eat as doth canker and dry up the streams of her love and sympathy.

Reader, you can fill the lives of your fellowmen with light and fragrance if you will be quick to speak the kindly word and do the kindly deed.

In one of Hood's poems, The Lady's Dream, the lady sees the funeral procession of one who had died through her neglect and the reproachful eyes of the sick and distressed she might have aided burning into her very soul. But alas! it is too late now.

And yet it was never in my soul
To play so ill a part;
But evil is wrought by want of thought,
As well as want of heart.

To express gratitude to either God or man deepens and broadens gratitude; to express love deepens love—beautifies, strengthens and enriches the character and the entire personality. The orange tree expresses its vitality in beautiful foliage and luscious, golden fruitage. The faith and love and sympathy that do not express themselves in action die. Don't you know there is a great deal of heart-hunger in this tear-dimmed world for expressions of sympathy, tenderness and love. Many a burdened, weary, care-worn wife and mother deeply yearns for the tender, sympathetic word she never gets. Quick, quick, husband, son, daughter, speak the cheering word now. Break the alabaster box now that shall thrill her heart and fill her life with the sweetness of affection and loving sympathy.

What worth is eulogies' blandest breath
When whispered in hearts that are hushed in death?
No, no; if you speak but a word of cheer,
Speak while I am alive to hear.

T. F. Glenn.

THE TWO UNTAMED

You may conquer the plain with plough and drain
And the forest with axe and saw.
You may pierce the hills with powder drills
And shatter the mountain's awe.
But there are two you will not subdue,
Though you curb however you can,
They will brave the test of your worst and best—
The sea and the heart of man.

The desert may yield as a watered field,
And the wind may grind your grain,
The river's might may be yoked in light
Or tug at a factory chain.
But muscle nor mind these two can bind
By cunningest plot or plan,
They shall have free play to the Judgment Day—
The sea and the heart of man.

You may note their deeds and guess at the creeds
That govern their ebb and flow,
These are tales to tell why their passions swell,
But the secret you never will know.
And, willing or loath, you must love them both,
Though Heaven alone may span
And fathom the breast of their deep unrest—
The sea and the heart of man.

—Charles Wharton Stork, in the Forum.

An old negro was brought into a police station charged with vagrancy.

"Law, mistah, I ain't no vagrant! I's a hahd-wukin religious man. Look at dose!" And he pointed proudly to the large patches ornamenting the knees of his trousers. "I got dem f'om prayin'!"

"How about the patches on the seat of your breeches?" asked the policeman.

The negro looked sheepish for a moment, then:

"I reckon Ah must have got dose backslidin'." he said.—Ex.

WHAT IS THE FUTURE OF THE RURAL CHURCH?

By Dr. O. J. Galpin, U. S. Dept. of Agriculture.

There is in America a rural population of 32,000,000 of people living on farms and of 20,000,000 living in villages. Fifty odd millions of people; more than live in France; more than in England, Scotland, Wales, and Ireland combined; twice the number in Brazil; more than Italy, Greece, Sweden, Norway all told. These people are not poverty-stricken—not yet. Wealth—especially in land—diffused—yet they do not have much of that rare thing, surplus wealth, upon which the culture and refinements of civilization are customarily built. No one brings any grave charge against this class of our population. Being simply workers in dirty toil, or small shopkeepers, they are forgotten. There are no millionaries among them; no new rich; no great captains of industry; no great bankers; no newspaper men. These farmers feed the nation.

They must not get heady, of course, and obstreperous, and attempt to make food expensive. They must be watched at this point. Their ballot is valued. They are to be conciliated, at any cost, in ways that wits can contrive—but outwitted, if necessary, to hold them to their cheap food-growing job. They are possible dangerous competitors with all industries which hire labor to be fed at such low food costs as will not make for labor unrest. They are, you see, on a different level from the American Indian, and the Eskimo, who may be headlined without danger to anybody's business. Well, such as they are, so they are; and human nature as it is, so it must be dealt with.

Children Form Half of Farm Population

The 1920 United States census informs us that in the thirty-two millions of farm population there are 4,000,000 more children—persons under twenty-one years of age—than in any thirty-two millions of our city population. In fact, half of the people living on farms are children. The country, in other words, is the place of children, the habitat, so to speak, of child life. The city, on the other hand, much as we may be unaccustomed to the idea, is the place of adults, the habitat of grown-ups. Just as there is a timber line in the mountains beyond which trees do not grow, so it appears that parts of a city are too cold for children, and a child line is there beyond which child life tends to disappear.

The city has fewer families per unit of adult population than the country; more childless families; fewer children in families having any children; many more unmarried adults. The basic biologic necessities for child-life are too dear in cities, and tend to become dearer and more dear. Persons who desire children to grace their lives move out of the cities into space, air, sunlight, quiet. This is why the city has no hope of ever again being the place of children, but more and more the place of business and busy adults.

The rural home and family stand today, therefore, before church and nation as the American type. The city family, much as we may deplore the fact, has long ceased to be the type family. The farm home is holding the family idea in the nation, almost at the last ditch, it must be conceded. This is the first basic reason why rural life has national social significance, why the farmer has a role of honor in American Christendom. Let us look at the other basic claim to honor.

Farm Feeds the City Muscle, Intellect, Imagination, Conscience

It is this: Young farm adults in a steady stream recruit city life and industry. Just because the farm is the place of children, it comes to have more people on it than the farming community can use. Four millions more children than in an equivalent population living in cities, means an excess population—an excess that would make a small nation—bigger than Switzerland, bigger than Chile, than Norway, than famous little agricultural Denmark. The farms will manage to feed this excess of persons, clothe them, educate them, when, possessed of the strong right arm, they will turn their backs on the farm and farming, and go to recruit the nerve-fagged industry of cities. The farms feed the city with muscle, intellect, imagination, and possibly conscience, and possibly religion. This is the romance of the story, and there is not a word in it of wheat, corn, cotton, cattle, or hogs. All the careful studies of this particular situation convincingly show that, up to the present, people from American farms help mightily to weave the fabric of the American city and its institutions as we know them in everyday life. In the decades when the rural church was strong, the streamlets of young people from the rural churches to the city churches were mighty with force and personality. The rugged religious conviction bred on the farms came in to float the city churches to great religious goals of achievement.

The present decade, however, is a far different decade. The rural church has been ground to powder between upper and nether millstones. Youths are growing up and going pagan to cities from farms which in times gone by sent their quota to cities dedicated to God. It is as plain as the nose on a face, that as the farm communities decline into paganism, they sow the wind; and the cities reap the whirlwind. This is the second basic fact why America must place the rural church back in its role of conservator of the headwaters of religion. It is a policy of suicide for the city to pursue a plan of cold apathy in regard to rural people and the rural church. Rather, it behooves the American churches to pay attention—not some little spasmodic and spectacular attention, as they do to the American Indian—but a constant momentous attention to formal religion in the country. To save the city and to save the city church, they must save the rural community. Now what is our part?

If the American farmer slowly sinks into peasantry, through national unconcern; if the rural church sinks and goes down with him; it will be due, in my estimation, to the sickness of the American church; it will be a case of national decline due to the temporary eclipse of religion. It will not be at base a case of bad economics or bad politics. The aristocratic superiorities of a dozen righteous cults—all so near alike that God himself is not supposed to tell them apart—will have brought on the doom.—New York Christian Advocate.

PREACHING WITH PASSION

By Arthur J. Moore, Travis Park Church, San Antonio, Texas.

It is easy to generalize about the faliure of the preachers of today; it is not so easy to bring in a bill of particulars with evidence to sustain it. That our age is in sore need of a recovery of a vital passion for the redemption of the lost, we are all agreed.

Many of our churches are both prosperous and complacent and we are in grave danger of a comfortable ministry. That we stand in Christ's stead to plead with men to be reconciled to God is not always the first article in the modern preacher's creed. There are many who seem determined to make us agents of social service. I sincerely believe that we must be genuinely interested in all of the social implications of Jesus' teachings, but, above all this, we must have a spiritual passion which grows out of our faith in Christ and our knowledge of the sure results of sin in human life. The idea that this ministry of rescue must be committed to evangelists, rescue workers and missionaries on the foreign field, is both false and fatal.

If Methodism is Christianity in earnest, then it naturally follows that Methodist preachers must be men in whose hearts the urgency of their message burns like fire, constituting a divine urge which gives no rest. The great soul winners of all ages have been such men. Of one it was written: "He always preached like one who had just escaped a sacked and burning city; his ears still stung with the cries of the dying and the roar of the flames; his heart full of gratitude at the thought of his own wonderful escape. A perpetual sense of glad surprise at one's own salvation and call to preach, lies at the very basis of an effective ministry."

I sometimes wonder how many of our sermons are directed to the main business of preaching. Randolph Bourne said: "Most sermons today are little more than pious exhortations to good conduct." Sylvester Horne, one of the prophets of modern times, said: "We have some faith left in education, but almost none in what our fathers call conversion." If our preaching does not probe the sore of sin and offer a divine remedy, we preach a spurious gospel. Our age seeks to "minimize sin, deify man and humanize God." As a result, our present generation is about to lose sight of man's responsibility to God and the awful and eternal consequences of sin.

Long-range evangelism will never save the world. Without the power of the Holy Spirit to kindle our hearts into a flame of fire we shall never have the desire, much less the power, to bring men to Christ. We are not called to be social reformers nor ecclesiastical engineers. A burdened and perplexed world, standing face to face with the grim realities of life, conscious of its rebellion against the Divine law, groping hopelessly among the philosophies of men for a worthy ideal of life, and coming, each day, nearer to the experience of death, are asking for the message of a Divine Redeemer. A soldier lad, about to face screaming shrapnel as he went over the top, voiced humanity's need when he said: "It is all right to entertain me, but I want some one to tell me how to die." Humanity wants the old message of salvation by faith in a personal Saviour made vital by a minister who manifests in his life something of the earnestness of Jesus.

Magnificent ritual, high-class musical selections, or learned discourses on secular subjects will not permanently attract the multitudes nor redeem them should they come. The passion of the spirit of Christ, the compassionate, yearning, unwearied Christ is the test of our preaching. We are hearing entirely too much about the "blessing of moderation" and the dangers of fanaticism. When solicitude for the lost goes out of a minister's life, he ceases to be a true minister.

If, when we come to our message we can only remember that we are facing those who are spiritually lonely and want divine companionship; those who are in sorrow and need comfort; those who are wavering in the long, hard fight against sin and need the all-sufficient Christ, we will refuse to be drawn aside to less important matters, or tell the wonderful story without genuine passion. Here is the secret of the heroic and sublime sacrifice of Jesus. It was his mission of redemption which enabled him "to refuse the tarnished glory of a wrecked ideal and choose rather the radiant splendor of a fulfilled purpose, though the path to it were the path of his own cross." David Brannerd described this ideal when he said: "Oh that I were a flaming fire in the hands of God." A Chinese convert expressed it when he said to a missionary: "We need men with hot hearts to tell us the love of Christ." Any minister who deliberately chooses to maintain a tepid, lukewarm attitude toward the lost about him, must forever say goodbye to spiritual greatness, as well as any large share in the redemptive work of Jesus Christ. We need to constantly remind ourselves that the urgency of our message must burn like fire in our bones. Every other ambition must be swallowed up in the one ambition to rescue the perishing. Every resource of mind and heart must be devoted to this one thing.

I do not believe the pulpit has lost its effectiveness. An old Scotch woman was asked: "Do you think the pulpit has lost its power?" She replied: "It depends on who's in it." Give us men who seriously believe that their tasks have been given them by divine appointment—men with an absorbing and passionate devotion to the business of lifting up Christ, and it will come to pass that multitudes will hear and many will be saved.

A village church caught on fire and the inhabitants gathered to save the building from destruction. The preacher and the town infidel came face to face—"I never saw you at my church before," said the preacher. "Your church was never on fire before," replied the infidel.

A man from Georgia spent he summer in the mountains of Western North Carolina and met an old fellow who, when he found out that his friend was from Georgia, said: "An' you come from Georgy? Mebby you knowed Bill Johnson, my wife's first cousin. He's traveled all over Georgy peddlin' sewing machines. He's been ever'whures. He's been away down to that place that sticks out in the Atlantic Oshen!"

"Do you mean Florida?" the stranger asked.

"Yeah, that's hit—Floridy. I just couldn't think uv the name uv that town!"—Forward.

A complete record of the work accomplished by the Southern Methodist church the past year is contained in the combined General Minutes and Year Book for 1925-26. Price 50 cents; postage extra. Order from the Advocate.

The Advocate in every Methodist official's home during February. Let that be the slogan.

AN APPRECIATION OF MISS EDNA A. WILKINS, SECRETARY AT COLLEGE PLACE CHURCH, GREENSBORO

"I don't know anybody who doesn't like Miss Wilkins; she is just fine," is the common verdict of students who know her. And she is fine, sympathetic and true. She has won her way straight into the hearts of the hundred college girls in her Sunday school class.

Scarcely a day passes without its quota of girls coming to her office to discuss anything from gay, non-sensical chatter to the deepest problems of the universe. Always they find in her an interested, intelligent listener, ready with advice or encouragement or amusing repartee.

College girls, no less than other adolescents, require the encouragement and discipline which comes from friendly association with a strong, mature person, if they are to develop in self-control and other desirable traits of a well balanced personality. Sometimes a girl finds such a friend among the faculty; but more often she does not, especially if she is an underclassman. Members of the faculty, however well-intentioned they may be, actually do not have the time to become more than casually acquainted with many students. The church secretary, if she is able to win the confidence and respect of the students, can help many a girl to make the proper adjustment of an emotional or intellectual problem, whereas a professor might be powerless or even ignorant of the situation.

In the short time Miss Wilkins has been with us she has established herself as an inspiring, understanding friend, interested in all the various activities and thoughts of the college girl. College Place church makes a stronger personal appeal to us because she is there.

The students have come to look upon College Place church itself as an institution friendly to its interests. Not only Methodist girls, but those of other denominations appreciate the liberalism and kindly hospitality of the church just off our campus. Some of them are finding in the classrooms of the Sunday school a place for pleasant service.

Susie Wall Roberson,
Student N. C. C. W.

A BIG, BUSY CHURCH

Centenary church, Winston-Salem, has contributed $3,000 to the missionary special. From last Sunday's bulletin we gather a list of the activities in the church the week preceding. The bulletin says:

Sunday afternoon, after a strenuous final rehearsal of the dramatic service, 'The Pilgrim and the Book" was presented to a capacity congregation. At 6:30 Epworth League held an unusually good meeting under the direction of Miss Elizabeth Flynt.

Monday afternoon a gymnasium program was instituted with a meeting of the boys of the senior and intermediate departments of the Sunday school at the Armory. At the same time a committee from senior and young people's department met with Miss Boatner in the church to finish plans for the Valentine social to be given Saturday night. An interesting meeting of the woman's missionary auxiliary was held in the ladies' parlor at 3:30. In the evening the newly organized choral club met in the young people's department. Plans were made for a broadened cultural program at future meetings. In the social room of the church Mrs. Weaver's Sunday school class of young ladies gathered for business and social hour.

At 7:30 Tuesday evening the Winston-Salem District Union of Epworth Leagues met at the First Methodist church, Kernersville. Tuesday evening the teachers of the junior department met with Mrs. Swift Hooper, Hawthorne Road. It was decided to institute a training class for the department teachers, the first class to be held next Tuesday at 5 p. m.

Wednesday noon the "best noon meeting ever held" was conducted by Centenary church quartette and W. C. Campbell at Reynolds plant No. 64. The program included two songs by the quartette, a solo by Mr. Joseph Parkin, group singing of hymns, and prayer and talk by Mr. Campbell. The meeting was sponsored by the Y. M. C. A. The regular week-day meeting of the beginners' department was held at the prayer meeting. Dr. Weaver gave in his interesting way the third talk of his series which constitutes an introduction to Jewish history. After prayer meeting the stewards held their regular monthly meeting.

Thursday noon Mr. Campbell conducted a successful noon meeting under the auspices of the Y. M. C. A. at Huntley factory No. 2. In the afternoon a committee consisting of Miss Anna Brown, Mrs. N. S. Wilson, and W. C. Campbell perfected tentative plans for the daily vacation church school to be conducted during the month of June. At the noon meeting of the Virginia Asher Club held at the church 145 girls were served. The program was in charge of Mrs. W. R. Kimball of the Y. W. C. A. In the evening Dr. Weaver spoke at Ogburn Memorial church. At Centenary there were three meetings simultaneously—the Co-operative circle, the workers' council, and the choir. Having partaken of an excellent supper members of the Co-operative circle held a very fruitful meeting in the ladies' parlor. Forty-six were present, including ten new members. The workers' council listened to reports of Sunday school officers and superintendents of departments. Question of membership was discussed. Plans were made concerning participation in the Charlotte Sunday school convention March 1-2-3, the daily vacation church school, local teachers' training work, and improved system of records and reports. Twenty-four members were present.

The business women's lunch served a total of 402 girls on February 5-8-9-10-11. Thursday evening Mrs. Barksdale served dinner to 46 members of the Co-operative circle. Friday noon 50 attendance on the district preachers' and lay leaders' meeting enpoyed the hospitality of the church.

Miss Johnson, our new secretary of girls' work, has been helping with the noon lunch this past week, reaching the girls who come there personally. She has made 15 visits during the week, has attended prayer meeting at Hanes' factory and Reynolds' Inn, and worked with the Choral Club Monday evening.

WOMAN'S MISSIONARY COUNCIL

(*continued from page three*)

who will make an address on "World Missions"; Dr. J. S. Stowell of Philadelphia on "New Aspects of Home Missions"; Miss Mabel K. Howell, "An Hour With China"; Dr. Chas. R. Zahnister of Pittsburgh, executive secretary of the city federation of churches in Pittsburgh, who will speak on "The Church and the Community," and Bishop James Cannon on "The Situation in Mexico." The annual sermon and consecration of deaconesses will be by Bishop Edwin D. Mouzon of Nashville, Tennessee, Sunday at 11 a. m. Impressive consecration ceremonies will take place Monday evening, when ten home and foreign missionaries will be commissioned to their work. Bishop H. A. Boaz, in charge of Methodist interests in the Orient, will officiate.

During the session missionaries and deaconesses and national Christians will talk about their work in spreading the gospel of Christianity.

The election of officers for the ensuing quadrennium will take place Tuesday morning, March 16, and at the afternoon session of that day the place of the meeting in 1927 will be selected. It is understood that there is likely to be a lively race between cities who are rivals for the honor of entertaining the council next year. Among those desiring the meeting it is reported that Louisville, Ky., Shreveport, La., Washington, D. C., and Lake Junaluska, N. C., are active in pressing their claims.

Mrs. F. F. Stephens of Columbia, Mo., is president of the Woman's Missionary Council. Other officers are Mrs. J. W. Perry, Nashville, Tenn., vice president; Mrs. F. S. Parker, Nashville, recording secretary; Mrs. Ina Davis Fulton, Nashville, treasurer. The superintendents are: Mrs. P. L. Cobb of Nashville, young people's work; Mrs. W. A. Newell, Winston-Salem, N. C., social service; Miss Althea Jones of Houston, Texas, children's work. Editors: Mrs. E. B. Chappell, Missionary Voice; Miss Estelle Haskin and Miss Alleine Friday, editor and associate editor, respectively, of Missionary Literature and the Young Christian Worker.

Managers of the Woman's Missionary Council are: Miss M. L. Gibson, president emeritus Scarritt College for Christian Workers; Mrs. Luke G. Johnson, Atlanta; Mrs. F. F. Stephens; Miss Daisy Davies, Atlanta; Mrs. W. F. Tillett, Nashville; Mrs. B. W. Lipscomb, Nashville; Mrs. Lee Britt, Norfolk, Va.; Mrs. L. P. Smith, Dallas; Mrs. E. B. Chappell, Nashville, and Mrs. J. C. Handy, Muskogee.

The membership of the Council is composed of the presidents and corresponding secretaries of the missionary societies of the thirty-eight annual conference divisions of Southern Methodist territory; secretaries of the board of missions, and women members of the board of missions. In addition to this number are representatives of the conference missionary societies of Brazil, China, Cuba, Korea and Mexico.

Members of the board of missions who are members of the Council are: The administrative secretaries, Drs. E. H. Rawlings, W. W. Pinson, R. L. Russell, J. W. Perry, Mrs. J. W. Downs, Miss Esther Case, Miss Mable K. Howell; cultivation secretaries, Dr. A. C. Zumbrennen, Dr. A. J. Weeks, Rev. Robert H. Ruff, Mrs. B. W. Lipscomb, Miss Estelle Haskin. Candidate secretaries, Dr. C. G. Hounshell and Mrs. Hume R. Steele; and Dr. F. S. Parker, general secretary of the Epworth League Board, is a member. There are sixteen women members of the board of missions, who are likewise members of the Council, as are the two student secretaries, Misses Lillian Lenhoff, Salisbury, Mo., and Helen Hodgson, Oroville, California.

The women secretaries of the board of missions and the treasurer of the Council will give reports of their work during the past year, as will President J. L. Cuninggim of Scarritt College. The president's message, the message of the vice president, introduction of missionaries and recognition of missionaries emeritus will be high points in the first day's session. Mrs. J. W. Perry, chairman of the Bennett Memorial committee, will make a report of that work.

Through the Woman's Missionary Council Southern Methodist women are doing missionary work in Africa, Brazil, China, Cuba, Korea, Japan, Mexico and Siberia, employing in these fields more than 150 missionaries in educational, evangelistic and medical lines, while approximately 400 trained workers are employed in social service and educational work in the United States.

One of the outstanding undertakings now occupying the attention of Southern Methodist women is the Belle H. Bennett Memorial, inaugurated as a memorial to the first president of the Council and the great missionary leader of Southern Methodism. The memorial has taken the form of a unit in the building program of Scarritt College and the administration building has been designated as the Belle Bennett building. The corner stone of this building was laid recently with imposing ceremonies during the annual meeting of the Scarritt board of trustees January 27. When completed the building will cost approximately $500,000, and its erection represents the love gifts of the women of Southern Methodist missionary societies.

SUMMER PROGRAM AT LAKE JUNALUSKA

Program dates for the 1926 season at the Lake Junaluska Assembly ase arranged to date are announced by J. Dale Stentz, secretary-treasurer of the assembly, as follows:

Junaluska summer school for teachers affiliated with Duke University, June 10 (six weeks); Young People's Conference under General Sunday School Board of the M. E. Church, South, June 30-July 14; Social Service Conference, July 4-July 11; First Term Adult Training School under General Sunday School Board, July 14-July 28; Missionary Training School under Board of Missions, July 14-July 28; Second Term Adult Training School, July 29-August 12; Epworth League Conference under General Epworth League Board, August 5-August 15; Chautauqua Week, August 16-August 21; Assembly Week, August 22-29.

The program will be interspersed throughout the season with pageants, dramas, and other chautauqua features and entertainment members.

The first session of the Junaluska summer school beginning June10 and continuing for six weeks, of fers a course for teachers holding elementary certificates and two courses in advanced work for teachers and college students. Mr. Stentz was elected business manager of the institution at the recent meeting.

Trustees of the summer school are: Dr. J. H. Way, H. J. Sloan, J. T. Mangum, Mrs. J. M. Long, J. R. Boyd, of Waynesville; J. Dale Stentz, of Lake Junaluska; W. I. Cranford, R. L. Flowers, Holland Holton, A. M. Proctor, and H. E. Spence, of Duke University; Dr. J. W. Shackford, of Nashville, Tenn.; R. O. Edgerton and C. K. Robinson, of Asheville, N. C.

A note from Rev. R. C. Goodchild informs us that he has been appointed pastor of the Hemp charge by Rev. J. D. Bundy. He takes the place of Rev. G. C. Wood, who found it necessary to give up this work.

REVIVAL AND POUNDINGS AT PINEVILLE

On Sunday, January 24, Mrs. C. L. Steidley came to us for an eight-day meeting. Snow, rain, interest in a local murder trial, and many other things served to draw or prevent interest during these days, but in spite of it all God's presence was manifest and the work of this faithful servant of God was honored by Him and practically all those who came under the ihfluence of the meeting were led to make a fuller dedication of heart and life to their Lord. Quite a number professed faith in Christ and eight have given their names for church membership. Mrs. Steidley's work is not done in the name of Christ "whom Paul preacheth," but in the name of the Christ who is personally known to her. She has had a great experience, and out of the fulness of that experience she is able to present the claims and the privileges of the gospel in a most attractive way. She has been a blessing to our community and we await an opportunity to have her under more favorable conditions.

The members of this parsonage home have been the recipients of two splendid poundings since the new year began. First came the good people of the Pineville congregation who left us happy because of their presence with us as well as because of the many good things they left behind when they went away.

Next came a large delegation from the Harrison congregation, who gave us much pleasure by their presence for more than an hour. When the time came to leave the preacher was commanded to turn on the light in the dining room. Of course there was nothing to do but obey. The load left on the long table made us feel amply repaid for stepping lively.

These visitors were just doing in an organized way what all are constantly doing as individuals. May God's blessings be upon them all.

Robert E. Hunt, P. C.

AN APPEAL

To the pastors and laymen of the North Carolina conference, and to any one who may feel interested in this:

The women and girls of our Sunday school have organized in a circle to raise the money to build Sunday school rooms, and will highly appreciate a donation from anyone. This is a very urgent need. My husband is the pastor there and we are serving a loyal and liberal people, but with other expenses are not able to do this badly needed work without some help. To anyone who will help we would appreciate it so much.

We are planning a great work for our Lord and Master on Ocracoke.

Brethren, pray for us that we may do this work for the benefit of the children of this island.

Mrs. W. L. Cheek.

FROM THE PASTOR OF NEWTON GROVE CHARGE

What a delight to write since three months of the new conference year has passed and to say that we were warmly received for the third time on the charge, and each day more clearly reveals the warm hearts of the people to their pastor. We thought the day that we started to conference that perhaps they had done more for their pastor than he could ever do for them and surely more than he deserved. The Hopewell congregation presented us money enough with which to purchase a fifty dollar suit of clothes. The Newton Grove congregation gave us a hat, pair of shoes and an overcoat and a pair of gloves, and they are still giving daily something good to eat from every church on the charge. Sunday night, January 31, the Hopewell congregation without warning drove over to the parsonage and took supper with the pastor and his family. Now think of feeding a multitude like that from a parsonage pantry; if you should think of this, you would be forced to think of a miracle like that of the multiplying the loaves and fishes. The pastor nor his wife did not possess the power to multiply or get together enough to feed so many, so they just sat and looked on, wondering if they did really intend staying for supper and if they should, what we would do. Miss Fannie E. Vann say how nervous we were and sought to relieev our excitement. She called Mrs. R. D. Vann, Mrs. Lena Honeycutt, Mrs. Newton Lee, Mrs. John Keen and others into the kitchen and prepared coffee, sent a few of the ladies out to their cars and brought in all kinds of ready prepared food, placed it on the table and then called for all to come to supper. My, what a meal to have at a parsonage. Seeing it, yet we cannot tell half the story—for it it is not a story—for after all had gone enough was left to last the preacher's family for several days. This is not all yet. There was a time for the men to go out, and they went. What do you think! They brought from their cars one-half barrel of flour, a few hams, fresh bones. One backbone was about four feet long. There was sugar, coffee, grits and several kinds of canned goods. When the Hopewell people pound a preacher there is something done.

After talking for just a few minutes Miss Fannie E. Vann suggested that we sing "God be with you till we meet again," after which we had prayer and all went home or out to be with the young people at the Epworth League.

In many respects this is a great charge. The people are loyal to the pastor and faithful church attendants. You will find many pious men and women here, men and women who love and serve God. Pray for us that God may bless us with spiritual blessings, and give us strength to lead all who are lost to Christ.

W. J. Underwood, Pastor.

THE REVIEWER, A QUARTERLY MAGAZINE

The policy of this magazine has been and will continue to be the publication of good literature. Among its contributors during the five years of its existence have been the following whose names speak for themselves:

Mary Johnston, Emily Clark, Ellen Glasgow, Hunter Stagg, Edward Hale Bierstadt, James Branch Cabell, Joseph Hergesheimer, Agnes Repplier, Louis Untermeyer, Amelie Rives, Edwin Bjorkman, Frances Newman, H. L. Mencken, Julia M. Peterkin, Mary Dallas Street, Carl Van Vechten, Hansell Baugh, John Galsworthy, Sally Bruce Kinsolving, Fred H. Kosslow, Janef Preston, Achmed Abdullah, Sara Haardt, Amy Lowell, DuBose Heyward, Arthur Machen, Ernest Boyd, Arthur Crewe Inman, Gerald W. Johnson, James Opperheim.

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TAR RIVER CHARGE

We are enjoying our third year on the Tar River charge. We have had two very successful years and are not expecting any less this year. Many things of interest we would like to mention, such as painting, building and repairing, but will not use the space this time.

Yes, we have been pounded by our Trinity congregation and those of you who know them know that they never do things by halves. Just the other day Bro. A. W. Wilson and son, Alexander, drove up to the back door of the parsonage with a car load of such things as are always needed and appreciated in a home. As for flour we will not need to inquire the price any more before some time in the spring and other things in proportion, such as sausage, lard, meat, fresh ham, sugar, canned fruit and a rooster to help the preacher crow over his success. This makes twice Brother Wilson and son have tried this, so we just invited them back again next year. All this we appreciate more than words can express. We are praying that God may give us such inspiration and the power of His great love that we may be able to serve this people in such a forceable way as to show our appreciation for this great token of their love and gratitude. We hope to have a successful year with the good people of this charge. May God help.

J. C. Williams, P. C.

GREAT REVIVAL AT SOUTHPORT

On January 20 Rev. Raymond Browning with his singer, Mr. Preston Phipps, began a meeting in the Methodist church at Southport.

Browning has a great faith and preaches a full gospel. All who know him know that from the first we had some real preaching. He flayed sin right and left. He pointed out the ways of sin and also the ways of righteousness with wonderful power and effect. Almost the whole town turned out to hear him. Many good folks were drawn closer to God, Some who had never known Him were brought into a saving knowledge of God.

Yes, Browning is a great preacher. We regret that he had to close the meeting on January 31 in order to go to Wilmore, Ky., to hold a meeting in Asbury College.

His singer, Mr. Phipps, is about the best we have heard. He can really sing, and then he knows how to get others to sing.

May God bless these good men in the work of our Master.

John R. Edwards.

FIVE THOUSAND!

That is the number of new subscribers that we must have during the next two months

And the Renewal of those who are now on the list

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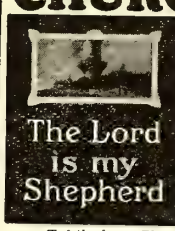
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Specimen of Type

22 ¶ And it came to pass at that time, that Ă-bĭm'e-lĕch and Phĭ'chol the chief captain of his host spake

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WOMAN'S PAGE

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1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

IN CHRIST THERE IS NO EAST NOR WEST

In Christ there is no east nor west,
In Him no south nor north;
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

Join hands, then, brother of the faith,
Whate'er your race may be,
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both east and west,
In Him meet north and south;
All Christly souls are one in Him
Throughout the whole wide earth.
—From Adult Year Book, W. M. S.

FOURTEENTH ANNUAL MEETING

As has been previously announced, the fourteenth annual meeting of the Woman's Missionary Society of the Western North Carolina conference will be held in Central church, Asheville, N. C., April 20-23. The missionary societies of all the Methodist churches in the city are joining in the entertainment of the conference and we are looking forward to the coming of this splendid body of elect women into our city and our homes. We are anxious to do all in our power to make this one of the greatest meetings we have ever held. Committees have already been named and plans are being laid for the pleasure and entertainment of our guests.

We would like to have the names of the delegates as early as possible in March, and will appreciate it greatly if you will elect your delegate at the March meeting and send name to Mrs. V. L. Stone, 285 Merrimon Avenue, Asheville, N. C., who is chairman of our entertainment committee.

REPRESENTATION AT ANNUAL MEETING

Anticipating any inquities that may come to us as to whom is entitled to go as representatives to annual meeting, we quote the following from the "Standing Rules" of our conference, item 2:

"The delegation shall consist of executive officer, district secretaries, one elected adult delegate, one representative from the Young People's Society, and the superintendent of children's work, or her substitute, representing the children's work."

RECENT RULING OF THE CONFERENCE

A ruling of the conference of great interest to the delegates to annual meeting is that which came at Statesville meeting in 1924 as result of the following resolution which was introduced and adopted:

"Owing to the fact that the hostess auxiliary is debarred from the inspiration and enjoyment of the annual meeting, the district secretaries recommend that our conference follow the plan adopted by a number of other conferences, viz: when a delegate's name is sent in, she enclose one dollar to pay for her lunches, and that the hostess auxiliary arrange for the serving of the lunches in some manner that will leave them free to enjoy the conference."

This plan was tried out for the first time at our conference in Charlotte last year and proved quite satisfactory to those in charge of the conference entertainment.

APPRECIATED COURTESY FROM MEMBERS OF EDENTON STREET CHURCH, RALEIGH

My Dear Mrs. Harris:

One of the loveliest and most gracious acts it has been our privilege to record is the invitation to the officers and district secretaries of the Western North Carolina conference to be the guests of the members of Edenton Street church, Raleigh, during the coming meeting of the Council, March 10-17. As one officer expressed it, "Did you ever hear of anything more generous or more sisterly than this?" We are compelled to say we never did. This is the real North Carolina spirit. We trust the officers and secretaries will be able to accept this kind invitation and be present for this meeting.

Most sincerely,
Mrs. H. A. Dunham,
Cor. Sec. W. N. C. C.

We are sure that all those to whom this generous invitation has been extended appreciate most thoroughly this beautiful courtesy from the women of our "sister conference," and we hope that it may be possible for all of us to attend and express to them, personally, our deep gratitude and enjoy with them the great meeting of our women, which we are sure will be an inspiration and a lessing.—Editor.

NEW ORGANIZATION AT ROCKFORD STREET, MT. AIRY

We are pleased to announce for Mrs. J. L. Woltz, district secretary of the Mount Airy district the recent organization of a Woman's Missionary Society at Rockford Street church, Mount Airy, with amembership of 14. Mrs. Woltz says: "I met with the ladies on Monday afternoon and without any objection converted the entire Ladies' Aid Society into a missionary society, with one or two additional members." Following are the officers for the new society, which has our best wishes: President, Mrs. W. R. Keiger; vice president, Mrs. G. W. Williams; Rec. Sec., Mrs. Otis Moore; Cor. Sec., Mrs. Otis Moore; treasurer, Mrs. W. M. McCoy; Supt. local work, Mrs. J. S. Redman; Supt. mission study an- also of publicity, Mrs. J. W. Barker; Supt. social service, Mrs. M. S. Jones.

A NEW GENERATION SPEAKS

The Methodist Young People's Convention in Memphis was an innovation in Southern Methodism. Some of the older people prophesied that the youth of Southern Methodism, especially students, would be unwilling to leave their homes during the Christmas holidays to attend a convention at such an inopportune time. The prophecy failed. From California to the coast, and from Washington, D. C., to the Gulf, they came, nearly 4,000 in all. The Texas delegation alone included 600; there were Indian students from Oklahoma, Oriental students, young business men and women—all in attendance on the Young People's Convention with one supreme purpose—namely, to know the mind of Christ with reference to the problems of today.

There were eight discussion groups: War and Peace, Race Relationships, The Family, Building the Christian Community, Recreation and Leisure, The Bible, Industry, and Religion and the Church. These group meetings were held in the various nearby churches, two afternoon sessions of the convention being devoted to them. All young people under thirty were given the preference in the discussions. They showed openness of mind and heart, a tolerant spirit, and an eagerness to know the Jesus way in the affairs of today. There was never any evidence that the young people were seeking to dominate, but it was plainly evident that they sought a larger share in the work of making a new world.

In the report of the findings committee the young people represented at the convention in Memphis went on record for a number of significant things, such as "the continuation of efforts to secure a satisfactory basis for the union of all the forces of American Methodism." Other findings adopted included "opposition to war in every way possible; entry of the United States into the League of Nations with reservations that the United States not assume any responsibility unless authorized by Congress and in accordance with the Constitution." The young people unanimously expressed themselves as "being opposed to the maintenance of Reserve Officers' Training Corps in all institutions of learning, and particularly in our own church schools."

On the question of race relations, the findings concluded that "particularly do we feel that the situation in the South, where a backward race lives among us, calls for the finest expression of the Christian spirit of generosity, service, and respect. We believe that we must abide by the principles of Jesus Christ, and we recommend that our church take steps to bring about, as far as possible, equal advantages between the races in education, in administration of law, in economic matters, and in opportunity for self-advancement."

North Carolina Conference

MISSIONARIES WHO WILL BE AT COUNCIL

From the Orient: Misses Ella D. Leveritt, Ethel Newcomb, Nina W. Troy, Mary Lou White, Alice Green, Lois Cooper, Frances Burkhead, Annie Bell Williams, Mary Hood, Bessie Oliver, Cordelia Erwin.

From Latin America: Misses Kathron Wilson, Christine Allen, Eva L. Hyde, Eunice Andrew, Gertrude Kennedy, Lydia Ferguson, Eliza Perkinson, Rebecca Toland, Norwood Wynn, Mary Massey, Lula Roberts.

Home missionaries: Misses Oscie Sanders, Jennie E. Ducker, Constance Palmore, Bithiah Reed, Esther Boggs, Pattie Allen, Mary Ora Durham, Fannie Bame, Florence Whiteside, Belle Semrill, Jennie C. Congleton, Mary Nichols, Ruth C. Wyatt, V. Maud Fail, Henrietta Logan, Addie B. Greely, Wilhelmina Wahlross, Frances Howard, Mozelle Eubanks, Maria M. Elliott, Helen A. Gardner, Margaret Young, Lillian Lenhoff, Helen Hodgson.

WHAT ABOUT CHAUFFEURS?

Of course everybody is coming to the Council. Some will come by train, others by bus, and some will want to come in their own cars and bring their chauffeurs.

For the benefit of the latter class I wish to say that the chauffeurs can secure accommodation at the Arcade Hotel—a first class negro hotel—or at boarding houses with respectable negro families, or lodging can be secured in good negro homes at the rate of fifty cents a night. Meals are convenient at a negro cafe.

Any one who is expecting to bring a chauffeur will be furnished a list of boarding houses, etc.

A MESSAGE FROM THE COUNCIL SUPERINTENDENT OF CHILDREN

Dear Friends of the Adult Missionary Society: When in 1878 General Conference granted authority to organize missionary socities this permission read as follows: "The women of the Methodist Episcopal Church, South, are hereby authorized to organize and conduct missionary societies among women and children."

For nearly half a century this duty has been laid upon the womanhood of our church, and in many places they are following its call, and the task is being beautifully and adequately performed.

A mighty factor for righteousness is the nearly 124,000 children enlisted in the missionary societies. Our aim is to train them that they may carry on, that when they inherit the church from us theirs will be a wiser, more spiritual leadership than ours.

Although we have a mighty army of children banded together for missions, the field is not half occupied. There are twice as many adult auxiliaries as there are children's, so there remains much to be done if we would perform our task. In the pages of history we read God sometimes removes from the reach unseized opportunities. May we women of Southern Methodism not prove recreant to our trust!

Robert Speer said: "Show me the womanhood of a nation and its childhood, and I'll tell you how much they have of Christ."

John R. Mott said at the great Washington convention: "We must win the present generation for Christ. We cannot do without the priceless assets of their hopefulness, idealism, power of vision, spirit of adventure and warfare, and their unspent years."

Both your conference superintendent and I are hoping that if you have not both baby and junior division in your society, you will soon organize them.

Sincerely yours, in the name of Him who took a little child and put it in their midst. Althea Jones.

THE SITUATION IN CHINA

Giving some conclusions about the general situation in China, which he describes as one of unrest in all circles, D. L. Sherertz from the viewpoint of a Christian missionary from America to the Chinese people writes from Kuling, Kiangsi, as follows:

"This is not a civil war, though one or many may grow out of it. It is a deep and earnest protest on the part of thinking Chinese against the evil their nation has suffered from other nations.

"It is a violent protest on the part of the laboring classes against the injustice of capital, whether foreign or Chinese.

"It is an attempt made by industrial and educational leaders to unite the Chinese people on some question. This time it is a boycott against England and Japan.

"It is a protest against the arrogance and cruelty of so-called Christian nations.

"It is a challenge to the claims of white supremacy.

"It is a desperate effort of a desperate people to save their country from outside evils. (Their method may be thought of as a composite Bolshevik, Christian, civilized, barbaric, Eastern method. Any method that will help to attain their ends is considered good.)

"It is a challenge from Chinese Christian leaders to Christian leaders of other nations (missionaries primarily) to put into practice the principles of Jesus in dealing with a certain nation that 'fell among thieves who stripped her and beat her and left her half dead.'"

GRADUATES OF PAINE COLLEGE MAKE GOOD

Records of Paine College, an institution of higher education for negroes at Augusta, Ga., show that out of the approximately 500 students that have graduated from the institution only one has ever been convicted of any crime. Of these graduates, fifty per cent are teaching, eighteen per cent are preaching, twelve per cent are continuing their studies, ten per cent are physicians, and others are filling posts of prominence in their communities.

Among the notable graduates of Paine College is Channing H. Tobias, of New York, senior secretary of the colored men's department of the National Council of the Y. M. C. A. For many years he has worked among the negro students in the colleges and for the past three years has been at the head of the Y. M. C. A. work for colored men in America. He delivered an address on "Progress in Racial Groups" before the Methodist Young People's Convention that met recently at Memphis. He is a minister of the

(continued on page thirteen)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywnere!"

ON TO GOLDSBORO!

What? North Carolina Conference-Wide Sunday School Conference.

When? April 6-7-8 (Tuesday noon to Thursday noon).

Where? St. Paul church, Goldsboro.

Who? Entertainment will be provided for as many as three duly appointed delegates from each charge. In addition there will be in attendance presiding elders, pastors, district workers, Sunday school board members and visitors.

How? Each pastor is asked to be responsible for the selection and appointment of delegates from his charge.

Pre program? Well, come and see and help make it. It will be built around the needs of the pupil, the needs of the class, the needs of the department, the needs of the school, the nedes of the charge, the needs of the district, the needs of the conference, and an attempt will be made to discover ways and means of meeting these needs.

Leaders? Here's a list; others will appear: Dr. E. D. Soper, Dr. Arlo A. Brown, Mrs. M. H. McArdle, Prof. B. G. Childs, Prof. H. E. Spence, your employed staff, and others.

Will you be there? You'll never regret your trip if you are able to attend either as a delegate or as a visitor. See that your charge is fully represented.

SOME CHARGE INSTITUTES

A series of charge Sunday school institutes, with Rev. L. V. Harris, our extension secretary, and Miss Keene, our elementary superintendent, as leaders, have just been held at six or eight points in the New Bern district. Bad weather and worse roads hindered a bit, keeping some away who otherwise would have attended, but on the whole the meetings were very much worth while. Some indication of the extent of the week's work may be seen from the following list of schools in which Mr. Harris placed the Program of Work C:

Newport, Newport-Harlowe charge; P. P. Garner, Supt.

Harlowe, Newport-Harlowe; E. D. Hardesty, Supt.

Core Creek, Newport-Harlowe; Ray Dickinson, Supt.

Oak Grove, Newport-Harlowe; J. H. Elliott. Supt.

Sharon, Grifton; R. T. Langston, Supt.

Clark, Craven; C. M. Pittman, Supt.

Beech Grove, Craven; J. H. Stephenson, Supt.

Rhems, Craven; Eddie Simmons, Supt.

Webb, Pink Hill; J. H. Holland, Supt.

Woodington, Pink Hill; W. B. Becton, Supt.

Dover, Dover; W. L. Bell, Supt.

LaGrange, LaGrange; J. E. May, Supt.

Trenton, Jones; T. C. Whitaker, Supt.

WILMINGTON SCHOOL GOOD

Our Wilmington standard training school, which began in Trinity church Sunday afternoon, February 7, got off to a good start, and indications are that when the records of the week's work are all in we shall be able to put this school down as one of the best yet held.

DISTRICT COUNCIL MEETS

To consider the needs of the schools of the Wilmington district and to work out a schedule of work for the year there was held in Wilmington Monday, February 8, what we choose to call a district Sunday school council. Rev. H. A. Humble, the presiding elder, Mr. M. J. Cowell, the district secretary, and two or three pastors, together with the writer, were in attendance. Many pastors had written to the presiding elder, stating their needs and registering their requests. The outstanding call was for Cokesbury training schools, and the charges of the district are to be served by five or six, and perhaps more, such schools this year, if plans started work out as expected. The observance of monthly missionary day, the placing and checking of programs of work and other matters also received attention.

WILSON SCHOOL FACULTY

The faculty and courses for our Wilson standard training school, to be held February 28-March 5, will be as follows:

The Devotional Life, Mrs. M. H. McArdle, Norfolk, Va.

Primary Pupil, Miss Keene, Durham.

Bible—Life of Christ, Prof. James Cannon III, Duke University.

Sunday School Management, Rev. J. L. Ferguson, Nashville, Tenn.

The school will begin Sunday evening, February 28, at 7:30 o'clock. Rev. W. A. Kale, director of religious education of First church, Wilson, is chairman of the board of managers.

SCHOOL AND INSTITUTES

At Red Springs this week is being held a Cokesbury training school, with Rev. L. V. Harris and Rev. E. L. Hillman as instructors, teaching "The Small Sunday School, Its Plans and Work" and "How We Got Our Bible," respectively. The classes are being held each evening. During the day Mr. Harris is holding Sunday school institutes at the following places: Raeford, Monday; Gibson, Tuesday; and Rowland, Thursday.

PIKEVILLE AND PINE FOREST

An all-day circuit-wide Sunday school institute for the Elm Street and Pikeville charge was held at Pikeville Sunday, with Miss Georgia Keene, our conference elementary superintendent, and Prof. J. T. Jerome, superintendent of Wayne county schools, formerly field secretary for this conference, as leaders and speakers. Rev. R. L. Jerome, the pastor, Rev. C. P. Jerome, former pastor, and Professor Massey, superintendent of the Pikeville high school, were also on the program.

Miss Keene went from Pikeville to Pine Forest on the Goldsboro circuit for a service Sunday evening, speaking to Rev. R. E. Brown's fine congregation there and discussing with them their local problems.

LONGHURST SCHOOL CREDITS

The following persons received credit for the course, "The Small Sunday School, Its Plan and Work," taken in a training class taught by Rev. L. V. Harris, conference extension secretary, at Jalong: O. J. Blue, Miss Rosa Dixon, Rev. M. C. Ellerbe, Mrs. M. C. Ellerbe, Jalong, and Mr. W. L. Clayton and Mrs. W. L. Clayton of Bakersville.

AN ERROR IS CORRECTED

In referring to the training class studying "Principles of Religious Teaching" at First church, Wilson, recently, we stated in these columns that the class was taught by Rev. W. A. Kale. Mr. Kale calls attention to the fact that it was not he but Prof. Perry Case of Atlantic Christian College who taught the course. We are glad to make the correction.

DURHAM SCHOOL APRIL 11

In the new Trinity church, Durham, the week of April 11-16 will be held the eighth annual session of the Durham standard training school. A meeting of the baord of managers held in Trinity church last week, with representatives of Calvary, West Durham, Memorial, Trinity, Gregson, Carr, Branson, Lakewood, Rougemont and Durham circuits in attendance, made plans for the promotion of this school. Faculty and courses will be announced later.

Western North Carolina Conference



DR. EDMUND D. SOPER

We are happy to announce that Dr. Edmund D. Soper, whose likeness appears just above this paragraph, will feature our Sunday School Conference program to be given at Tryon Street, Charlotte, March 1-3, by delivering an address Tuesday evening on the subject, "The Heydey of Youth." It is generally known that Dr. Soper is now dean of the School of Religion at Duke University and is leading in the unfolding of plans which will make his department, and the university as a whole, one of the largest and best in the entire world. Born in Japan, his parents being missionaries there, educated in America and thoroughly identified with the principles of Methodism Dr. Soper comes to us from Northwestern University in the prime of life with a breadth of vision and genuine Christian experience which will enable him to serve us most profitably. Dr. Soper is the type of fellow you always want to look at and hear speak the second time. We count ourselves fortunate in having him on our program.

FINE PROSPECTS

Prospects for a most profitable Sunday School Conference are getting better every day. At first it was thought necessary to get out quite a lot of advertising matter to boost attendance upon the sessions of this conference, but such has proved unnecessary. Each mail brings good tidings from our fine Sunday school workers throughout our midst stating they will most certainly be present to help us put across our first Sunday School Conference in fine fashion. Among our delegates there will be no shirkers, groaners, grunters or complainers. Our company will be made up of optimistic earnest workers, those who are really making their community better places in which to live.

D. E. Henderson, superintendent of Tryon Street Sunday school and chairman of the Western North Carolina Conference Sunday School Board, heads up the local committee on entertainment. He will see that our delegates are well provided for. E. R. Booker, superintendent of Trinity Sunday school, has charge of registrations. J. L. Woolfe, superintendent of Dilworth Sunday school, is chairman of transportation committee. All delegates are asked to assemble at Tryon Street Methodist church Monday afternoon and evening before 7:30 o'clock, from where they will be sent to their homes. Our opening program begins Monday evening at 7:30 o'clock.

CREDIT STUDENT

Since last report the following persons have earned through correspondence one or more credits in our Sunday school training course:

Mrs. J. A. Eshelman, High Point, gold seal diploma.

Mrs. Robert Morrow, High Point, gold seal diploma.

Rev. G. B. Clemmer, Winston-Salem, incomplete diploma.

Rev. W. G. McFarland, Kernersville, incomplete diploma.

Miss Erleen Mitchell, Charlotte, incomplete diploma.

Rev. L. H. Griffith, Albemarle, incomplete diploma.

Rev. W. E. Moretz, Lincolnton, incomplete diploma.

Miss Ada Newton, Lincolnton, incomplete diploma.

Mrs. George K. Craig, Wadesboro.

Miss Mary Jarrett, Hayesville.

Mrs. G. B. Clemmer, Winston-Salem.

Supt. R. W. Allen, Wadesboro.

Mrs. A. S. Bumgardner, Charlotte.

Hadley Woodard, Lincolnton.

Rev. J. T. Ratledge, Reidsville.

Mrs. O. B. Mitchell, Ansonville.

CONCORD SCHOOL

Beginning Sunday afternoon, February 21, at 3 o'clock at Central Methodist church, Concord, the third annual standard training school for our Sunday school workers in Cabarrus county will be held with the following courses and instructors offered:

Bible—The New Testament— Rev. C. M. Pickens.

Pupil Study—Prof. Claud T. Carr.

Junior Pupil—Mrs. E. R. Michaux.

Primary Pupil—Miss Georgia Keene.

Training Beginners to Worship—Mrs. O. V. Woosley.

The local organization is headed up with C. F. Ritchie as president of the borda of managers, L. L. Cochrane and H. L. Collie, vice presidents, S. J. Sherrill, secretary, Dr. W. C. Houston, treasurer.

ATTENDANCE AND OFFERINGS

As previously stated, the February attendance and offering record of schools reporting same will be given in these columns each week. The following schools have reported for Sunday, February 7. Some schools showing a small number in attendance will rank high on a percentage basis. Kindly look over the list. First figures for attendance, second for offering:

Asheville District.		
Central, Asheville	805	$95.52
Bethel, Asheville	135	5.05
Haywood Street	133	17.55
Mt. Pleasant	88	5.28
Tryon	75	3.20
Oakley	55	2.94
Saluda	52	3.33
Charlotte District.		
Hawthorne Lane	642	42.68
Tryon Street	494	37.92
Central, Monroe	433	20.37
Trinity	403	30.11
Dilworth	302	20.90
Wadesboro	268	13.94
Chadwick	207	11.83
Myers Park	102	7.04
Duckworth Memorial	104	9.25
Greensboro District.		
Wesley Memorial	688	31.29
West Market Street	614	64.76
Main Street, High Point	522	28.44
College Place	411	14.15
Centenary	322	15.35
Proximity	302	11.74
Asheboro	281	16.22
Main St., Reidsville	245	30.90
Old Trinity	172	9.76
Randleman	168	7.32
Jamestown	156	10.67
Glenwood	151	6.14
Bessemer	90	5.38
Marion District.		
Glen Alpine	190	6.47
Spindale	137	13.09
Alexander	86	19.72
Pleasant Grove	74	3.80
Burnsville	44	1.90
Mt. Airy District.		
Central, Mt. Airy	266	12.43
Spray	252	6.68
Leaksville	169	10.93
Rockford Street	129	6.14
North Wilkesboro District.		
North Wilkesboro	207	11.13

(Continued on page twelve)

SUNDAY SCHOOL CONFERENCE, CHARLOTTE, MARCH, 1-3

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1207 North Hamilton, Street, High Point, N. C.

HERE AND THERE

By W. A. B.

The church is more than an organization—it is an organism. Christ is the vine, we are the branches. In Him we have life. Apart from Him what?

Do we learn only to forget, or are we enriching our lives with new daily experiences of worth? As we learn, do we live?

Our privilege in life: 1. To know something for God. 2. To do something for Him. 3. To be something for Him and His world.

Repartee? Indulge in it if you must, but beware that no heart is wounded beyond repair; that no faith is shaken, no friendship shattered. Deal cautiously with dangerous weapons.

The world moves forward on the shoulders of strong men. Stronger men will be needed for the world of tomorrow.

MOORESVILLE EFFICIENCY INSTITUTE

Beginning on next Monday night, February 22, and running through Friday night, the 26th, at Mooresville, the Epworth Leaguers of Statesville district will conduct an efficiency institute. A very attractive program has been prepared and good instructors secured. The institute will be held in Brother Aycock's church, and the indications are that it will be well attended. One week later an institute will be conducted at Marion in the church of which Brother Poovey is pastor. On the following week we will hold forth in an institute at Central church, Asheville.

The Iredellburg Epworth League Union will meet at Mt. Zion church, Cornelius, on Friday night of this week, February 19. Be present if possible, Iredellburg leaguers, and plan to be at the institute which begins at Mooresville on Monday night, February 22.

MT. ARIY DISTRICT INSTITUTE AT SPRAY

The Mount Airy District Epworth League Institute, which was held at Spray February 12-14, was all that one could ask. The people at Spray were lovely hosts, and especially did Bro. H. P. Powell, the pastor, and those associated with him render every service possible for the comfort of their guests. Real work was done by the 61 leaguers present. Splendid addresses were delivered by Rev. W. A. Newell, Rev. L. B. Mayes, Rev. N. C. Williams and Rev. E. W. Fox, presiding elder of Mt. Airy district. Many of the young people made talks, including Misses Boatner, Kelly, Bowman, Banner and Mr. Campbell. Splendid features of the institute were the sunrise consecration service on Sunday morning, led by Miss Kelly, and the echo conference of the Memphis convention conducted by Mr. Campbell and Misses Boatner and Bowman. Eleven chapters were represented, nine pastors were present, and the 61 leaguers traveled a total of nine thousand miles. Congratulations, Mt. Airy district leaguers.

The Junior Epworth League City Union of Charlotte met at Duckworth Memorial Methodist church Sunday afternoon, February 7, at 3:30. There were one hundred and fifty-four juniors, ten superintendents and assistants, four pastors and a number of visitors present. The meeting was opened by a song, after which little Andy Ducker and Paul Robinson gave the scriptural lesson. Rev. Mr. Surratt offered prayer. Belmont Park League gave a special song, during which the offering was taken. Recitation, "The World's Bible," by Ruth Ledwell, and "How We May Forgive" by Lloyd Robinson was well given. Duncan Memorial juniors gave a song, Sara Helms recited "Let Us Live for Jesus," and "Careful for Nothing" by Andrew Harrison was recited. A duet, "The Peace That Jesus Gives" by Calvary juniors was beautifully sung. Three Chadwick juniors gave a dialogue, "Who Can Tell," and this was followed by a story and hymn by Duncan Memorial League. The attendance banner contest proved interesting, there being two one hundred per cent leagues present. These were Duckworth Memorial and Belmont Park. Rev. R. E. Hinshaw presented the banner with an appropriate talk, giving the banner to Duckworth Memorial the first month and Belmont Park the second.

A very interesting talk was made on "The Value of the Union" by Rev. A. D. Wilcox. Special songs were given by Spencer and Duckworth Memorial leaguers. We were dismissed by repeating the league benediction. We have seven junior leagues in our city union, all doing splendid work. We are looking forward to our Epworth League efficiency institute which will be held here in Charlotte in March or April, and hope not only to take advantage of this institute ourselves as superintendents but influence others to attend. We realize that if the league work progresses as it should we must take advantage of every opportunity to make ourselves more efficient in our work. As the years come and go we see a greater demand for trained leaders. Knowing this as we do let's make every effort to make ourselves more capable, and not only ourselves but influence others to take training, so when we have given up the work it can of a surety progress because leaders who are capable and trained are in charge.

Mrs. Jennie M. James,
City Union Supt.

RURAL HALL CHARGE

Just to let you know that the Rural Hall charge is still on the map and is thoroughly enjoying the fine and splendid service of its worthy and consecrated pastor, Rev. W. R. Jenkins. Preaching! Yes, he is preaching three times each Sunday and sometimes four times.

He and his good wife spend much time in visiting the sick and distressed; thus he is ever about his "Father's business." The second quarterly conference for the Rural Hall charge was held in the Rural Hall M. E. church February 6 and 7, the business session being held on Saturday p. m. with Rev. E. W. Fox, presiding elder, in the chair. There was a good representation of the official board present and reports in most part commendable. On Sunday morning at 11 o'clock the presiding elder delivered a strong and eloquent sermon on missions. Mr. Fox is also proving himself worthy of his calling, and under such splendid leadership can we hope for or think of anything other than go forward! A Lover of the Cause.

Y. P. M. SUCCESS IN SPITE OF STORM

The special services held for the young people of the town of Edenton was a success in spite of the storm of rain, thunder and lightning over this section of the state last night, which to some extent paralyzed things. Professor Stanage, assisted by a ten-piece orchestra made up his students and other local talent, furnished the music and a wonderful program was given. Those who braved the storm (and a large number did) thoroughly enjoyed the musical program. The main speaker of the evening was Prof. Edgar E. Bundy, superintendent of education for Perquimans county, who spoke to the question, "Where Are We Going?" To say his message "hit the spot" is too mild. In a matter-of-fact way, in business man style, he held the attention and put his message across. He drew from his broad experience with children and young people in the schools of our state. No one can question Bundy's love and loyalty to God, Christ, the Spirit, the Bible, home, county and the home beyond, or his allegiance to the cause of Christ. He gave a wonderful message in keeping with his work, and many predict that he will revolutionize the whole system of schools in Perquimans county if given the proper support. Our folk enjoyed his message. Here's fine conference and general work timber in this man Bundy for the coming years.

Two of our young people, Miss Kathryn Leggett and James Forsberg, will graduate from high school this year with another fine class from this school. Our service last night was one of a series the pastor has for the young people of the town. Our next will probably be a concert of sacred music and song J. Vincent Knight.

"I am twenty-five cents,
I am not on speaking terms with the butcher,
I am too small to buy a quart of ice cream,
I am not large enough to purchase a box of candy,
I am too small to buy a ticket to a movie,
I am hardly fit for a tip but—
Believe me, when I go to church on Sunday,
I am considered SOME MONEY."

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsillitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please,—no danger.

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If you suffer from Rheumatism, Indigestion, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs,

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Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Encouraging News—From many of our pastors the most encouraging news is coming in concerning the raising of one-half of the orphanage assessment by Easter. A goodly number are going to secure the whole amount by that time. Thoughtful planning and hard work will produce the desired results. The money is needed and that is the reason I am asking for one-half of the orphanage assessment by the first of April. I wish to thank our pastors for such a fine spirit of co-operation.

* * * *

Weldon-Roanoke Rapids—On the fifth Sunday the singing class visited Weldon in the morning and Roanoke Rapids in the evening. The weather being rainy on Saturday the class had to go on the train. Since the train was several hours behind time, it was late Saturday night before they arrived at Weldon. Big congregations greeted them at each place. Rosemary joined the Roanoke Rapids congregation. By this arrangement both congregations enjoyed the sacred concert. Judging from letters which have come to me since the visit of the class, the friends at these three places evidently enjoyed having our children in their midst. To Brothers Perry, Hall and Tharpe I wish to express my hearty thanks for the warm reception which they extended to Mrs. Nellie B. Rives and to each child in the class.

* * * *

Clipping—From the beginning this has been the plan for raising the bulk of our current fund. The plan is too simple to need discussion, but of most vital importance to the orphanage. There is a feeling that the orphanage is going to be taken care of anyhow. The feeling is that the other Sunday schools will take care of it. Once upon a time, as an old story goes, all the people on all the earth decided to shout aloud at the same moment in order to hear the vast volume of sound. When the moment came each one, wanting to hear the sound, decided that his voice would not be missed. The result was that the whole earth was wrapped in stillness. The application is easily made. The big thing in the plan is that every school take a part in it.—Charity and Children.

* * * *

Alumni Reunion—The annual reunion of the Orphanage Alumni Association will be held held during the Easter holidays, beginning Saturday and continuing through Monday. We are expecting the largest and most enthusiastic meeting ever held. It is earnestly hoped that the old boys and girls will write to each other, urging that they be present on that happy occasion. Since the last reunion Mother Jenkins has gone home to live in heaven and she will be sadly missed by all who return as she is sadly missed by us who live at the orphanage. Her great spirit will be here to welcome and to sanctify all whose lives she touched. Miss Fannie Gray will do all that lies within her power, as well as all of us, to make the home coming a joyous one. Let's all begin to make our plans now to attend the reunion during the Easter season.

Is It Equitable?—There are a goodly number of charges within the bounds of the North Carolina conference that do not send any specials to the orphanage. If all were to follow that course one of two things would happen. We would have to double the ten per cent orphanage assessment or we would have to dismiss one-half of our present number. Either course would be objectionable to me. Ever since assuming the superintendency of the orphanage I have stood emphatically against increasing the assessment which is the same now as it has been for about twenty years. Instead of dismissing one-half of our present number I am heartily in favor of doubling the size of our family which would give five hundred to provide for. I feel confident if our pastors and churches, that do not raise a special equal to their ten per cent assessment, would give the matter serious consideration they would be convinced that it is fair and just to do so. It makes it very heavy on some churches while others hardly know that they have the ten per cent orphanage assssment. I am asking every station circuit and mission to make a strenuous effort to raise a special equal to the present amount expected from each charge on assessment. If wo do not follow this course, we shall be seriously handicapped in meeting our financial obligations. We are now prepared to care for fifty more children. Shall we retrench or advance? Unless all roll up their sleeves and work vigorously for our fatherless children, we shall disappoint hundreds who are depending on the Methodist church as their Good Samaritan.

NEW LIFE AT BETHANY CHURCH, BATH CIRCUIT

Rev. and Mrs. W. N. Vaughn spent the first week in February in our midst, visiting the members during the day and teaching a course on "Jesus' Teaching on the Use of Money" in the church at night, finishing with impressive sermons on Christian stewardship Sunday morning and night. At the night service the intermediate girls, who had been trained by Mrs. W. N. Vaughn and Mrs. B. A. Norfleet, presented the play, "Aunt Tillie's Tithing Band."

At the close of the Sunday morning service thirteen knelt at the altar, and in acknowledgement of God as owner of all, pledged their tithe to His work.

We feel that God has sent us a real spiritual leader in Rev. W. N. Vaughn, and that under his ministry our church is taking on new life.

The Sunday school is waking up, and why shouldn't it, when our pastor and his wife are the first ones on the grounds the Sunday he preaches for us, and both take turns in teaching the classes. Stella Sparrow.

To the Editor:

Some time ago Judge John Kerr, the first, a great judge and a great Baptist preacher, lived and officiated in North Carolina. He said a lot of wise things. One I recall: "I have seen fools and big fools, but the biggest fool I ever saw was an educated fool." As a boy I did not agree with the judge that there were "educated fools." But since we have some so-called educated men who speak of the "vulgar herd," I know the judge was right and that Holy Writ was right when it said, "The fool hath said in his heart there is no God." The common people heard Christ gladly and it was the shrewd politician's voice, the educated man, who brought about Christ's condemnation when he said to Pilate, "If thou lettest this man go thou art not Caesar's friend."

In Revelations 22:-18-19 it is written: "If any man shall add unto the sayings that are written in this book God shall add upon him the plagues written in this book. If any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life and out of the holy city which are written in this book."

This from God's own revelation—the last.

I would a thousand times rather be a blockader, a bootlegger, a drunkard and a thief combined—yea, I would rather be Shakespeare's dog that spent its life and time "baying at the moon" than go into the presence of God to judgment a so-called "educated man"—a scientist disputing with God. Is there such a thing as science? What is Science in one generation is laughed at by the next.

The Word of God is the only thing that has stood the test of science and met the varying needs of humanity. God pity the sophist—the conceited man who affects to know more than God has revealed and tries to correct omniscence. J. O. Guthrie.

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DUAL EXTENSION: WHAT IT PROPOSES

By J. L. Ferguson, Secretary Missions and Sunday School Extension.

No movement of our church within recent years has been accorded a heartier reception nor has met with more encouraging results than the Dual Extension Plan of the General Sunday School Board of Missions. The new program has for its chief aim the extension of the kingdom into the waste places and the unchurched areas within the bounds of our church.

When we remember that of the 20,000 congregations of the Methodist Episcopal Church, South, at least 15,000 are attached to circuits in rural and industrial districts, we are reminded anew that our church is predominantly a rural church. Government statistics show that 75 per cent of the population of the South lives in rural areas or in small towns of less than 2,500 population. Therefore any church that would really minister to this people of the South must have a great rural program if it is to reach the major part of its constituency. The church that would adequately serve the people of the Southern States must think in terms of its rural membership. Any church that denies its ministry to seventy-five per cent of the people within its areas of operation does so at its own peril. The truest explanation for the amazing growth of the Methodist Episcopal Church, South, has been its ministry to all of its people. In the past our church has literally accepted John Wesley's statement: "The world is my parish."

However, within recent years we have been aware of the fact that all is not well with our rural churches. Abandoned churches in rural districts too often emblems of broken faith, have become a sight that is common to anyone familiar with the South. Neither may we receive much encouragement from the growth of our rural churches during the past twenty-five years. In too many cases no progress has been made, rather the church seems to have gone backward. Some one has facetiously remarked that in this day of tremendous progress that is reaching out into every section of the South that the only old landmarks that remained unchanged was the church of childhood. There things go along just about as they did fifty years ago—preaching once a month by a good man, although too often an untrained man; a weak, struggling Sunday school or, better perhaps a school that has quit struggling and is carrying on from force of habit; a church program that defines its responsibility in terms of a preaching service one Sunday each month with a week's "revival" of "protracted meeting" during the summer. Such a limited program as this readily explains why more people are not attracted to the rural church The day has arrived when any church that would hold its rural constituency must immediately enlarge its program to fit the needs of its people.

Perhaps no denomination in the past has made a more determined effort to extend the kingdom into the unreached sections of the Southern States than has our church. Yet with all our efforts and the efforts of sister denominations there remain today vast stretches of unchurched areas here in the Southern States with a population that runs into the millions that are not being reached by any church whatever. It is estimated that there are fully ten million people in the Southern States who are not enrolled in any Sunday school. It is further estimated that there are at least three million white boys and girls and young people for whom our church is directly responsible, who are not being reached in even a nominal way. There have been recent shifts in the population of the South owing to rapid economical developments that have been so tremendous in their scope that no church has been able to follow these movements with its ministry.

With such conditions as these facing us it is not surprising that there has been a rather insistent demand on the part of our people during the past few years for an earnest effort to reach the unreached, to minister adequately to our constituency, and to develop a church program in rural and industrial sections that would be big enough to meet the vital needs of our people. Our church program has not kept pace with the public school program. It has been truly said that, while illiteracy is perilous to any nation, spiritual illiteracy is fatal.

It was to meet this desperate situation that the General Sunday School Board and the home department of the General Board of Missions two years ago evolved the dual extension program. This program has n view the extending of the kingdom of God into unchurched areas at home and abroad. The program at home has before it three great objectives:

1. The reaching of the three million white boys and girls and young people of the South for whom we feel that we have a very definite responsibility. These three million who are not now being reached by the Sunday school are not confined to any one section or locality, but are to be found in the mountainous regions, the industrial districts, the mining camps, the neglected sections of our cities, and in the great rural areas in our Southern States. The Dual Extension Plan is seeking to organize new Sunday schools at strategic points in these sections.

2. Statistics show that there are between 2,500 and 3,000 congregations of the Methodist Episcopal Church, South, which have no Sunday school. The dual extension program is seeking to organize Sunday schools in these congregations wherever practicable.

3. The third phase of the home extension program is the offering of intelligent and sympathetic aid to thousands of our weak Sunday schools that are not now being reached in an adequate way. The dual extension program offers to the Sunday schools of our various conferences an opportunity for procuring a well trained secretary who will devote his full time to the promotion of a modern program of religious education through the Sunday schools in the rural and industrial areas of the conference.

The financial support of the dual extension program in the homeland and on the foreign fields is secured by allowing the Sunday schools of each conference that has adopted the Dual Extension Plan to divide equally the regular fourth Sunday missionary offering between the support of the home and foreign programs. Fourteen of our strongest conferences have already adopted the dual plan and have full-time trained extension secretaries in the field. Five other conferences are planning to inaugurate this new program within the next two or three months. Other conferences are studying the plan with a view to adopting it, and the day is not far distant when there will be a strong program of home missions and Sunday school extension supported by the missionary offerings of two and a half million Southern Methodist Sunday school pupils in each of our annual conferences.

The Sunday schools of the Methodist Episcopal Church, South, have selected for their foreign special the support of our three mission fields in Europe. Never before has a foreign special so appealed to the imagination of our Sunday schools as has Europe. The entire budget of our church's mission work in Europe is now being carried by the Sunday schools, and the educational and inspirational value of the foreign special, linked with the home special, has challenged our Sunday school pupils to the most intelligent effort for missions that has yet been made.

W. N. C. SUNDAY SCHOOL

(*continued from page nine*)

Salisbury District.		
Trinity, Kannapolis	466	18.39
Central, Spencer	345	18.63
First, Salisbury	330	19.39
Forest Hill	328	15.08
Central, Albemarle	308	27.05
Norwood	253	13.66
First St., Albemarle	232	5.77
East Spencer	209	10.31
Central, Concord	207	12.52
Epworth, Concord	202	8.29
Badin	173	15.36
China Grove	132	6.32
Bethel, Cabarrus	91	2.13
Gold Hill	60	3.50
Shelby District.		
Main St., Gastonia	696	53.73
Central, Shelby	585	46.93
Mt. Holly	371	64.61
King's Mountain	269	10.52
Franklin Ave., Gastonia	252	13.10
Lincolnton	234	9.92
East Gastonia	203	5.67
Smyre	158	28.63
Cramerton	154	6.11
Statesville District.		
Broad St., Statesville	420	35.11
Newton	337	41.22
Central, Mooresville	318	15.00
Broad St., Mooresville	241	7.30
Granite Falls	202	8.08
Maiden	157	4.19
Stony Point	130	4.27
Westview, Hickory	126	7.82
Fairview, Davidson	102	3.29
Highlands, Hickory	78	10.46
Waynesville District.		
Andrews	161	10.61
Sylva	135	6.59
Clyde	54	2.12
Winston-Salem District.		
Centenary	575	42.53
Burkhead	535	23.67
First, Lexington	481	22.94
Green Street	331	17.72
Ogburn Memorial	167	8.50
Mt. Olivet, Davidson Ct.	157	4.05
Bethel, Thomasville	134	2.69
Kernersville	108	5.80
Erlanger	107	4.74

COKESBURY SCHOOLS

Mr. Evans is busy conducting Cokesbury training schools. He was last week at Advance, where a most successful school was held. This week a similar school is being held at Pilot Mountain. A list of the credit students of these schools will appear next week.

DUAL SPECIAL

Treasurer H. A. Dunham forwards the following report of missionary offerings on our European special. Thanks.

Norwood	$247.53
West Asheville	25.00
Trinity, Kannapolis	20.00
Central, Concord	14.15
Icemorlee, Monroe	11.00
Siloam, Dobson Ct.	18.80
Spindale, Alexander	7.25
Hickory Grove, Charlotte	3.76
Farmington, Farmington Ct.	3.60
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Salem, Franklin Ct.	2.54
Rockwell, Gold Hill Ct.	3.00
Mt. Harmony, Burke Ct.	1.00
Harrison, Pineville Ct.	6.65
Smith's Grove, Farmington Ct.	1.05
Friendship, W. Greensboro Ct.	1.85
Providence, Salisbury Ct.	1.55
Cotton Grove, Davidson Ct.	3.15
Old Union, Randleman	1.70
Fallston, Belwood Ct.	1.62
Andrews	9.57
Azalea, Swannanoa	3.31
Cramerton	9.17
Nebo, McDowell Ct.	4.18
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Oak Summit, Winston-Salem	5.10
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Size 2⅝ x 4½ inches

Specimen of Type.

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2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.... $0 50
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5014RXL. Same as **5014X.** With all the words of our Lord printed in red..... 1 40
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Literature is full of thrilling stories of mankind's search for precious metals. We all like to read stories of the daring and the fortitude with which men have penetrated into the wilderness of the far corners of the earth in their hunt for gold, silver, platinum and other rare metals.

In comparison with these costly elements iron may seem like a prosaic and commonplace metal. Yet iron is the king of all metals; it is a blessing worth more to mankind than all the so-called precious metals combined. We could live comfortably without these "precious metals"; they furnish for the most part only the ornaments and luxuries of life.

Iron, on the other hand, is a vital and universal metal, upon which our very lives are dependent. Turn where you will, iron is ever present; it supplies us with buildings and bridges and tools and machines. Without iron we could not exist, for it is this useful metal in our blood which carries the life-giving oxygen to supply us with energy. Let us consider this priceless metal for a few moments, and see whether its story will not give us some interesting things to think about.

Iron, besides being the most important of all metals, is also one of the most timid. It is forever striving to combine with other elements. It has a particularly great liking for oxygen; and as oxygen is present all about us in the air, we find that iron is continually in the process of combining with oxygen. The chemist calls this the formation of iron oxide; you and I in our plainer language say that the iron is rusting. Rust, you see, is nothing more or less tnan iron combined with oxygen.

The result of iron's strong liking for oxygen is that there is no metallic iron on earth except that which man has produced. The iron ore found in nature is for the most part in the form of iron oxide. It is iron which in the long ages preceding us has turned into iron-rust. Man with his great iron smelters and refining plants is continually busy at his job of unrusting this iron ore. The blast furnaces of the world each year release more than seventy million tons of iron from its union with oxygen. But this iron is constantly striving to leave us and get back to its original state; it is estimated that about fifteen million tons of iron turns back into rust each year and is lost to us.

Absolutely pure iron is something which you and I have never seen. Only the chemist with his painstaking laboratory methods can catch a glimpse of it. It is a soft, ductile metal of almost the color of silver. But the instant it is exposed to the air its surface begins to turn dark. Soon it is almost black, and then gradually a coating of red rust appears. Truly, it is a timid metal!

The great value of iron lies in its versatility. It is in reality a dozen metals in one. By different processes and treatments it can be made either soft or hard, either brittle or maleable, either resistant or flexible. Steel is nothing more or less than iron with a tiny portion of carbon in it. The dozens of different varieties of steel with their differing degrees of strength and flexibility and hardness are made by varying the proportion of carbon that is mixed with the iron.

Then there is a host of rarer metals that can be mixed with iron to produce steel of special qualities. Thus the chemist produces vanadium steel, tungsten steel, chromium steel, manganese steel, and so on. These mixtures are so delicate that the variation of less than one per cent of alloy makes a decided difference in the product.

For example, when a small per cent of nickel is added to iron, the resulting steel becomes stronger and tougher as the percentage of nickel is increased. A mixture of twenty-five per cent nickel and seventy-five per cent iron produces quite a different metal, a metal which is rust-proof and non-magnetic. You can see how interesting this mixing of metals becomes. Iron and nickel are both magnetic metals; yet when they are mixed at this certain proportion they form a non-magnetic alloy. Steel containing twelve per cent of manganese is so hard that it cannot be cut with metal drills, and hence it is used for making safes, battleship armor, and so on. The "stainless-steel" knives used in the kitchen are produced by putting twelve per cent of chromium into the steel.

But let us talk no more about the practical and workaday aspects of iron lest we overlook the fact that iron has an aesthetic and artistic side. Yes, this black and prosaic-looking metal furnishes our world with much of its beauty. No metal can assume so many colors. Some iron compounds are orange; some are red; some are brown, green, blue, yellow and black. Here is a metal which can catch all the colors of the rainbow.

As iron is so universally present in the crust of the earth, it is inevitable that its compounds should furnish much of the color that we see in nature. The bright-tinted rocks and sandstones of Yellowstone Park, the Grand Canon and similar national landmarks owe their color to the iron compounds that they contain. The coloring of brick and terra-cotta comes from iron. The green foliage of summer and the gorgeous colors of the autumn leaves again we may trace back to the presence of iron in the leaves. Without iron the leaves and flowers would be white, our blood would not be red, but colorless. Surely iron has a right to claim to be the king of metals.—B. W. Elsom, in the Christian Endeavor World.

THE FABLE OF THE POOR MAN

Once upon a time, a child was born in a tumble-down hut on a neglected piece of land near a tidy and prosperous town. As the lad grew up he listened to many harsh criticisms of their neighbors and of the townsfolk, so that by the time he was a youth, he was firmly convinced that every one who had a comfortable home and neat clothing and something of an education was an enemy and to be feared, if not hated.

The youth liked to throw stones and to break windows. He felt a fierce joy in trampling down fields of grain and beds of flowers. His mental attitude toward those who were better off than he, and who would have been kind to him—was one of defiance. So little by little as he approached maturity he built a wall about himself which shut the world out and shut him in.

He did not realize, poor fellow, that the wall was of his own constructin, and that the stone of which it was reared were the ugly, jagged ones of envy, malice, ignorance and stupidity. He did not know that many of the people whom he looked upon as proud and contemptuous of him, were sorry for him and would have helped him, had he let them. He did not know that many of these people would have been as poor and wretched as he, had they not opened their hearts to the joy of life and had they not worked cheerfully to improve their condition in life.

One day the Poor Man, for he had grown to manhood years, was walking by the roadside in the spring time. The sky was overcast and a strong wind was blowing.

"Blow," he muttered bitterly. "My cupboard is bare, my woodpile is burned, and I have not seed to plant if the sun should come out. Luck is against me. It always has been!"



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There was a groaning noise above, followed by a creaking and a sharp crash, and a great branch came tumbling down from the tree top above. It felled the Poor Man to the earth, where he lay like one dead. When he woke up he was in a clean, white bed, soft as down. The room was more beautifully furnished than any he had ever seen, and in the window chirruped a beautiful bird in a golden cage. The man frowned darkly at the little feathered songster.

"Oh, little bird," he muttered, "it is all very well for you to sing, for you are fed and given a golden cage to live in. But I am only a Poor Man and life isn't worth living."

The little bird hopped excitedly from perch to perch, then shook his little yellow head, and as plainly as if a Magic Princess spoke from within, he warbled forth these words:

"O Poor Man, the kind of a life you have lived is not worth while unless its very wretchedness makes you long for something better. A man who is really poor is poor all the way through, for wealth is not of gold or silver, but treasures rather of the heart and head. Happiness and success lie within. Joy is the warming fire which keeps our hearts aglow. Determine to be happy and to help others to be happy, and you will be rich as a king!"

The man in the soft white bed sat up on one elbow, his eyes were aglow, his heart warmed to the sound of soft music somewhere near.

"O little bird," he muttered, "say that again."

The little bird was trilling merrily in a burst of golden song. Besides the man in the soft white bed had need to think, for he had set his face in a new direction. He had turned his back on the poverty of Life and Spirit which had been his. He was no longer filled with bitterness and envy. He was no longer shut in by a cold stone wall, for the Sun was shining, and Happiness and Treasure lay ahead.—Emma Gary Wallace, in Pittsburg Christian Advocate.

SCOTLAND SAVED BY A THISTLE

One of the military rules of the early Danes was that it was cowardly to attack an enemy during the night, and because of this the Scots did not consider it necessary to keep a watch during their encounters with the invading army from Denmark. Sunset was supposed to mark the close of all hostilities for the day.

On one occasion, however, the Danes deviated from their rule and determined to launch an onslaught against one of the Scottish strongholds. On they crept, barefooted, noiseless, unobserved—until one of them set his foot upon a thistle and cried out with pain. The alarm was given, the Scots fell upon the invaders and defeated them with terrific slaughter.

From that time onward the thistle was the Scottish emblem, the motto being, "No one wounds me wih impunity."—Tid Bits.

WOMAN'S PAGE

(*continued from page eight*)

Colored Methodist Episcopal Church and an influential member of the board of trustees of Paine College.

The Methodist Episcopal Church, South, through its board of missions contributes largely to the running expenses of the school. The woman's department maintains the dormitory for women and the home economic work and assists in paying the teaching staff. Much of the money from the board of missions comes through the Epworth Leagues, who take special interest in missionary work for negroes at home and abroad and give concrete expression to their interest by their generous gifts of money and sympathy.

OPPORTUNITIES IN SOUTH FOR CLAY WORKING PLANTS POINTED OUT BY SOUTHERN

As a further contribution toward the development of clay-working industries in the South a special edition of The Southern Field has been published by the development service of the Southern Railway System for distribution in connection with the meeting of the American Ceramic Society, held in Atlanta during the week of February 8.

This issue is handsomely illustrated and is devoted almost entirely to information about the ceramic industries and opportunities of the territory served by the Southern. A particularly valuable feature is a map showing the locations in which the raw materials used in the ceramic industries are found. Another map shows the coal fields and the electric power transmission lines.

These maps, the illustrations and the text demonstrate that, as is stated in the opening paragraph of this issue of The Southern Field: "There is no part of the United States so well suited for the profitable development of all branches of the ceramic industry as is the territory served by Southern Railway System."

A complete record of the work accomplished by the Southern Methodist church during the past year is contained in the combined General Minutes and Year Book for 1925-26. Price 50 cents; postage extra. Order from the Advocate.

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Leave For:		Arrive From:
6:15 a m (a)	Norfolk	8:30 p m
7:30 a m (b)	Charlotte	5:15 p m
3:00 p m	Washington	1:05 p m
9:45 p m (d)	Norfolk	7:05 a m

(b)—Connects week days for Fayetteville.
(a)—Parlor car—Marsden to Norfolk.
(d)—Sleeper to Norfolk.

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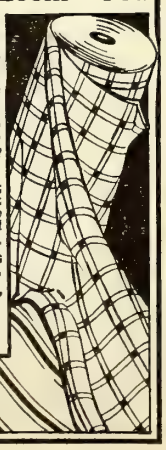
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ANNOUNCEMENT OF PRIZE SERMON

The American Eugenics Society, Inc., announces through its committee on co-operation with clergymen the competition for the best sermon preached in America on the subject of eugenics. This competition is open to any minister, priest, rabbi or student in a theological seminary of any demnomination. The sermon must be preached before July 1, 1926, and the awards will be made on October 1, 1926.

Prizes of $500 for the best, $300 for the second, and $200 for the third best sermon are the rewards. Since the churches are in a measure a natural selective agency and since a large percentage of the intelligent classes are church members, it is hoped that the message of eugenics will be received by thousands of people in the United States who otherwise would not hear it.

Printed rules and announcement will be mailed on application to the American Eugenics Society, 185 Church street, New Haven, Conn. Upon request a brief bibliography of eugenics and a eugenics catechism will be mailed.

BESSEMER, EAST GREENSBORO

This new organization is the third society on East Greensboro charge. About three years ago a hut was built on a lot on Bessemer avenue, opposite the school building. An afternoon Sunday school was conducted by Bro. R. P. Boone till last September, when it was decided to reorganize the school and meet in the forenoon. Bro. E. D. Grubb of Proximity charge agreed to superintend the school, which was organized the last of September with about 60 members.

Just before conference a society of 52 members was organized by the pastor, A. Burgess. Most of these were transferred from Holt's Chapel. The present enrollment in the Sunday school is 130, not counting the cradle roll of 14.

Recently a woman's missionary society was organized with Mrs. R. N. Hinshaw as president. There are 14 members and ten of them are taking The Voice.

The adult class is taught by A. C. Sherrill. The number has grown from 14 to 34. A Wesley class was organized today with Bro. L. B. Quakenbush as president, Mr. J. R. Sheppard, vice president, Mrs. Leo Glass chairman of the membership committee. The class will hold its business session on the third Sunday after Sunday school.

Bessemer has raised her $50 apportionment for Children's Home.

The membership of the church is now 58. East Greensboro charge has increased the pastor's salary $100. The pastor preached at Bessemer on the first and third Sundays at 7:30 and on the fifth Sunday morning.

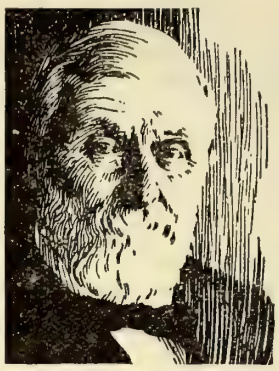
The pastor, Rev. A. Burgess has secured Bro. W. L. Dawson to hold a meeting in March. A. C. Sherrill.

KENNEKEET ON THE MAP

Kennekeet has not been washed off the map by high tides yet.

We were sent back to it to serve our second year. Yes, and we are being served, too. We have had two good big poundings—one on the 31st of January from Salvo. Brother L. Y. Gray phoned that he had important news for me, so I stopped in and received a pounding from the Ladies' Aid Society. On February 6 some ladies of Avon said to me, "Go home!" And I hurried there. In a few minutes I heard a sound and went to see about it. I met a dining room full of ladies and a new grocery store. I was so overjoyed I could not make a speech and tried to get my wife to make one, but she said she could not. We just got right down on our knees and gave God thanks for so many good things and friends.

R. N. Fitts.



DR. W. B. CALDWELL AT THE AGE OF 83

Constipation! How to Keep Bowels Regular

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated men, women, children, and particularly old folks, had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all headaches, biliousness, indigestion and stomach misery, he did not believe that a sickening "purge" or "physic" was necessary.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Salisbury, at Mt. Pleasant ..... April 7-8
Washington, at Fremont ..... April 14-15
Greensboro, at Ashboro ..... April 15-16
Wilmington, at Pollocksville ..... May 4-5

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

February
Hominy, Montmorencie, 11 20-21
West Asheville, night 21
Mills River, Horse Shoe, 11 27-28
Biltmore, night 28
March
Henderson Ct., Edneyville, 11 6-7
Oakley, night 7
Weaverville Ct., Pleasant Grove, 11 13-14
Elk Mountain, Elk Mountain, 3 14
Fairview, Bethany, 11 20-21
Bethel, night 21
Ivy, Bright Hope, 11 27-28
Chestnut Street, night 28
April
Spring Creek, Roaring Fork, 11 3
Marshall-Hot Springs, Marshall, 2:30 & night 4
Central, night 5
Hendersonville, 11 11
Saluda-Tryon, Tryon, night 11
Swannanoa, Bethesda, 11 18
Black Mountain, night 18
Rosman, 11 25
Brevard, night 25
May
Leicester, 11 1-2
Sandy Mush, 3 2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
February
Weddington, Union, Sat. 11 20
Pineville, Harrison, 11 21
Spencer Memorial, 7:30 21
Ansonville, Concord, 11 28
Polkton, Mt. Vernon, 3 28
North Monroe, 7:30 28

GREENSBORO DISTRICT
J. B. Craven, P.E., 506 Summit Ave., Greensboro, N.C.
SECOND ROUND

February
Park Place, 11 21
College Place, night 21
East End, High Point, 11 28
Highland, Highland, 3 28
March
Coleridge, Rehobeth, 11 6
Ramseur, Franklinville, 11 7
Asheboro, night 7
West Greensboro, Friendship, 11 & 3 13-14
Jamestown, Oakdale, 11 14
Wesley Memorial, night 14
Wentworth, Lowe's, 11 20-21
Reidsville, 11 21
Carraway Memorial, night 21
Bethel, night 24
Deep River, 11 28
Uwharrie, Tabernacle, 3 28
April
New Hope, Macedonia, 11 4
West Market, night 4
Ruffin, Ruffin, 11 11
Centenary, night 11

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
SECOND ROUND

February
Madison, 11 21
Danbury, Bethesda, 11 27
Walnut Cove, Palmyra, 3 and 11 27-28
March
Ararat, 11 6-7
Mt. Airy, Rockford St., 11 14
Mt. Airy Ct., Pleasant View, 2:30 14-15
Summerfield, Gethsemane, 10:30 and 11 20-21
Stokesdale, Glencoe, 2:30 21
Yadkinville, Mt. Pleasant, 11 27
Jonesville, Hanes Chapel, 11 28
Dobson, Siloam, 11 31
April
Sandy Ridge, Delta, 11 11
Stoneville, Centenary, 2:30 11

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.
SECOND ROUND

February
McDowell Ct., Snow Hill, 11 20
Marion, First Church, 11 21
Cross Mill, N. Catawba, 3 21
Marion Ct., 11 27
Old Fort Ct., Bethel, 11 28
Old Fort, 7 28
March
Burnsville, 11 7
Micaville, Oak Grove, 3 7
Bostic, Salem, 11 13
Forest City, 11 14
Spindale, 7 14
Broad River, Providence, 11 20
Cliffside, 11 21
Henrietta-Caroleen, 7 21
Morganton, First Church, 11 28
Marion Falls, 7 28

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

February
Watauga, Valle Crucis 20-21
Creston, Big Laurel 27-28
March
Warrensville, Clifton, 11 6
Helton, Helton, 11 7
Jefferson, Smithport 13-14
Laurel Springs-Transon 20-21
Sparta-Walnut Branch 27-28

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
SECOND ROUND

February
Badin, 11 21
Salem, West Albemarle, 7 21
China Grove, 11 28
Landis, Landis, 3 28
March
Salisbury, Park Ave., 11 7
Salisbury, First Church, 7 7
Mt. Pleasant, St. Paul, 11 14
Kannapolis, 7 14
Norwood Ct., Randall, 11 21
Norwood, 7 21
Yadkin-Rowan, Rowan, 7 24
Salisbury, North Main, 11 28
Spencer, Central, 7 28
April
Concord, Harmony, 11 4
Concord, Westford, 7 4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

February
Belmont, Maint St., night 18
Polkville, Rehobeth, 11 20
Shelby Ct., El Bethel, 11 21
Lafayette St., night 21
Crouse, 11 27-28
Cherryville Ct., Bethlehem, 3 28
Cherryville, night 28
March
King's Mountain, night 3
Cramerton, 11 7
McAdenville, night 7
Belwood, Lawndale, 11 13
Shelby, Central, 11 14
Bessemer, Concord, 3 14
Franklin Ave., night 14
East End, night 17

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
SECOND ROUND

February
Lenoir, First, 11 21
Dudley Shoals, Grace, 3 21
Mt. Zion, 11 28
Shepherd, Vanderburg, 3 28
Troutman, night 28
March
Olin, Mt. Bethel, 11 7
Cool Spring, Rose Chapel, 3 7
Catawba, Bethlehem, 11 14
Ball Creek, Center, 3 14
Statesville, Race Street, 11 21
Statesville Ct., Trinity, 3 21
Mooresville Ct., Centenary, 11 28
Davidson, Fairview, 3 28
April
Newton, 11 4
Mays Chapel, 3 4
Maiden, night 4
Granite Falls, 11 11
Rhodhiss, 3 11
East Hickory, night 11
Stony Point, 11 18
Hiddenite, Rocky Springs, 3 18
Taylorsville, night 18

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND

February
Advance, Mocks, 2 & 3 20-21
Mocksville, 11 21
Grace, night 21
Farmington, Smith Grove, 11 & 3 27-28
Centenary, 11 28
March
Davidson, Mt. Olivet, 11 & 3 6-7
Green Street, 11 7
Denton, Newsom, 11 & 3:30 13-14
Linwood, Macedonia, 2 & 11 13-14
Main Street, Thomasville, night 14
Lewsiville, Concord, 11 20
Hanes-Clemmons, Bethel, 11 21
Cooleemee, night 21
Davie, Oak Grove, 11 27-28
April
Thomasville Ct., Pinewood, 11 and 3 17-18
Central Terrace, 11 18
Trinity, Bethel, night 18
Forsyth, Pine Grove, 3 25
Burkhead, night 28
April
Ardmore, 11 4
Welcome, Vernon, 7 & 3 3-4
Walkertown, Crews, 11 11
Kernersville, Bunker Hill, 3 11
Oak Ridge, Sedge Garden, night 11

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
February
Judson, Maple Springs, 11 & 11 27-28
Bryson City, Ela, 3 28
Webster, Love's Chapel, 11 & 11 20-21
Whittier, Olivet, 3 21
March
Bethel, Bethel, 11 & 3 6-7
Jonathan, Jonathan, 11 7
Franklin, Franklin, night and 11 12-14
Franklin Ct., Iotla, 11 & 3 13-14
Macon, Pattons, 11 & 3 12-14
Murphy, Murphy, night 19
Murphy Ct., Peachtree, 11 & 3 20-21
Hiawassee, Ranger, 11 21
Hayesville, Myers Chapel, 11 & 11 20-21
Robbinsville, Robbinsville, 11 and night 27
Andrews, Andrews, 11 28

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P.E., Durham, N. C.
SECOND ROUND

February
Branson, 11 21
Lakewood, night 21
Carr, 11 28
Gregson, night 28
March
Graham and Haw River, Haw River, 11 7
Mebane, night 7
Leasburg Ct., Leasburg, 11 12
Hillsboro Ct., New Sharon, 11 13-14
South Alamance, Saxapahaw, 11 21
Cedar Grove Ct., Walnut Grove, 11 26
Person Ct., Oak Grove, 11 27-28
East Roxboro, Longhurst, night 28
April
Milton Ct., Semora, 11 3
Webb Avenue, 11 4
Brooksdale Ct., Webbs, 11 10
Long Memorial, 11 11
Calvary, night 11
Burlington Ct., Mt. Vernon, 11 17
Front Street, 11 18
West Burlington, night 18
Chapel Hill, night 23
Yanceyville Ct., Shady Grove, 11 24-25
Trinity, night 27
May
Rougemont Ct., Bethel, 11 1
Mt. Tirzah Ct., Helena, 11 2
West Durham, night 2
Memorial, night 4
Durham Ct., Pleasant Green, 11 8-9
Carrboro Ct., Orange, 3 9

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
February
Columbia, Wesley's Chapel 20-21
Plymouth, Jamesville, 11 28
Roper, Pleasant Grove, night 28
March
Chowan, Evans 6-7
Edenton, 11 7
South Camden, Wesleys 13-14
City Road, night 14
Belhaven-Pantego, Pantego 21
South Mills, Newlands 27-28
First Church, 11 28
April
North Gates, Parkers 3-4
Gates, Harrels 4-5
Pasquotank, Mt. Hermon 10-11
Perquimans, Woodland 17-18
Hertford, 11 18
Currituck, Asbury 24-25
Moyock, Baxters 25-26

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

February
Newton Grove, Ebenezer 20-21
Dunn, night 21-22
Hemp, Smyrna, 11 27
March
Carthage, Cameron ..... Feb. 28 & 1
Duke, Black's Chapel 6-7
Fayetteville, Cumberland, night 7
Haw River, Cedar Grove, 11 12
Pittsboro, Concure 13-14
Goldston, Asbury, 3 14-15
Steadman, Tabor 20-21
Bladen, Deems Chapel 27-28
Person Street and Calvary, Person St., night 28

NEW BERN DISTRICT
J. C. Wooten, P.E., 187 Middle St., New Bern, N. C.
February
Craven, Clarks, a.m. 21
Riverside, Bridgeton, p.m. 21
Mt. Olive Ct., Bethel, a.m. 27-28
Mt. Olive and Calypso, p.m. 28
March
Atlantic-Straits, Tabernacle, a.m. 7
Beaufort, p.m. 7
Jones Ct., Shady Grove, a.m. 14
Seven Springs, Piney Grove, a.m. 21
Centenary, p.m. 21
Newport-Harlowe, Havelock, a.m. 24
Morehead City, p.m. 24
Grifton Ct., Grifton, a.m. 28
Queen St., p.m. 28
April
Snow Hill, Bethel, a.m. 3
Pink Hill, Smith's, a.m. 4
LaGrange, Trinity, a.m. 10
Dover, Asbury, a.m. 11
Oriental, Arapahoe, a.m. 18
Ocracoke, p.m. 19
Hookerton, a.m. 25
May
Pamlico, Hobucken 1-2

RALEIGH DISTRICT
M. T. Plyler, P.E., Raleigh, N. C.
SECOND ROUND

February
Cary-Apex, Apex 28
Clayton, 7:30 28
March
Bailey, Bailey 6-7
Zebulon, Wendell, 7:30 7
Millbrook, Knightdale 8
Louisburg, Bunn 14
Louisburg, 7:30 14
Oxford Ct., Grey Rock 20
Oxford, 11 21
Granville, Calvary, 3 21
Four Oaks, Corinth 27
Benson, 11 28
Smithfield, 7:30 28
April
Fuquay, Olive Branch 3-4
Edenton Street, 7:30 4
Princeton, Micro 5
Creedmore, Bullucks 10-11
Franklinton Ct., Wesley, 3 11
Franklinton, 7:30 11
Garner, Hollands (D. C.) 16
Kenley, Lucama 20-21
Selma, 7:30 21
Jenkins Memorial, 7:30 24
Tar River, Kittrell 24
Central, 11 25
Epworth, 7:30 25

ROCKINGHAM DISTRICT
C. L. Read, P. E.
SECOND ROUND

February
Ellerbe, 11 20-21
Piedmont, Midway, night 21
Laurel Hill, Laurel Hill, 11 27-28
Hamlet, night 28
Hamlet, night 28
March
Biscoe, Candor, 11 7
Caledonia, Johns, 11 13-14

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

February
Murfreesboro, Winton, 11 20-21
Ahoskie, Harrelville, 3 21
Seaboard, Pleasant Grove, 11 27-28
Halifax, Calvary, 3 28
March
Northampton, Rehobeth, 11 6-7
Weldon, night 7
Windsor, Cashie, 11 13-14
Williamston and Hamilton, Hamilton, night 14
Henderson, 7:30 p. m. 17
Middleburg, 11 21
Roanoke Rapids, 7:30 24
Garysburg, Shiloh, 11 28
Aulander, night 28
April
Scotland Neck, 11 4
Battyeboro and Whitakers, night 4
Rich Square, Woodland, 11 7
Conway, Zion, 11 8
Rosemary, Smith's, 11 11
White Memorial & City Road, City Road, night 11
Warren, 11 17-18
Warrenton, Macon, 7:30 & 11 18-19
Norlina, Ridgeway, 11 24-25
Enfield, night 25

WILMINGTON DISTRICT
H. A. Humble,, P.E., Wilmington, N. C.
SECOND ROUND

February
Wilmington, Grace, a.m. 21
Wilmington, Fifth Ave., p.m. 21
Clinton, a.m. 28
March
Chadbourn, Fair Bluff, a.m. 6-7
Scott's Hill, Hampstead, 3 p.m. 11
Wilmington Ct., Bethany, a.m. 14
Wilmington, Epworth, p.m. 14
Hallsboro, Old Dock, afternoon and a.m. 20-21
Tabor, Lebanon, afternoon 21
Burgaw, Herring's, a.m. 24
Ingold, Salem, a.m. 25
Faison-Warsaw, Warsaw, a.m. 28-29
Kenansville, Firendship, afternoon 28
April
Wallace-Rose Hill, Providence, a.m. 4
Magnolia, Centenary, a.m. & p.m. 3-4
Whiteville, a.m. 11
Carver's Creek, Bolton, afternoon 11
Jacksonville-Richlands, Richlands, a.m. 18
Town Creek, Piney Grove, a.m. 24-25
Southport, p.m. 25
Shallotte, Sharon, a.m. 28
May
Swansboro, Queens Creek, a.m. 2
Maysville, Pollocksville, p.m. 2

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IN MEMORIAM

WIGGINS—John Battle Wiggins was born in Warren county about 68 years ago. Aarly in life he united with the Episcopal church in Warren counay and remained a member until about two years ago, when we had the pleasure of receiving him into the Methodist church at Millbrook where his wife had long been a loyal member. He had woked with us and been as one of us for years before he moved his membership with us. He was one of the most highly respected and best loved men of the community. He had served faithfully on the school board for a long time and was a trustee of our church property. He was a friend to all and a high type of Christian gentleman. His life speaks for itself. He is survived by his second wife, who was Miss Martha Jeffreys before marriage, and four children by his first wife. He was laid to rest January 20 in the family burying ground near Millbrook. Peace to his ashes. S. J. Starnes, P. C.

RESOLUTIONS OF RESPECT

Whereas, our loving Father in infinite wisdom and love has called suddenly from the active field of labor to his rich reward our beloved pastor, Rev. H. M. Eure, be it resolved:

First, In his home going our church and its varied interest has lost a faithful, loving, true shepherd.

Second, That though we as a church are bowed down with human sorrow, we still rejoice that he lived among us, showing how nobly man can live and how gloriously he can die.

Third, That we try to live the beautiful lessons he so faithfully taught us by precept and example.

Fourth, That we try from our hearts to say by faith, "Thy will be done."

Fifth, That we sorrow with and extend to his family our united sympathy, commending them to the loving, watchful care of Him who marks the sparrow's fall.

W. H. Read,
W. C. Curtis,
E. W. Hayes,
E. F. Bobbitt.

HESTER—Mrs. Elizabeth Conley Hester was born August 12, 1847, and died November 1, 1925. She was converted and joined the church in her eleventh year, and December 16, 1873, was married to John Hester. To this union six children were born, three of whom survive, Mrs. Jeff Enloe of Franklin, N. C., J. E. Osborne of Harrisonville, Mo., and Mr. Fred Hester of Jonesboro, Ark. Two sisters and one brother also survive, Mrs. Dave Lewis and Mrs. Arch Siler, Franklin, N. C., and Mr. Sid Conley, who is in the west. It will be seen from the above that Mrs. Hester was well on towards her four score years, and having become a Christian so early in these years she had been a follower of Christ for more than sixty-five years. Through all these years she walked humbly, never seeking to be a leader or to be conspicuous, but eagerly tried to support those whom she recognized as leaders in the cause of Christ. Her life in a peculiar way exemplified her profession. When some one suggested to her that she let her mantle fall on another at her departure she replied that it would be too little for anyone else. If goodness entitles one to be called great, then Mrs. Hester was a great woman. She was among the choice spirits whom it has been my privilege to know. It is needless to offer words of comfort to her relatives and friends. They are confident of her happy estate. Let it suffice to express the hope that all of us who knew and loved her may follow her example of faithful Christian living that we, too, may come to her blessed inheritance.

J. L. Teague.

JENKINS—The richest legacy left to any child is the memory and influence of a pious earthly mother. It is like precious ointment poured forth that never losses its sweetness and fragrance.

This is true and applicable in the life and character of Mrs. Sarah Jenkins, who departed this life on December 21, 1925. She had gone to Florida to visit a sick daughter and been there only one day when she was suddenly called to fall on sleep and her spirit went home to be with God. The daughter died the next day.

Mrs. Sarah Jenkins, nee Bobbitt, was born in Granville county in November, 1852. On December 16, 1875, she was happily married to Mr. Lee Jenkins. He was an invalid for several years and died about 26 years ago. There were eight children, but only six reached maturity. In early life Sister Jenkins professed religion and united with Banks Methodist church, of which she continued a true, loyal and devoted member until death. She loved the church and all of its services with a devotion like that of which the Psalmist says was her chief joy. It is said that every sermon she heard was the best and every preacher sent to Banks church wa sher pastor and she faithfully stood by him. Others might criticise and find fault with the preacher, but she never did. He was her messenger sent from God.

For more than twenty years she punctually and faithfully observed fasting before every quarterly conference. Everyone spoke of her as a genuine good woman. Who can tel lthe good she did or measure the influence of such a life?

The funeral service was held in Banks church December 23rd and she was laid to sleep in the cemetery nearby.

May God give freely of His grace to all the bereaved relatives and friends.

B. E. Stanfield, P. C.

LEDWELL—Mrs. J. T. Ledwell of Sanford, N. C., died in a local hospital of that city in the maternity ward, together with infant child (a girl) on January 8, 1926. Surviving her are the immediate members of the family, Mr. J. T. Ledwell and five children, Ava J. Ledwell, Ronald E. J. T., Jr., Edith Muriel and Albert Franklin Ledwell, and aged mother together with one sister, who reside in High Point; Mrs. Ledwell's maiden name being Minnie Thresea Workman, daughter of Geo. W. and Mary Jane Workman, having been born in Randolph county November 9, 1889, and was married to Joel T. Ledwell on December 30, 1907.

The funeral services were conducted at the First Methodist church of Sanford on Sunday, January 10, by the pastor, Rev. G. T. Adams, assisted by Rev. L. B. Jones of Greenville, N. C., pastor of the First Methodist church there, and Evangelist H. C. Caviness, president of the Eastern Carolina Christian convention and state evangelist of the North Carolina Christian conference. The services were attended by a large congregation of people, attesting their universal respect for the deceased, and the unusual floral tribute denoted the esteem in which this woman was held.

Mr. and Mrs. Ledwell have resided in Sanford many years, and Mrs. Ledwell was most actively engaged in church and civic affairs of the city. Having early in life professed faith in the Lord Jesus Christ as her personal Saviour, there was constantly evidenced in her daily conduct that walk with Him who said, "I am the Way, the Truth and the Life." Her loyalty to the cause of our Lord, her deep spiritual concept and her ministrations to the needs of others, were the altogether outstanding characteristics of this servant of the Lord. She was a most devoted mother and wife, and with untiring energy she witnessed in that testimony of life her desire to train her children in the nurture and admonition of the Lord; yet with all her noble and inspiring attributes of life there was in constant evidence the spirit of humility which betokened a living rulership of Him who said, "I am meek and lowly of heart," and possessor of a prayer life in obedience to our Lord who said, "Men ought always to pray," and praying in faith because she daily searched the Scriptures, and "faith comes by hearing and hearing by the word of God." "Blessed are the dead which die in the Lord—their works to follow them."

G. T. Adams.

RESOLUTIONS OF RESPECT

Quietly and peacefully on Monday morning, January 11, 1826, Jimmie Gibbs was called from earth to fill her place in heaven. In her departure our intermediate-senior class in the Methodist church at Whittier has lost a true and faithful member. She joined the church at Whittier May 14, 1922, under the ministry of Rev. R. F. Mock.

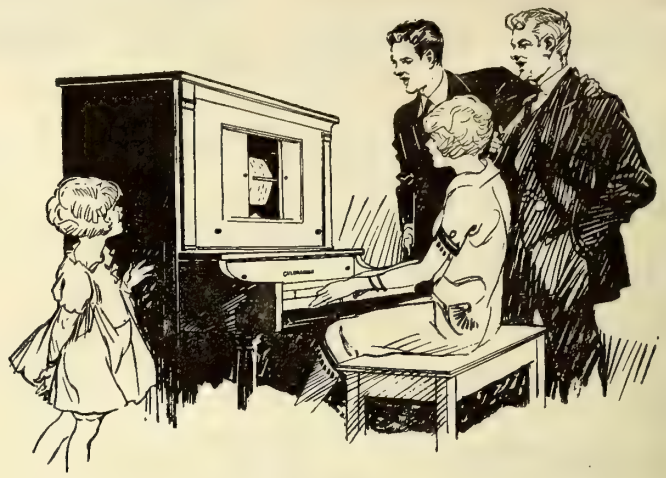
Resolved, That we, the members of her Sunday school class, bow in humble submission to Him that doeth all things well;

That our class has lost a loyal member and that we will always cherish her memory;

That we extend to the bereaved family our sympathy and pray that God will comfort them in this hour of sorrow; that a copy of these resolutions be sent the family, the Jackson County Journal, the Bryson City Times and the Christian Advocate.

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NORTH CAROLINA
Christian Advocate

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The Preacher And The Dictionary

By Rev. Halford E. Luccock, D.D.

(An address delivered at the Yale Divinity School, May 4, 1925)

THIS is the first time that I have been presumptuous or impertinent enough to talk about preaching. I feel that the exercises ought to begin with that old Negro spiritual, "Nobody Knows the Trouble I Have Seen." I have only one qualification to speak on this subject, and that is that I have heard a lot of preaching.

I cannot claim any merit for this. I could not help it, for the most part. I had to sit in the minister's pew during the early part of my life and have been caught in many meetings from which I could not escape. I have heard a great deal of good preaching. I have also heard a good deal of the other kind, for I have been preaching myself for fifteen years and have frequently listened to some of my best friends. All I can give is a few mediations from the rear pew.

My topic is "The Preacher and the Dictionary." One thing I wish to make very clear at the outset, and that is that the ill-important thing in preaching is not the style, but the content of a man's message. It is not the frame or the paint, but the picture. In dealing with style in preaching we discuss a distinctly secondary matter. The French sculptor Rodin, speaking of a book by Anatole France, said, "He has the gravy, but not the rabbit." Now rabbit without gravy is at least a sustaining meal. But gravy without the rabbit is a thin diet. That is frequently the chief thing which is the matter with many a sermonic bill-of-fare. There is style without a great message. There are plenty of appetizers and sauce, but the meat of the word is lacking. Emerson says, "The eloquent man is no beautiful speaker, but one who is inwardly and desperately drunk with a certain belief. The most important thing about preaching is not even the message. It is the man himself. Preaching is not an exhibition of what a man can do; it is a revelation of what a man is.

Nevertheless, if style is of minor importance, it is important. The dictionary is one of the permanent things in the universe to which the preacher must get adjusted. If he cannot in some way make friends with it, make it his ally, his servant, all his life will be bound in the shallows and miseries of working with an inadequate mastery of his tools. We make the acquaintance of the dictionary early in life. Our first encounter with it is an unquestioned victory. For we begin life by sitting on it. We frequently end up by it sitting on us.

We are all much concerned in these days with the "occupational risks" of dangerous trades. The preacher engages in a dangerous trade, and one of its greatest occupational risks is connected with the dictionary. He works with dangerous tools—words. I am not thinking now of the danger of his words to some one else—though that may frequently be true. I am thinking of the danger to the man who uses them. Words are very much like the X-ray. They have a wonderful power. Like the X-ray they can probe, they can illuminate, they can heal. But the man who uses the X-ray is very liable to suffer ill effects from it. So is the man who uses words.

So easily words become ends in themselves. In the May Century Magazine the writer of a very keen article on the ministry emphasizes the preacher's pathetic faith in words. The criticism is made that the preacher brings to every situation only a word, whereas the doctor has other resources to offer. Now, of course, that is a very superficial criticism. For words are sometimes things and the most wonderful things in the world. A friend may have only a word to bring to some one in trouble. But that word is frequently like the "open sesame" which swings closed doors wide open. Nevertheless, the observation that the preacher is in danger of having a pathetic faith in words is well made. To the one who continually deals in words they have an illusory way of becoming ends in themselves. We become satisfied when we have talked about things as though the matter under discussion were settled. We are under this temptation individually. The minister uses some eloquent and golden words about a subject, and both his conscience and urge for self-expression are satisfied. A father recently purchased for his son an air rifle. The following day the boy led his father into the backyard and asked his father to watch him shoot. "How is that, father?" asked the boy, after he had delivered a shot. "That's fine," readily answered his father, "but what were you shooting at, son?" "Oh, nothing," said the boy, "but wasn't it a big bang!"

A big bang never does very much, whether it goes off in a gun or in the pulpit. Yet that expression would be a fair description of a great number of rhetorical sermons. They have no actual aim. They do not put to flight any army of aliens. They simply go off. They are "big bangs."

A pathetic faith in words is also a besetting sin of ministers collectively. This is seen in the habit which ecclesiastical gatherings have of passing resolutions. Resolutions become a sort of habit-forming drug. They give an emotional satisfaction and they quiet the conscience with the comforting feeling that we have done somthing valiant.

Consider, for instance, the resolutions on war that were passed last year in nearly all the general church gatherings. Has anything much resulted from them? It is hard to put one's finger on any big results. It is hard to see just where a concerted effort has been made to translate these resolutions into action. Such ecclesiastical resolutions are usually like the big gaudy bass pipes in front of a church organ. They look rather terrifying. You have the feeling that they could emit the blast that would shake the city. As a matter of fact, they cannot emit anything. They are dummies.

Thus words become inflated like currency. The man who takes them at their inflated value is beaten by the dictionary. It is as though it spills on him and buries him. The use of words has many very actual analogies to currency. The speech of some men has an amazingly high rate of exchange of thought accompanied by a fairly small employment of words. With other men, however, every word in the language has apparently been given a job, but the accompanying rate of exchange reminds us of Poland or Austria.

Often the preacher's words become entanglements which trip him every time he starts to make a charge into the enemy's country. Sometimes by their mere number they defeat the preacher. There is a classic division of public speech into two great classes—the antediluvian and the post-diluvian. The antediluvian type of speech was that which was fitting when the average life of man was nine hundred years. In those specious days subjects could be taken up both seriatim and in extenso.

The post-diluvian style is that which is suitable when the life of man has been shortened to three score and ten. Unfortunately many are still attempting to elucidate their position in the antediluvian style, forgetting that the span of life is only seventy years, and that even the most eloquent must be brief.

I read the other day in a book on the "Behaviorist Psychology" that "thought is determined by movements of the larynx." I am not much of a scientist, but I interposed an objection right there. I could not quite swallow that larynx! For I have seen too many movements of the larynx that were not accompanied by any thought at all. I know what I am talking about, for I have made a good many of them myself.

Frequently the trouble with our marshalling of words is not so much the simple matter that there are too many of them, but that they are all snarled up. They do not march on to a destination. Stuart P. Sherman, writing on the subject which has inspired so much of his more vivacious writing, namely, H. L. Mencken, pays this fine, and to our mind, well desrved tribute to Mr. Mencken's style. He says: "He likes a sentence stripped of baggage, and groups of sentences that march briskly along at the word of command, wheel, continue to march and, at the word of command, with equal precision, halt."

In opposition to this fine military ideal, however, the words of a man who has been worsted by the dictionary frequently move more like Charlie Chaplin. The sentences interfere with one another. They gyrate. I have a vivid memory of Julius Caesar's exploits in indirect discourse, wherein the scoundrel Vercingetorix, instead of talking face to face like a man, mumbled out his story through a maddening maze of subjunctives and uncertain particples. Only two memories of my school days are more painful—simultaneous quadratics and the dentist. Many ministers share at least one trait with imperial Caesar. They frequently speak in "indirect discourse," which does not fly straight to the mark like a bullet, but rambles around amid thickets and bogs, "down dark lanes that lead nowhere." Trying to follow the tangled threads of the argument is like wandering around the dark corridors of the Mammoth Cave without the friendly help of a guide and rope.

Promising arguments and telling points are all tied up in complicated sentences and are hung by the neck until dead. Rebecca West, in comparing the early and later styles of Henry James, says that in his earliest works Henry James' sentences were lithe and athletic; they could run free and unhampered; but in later years they were swathed in bandages of relative clauses like an old lady invalid wrapped in shawls.

(*continued on page five*)

North Carolina Christian Advocate

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HOLLYWOOD BY THE SEA

I have seen Hollywood, not the Hollywood of movie fame, but Hollywood by the sea in Florida—a city in the building where dredges like those that built the Panama canal are digging lakes and lagoons with connecting canals to aid in beautifying this dream city, where a $15,000,000 harbor that will float the biggest merchant ships and battleships is to be completed within 18 months, and where among the hotels is one just completed at a cost of $3,000,000.

"Why are you in Florida?" said a friend from Carolina whom I met in Miami.

The answer to that question is a rather interesting story. Mrs. Plyler a few weeks ago joined some friends for a jaunt down the East Coast of Florida, and upon her return was all enthusiasm over what she had seen and heard in that much talked of land to the south. She was particularly impressed with Hollywood, but when asked for a story of what is really going on, she replied that she could not describe it, and if she could that I would not believe what she said.

That put me to thinking. I thought of Paul, who when caught up to the third heaven heard things that he could not tell when he returned to earth. Furthermore, I wondered what sort of place is this which would lead a confiding wife to suspect that a hitherto dutiful and devoted husband would receive her words with cold suspicion.

Then like Moses when he beheld the desert bush ablaze but not consumed, I said, "I will go down where the tepid waters of the Gulf stream bathes the sandy shore and see this great sight."

Consequently I joined the sightseers who like an unending stream flows through the gates of Jacksonville into Florida with its fountains of youth, its winter tourists, its prospectors, its speculators, its promoters and the vast company of all sorts and conditions of men and women who have flocked to that land of opportunity where a spirit of expectancy and daring holds dominion over pine and palm.

Florida at this time bears the unique distinction of being an American commonwealth staked off in city lots. If there is one such stake there is a million, and if there is a million there is a hundred million. Much of this must necessarily come to naught. For there are enough lots laid off to provide for a big majority of the population of this country. Millions of these stakes will rot down without ever being disturbed.

Yet there are big things that have been already accomplished in Florida and even greater things are to follow. The development in many places is truly marvelous. One has to behold it with is own eyes in order to understand what has been accomplished in a few years and what is now going on.

And amid all this development perhaps the most stupendous enterprises is the dream city Hollywood by the sea. As one travels over this city which is in the making, whether he makes the trip by water over its lakes, lagoons and canals, or along its 100 feet boulevards, he is amazed at the dreams and daring of the man who conceived it all and who is making his dreams come true. This dreamer who causes his dreams to be fulfilled is J. W. Young.

Five years ago a wilderness overlooking the broad Atlantic, 17 miles north of Miami—today a full fledged city of over ten thousand people and teeming with life and activity. A city scientifically planned, highly engineered and zoned throughout.

Hollywood has (not proposed) miles and miles of paved streets and curbing, hotels, apartment houses, club house, golf course (two more planned) schools, churches, theatre, a growing business section. Everything in fact that a thriving young city should have plus climate, location, a wonderful back country and seven and one half miles of ocean frontage with no bay or river intervening to hide its sweeping grandeur. Gigantic developments now under way and planned will add to the fame of Hollywood—a magnificent $15,000,000 harbor, yacht basins, electric interurban lines raidiating in all directions, large furniture and other manufacturing plants, canning factories (for citrus products and vegetables). Dockage facilities will be built around harbor also trackage to take care of 20,000 cars in advance of the development of countless acres into farming tracts located at Hollywood's back door.

I had a very interesting and pleasant interview with Mr. C. N. Sapp, one of the high officials of this huge enterprise, and among other things he told me that they were doing little newspaper advertising, but instead they are bringing each day between 600 and 700 people from all parts of the United States to see for themselves what is really going on at Hollywood, and these thousands of people will return to their homes and become friends and boosters for Hollywood. "We give those who come a chance to buy, but no pressure is placed upon our guests," were about the words of Mr. Sapp, and all who have visited the place find this to be true, so far as I have been able to learn.

In my recent trip to Florida I joined the Hollywood tours and found the trip eminently satisfactory in every particular. Pullman accommodation to Jacksonville and return, two days by bus down the East Coast with stops at all points of interest for sight-seeing either going or returning, two days in Hollywood and Miami, and two days for the return. Hotel accommodations were all that any one need ask. I have never at any time enjoyed a more delightful jaunt than the six days in that land of palm and pine, fowls of the sea by the thousands, oranges, grapefruit, lemons, pineapples, cocoanut groves, and tropical plants that for number bewilder a man of the hills. But these things and a story of the cities that are and those that exist only in the imagination of wildcat speculations must go over till next week. In the meantime, I advise that you pack your hand bag and get off on a Hollywood tour if you wish six days chock full of information and pleasure.

A. W. P.

IF I HAD A MILLION

This is an old and oft debated question. Quite a while ago some man with an eye on his personal wardrobe said that if he had a million he would have a pair of suspenders for each pair of trousers. But men have about quit wearing suspenders and that answer is out of date.

Studdert-Kennedy in his latest book of rhymes has a poem upon this subject which is of so great interest to people who have no prospect of ever becoming the wise owner of a million.

"If I Had a Million Pounds" is the title of the poem that runs:

"I would buy me a perfect island home,
Sweet set in a southern sea,
And there would I build me a paradise
For the heart o' my love and me.
I would plant me a perfect garden there,
The one that my dream soul knows,
And the years would flow as the petals grow
That flame to a perfect rose.
I would build me a perfect temple there,
A shrine where my Christ might dwell,
And then I would wake to behold my soul
Damned deep in a perfect Hell."

The goal: The Advocate in the home of every official of our church in North Carolina.

IN MOORE'S CAPITAL

Upon invitation of that popular pastor and prince of good fellows, Rev. John M. Wright, the writer had the pleasure of spending last Sunday with him and preaching at Carthage in the morning and Center in the afternoon. A fine congregation gathered at both places and the reception given the Advocate man was all that he could well expect. Brother Wright serves a people who have long had the reputation of being among the leaders of Methodism in the state. The Carthage church is a frame building, but is well equipped for the work of the kingdom. The auditorium is large and one of the best to speak in that we have found. Possibly the Sunday school rooms are not adequate to the needs of the present day. Hard by the church is the old cemetery and only a few feet away from the pulpit where he was once a power for God, sleeps the mortal remains of Rev. Shockley D. Adams, father of Judge William J. Adams, of the Supreme Court of North Carolina, and who is one of the strong Methodist laymen of the state.

The Carthage Methodists are fine churchgoers. They fill their auditorium at practically all their services. The one pleasing feature about them is that they are always in love with their pastor and speak in the highest paise of him. Brother Wright is not exception. The whole congregation seem to be in love with him and his family, and the love is reciprocated by the occupants of the parsonage.

Out at Center, nine miles from Carthage, is a large congregation of Moore county's most substantial citizens and best farmers. There is a membership in that church of over two hundred and it looked Sunday as though they were all there and that each one had brought a friend. The response to the preaching of the word Sunday was inspiring, and Brother Wright informed us that it is ever so. The one thing that we found in that fine congregation that did not please us so well is the fact that there are so few Advocates taken. Less than a half dozen. But we were given a few more and Brother Wright is going to see to it that the church paper has a larger circulation at that point.

To be guest one time in the home of Brother and Sister Wright makes a fellow want to go back. We got that taste several years ago. So Sunday we doubled up on them and took our family and some friends. But there was no embarrassment. There was plenty of that which was good and to spare, and the most of it was raised on the large lot belonging to the parsonage.

T. A. S.

ENOUGH TO MAKE A WOODEN INDIAN GRIN

What is? The Washington birthday plea of the liquor crowd to repeal or modify the Volstead Act in order to save the morals of the youth of this country. Who before this has ever heard of the liquor folks being zealous for morals? Whenever the advocates of liquor become pretended heralds of righteousness it is time for all good men to take notice and "beware of the Greeks bearing gifts."

The people have not forgotten that the liquor traffic and immorality have from time immemorial gone hand in glove and nothing has done quite so much as this business to damn young manhood, corrupt the fountains of government and enthrone poverty and sorrow in the wrecked homes where innocent children and defenseless women were made to suffer the tortures of the damned. The liquor crowd preaching morals! Heaven defend us!

What is the real basis of our faith in men? Some writer has put it thus:

"Though men doubt other proofs you give,
They cannot doubt the life you live;
For true or false may be men's creeds,
But truth alone dwells in true deeds.
It's deeds men do, not creeds they say,
That make men trust in men today;
And faith in men and brotherhood,
Makes faith in God and all things good."

People and Things

The North Wilkesboro congregation raised $900 last Sunday morning, which amount will be used in repairing their pipe organ.

Rev. E. O. Cole, presiding elder of the Marion district, announces that his district conference will be held at Forest City April 27-28. The Advocate appreciates an "earnest" invitation to be present, and the invitation is accepted.

Rev. E. L. Stack of the Faison and Warsaw charge writes that the Warsaw congregation is planning to add Sunday school rooms to its church. This will not meet the need of the congregation, but it seems that it is the best that can be done at the present.

Wanted: Copies of the Western North Carolina conference journals for 1895 and 1900. These two copies are lacking to complete our file of the journals of this conference. Any brother who has one or both will confer a great favor on us by mailing to the Advocate, Greensboro. We thank you.

Brother D. A. Oakley, the pastor of our church at Troutman, preached two strong sermons last Sunday on church building, and put upon the hearts of his people the need of a new church at Troutman, and prospects are fine for the erection of a church building in the near future that will meet the needs of that congregation of splendid people.

Rev. H. G. Allen, the popular young pastor of the North Wilkesboro church, was the speaker at the regular weekly luncheon of the Kiwanis Club last Friday. Brother Allen was an attendant upon the Carolinas' district meeting in Columbia, S. C., recently, and he gave to his local club a resume of what happened in the South Carolina city—that is, what he saw and heard.

Rev. Ashley Chappell, assisted by members of his choir, has just closed a very successful series of services in the Methodist church at Lenoir and Davenport College. Services were held at the college at the chapel house and at the church in the evening. The meetings were helpful from the beginning and many indicated their intention to live on a higher plane. Dr. Chappell and party made a great impression on both the town and college community.

Rev. B. C. Thompson, of Mount Gilead, was a Greensboro visitor Monday night. He gives a good account of his work at Mount Gilead. Fine congregations, good Sunday school, live missionary societies, active board of stewards, one of the best Advocate agents in the state, are some of the things that this wide-awake pastor is boasting about these days. On the last Sunday in January he made an appeal to his congregation for the $400 missionary special he had been asked by Brother Read, his presiding elder, to raise and he went over the top with some to spare.

Rev. O. W. Dowd, pastor at Louisburg, has secured the services of that excellent young pastor-evangelist, Rev. E. L. Hillman, of Red Springs, to assist him in his series of meetings which begin March 1, and continue ten days or more. Brother Dowd is being assisted in the preparatory work for the meeting by the ministers of Louisburg. Cottage prayer meetings are being held this week. The church and town generally are looking forward with great pleasure in having Brother Hillman with them during the meeting.

The Mount Olive Tribune says: "Extensive alterations and repairs on the Methodist parsonage here which, when completed, will result in its being practically a new building, modern in design and quite as attractive as any other dwelling in its vicinity. The cost of the repairs approximate $2,500, which was raised at recent get-together meeting of the church membership. In contemplation of this work Rev. E. M. Snipes, the pastor, who is serving his first year here, was, upon his arrival here the first of December, assigned to another dwelling until this work could be done."

Rev. B. F. Boone, pastor of our church at Whitakers, is another preacher who has been a victim of a severe "pounding." Recently he preached at Battleboro at night. When he started home he discovered that his Ford had been tampered with by parties unknown to him, but in their hurry to get away, they had left the car loaded with packages filled with good things to eat. He suspects the guilty parties to be members of the Battleboro church, and wishes it understood that he has no intention of prosecuting them for entering his car, but thanks one and all for their kindness.

The many friends of Dr. R. C. Beaman throughout the state will regret to know that his condition is not at all encouraging. His mind is bright, but he is not able to converse but little. Doubtless many prayers are going up to the Great Father for the recovery of this good man.

Brother A. C. Sherrill writes: "In last issue of my account of the Wesley class at Bessemer, your typist omitted a line or so. The following are officers of the class: L. D. Quakenbush, president; Mrs. J. R. Sheppard, vice president; Mrs. Leo Palmer, secretary; W. J. Apple, treasurer, and C. M. Glass, chairman membership committee."

Last Sunday afternoon Rev. J. S. Hiatt of West Asheville, delivered the address at Old Calvary Episcopal church, Fletcher, N. C. "The Spirit of Washington" was the subject of his address. Monday's Asheville Citizen carries an extended report of the occasion and copious extracts from the speaker's address.

Dr. Grenfell of Labrador fame will lecture at Odell Memorial, Greensboro, Friday, March 12, at 8:15 under the auspices of The O. Henry Study Club. The lecture, "Midst Ice and Snow in Labrador," is accompanied by 2500 feet of moving picture film, illustrating this epic story of the rugged Northland. It is told in the easy manner which is characteristic of this kindly benefactor, and will be a story which will live long in the minds and hearts of those who hear it.

At a recent meeting of the quarterly conference for the West Durham charge, it was decided to sell the present church property and buy a new site just to the rear of Duke University, where it is proposed to erect a new church plant. A proposition will likely be made to the Gregson congregation to unite with that of West Durham, and form one church organization. The new church plant would serve the college community as well as the other two congregations.

The thousands who visited Lake Junaluska last season noticed the great improvement in the appearance and comfort of the new seats with which part of the auditorium was equipped. These seats were given by fifteen friends of Lake Junaluska, as the assembly could not buy them. Mr. J. B. Ivey of Charlotte is trying to secure enough funds to seat the remainder of the auditorium in time for this summer. He is asking all friends of Lake Junaluska to send him $5 for one seat, $10 for two seats or $35 for a pew It will take about $5,000 to buy enough to seat the remainder of the auditorium.

The death of Mrs. R. W. Pickens of Weaverville, N. C., which occurred December 15, 1925, escaped our notice at the time. But even at this late day we wish to write a word in appreciation of this elect woman who was the widow of Rev. R. W. Pickens, who died seven years ago and for a long while was the senior member of his conference, and the stepmother of Rev. C. M. Pickens of Albemarle. The writer for three years was this good woman's pastor and came to know her true worth. She was a gentle, consecrated spirit, ready for every good work and loved by all who knew her. She in life and character glorified her Lord and our humanity.

Here is what one pastor thinks of the Advocate going into the homes of his official board: "As your pastor I am wishing you may be well informed in church matters, and I have paid out of my slender purse the cost of having the conference and connectional Christian Advocates of our beloved church come one month to you, hoping that a taste of their splendid contents shall create an appetite for a full year's enjoyment of both papers. I strongly believe you will feel the invigoration and the thrill of inspiration such excellent religious food affords a healthy soul." He mailed us a check to cover one month's subscription to the paper for every steward in his charge. It will pay him.

"Mr. L. V. Harris, Sunday school extension secretary, closed a most helpful training school at the Methodist church, Red Springs, last Friday night. Quite a good number of our church members and Sunday school folks attended all the session, the school having begun on Sunday evening, February 14. There were two lesson periods each night. Mr. Harris did a fine work while here and in return for his efforts expended our people are striving to build our Sunday school according to the ideal he has set up. By his helpful instruction he has made our task ahead much easier. The revival services will begin here at our church on March 21. The campaign will be conducted by the pastor."—E. L. Hillman.

The Advocate in every Methodist official's home during March. Let that be the slogan.

Mrs. J. LeGrand Everett, editor of The Missionary News, and her colaborers are getting out a special souvenir edition of that paper for the Council meeting in Raleigh, March 10-17. It will be bound in Morocco and contain about 50 pages 9x12, and will be sold for the small sum of 50 cents each. This will be ready for distribution about the 5th of March. Order a copy from Mrs. Everett at Rockingham. Every member of the missionary society in the state ought to have a copy, and it would be worth many times the price to the preachers. Order at once.

The Rockingham Post Dispatch has the following to say about Dr. Hawkins as a lecturer: "Dr. C. M. Hawkins, pastor of the Methodist church, gave ample evidence of the fact that he is not only a splendid preacher, but a humorist as well. This was demonstrated last Friday night when he lectured at the grammar school auditorium, the occasion being under the auspices of the ladies of the Episcopal Guild, who netted $55 from the entertainment. The doctor combined wit with homely truths in his subject, "Are You Mortgaged?" There was not a dull moment in the hour, and he fully measured up to advance predictions. It was in every sense enjoyable. The wonder is that he is not drafted for similar occasions elsewhere."

Rev. W. G. Pilcher was transferred to the Western North Carolina conference from the South Georgia conference at its last session and was sent by Bishop Denny to Lewisville. He entered upon his work with enthusiasm and is being rewarded by increased congregations, several good old fashioned "poundings," finances paid in full to date and the people looking forward to one of the best years in the history of the charge. It is with regret that the Advocate learns that Sister Pilcher is not experiencing the improvement in health that she had hoped for. She has been confined to her bed for some time. We are sure that Brother Pilcher's friends will join him in prayer for the recovery of his wife.

From Monday's Twin-City Sentinel we clip: "About a dozen members of team No. 2 of the Billy Sunday Club, headed by Capt. J. A. Bolich, conducted the 11 o'clock service at Muir's Chapel church, near Greensboro, Sunday. They were greeted by a large and attentive congregation. Every member of the team took part in the service, making brief but impressive talks. It was truly an inspirational service and at the close practically every member of the church went forward by invitation, shook hands with Capt. Bolich and Rev. J. A. Bowles, one of the beloved former pastors of the charge, and thereby pledged reconsecration to the service of the Master and to be more active in religious activities. There were also several requests for prayer. Muir's Chapel is one of the old churches in North Carolina, it being organized more than one hundred years ago."

Elaborate preparations are being made by the school of religion at Duke University for the holding of an institute of missions on March 11-12. Problems of missions in Latin American countries will be the chief theme of the institute. Bishop James Cannon II of Washington, D. C., Dr. D. J. Flemming of Union Theological Seminary, Dr. C. G. Hounshell of Nashville, Miss Sze of China, Dr. Charles P M Schaffey of Belgian Congo, Dr. E. D. Soper, dean of the Duke school of religion, and Prof. James Cannon III, professor of missions at Duke, will be platform speakers and members of the faculty. The institute will be conducted for two days, with the evening of the first devoted to a special program. Chapel hour on both days will be featured by platform talks by several of the visiting speakers. At the same time the woman's missionary council of the Southern Methodist Church is to meet in Raleigh, 26 miles away, and the women attending are to go to Durham to attend one or more of the institute sessions.

ANNUAL MEETING BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension will be held at the Church Extension building, 1115 Fourth Avenue, Louisville, Ky., April 20, 1926. The hour of meeting will be 9:30 a. m.

T. D. Ellis, Secretary.

NOTICE

The Board of Education of the M. E. Church, South, has been called to meet April 30 at 9 a. m. in Memphis. E. D. Mouzon, President.
Stonewall Anderson, Gen. Sec.

The Preacher and the Dictionary

(Continued from page one.)

I.

To go over some painfully familiar ground and repeat perfectly obvious things, the preacher has a lifetime struggle to escape the snares of unfamiliar and technical language. It is a dialect familiar to him, but an unknown tongue to ninety per cent of his hearers. A theological education sometimes has an effect like that of Jacob's wrestling with the angel—it leaves a man to go halting all his days, so far as his speech is concerned. The patient congregation, trying to translate a strange, alien jargon into words of one syllable, share the feeling of Festus when he exclaimed to Paul, "Much learning hath made thee mad." The reason for this is often very much to the preacher's credit. If he is at all mentally awake, he must read, mark, and inwardly digest, if possible, many books which are essentially textbooks, written in severe style, technical, philosophical and theological books. So his language becomes subdued to what his mind works in. A long shelf of novels and poetry is needed to counteract the pernicious effect which a ten-volume dictionary of Religion and Ethics has on one's vocabulary. The wife of Principal James Denney shrewdly noted that he was preaching much better since he had taken to reading French novels. But, alas! the preacher is often so crowded that he makes the mistake of skipping the novels instead of the dictionary!

Permit just one illustration. The other night I had occasion to use antiphlogistine. While looking at the curious mud-like contents of the can, I wondered what it actually was; so I picked up the can and read the label and found out. This is what the label told me: "Antiphlogistine is composed of the finest anhydrous and levigated argillaceous mineral, chemically pure." I never knew it before and possibly you will not believe me now. But that is what antiphlogistine is. I have since wondered whether the plain, wayfaring man has not been treated from the pulpit to the same kind of an answer when he desired to know what certain religious and theological matters actually mean. Sir Walter Raleigh, professor of English literature, who has recently died, said: "University education has suffered greatly from the fact that it has consisted of so many learned debates carried on by trained bores." The same misfortune has all too often attended our services of worship. They have consisted of too many learned discourses and debates by the same species of creatures—the trained bore, the victim of a specialized dictionary. May I say in passing—even at the risk of my life—it seems to me that the person most in danger of this calamity of a technical jargon is the present-day specialist in religious education.

I have had the misfortune—I say misfortune advisedly—of attending recently several Sunday school conventions. I have heard so much prattle about "adolescent," and "stimuli," and "psychlogical complexs," and about "data" and "co-ordinate phenomena" that I have been tempted to run for my life.

Sometimes the difficulty with language is not so much that it is theological; it is rather that it is unfamiliar and remote from common life. Morris Bishop has written a remarkable little poem, "The Lover of Words," which has a keen message for the preacher. Here it is:

He was a lover of words, of great fat words,
  Opulent, rubious, rutilant words of Rome,
Sea-whitened words of Mediterranean cities,
  And square black words upturned in Saxon loam.

He knew a million words; vast Eastern verbs,
  Now stripped, despoiled, in Western streets athirst,
And porcelain words made for an elegant lady,
  And ultimate words wherewith God has been cursed.

He always had his pockets full of words
  To show to his friends; pluck-buffet, cul-de-sac,
Down-gyve, swinge-buckler, madspur, psychropote,
  Mumpsimus, whidder, flittermouse, flapjack.

With all his words, when Fate came swooping near,
  And paused, and spoke, and lingered at his side
He could not find those common little words
  That might have made him happy, till he died.

Consider those last two lines a minute. What a tragedy it is when a preacher cannot find "those common little words that might have made him happy" and might have made many others happy, had he learned to love them, to master and use them!

What wreckage stereotyped language can make out of the most sublime thought has perhaps never been demonstrated so convincingly as in the paraphrase of Hamlet's soliloquy into modern "jargon" in Sir Arthur Quiller-Couch's "The Art of Writing." The immortal "To be, or not to be, that is the question," emerges thus as many a speaker might render it in the omnipresent rhetorical jargon of today:

"To be, or the contrary? Whether the former or the latter be preferable would seem to admit of some difference of opinion; the answer in the present case being of an affirmative or of a negative character according as to whether one elects, on the one hand, to mentally suffer the disfavor or fortune, albeit in an extreme degree, or, on the other, to boldly envisage adverse conditions in the prospect of eventually bringing them to a conclusion. The condition of sleep is similar to, if not indistinguishable from, that of death; and with the addition of finality the former might be considered identical with the latter; so that in this connection it might be argued with regard to sleep that, could the addition be effected, a termination would be put to the endurance of a multiplicity of inconveniences, not to mention a number of downright evils, incidental to our fallen humanity, and thus a consummation achieved of a most gratifying nature."

Quilier-Couch's whole chapter on "jargon" ought to be bound up between the Old and New Testaments in all Bibles presented to young preachers.

II.

Frequently the language is worn out, fatigued, overworked. The cloth of our thought becomes a thing of shreds and tatters, all out at the elbows. We create pensions for worn out preachers. But ought we not also to provide a pension for honorable retirement for worn out pulpit phrases? These worthy phrases have wrought righteousness, from weakness were made strong, waxed mighty in war and put to flight armies of aliens. They ought to be buried with all the honors of war instead of being rudely disturbed every Sunday morning. On this roll of honor we would give a high place to such overworked language as "over the top"; to the omnipresent "challenge" and "crisis"; to all "new eras," "new ages" and "new days"; to "one hundred per cent Americanism"; to such pseudo-scientific lingo as "function" (who shall deliver us from that particular abomination?), "objective," and "reaction." A very weary man cried out recently with a healthy impatience: "No one thinks any more; they 'react.' Let's all quit 'functioning' and go to work." We frequently read or hear it said that "prayer releases power." That is unquestionably true. But it is just as unquestionably true that saying so a thousand times in the same threadbare words releases nothing but a sigh of despair. Language dead from overwork never achieves any divine miracles of surprise. The hearers go away thinking the preacher has "said what he ought to have said," and that is the end of it. Instead of the bread of life, the flock has been given spiritual food that is more like a pretzel, "dry as the remainder biscuit after a voyage."

III.

Sometimes the trouble with the preacher's words is not so much that they have been overworked; they simply never were very strong. They were delicate from birth and have suffered since from pernicious anemia. They are "little grey words" with no red corpuscles in them. Little grey mouse-like words can never be used to demand the unconditional surrender of anything. George Sterling, the poet, in verses of beauty and striking suggestiveness in his poem "Return, Romance!", after speaking of the "little grey words" of many modern versifiers, exclaims:

May the good Lord send us a tiger-cat,
Bigger than any that ever spat,
With bands of orange and stripes of black,
And an extra one down his back.

That cat'll have eyes as bleak as a star,
And talons sharper than iron-spar.
He'll howl like a cat with ninety-nine souls,
And chase those little grey mice to their holes!

There is truly desperate need for more tiger cats and fewer grey mice in the vocabulary of the preacher.

What are we going to do about it? There is no clever trick with words which a person can learn in a few lessons. It is the long and hard discipline of wrestling with the dictionary. But one real pathway to power can be pointed out in the truth that as language becomes more concrete, it becomes more gripping and powerful. It is the reverse process to the old Egyptian hieroglyphics. Writing hieroglyphics consisted in putting words into pictures. Writing an effective English style may be said to consist of putting pictures into words. It is a very rewarding process for a preacher to take one of his written sermons and go over it carefully for the purpose of heightening the language. That is, substitute the stronger, the more vivid, the more concrete expression for many which are found in the manuscript. Emerson had a healthy rule when he said, "Every word should cover a thing."

Words frequently fail to accomplish their object because they scatter. Instead of driving to their mark like a well-directed bullet, they fly in all directions like buckshot.

A passage in the Old Testament which always seemed to us to have large value for the preacher is the familiar story of David and Goliath. David and Goliath very well represent two types of preaching. The type represented by Goliath is ponderous, massive, stentorian. We have all sat at the feet of the Rev. Dr. Goliath. He had a magnificent pulpit presence. He hurled sentences and paragraphs in a most formidable and menacing manner, just as Goliath hurled his words across the valley to the camp of the Israelites. We might say that Goliath would have made a wonderful pulpit orator.

The "special" occasion sermon of a generation ago (and occasionally to be found even yet, though it is becoming extinct like the Diplodocus, whose bulk it somewhat resembled) had a massive movement like the March of the Ten Thousand. In fact, that is just what it was, for there were at least ten thousand words to it. Mr. E. C. Montague in his book, Disenchantment, has given a caustic picture of one sort of massive oratorical effort:

"Part of a famous division of Highland infantry were given one day, as special treat, a harangue by one of the most highly reputed of chaplains. This spell-binder preached like a tempest—the old war sermon, all 'God of Hosts' and 'chariots of wrath' and 'laying His rod on the back of His foes,' and other thunderous sounds such as were then reverberating, no doubt, throughout the best churches in Berlin. In the southwestern postal district of London, too, this cyclone might have had a distinguished success at the time. As soon as the rumbling died away, one of the hard-bitten kilted sergeants leaned across to another and quoted sourly: 'A great and strong wind, but the Lord was not in the wind.'"

David, however, represents a different school of homiletics. The vocabulary of the David sort of preacher may be smaller in range. The words are fewer, but they are selected as carefully as David's five small stones out of a brook. And they do as effective execution. They land where David's pebble landed—in the head. And, again like the pebble, they leave a permanent impression.

Three graces which every preacher needs in his speech are imagination, surprise and magic. We have been discussing imagination and surprise in what already has been said. Magic may seem a queer word to use, and yet I believe its meaning is clear. Preaching will never be saved by any sort of cleverness or any dexterity. It must have some divine sense of wonder, some quickening of the spirit by the breath of God which bloweth where it listeth. A preacher's little boy came to him a few days ago with a book which he had taken out of the public library. He said to his father, "Here is the book you ought to read, daddy." He held the book up and his father read its title, Magic for Amateurs. "Yes, son, that is what your father needs," he said. God help us, that is what we all need!

We need words through which the divine magic, which swept over the hearts of the men at Pentecost and touched them into life, may find access to the hearts of the men and women whom our voice reaches. That magic can never come from any superficial skill. It will only come as the contagion of a spirit which feels in itself the life of God. Let me leave as the conclusion of this whole matter that great word of Principal Forsyth, "The cure for dullness in the pulpit is not brillance, but reality."

Parents, Lets Get on the Job

By Mrs. Mary Stuart Stentz

This article may not find a response in the hearts of the Advocate readers, but it comes from a full heart of the writer. I love the young people, have always worked with them in church activities and I flatter myself perhaps, but I do not feel that I am so far away in years from my own experience in girlhood as to forget how I felt and see myself in the ambitions, hopes and thrills of the youth of today.

I am resenting a lot that is being laid at their doors as theirs. It's mighty easy for the older folks to sit by their firesides and sigh, "I don't know what's to become of the girls of today. We never did such things when we were young." Then pick up your paper or book or embroidery or cross word puzzle and pursue your own pleasure, than it is to get out into the swim, study their swift changing problems, blaze a way, establish a safe environment for the young people of today.

Who made the environment we have today anyway? Young life as God has given it is the same yesterday, today and forever, and the only thing that makes it seem any different today is its environment. Who made it? It is not theirs—they have not lived long enough. No, we the fathers and mothers and older folk of the church are responsible for his day. We have not made it exactly, but we have allowed it to develop by our neglect and selfishness and the old idea of following the lines of least resistance. In other words, we have drifted with the current and settled over a little nearer the shore where it is not quite so swift and pushed our young people into midstream, with no guides, nor charts, nor experience in swimming and are saying, "My, how fast they are going."

Mothers and fathers of Methodism, this is what I am trying to get at. I thank God every day I live for a father and mother who got out into the midstream with us, put their arms about us and said to us as young people in the old home, "We are with you. We are out for all the fun there is in it, but dear children, your father and mother have been over the course before; we can swim, we know where the suction holes are and know where to find the eddies, we know the rocks where others have been wrecked, the swift currents that caught some of our fellows—so together we'll brace this current." It would have been much easier and simpler to have put on a dressing gown, drawn up the easy chair in front of the old log fire, selected a favorite volume, read a while, then at nine o'clock yawned and went to bed for a comfy night's sleep, saying as they tucked in, "Young folks will be young folks; they will come out all right, I hope."

Not so. Our parents were wide awake. They either went with us or were pretty sure of the place we went. We were taught why we were here, for what we were building, and were given to understand that if the ideals and aims of our lives were to be attained, our youth could not be wasted, but every lick meant forward toward or slipping backward from those ideals.

I resent the statement that is often made by parents, and too often leaders of our young, and sometimes ministers todying to their society members with, "Well, the young life has to have activity; let them have lots of rope now, indulge in the dance, etc., if they want to; they'll come back and be all right." I deny that any young life in order to fulfil the natural love of activity has to do wrong to satisfy that bent. I hold and I believe I am right that our young life of today if they get the vision of the ideal manhood and womanhood that only father and mother can burn into their imagination from early babyhood, will want to take one step backward from such an ideal. The trouble is when our youth are groping for that vision, trying to establish an ideal and goal we parents and leaders are so often indefinite in our answers to their questionings. Some of the answers I have heard when they have come with their questions as to the world and its pleasures have been little short of criminal. When an awakened boy or girl comes to their pastor, their Sunday school teacher, father or mother and says, "Shall I do that or that?" "Can I do that and be a Christian?" and the older friend pats them on the back and treats this problem, so eminently vital in the youthful mind, with a smile and says, "Run along, don't you bother about those things; have your fun, you'll come out all right." I say that's little short of criminal in that life.

Youth, deep down in its heart, bubbling with loyalty and enthusiasm, knows no compromise. They come with the question, longing deep down in those loyal hearts for a straightforward answer, "No compromise with the world in the Christ life." And if they get it, chances are they will make no compromise and know the joys and blessings of a full surrendered life. On the other hand, if they get the light, indefinite answer, they go away sorrowful and say within themselves, "Well, the leaders are not sure, they don't know; some say you can, some say can't, etc. Maybe I can." They take the chance and find the dissatisfaction and uselessness of a compromising life.

Oh, for definiteness. Why don't all of our leaders and pastors who know the wrong, the evil tendencies, the sapping of spiritual life that come with these worldly indulgences, be definite in decisions with the young life of the church as to right and wrong and leave the questionable things on the wrong side. I fear too often it's the disloyalty of our church members, our stewards, Sunday school teachers, missionary society presidents, dabbling into the questionable things themselves that has caused this seeming wholesale letting down of the bars in the youth of the church.

This is the appeal I want to make. Parents of today, are you too lazy and self-centered to get out into the midstream with your children and be near when the rapids come. You can't sit by the fire and say "No" and go on reading. You have got to get up and put every brain cell and nerve to working and get behind that "No" with substitutes that say yes so loud the young life can't hear even an echo of the no. O yes, it will cost something. It will mean giving up some of the delightful sleep before twelve o'clock that some of us love so. It will mean spending some money and some more money that perhaps you would like to spend elsewhere. But oh, wouldn't the finished product of an ideal young man and woman given to the church and new homes in the making be worth all the sacrifice we make to produce it?

This is what I mean. When a decision came in our home that meant no and for the moment in our young lives meant shutting out all the pleasure because "everybody else was doing it," our parents got on the job behind the no, and could think of more things to do that were fun in an hour than we could think of in weeks. It might mean a railroad ticket some miles away for a week-end visit, a visit into a Christian home where they knew we would be safe—it cost money. It might mean a hurried excursion to a ball game in a neighboring town—cost a lot of money. It might mean inviting in six or eight boys and girls into our home for a week-end—expensive substituting—but we soon forgot the "no" to the thing we thought we most wanted to do in the delights of the new plans. And when the substitutes were made father, if possible (but he was so often away), but always mother, was the biggest one in the frolic. If it were a ball game, with all her dignity and reserve, mother made the best rooter there.

This didn't start out to be a eulogy to my father and mother, though if it prove to be they are worthy, but it was intended to make the fathers and mothers of Methodism sit up and take notice of what is going on around them, and leave a question in their hearts. Are you following the lines of least resistance or are you on the job? Substituting with the devil and the world, sacrificing time and money —both if necessary—to keep up with the twentieth century procession and saving your young life for home, church and the nation? Or are you sitting by the fire toasting your toes, getting your early sleep and letting this precious cargo intrusted to your care drift in midstream alone?

You are saying, perhaps, Well, did this plan work in making ideal men and women in your home? No, but it was not the fault of the plan. I say it to our shame that we fell short of the high ideals set before us and I am sure many times disappointed those dear parents, but after all it turned out enough good to be worth the effort, I believe they would testify I will pass up any effort of the writer—there were five children, three girls and two boys. Out of the three girls all are presidents of missionary societies, and all three Sunday school teachers, and of the boys the eldest is a faithful working steward in the home church, superintendent of the Sunday school, and they tell me, a pretty good piece of the backbone of the community. The youngest boy is still in school, but a sweet Christian character, always ready at the call of his church or Sunday school where he is a member. So as poor as the material may have been the effort was not entirely wasted.

Parents of Methodism, let's get on the job.

CONGRESS AND PROHIBITION

By H. E. Woolever, Editor The National Methodist Press.

Not since the Eighteenth Amendment became effective have the enemies of national prohibition raged so furiously in the United States Congress as at present. Congress has been besieged with bills prepared by the wets seeking a modification of the prohibitoin laws. Their desperation is shown by the falsehoods, the deceptions, the misleading interpretations they are using to deceive the people as to the facts. Those who favor the liquor business seem willing to go to any length in misrepresentation in order to lead people into thinking prohibition has been a mistake. The warning the people need is, "Don't be deceived by the hirelings of the liquor ring."

The enemies of prohibition have attempted to distort the report of the Federal Council of Churches so as to make that great organization of churches appear to advocate modification of the prohibition laws. Dr. S. Parkes Cadman called the attention of Senator Edge of New Jersey, whom he looked upon as the leader of the present wet forces in Congress, to the fact that the wets were absolutely wrong in the interpretation they put upon this report. The statement by Dr. James Empringham, secretary of an independent temperance society composed of members of the Protestant Episcopal Church, has been used eagerly by the wets in trying to make the people believe that denomination is against prohibition. Empringham has been repudiated in his efforts to speak for the Protestant Episcopal Church by its leading bishops. The fact is that Dr. Empringham and his society never stood squarely for prohibition, but rather for temperance, yet even his weak statement is seized upon by the wets in order to force a modification of the law.

What is needed is enforcement and not modification. This is what the people should demand and their representatives in Washington should hear of this demand. There is a proposal now in the hands of Congress looking to a reorganization in the Treasury Department, which would center the instrumentalities of enforcement more directly in the Bureau of Prohibition and eliminate the control of the Bureau of Internal Revenue, which is headed by an opponent of prohibition. This is a move in the right direction. However, the wets will use it in every way to deceive the people and prevent a more effective upholding of the Eighteenth Amendment.

The wets are attempting to produce a smoke screen by attacking the prohibition agencies. One congressman has already introduced a resolution asking an investigation of the Anti-Saloon League. This is welcomed, if it will include a thoroughgoing investigation of the Association Against the Prohibition Amendment and the other wet organizations. The more truth that may be revealed concerning these organizations and movements, the better for the nation. The public, however, is handicapped by the number of wet newspapers which give the best display to the statements of the wets and relegate to inside pages the little they do give of the facts on the other side.

The present activities in Congress concerning this issue are but preparatory for the fight which is expected in the coming elections of congressmen and senators. The wets hope to defeat some of the present dry members and elect wets. If they elect any wet congressmen where there are now dry representatives, the liqour advocates will use this fact to try to make the public think that the nation is tired of prohibition. The primaries will be held in the various states during the coming months of this year. It is in the primaries that the battle will be won or lost in many congressional districts. Here is the opportunity for good citizens to strike a blow. Those who believe in prohibition and the better things for our country should now organize to put into nomination their best type of citizen. Otherwise, you may be represented at Washington by one who is not fitted for the high office of a national legislator. The prohibition question will be a real issue in the coming elections, whether pro-

(Continued on page six.)

COMMUNICATION FROM O. W. DOWD

Last week Rev. E. C. Crawford, pastor of Louisburg circuit, and this writer conducted a school in Chrstian Stewardship in Louisburg Methodist church. The enrollment in the two classes was 79. There were many visitors also. In addition to the actual study in the church we had a large home department engaged in the reading of these stewardship studies. More than one hundred have read or studied the course. This work is just beginning in our church, for it is being carried forward in the Sunday school classes and in the circle groups, in the Epworth League and in the missionary society.

We had stewards, missionary leaders, Sunday school teachers, business men, young girls and boys, college girls and others enrolled in the studies. As an immediate result we see a quickening in the spiritual life of the church in its organized work. Already 60 have enrolled as tithers, and to put into practice the principles of Christian stewardship as related to personality, time, opportunity and property.

Two of our men have written an appreciation, their reaction, to the course of study. Mr. Best is the county superintendent of public instruction in Franklin county, a college professor, Sunday school superintendent, and chairman of my board of stewards. Mr. Ben T. Holden is one of the most eloquent lawyers of North Carolina.

I am hoping these articles will stimulate many churches to take up these or similar courses in Christian stewardship. I shall be glad to make any suggestions regarding the conduct of a stewardship school. O. W. Dowd.

Dear Brother Dowd:

I feel that I would like to express to you in a few words my reaction to the splendid conference on Christian Stewardship that you have conducted for the past four evenings. Speaking for myself, I desire to state that I have derived more benefit, more religious inspiration from these meetings than any I have ever attended. It has certainly been brought very forcibly to my mind in a different light than ever before, the real meaning of Christian stewardship. What a wonderful thing it would mean to our local church if each member could catch this vision and realize his responsibility and duty and privilege of being God's steward. From now on I shall endeavor to conform my giving and service to God's kingdom in the light of these fundamental truths.

It seems to me that we should right at this time make definite plans for carrying this work on until each member of our church has been reached. If I were asked to make a suggestion as to a tentative plan, I would recommend something similar to the following:

1. That each departmental superintendent of our Sunday school either bring or have brought to his department some phase of these fundamental principles from time to time during the remainder of this year.

2. The missionary society, our church circles, the men's Bible class and the Epworth League could also find wonderful and helpful material along this line in making out their programs for the year. It seems to me that the principles underlying Christian stewardship are so fundamental that it would certainly be worth while for every organization connected with our church work to plan and carry out a definite program of training our membership in these fundamentals.

I wish to personally thank you and Mr. Crawford for giving to us this opportunity of thinking seriously cncerning our relation to God.

Assuring you of my co-operation, and with best wishes, E. L. Best.

Mr. Holden Writes.

It was my privilege to attend on three successive evenings this week a class composed of laymen and lay women taught by Rev. O. W. Dowd, pastor of Louisburg Methodist Episcopal Church, South, wherein the chief study was Christian stewardship and missions. I regret that I could not attend the fourth and last of these great meetings, all of which were made more stimulating and inspiring in that they were conducted and taught by a most excellent man of God.

Observation and experience justifies the statement that things material have somehow gained the ascendency in the very day lives and ambitions of men. The mad rush for wealth and material prosperity has in a measure, I fear, tended to warp, dwarf or stifle the growth and development of our innate consciousness and proper consideration of our true relation to God, the maker of all things. Is it not important that we be reminded of the fiduciary relation which we occupy towards God? Yea, is it not more important that we give real thought and study to our obligations to God, the giver of every good and perfect gift, and the source of all blessings? Shall we recognize and appreciate God's title or claim not only upon what we have but upon our very self as well? Does not our failure to account to God render us either sluggards or embezzlers? Read the two valuable text books: Stewardship and Missions and the Call to Christian Stewardship, and you will not only be better prepared to answer these and other important questions, but I can assure you that you will get a great vision of the divine plan and the importance of consistent co-operation therewith on our part.

The main reaction produced on me from reading these books and engaging in the study is the realization of how little and how meager is the pittance we divide with the Lord for the advancement of His kingdom.

Business attempted to be run without some system will sooner or later become a failure. When some ideal system of giving, proportioned by love, and accompanied by self, shall have been devised and adhered to the financial problems of the church will have been solved. Such a responsibility devolves largely upon the laymen—who when they take the step will set an example which will ring from one end of the world to the other. It is they who must be able to boast:

"We have proved our faith in the heritage
By more than the words of mouth"

if they shall measure up to the standard of Christian stewardship. Ben T. Holden.

WESTERN NORTH CAROLINA CONFERENCE BROTHERHOOD

When the last call for an assessment in the Brotherhood went out it was numbered 53. This was a mistake. It should have been number 52. The call was sent out to laymen on February 2. Up to February 20 I have collected $418 from them. It is necessary for the laymen, or honorary members, to pay in about $900 before $1750 can be paid as a benefit. There seems to be an idea in the minds of some of the honorary members that the Superannuate Endowment fund and the Duke fund will take care of the need the Brotherhood was meeting. That is a mistake. None of these funds touch the need the Brotherhood is trying to meet. No one knows this fact better than the Board of Finance which, either directly or indirectly, distribute all these funds. Dr. W. C. Houston, Concord, N. C., is chairman of this board. Ask him.

A number of persons have been quite liberal in their response this time. Some have sent two and five dollars. One has sent ten, while one good woman sent twenty-five dollars. I want to thank all these in a special way. It would be a fine thing for those who pay local treasurers to remember that we are falling behind and pay all back dues and perhaps add a dollar now and then. I know of no place where a small amount will do so much.

C. M. Pickens, Sec.-Treas. Albemarle, N. C.

A FINISHED SERMON

By Rev. O. J. Jones.

A sermon is not finished by the preacher in his study. It is finished by the people to whom he delivers it, after the delivery. At the conclusion of a great address on missions some years ago the speaker said, "My speech is not done; it will not be done till you do it." Jesus, who is not only our Savior, but also our example, is our pattern here. The closing paragraph of the Sermon on the Mount, contrasting the two builders, shows that he thought of the things he had said as things to be done.

I wonder if we have not neglected this phase of preaching more than most others. Preaching is necessary, but it is not as necessary as is practicing. And unless it stirs up to practicing it is not necessary at all. Preaching that is made so attractive that people will come to listen to it is not so essential as that preaching that is made so passionate that the hearers will go out to do it. There is grave danger that both ministry and laity may think of religion as something to be entertained with on Sunday. It is rather something to be lived every day in every circumstance that arises.

I would be willing to have any pastor put this test to a group of his leaders. Have a conference with them as to what the church can do and see if they do not at once begin to discuss how more people can be induced to come to church meetings. That is evidence to me that the gospel is thought of as something to be fed upon more than something to be lived out. Popular substitutes for practicing religion are admiring it, complimenting it and discussing it. We have lots of religious connoisseurs, who, like judges at a fair, can tell which preacher deserves the blue ribbon. But that is a vitiation of the business of preaching. The Lord bade Habakkuk "Write the vision, and make it plain upon tablets, that he may run that readeth it." I guess he wants his prophets today, when they make their sermons, to have their mind on the running of the people.

The running now has to be done by the preacher. And he has to run to get some new delicacy to coax the appetite of the petulant church member who is overfed and under-exercised. The atmosphere will be wonderfully cleared if we somewhat curb our excessive curiosity about new religious truth, and set about living the truth we already know. Finished sermons are as necessary as they ever were, but the final touches ought to be put upon them in a finishing plant made up of the entire church constituency. And this finished plant should operate as it is scattered during the week, and not just while it is assembled on Sunday.

STATEMENT FROM BOARD OF MISSIONS

At its special meeting February 2 the Board of Missions had before it reports from every section of the church, bishops, conference directors, presiding elders and others gave a summary of the response of the church to the appeal for sufficient funds to take care of the missionary budget for the current year. These reports were exceptionally encouraging.

Every annual conference had endorsed the movement with great unanimity. Many local churches had raised the amounts they were asked to raise and many had gone beyond the amount asked for. The reports were such that the board felt justified, even commanded to make the appropriations on the basis of the estimates approved at the regular meeting last May. Accordingly the appropriations were made on this basis. This means, that acting on instructions from the church, the board has decided to go forward without retrenchment or further reductions. Missionaries and institutions have been so notified. While we are encouraged by reports from over the church we realize that notwithstanding the splendid response and the fine enthusiasm of so many congregations success is not yet sure. Only part of the money is actually in the hands of the board. Many churches have not completed the canvass and others have not started it.

While these appropriations are backed by the pledge of the board of missions and the pledges of the annual conference it takes actual money to meet them. We urge every congregation in the church to make its offering at the earliest possible date that we may be in position to meet our pledge to our workers over the world. R. L. Russell,
R. H. Ruff,
For Committee on Promotion.

CONGRESS AND PROHIBITION

(Continued from page five.)

claimed or worked under cover. Already in New York state an effort is being made not to bring to the attention of the voters Senator Wadsworth's wet record. Many wet candidates will want their records hidden so as to secure dry votes, knowing they will have the support of the wet organizations anyway. The drys should not be so easily deceived as to support any candidate endorsed by the wets. There is a moral and a patriotic issue at stake which transcends any partisan lines, and any citizen who prizes his franchise above fleshpots of petty partisanism will make a fight not to be trapped into a position of being compelled to vote for one of two wet candidates.

There are some men now in Congress who, if they are the best for national legislation that their districts can now produce, simply proclaim that certain sections of this land are no longer able to furnish men capable of leading the nation forward. None but clean, well informed and Christian men or women should be sent by the people of this nation to their congress. History proves they serve best who live according to the best ideals of Americanism and there should be enough of this type to man Congress. Let the church people of the country stand together irrespective of creeds and parties to serve America by sending only the best in each state to Washington.

GREAT PROGRESS AT ASHEBORO

I am enclosing check for my renewal to the Advocate which I should have done sooner. However, it is never too late to do good. So I trust you will pardon my neglect and I will try to be more punctual hereafter. I am very fond of the Adovcate and could not very well get along without it, and I think it should be in the home of every Methodist in North Carolina; in fact, I don't see how any Methodist can do without it. While I am writing will you permit me to say just a few words in behalf of the Methodist people of Asheboro. I wish to do this that these loyal people may have due credit for the splendid work they are doing along all lines of religious activity, and at the same time give to the readers of the Advocate who may not be acquainted with these people and our town some idea of what this wide-awake bunch of Methodists are doing.

I have seen some great things happen during these four years, of which I wish to mention two in particular. First, I have observed the steady growth of the membership year after year until it now almost reaches the six hundred mark. I have also seen this splendid congregation within the past year erect and put in service one of the most beautiful churches within the bounds of the Western North Carolina conference complete in every respect, and equipped with all modern conveniences and furnished with the best of church furniture and fixtures from the furnace to the handsome Moler pipe organ. It has been reliably stated by those who are in position to know that the carpet alone in this new church cost more than the former church complete. I do not mention this in a boastful manner, but just to show that when Asheboro Methodists do things they are done right, and this handsome structure which has cost this congregation almost a hundred thousand dollars will stand out a monument to Asheboro Methodists for years to come. This congregation will be host to the district conference which convenes in this church during April, and out-of-town guests coming for this conference will certainly find a cordial welcome among these good Methodists. Our revival begins in April also, and our greatly enlarged facilities together with our broadened field for service this should be by far the best year in the history of the Asheboro congregation. I want to say also that we have one of the best pastors within the Western North Carolina conference, Rev. W. H. Willis, who is serving his fourth year instead of his first. Brother Willis is a fine type of Christian gentlemen, and as a pastor and preacher he is seldom equalled. His sermons are always inspiring, ful of life and power, and through his able leadership lies in a very large measure the secret of the success of this growing congregation, and I am sure our people here as a whole will look with regret to the approaching annual conference from tne fact that according to the Methodist rule we will very likely loose this popular pastor who has so faithfully ministered to us during his pastorate here, and the charge that is forunate enough to get him will find in him all that is to be found in a genuine Christian minister.

J. H. Hurley.

PROGRAM SUNDAY SCHOOL CONFERENCE

The following program has been arranged for the Methodist Sunday School Conference and Federation of Wesley Classes, which will be held in Tryon Street church, Charlotte, March 1, 2, 3:

Monday Evening, March 1.

Hon. D. F. Giles, president of conference, presiding. Mrs. E. O. Chandley, recording secretary, timekeeper.

7:30. Worship in Song. Mr. J. Foster Barnes.

7:45. Devotional Service. Rev. J. E. Abernethy.

8:00. Special Music.

8:10. Welcoming Remarks. Rev. A. L. Stanford.

8:15. Response. Rev. J. H. Armbrust.

8:20. Reading of Federation Minutes. Mrs. E. O. Chandley.

8:25. President's Address. Hon. D. F. Giles.

9:00. Special Music.

9:10. Charlotte Methodism. Hon. D. E. Henderson.

9:20. Announcements.

9:25. Benediction.

Tuesday Morning, March 2.

9:00. Worship in Song. Mr. J. Foster Barnes.

9:10. Devotional Service. Rev. A. D. Wilcox.

9:25. The Teaching Agency of the Church. Dr. C. C. Weaver.

9:50. Questions.

10:00. The Sunday School Programs of Work. Mr. L. L. Gobbel.

10:25. Questions.

10:35. The Children and the Church. Miss Marie Parham.

11:00. Questions.

11:10. The Vacation Church School. Mrs. V. R. McDonald.

11:35. Questions.

11:45. The Youth of Today and the Church of Tomorrow. Miss Alleen Moon.

12:10. Questions.

12:20. Announcements.

12:25. Benediction.

Tuesday Afternoon, March 2

2:30. Sectional Meetings:

Administration Section—Mr. O. V. Woosley, Mr. Paul F. Evans, Mr. L. L. Gobbel.

Topics for discussion: Standardization, Workers' Councils, Literature, Dual Special, Sunday School Day, Surveys, Goals, Etc.

Wesley Class Section—Hon. D. E. Henderson, Miss Alleen Moon, Hon. D. F. Giles.

Topics for discussion: Registration, Organization, Administration, Attendance, Service, Objectives, Etc.

Elementary Section — Miss Marie Parham, Mrs. O. V. Woosley.

Topics for discussion: District Organization, District Standards, Department Organization, Department Standards, Children's Week, Etc.

Vacation School Section—Mrs. V. R. McDonald, Miss Maud McKinnon.

Topics for discussion: Preparation, Organization, Administration, Courses of Study, Objectives, Etc.

Tuesday Evening, March 2.

7:30. Worship in Song. Mr. J. Foster Barnes.

7:45. Devotional Service. Rev. D. M. Litaker.

8:00. Special Music.

8:10. Address, "The Heydey of Youth." Dr. Edmund D. Soper.

8:50. Special Music.

9:00. Reports from Sections.

9:20. Benediction.

Wednesday Morning, March 3.

9:00. Worship in Song. Mr. J. Foster Barnes.

9:10. Devotional Service. Rev. R. H. Daugherty.

9:25. The Small Sunday School—In the Highlands, Rev. H. C. Sprinkle; In the Lowlands, Rev. W. A. Newell; In the Millands, Rev. C. S. Kirkpatrick.

10:00. Questions.

10:10. Sunday School Extension. Rev. J. L. Ferguson.

10:35. Questions.

10:45. The Wesley Cass a Church Asset. Mr. Chas. H. Ireland.

11:10. Questions.

11:20. Our Task. Rev. A. W. Plyler.

11:45. Sunday School Evangelism. Rev. H. G. Hardin.

12:10. Questions.

12:20. Lunch at the Church.

Wednesday Afternoon, March 3.

2:00. Executive Session, Selection of Next Place of Meeting, Election of Officers, Report Findings Committee.

3:00. Adjournment.

Information.

Delegates forwarding their names, together with registration fee of $1.00, to Mr. E. R. Bucher, Box 600, Charlotte, N. C., will be entertained in Methodist homes of Charlotte on the Harvard plan, lodging and breakfast, without charge. Delegates not expecting entertainment need not forward registration fee. Delegates expecting entertainment will be met at Tryon Street church and directed by automobile to their hosts and hostesses.

IT MUST BE DONE!

250,000 North Carolina Methodist are entitled to the best conference organ in the Southern Church. It has that very thing.

250,000 North Carolina Methodist can make it the best religious paper published in America.

HOW??

Simply by giving it a better support. Only 81,000 of the 250,000 have a chance to see the Advocate. Less than one third of our good Methodist people do not take the paper. They all need it—all would be more intelligent as to the work of the church, and all would be more loyal to its progress.

Pastors, agents, friends, altogether for a larger subscription list during the next two months.

Slogan: Do you take the Advocate. Why Not?

JENKINS MEMORIAL

We had thought our people felt that during the past two years they had pounded us sufficiently to keep us submissive, but on the night of the 12th we found we were mistaken.

We were just getting ready to go to a league social when the door bell began to ring and continued like a fire alarm. Thinking some mischievous boy was doing the ringing we yelled as we proceeded to the door, "Ring it off if you want to." You can imagine our surprise when we opened the door and found a room full of men, women and children, all laden with good things to eat. We threw open the door and said, "Walk right in," and to the dining room they went. When they had deposited their bundles we made a little speech and had a word of prayer and they were gone. We are still going on what they brought and will continue to do so for some time.

Since conference we have made some real improvements on the parsonage. We have underpinned the entire house, enclosed the back porch with glass, done over every wall in the house, built in a closet in one bed room and a cupboard in the kitchen, put down new druggets and put up new shades and curtains, and going to put in a lavatory and paint a goodly portion of the inside of the house. The above was made possible by donations made by a few individuals and one Sunday school class in Edenton Street church and Ladies' Aid of Jenkin's Memorial. We hereby publicly express our appreciation and thanks for their timely aid.

Our church has given so far $58.50 to the special mission fund.

A certain part of the membership of this church can't be surpassed by any other group. We love them and enjoy serving them.

W. H. Brown.

FROM SOUTH MILLS TO COLUMBIA

We had two glorious years on the South Mills charge and among some of the best people it has ever been our privilege to serve. Their kindness, thoughtfulness and devotion to mine and me during sickness and affliction of my wife has never been excelled anywhere nor by any people. And in saying this I speak not of Methodists alone, but Baptists, Episcopalians and all alike deserve this praise. At our last quarterly conference there was a unanimous request from each and every church on the charge for our return, but owing to the affliction of my wife we thought it best to move—but we have not moved beyond their love for us nor ours for them.

The preacher of the Columbia charge having broken down in health, at the request of the presiding elder we decided to take this work for the coming conference year; and here we are among people who are just as generous, kind and appreciative as were those we left behind.

We have been cordially received and are preaching to splendid congregations composed of Methodists, Baptists, Disciples and Episcopalians, and all listen with profound appreciation to the messages we bring.

If we do not have a good time here I shall be surprised. I am asking the Lord of the vineyard for a hundred souls and all regular collections in full. "Ask and you shall receive; seek, and you shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

If we meet the conditions, why not expect the fulfillment of the promise? or the answer to the prayer? Why not?

The second quarterly conference for the charge was held on February 20-21 at Wesley's Chapel. On account of bad roads the attendance was small, but the spirit was fine and the outlook and uplook was encouraging.

Our presiding elder was on hand with his usual good cheer, good sense and helpfulness. He preached for us at night in Columbia to a large and appreciative audience. We have heard several nice things said of his sermon.

If this field note finds its way into the columns of the Advocate we may venture to write some time again—not many days hence.

A. B. Crumpler.

NORTH WILKESBORO DISTRICT MEETING

The district laymen's meeting of the North Wilkesboro district held at the North Wilkesboro Methodist church February 18 was a decided success. About thirty-five delegates were present. In spite of the downpour of rain the most of the charges were represented. The speeches were of a high order and the spirit of the meeting was fine. In order to conserve the force of this meeting the presiding elder, Rev. Seymour Taylor, is making definite plans to hold group meetings covering every charge in the district. This district made important progress last year and greater advances are expected this year.

The following persons addressed the meeting representing the various lines of church work: C. H. Ireland, E. K. McLarty, J. W. Moore, R. M. Courtney, J. F. Kirk, J. W. Barber, W. L. Sherrill, J. H. Barnhardt, S. E. Taylor and J. R. Hix.

H. G. Allen.

ANNUAL MEETING OF THE BOARD OF FINANCE

The annual meeting of the Board of Finance of the Methodist Episcopal Church, South, will be held at the Missouri Athletic Association, Room A, St. Louis, Missouri, on April 19, 1926, convening at 9 a. m.

Luther E. Todd, Secretary.

They'd take it if you ask them. Who? The officials of your church. What? The Christian Advocate. Try it.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

REDUCED RATES TO COUNCIL MEETING, MARCH 10-17, 1926

The usual reduced rates, according to the certificate plan, have been granted for the Council meeting in Raleigh, March 10-17. In order to secure these rates, there must be 250 persons present holding certificates of the standard form showing that a normal one-way fare of not less than 67 cents has been paid for the going trip.

The dates for the sale of tickets to Raleigh in the Southeastern Division are March 6-12, inclusive. The validation dates are March 10-17, exclusive of Sunday. The certificates are good until March 20. From more remote sections, selling dates will be sufficiently advanced to permit the purchaser reaching the meeting on time.

Certificates are not issued in connection with passes or clergy tickets. A delegate desiring to use clergy permit or to begin the journey to Raleigh before the first selling date of tickets is requested to buy a clergy ticket to a convenient point, not too remote from Raleigh, preferably a point where a change of train is made and there rebuy a straight ticket and secure a certificate.

If all conditions are met, the certificate will entitle the holder to a return ticket by the same route as the going journey at one-half the normal one-way fare from Raleigh to the point at which the certificate was issued.

All who are interested in this meeting must assist in securing a large attendance that it may be a great meeting and that there may be no difficulty in securing reduced railroad rates.

Mrs. F. S. Parker, Sec.

HOTEL ACCOMMODATIONS FOR THE COUNCIL

Hotel Sir Walter Raleigh will be headquarters for the Council. All rooms with baths. Single room, one person in room, per day from $3.00, $3.50, $4.00, $5.00 to $6.00.

Double room, two persons in room, per day from $5.50, $6.00, $7.00 to $10, (twin beds).

Rooms, double and single beds for three persons, from $8.00 to $9.75 per day.

The Yarborough Hotel.

Single room without bath, for one person, from $1.50, $1.75 to $2.00.

Double room without bath, for two persons, from $2.50, $3.00 to $3.50, (twin beds).

Single room with bath, for two persons, from $4.50, $5.00, $6.00 to $7.00, (twin beds).

The Bland Hotel.

Single room without bath, for one person, from $1.50 to $1.75 per day.

Double room without bath, for two persons, $3.00, (twin beds).

Single room with bath, for one person, from $2.00, $2.50 to $3.00.

Double room with bath, for two persons, $4.00, (twin beds).

The Raleigh Hotel.

Single room without bath, $1.50.
Double room without bath, $3.00.
Single room with bath, $2.00.
Double room with bath, $4.00.

Rooms may be secured in private homes for $1.00 to $1.50 per day.

Meals can be had at cafe or cafeteria in different parts of city.

Reservations may be made by application to the hotels, or may be made in homes by applying to Mrs. J. J. Bernard, Chairman, 1407 Hillsboro Street, Raleigh, N. C.

The Council may never be so convenient again. You will find reduced rates to Council published in this column. Remember that the North Carolina conference is a "leader of the leaders." We want to sustain our reputation and make this the greatest meeting yet, both in attendance and in inspirational uplift.

MRS. E. C. DURHAM WRITES OF CEDAR GROVE AUXILIARY

I have greatly enjoyed the letters recently from the different auxiliaries as they all are starting off the new year's work with so much enthusiasm. Some of the letters especially have been very inspiring to me and should give hope and courage to the smaller auxiliaries to "move on" from what one might call a "merely existing" auxiliary to one that is really worth while. There are greater things in store for us if we will only reach out for them. We all can do much more than we sometimes think we can. Even small auxiliaries can do great things if each member will bear in mind that the Master said, "If ye abide in me, and my words abide in you, ye shall ask what y will and it shall be done unto you." If we have not the spirit of Christ in us, try as we may, our auxiliaries will be lifeless and will be an auxiliary only in name. But with Christ in our lives, even though our membership may be small, we can accomplish much. May we all try harder this year to do greater missionary work.

Now just a few words about our Cedar Grove Missionary Society. Our membership is small, but I am not ashamed of our last year's report. This does not mean, however, that I am satisfied with that, for I hope each member will be willing and glad to do even more this year than we did last. Our president, Mrs. J. E. Murphy, is one who has the real missionary spirit and I believe she is "spreading the disease" in our society.

THE ELM CITY WORK

The Woman's Missionary Society of the Methodist church of Elm City held its monthly meeting February 1 with a splendid attendance. After a very interesting program the names of the members were drawn for new circles, with Mrs. R. S. Wells, chairman of circle No. 1, and Mrs. K. B. Bailey, chairman of circle No. 2.

The two circles have pledged one thousand dollars on the new church which is to be erected soon.

We have fifty members on roll now and expect to do good work during the coming year. We have done much local work during the past few months. We are also helping to send a young lady to school who is preparing herself to do foreign missionary work.

The social service committee is composed of Mrs. C. E. Watson, chairman, Mrs. W. H. Pridgen, Mrs. Frank Carter, Mrs. J. T. Watson and Mrs. Linda Patterson.

Mrs. J. G. Fleming,
Rec. Sec.

AN AUXILIARY REORGANIZED AT ANDREWS' CHAPEL

Will Mrs. Simmons of this auxiliary please send me her postoffice address that I may forward the Bulletin of Missionary News?

We are glad to hear that this work is going forward. We hope new life and zeal will come from this renewed effort to work for the coming of the kingdom.

SEABOARD AUXILIARY

The Woman's Missionary Society of Seaboard M. E. church held its first regular meeting of the year on Monday, January 11.

The officers for the new year were elected. Mrs. C. P. Parker was elected president; Mrs. H. W. Riedel, corresponding secretary.

The reports for December, fourth quarter, and the year were given by the officers. These showed that splendid work had been done during the year. We were glad to be on the honor roll for 1925. We are sure that each one is ready to start the year with renewed zeal and more love for our fellowman and the work God has given us to do.

Mrs. H. W. Riedel,, Sec.

Western North Carolina Conference

THE 1916 ANNUAL MEETING

Where? Central church, Asheville, N. C.

When? April 20-23.

Chairman of entertainment committee, Mrs. V. L. Stone, 285 Merrimon Ave., Asheville, N. C. Names of delegates should be sent as early in March as is possible, so that the committee in Asheville may arrange for the entertainment in plenty of time.

Who are entitled to go as representatives? Executive officers, district secretaries, one elected adult delegate, one representative from young people's society and the superintendent of children's work, or her substitute, representing the children's work.

The many friends of Mrs. J. Ed. Albright of Greensboro sympathize most deeply with her in the recent bereavement that has come to her in the death of her son, James Ed. Albright, Jr. Mr. Albright's body was brought to Greensboro from his Memphis home and laid to rest by the side of his father, whose death occurred only four years ago. Mrs. Albright is one of the most active workers in the missionary society of Park Place church, and for several years was the third vice president (mission study superintendent) of our conference. We extend our heartfelt sympathies to the mother and other bereaved ones.

It will be interesting news to the members of our conference who know and love Miss Daisy Davies to hear that she has responded to an urgent request from the Bennett Memorial committee and will visit the various conferences in behalf of the Bennett Memorial. Her labors began in the South Carolina conference where, during her first week, she visited eleven places and secured in subscriptions $5,000 or more. We congratulate the committee in having chosen so magnetic and forceful a speaker as Miss Davies to go, as Miss Bennett did in the days gone by, and tell the people of the urgent need for better trained workers in the Master's kingdom.

SCARRITT ENROLLMENT

Eighteen states and five foreign nations are contributing students to the present enrollment of Scarritt College. The foreign nations represented are Brazil, Mexico, China, Japan and Korea, while the states sending representatives are Alabama, Arizona, Arkansas, Florida, Georgia, Indiana, Louisiana, Maryland, Mississippi, Missouri, North and South Carolina, South Dakota, Texas, Virginia, West Virginia and Wisconsin. Tennessee leads the enrollment with sixteen. North Carolina has seven, three of whom are from our own conference, Miss Edith Ader of Mount Holly, Miss May MacIntosh of Denver, and Miss Johnsie Hobson of Greensboro. Miss Ader will be consecrated at the coming Council meeting in Raleigh.

MESSAGE FROM MISS NAOMI HOWIE

One of the greatest assets of the Woman's Missionary Society of the Western North Carolina conference is her deaconesses and missionaries—those representatives of ours who are doing faithful and efficient work in the home and foreign fields. A great inspiration of the past year was the going out of four of our Western North Carolina girls—Miss Mabel Jetton to Brazil, Miss Olive Lee Smith to Korea, and Misses Ethel Bost and Naomi Howie to China. Any news from any of our misionaries is always received with the greatest interest by our readers and we are sure that the following letter from Miss Howie will prove interesting.

Laura Haygood Normal School,
Soochow, China.

My Dear Friends:

Since it is impossible for me to write to each of the many church organizations with which I have been personally associated, I am substituting a circular letter which a friend in the States is mailing for me. There are many things which would be of interest to you, but I have decided to tell you about the experiences and impressions of the first year in China.

Inability to speak the language of a people is the first great hindrance to working and living with them. To help overcome this obstacle a language school has been established in connection with Soochow University, where the Wu dialect of the Chinese language is taught. It is here that I am spending my first year in China.

The day is started with a short worship service, led by students and teachers in turn, which is followed by the class periods. The first class, to which I go, is taught by the principal of the school, an elderly, white haired Chinese gentleman. The members of the class are each given a lesson sheet containing the day's character—not words—and during the second period under the direction of a different teacher they are read over and over, in concert, individuality, with the teacher and without. The third period of the day is given to conversation with a Chinese teacher, a different one each week, in order that we may become accustomed to many pronunciations. At this time the pupil sits on one side of a small table, and the teacher, in his long robe and black skull cap, on the other. True to Chinese fashion he rocks back and forth during the conversation, and if a pupil is slow to grasp the meaning of a word or sentence, he is willing to get up and act it out. These teachers possess an unlimited amount of patience, and for politeness and courtesy they are unsurpassed.

The writing lesson is taught by an old gentleman who takes great pride in constructing beautiful characters. "Construction" is the only word which will adequately describe the process of writing Chinese characters. You students at home should be very thankful for the alphabet. During our first year's study we are required to learn four hundred of these difficult but fascinating symbols.

The afternoons are filled with more drills, sentence work and conversation, with an added attraction of an occasional lecture on the customs, art, philosophy or achievements of the Chinese.

Language school is not all work and no play. Amid strange surroundings and under the mental strain of acquiring a new language recreation is more important than ever. During recess we have basket ball and volley ball and occasionally a social gathering.

This school is conducted in the Sunday school room of the Methodist church of Soochow, a modern building and quite comfortable. However, this is the first year heat has been provided for the students and even now there is only one stove, but it is sufficient to warm the building fairly comfortable. This condition is due to the Chinese custom to do without fire and wear fur-lined garments.

Though the school has been in operation only a few years it offers splendid opportunities for acquiring the language, and many of the older missionaries wonder at the rapidity with which the present day students begin to speak.

There are many impressions of China coming in on every hand. The extent and quality of the work being done by the Southern Methodist Church in Soochow is a noble expression of the interest and enthusiasm in the homeland. It brings me a chal-

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference



MISS ALLEEN MOON
Worker With Young People.

SUNDAY SCHOOL CONFERENCE

The first annual Western North Carolina Conference Sunday School Conference and the eighth annual Wesley Bible Class Federation will merge their interests in a most profitable series of sessions to be held at Tryon Street, Charlotte, March 1, 2, 3. The first session beginning at 7:30 Monday evening, March 1, will be largely devoted to the interests of Wesley Bible classes. The discussions Tuesday morning will center around standardizing the work of the Sunday school. Tuesday afternoon the conference will be divided into four sections, dealing with administrative problems, Wesley Bible class work, elementary promotional work and vacation church school promotion. The program Tuesday evening will emphasize work with young people. Wednesday morning's program will center around the small Sunday school and the general scope and aim of religious education. The conference will close at three o'clock Wednesday afternoon. Delegates to the conference will be entertained in Methodist homes of Charlotte on the Harvard plan. Prospects for a splendid attendance are assuring.

PICTURES

The Sunday School page of this week's Advocate is featured with cuts of three fine women, leaders in Methodist religious educational work. Miss Marie Parham leads the elementary promotional work and will head up this part of our conference Sunday school program.

Mrs. V. R. McDonald has charge of week-day and vacation church school promotional work. She will lead the discussion in this field during the session of our conference.

Miss Alleen Moon is one of the three splendid central staff workers in the adolescent field. She will be a valuable help in Wesley Bible class work.

We are indeed glad to welcome these three splendid leaders to our conference and shall be pleased to use them to the fullest extent.

ATTENDANCE AND OFFERING

We are again this week publishing the attendance and offering record made in a given number of Sunday schools, Sunday, February 14. Only those are listed whose record was sent in by Friday, February 19. After the entire record for the month of February is made it is probably that some conclusion can be arrived at. We very much appreciate the co-operation of the following Sunday schools. Kindly read through the list and see the splendid record made.

Asheville District.		
Central, Asheville	785	$41.35
Haywood Street	125	7.28
Mt. Pleasant	105	7.12
Oakley	63	2.91
Tryon	63	2.74
Saluda	49	2.86
Charlotte District.		
Hawthorne Lane	563	44.42
Central, Monroe	444	24.46
Trinity	366	23.91
Wadesboro	252	11.14
Duckworth Memorial	87	7.03
Greensboro District.		
Wesley Memorial	606	30.58
West Market St.	523	222.87
Main St., High Point	509	22.87
College Place	325	11.72
Proximity	302	12.80
Carraway Memorial	301	10.10
Centenary	265	13.62
Main St., Reidsville	260	17.62
East End, High Point	257	9.03
Pleasant Garden	227	8.35
Glenwood	165	5.70
Old Trinity	157	9.31
Randleman	148	6.11
Jamestown	129	5.39
Gibsonville	126	7.28
Bessemer	94	4.89
Marion District.		
Forest City	195	15.08
Glen Alpine	176	6.41
Spindale	146	13.74
Alexander	84	7.13
Pleasant Grove	72	2.97
Mt. Airy District.		
Central, Mt. Airy	232	10.82
Leaksville	155	8.69
North Wilkesboro District.		
North Wilkesboro	170	9.51
Salisbury District.		
Trinity, Kannapolis	485	21.56
Coburn Memorial	338	27.34
Central, Albemarle	328	27.34
First, Salisbury	326	15.98
Central, Spencer	323	12.13
Forest Hill	268	67.12
Norwood	241	12.93
First St., Albemarle	231	4.83
Park Avenue	222	58.92
Central, Concord	203	11.01
East Spencer	171	10.00
Badin	140	6.26
Main St., Salisbury	139	3.51
Bethel, Cabarrus	84	2.62
Gold Hill	56	2.69
Shelby District.		
Main St., Gastonia	720	60.28
Central, Shelby	592	78.81
Mt. Holly	388	105.01
King's Mountain	225	9.60
Maylo, Gastonia	223	12.65
Franklin Ave.	200	10.74
East Gastonia	196	6.90
Lafayette St.	193	6.61
Smyre, Gastonia	172	121.65
First Cherryville	160	17.35
Cramerton	149	4.59
Goodsonville	136	6.20
Lowell	102	6.60
Statesville District.		
Broad St., Statesville	343	13.36
First, Newton	304	36.98
Broad St., Mooresville	224	6.56
Stony Point	105	2.98
Highland, Hickory	95	5.00
Waynesville District.		
Andrews	159	9.14
Murphy	138	7.96
Sylva	130	4.77
Long's Chapel	101	4.21
Clyde	56	1.72
Winston-Salem District.		
Burkhead, Win.-Salem	543	23.54
First, Lexington	461	18.35
Green Street	332	17.77
Grace, Winston-Salem	319	5.26
Mocksville	180	4.48
Trinity, Thomasville	162	6.50
Mt. Olivet	142	3.50
Bethel, Thomasville	124	3.13
Kernersville	118	5.80

ADVANCE SCHOOL

The Cokesbury school held at Advance by Mr. Evans under the direction of Rev. E. E. Snow proved to be very fruitful. In spite of inclement weather the attendance was sustained. We heartily thank Brother Snow and his faithful workers for their splendid co-operation. The following attended all twelve class periods and earned certificates of credit:

Miss Annie Foster, Miss Jake Foster, G. K. Gibbs, Mrs. C. P. Hege, Mrs. W. A. Leonard, Miss Myrtle March, Mrs. F. F. Miller, Mrs. C. D. Peebles, Miss Hattie Poindexter, Mrs. W. T. Shermer, Miss Ella Shutt, Rev. E. E. Snow, Mrs. E. E. Snow, Miss Anne Talbert.

GOING STRONG

Rev. H. K. Boyer, in sending his list of delegates to our Sunday school conference writes as follows: "Have a well organized workers' council, school organized into a missionary society with fourth Sunday offerings going to European special. We had 592 present in our Sunday school Sunday with an offering of $78.81. The men's Bible class had 250 present. Can you beat it?"

PILOT MOUNTAIN

Rev. H. M. Wellman, pastor, writes as follows: "Just a line to say that our Cokesbury school went over big. We appreciate your letting us have Mr. Evans for this school. He put over a fine piece of work. We had an enrollment of twenty with sixteen taking credit. We are having a fine Sunday school at Pilot Mountain, but I am sure we are going to have even a finer one as a result of this training school."

A list of the credit students from this school will appear next week.



MRS. V. R. McDONALD
Superintendent of Vacation and Week-Day Religious Educational Work.

THANK YOU

We are very grateful to the following Sunday schools as reported by H. A. Dunham, Asheville, N. C., for their missionary offerings to go to our European special and conference missionary extension program:

Tryon Street, Charlotte	$50.00
Haywood St., Asheville	29.34
Central, Monroe	20.37
Centenary, Greensboro	18.23
Wesley Chapel, Farmington Ct.	5.04
A. D. Morgan, Liberty, Liberty Ct.	3.21
Long's Chapel, Lake Junaluska	6.32
Bethlehem, Prospect Ct.	1.80
Macedonia, Linwood Ct.	.75

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

WILMINGTON CREDITS

Ninety-four people earned certificates of credit in the Wilmington training school held in Trinity church, February 7-12. Twelve Sunday schools were represented in the enrollment which totalled 111, not including a considerable number of visitors. The number of certificates earned by the various Sunday schools were: Trinity 24, Grace 22, Fifth Avenue 21, Wesley Memorial 6, Epworth 4, Scott's Hill 2, St. Paul Episcopal 1, Presbyterian Church of the Covenant 7, First Presbyterian 2, St. Andrews Presbyterian 3, Emmanuel Presbyterian 1, and office credit 1.

The following persons received credit:

Beginner Organization and Administration—Mrs. M. J. McArdle, Norfolk, Va., instructor; Mrs. H. S. Allen, Mrs. E. R. Clarke, Mrs. Charles C. Davis, Miss Sally W. Futrell, Mrs. Netta Jones, Mrs. H. W. Keen, Mrs. E. L. Matthews, Miss Julia Lake Skinner, and Mrs. E. L. Watkins.

Primary Lesson Materials and Teaching—Miss Georgia S. Keene, Durham, instructor; Miss Marie Bland, Mrs. J. G. Carroll, Miss Helen Eure, Mrs. W. B. Evans, Miss Annie Mae Hatchell, Mrs. J. F. Garrott, Mrs. Wilbur Jones, Miss Annie S. Kelly, Mrs. L. C. McGwin, Mrs. G. E. Morgan, Miss Ruth Padrick, Miss Pearl Purvis, Mrs. T. H. Tate and Miss Eunice Williams.

Intermediate-Senior Lesson Materials and Teaching—Miss E. Jane McDonald, Columbia, S. C., instructor: Mrs. Robert Barefoot, W. Z. Corbett, Harry Daniels, Mrs. J. J. Fowler, Mrs. George Galloway, S. J. Hawkins, Mrs. H. S. McGirt, R. H. Orrell, Mrs. R. H. Orrell, and Mrs. F. L. Pearsall.

A Methodist Church and Its Work—Rev. M. T. Plyler, Raleigh, instructor; M. D. Armstrong, Mrs. M. D. Armstrong, Rev. W. A. Cade, Miss Vannie Craig, Mrs. L. O. Ellis, Mrs. W. A. Graham, Miss Bessie Hollowell, Rev. B. H. Houston, Miss Mary Jarrett, W. D. Jones, Mrs. C. J. Keen, Mrs. W. L. King, Miss Rosa Belle Kirkman, J. C. Maxwell, Rev. W. C. Martin, H. S. McGirt, Rev. C. N. Phillips, G. L. Sanders, Mrs. G. L. Sanders, Miss Callie Scott, Mrs. S. J. Thomas, and Mrs. Lewis Williams.

Principles of Religious Teaching—Prof. A. M. Proctor, Duke University, instructor: Mrs. G. T. Armstrong, Mrs. J. L. Baldwin, Miss Sue Boon, Miss Maude Carr, Mrs. Marvin Craig, Mrs. M. H. Crocker, Mrs. J. T. Culbreth, Rev. E. W. Downum, Miss Blanche DeVane, Mrs. E. L. Fonville, Major W. A. Graham, Rev. L. D. Hayman, Mrs. L. D. Hayman, Prof. R. L. Hoke, Mrs. R. L. Hoke, Miss Florence C. Jones, A. J. Lee, Jr., Miss Rena Marshburn, Mrs. S. F. Martin, Miss Leonora Mills, Miss Vera Mills, Miss Elizabeth Montgomery, H. E. O'Keef, Mrs. H. E. O'Keef, H. E. O'Keef, Jr., Mrs. C. M. Puckett, D. B. Robinson, Mrs. Walter Sprunt, Marion Summerill, Miss Sallie G. Swing, Miss Martha E. Tinkham, Miss May B. Waters, Mrs. D. C. Whitted, Miss Eliza M. Whitted, Miss Hattie Willis, Miss Christiana Wood, L. C. Walsh, and Edwin F. Troy.

HERE AND THERE

The writer has been going at break neck speed recently lining up training schools, institutes, planing for the conference-wide meeting at Goldsboro, taking care of the correspondence, and

(Continued on page twelve)



MISS MARIE PARHAM
Superintendent of Elementary Promotional Work.

SUNDAY SCHOOL CONFERENCE, CHARLOTTE, MARCH, 1-3

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

WANCHESE LEAGUE

Another word from Wanchese Epworth League to let you know that we are still striving to exist in leaguedom.

We have recently observed the week of prayer. The meetings were held at the home of different members. The programs were prepared and the meetings held by some of the members each night. On the last night a social was held. After a short devotional service several games were played and delightful refreshments were served. The color scheme used was white and gold.

These meetings were inspirational and much enjoyed by those who attended.

We are hoping to let you hear from us again soon.

Miss Esther Davis, Cor. Sec.

A WEEK WITH JESUS

We all remember Dr. Sherertz who was with us at our summer assembly. Dr. Sherertz has given a translation of the Gospel of Mark, which can be obtained only through the Epworth Era. A card from the publishing house gives the following information:

The April issue of the Epworth Era suggests the best, the most attractive way that could be imagined for spending Holy Week with Jesus. It is this: a very remarkable translation of his gospel according to Mark, into the speech of the average high school pupil, has been made by one of our missionaries to Japan, the Rev. Dwight L. Sherertz.

This plan is to read this unique production through by daily portions during Holy Week, thus spending the anniversary of our Saviour's most memorial week in following the story of his mighty deeds and wonderful words.

Mark's is the gospel that more than the others catches youth and manhood in the tremendous on-rush of its narrative of action and power. Mr. Sherertz's translation better than any other carries over into English the strength and vitality of the original.

Twenty-five cents will bring you a copy of the April Era which we advise sending for, in order that you may avail yourself of this rare opportunity.

Mr. Sherertz's "Mark" is to be had nowhere else. It is not printed in book form. The only way to get it is through the Era.

"RALEIGH DISTRICT DOINGS"

The "Raleigh District Doings" the district bulletin of that district, made its second appearance on February 28, 1826. There is a sheet of three pages this time. On the title page is a copy of a sta tement of Rev. W. Arthur Barber, field secretary of the Western North Carolina Leagues, on the topic of "The District and City Union."

We read on the second page the good news of active leagues of the Raleight district. Wendell, Franklinton, Clayton, Fuquay Springs, Epworth and Church all have good reports.

The third page contains two announcements: The Raleigh district institute that will be held in April and the league assembly that will come off at Louisburg in the summer time. Too, there is a call to pay up the mission pledge. There is also a list of the "Boosting Leagues of the Boost Raleigh District."

A second and more thorough study of the title page reveals the following line: "Edited by P. S." Now who is "P. S."? If it was "S. P." why, we might think it was "Silent Partner" (and we understand that most husbands are that). It may stand for Philo Short, whoever that is, or a "Pushing Secretary." Anyway, we are "Pretty Sure" that "Putting Something" across like this "Pamphlet Section" before his dtstrict is a "Practical Suggestion" and help to those chapters that are "Partially Starved" for publicity.

Go to it, Schwartz! The conference is behind you!

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1207 North Hamilton, Street, High Point, N. C.

HERE AND THERE

By W. A. B.

When the church needs no further growth the Epworth League will not be needed.

No church can be stronger than its members. The strength of the church of tomorrow rests with the young people of today.

Is the church in tune with the modern day? We hear much of the "old fashion religion," yet is not the religion of any age meant to meet the needs of the people of that particular day? The church is not serving men of colonial days. Why should colonial ways be employed? Let the church move forward as civilization itself advances, and let her keep in mind that her mission is to serve humanity as the need arises, and let her shake off any shackles that may be placed upon her by those who belong to another day. Truly today as never before it is the property of the church to minister to the physical, the intellectual and spiritual well-being of man. Nothing short of that can suffice.

Is the Epworth League a "fifth wheel" in our church machinery? Is it possible that our faithful, consecrated fathers made a mistake when they brought the League into being and presented it to the church? It is not hard to see the possibility of our faithful leaders of other days making grave mistakes. We could consider the inadaptibility of the Epworth League to the needs of our young people if our church alone had a young people's program outside her Sunday school and missionary societies, but when we stop to consider that the other great Protestant evangelical churches have programs like unto our own Epworth League, and with our sister churches training their young people in their Christian Endeavor Societies, their B. Y. P. U.'s, etc., and when we notice that our own young people are joining in the work of their societies when and where our church has failed to provide a league, we are constrained to say that the pastor and the church that looks askance at the league instead of putting it into operation and helping to make a success of it, is neglecting the work of the kingdom at a vital point. Anybody may criticise, but it takes hard work to put on a real constructive program. It takes long hours of earnest endeavor to keep an Epworth League going, yet at no point in the whole church program can richer returns be secured.

We begin an efficiency institute at Marion on next Monday, March 1. The faculty is unusually strong and one of our best institutes seems assured. The one thing that tends to justify the almost continued absence of your field secretary from his wife and children is the fact that the Epworth League in our conference appears to be making progress. With only one week of March without an institute, we will enter April with a full slate of four institutes, and already plans are being made for more institutes in May. Out of these schools can but come a new conception of the great work of the league and better equipment for the doing of the thing.

Epworth leaguers, we have just been thinking of the first department work of our chapters, which cares for our spiritual selves, fosters the Epworth League, and interwoven into the organization so that it makes of our lives a wonderful masterpiece, one that has the golden thread of truth visible from all angels.

What is the true business of the first department anyway? Let us think seriously together for a few moments. Do we, as young people, really know God, our heavenly Father, in a personal sense? Do we stop to ask ourselves the question, "Am I showing to the world by word and deed that I am living to serve Him?" The young life of our various communities can be won for Christ through the efforts of our boys and girls in the Epworth League more readily than one would think. Are we letting our conversation express the love and reverence we feel toward God? Are we doing those things He would approve? Are we radiating the spirit of Him, our example?

Christ said, "Ye are my witnesses." That statement includes every one of us, an it is our privilege, as Children of God, to be an energetic, brave, loyal and faithful band of witnesses for Him. We, too, can breathe our songs and kind words into the air and be happy to find that they had falen into some life, later to bear testimony for His work and to stand as a memorial for our lives.

Are we rendering our best service to our Creator? Have we thought seriously about our responsibility, the opportunity and the privilege we enjoy as workers in His vineyard? Are we helping with our whole selves, time and talent, in a happy, joyous way to be "workmen that needeth not to be ashamed, rightly dividing the word of truth?"

How can we as Epworth leaguers accomplish the threefold aim as set forth in our first department? Let each of our devotional meetings express our real selves, our effort, thought and prayerful consideration—know what we undertake!

Have we forgotten God? Our Bible study and daily prayers should become such a vital part of our living that this spiritual food would be missed more than the meals which are prepared for the nourishment of our physical selves.

Do we realize our duties and our opportuniies, and do we grasp these opportunities as they are presented to us? Can we truthfully say we are so interested and concerned about our friends that we try to win them for Christ?

"The effectual fervent prayer of a righteous man availeth much."

Each of us can profit by taking some active part in the services of our church. Enter into the services. The Apostles' Creed, responsive reading of the Scripture selected, prayer, songs and attentive listening will help all of us to live and serve better during the week which follows.

May each of us strive to live our lives in keeping with those things which make for better and more thoughtful Epworth leaguers, so that when our summons comes we shall enter into our new life with an unfaltering trust. Miss Tomlinson.

LIVINGSTONE STILL LIVES IN CENTRAL AFRICA

The way in which the work of David Livingstone in Africa has been carried on by his direct descendants is thrown into public notice by a newspaper dispatch announcing that a son was born to Dr. and Mrs. Hubert Wilson at Chitambo, northern Rhodesia, on December 12. Dr. Wilson is a grandson of the great missionary. It is a striking conincidence that David Livingstone should now have a great grandson born in the very village in which his own prodigious labors ended. It will be remembered that it was in a hut in Chitambo village that David Livingstone's native helpers found the missionary dead on his knees and from which their loving hands bore him on the long journey that was to end in Westminster Abbey.

The Advocate in every Methodist official's home during March. Let that ge the slogan.

Your Head Colds

Are quickly relieved by melting Vicks in a spoon or tin cup and inhaling the vapors. They clear the head immediately.



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RALEIGH, N. C.

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Miss Fannie Gray ..... Head Matron
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Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Purpose of Visits by Singing Class

..On such occasions I have the opportunity of representing the Orphanage cause which lies so close to the heart of our great church. The better people are informed about our orphanage, the more interested they become in its progress. We do not take public collections, not even our traveling expenses. Our purpose is to demonstate the work which we are earnestly endeavoring to do, and we feel that our visits will prove an inspiration to the churches. I do not want to make the impression that we do not need money for such is not the case. The reverse is true. We hope and believe that after the singing class is gone, the churches, Sunday schools, organized classes, missionary societies, Epworth Leagues and individuals will contribute more generously and whole-heartedly than they did previous to the visit.

* * * *

A Short Sketch—The Methodist Orphanage, Raleigh, N. C., is owned and operated by the North Carolina conference of the Methodist Episcopal Church, South. It has a campus of one hundred acres and is located in one of the most beautiful residential sections of the city. On the campus are eleven brick buildings, all modern and nicely furnished. During the past eighteen months the board of trustees has invested in buildings and equipment more than three hundred and twenty-five thousand dollars. Our orphanage is easily worth one million dollars. Living in these beautiful cottages and enjoying the rare privilege of the home, are two hundred and fifty-seven happy children. The orphanage has its own school, consisting of eleven grades. The school building cost approximately one hundred and seventy-five thousand dollars, the gift of our largest benefactor, Mr. S. C. Vann, now deceased. This princely Christian gentleman established, in honor of his beloved wife, an educational loan fund amounting to twenty thousand dollars to be used in giving college training to those who wish to attend college. We have had as many as twenty-five of our worthy boys and girls in college at one time.

* * * *

Franklinton and Henderson—Brothers Davis and Porter made our visits exceedingly pleasant to us. Thirteen of us took dinner with Mr. and Mrs. Robert Rose in Franklinton. Mrs. Rose, until recently, was Miss Eleanor Vann, daughter of Brother and Sister S. C. Vann. She is following in the steps of her noble father and wonderful mother. During their lifetime they found their highest joy in ministering to our orphanage. Brother Robert Rose is the son of the late Rev. W. W. Rose, who was one of the most successful and beloved pastors of the North Carolina conference. It was his father who gave the first contribution to the building of the Methodist Orphanage. Under his ministry I was converted and joined the church. In memory of his noble deed the Rose Literary Society bears his name. The building in which the Rose Literary Society is held is known as the S. C. Vann building in honor of him who gave it. There is another interesting fact to me personally and that is I felt a distinct call to the ministry under Rev. J. N. Cole, my predecessor.

The congregation seemed to appreciate the sacred concert very much. At its conclusion Brother E. J. Cheatham, one of the best men I know, told me that he wanted to give $25 to the Baby Cottage in the name of the baby who had arrived in his home a few days previous to our visit. This gift is sincerely appreciated by us.

Owing to a severe hailstorm we were a few minutes late in reaching Henderson where we were to give the concert at five o'clock. A fine congregation greeted us regardless of the weather. Our Henderson friends believe in the orphanage and make big sacrifices for us. Brother Porter has a big job ahead of him in the completion of a great church building which was launched under the pastorate of Rev. T. G. Vickers. That he will succeed at the task is an assured fact. The good women prepared a nice lunch for the children's supper. Our visit proved to be a most delightful one to us. We want to go again when we can remain longer.

RESOLUTIONS OF RESPECT

On the evening of January 11, 1926, God in His infinite love, wisdom and mercy call to Himself one of our beloved and faithful members, Mrs. J. A. Pierce. Mouring her loss so deeply we resolve:

First, That the Woman's Missionary Society of Main Street church, Reidsville, bow in perfect submission to the will of God as she did.

Second, That we strive to follow her example in cheerfulness of spirit, in encouraging those who need it, in showing interest in everything about us, in helping when called upon, and in bearing trouble and affliction with patience and resignation.

Third, That we extend our heartfelt sympathy, our love and prayers to her children in this great sorrow.

Fourth, That a copy of these resolutions be spread on our minutes; that copies be sent to her children, to the Reidsville Review and to the North Carolina Christian Advocate.

Mrs. Lucy Trotter,
Mrs. Lula Rawley,
Mrs. D. R. Allen,

RESOLUTIONS OF RESPECT

Whereas, on December 15, 1925, God in His infinite wisdom called from us our friend and neighbor, Mrs. C. M. Pickens, a life long member of the Woman's Missionary Society and for twenty years its president; therefore we, the members of the Woman's Missionary Society of Weaverville, N. C., do realize:

First, That while we bow in submission to God's will, we mourn our loss of her.

Second, That we have lost a devoted member, even though her health has not permitted her to meet with us for several years, she has aided us with her prayers.

Third, That we extend to her loved ones our deepest sympathy.

Fourth, That a copy of these resolutions be sent to her bereaved family, a copy to the Christian Advocate and one recorded in the minutes of the society.

Mrs. C. C. Brown,
Mrs. James Gill,
Mrs. Calvin Gash.

A WISH

By Mrs. C. R. McCall.

Say, don't you wisht you c'd write
  Nice poems and stories and songs
'Bout people as knowed how to fight,
  An' settled up troubles an' wrongs?

If I could I'd jist tell about them,
  As rushed in where fools feared to go;
'Bout warm-hearted, cool-headed men
  An' women, I love 'em all so.

It allers made me feel so good
  To hear of a cat fair and square;
I'd tell you a lot if I could,
  An' I'm sartin you'd just love to hear.

Hit's a lot of good gold layin' round
  In places that ain't traveled much;
An' it takes a considerable prayin'
  To be able to find all such.

There's the folks as look after the poor,
  And them as makes books for the blind;
And them as have opened a door
  Of shelter for them's lost their mind.

What about them as went on yan side
  The big oceans to fight against sin?
Oh, my! jist to think of that ride
  Jist to preach and a sinner to win!

An' good wimmen as couldn't take time
  To look pretty, but stayed by their work!
Some day they'll be fixed up all fine
  And rewarded 'cause they didn't shirk.

I do wisht I could write some nice books
  An' tell all them things I like best;
I'd not fill them with stuff about crooks—
  I'd jist say—well, you jist guess the rest.

Marion, N. C.

SOUTHERN PUSHES WORK OF LAYING HEAVIER RAIL

The most extensive rail laying program ever undertakn by the Southern Railway System was completed during 1925, when heavier rail was laid on 929 miles of track, and an even more extensive program has been mapped out for 1926, according to an official announcement.

Included in the lines improved during 1925 were 349 miles of track laid with new 100-pound rail, the standard section for lines of heavy traffic; 407 miles with 85-pound rail, and 102 miles with rail of other weights on branch lines, rail of lighter section being released in each instance. The Southern now has 1,080 miles of track laid with 100-pound rail.

A notable step forward in 1925 was the adoption of 39 feet as the standard length of all new rail bought instead of 33 feet which has been the standard for many years. The use of the longer rail requires a smaller number of joints, improves the riding quality of the track and gives an added factor of safety.

For laying during the first six months of 1926, 46,200 tons of rail have been purchased.

Why Have Catarrh?

You know the discomfort and danger to your entire system of the constant dropping of catarrhal matter at the back of your mouth. It undermines your health. There is hardly a complaint more annoying than that catarrhal feeling of a heavy achy head caused by stuffed up nostrils, and the dull, heavy pain in the region of the eyes.

You may think you cannot be rid of it. Keeping the air passages free from clogging mucus and cartarrhal germs is what you can do if you'll use Page's Cru-Mo. Better begin now for continuous neglect may lead to all sorts of trouble.

The first application of Page's Cru-Mo to the nostrils soothes the inflamed membrane, checks the accumulation of phlegm and opens up the air passages. It attacks Catarrh where Catarrh attacks you—through the nose.

Page's Cru-Mo contains certain combined ingredients that do not immediately lose their strength. It remains in the nose long enough to allow the ingredients to thoroughly vaporize. The medication goes back into the nasal passages and cavities and loosens that phlegm, kills the germs and permits you to breathe good air freely.

Get some Page's Cru-Mo today from your druggist and begin to get freedom from insidious catarrhal clogging and discomfort.

For Sale—Cabbage and Bermuda Onion Plants, $1.50 per thousand. Prompt shipments. F.O.B. Valdosta. Dorris Plant Company, Valdosta, Ga.

Corns

Lift Off—No Pain!



Doesn't hurt one bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers.

Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the foot calluses, without soreness or irritation.

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REITERATION

A seed—
Rain, sun, wind.
A plant—
A flower—
Hours, days, weeks,
Seeds again.

When I feel the greatness of the universe,
The years and men
That have rotted away,
And the men and years
Being born again,
I am so small,
O, what am I?
In all this vastness,
This endless Time and Space
(Which are man-made measurements,
As limited as our minds)?
Nothing,
Or if anything, an atom—
Rather an electron—
In all this universe of swinging worlds.

Some man a thousand years ago
Asked: "What am I?
What makes the flower to bloom?
What was the genesis?"
He did not know.

The wind blows on outside—
I sit alone and think,
And ponder those same questions—
Is my heritage richer?
Will the man who sits alone
With the wind outside
A thousand years hence
Be richer?

And the flower blows on—
Blooms and fades,
Regenerates—
Changed, yet with that same infinite filament
Through it forever.

A seed—
A plant—
A flower—
Seeds again.
What else?
I do not know.

Geneva Highfill.
Guilford College, N. C.

WOMAN'S PAGE
(continued from page eight)

lenge to be the best part of this organization of which I am capable. The large number of students filling the halls of the Soochow University and Laura Haygood Normal School make one realize the opportunity of presenting the Christian way of living to those who are responsible for China's future. This is the crisis of China's history, and all the possible forces for good are absolutely necessary if she is to have a worth while future. Her eyes are fastened upon America and the American representatives in China. Her eyes are fastened upon Christianity in America and upon Christ's representatives in China. What is to be the outcome?

Soochow is a deligtful place to live, for it is a real Chinese city and here one has the opportunity of observing the customs of those among whom the work is to be done. The Chinese are not queer, but different, and beneath the conventionalities and surface things of life I am realizing more and more that we are, fundamentally, alike.

I want each of you who is thinking about China, and contributing to the work here, to know that you are having a vital part in my life in this country with such great possibilities.

May this year's work be full of great endeavor and blessing.

Sincerely yours,
Naomi Howie.

RESOLUTIONS OF RESPECT

God in His infinite wisdom took from our midst January 26 our devoted and faithful sister, Mrs. John P. Long. She will be missed in many ways. She was chairman of social service committee for several years, was always ready to minister to the sick, visit the shut-ins, jails, and anywhere duty called her.

She was only sick a few days. God transplanted her to the beautiful city, where she will await the coming of her devoted husband and children. We will miss her in our missionary society, but we bow in humble submission to His will, for we know He never makes any mistakes.

Funeral services were conducted from the Methodist Church, South, by her pastor, Rev. O. P. Ader, assisted by Rev. R. M. Hoyle, who spoke in the highest terms of our sister. The flowers were numerous and beautiful, which testified the love and esteem of her friends.

We hope to meet her again where there will be no more partings. Her place will be hard to fill, both in church and missionary society.

Therefore we commend her loved ones to Him that doeth all things well. May her children follow in her footsteps and be faithful to the end.

That a copy of these resolutions be sent the North Carolina Christian Advocate, King's Mountain Herald, the family of our deceased sister, and a copy spread on the minutes of our missionary society.

Respectfully submitted,
Mrs. Lizzie Falls,
Mrs. H. T. Fulton,
Mrs. Harry Falls,
Committee.

"The little cares that fretted me,
I lost them yesterday
Among th fields above the sea,
Among the winds that play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

"The foolish fears of what might happen—
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born
Out in the fields of God."

—Browning.

N. C. SUNDAY SCHOOL
(continued from page nine)

a world of details. He was in New Bern for the opening of the training school there Sunday, February 14, at the City Elementary Council, Durham, Tuesday evening. Wednesday he met with he building committee at Sanford, with a group of pastors and superintendents at Carthage Wednesday afternoon arranging a Cokesbury training school for the week of March 14-19, and at Jonesboro Wednesday evening. Interest in the work of the Sunday school, and in the program of the North Carolina Conference Sunday School Board was perhaps never more keen, and prospects are bright for the most successful year's work in our history.

Harris Is on the Job.

Holding a Cokesbury training school at Red Springs each evening last week and conducting institutes at Raeford and Rowland during the day constitute some of the work Mr. Harris did last week. From Red Springs he went to Four Oaks for an engagement Sunday morning, and at Benson for an institute in the afternoon. Mr. Harris is touching many Sunday schools in a very vital way.

Pikeville Institute.

A Sunday school institute was held at Pikeville February 14 for the Elm Street and Pikeville charge. The morning session was held in the high school building. After a devotional service led by Rev. C. P. Jerome, Miss Keene made a talk on "Taking Care of the Children in the Sunday School," and Mr. J. T. Jerome, superintendent of St. Paul Sunday school, Goldsboro, talked on "The Opportunity and Responsibility of the Teacher." Dinner was served in the domestic science room.

The afternoon session was held at the church. Mr. Jerome talked on "The Passion to Improve," and Miss Keene presented the program of work. An opportunity was given for a round table discussion, which proved to be very profitable.

The attendance was very good, and splendid interest and enthusiasm was shown by the pastor, Rev. R. L. Jerome, Mr. Garris, superintendent of the Pikeville Sunday school, and the other workers present.

Elm Street and Pikeville ordered programs of work.

Miss Keene at Pine Forest.

Sunday night, February 14, Miss Keene was at Pine Forest on the Goldsboro circuit and made a talk on elementary work. After this she led a round table discussion in which a number of the problems of the Sunday school were brought out and discussed.

Clayton Workers Meet.

The workers' council of Clayton Sunday school met in its regular monthly session Wednesday evening, February 17, Mrs. Y. M. Holland, superintendent, presiding. Miss Keene was present and made a talk on the importance of the task of Sunday school officers and teachers. After this the meeting was opened for discussions, led by Miss Keene. Questions on many phases of the work were discussed. All of the officers and teachers except three were present, and a number of visitors including the superintendent and several teachers from the Baptist Sunday school.

The Clayton Sunday school is working on the official program of work and plans to be a ranking school on the next check-up.

City Elementary Council.

The Durham City Elementary Council met on Tuesday evening, February 16, in a very interesting and enthusiastic meeting. Every Sunday school but one was represented. There were about 75 members and visitors present, including several pastors and superintendents.

Mrs. H. E. Spence had charge of the special music and gave a demonstration of appropriate selections of worship music for the elementary departments.

The meeting had been advertised as a "mystery meeting," and was turned over to Miss Georgia Keene, conference elementary superintendent, who conducted the mystery program. Sealed envelopes were distributed containing questions on the work of cradle roll, beginner, primary and junior departments, and Miss Keene assumed the roll of teacher, with the group as pupils, and conducted a recitation. Pupils opened questions and could answer for themselves or call on some other member. Every one present participated and the questions provoked much comment and profitable discussion.

A delightful social hour followed the meeting. Games and stunts under the direction of Miss Mary Knight furnished much fun and amusement. Frozen punch and wafers were served.

Ranking Departments.

During the Wilmington training school Miss Keene checked up some of the elementary departments that have been working on the programs of work and found the following ranking departments:

Grace—Cradle roll, progressive; primary, progressive; junior, advanced.

Fifth Avenue—Junior, progressive.

The programs were presented to the other departments in Trinity and Fifth Avenue Sunday schools and have been adopted.

A complete record of the work accomplished by the Southern Methodist church during the past year is contained in the combined General Minutes and Year Book for 1925-26. Price 50 cents; postage extra. Order from the Advocate.

Colds

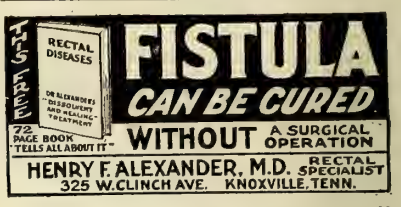
Do the utmost—tonight

A cold calls for quick help. Stop it at once. Open the bowels, check the fever, tone the system.

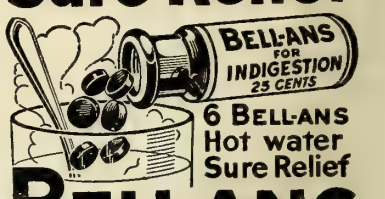
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Specimen of Holman Boldblack Type

21 But that ye also may know my affairs, *and* how I do, Tỹch'ĭ-cŭs, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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Our Little Folks

JEK'S BOOT LININGS

It was the time of gathering in the harvest of boot linings. Boot linings? Yes, warm, soft linings that let in neither wet nor cold.

In a weather-stained hut hidden up behind Uyak, which is in that part of Alaska that looks across to the great volcanoes, lives Jek, a small member of a big Eskimo family. Gathering boot linings is this family's principal occupation, the boots being of seal-skin and the linings of eider.

As it is along the cliffs below Jek's father's hut where the king eiders nest, it is, of course, out in those dangerous places that the harvest is reaped. Out beyond the flats, where the beach rye grows thick and softly luxuriant, the rocks sheer away into the sea, and there grow mussels by millions and millions. And if you know that mussels form the ider's chief article of diet, when he can get them, then you also know that these birds would rather risk being caught by Jek's father than move farther inland away from the mussel beds.

Jek is still a boy. He always knew that as soon as he grew big enough he must learn to go over the cliffs in the knotted ropes, and help his father bring in the boot linings.

One day, unexpectedly, his father said to him: "Jek, my little son, I don't feel just well enough to go down for the birds, and yet the baskets must be filled. So what do you say about making a start at the business?"

"Of course, father. Just try me!" exclaimed Jek, eager to have his skill and bravery tested.

"Good! But first, you know, to do this work, you must have strong hands, steady hands. That is for clinging to the roots of the bushes and the very faces of the cliffs sometimes. Then you must have good sense in your feet, for they must find a place to stand on, even when it is not more than an inch."

"Yes, father," laughed Jek. "I have the right hands and feet. See! I climb up and down the little hills every day."

"But one thing is still more important, Jek. You must have a cool head and know what to do when you can neither get up nor down nor stay in one spot. You must know how to make a way to save yourself. Otherwise it is goodbye, Jek, for us all."

"I know that, father. Still, I can only wait and see what will happen. Maybe I can think of the right thing to do."

"Maybe you can. Well, come along. I shall be at the top ledge all the time, and you can call out to me if there is danger."

Jek went over the first great projection and into the first hollow. He slipped along so quietly that birds were caught by dozens before the others began to fly about in fighting array. He was dropping them down to a lower ledge of rock, and when he thought there were enough to take up to his father, he began to slide after them. It was a thrilling descent, for the side of the cliff bulged out, and once he got started he went swiftly. It was like sliding from the ridgepole of a slanting roof and expecting to stop where the shingles ended. This is what Jek did. There were roots of bushes to cling to, and the steady ropes. Still, it was a ride that made Jek's heart stand still while it lasted. He got back his breath, picked up the birds, and placed them in the baskets, and then gave the signal to his father that he was coming up.

The root of an old bush reached out and entangled him. That was the way he thought it happened. Anyway, he was jerked free from the ropes and held in the air for a moment. The rope was far above his head, but he began a frantic scramble to reach it. His foot slipped. The whole face of the cliff came away with him, and he found himself again at the ledge.

"Father will have to come down and get me," said the boy, ruefully, shamed to have his first day's work spoiled. He began to shout. He shouted louder and louder—the very loudest he could. Silence, except for the angry birds above him and the angry waters beneath him, answered his call.

"I must have a call head and know what to do when I can neither get up nor down nor stay in one spot," he repeated.

Looking below, he shuddered. The leap was too far. Up, then, he must get somehow. He found footholds, grapsed at bits of rocks, small roots, and ascended slowly, wearily, to the first bulge. There he was stopped. He realized that no one could go up or down that shining rock without ropes, and there still dangled out beyond his reach the means of saving himself. A foot beyond, and yet that foot seemed a mile!

"I must know how to make a way to save myself," he was saying over and over again.

Jek was holding with stiff fingers to a small crack. Birds were coming in to their nests again, seeing him so powerless to do them harm. He reached out suddenly, grasped a mother bird, and held her at arm's length out to the rope. Her beak closed upon it. He swung her deftly back, grapsed the rope, and came presently up over the cliff side to where his father was waiting.

"How long you were, Jek! It should not take you half the time to gather these," the man said, looking into the baskets. "What were you doing?"

Jek laughed before he answered: "I was doing the best I knew how with my hands, feet, and head, father."

"And why have you brought the mother bird up here, alive, like that?"

"I wish to make a pet of her," said Jek. "You see, she pulled the rope in for me, when I couldn't reach it, and there was no way to get up to you nor down to the beach."

"Well, that's all right, my brave Jek. You were brave, I know, when you faced danger, else you could not be laughing now."

"I was laughing at the name I will call my pet bird, father," said Jek. "My 'Boot Linings!' Isn't that a good name?"

"A fine one," agreed Jek's father, and laughed, too.—Yetta Kay Stoddard, in the Congregationalist.

THE MONGREL DOG

"Bobby" Burns' characterization that "a man's a man for a' that," is just as applicable to a dog. No pride of ancestry, no process of eugenic selection, can alter the character of a dog. The little mongrel that leads his blind master and looks affectionately into the sightless eyes, is just as faithful as the French poodle that nestles in the lap of his wealthy mistress. "Bill" Sykes' cur was as loyal to that despicable ruffian as the graceful hound that scampers by the side of his fair owner. Who has not read the tribute by the late Senator Vest or that of President Harding, and not felt a kindlier interest in dumb animals? Dogs are the friends and protectors of youth, the devoted companions of older persons, often their consolation and their inspiration.—Washington Post.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite goodness has seen fit to call unto Him our brother and co-worker, A. McA. Council.

Whereas, our brother has been an active member of the Methodist Episcopal Church, South, being faithful in its service, attending and taking part in all its activities. His life as a devoted and zealous worker was ever rich in acts of a God fearing Christian. His life of service can be set up before each and every one of us as an example of a rich Christian life. He had been a member of the board of stewards and secretary of the quarterly conference of Bladen circuit for more than 30 years, bringing always to its chambers wise counsel, full and firm in Christian service.

Be it resolved by us, members of the quarterly conference of Bladen circuit, that we bow our heads in humble submission to the call of our heavenly Father, that in this call our brother and co-worker will be greatly missed, our hearts are made sad in the thought that he will be absent from our presence and his wise counsel we shall no longer have, but his example shall ever be before us to inspire us to carry out the work of our Father.

Be it further resolved, that the members of the committee extend the sympathy of the conference to the devoted and faithful wife and members of his family, who have been bereaved in the loss of the husband and father, and we commend them to the care of our loving Father.

Be it further resolved, that a copy of these resolutions be entered in the minutes of the quarterly conference of Bladen circuit, copies to be sent to the widow of the deceased brother and to the North Carolina Christian Advocate and to the Bladen Journal for publication.

Jas. A. Dunham,
N. D. Owens,
G. F. Cain,

RESOLUTIONS OF RESPECT

On Tuesday night, January 12, 1926, the death angel came into our midst and called one of our most faithful and consecrated young women from labor to her eternal reward in the person of Miss Lillie Florence Worwman. She had been sick for eleven months and realized that she could not live, but said that all was well. She was a faithful member of Bethel church and was the beloved teacher of the Beginners' class in the Sunday school. She loved her church and the Sunday school and was always ready and willing to do any work that was placed upon her, always willing to contribute her time to church work.

We, the pastor and officers and teachers of the Sunday school, realize that in the passing of Miss Workman our Sunday school has ustained a great loss and although we shall greatly miss her, yet we rejoice in the assurance that our loss is her eternal gain; and since she has passed from this life into that sweet life in the presence of her blessed Lord and Saviour; therefore be it resolved:

First, That we, as pastor and members of the Sunday school of Bethel church, while humbly bowing to the will of Divine Providence,, who knoweth better than we what is for our good, do feel in a very keen sense the loss which the church and Sunday school has sustained in the passing of this faithful member at this time, we do feel in our hearts a deep sense of gratitude and appreciation to our heavenly Father for having placed her among us, and allowing us the opportunity of coming into contact with such a beautiful life and character.

Second, That we shall always treasure the memory of our co-worker who was ever faithful and cheerful in the discharge of her duties.

Third, That we extend our deepest sympathy to the bereaved family. We will not forget those she loved and pray that God in His mercy watch over and care for them.

Fourth, That a copy of these resolutions be sent to the family, a copy sent to the county papers and the North Carolina Christian Advocate for publication.

J. N. Randall, Pastor.
Perry A. Jonas, Supt.
Mary Mullens,
Ethel Leatherman,
Oveda White,
Teachers.

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SABBATH OBSERVANCE

By Rev. Wm. S. Campbell, D.D., Southern Secretary of Lord's Day Alliance.

I have just received a letter from a member of one of the large Christian churches of our country in regard to this subject. He writes:

"There are far too many of us so-called "church members" who fail to observe the Sabbath day as we should. The people are moving along entirely too fast to give the Sabbath enough Christian thought. Our people spend the Sabbath too much in riding over the country, joy-riding, when they could be of great service to the Lord in visiting the sick and giving words of encouragement, and reading the Bible in our homes and to our children.

"Take my own case, personally. I am a member of a church here, and live only five blocks from it. I attended it regularly until three months ago, when I was taken sick, and have been under the care of a doctor ever since, and I am still unable to attend church. Not a member of a large congregation of 400 people or more has even been to see why I am absent, sick or dead. We have a fine Bible class of 40 or 50 members which I enjoyed very much. With all of this, I have gone along with my afflictions and suffering for over two months without one member coming to give me one word of comfort or encouragement. I have been wondering during my sickness how good it would be for those who claim to be Christians to take a little while on Sunday in looking up the sick members, having prayer and offering just a few words of encouragement. They would be happier, the world would be better, and the Lord would be pleased with such kind and noble acts.

"I am an old timer and believe in the old time religion or none. It is the only kind that will take us to heaven, and unless we observe the Sabbath day as the Lord intends that we should, we will never get there."

I wonder how many other people are having the same experiences. I also wonder how many will be willing to follow this writer's suggestion about the way for spending the Lord's Day.

RESOLUTIONS OF RESPECT

Whereas, on Friday, January 8, 1926, our heavenly Father in His infinite wisdom took from our midst our class member, Mrs. J. T. Ledwell.

We, the members of the Young Woman's Wesley Bible Class of Steele Street Methodist Church, South, Sanford, N. C., bow in humble submission to divine will; we, nevertheless, deeply feel the loss occasioned by her death and thank God for her life among us. We admired her fervid devotion and fidelity to duty and her love for God's kingdom. We shall miss her cheerful disposition and her earnest Christian character and desire to give expression to our sorrow; therefore be it resolved:

First, That while we sorrow because she is gone and are sad because she will not meet with us in the class again, we feel that it is well with her, and we hope to meet her in that better land.

Second, Though gone from us in person, we will always feel the influence of her prayers which she offered so earnestly and fervently, and shall endeavor to follow her Christian example.

Third, That our sympathy goes out to her loved ones. They will miss her love and gentle influence, but these they will hold in sacred memory and be guided by them in the years to come.

Fourth, That a copy of these resolutions be spread upon the class record, a copy sent the bereaved family, a copy to the North Carolina Christian Advocate, and copies to the papers of Sanford.

Mrs. E. W. Hunter,
Miss Effie Crabtree,
Mrs. O. P. Makepeace,
Committee.

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Greensboro, at Ashboro ..... April 15-16
Charlotte, at Wadesboro ..... April 27-28
Marion, at Forest City ..... April 27-28
Wilmington, at Pollocksville ..... May 4-5

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

February
Mills River, Horse Shoe, 11 27-28
Biltmore, night 28
March
Henderson Ct., Edneyville, 11 6-7
Oakley, night 7
Weaverville Ct., Pleasant Grove, 11 13-14
Elk Mountain, Elk Mountain, 3 14
Fairview, Bethany, 11 20-21
Bethel, night 21
Ivy, Bright Hope, 11 27-28
Chestnut Street, night 28
April
Spring Creek, Roaring Fork, 11 3
Marshall-Hot Springs, Marshall, 2:30 & night 4
Central, night 5
Hendersonville, 11 11
Saluda-Tryon, Tryon, night 11
Swannanoa, Bethesda, 11 18
Black Mountain, night 18
Rosman, 11 25
Brevard, night 25
May
Leicester, 11 1-2
Sandy Mush, 3 2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
February
Ansonville, Concord, 11 28
Polkton, Mt. Vernon, 3 28
North Monroe, 7:30 28
March
Lilesville, Olivet, 11 7
Monroe, 8 7
Marshville, Gilboa, 11 and 1 14
Peachland, Mt. Moriah, 3 14
Hawthorne Lane, 11 21
Belmont Park, 8 21
Chadwick, 8 24
Morven, Sandy Plains, 11 and 1 28
Bethel-New Hope, Long Pine, 3 27-28
April
Matthews, 11 11
Unionville, Grace, 3 11
Wadesboro, 8 27

GREENSBORO DISTRICT
J. B. Craven, P.E., 506 Summit Ave., Greensboro, N.C.
SECOND ROUND

February
East End, High Point, 11 28
Highland, Highland, 3 28
March
Coleridge, Rehobeth, 11 6
Ramseur, Franklinville, 11 7
Asheboro, night 7
West Greensboro, Friendship, 11 & 3 13-14
Jamestown, Oakdale, 11 14
Wesley Memorial, night 14
Wentworth, Lowe's, 11 20-21
Reidsville, 11 21
Carraway Memorial, night 21
Bethel, night 24
Deep River, 11 28
Uwharrie, Tabernacle, 3 28
April
New Hope, Macedonia, 11 4
West Market, night 4
Ruffin, Ruffin, 11 11
Centenary, night 11

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
SECOND ROUND

February
Danbury, Bethesda, 11 27
Walnut Cove, Palmyra, 3 and 11 27-28
March
Ararat, 11 6-7
Mt. Airy, Rockford St., 11 14
Mt. Airy Ct., Pleasant View, 2:30 14-15
Summerfield, Gethsemane, 10:30 and 11 20-21
Stokesdale, Glencoe, 2:30 21
Yadkinville, Mt. Pleasant, 11 27
Jonesville, Hanes Chapel, 11 28
Dobson, Siloam, 11 31
April
Sandy Ridge, Delta, 11 11
Stoneville, Centenary, 2:30 11

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.
SECOND ROUND

February
Marion Ct., 11 27
Old Fort Ct., Bethel, 11 28
Old Fort, 7 28
March
Burnsville, 11 7
Micaville, Oak Grove, 3 7
Bostic, Salem, 11 13
Forest City, 11 14
Spindale, 7 14
Broad River, Providence, 11 20
Cliffside, 11 21
Henrietta-Caroleen, 7 21
Morganton, First Church, 11 28
Marion Falls, 7 28

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

February
Creston, Big Laurel 27-28
March
Warrensville, Clifton, 11 6
Helton, Helton, 11 7
Jefferson, Smithport 13-14
Laurel Springs-Transon 20-21
Sparta-Walnut Branch 27-28

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
SECOND ROUND

February
China Grove, 11 28
Landis, Landis, 3 28
March
Salisbury, Park Ave., 11 7
Salisbury, First Church, 7 7
Mt. Pleasant, St. Paul, 11 14
Kannapolis, 7 14
Norwood Ct., Randall, 11 21
Norwood, 7 21
Yadkin-Rowan, Rowan, 7 24
Salisbury, North Main, 11 28
Spencer, Central, 7 28
April
Concord, Harmony, 11 4
Concord, Westford, 7 4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

February
Crouse, 11 27-28
Cherryville Ct., Bethlehem, 3 28
Cherryville, night 28
March
King's Mountain, night 3
Cramerton, 11 7
McAdenville, night 7
Belwood, Lawndale, 11 13
Shelby, Central, 11 14
Lessemer, Concord, 3 14
Franklin Ave., night 14
East End, night 17

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
SECOND ROUND

February
Mt. Zion, 11 28
Shepherd, Vanderburg, 3 28
Troutman, night 28
March
Olin, Mt. Bethel, 11 7
Cool Spring, Rose Chapel, 3 7
Catawba, Bethlehem, 11 14
Ball Creek, Center, 3 14
Statesville, Race Street, 11 21
Statesville Ct., Trinity, 3 21
Mooresville Ct., Centenary, 11 28
Davidson, Fairview, 3 28
April
Newton, 11 4
Mays Chapel, 3 4
Maiden, night 4
Granite Falls, 11 11
Rhodhiss, 3 11
East Hickory, night 11
Stony Point, 11 18
Hiddenite, Rocky Springs, 3 18
Taylorsville, night 18

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND

February
Farmington, Smith Grove, 11 & 3 27-28
Centenary, 11 28
March
Davidson, Mt. Olivet, 11 & 3 6-7
Green Street, 11 7
Denton, Newsom, 11 & 3:30 13-14
Linwood, Macedonia, 2 & 11 13-14
Main Street, Thomasville, night 14
Lewsiville, Concord, 11 20
Hanes-Clemmons, Bethel, 11 21
Cooleemee, night 21
Davie, Oak Grove, 11 27-28
April
Thomasville Ct., Pinewood, 11 and 3 17-18
Central Terrace, 11 18
Trinity, Bethel, night 18
Forsyth, Pine Grove, 3 25
Burkhead, night 28
April
Ardmore, 11 4
Welcome, Vernon, 7 & 3 3-4
Walkertown, Crews, 11 11
Kernersville, Bunker Hill, 3 11
Oak Ridge, Sedge Garden, night 11

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
February
Judson, Maple Springs, 11 & 11 27-28
Bryson City, Ela, 3 28
Webster, Love's Chapel, 11 & 11 20-21
Whittier, Olivet, 3 21
March
Bethel, Bethel, 11 & 3 6-7
Jonathan, Jonathan, 11 7
Franklin, Franklin, night and 11 12-14
Franklin Ct., Iotla, 11 & 3 13-14
Macon, Pattons, 11 & 3 12-14
Murphy, Murphy, night 19
Murphy Ct., Peachtree, 11 & 3 20-21
Hiawassee, Ranger, 11 21
Hayesville, Myers Chapel, 11 & 11 20-21
Robbinsville, Robbinsville, 11 and night 27
Andrews, Andrews, 11 28

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P.E., Durham, N. C.
SECOND ROUND

February
Carr, 11 28
Gregson, night 28
March
Graham and Haw River, Haw River, 11 7
Mebane, night 7
Leasburg Ct., Leasburg, 11 12
Hillsboro Ct., New Sharon, 11 13-14
South Alamance, Saxapahaw, 11 21
Cedar Grove Ct., Walnut Grove, 11 26
Person Ct., Oak Grove, 11 27-28
East Roxboro, Longhurst, night 28
April
Milton Ct., Semora, 11 3
Webb Avenue, 11 4
Brooksdale Ct., Webbs, 11 10
Long Memorial, 11 11
Calvary, night 11
Burlington Ct., Mt. Vernon, 11 17
Front Street, 11 18
West Burlington, night 18
Chapel Hill, night 23
Yanceyville Ct., Shady Grove, 11 24-25
Trinity, night 27
May
Rougemont Ct., Bethel, 11 1
Mt. Tirzah Ct., Helena, 11 2
West Durham, night 2
Memorial, night 4
Durham Ct., Pleasant Green, 11 8-9
Carrboro Ct., Orange, 3 9

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
February
Plymouth, Jamesville, 11 28
Roper, Pleasant Grove, night 28
March
Chowan, Evans 6-7
Edenton, 11 7
South Camden, Wesleys 13-14
City Road, night 14
Belhaven-Pantego, Pantego 21
South Mills, Newlands 27-28
First Church, 11 28
April
North Gates, Parkers 3-4
Gates, Harrels 4-5
Pasquotank, Mt. Hermon 10-11
Perquimans, Woodland 17-18

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Hertford, 11 18
Currituck, Asbury 24-25
Moyock, Baxters 25-26

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

February
Hemp, Smyrna, 11 27
March
Carthage, Cameron ..... Feb. 28 & 1
Duke, Black's Chapel 6-7
Fayetteville, Cumberland, night 7
Haw River, Cedar Grove, 11 12
Pittsboro, Concure 13-14
Goldston, Asbury, 3 14-15
Steadman, Tabor 20-21
Bladen, Deems Chapel 27-28
Person Street and Calvary, Person St., night 28
April
Roseboro, McGees 3-4
Elizabeth, Purdies 10-11
St. Paul, Regans, 3:30 11-12
Lillington, Pleasant Plains 17-18
Mamers, Spring Hill, 3:30 18-19
Gleondon, High Falls 24
Siler City, Mt. Vernon, 3:30 25-26
Hay Street 30
May
Jonesboro, Morris Chapel 1-2
Sanford, night 2-3
Parkton, Marvin 8-9

NEW BERN DISTRICT
J. C. Wooten, P.E., 187 Middle St., New Bern, N. C.
February
Mt. Olive Ct., Bethel, a.m. 27-28
Mt. Olive and Calypso, p.m. 28
March
Atlantic-Straits, Tabernacle, a.m. 7
Beaufort, p.m. 7
Jones Ct., Shady Grove, a.m. 14
Seven Springs, Piney Grove, a.m. 21
Centenary, p.m. 21
Newport-Harlowe, Havelock, a.m. 24
Morehead City, p.m. 24
Grifton Ct., Grifton, a.m. 28
Queen St., p.m. 28
April
Snow Hill, Bethel, a.m. 3
Pink Hill, Smith's, a.m. 4
LaGrange, Trinity, a.m. 10
Dover, Asbury, a.m. 11
Oriental, Arapahoe, a.m. 18
Ocracoke, p.m. 19
Hookerton, a.m. 25
May
Pamlico, Hobucken 1-2

RALEIGH DISTRICT
M. T. Plyler, P.E., Raleigh, N. C.
SECOND ROUND

February
Cary-Apex, Apex 28
Clayton, 7:30 28
March
Bailey, Bailey 6-7
Zebulon, Wendell, 7:30 7
Millbrook, Knightdale 8
Louisburg, Bunn 14
Louisburg, 7:30 14
Oxford Ct., Grey Rock 20
Oxford, 11 21
Granville, Calvary, 3 21
Four Oaks, Corinth 27
Benson, 11 28
Smithfield, 7:30 28
April
Fuquay, Olive Branch 3-4
Edenton Street, 7:30 4
Princeton, Micro 5
Creedmore, Bullucks 10-11
Franklinton Ct., Wesley, 3 11
Franklinton, 7:30 11
Garner, Hollands (D. C.) 16
Kenley, Lucama 20-21
Selma, 7:30 21
Jenkins Memorial, 7:30 24
Tar River, Kittrell 24
Central, 11 25
Epworth, 7:30 25

ROCKINGHAM DISTRICT
C. L. Read, P. E.
SECOND ROUND

February
Laurel Hill, Laurel Hill, 11 27-28
Hamlet, night 28
Hamlet, night 28
March
Biscoe, Candor, 11 7
Caledonia, Johns, 11 13-14

WASHINGTON DISTRICT
S. E. Mercer, P.E., Washington, N. C.
SECOND ROUND

February
Greenville, 11 28
Washingtno, night 28
March
Bath Ct., Bethany, 11 6-7
Grimesland, Providence, 3:30 7
Ayden, night 10
Aurora, Campbell's Creek, 11 13-14
Vanceboro, ngiht 17
Robersonville, Arthurs, 11 20-21
Farmville, night 21
Rocky Mount Ct., 3:30 and 11 27-28
South Rocky Mount, night 28
April
Spring Hope Ct., Sandy Cross, night and 11 3-4
Nashville, night 4
Swan Quarter, Soule, 11 10-11
Mattamuskeet Ct., 4 and night 11
Fairfield Station, 11 and night 12
Fremont Ct. District Conference 15-16
Quarterly Conference 16
Stantonsburg, 11 17
Elm City, 11 18
Wilson, night 18
McKendree Ct., Pineops, 11 24
Rocky Mount, First Church, 11 25
Clark St., 33 25

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

February
Seaboard, Pleasant Grove, 11 27-28
Halifax, Calvary, 3 28
March
Northampton, Rehobeth, 11 6-7
Weldon, night 7
Windsor, Cashie, 11 13-14
Williamston and Hamilton, Hamilton, night 14
Henderson, 7:30 p. m. 17
Middleburg, 11 21
Roanoke Rapids, 7:30 24
Garysburg, Shiloh, 11 28
Aulander, night 28
April
Scotland Neck, 11 4
Battyeboro and Whitakers, night 4
Rich Square, Woodland, 11 7
Conway, Zion, 11 8
Rosemary, Smith's, 11 11
White Memorial & City Road, City Road, night 11
Warren, 11 17-18
Warrenton, Macon, 7:30 & 11 18-19
Norlina, Ridgeway, 11 24-25
Enfield, night 25

WILMINGTON DISTRICT
H. A. Humble,, P.E., Wilmington, N. C.
SECOND ROUND

Clinton, a.m. 28
March
Chadbourn, Fair Bluff, a.m. 6-7
Scott's Hill, Hampstead, 3 p.m. 11
Wilmington Ct., Bethany, a.m. 14
Wilmington, Epworth, p.m. 14
Hallsboro, Old Dock, afternoon and a.m. 20-21
Tabor, Lebanon, afternoon 21
Burgaw, Herring's, a.m. 24
Ingold, Salem, a.m. 25
Faison-Warsaw, Warsaw, a.m. 28-29
Kenansville, Firendship, afternoon 28
April
Wallace-Rose Hill, Providence, a.m. 4
Magnolia, Centenary, a.m. & p.m. 3-4
Whiteville, a.m. 11
Carver's Creek, Bolton, afternoon 11
Jacksonville-Richlands, Richlands, a.m. 18
Town Creek, Piney Grove, a.m. 24-25
Southport, p.m. 25
Shallotte, Sharon, a.m. 28
May
Swansboro, Queens Creek, a.m. 2
Maysville, Pollocksville, p.m. 2

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3:00 p m	Washington	1:05 p m
9:45 p m (d)	Norfolk	7:05 a m

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IN MEMORIAM

HARTIS—Dorcas Dovie, wife of M. A. Hartis, was born June 11, 1873, and died October 7, 1925, after passing through many years of affliction. Sister Harris joined the Methodist church in early life and lived faithfully in its communion until the call came. She was married to Brother Hartis June 26, 1894. To this union nine children were born, six of whom, with the bereaved husband, survive. We laid her tired body to rest in the Pineville cemetery. The husband and children know to whom they may look for comfort in time of trouble.

Robert E. Hunt, P. C.

FORBIS—Frances P. Forbis was born June 4, 1860. She died at the home of her son-in-law, J. Ed. Yarborough, in Lancaster county, S. C., January 13, 1926. In early life she was converted and joined the Baptist church. Later she became a member of the M. E. Church, South. She had been a member of Marvin church in Union county, N. C., for about 20 years and her remains were laid to rest there. "Aunt" Fannie had the confidence and respect of all her friends and neighbors. She leaves six grandchildren to mourn her departure.

Robert E. Hunt, P. C.

NIVEN—Edward Eugene Niven was born to deeply religious parents in Anson county June 23, 1866, and died at his home in lower Mecklenburg December 11, 1925. He was married to Mrs. Theresa Rea at Wilmington August 3, 1903. To this union were born three sons. Two of these went away in infancy. His parents were of Scotch extraction who loved God and trained their children to know and love Him. It was natural that he, with the others, should be interested in the church of which he became a member in early boyhood. Brother Niven came to Mecklenburg county about thirty years ago, and during all these years he has been actively identified with the social, business and religious life of the community with which he was identified. He was successful in business, but this did not cause him to lose interest in his church. He was a loyal member of Harrison M. E. Church, South. He loved his church and was deeply concerned when he thought anyone or anything was striking at its heart. He was very pronounced in his views, but was not uncharitable toward those with whom he could not agree. The funeral was conducted from the home by the undersigned, assisted by Rev. Dr. Guerney of the Presbyterian church, and his body, accompanied by a host of relatives and friends was carried to old Providence (Prebyterian) cemetery, where it was laid to rest by the side of the grave of his two little boys.

His faithful and loving wife, one son, five brothers and three sisters are left behind for a little while. May the time not seem long because of the consciousness of the abiding presence of the God of all grace who is able to give comfort to those who trust in Him.

Robert E. Hunt, P. C.

MOORE—Pleasant Greene Moore, son of Greene and Sarah Moore of Taylorsville, now Mountain City, Tenn., was born November 6, 1847; died January 29, 1926, being in his 79th year. He was one of fourteen children and is survived by one sister, Mrs. M. M. Gwyn of Lenoir, N. C.

He spent his boyhood days in East Tennessee, enlisting in the Confederate army in 1864, and served until the close of that unfortunate strife. He was with the 6th N. C. cavalry. After the war he spent two years in Illinois. He then came to N. C. and entered business with his brother in Lenoir.

In 1868 he was married to Miss Mary Lizzie Forney. To this union five children were born, three of whom with their mother preceded him to the grave. In 1884 he was married to Miss Myra McDowell of Hendersonville, who with seven children survive. The children of the former marriage are: Mrs. J. W. Hoke of Hickory and Mrs. W. S. Smith of Newport News, Va. Of later marriage, Dr. Bain Moore of Badin, Messrs. Walter, Clarence, Myron, P. G., Jr., Ernest and Miss Nell Moore of Granite Falls.

He spent a few years in business in Lenoir and later in Marion, coming to Granite Falls in 1882. He was an organizer of the first cotton mill in the town. In various enterprises he was identified with the progress of the town and community until a few years ago the weight of years caused his retirement.

Brother Moore was a prince among men, well informed, cultured, dignified. He knew men and cultivated acquaintances that enriched his life and in turn he enriched others.

His sister recalls a remark of the sainted Geo. F. Ivey when Brother Moore and two young men went to the altar and surrendered their lives to God and joined the church—"What a scene to make angels rejoice." From then in early manhood to the day of his death he was a faithful member of the Methodist church, serving her as steward, member of building committee, delegate to district and annual conferences and at the time of his death was a member of the board of trustees.

Until failing health prevented he was regularly in his place at church. He knew and loved the doctrines of his church. He was an informed Methodist and on the day of his death he spoke to me of the plight of those who did not know what they believed, and spoke of his own faith satisfying him. For many years he stood in the forefront of the work of the church with the lamented D. H. Warlick, who only two weeks ago answered the summons, Come up higher. They are again together in the glory of their Redeemer's presence.

Brother Moore's going was in some respects beautiful. Having lived to see his children grow to maturity and seeing them in places of honor and usefulness; to bequeath to them the heritage of a well spent life; to spend a plasant evening with them around the fireside; to retire to sleep and open the eyes on the glories of the heavenly world—what rapture it must have been!

Is not e'en death a gain to those whose
life to God is given?
Gladly to earth their eyes they close
to open them in heaven.
Then let our sorrow cease to flow—
God has recalled his own—
But let our hearts in every woe still
say, "Thy will be done."

GIBSON—God moves in mysterious ways. None of us can ever know the plans and purposes of an all wise providence and loving heavenly Father.

This is very true when we remember that on January 26 the grim reaper entered the home of Bro. Eugene Gibson of Jonesboro and carried away their oldest daughter, Louise, a girl of only eleven years. She suffered an attack of appendicitis and before the operation other complications set in which caused her death.

The fond parents were looking with joy and happiness when she should be the pride of their life to make the home glad with her music and singing, for she loved both. She was ever faithful and true in the Sunday school.

But God has ordered otherwise and she has joined the neavenly choir and will sing the praises of God around His throne. There was a manner and disposition which Louise possessed that made her a favorite and those who knew her loved her.

The funeral was in the church in Jonesboro by the pastor, O. I. Hinson, assisted by the writer. Her Sunday school class and the fifth grade in school stood around the casket and very tenderly sang "Jewels."

May God bless this sad home and the parents and some day they will meet again. Louise is safe in the arms of Jesus, there by His love overshaded.

B. E. Stanfield.

PARROTT—On the fourth Sunday in January Bro. E. B. Parrott suffered a stroke of paralysis from which he never recovered and finally fell on sleep at his home near Creedmoor February 2, 1926. He was a quiet, good man and had the love and respect of all those who knew him. About two years ago his beloved wife and companion was called home and Brother Parrott felt lonely and sad without her. It seemed to have been a great shock to him. He was in his 64th year and in his usual health when stricken.

In early life he joined Bullock's Methodist church, but later transferred to Banks church when his children became members, and was always faithful and true unto death. For a number of years he was an active and loyal steward and died in the harness of that office.

There are two brothers, two sons and three daughters of the immediate family besides a large number of other relatives and friends. All of the children are active, useful and zealous workers in the church.

The funeral was at the church he had loved and served so well on February 4th, and his mortal remains laid to rest beside his loved ones in the church yard. May God comfort those who are sorely grieved at his going.

B. E. Stanfield.

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SHERRILL — Mrs. John Wesley Sherrill slipped away from loved ones January 25, 1926. Her going away was due to heart trouble. She had suffered an attack of flu, but had sufficiently recovered to be up again, and her condition was encouraging, but in an unexpected hour the summons came.

Mrs. Sherrrill was Miss Margaret Sherrill before her marriage. She was born November 5, 1855, and was married February 27, 1873, to John W. Sherrill. They journeyed together more than fifty years, celebrating their golden wedding with much joy in the presence of all their sons and daughters and close friends. The years were indeed golden because of her devotion to her husband and children. She was a faithful, loving wife and mother. Her children call her "blessed," and husband also, and "he praiseth her."

She made her peace with God and joined old Rehobeth church on the Catawba circuit when she was just a young girl. She adorned the doctrine of Christ and lived in the blessed hope of immortality. She leaves a husband and fourteen noble sons and daughters. Funeral services were conducted from the residence and her body was laid to rest in Oakwood cemetery.

M. F. Moores.

BULLARD — Just across South River from Cumberland A. C. Bullard was born in Sampson county, N. C., on March 13, 1849. Six years later his parents moved into Cumberland, settling near Blockerville, now Steadman. Here "Dock," so called affectionately, grew up, reared a family of excellent children, and lived out his days, distinctively a valuable citizen and Christian gentleman. He was a brother of Mrs. Julia R. Sessoms, living at Steadman, and of the late B. F. Bullard of Savannah, Ga.

On November 14, 1878, Mr. Bullard married Miss Jennie C. Strickland of notable lineage. Together they made a splendid home, where typical Southern hospitality was freely dispensed to the enjoyment of numberless friends. In this genial atmosphere the four boys and five girls grew up, h[illegible] gone out for themselves and [illegible] pected, are doing well. [illegible] bert F. Bullard, De [illegible] ings, Fla.; Miss Retta C., St[illegible]an, N. C.; Mrs. A. B. Watson, Darlington, S. C.; Mrs. D. R. Culbreth, Andulusia, Ala.; Henry H., Port St. Joe, Fla.; James M., Bruce, Fla.; Mrs. Leon Alderman, Muson, Fla.; Dr. John B. Richmond, Va., and Mrs. J. C. Bryant, Santa Rosa, Fla.

Growing up amid the trials and hardships following the Civil War, Mr. Bullard was denied the privilege of much schooling, but endowed with common sense and good judgment, he directed his course with marked ability. In affairs of public welfare his opinion was highly esteemed. In religion he was of strong conviction and stable character.

Converted when very young in a meeting at Bethany Camp Ground, he joined Cokesbury Methodist church at about fourteen years of age. Here he retained membership and rendered for many years valuable service as superintendent of Sunday school, steward and trustee of the church. Many times he represented his church and pastorate in official gatherings, wherein by conservative action and wise council he always proved efficient.

For eigh years he had been failing in health, but his sudden death in the late evening of December 29, 1925, came as a shock to those who through the years had learned to love and appreciate him.

The funeral on the afternoon of the 31st was conducted at the grave by his pastor, Rev. E. W. Hurst and the pastor of the Baptsist church, and amid friends and comrades his body was laid to rest in the family plot of Fisher's cemetery. Many were they who turned away, feeling that a good man had gone. And truly the life Mr. Bullard lived is a record kept, and his conrtibution to the sum total of Christian citizenship is of priceless worth. As we have others like him of high aim and strong character is our nation safe and the world great.

A former pastor,
N. M. McDonald.

FARRAR—Mrs. Ayer Adner Farrar, widow of the late John Farrar, Chatham county, North Carolina, and daughter of the late W. B. Williams and wife of Apex, North Carolina, was born August 19, 1855, and died June 21, 1925. Of their five children two passed away in infancy, and three, Mr. George W. Farrar of Apex, Rev. Walter G. Farrar of the North Carolina conference of the Methodist Episcopal Church, South, and Mrs. Green T. Mills, wife of a highly respected Baptist minister, Apex, N. C., remain to bless their day and generation. These, each one of them, are stalwart Christian characters; and we do not wonder when we remember the sublime and abiding faith of their father and mother. Mrs. Farrar, in early girlhood, was converted and joined Salem Baptist church in Apex, remaining in that communion until her marriage, at 26, when she moved her membership to Ebenezer Methodist church in Chatham county to be with her husband and remained an honored member there until her death.

There were no question marks concerning Mrs. Farrar's piety. She was [illegible] those quiet, timid, unassuming [illegible]ers, modest as the lily of the [illegible]—and as pure. She loved her husband and children with a pure, tender love; and she still lives in the lovely Christian characters of those children. But the wheels of life grew tired, and creaked and groaned under their burden and finally gave way. And the golden bowl was broken, and the silver cord was loosed from earth and was made fast to the golden mile post in the midst of the eternal city, and her spirit returned to God who gave it.

R. W. Bailey.

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, MARCH 4, 1926 Number 9

Editorial Paragraphs

It was on the housetop that Peter caught the vision which was not circumscribed by racial and national prejudice, and the vision that changed his life. There may be a new need on the part of some at least for a housetop vision. It may be that some Methodists need what Peter got—a vision of the essential worth of every man.

⚜ ⚜ ⚜

We say things sometimes because others have said them and then stick to them, even if we find them to be without foundation in fact, because we have said them ourselves. This we call consistency, when it is really stupidity. It is really a mark of discriminating intelligence for a man to be able to change his mind. Unfortunate is the state of that man who never forgets anything or never learns anything.

⚜ ⚜ ⚜

Here is Henry Ford's definition of success. Read it and think it over. Isn't Henry about right? "The successful man has nothing important to say about success; he did not achieve it by talk but by toiling at his task. Conspicuous successes are comparatively few because most people think of success as acquisition: it is more correctly contribution. People who are trying to break in by the gate of acquisition are knocking at the wrong door; the entrance to success is by the gate of contribution. Everything that is taken out, someone puts in. Of your great endowment of life and its powers, how much have you contributed to any service besides your own? It is a good question for checking up one's usefulness."

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The yearly drink bill of England totals $1,770,000,000. This is an average of $40.00 for each individual. It is estimated that nine out of every ten families drink beer. An average of 100 gallons of beer is consumed annually by each family. The statisticians estimate that the average family spends $175 yearly for drink, while the average working man's salary per week is $15.00 or less. In other words, almost one-fourth of his salary goes for drink. England is now staggering under this unspeakable burden. Will she be able to continue the journey with such a load to carry? The future must answer. It seems to us that commercial necessity is going to compel England to take a different stand on the question of drink. England soaked in rum is not going to be able to compete with the United States where liquor has been outlawed. When America during the war had its wheatless days and its meatless days, England was converting its grain into beer and whiskey. Hence the American people are not able to sympathize very deeply with a people who must be such a slave to alcoholic liquors as to secure these at all costs. England ought to learn at least one lesson from America, that is the absolute prohibition of the liquor traffic.

Dr. S. Parkes Cadman recently when asked by a Bible class teacher what handbook about the Bible would he suggest for use in teaching a class of young men replied: "If I were you, I would begin with the Bible. Do not take to young men books about the New Testament. Take to them the Old Testament and the New Testament themselves. There are no finer documents, and nothing better on our social problems has been written than that written by the prophets of Israel and the great Sermon on the Mount." When will people learn to study the Bible instead of books about the Bible? The Bible need not be defended, but it ought to be studied. "Not a moment for defence, but hours for study" should be our slogan.

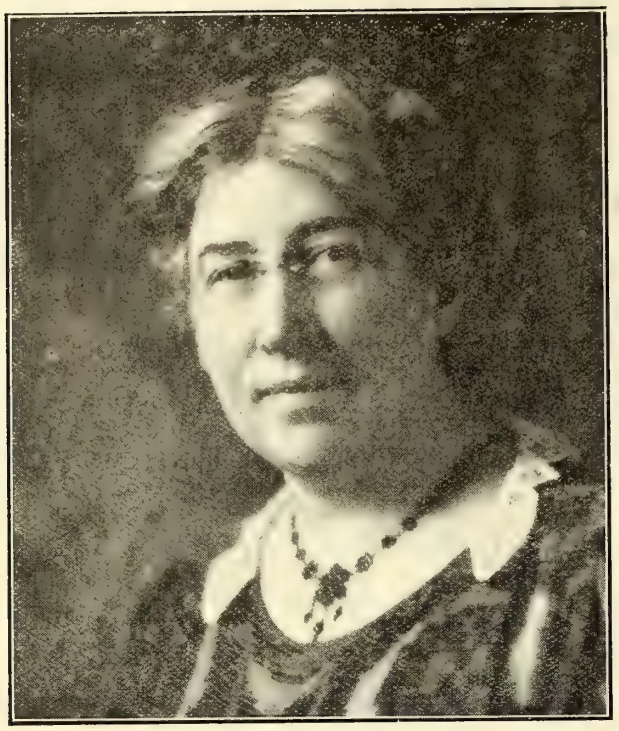
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Rupert Hughes has discovered that George Washington used profanity, drank and was a sort of all round citizen of his day who could not be held up as an example for boys to follow. It was this same Mr. Hughes, we believe, who wrote a widely discussed article for a magazine on "Why I Quit Going to Church," in which he puts the blame primarily on the church. Whenever a man quits church and gives as a reason that the church is not good enough for him to attend, one need not be surprised to hear him attack the good name of George Washington, Abraham Lincoln, Robert E. Lee or any other great worthies either living or dead. But as President Coolidge said in comment upon Mr. Hughes' attack when he looked out of the White House window toward the Potomac, "The monument is still there." And the American people will continue to teach their children that Washington is "first in war, first in peace, and first in the hearts of his countrymen."

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Across the years flock the memories of delightful fellowship with John Sharpe at Trinity College in Randolph county. John was a genial spirit, modest and never extravagant with words, but sharp as the proverbial briar and whenever one attempted to put something over on this lad he would wake up to find that he was a long way from the expected goal. This same lad, now in middle life and editor of the Robesonian, retains his clear vision winged with sarcasm that characterized him in other days. Colonel House is the victim this time. Listen to this from the Robesonian:

> The country has had a high opinion of the worth of Colonel House, and the colonel admits it is more than deserved. In his articles about President Wilson, now being published, the colonel shows that he just about ran the world for a number of years. For a long time he felt that he was a star of such magnitude that he feared he would never find another star that approached near enough in brilliancy to communicate with him. Finally Woodrow Wilson rose in the hitherto fellowless firmament and the colonel rejoiced to recognize another star that at least could understand him and would listen to his advice; so he had a happy time running the world through Mr. Wilson.



MRS. F. F. STEPHENS
President Woman's Missionary Council

WOMAN'S MISSIONARY COUNCIL

In Edenton Street church, Raleigh, will be held, March 10-17, the sixteenth session of the Woman's Missionary Council of the Methodist Episcopal Church, South. This is the first meeting of the Council on North Carolina soil.

The membership of the Council is composed of the presidents and corresponding secretaries of the missionary societies of the thirty-eight annual conference divisions of Southern Methodist territory; secretaries of the board of missions and women members of the board of missions. In addition to this number are representatives of the conference missionary societies of Brazil, China, Cuba, Korea and Mexico.

Prominent among the speakers on the program are four bishops of the Methodist Episcopal Church, South. They are Bishop Edwin D. Mouzon of Nashville, Tenn.; Bishop H. A. Boaz of China; Bishop James Cannon of Mexico, and Bishop Hoyt M. Dobbs of Brazil. The annual sermon and consecration of deaconesses will be by Bishop Edwin D. Mouzon of Nashville, Tennessee, Sunday at 11 a. m. Impressive consecration ceremonies will take place Monday evening, when ten home and foreign missionaries will be commissioned to their work. Bishop H. A. Boaz, in charge of Methodist interests in the Orient, will officiate.

Bishop Cannon will speak on "The Situation in Mexico." Bishop Dobbs, assisted by Dr. M. T. Plyler, will officiate at the communion service to be held Wednesday afternoon at 4:45 o'clock.

Of interest to the members of the Council will be the election of officers for the next quadrennium and the formulation of memorials to the approaching General Conference that meets May 5 in Memphis, Tenn.

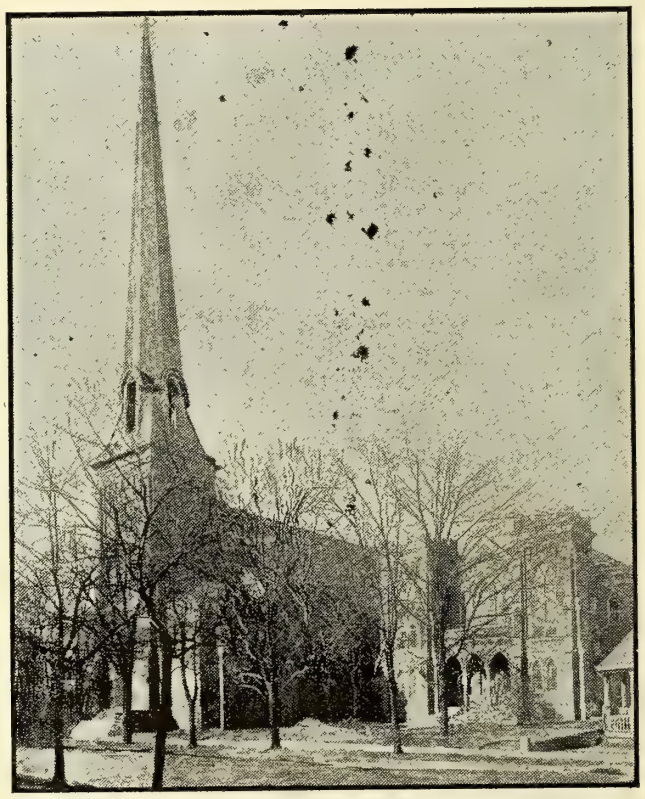
All missionary workers in North Carolina should plan to attend as much as possible this meeting of the Council. To hear the messages from those on the field and to mingle with leaders from all sections of the church will prove of value to each and all visitors who are interested in the mission work of the church, and especially the woman's work, which is carried on so very successfully.

The first public session of the Council will be at 8 o'clock Wednesday evening, March 10, and the first business session will be called to order by Mrs. F. F. Stevens at 9 o'clock Thursday morning.

Visitors will find something of interest each day and evening throughout the entire week and the attendance of visitors is expected to be unusually large, particularly from all sections of North Carolina.

DILWORTH'S MARVELOUS GROWTH

In the fall of 1903 this writer was sent to Dilworth church, Charlotte, as pastor of that congregation. He found a small band of as faithful Methodists as could be gathered together anywhere. They were discouraged. They had struggled through difficulties and really endured hardships. No congregation in the conference could have been more loyal to their church and preacher. At that time the salary was very small, and there was no parsonage. The church building was a small one-room affair that would possibly accommodate one hundred. But from the little acorns large oaks grow. Today Dilworth is one of the big churches of Southern Methodism. It has a membership of more than six hundred, and some of the most substantial men of our church are members there. Several years ago a lot on the Boulevard was purchased at what seemed to be a large sum of money—about $25,000. It is 200x400 feet and one of the most beautiful church sites in the state. Recently a gentleman, whose business it is to value real estate, estimated that the property is easily worth $75,000 and it seems to us that his estimate is conservative.



Edenton Street Church, Where Council Will Hold Its Sessions

A church building is in course of construction on this splendid piece of property that will equal any church plant in North Carolina. The workman were to begin putting on the roof Monday morning, and there is to be no pause in the work until the congregation moves in. The material used is Indiana limestone and granite, and is a beautiful white stone—the same as used in Central church, Asheville. The architecture is that of Westminster Abbey, and will be finished in the most modern style. The auditorium will be 80x56 feet with a balcony that will seat possibly three hundred. The seating capacity of the whole auditorium will be about twelve hundred. As one enters he discovers that he is in a vestibule that is commodious and will be covered with noiseless material. There are three large doors leading into the main auditorium and large congregations can leave rapidly.

The same size auditorium is on the first floor just beneath the main auditorium. It is planned to use this for Sunday school purposes, and it will be so arranged that the Sunday school can be departmentalized and each department have plenty of room. In addition to these there are about twelve or fifteen large class rooms, pastor's study, dining room, kitchen, etc.

There are two towers in the front which will be 80 feet high. In these towers, the writer was told by one of the stewards, will be placed chimes by the generosity of a friend of the congregation. The furnishings of the church will cost something like $10,000 and the good women have taken upon themselves this task. Of course, this does not include the $10,000 pipe organ which it is proposed to have in readiness for the opening service which Brother Herman says will be before conference this fall. It is expected that the congregation will worship in the auditorium of the first floor by the first of June.

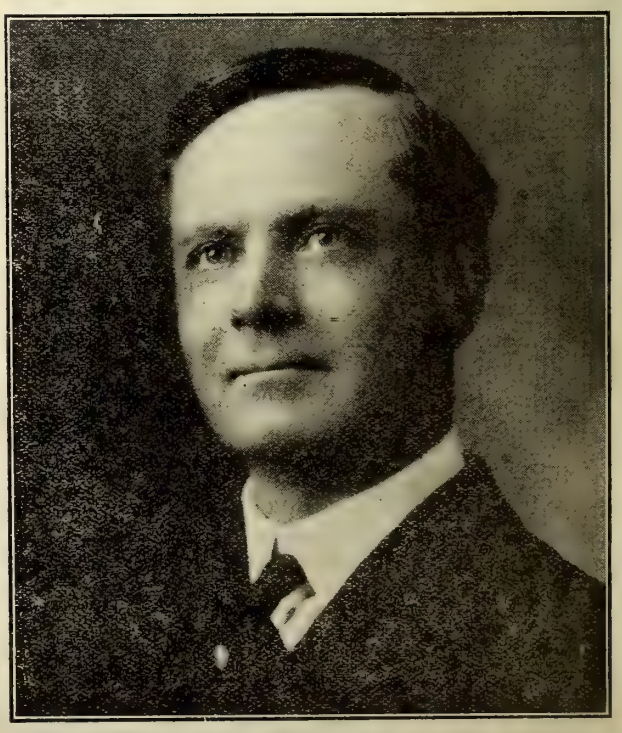
When this unit is completed it will have cost, it is thought, just about $250,000 exclusive of the lot, and no church in the South will make a better appearance or be better adapted to the work of the kingdom of God.

The work being done at Dilworth by Rev. George D. Herman and those associated with him is nothing short of monumental. The task seemed too hard two years ago. The way was too dark to undertake to travel. But prayer and determination have wrought wonders. Charlotte is the only city in the state that can boast of four first class appointments—Tryon Street, which of course will always be the mother church, and looked upon as the first church; Trinity, Hawthorne Lane and Dilworth, and the latter stands right along beside the others and is destined to keep pace with any church in the conference. Brother Herman is in his third year and his people, as well as those of other denominations in the city, do not hesitate to say that he is one of the great preachers of the city, and he is loud in his praise of the loyalty of his congregation.

At present these good people are worshipping in the auditorium of the Dilworth school. The Sunday school enrollment is over the six hundred mark and still growing. Brother Herman preaches to large congregations every Sunday.

Last Sunday morning we tried to preach to a large congregation and had a very responsive hearing. The singing of the quartette was splendid and the solo by Mrs. Orr was soul-stirring.

T. A. S.



REV. W. A. STANBURY
Pastor Edenton Street Church

People and Things

Brother L. E. Wooten has for several years been the Advocate representative in the Dilworth church, Charlotte, and never fails to keep the list in good shape. He assured us last Sunday that this year would be no exception.

The Advocate is informed by Rev. J. C. Wooten, presiding elder of the New Berne district, that Rev. K. S. L. Cook, who was in charge of the Pink Hill circuit, had surrendered his credentials as a minister of the gospel and given up his work.

Willie Shelton and Miss Ethel L. Poteat of Yanceyville motored to Danville on Saturday, February 20 and were married by Rev. J. Clyde Holland. The bride is a daughter of Mr. and Mrs. E. P. Poteat, the bridegroom the son of Mr. and Mrs. W. T. Shelton. They will reside in Yanceyville.

Rev. J. A. B. Fry has just opened his new $175,000 church at Long Beach, California. The three-story Sunday school unit was completed several years ago, but the beautiful new auditorium is just being occupied. Brother Fry his done a very fine work in California and is one of the leaders in our church on the Pacific coast.

In appreciation of Bishop Horace M. DuBose, a bronze tablet will be unveiled in Epworth University church, Berkeley, California, Sunday, February 26, 1826, at 12 o'clock noon, under the auspices of the Pacific Conference Historical Society.—Pacific Methodist Advocate.

Epworth church, Raleigh, of which Bro. D. N. Caveness is the pastor, secured pladges last Sunday that cover the entire $3,000 indebtedness on the church. These are to be paid this year and the plan is to begin the first unit of the new church next year. The membership of this church which was established in 1894 is now over 200 and the Sunday school enrolls 295.

Mrs. F. M. Felmet of Candler writes us at length concerning Mr. Sikes who made a statement at a Rotary meeting in Asheville that the Rotary clubs are accomplishing more than the church. Mrs. Felmet is laboring under the impression that the Mr. Sikes in question is Rev. T. A. Sikes, business manager of the Advocate. In this she is mistaken. Mr. Sikes says that he has never in all his life made a speech to a Rotary Club, not that he has anything against the Rotarians, but because they have not invited him.

The Big Sandy News carries the announcement of the election of Bishop U. V. W. Darlington as president of Morris Harvey College. The college will open its 1926-27 term in the city of Charleston, W. Va., to which place it has been removed from Barboursville, W. Va. Dr. R. T. Brown, who has been the president of Morris Harvey for several years, refused to accept re-election. and will return to the pastorate in which he was eminently successful before his election as head of the college.—The Central Methodist.

"We are to begin a revival meeting in our St. Pauls church the first Sunday in March to continue for two weeks. The pastor is requested by the church to do the preaching, and arrangements have been made with Rev. J. C. Costen of Hendersonville to lead the singing. Pray that we may here have a glorious refreshing from the presence of the Lord. The work of the Master's cause is moving along well on the charge. Many kindnesses have been shown us by the people since we arrived in their midst after the annual conference, and we are striving to do them good. The Advocate campaign is getting on the way and lists of renewals and new subscriptions will be sent in from time to time."—J. A. Dailey, Pastor.

The Woman's Missionary Society of West Market Street church has appropriated $105 to the seating of the new Chapel Hill church. The Ladies' Aid Society of Wesley Memorial church, High Point has donated a like amount and the men's Bible class of Park Place church, Greensboro, has also given $105 to this same enterprise. One pew of fourteen seats cost $105. Hence these three organizations of three churches in Guilford county have provided this week 42 of the 1,000 seats needed for that beautiful new church at Chapel Hill. The gifts mentioned above should stir other churches, Bible classes and missionary societies in the state to action. Let everybody get busy and without delay provide the pews for this great church that is to be the joy of Methodism in North Carolina. Communicate with Rev. Walter Patten, Chapel Hill, N. C.

The recent short campaign in Lenoir to raise $5,000 to finish the necessary amount needed to erect a dining room and science hall at Davenport was a great success. The Kiwanis Club took over the matter and in a day the amount was raised. The building committee met in Charlotte Tuesday, March 2 and plans were considered for the immediate erection of the building so long needed. This will take care of the immediate needs at Davenport. It is confidently expected that there will be an increased attendance this fall and this increased equipment will be greatly needed.

Rev. Geo. D. Herman, pastor of Dilworth, Charlotte, has a message in his Bulletin every Sunday to his people. Last Sunday he had the following: "Some boys have praying mothers. Many boys have card-playing mothers. Some ladies never miss a card party nor hit a prayer meeting. No child can long have confidence in parents who take more interest in cards than prayer. The Bible says, 'Shun the appearance of evil.' The best thing that can be said about cards is that they have the appearance of evil. Some high authorities claim that card playing helps insane and feeble minded people; but as far as I know none but the devial claims that cards are helpful to religion."

Our Southern Methodist University, Dallas, Tex., has suffered a great loss by fire of the three men's dormitories. The buildings were a complete loss and many of the students lost their clothing, books and typewriters. Dr. C. C. Selecman, the president, immediately communicated by telegram with friends of the university and $20,000 has been pledged for a new building. It is hoped liberal friends will immediately respond and make possible the building of a modern dormitory. Citizens of Dallas have with gracious cordiality opened their homes to the students and temporarily relieved their necessities with money and clothing.—St. Louis Advocate.

The New York Christian Advocate says: "Staff-Captain Beckett is in England on furlough after an eight years' term of mission work in China in connection with the Salvation Army. He declares that 'soldiers are today the curse of China. The average Chinaman is a good fellow but it spoils him to put him into uniform.' He tells of a service held by the Salvation Army in the camp of General Feng. He says that Feng's chief-of-staff is an ardent Christian and took part in the service. At the first meeting there was a small audience of about four hundred, but it was made up entirely of officers, of the rank of major and above, in General Feng's army. At the next meeting, on the drill grounds, five thousand soldiers were present, and 'when the men were asked to follow a passage of scripture, nearly every soldier took out a New Testament.'"

Mr. T. C. Hoyle was the speaker at West Market Street church last Sunday at 11 o'clock. His subject was "Stewardship and the Program of the Church," and right interestingly and effectively did he present his subject. The speaker announced three major divisions, God, men and property. Four relations were then discussed—the relation of God to men, the relation of God to property, the relation of men to men and the relation of men to property. Mr. Hoyle when he appears before an audience to discuss such a subject has a marked advantage over many men because back of his burning words is a life of sacrificial service. He is a good steward who serves two churches, West Market, his home church, and Bethel, where he is the faithful and effective superintendent of the Sunday school. When T. C. Hoyle does his heaviest cannonading the gun is always much heavier than the heaviest missile that he hurls at the no account church member.

Dr. Fitzgerald Parker writes: "I think it would be safe to say that the general practice in our church of observing the week before Easter by a series of special daily services originated in the Epworth League. For a number of years the observance of 'Holy Week' by daily services in the Epworth League has been an important feature of the work of the devotional department. From time to time helps for the observance of these daily services have been printed in the Epworth Era or in pamphlet form. This year a new series will appear in the March number of the Era on 'The Power of the Cross.' The great lessons of the Cross of our Lord Jesus Christ will be brought well to the front by means of these services, and I trust may aid in making the clearer to our faith the atoning work of our Lord Jesus Christ. These services are not by any means juvenile. It has occurred to me that many pastors would like to use them in their churches where all the organizations participate in the daily 'Holy Week' services."

A series of meetings which can truly be called a revival has just been closed at Pleasant Garden M. E. church. There were many reclamations and conversions, especially among the young people. The spiritual condition of the church has been greatly helped. Sixteen were added to the church on Sunday. The preaching was done by the pastor, Rev. A. R. Bell, who is serving his charge in a most acceptable manner.

The Asheville Daily Citizen carries a story that contains the following: "Construction of a new church building to cost in the neighborhood of $150,000 was voted Tuesday night for the West Asheville Methodist church at a meeting of the board of stewards, trustees and junior stewards. Tentative plans for the edifice have been drafted, it was said, and bids for the construction will be received next week. Actual work on the new building will be started immediately."

The Gastonia Gazette announces the completion of the unit to the North Carolina Orthopaedic Hospital which will be used for the treatment of crippled and deformed colored children of the state. Anna Crawford, colored, is the registered nurse in charge. Seven children, five boys and two girls, were placed in the hospital this week. They come from Jefferson, Calypso, Ellerbe, Peachland, Enfield and Wilson. The first treatment in the colored unit took place Friday. One boy and two girls were given attention for congenital club feet by Dr. O. L. Miller, chief surgeon. Robert B. Babington, president and founder of the hospital, assisted in the first treatment given a colored child. Mr. Babington stated that this was another happy day in his life and that it should be considered another great step forward for North Carolina.

Dr. Edmund D. Soper of Duke University preached last Sunday morning in College Place church, Greensboro, to a congregation that packed the big church and the three balconies. Quite a large number of the congregation were students from North Carolina College and from other colleges of the state who were in town attending the State Student Volunteer Convention at N. C. C. W. The subject of Dr. Soper's sermon was "Ambition, As Illustrated in the Life of Jesus." He was speaking primarily to the college students present and right admirably did he present the theme of the hour. The great congregation heard the speaker with manifest interest. Dr. Soper at the evening hour Sunday delivered the final address at the Student Volunteer Convention in the N. C. C. W. chapel. Practically all the colleges of the state were represented in this convention which held a three days' session.

The Advocate takes the liberty to quote one paragraph from a personal letter received from Rev. F. J. Prettyman, the popular pastor of Main Street, Gastonia: "We do not propose to have the Advocate side-tracked in the interest of any other cause. We have put an intensive campaign on here for the collection of subscriptions due and for new subscribers. We have set a definite goal for ourselves, which is a church paper in every Methodist home. The splendid Wesley Brotherhood of this church has taken this as its special, and I feel sure that we will, in the very near future, accomplish this end." If all our pastors were to set for themselves the same goal as Dr. Prettyman in a few short weeks the Advocate would reach forty thousand subscribers, and it could be so easily done. Why not give it a trial?

Rev. Edgar H. Nease, the consecrated young pastor at Gibsonville, has sent us the names of all his official members at Gibsonville and a check to cover their subscription to the Advocate. Certainly every official of the church ought to take his church paper, and if properly presented to him we believe he would subscribe. It is impossible for a representative from the office to visit all the churches, hence it becomes necessary for us to depend upon the hard worked pastors to present the cause of the church paper. We hope they can find time to do so. We must have at least five thousand new subscribers within the next two months. We hope all our pastors who can not find time to devote to the circulation of the Advocate will at once secure the services of some reliable person in his congregation and send us the name. Let's put the Advocate where it belongs. What say ye?

CAN ASSIST IN REVIVALS

Rev. J. W. Combs has a light work and can give assistance in a few revival meetings. Brother Combs has gifts that fit him specially for this work. His address is Lincolnton, R.1. C. S. Kirkpatrick.

OUR NOBLE ARMY OF SUNDAY SCHOOL TEACHERS

By Wm. A. JENKINS

There are two verses of Scripture that every Sunday school teacher in the land should memorize and inwardly digest. The last words of Romans 11:13, "I magnify mine office," and all of 2 Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The first verse is St. Paul's feeling with reference to his apostleship to the Gentiles. The second is St. Paul's advice to a young minister of the gospel. The Sunday school teacher will do well to adopt both of these verses of Scripture as his very own.

Will you permit one who has taught a great many years to "magnify" your office as a Sunday school teacher just a bit? I think that I know something of the value of your "office." It is second only to that of the ministry itself. You, too, help to bridge the gulf between truth and life. You, too, are engaged in the business of getting ideals translated into terms of every day practical living. "Preaching," said Philips Brooks, "is truth through personality." Is this not true of your office as well as that of the ministry? To be the medium through which truth enters into the lives of one's fellowmen is an office high and holy.

In magnifying your office, I wish to mention a few things that should give you the greatest concern. Among them is your preparation for your task. This is paramount. Your business is "rightly to divide the word of truth," and to be a workman so approved unto God that you may have no need of being ashamed of yourself, as well as to allow no one else to be ashamed of you.

Your first and greatest study will, of course, be that of the Bible. You cannot afford not to know this Book. For whether your lesson materials are taken directly from its pages or not, they will at least be based upon it in some way. You will not only want to know the contents of the Bible, but you will want to know its spirit. It is easy enough to know a great deal about the Bible and still not know the spirit of the book. You will want to be able to relate the stories of the Bible accurately and effectively, but above all you should have a personal knowledge of the saving power of the truth you endeavor to unfold to others from week to week. The Lord wants us first to be witnesses to the truth. And after all, that is the best way to interpret the truth. Dr. A. W. Plyler in a recent editorial paragraph in the Advocate spoke of this when he gave these lines from Whittier:

"The dear Lord's best interpreters
Are humble souls;
The gospel of a life like His
Is more than books or scroll.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt,
Revealed in holy lives."

But we take all this for granted. For no one knows so thoroughly as the Sunday school teacher himself how powerless one's work is unless one is walking constantly in the footsteps of the Master.

Being good is not enough, however. There is no substitute for hard study—not even goodness—as important as that is. And you cannot bluff a class on this score. They will know whether you have studied or not, no matter how piously you may recite the twenty-third Psalm or the Lord's Prayer. They will overlook some of your little moral and spiritual imperfections, but they will never forgive you for your laziness in the matter of study. Unless you study hard and make your class sessions fresh and interesting with an abundance of suggestive material from Sunday to Sunday, do not be surprised when your pupils stop coming. Give them your very best every Sunday morning!

You should get the very best helps to enable you to find the correct meaning of the Scripture. There are a few books that are absolutely indispensable in this connection. By all means you should have a copy of Dummelow's One Volume Commentary on the Bible ($3.00). This is the best single volume of the sort that I know. It is not technical. It will give you a brief account of the origin and purpose, together with ample notes on the text, of the different books of the whole Bible. "The Story of Our Bible," by Harold B. Hunting ($2.50) is also very good. "The Story of the New Testament" by one of our own men, Dr. Thomas Carter, is one of the finest things I have ever seen on the subject. Ladd's "What Is the Bible?" is a little more technical than the others, but I find it very helpful. For notes of the Uniform Series, "The Monday Club Sermons," Peloubets Notes, or Tarbell's Notes, either one is very good. Perhaps on the whole Tarbell's Notes is the best.

In addition to these helps in the study of the Bible, every teacher should get at least one good book on the principles of teaching. I know of none better than "How to Teach Religion," by Dr. Betts. Then of course you should have one good book on the particular age group that you are teaching. Get your Sunday school superintendent or your pastor to give you a list of these, or write to Brother O. V. Woosley in Lexington, and he will furnish you with a list of all the books you will need.

By all means attend one standard teacher-training school every year and take a credit. If our public school teachers are required to attend summer school somewhere every year to keep themselves in trim for their work, surely the Sunday school teacher should attend our training schools. Keep at it until you get your gold seal diploma. I think almost as much of my gold seal diploma as I do my college diploma.

In addition to all the above, be a constant reader. Study the great biographies. Read the great poets. Read history. Read some good book like Thomson's "Religion and Science," and you will save yourself from the temptation to make a lot of silly remarks about some of the great outstanding leaders of our day who are endeavoring to discuss religion in terms of the new knowledge that is constantly pouring in upon us from the various sciences.

You may not think it is necessary for you to prepare yourself in the thoroughgoing fashion here indicated, but I tell you that it is necessary. You must know a great deal more than you teach. Our old teacher of homiletics used to say, "Remember, gentlemen, that the cannon must be one hundred times heavier than the projectile that it fires. Apply this to your sermon preparation." I think Sunday school teachers might get a suggestion from it, too. The sense of reserve power that you will develop from such thorough preparation will not only help your class—give them greater confidence in your leadership—it will also give you a feeling of confidence and sense of poise that can come in no other way.

Having made careful and prayerful preparation, you are now ready to stand before your class. Permit me to offer a few suggestions. I have paid the bitter price for all that I am going to say, and I offer it to you in the hope that you may be saved from some of the mistakes that I have very frequently made in years now gone.

Be optimistic! Let the spirit of wholesome optimism shine out from every port of your soul. You will not ignore the evils of your day, of course, and neither will you give them a prominence that they do not deserve. I have found it very helpful, especially during the half hour just preceeding the class period, to run over in my mind something like this from Tennyson:

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

And if you have been reading during the week some bit of pessimism from the pen of some self-appointed prophet of doom who bemoans the lack of "the old time religion" in the land, and he sees our youth—yes, our naughty youth, headed straight for the rocks, etc., etc., then recall those other lines of the great poet:

"Far away beyond her myriad coming changes earth will be
Something other than the wildest modern guess of you and me."

Be thoroughly charged with your subject! Some one has said that about all one gets out of a sermon is the overflow. If you would grip your pupils, you must first be gripped by your subject.

Be courteous! You will have many minds in your class. Respect them. They will not all see the truth alike, and they will not all see it as you see it. Men have their prejudices, and you cannot dislodge them on a single Sunday morning, no matter how splendidly you may handle your subject.

Be constructive! You will accomplish nothing by labeling people who do not think as you think. It has been well said that "The role of the destroyer is easy. All he needs is an axe. His work does not require brains nor conscience nor skill—brute force will suffice. He moves about like a bull in a china shop unhindered by any constructive purpose . . . the sour-hearted cynic who is always looking for knot-holes in the board and for defects in his fellows—all these men seem to enjoy themselves while smashing something. But when they have completed the series of knocks, the poor world is no farther along than it was when they began—it is not quite so far along." I am quoting this for the benefit of a few Sunday school teachers of my acquaintance who seem to think that they were born to set the old world aright on all questions as to the relation of science and religion. Be assured you will get nowhere with such tactics. You do your own selves an injustice, to say nothing of the injustice you do to others, when you undertake to be dogmatic in a realm that you so little understand.

Keep constantly in mind the great goal toward which you are working—the production of Christ-like character in the lives of those whom you teach. You are helping to bring in the Kingdom of God on earth. Your whole effort as a teacher should be shaped with a view to this great end. Therefore try to grasp the scope of what you are about, and in a measure at least, endeavor to see the end from the beginning. In this way you will put first things first, and grow from week to week and month to month in efficiency and power as well as in the knowledge and grace of our Lord and Saviour Jesus Christ.

Finally, what will be your reward for all this splendid service? Financially, not one penny, depend upon it. You will doubtless have to buy all of your text books. Very few of our churches have workers' libraries. They are ready enough to spend hundreds, even thousands, of dollars yearly on some roving, professional evangelist. I do not have reference to our own regularly constituted evangelists, though I do believe that we have depended entirely too much upon them for a service that we could just as easily have rendered ourselves. Enough money was spent by the larger churches in our Western N. C. conference last year in this way to have established a one hundred-dollar workers' library in every Sunday school in the conference, with a handsome balance left over. I think this is in fact a very modest estimate, for I know of two churches that together spent at least twelve thousand dollars in the way indicated. Now, I am not saying that they did not get their money's worth. Let us hope that they did. What I do maintain is, we are going at the thing from the wrong end. When we recognize the value of the service that our noble army of Sunday school teachers is rendering our churches, and the magnificent way in which they are advancing the Kingdom of God in our midst, we are going to be willing to pay them something for their services. It is because we have expected so little of them that they have not done more. The church must magnify their office and attach to it all the dignity that it so much deserves. Some day we shall awake from our Rip Van Winkle sleep, let us hope!

In the meantime, let the Sunday school teacher remember that money—even though it were a sufficient amount to enable one to do all that he might like in the way of preparing himself for his work and of keeping himself prepared—is not the only reward nor the best. The consciousness of having had ever so small a part in the enrichment and enlargement of other lives, of having helped them to see the light and to rejoice in it, is reward enough. The many expressions of gratitude that come week after week from appreciative souls makes all the sacrifice that one must make seem small indeed. The reaction in one's own soul is not the least of the many rewards that come. "Thou that teachest another, teachest not thou thyself?" When you have tried to lead others along the way, does not the way always seem clearer to you? Indeed, is it not much easier to walk in the way yourself?

BETHEL AMONG THE OAKS

By Prof. J. M. Ormond.

When Rev. M. T. Plyler was preparing the manuscript of his book, Bethel Among the Oaks, he allowed me the privilege of reading it before it was sent to the publishers. During the past week while shut in with an attack of the grip I have re-read the book. I do not know how widely it has been read, but it is worthy of a place in every country home. This story of the little church in Wide View is so representative of the influence which often extends itself to the ends of the earth should be read by thousands of our people. They would find much consolation in the long and often tedious efforts which they put forth as they have visualized for them something of what may be the results of it all. Many rural people struggle faithfully to bring their church into the heart of mankind, and because of the difficulties and hinderances love's labor seems to be lost. Perhaps much of it is lost so far as the visible results are concerned, but there are far more dividends realized than most people can see. Fresh encouragement is needed. New visions of the possibilities would greatly stimulate the workers.

This is no formal book review, but only a genuine word of appreciation of one of our active and interested ministers who has contributed something of real value to the literature of the country church. For a long time we have been in need of such a literature. There is room for much more of the right type of written word. This book of Mr. Plyler's is a story based upon some historical data, but in the main is hypothetical. It is, however, typical of thousands of country churches coming through the hard and trying days of early beginnings and reconstruction of modern times. Many of these country churches have been lost in the serious conflicts of the days gone by. Although they may not now be revived to revel in the delight of new glory they are nevertheless to be honored and rememberd for the service they may have done. Like many a human life they have contributed their bit to the ongoing of things and men, they have established principles which do not die even though they themselves have passed away.

Bethel Among the Oaks represents that large number of country churches which have had their trying days, and yet have something to do which is valuable. Mr. Plyler has attempted to show in this story how the old country church may be rebuilt and reorganized to meet the needs of the new day. It is a long cry from the early days of the old camp meeting to the modern times of departmental training. The author shows how the rural church may be just as effective in the evangelistic function today as it was in those earlier times. To many people new forms mean lost power. They suppose that when the form changes the results are gone. Mr. Plyler has shown in this story that the forms must change to meet the new needs, and if changed with the right spiritual attitude and purpose may be just as effective as the old forms were in their service.

There is an element of pathos in this story as there is in the history of every country church that has lived through the changing experiences of American development. Death and tragedy play their part in taking toll of the lives of good men and women who once filled a nitch of religious service, but who are lost from the glories of the newer achievements. The industrial development of the nation has wrought such economic and religious changes in the country church throughout the length and breadth of the country. The severe loss of leadership in the rural area by reason of the attractions at the centres of industry has caused many a sad heart and wrecked country church. The cityward drift during the past few decades has created a grave problem for both city and country. Bethel Among the Oaks fared better than some of the country churches in that some of those who went away discovered their responsibility to the old church and responded to its needs right liberally. If the people who received their early training and inspiration in the country churches and who are now living in the cities with comfortable surroundings by reason of accumulated fortunes could feel their responsibility for the valuable service rendered them in early days by that old church on the side of the road there would be money enough contributed by them to do wonders back home.

But as Mr. Plyler shows, it is not only a new church building that makes an institution of service for the modern times. There is necessary some new lives consecrated and trained for the larger results. The equipment of a material sort is essential to the best work, but along with the equipment must come an efficient ministry. A ministry with consecration and enthusiasm; a ministry with ideas and ideals big enough and high enough to meet the emergencies of today. Some modern attempts failed at Bethel. They will sometimes fail at any rural church, but persistence and prayerful efficiency will work marvels.

ECONOMY IN MISSIONARIES

By Dr. W. W. Pinson.

It will be agreed that the living messenger is the best asset of the kingdom. Indeed when Jesus said "Go preach and teach" he referred to this fundamental force. He did not send money, nor books nor buildings, but men.

It happens that sixty per cent or more of our missionary money goes to the support of our own men and women.

Retrenchment soon tells on the missionary. When this force is weakened, it tells on the evangelistic work first of all.

This is what is happening, we are not recalling men, but our force is crumbling for lack of recruits to fill vacancies. I have before me a list of 29 missionaries and their wives who have for one reason or another fallen out of our ranks in China since January 1, 1924 Only 19 new ones were sent to fill the gaps. Thus the force was reduced ten per cent in two years.

In Korea we had eighteen male missionaries in 1918. We have only twenty now after the seven years of Centenary. A recent letter from that field says: "A review of the Korea mission forces, evangelistic, educational and medical reveals the alarming fact that we are already far short of an adequate working force and that unless reinforcements are sent to the field in the near future to take the places of those detained on account of sickness, and other providential causes, the Korean million will soon be in a deplorable situation for lack of general board workers."

This letter calls attention to the fact that in 1922 a careful estimate fixed the number needed for evangelistic work at 16, yet they now have only seven men for that work against 11 in 1918, less than one-half of those needed. In addition four of these are to go on furlough in the spring of 1926, leaving only three full time evangelistic missionaries for that great field. They are also short three educational men and two doctors. The letter closes thus:

"In view of the financial strain of the board, we are not asking for new missionaries to inaugurate new enterprises, but are earnestly requesting that our forces be kept up to the standard of efficiency in numbers by sending out men to take the places of those who are detained at home for a long period.

"In Japan we have a force of 38 men in all. Only 12 of these are in evangelistic work. In 1918 we had only 26 and 12 of them evangelists. In 1918 nearly one-half the total now less than one-third in evangelistic work.

"This not only thins the ranks, it breaks down the workers. I note that one man, Rev. S. E. Hager has six appointed tasks. Even an iron frame and a will of fine steel cannot long stand up under such a strain."

JONATHAN BEATTIE CARPENTER

Rev. Jonathan Beattie Carpenter, son of J. H. and Cynthia Carpenter, was born at High Shoals, Rutherford county, N. C., June 14, 1838, and died in Rutherfordton, N. C., January 30, 1926. He was converted and joined the Methodist church the summer of 1875, and was licensed to preach by the Rutherford quarterly conference at Gilboa church soon after his conversion. He joined the North Carolina conference at Wilmington December, 1875, and served the following charges in that conference: 1876, Upper Broad River mission; 1877, Columbus mission; 1878, South Fork circuit; 1879, Dallas; 1880, Happy Home; 1881-2, Pleasant Garden; 1883-4, Thomasville-High Point; 1885, Dallas; 1886-7, Happy Home; 1888-9, Guilford circuit; 1890, Weldon circuit.

He was ordained deacon at Charlotte 1878 by Bishop George F. Peirce, and elder in Durham 1881 by the same bishop.

When the Western North Carolina conference was formed in 1890, Brother Carpenter was transferred to this conference and served the following charges: 1891, King's Mountain; 1892-3-4, Church Street, Charlotte; 1895, Bryson City; 1896-7-8-9, Broad River circuit; 1900-1-2, East Rutherford circuit; 1903, Morganton circuit; 1904-5, Cliffside; 1906, supernumerary; 1907, Broad River; 1903, superannuated; 1909, Ozark, Gastonia; 1910, Rutherfordton, junior preacher; 1911-16, supernumerary; 1917, Spencer Mills; 1918-19, Spindale; 1920-26, superannuated. He succeeded himself on three different charges. This is an unusual record. Brother Carpenter was a man of decided character and positive convictions. Before his conversion he was a leader in the things in which he participated for evil. His life and influence for the wrong were in the open. When he gave his heart to God his face was set as a flint for the right. His friends knew in what company to look for him and where he could be found in both periods of his life. He was a manly man, loved his friends and his friends were true to him. He served his county as clerk of the court two terms, and was in the newspaper business six years. He volunteered in company G, 16th N. C. troops, May, 1861. He represented his county in the legislature of 1862-64. When he passed away the last member of the famous Assembly which stood by Governor Vance so faithfully during the stormy days of the sixties went to his reward.

When Brother Carpenter joined the conference salaries were small and circuits were large. He had as many as ten churches on his circuit. His first salary was $150, the second $300. The highest he ever received was $800 per annum. But he served his people cheerfully and efficiently, won many souls to Christ, built up the church, ad did the work of a faithful Methodist preacher with a glad heart and free. He was noted for his cheerfulness and generosity. He looked on the bright side of life and death had no terrors for him.

He was a Mason, a member of the Junior Order, a Pythian, an Odd Fellow, a Red Man and a member of the Eastern Star. His life was a great example of usefulness and service.

His funeral was conducted from the Methodist church in Rutherfordton, Sunday afternoon, January 31, by his pastor, Rev. J. O. Ervin, assisted by Revs. E. O. Cole, presiding elder of Marion district, O. L. Simpson, J. B. Tabor, M. W. Heckard, W. R. Ware and M. A. Adams, the latter pastor of the Rutherfordton Baptist church. Revs. E. J. Poe, J. P. Hornbuckle and J. C. Gentry were also present. Though the weather was cold and threatening there was a capacity congregation at the church. The floral offerings were many and beautiful. His body rests by that of his wife at Pleasant Grove church.

More than a year ago the writer of this sketch visited Brother Carpenter in his home. He talked freely about the end which he knew was not far away. He said, "I am ready. It is all right. There are no clouds in the sky. I have made my arrangements. I have told my pastor that when the time comes I want you here to take part in the service. Everything is all right, Brother Ware." I prayed with him. Both of us felt God was near.

It was my pleasure, by request, to pay an humble, loving tribute to his memory.

A good man has gone from us. We miss him today. He has been among us so long and so regularly. Let us cheerish his memory and emulate his Christian conduct. He laid down the sword he had wielded so long without a tarnish, and put aside his garments without a stain upon them.

"The pains of death are past,
Labor and sorrow cease,
And life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ, well done!
Praise be thy new employ,
And while eternal ages run,
Rest in thy Saviour's joy."

W. R. Ware.

OTHER GODS

Other gods? Ah, yes, we all have made them;
To wood and stone how oft we bend the knee.
The gold and incense of divinest worship
We bring with choicest gifts on land and sea.

And sometimes how we fling life's richest treasures
Down at their feet in blind adoring praise;
And then, too late, we find beneath the glitter
The emptiness that lures and then betrays.

Oh, God, forgive that we should ever wander
In quest of other gods of stone and clay,
Forgive the wealth of heart and mind we squander
Before we learn of Thee, the one true Way.

Margaret Goode Chandley.

YOUR FUTURE PASTOR—WHO IS HE, AND WHAT?

By R. H. Bennett, Secretary, Department Ministerial Supply and Training and Life Service.

Numerous requests come to me for the facts given below. They claim the attention of the whole church. There should be material in them for that annual sermon on the claims of the Christian ministry required by the Discipline in every pulpit and for discussion and exhortation in our young people's meetings of various kinds.

It is highly gratifying to note a decided advance in every interest committed by the church to the department of Ministerial Supply and Training and Life Service. We are steadily coming nearer the goal of an efficient ministry.

The Volunteers.

We reported last year a total of 7,374 volunteers. During the present year 262 new names have been received, making a grand total to date of 7,636. Of these new names received this year 194 are offering for the Christian ministry, 25 for foreign missions, 20 for home missions, and 23 for other work or undecided on their field. It is a wonderful response from our young people.

There are 280 presiding elders in our home conferences; 139 have kept the law and sent in their lists of ministerial candidates and licentiates. Of our 82 schools and colleges, 41 have sent in the lists of volunteers among their students. In the schools heard from we have 397 students for the ministry, and 430 volunteers for other forms of Christian service, a total of 827 volunteers reported in our schools.

Student Aid.

From the different aid funds, ninety-seven students have been helped during the year. A total of $10,000 has been dispensed. A much larger amount is needed. Will our Christian education subscribers hasten the payment of their pledges and help lift many a young life to a higher level? And let new offerings come in for their sacred fund. If our young people offer their lives, it is a small matter for the rest of us to give the few dollars necessary to equip them for their work.

Large Number of New Preachers Received.

The number of preachers admitted on trial in our conference is 308, one of the largest numbers ever received. The following conferences received ten or more:

North Georgia 20; North Texas 16; Louisville 14; North Carolina 14; North Arkansas 13; Northwest Texas 13; South Georgia 13; Little Rock 12; Virginia 12; Baltimore 11; Central Texas 11; North Alabama 10; Texas 10.

Number of Supplies Still Decreasing.

A steady decrease in the number of supplies used to fill our appointments continues. We much appreciate the work of these brethren. All honor to them. But a well equipped ministry is the aim of our church, and we are moving steadily toward it. Some years ago we used over 1200 supplies. In 1923 this had decreased to 809; in 1924 to 744, and in 1925 to 718.

Have We turned the Corner on the Two-Thirds Rule?

At last we have a decrease in the number of men of deficient education voted into our annual conferences under the two-thirds rule. After a steady decline for some years, we this year note a gratifying change. Last year out of 300 received on trial, 34 were thus admitted. This year out of 308, only 29 were thus squeezed in. But while we have this gratifying decrease, the number is still far too large. With our many colleges and our aid funds, annual conferences should take a firmer stand, especially in the case of the younger applicants. I still, however, believe in the genuinely exceptional case, but it should be really exceptional. Let these figures speak for themselves: North Georgia admitted 6 under the two-thirds rule; Illinois 4; North Arkansas 3; South Georgia 3; Mississippi 2; North Alabama 2; North Mississippi 2; Southwest Missouri 2; West Texas 2; Florida 1; Kentucky 1; St. Louis 1.

More Preachers Mastering the Studies.

For several years there has been an improvement in the number of undergraduate preachers passing in their grades to a higher class. We rejoice to note a still further improvement during the past year. But there is much land yet to be possessed. Let us not be satisfied until this reproach is taken away from us. All honor to the North Carolina conference, whose minutes show that without one single exception every undergraduate passed in his studies!

Here is the record of the annual conferences on these matters: Total admitted on trial in 1925, 308. Total admitted under the two-thirds rule, 29 Total failing in their studies, 292. Total undergraduates on our rolls, 1,405.

Correspondence Schools.

The correspondence schools at Emory University and at Southern Methodist University each report a prosperous year. They are among our most helpful agencies in the education of our preachers.

Preachers' Institutes.

Our preachers' summer institutes are a permanent and valued factor in the preparation of our young preachers. Ten of these assemblies gave the undergraduate courses of study last year. They are as follows:

Alabama and North Alabama—Birmingham-Southern College, Birmingham, Ala.

Alabama, Louisiana and Mississippi—Seashore Divinity School, Biloxi, Miss.

Texas, Central Texas, North Texas—Southern Methodist University, Dallas, Texas.

Northwest Texas and West Texas—Southwestern University, Georgetown, Texas.

West and East Oklahoma—Oklahoma City, Okla.

Holston—Emory and Henry College, Emory, Va.

Missouri, St. Louis and Southwest Missouri—Fayette, Mo.

North Carolina and Western North Carolina—Duke University, Durham, N. C.

Tennessee and Memphis—Jackson, Tenn.

West Virginia—Morris-Harvey College, Barboursville, West Va.

In hope of still further increasing the enrollment of young men for the ministry, we have sent recently to every pastor and presiding elder in our church a special packet of selected literature on the Christian ministry, looking toward the annual sermon on that subject required by the Discipline in every pulpit in the church. Shall we not expect and work and pray for a great enrollment during the coming year?

THE WESLEYAN CHRISTIAN ADVOCATE SPEAKS ITS MIND

The controversy that has been in progress in Atlanta relative to certain limitations that have been imposed upon the negro barbers of the city contains elements that are of more than local application. Here are the facts. The city council of Atlanta passed an ordinance forbidding negro barbers to serve white customers. Before it was signed by the mayor, so much opposition developed that a compromise ordinance was passed providing that negro barbers should not serve white women or white children under fourteen. This has been signed by the mayor and has become the law of the city.

There are at least three objections to this law and two of them are so serious that Christian people and all right-minded citizens should busy themselves to have it repealed.

1. It is paternalistic—clearly an invastion of the rights of citizenship. If the city shall determine what barber shall serve certain classes of its citizens, why shall it not determine what butcher shall serve certain classes of its people; that one class of its citizens shall wear one type of collar and another class another pattern? The invasion of private rights has already gone too far. This further affront ought to be rebuked. But this is the least serious objection.

2. It is an attempt of one class of men to capitalize prejudice to their own material advantage. It is the rankest kind of injustice. Every member of every white barbers' union that had any part in advocating this law ought to hang his head in crimson shame. A big newsboy who should brow-beat a small cripple from the streets in order that he might have the whole business opportunity that they offered would be in the same class. In comparison with white people, the negro is a disadvantaged race. That his competitors should seek to drive him from the field is an outrageous violation of human rights. If white barbers cannot meet black competition then they ought to retire from the field like men and confess themselves beaten. To call upon a white government to come to their rescue and drive from the field those who in fair competition are securing some of that trade that they covet is to take an unworthy advantage. Fight fairly, win honestly, or suffer defeat nobly—less than this stains manhood.

3. It is clearly an anti-racial movement. Within the whole period of our recollection negro barbers have been serving white boys under fourteen and we do not remember one single instance where such relationship has been productive of harmful results. Since women have been frequenters of barber shops, negroes have been receiving a share of their patronage. We do not recall a single instance where any bad consequences have followed. We do not know any reason to anticipate such results for the future. So far as we are able to discern there is nothing here but rank race discrimination and such discrimination as any civilization should blush to perpetuate. The negro, by every principle of justice, is entitled to enter any honorable occupation that is open to any man. He is entitled to be a merchant, a manufacturer, a banker, a doctor, a lawyer, a dentist, or any other employmen or profession. He is entitled to make bid for patronage from every class. Whether people shall choose to enlist his services or not is for them to decide. If a man chooses to employ a white in preference to a colored physician he is exercising the prerogative of an American citizen; the negro has no right to complain, and no government has a right to interpose. If he chooses a colored to a white lawyer he is exercising the prerogative of a free American citizen; no white man has a right to complain, and no government has a right to interpose. If a negro chooses to engage in any kind of work he is entitled to a clear field and no discrimination. A Christian civilization outrages its sense or righteousness when it erects business barriers on purely racial grounds.

Every man, official and unofficial, who had any part in putting this legislation upon the statute books owes an apology to his better nature and to the Christian civilization that he has discredited. Every citizen who is interested in righteousness ought to seek to bring such pressure to bear upon the mayor and council as will lead to the repeal of this unjust measure. It is encouraging to know that the Atlanta Chamber of Commerce proposes to enter the lists in opposition to that part of the measure that relates to boys under fourteen. That is well as far as it goes. But it does not touch the fundamntal human right of the negro to have a fair chance in business. Our Christianity must stand inflexibly for this basic principle or be discredited. Flagrant injustice is the scathing condemnation of any government, social system, or religion.—Wesleyan Christian Advocate.

ONE BIBLE BRINGS $106,000

One of the few perfect copies now in existence of the famous Guteberg Bible was sold last week in New York City for $106,000. It was sold at auction, and the bidding was spirited. Some business men of New York had hoped to get possession of this rare book for St. John's Cathedral, and their representative bid it up to $100,000, but Dr. A. S. W. Rosenbach of Philadelphia raised the bid to $106,000 and obtained the prize.

Though printed 470 or more years ago, and though it is one of the first books printed from movable type or blocks, this book, known as the Melk copy of the Gutenberg Bible, is in perfect condition and is regarded as a veritable work of art as well as an example of the earliest printing. Concerning this feature of the matter, Dr. Seymour de Ricci, an authority on Gutenberg and Caxton, says: "The quiet dignity of those twelve hundred and odd pages of dark and shapely type, the deep black of the ink, the broadness of the margins, the glossy crispness of the paper may have been equaled, but they have not been surpassed, and in its very cradle the printer's art, thanks to the Gutenberg Bible, shines forth, indeed, as an art as much and more than as a craft."

It is said that about 300 copies of the Gutenberg Bible were printed, of which forty-five copies are now known to be in existence. But many of these are imperfect. The largest price paid for a Gutenberg Bible previous to the sale of last week was a little less than $60,000 paid by Carl Pforzheimer for the Mazarin copy, which he bought from the Rosenbach Company in 1923.—Pittsburgh Christian Advocate.

The Advocate in every Methodist official's home during March. Let that be the slogan.

CIRCUIT ORGANIZED LIKE A STATION

I want my friends to know that "the lines are fallen unto me in pleasant places."

Our four churches are within a few minutes' ride of the parsonage. The circuit is thickly settled. All the people are very hospitable. As Dr. Rowe says: "Don't many them have much, but all have a plenty."

We have begun to organize each one of our country churches as though it were a station. This applies especially to the board of stewards. The pastor meets with the stewards of each church once a month in the home of one of the stewards and after work we play.

Hookerton church has a big pounding to her credit. We have been having showers of blessings from all directions that was a storm. Our thanks. We are getting our Sunday school folk in line for the Kinston training school in March.

Who wouldn't want to visit Queen Street church, and to study Sunday school work under the leadership of Mr. Gobbell?

"The Methodist Layman" is going to go soon into the home of every officer of this charge.

Our church colleges are strong in Greene county. This has been true a long time.

Dr. G. C. Edwards, a Christian gentleman, father of our own Rev. R. G. L. Edwards, graduate of old Trinity College, said to me a few days ago: "I had rather a daughter of mine go to Louisburg College than any school I know. They all know each other. It's just one big family." The personality of President Mohn is a blessing to our state.

Norman Harrison.

ATTENTION, IMPORTANT!

The fifth annual conference of Southern Methodist Orphanage workers will be held in the city of Memphis, Tennessee, during the ensuing session of our General Conference.

It is our earnest desire to have with us at least one representative from each Southern Methodist orphanage in the connection. We are using this method to bring to the attention of our people this meeting We request every orphanage, not already enrolled, please to communicate with the undersigned who will furnish information concerning this meeting.

This is also a cordial and pressing invitation to each Southern Methouist orphanage to be represented.

The exact date of this meeting will be published later.

B. F. Lewis, Chm.
Southern M. O. Conference.
P. O. Box 36, Jackson, Miss.

ADIEU TO MARS

Oh Mars, thou god of war! Terrible monster thou art, who still dost live though no more is thy service needed in this da y when intelligence should take the place of brute force; when right should sway the destinies of nations regardless of might and power. Why canst thou not sneak away to some war-torn hellish dungeon and there make thine eternal abode? Why with thy greed and selfishness molest a land where peace and love reigns? Knowest thou, oh monster, that might in whatever form cannot grapple with intellectual power? Ah! the death of thine own shaggy self is drawing near; prepare, therefore, for thy departure from this earthly ball which has been thy habitation since the beginning of man, into whose soul thou hast brought thy cruel, sullen art of war, bloodshed, death and destruction. Who knows what great power just budding has been crushed under thy cruel tread of stone, stick and steel. Was it left with thee to fix the destinies of this prosperous and beautiful world, thou careless cavern of hell? Why is thy power so great that nations tremble and governments totter at a whisper from thee, deceiver of men? Methinks that finally thou hast breathed thy last breath of anguish and art dying from the possession of such power. Weaker and weaker wilt thou grow until thou wilt pass forever from existence among men, where thou hast no right; for thou art wrong. Why wrong? When stalwart youth, the picked men of races are driven into the fields of slaughter and killed, can this be called right? When these men, objects of a mother's love and a father's care, are butchered, there die with the hopes and dreams of the parents, all the nation's hopes for future strength and development. For it is by the stairway of youth and infancy that a race progresses. But ah! Mars, thou hast no feelings else thou couldst not endure thine own self. Why does man march willingly to death at a whisper from thy blustering lips? Surely thou dost strike some chord of harmony deep buried in the inner consciousness of man, but there by necessity in the ages of the past. When common purposes were unknown and means of communication were absent, trifles caused neighbors to look on each other with suspicion which gave rise to enmity. That day has passed, Mars; still how reluctantly thou dost give up thy old claims, and ancient powers of damnable destruction. Shall humanity create another god, like thee in power of person, to drive thee from this earth which thou dost haunt? Ah! yes, a mightier power than thou art in the making. More power and force has he in a song than thou canst muster in all thy bellowings of the centuries past. Mightier power has he, of a different sort from thy hellish butchery. Mars, Mars, conceited being, thy power of light, in the rays of this new giant, are as shadows. With him, more securely lie the destinies of individuals, homes, nations and races. This new power is Love nurtured, aided, and fostered by intellectual greatness. When this young giant has developed to his full strength and power, a new era shall dawn. The Era of Peace will reign; harmony will abound.

C. Ray Carpenter.
Weaver College.

MY EXPERIENCE WITH THE EVANGELISTIC CAMPAIGN

By George R. Stuart, D.D.

For many years I was an evangelist. I relied on the preaching of the word for conviction of sin and upon the altars of the church as means and mediums for the conversion of sinners. I have preached the word, called people to the altars, prayed, and sung hymns until one by one those who volunteered to come to the altars professed conversion. When becoming a settled pastor, I continued this method of evangelism, using the Sabbath evening service for the evangelistic work. Having observed through my ministry the valuable fruit of personal work, I resolved to try an evangelistic campaign relying chiefly on personal evangelism.

My Plan.

I had several thousand cards printed in triplicate form, perforated so as to be easily detached. The first section had this pledge: "I will endeavor by prayer and specific personal work to lead one or more souls to Christ and secure their consent to join First Methodist church or some other church of their choice on or before Easter Sunday." The two other sections of the card had blank spaces for the names and addresses of persons whom the workers might be able to lead to Christ or influence to put their letter or certificate in the church. These triplicate cards were passed at the door of the church to everyone entering at the Sunday morning and evening services. Opportunity was given during the services for workers to sign the first section of the triplicate card and drop in the baskets. This was repeated for two Sabbaths. A large number signed the cards, pledging to do personal work. Letters were written to each who signed the worker's card, inviting them to a meeting for the discussion of plans and methods of work. Several hundred attended the first meeting, and methods of reaching sinners by personal work and personal experiences were given.

The Holy Spirit put his seal upon this first meeting, and all entered the work with enthusiasm. We agreed to meet during our pre-Easter campaign. Great hours were these. The songs and prayers had a new and vital ring. The workers often brought persons to the pastor's study. My study was ever so often the scene of a happy conversion. A prominent business man, steward in my church, hurriedly entered my study one day and excitedly exclaimed: "I have got a man down here in an office about ready to give up. Can't I bring him up here and get you to help him over?" I said: "By all means bring him." In ten minutes they walked in together. What an hour we had reading and praying and talking! At last our friend accepted Jesus Christ, and the two business men went into each other's arms. Their tears and smiles mingled. Holy moment! Blessed experience! My steward took my hand with a significant grip and a radiant face and said: "Brother Stuart, I knew nothing of the joys of religion until I undertook this soul-winning work. Why didn't you put us at it sooner?"

It would take pages to tell the interesting experiences obtained from the workers during these harvest days. I opened the door of the church every Sunday, and the converts began to flock in. By the closing night of Easter we had received into the church more than three hundred and fifty members. Easter Sunday was the greatest ingathering day in the history of the First Methodist church.

The next year we tried the same plan and received four hundred members during these two short pre-Easter campaigns. The large ingathering was only part of the friuts of this delightful work. What wonderful experiences when we "behold the Lamb of God that taketh away the sin of the world!"

Why not put the Methodist church to saving sinners?—Worker's Council.

They'd take it if you ask them. Who? The officials of your church. What? The Christian Advocate. Try it.

A complete record of the work accomplished by the Southern Methodist church during the past year is contained in the combined General Minutes and Year Book for 1925-26. Price 50 cents; postage extra. Order from the Advocate.

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MOTHER:– Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving natural sleep.

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To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsillitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please,—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store. (adv)

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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

TRUST

I know not what the Future hath
Laid up, in store for me;
I only feel the Present good,
Beyond I cannot see.

And God is with me where I go,
He guides me every day;
And life is very bright, because
His love is o'er my way.

I cannot be forever near
Those whom I love the best,
But while God gives me love and friends,
My heart is full of rest.

Mrs. E. M. Anderson.
St. Petersburg, Fla.

FORTY-EIGHT CHILDREN'S MISSIONARY SOCIETIES ON HONOR ROLL OF 1925

We congratulate Miss Amy Hackney, superintendent of children's work in our conference, and her co-workers on the fine record made during the past year, and we are glad so many of our "little folks" have made the coveted place on the honor roll. In giving out this interesting bit of news Miss Hackney says:

I feel sure the children of our conference have been busy this year, for they have been sending in such splendid reports each quarter And some have done such efficient work that they have attained the honor roll. I wish we could see every name on this roll, but of course we must be guided by our standard of excellence, which is as follows:

Ten per cent increase in membership, 10 credits; average attendance at each meeting of one-half the membership, 10; regular monthly offering by each member, 10; pledge paid in fll, 10; each mission study class, 10; one subscriber to Young Christian Worker for every three members, 10; week of prayer observed, 10; daily Bible study pledged by fifty per cent of membership, 10; promotion exercise from baby division to junior division, 5; promotion exercise from junior division young people's society, 5; sending a box of supplies, value reported, 5; reporting promptly every quarter by every officer, 5.

We heartily congratulate the societies who have the distinction of having their names on the honor roll and trust you are always going to keep it there. Now, in the conference we have one hundred eleven children's missionary societies and surely there will be a much longer list of societies to be placed on the 1926 honor roll. what is your society going to do?

Honor Roll for 1925

Asheville district—Biltmore, Bethel, Central, Chestnut St., Weaverville.

Charlotte district—Harrison, Hawthorne Lane, Monroe (Juniors), Monroe (Light Bearers), Morven, Moore's Chapel, Wadesboro No. 1, Wadesboro No. 2.

Greensboro district—Ashboro, Centenary, College Place, Muir's Chapel, Park Place Church, Reidsville, Wesley Memorial, West Market Street.

Marion district—Forest City, Henrietta, Marion, Spindale, Rutherford College.

Mt. Airy district—Elkin, Leaksville, Pilot Mountain, Summerfield.

North Wilkesboro district—Boone, Jefferson.

Salisbury district—Albemarle, Salisbury (First church), Spencer.

Shelby district—Gastonia.

Statesville district—Granite Falls, Lenoir, Maiden, Newton, Statesville.

Waynesville district—Canton, Bryson City.

Winston district—Arcadia, Burkhead, Centenary, Thomasville, West End.

Amy B. Hackney,
Conf. Supt. Children's Work.

NEW SOCIETY ON ASHEVILLE DISTRICT

In response to an invitation from the pastor, Rev. J. O. Banks, and the women of the East Flat Rock church, Mrs. V. L. Stone, district secretary, visited the church recently and organized a Woman's Missionary Society with fifteen members, and with "good prospects" for a larger membership. The following are the officers: President, Mrs. J. W. Yayne; vice president, Mrs. S. O. Jones; recording and corresponding secretary, Mrs. J. C. Kilpatrick; treasurer, Mrs. Hiram Duncan; Supt. mission study, Mrs. J. O. Banks; Supt. social service, Mrs. W. M. Guille; Voice agent, Miss Mary Sue Pack. Congratulations and good wishes to this new band of workers!

CONGRATULATIONS, HAYWOOD STREET SOCIETY

We congratulate our neighbor society, Haywood Street, on being the first society in our conference to report $5 per member on the Belle Bennett Memorial fund, their contribution having been $150 from the thirty members. This of course entitles them to a place in the Book of Remembrance which has been arranged for those who contribute the sum of $5 per member. Who is next?

PLEASING NEWS FROM LOCAL SOCIETY

Mrs. R. S. McClamroch of Greensboro writes:

The missionary society of College Park Place church held an all-day service on Friday, February 19, at which time special prayers for our missionary work were offered.

The bad weather and sickness among the members, kept many from attending, but the twenty-five or thirty who did attend were brought closer to God than ever before. His presence was felt, and a spiritual awakening to our responsibility in regard to our foreign brothers and sisters, as well as in our own land, was greatly deepened. We were happy to have our beloved pastor, Rev. G. Ray Jordan, and Miss Wilkins take dinner with us. Many phases of the Christian work were discussed during the lunch hour. We feel greatly blessed, and can truthfully say "It was good to have been there."

AN INTERESTING MISSION STUDY MEETING

The mission study circle of Haywood Street church, Asheville, enjoyed a most pleasant meeting Monday afternoon in the women's Bible class room of the church, when Mrs. H. E. Walter and Mrs. Girdwood Cochrane were hostesses at the meeting of the study class. A most interesting and valuable program on the "Women of the Bible" was given, the first number of which was a talk by Mrs. Walter on "The Shunammite Woman." Mrs. V. F. Hawkins spoke of "Ruth, the Moabitess," while Mrs. Cochrane and Mrs. Ed Rhinehardt brought out most interestingly the characters of "Mary, the mother of Christ," and "Dorcas."

A special feature of the afternoon was a pretty vocal solo, "Will You Be Remembered?" which was contributed by Mrs. J. H. Sullivan.

Simple but tempting refreshments were served at the close of the study hour. Additional guests on this occasion were Mrs. Girdwood Cochrane, Jr., and sister, Miss Lucky Shore of Georgia, Mrs. Harry Green and Miss Goldie Green.

LAURA HARRIS CIRCLE MEETING

The Laura Harris circle of the Woman's Missionary Society of Central church, Concord, occupies a most prominent place in the heart of the editor of Woman's Page not only because of the honor which has come to her in the name adopted by these girls, but because of past associations for in the days when we had our Light Bearer societies many of the members of this auxiliary made up the personnel of the little folks' society which had the editor for its leader.

A delightful meeting of the Laura Harris circle was enjoyed recently at the home of Mrs. I. I. Davis, with Mrs. V. A. Means and Miss Josie Hill associate hostesses with Mrs. Davis. The meeting was in charge of Mrs. Ernest Hicks and the opening devotional was conducted by Miss Jenn Coltrane. A short allegorical play, "The Search for Happiness," was a pleasing feature of the evening the role of characters being taken by several members of the circle. Mrs. James F. Dayvault, who is president of the Woman's Missionary Socity of Central church, was a guest and made a helpful talk on work of particular interest to the entire membership of the society. Six new members were added to the circle roll, making their membership number thirty. At the conclusion of the business the hostesses served a tempting salad course.

North Carolina Conference

JANE K. MEADOWS AUXILIARY OF NEW BERN

Entertaining in honor of Mrs. N. H. D. Wilson, wife of the new pastor, Dr. Wilson, the members of the Jane K. Meadows auxiliary of Centenary Methodist church were hostesses last Friday night in the church social rooms to a large number of women of the congregation.

Before eight o'clock the guests began arriving and found the social rooms attractively arranged with chairs grouped around an improvised platform. Parlor lamps, cut flowers and potted plants added to the effect.

Receiving at the door were Mrs. Gertie Matthews, president of the auxiliary; Mrs. Wilson, the honoree; Dr. Wilson; Mrs. J. C. Wooten, wife of the presiding elder; Mrs. J. T. Hollister, president of the Elizabeth Hendron auxiliary, and Mrs. W. C. Chadwick, vice president of the Jane K. Meadows auxiliary.

First a devotional program was held, presided over by Mrs. Matthews. After the hymn, "Lead On, O King Eternal," Dr. Wilson spoke on the outstanding women of the Bible and made a plea for the women who were not members to join the societies. Mrs. W. C. Chadwick led in prayer and the hymn, "O Zion Haste," was sung.

Then followed the social part of the program under the direction of Mrs. D. W. Hauks. Mrs. Alton Robinson gave a reading, "Deacon Brown's Courtship." Miss Margaret Bunting gave several piano selections. Miss Sarah Holland Hester sang "My Task."

During a social hour sandwiches, tea and candy were served by members of the auxiliary. Quite a large number of women enjoyed the evening.

Mrs. N. G. Dooding.

PLAN TO ATTEND COUNCIL EDENTON STREET CHURCH MARCH 10-17

WHY COME TO COUNCIL?

1. Because there is not a meeting of any kind in the Southern Methodist church that has more inspirational value.

2. Because you will learn how to do better the task set before you.

3. You will come in personal contact with our representatives in the mission fields.

4. You will learn the scope of the Woman's Missionary Society.

5. You will learn how to bring your own auxiliary into harmony with the movement for world evangelization.

6. You will find out the possibilities of Christian manhood and womanhood among the Japanese, the Koreans, the Chinese, the Africans and the peoples of Latin America as well as the devasted regions of Europe.

7. You will find out how to obey the second commandment in loving your neighbor as yourself and in helping to establish the universal brotherhood of mankind.

8. You will put new joy in your life by widening your intellectual horizon and strengthening your faith.

By all means come to the Council from the 10th to 17th of March.

KENLY AUXILIARY

In response to your request for information about the activities of the Kenly auxiliary I am sending a few facts which you may use at your discretion.

We have 23 members and the secretary's report for 1925 reads as follows: Funds raised, $509.40; given to needy, $236.25; visits to sick and strangers, 530; trays sent to sick, 235; bouquets of flowers given, 25.

It may be of interest to know that during the last six years in which our church has been in the course of construction that the missionary society has spent on it $6706.56; $1229.56 of this amount was paid out on it (the church) in 1925. By way of explanation I will state that the Annie Benson Wesley S. S. class (the ladies' class) raised $488.76 of this latter amount by means of barbecues and turkey suppers and voluntary contributions. (This S. S. class is practically synonomous with the society, all of its members being active workers in the missionary society). The latter organization has made the major part of its money by means of what has come to be called its annual bazaar. This is held around Thanksgiving and the net profits range from $200 to $300. As you know Kenly is a small town without its movies and many other attractions, and for this reason bazaars, oyster, chicken and turkey suppers go well. They furnish a means of social get-together as well as bringing in good financial returns.

We have a full quota of good officers for this year.

Mrs. G. T. Whitley.

PROGRESS AT PAINE COLLEGE

By J. W. Perry.

"Our enrollment at Paine College has now passed the 300 mark, and there are more to come," writes the Rev. Ray S. Tomlin, president. "All accommodations for girls have been taken, and there are eighty men in the new men's dormitory, where the entire capacity is one hundred and fourteen."

Paine College, an institution for the education of the colored race, located at Augusta, Ga., is supported jointly by the Board of Missions of the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church. From this school have come some of the most illustrious characters that the Negro race has produced. Records of the institution show that out of approximately five hundred graduates, only one has ever been convicted of crime.

At Paine College, during the summer of 1925, was held a school for colored pastors, which continued for ten days with an attendance of about two hundred and fifty. Similar schools have been held for a number of years by the Board of Missions at some one of the educational institutions of the Colored Methodist Episcopal Church. In 1925, we tried a new experiment at the instance of Bishop Hamlett, of the Colored Methodist Episcopal Church, in charge of work in Arkansas and Oklahoma. The board furnished him three white men for his faculty, and he provided the colored instructors and platform speakers for the Paine College school. Through this plan we shall probably be enabled to reach a greater number of colored pastors, and possibly have three such schools annually, covering pretty well all

(*continued on page fourteen*)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

HUSTLING

Our Sunday school work is progressing splendidly. One has to hustle to keep up with it. The calls for meeting with workers' councils, building committees and organization meetings are frequent. Meeting these engagemnts, together with the arrangements for twelve consecutive standard training schools, as many Cokesbury schools and the scheduling of a conference-wide meeting, call for unceasing effort. Your humble servant has enjoyed the pleasure of sitting by the fire at home only through five evenings since the first of the year. But it is fine to have good health, a good Ford car and good friends in accomplishing some good work.

CHARLES H. IRELAND

Charles H. Ireland, conference lay leader, and leader of a number of other altruistic organizations, has recently held eleven district conferences in which all phases of religious enterprises of the Methodist church were presented. It was my pleasure to be in ten of these conferences and to discuss the work of the Sunday school. I have seen no conferences better planned for promoting cultural as well as immediate church needs. Brother Ireland is a benediction to any cause. He is a shining example of Christian service, having turned over his business to others in order to give his entire time to making his part of the world a better place in which to live. May his life long be spared for the good service he is in.

ATTENDANCE AND OFFERING

The third list of Sunday school attendances and offerings is herewith presented. Only those schools are listed whose reports were sent in by Friday morning, February 26. In looking through the list you will find some exceedingly good records. Kindly note them:

Asheville District.		
Central, Asheville	728	$41.61
Haywood Street	132	7.90
Saluda	48	3.06
Charlotte District.		
Hawthorne Lane	584	50.44
Tryon Street	496	18.75
Central, Monroe	439	19.25
Trinity	392	26.86
Wadesboro	270	13.00
Spencer Memorial	227	6.10
Chadwick	202	10.94
Myers Park	97	5.21
Belmont Park	449	19.09
Greensboro District.		
Wesley Memorial	606	28.64
Main Street, High Point	530	26.95
West Market	517	33.32
College Place	312	10.87
East End, High Point	300	15.06
Main St., Reidsville	284	19.47
Centenary	278	13.35
Asheboro	277	16.19
Caraway Memorial	238	27.26
Park Place	190	19.96
Randleman	176	7.36
Highland, High Point	158	3.29
Old Trinity	155	9.42
Glenwood	129	4.87
Bessemer	85	4.75
Marion District.		
Cliffside	157	10.39
Spindale	140	15.01
Alexander	102	8.21
Pleasant Grove	90	3.25
Burnsville	51	1.76
Mount Airy District.		
Central, Mt. Airy	254	12.41
Spray	213	4.65
Rockford St., Mt. Airy	110	0.14
North Wilkesboro District.		
Boone	238	10.50
North Wilkesboro	177	9.83
Salisbury District.		
Kannapolis	469	23.17
Forest Hill	326	14.66
Central, Albemarle	324	30.05
Coburn Memorial	300	19.70
Park Ave., Salisbury	245	14.18
Norwood	243	12.46
Central, Concord	219	13.73
First St., Albemarle	203	4.75
East Spencer	166	10.61
China Grove	150	43.00
Main Street	132	3.64
Shelby District.		
Main Street, Gasonia	750	62.87
Central, Shelby	611	72.53
Mt. Holly	420	38.97
Franklin Ave., Gastonia	262	14.13
Maylo	240	3.42
King's Mountain	224	19.39
Trinity, Gastonia	204	10.54
East Gastonia	187	5.62
Smyre	160	7.15
Goodsonville	76	8.48
Statesville District.		
Newton	336	31.55
Broad St., Statesville	322	12.91
Central, Mooresville	286	9.74
Granite Falls	218	8.84
Maiden	169	4.60
Stony Point	124	4.51
Fairview, D.—Fairview	101	2.83
Highland, Hickory	94	6.15
Waynesville District.		
Sylva	142	5.56
Murphy	131	7.79
Long's Chapel	130	5.41
Clyde	66	2.04
Winston-Salem District.		
Burkhead	605	24.32
Centenary	584	38.24
Lexington	490	21.36
Grace	357	5.43
Green St., Winston-Salem	341	17.49
Mocksville	203	4.46
Ogburn Memorial	176	6.83
Trinity, Thomasville	167	6.64
Mt. Olivet	143	4.01
Kernersville	109	5.95

RUTHERFORD COLLEGE

The second annual Rutherford College standard training school, held last week, was a distinct success. Out of an enrollment of 91 students 85, representing 49 Sunday schools, earned certificates of credit. Practically all of these were either students in the college or earnest workers in the immediate surrounding territory. We are indeed very grateful to President W. F. Starnes and the college authorities for their leberal support of this school. List of courses, instructors and credit students follows:

The Sunday School, Paul F. Evans, instructor—Bass, Carl H., Blalock, R. L., Cook, Mrs. J. F., Cook, Miss Daisie, Dew, D .M., Hood, George, Howey, Zeth, Howell, L. B., Johnson, Mrs. L. C., Kirk, B. G., Moore, C. D., Plyler, Cranford, Rutherford, Mrs. P. M., Rudisill, Thos. M., Rayle, Rev. J. L., Rayle, Mrs. J. L., Reed, Mrs. A. R., Smith, Rev. D. G., Stewart, C. Fred., Shumaker, Ralph B., Starnes, Mrs. W. F., White, Ganes E.

Pupil Study, C. C. Weaver, instructor—Abercrombie, Miss Erin Z., Alexander, D. W., Alexander, Mrs. D. W., Brawley, S. J., Brackett, H. C., Barfield, Miss Ruby, Bridges, R. V., Benfield, W. H., Cartner, Mrs. Georgie Clay, Chas. W., Crosby, L. G., Carpenter, Frank T., Carpenter, Mrs. Frank T., Grigg, Miss Mildred, Gurtner, J. R., Greenhill, P. G., Hickman, Sam, Howard, W. E., Huss, H. O., Howey, Worth, Ingram, J. L., Kerr, W. A., Jr., Mills, W. E., Plummer, D. E., Ricks, R. H., Rankin, Cecil C., Styers, Miss Ethelyne, Scarlet, R. R., Sipe, Mrs. T. E., Smith, T. G., Sisk, Miss Katie, Starnes, Stoye, Stoover, T. C., Swafford, A. C., Tullah, M. E., Trogden, D. L., Thompson, Claude, Varner, R. M., Williams, T. R., Williams, Miss Maude B., Washam, C. C., Winkler, J. G., Yount, Mrs. D. W.

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Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists.

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Principles of Religious Teaching, Rev. G. T. Bond, instructor—Bell, Cecil, Burton, A. B., Barnhardt, A. C., Boss, R. L., Dunn, Millard, Daniel, Roy, Gibbs, R. P., Hough, T. B., Harkey, W. L., Lewis, Guy, Russell, C. W., Shepherd, Paul, Smith, Mrs. D. C., Swofford, Thos. H., Winchester, Ralph L., Weaver, R. L.

The Christian Religion, Rev. O. J. Jones, instructor—Jones, Otho J., Jr., Reep, A. R., Starnes, W. F., Stover, Rev. J. T.

GASTONIA

The fifth annual standard training school for Gaston county is scheduled to begin Sunday afternoon, March 7, at 3 o'clock. Prospects are fine for a very large attendance. The school is to be held in co-operation with the Presbyterians. The following courses and instructors will be offered:

The Sunday School—Mr. O. V. Woosley.

Pupil Study—Prof. Claud T. Carr.

Worship—Rev. L. D. Gillespie.

Intermediate - Senior Lessons and Teaching Methods—Miss Jane McDonald.

Junior Organization and Administration—Mrs. E. R. Michaux.

Primary Organization and Administration—Miss Georgia Keene.

Training Beginners to Worship — Miss Eliazbeth McE. Shields.

PILOT MOUNTAIN

In the Cokesbury school held at Pilot Mountain last week by Mr. Paul F. Evans the following received certificates of credit on "The Sunday School, It's Plans and Work":

Cox, Miss Mamie, Flippin, Mrs. P. S., Flippin, Mrs. R. E. L., Fowler, O. T., Harris, Miss Jennie, Hiatt, Miss Cora, Harrell, Mrs. J. B., Kreeger, Mrs. W. E., Matthews, Mrs. W. M., Snow, Mrs. O. E., Rankin, Miss Caroline, Reid, Miss Jennie, Sale, Mrs. H. R., Simmons, Mrs. P. E., Tate, Miss Maud, Wellman, Rev. H. M.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father in His infinite goodness and wisdom to remove from earth to heaven our dear beloved pastor, Rev. W. A. Chambers, who departed this life December 18, 1925, while on a visit to see his children and all his people in Tennessee and Oklahoma. It was at his daughter's in Oklahoma that the end came, and his son took his body back to Tennessee and laid it to rest in the cemetery at his old home.

Therefore be it resolved by the members of Kitty Hawk church:

First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That we express our love and great appreciation for his sterling qualities, for he was such a good pastor and leader of both old and young and everybody loved him.

Third, That while we so sadly miss him we do not want to grieve for him who has taken his flight to regions on high.

Fourth, That we will strive to follow his beautiful example of patience and love, trusting in our Saviour and hoping to meet him in the sweet by and by.

Fifth, That we extend to the bereaved children and relatives our deepest love and sympathy, and that a copy of these resolutions be sent to the North Carolina Christian Advocate.

Mrs. Mary H. Midgett,
Oliver O'Neal,
Miss Iola Midgett,
F. H. Midgett,
Mr. and Mrs. E. W. Baum.

CHAMBERS—The heavenly Father in His wise providence removed from us on December 30, 1925, Mrs. Nannie A. Chambers, one of the choice old people of our community. Mrs. Chambers was a member of one of the prominent and reliable families of Weaverville, and had a large connection, many of her relatives being well known business and professional men of Asheville and the county of Buncombe.

At the time of her death she was making her home with Mrs. Nettie V. Robinson of Weaverville. She was in comparatively good health until just a few days before her departure. All that loving hands could do for her was done, but her work here was finished, and so her brave spirit passed on.

Surviving her are eight children and one sister, who were present at the funeral service. Mrs. Chambers was one of the devoted members of the Weaverville Methodist church. She was quiet and unassuming in her ways. When in her presence you were impressed with her great personality. She was gentle, patient, and kind in her home life. She often spoke of her departure from earth to heaven, and when the time came for her to go she was ready, and passed out, happy in the faith of a noble Christian.

The funeral was conducted from the residence of Mrs. Robinson on Friday, January 1, and her body laid to rest under a lovely floral offering in the cemetery near her home. The family have the sympathy of the entire community.

Her pastor,
Dwight Brown.

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Name.....
Address.....

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1207 North Hamilton, Street, High Point, N. C.

HERE AND THERE

By W. A. B.

Recently one of the leading educators of the country came forth with the statement that the average college student is woefully lacking in knowledge of the Bible. We might go a step further and say that the average college student is lacking in knowledge. And the average high school student is manifestly not as advanced as the college student. We took note of this some time ago, when among communications from high school students we found the word ignorance written "igrenunts," the word devotional came in this form, "devosional," while secretary was "sectary." The best of all, or the worst was the word interested, which came "intrusted." What is to be done about it? And in these past few months we have been telling many audiences that the youth of our day is wiser and more intelligent than in any former day.

While much is being said through our church papers about the correlation of the young people's organizations in the church, let the Epworth League ask just this question: Are we making the league worth while, and are we functioning as an Epworth League, or merely in one or two of its departments?

The annual conference of the Western North Carolina Epworth League will meet in Central church, Asheville, June 29-30 and July 1-2. The program for this conference is being worked out, and we believe that this will be the program that has ever been offered our young people at a meeting of this kind. Asheville is the ideal place for the conference, and the date could not be improved upon. It is hoped that every chapter in the conference will have a full representation there. Begin now to plan for the conference, and also keep in mind the date of the Junaluska Epworth League Assembly which meets at Lake Junaluska July 5-15. With ten Epworth League efficiency institutes scheduled for this spring, followed by the conference at Asheville and the assembly at Junaluska, this begins to loom as an Epworth League year.

S. O. S.—Leaguers, we have been trying to keep this column going for some time, and in recent weeks it has been a little "we" that has done most of the work. Come, now, fellow leaguers, help us make this column aglow with news. Send in your news items. We are counting on you.

CHARLOTTE DISTRICT UNION

Rev. J. F. Armstrong, president of Charlotte District Union, presided at its quarterly meeting Sunday, 3:30 p. m., Hawthorne Lane Methodist church. The inspiring program included singing, prayer led by Mrs. Fite, responsive scripture reading led by Catherine Gardner of Matthews, business with election of officers as follows: President, J. F. Armstrong, Belmont Park, succeeding himself; vice president, Sara Taylor, Hickory Grove; recording secretary, Callie Lee, Trinity; corresponding secretary, Catherine Gardner, Matthews; treasurer, Gladys Hardin, Hawthorne Lane; publicity agent, J. H. McAter, Chadwick.

Henry Simpson, district secretary, was in charge of business, relating prospective plans. Next quarterly meeting will be at Matthews Friday night, May 28. Mrs. Brubaker of Trinity sang a solo. Addresses by Rev. R. H. Daugherty, Hawthorne Lane, and Rev. A. D. Wilcox, Trinity, on "What Constitutes a Good Leaguer," and "What Can a Leaguer Do to Help One Live a Christian Life?" respectively, were impressively orated, both speakers exhorting true Christianity. The meeting was adjourned by Mr. Cherry of Rural Trinity.

M. Catherine Gardner.

EPWORTH LEAGUE DEVOTIONAL TOPICS FOR MARCH, 1926

7. The Values and the Victories of Perseverance. Heb. 12:1-4; Gal. 6:9-10; Hab. 2:1-4. (Roll call meeting.)

14. Has Constitutional Prohibition Simplified the Temperance Question? Prov. 3:29-32; Eph. 5:8-20. (A debate.)

21. Stewardship—Our Time. John 9:1-5; Rom. 13:11-14. (Meeting conducted by fourth department.)

28. Jesus' Lessons of the Cross. Matt. 16:21-28; John 10:11-16; 12:7-8-32; John 3: 14-15. (Palm Sunday.)

EPWORTH LEAGUE SYMBOLS

We give below our Epworth League symbols. Far more beautiful than you perhaps had thought. Read them.

The symbols of the Epworth League are three in number: (1) Our flower, the violet; (2) our colors, white and gold; (3) our badge, the Maltese cross.

The violet is symbolic of love and constancy, and these are qualities that should be found in every member of the Epworth League.

As to our colors, white has always been the emblem of light and purity. Whiteness of character means for us lightness, transparency, purity of character.

The "gold" symbolizes worth, and worth means service. The gold over the white means a purpose to be of worth for service by being white or pure in character.

The third symbol of the Epworth League is the badge, the Maltese cross. This cross derives its name from the fact that it was the emblem of the Knights of Malta, a religious order that flourished in the Middle Ages. It is an eight-pointed cross, the eight points radiating from a circle inclosing a smaller circle, the smaller circle inclosing an ordinary cross in the face of a blazing sun, the space between the larger and smaller circles containing the league motto, "All for Christ." The eight points are connected in pairs by four straight lines, thus forming the crown, the base, and the two wings of the cross, and in the wings the letters "E. L." will be seen. The eight points indicate the eight points of the Christian's contact with the outside world as expressed in the eight beatitudes: (1) Poverty of spirit—true humility, (2) deep concern for self and others, (3) meek, gentle, and teachable, (4) spiritually aggressive, (5) merciful, (6) purity, (7) peace-loving and peace-making, (8) patient endurance for Christ's sake.

The circle is symbolic of the teaching of the motto—viz., the completeness of our consecration to Christ.

By the cross in the face of the blazing sun we are taught that as the glorious life of Christ, with his cross and great sacrifice, is the central fact of our faith, so the inspiration and power for our personal consecration will be found in Christ and his cross.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

W. C. JONES LEAGUE—A HUSTLER

The W. C. Jones League of Bayboro is surely a hustler, and the name helps to carry it through. We are having splendid devotional meetings. We are having a Bible study class, and planning for a mission study class. Although we have been organized one and a half months, we have raised the money for our mission pledge, and starting earnestly to raise money to build a lodge in which we will have our devotional meetings, socials, etc.

All four departments are doing splendid work. But the whole co-operates with the social department. We visit the jails, the county home, we sing, talk, and we carry refreshments to them. We visit the sick, the older people, the shut-ins, carry flowers and books to them. On St. Valentine day we made special gifts to the poor. We are constantly doing something for the poor prisoners. Every member of the league seems to have a tender heart and a brotherly love for those that need our help, which we inherited from our much beloved namesake. Although we are very few in numbers we surely are hustlers.

We had a tacky party February 22. We sold refreshments, had special music, and all kinds of amusements. We had representatives from other towns. All of our school teachers came dressed in full show. Their presence showed that they were interested in the work their children were doing. Every one had a good time.

We are planning to stage a minstrel in a month to bring in some cash for social service.

We surely are hustlers. We won the name, and we want everybody to know it.

Madison Miller.

AURORA LEAGUE

I wish to tell you of our Epworth League of Aurora, or "Aurora Epworth League." We have been doing nice work. We have all officers elected. They were installed Sunday morning. We wish to have our organization put into the Advocate. We organized January 1, 1926. Our officers are:

President—Walter Robert Hudnell.
Vice President—Mary Berry.
Secretary—Rachel Mayo.
Treasurer—Cecil Broome.
Cor. Sec.—Elizabeth Stubbs.
First Dept.—Julia Mayo.
Second Dept.—Elizabeth Dixon.
Third Dept.—Lois Hudnell.
Fourth Dept.—Nida Lee Blalock.
Era Agent—John Broome.

Elizabeth Stubbs, Cor. Sec.



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STAMMERING!

If the stammerer can talk with ease when alone, and most of them can; but stammers in the presence of others; must it not be that in the presence of others he does something that interferes? If then we know what it is that interferes, and the stammerer be taught how to avoid that, it must follow that he is getting rid of the thing that makes him stammer. That's the philosophy of our method of cure. Let us tell you about it.

SCHOOL FOR STAMMERERS, Tyler, Texas.

Norfolk Southern Railroad

Passenger Schedules Effective Feb. 1, 1925. From Raleigh, N. C. Daily.

Leave For:		Arrive From:
6:15 a m (a)	Norfolk	8:30 p m
7:30 a m (b)	Charlotte	5:15 p m
3:00 p m	Washington	1:05 p m
9:45 p m (d)	Norfolk	7:05 a m

(b)—Connects week days for Fayetteville.
(a)—Parlor car—Marsden to Norfolk.
(d)—Sleeper to Norfolk.
C. W. SEAGLE, City Ticket Agent.
J. E. SINGLETON, Depot Ticket Agent.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Gardening—The superintendent of our farm is busy these days planting early vegetables. About the middle of February he planted over an acre of Irish potatoes and about ten days later he put out a second planting. Our English peas, lettuce, radishes, mustard, beets and onions are all planted. We are expecting fine results from our truck farm this year.

* * * *

Half of Orphanage Assessment by Easter—Our hard worked pastors are busy making their plans to raise one-half of the Orphanage assesment by Easter. Since our receipts were several thousand dollars less last year than the previous year, it is imperative that all the churches secure at least one-half of their Orphanage assessment by the first of April. Our orphanage is not the only one that had a large decrease in contributions the past year. The Thomasville Baptist Orphanage had a shortage of thirty-five thousand dollars. Oru people are determined that our Methodist Orphanage shall not suffer for the necessities of life. By paying the assessment and securing large specials from the Sunday schools, organized classes, individuals and Thanksgiving we can meet our financial obligations without borrowing money.

* * * *

Ten Thousand Dollar Pledge—The building for orphan children under five years of age is becoming more of a certainty as time goes on. We have twenty thousand dollars in cash for this worthy purpose. Just last week the Makepeace family, of Sanford, added an eight thousand dollar pledge to their previous pledge of two thousand dollars, making a total of ten thousand dollars. This large pledge is made in the name of Sanford Sash and Blind Company. The contributors are as follows: Mrs. Nannie Makepeace, O. P. Makepeace, G. M. Makepeace, H. F. Makepeace, Mrs. W. R. Williams and Mrs. A. S. Johnson. This great benefaction has given new impetus to the Baby Cottage movement which was begun a few years ago. These generous friends, prompted by the noblest impulse, have the sincere gratitude of all the Methodists of the North Carolina conference. This contribution has brought to each of them a joy hitherto unknown. May heaven's benediction rest upon each of them. Here is hoping that others will promptly rally to this greatly needed undertaking and make possible the additional twenty thousand dollars for the completion of the building!

* * * *

Apex-Cary—Large and attentive congregations met our singing class on their recent visit to Apex and Cary on the third Sunday in February. The pastor, Brother Ball, could not be present at Apex as it was his regular day at Cary. Brother Booker acted as master of ceremonies. We took with us the little boy that the men's class is supporting at Apex. The class was very happy to have him as their guest. The little fellow had the time of his life being with these fine men who have taken him so close to their father heart. At the night service Brother Ball welcomed us to Cary. He is doing fine work among appreciative people. The church was crowded and scores were turned away because of lack of room. There was present every condition favorable to the success of the concert. It was a genuine pleasure to see one of our honored superannuate preachers at the concert—Brother T. J. Daily, who was one of our most effective preachers. I am confident that the visit of the class to these churches will prove mutually beneficial. Doubtless Cary will do as much for us as Apex. I shall be very glad to give them some fine boy or girl to support when they decide to undertake this noble service.

CHURCH AT ANDREWS OUT OF DEBT

I just thought that it might be of interest to you to know what we are doing at Andrews. We have been received very kindly by the people and they have done many things to make us feel that we were welcome, and that they were glad to have us. No one could be treated more kindly than we have been since coming here, and we feel that we have some of the best people in the conference to serve.

Yes, we have been pounded with groceries, chickens and turkeys; but the best thing that has happened since we came here, took place Sunday morning. As most of you know Andrews has been in debt for the past five years, and has been laboring under that burden, which amounted to about eight thousand dollars. We no longer have that burden We raised eight thousand and three hundred dollars Sunday in about fifteen minutes and the amount has been increased some since. So you see we have something to be happy over. We expect to have our church dedicated in the spring.

Pray for us that we may have a gracious revival this year.

J. R. Church.

The Advocate in every Methodist official's home during March. Let that ge the slogan.

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shiver Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

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Box 4B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please Write Distinctly)

An Obligation And A Pledge

THE MISSIONARY APPROPRIATIONS FOR THE CURRENT YEAR HAVE BEEN MADE

They were made after a delay of eight Months.

They were made after the situation had been laid before the Church.

They were made after every Annual Conference and many district gatherings and other groups had endorsed them.

The Board of Missions acting on instructions from the Church undertakes to maintain Southern Methodist Missions this year without further retrenchment.

We have added to our OBLIGATION to do this a definite PLEDGE that we will do it.

MONEY TO MEET THESE PLEDGES MUST BE SECURED WITHOUT DELAY

Success depends upon what we do within the next thirty days.

We urge that every Church to make its offering at once and send the money to J. F. Rawls, Treasurer, Lambuth Building, Nashville, Tenn.

The **BOARD** *of* **MISSIONS,**

Lambuth Building Nashville, Tenn.

IN MEMORIAM

TUCKER—Stephen D. Tucker of Warren Plains, N. C., entered a better world on January 21, 1926. He had been sick a long time, but those who watched by his side did not realize that the end was so near until a few days before he passed away.

Mr. Tucker was in his seventy-sixth year, and since his early childhood had been a member of the Methodist church and a faithful follower of his Master. He lived his religion every day in his quiet, unselfish way, doing what he could for those around him. He truly "lived by the side of the road and was a friend to man," for the poor, needy and friendless never appealed to him in vain. He loved his church and Sunday school, having been a steward in the church and a teacher in the Sunday school for many years. Ministers of all denominations, especially those of his own faith, always found a welcome in his home and he deemed it a privilege to have them as his guests, serving them in any way that he could.

No one loved the Methodist Orphanage better than Mr. Tucker—every child within its walls had a place in his heart, and he was constantly doing and planning things to help that instiution. He gave freely of his means, not only to the orphanage but to all church work. His Saviour's command, "Freely ye have received, freely give," was complied with in an unselfish and generous spirit. He laid up not treasures on earth, but his reward in heaven is great, and he has left to his friends and loved ones a legacy of faith, hope and charity that will bind them closer to the cause that he loved.

Mr. Tucker was three times married. Two wives and four children passed on before him; his last wife, Miss Emma Burchett, and four children, Herbert Tucker, Mrs. Arthur Rodwell, Mrs. William Poland and Miss Tempie Tucker survive him.

A Friend.

HUDNELL—Mrs. Lona Bristowe Hudnell, daughter of Rev. J. A. Bristowe and Emma Brown Bristowe, was born in Northampton county, North Carolina, October 12, 1867, and died in Washington, N. C., December 15, 1925, and here she sleeps until the resurrection morn.

Between these dates was lived a life of unusual interest and great usefulness. Born of Christian parents, she was given the most careful home training that loving hearts and parental wisdom could bestow. Then, realizing the importance of superior educational advantages, she was sent to Greensboro Female College, where she specialized in music.

She was married to Alexander Hudnell October 23, 1894. Three children survive—Armistead Hudnell and Vivian Hudnell of Washington, N. C., and Mrs. D. B. Morris, who has two children and lives at Maxton, N. C. A son, Paul Hudnell, died in August, 1925.

Silently, one by one, God calls us home, and to say that her loved ones feel the loss in the truest sense of the word, is but a feeble expression of their grief and sorrow.

When we remember her uplifting influence, her power for good, her love of flowers and everything beautiful, how her daily walk and conversation was a plea to Almighty God for a higher life, as she realized at the early age of twelve, when she became a devout member of the Methodist church, that everything good in us, everything pure and upright, come from God, it is little wonder that her devoted consecration has proved an inspiration.

Her life speaks for itself, and the fragrance of her sweet and blessed memory will rise like incense to heaven. After all, the passing from death unto life of a sincere Christian is but a "home-going," where transcendent joy reigns supreme and illumines the heart and soul of God's faithful children. Thanks be to God for the beautiful example of our friend who has been translated to a higher life, for the benediction of her golden deeds, for the precious memory of one who, having done her part faithfully in this life, has passed over the river and into the promised land of everlasting peace and joy and happiness. Her going was but a surcease from the cares of this world, and the crossing on angel wings of the last bridge, beyond which is peace and heaven.

Even now we hear the echoes from the eternal city: "All is well."

W. R. Royall.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to take home unto Himself on January 30, 1926, our beloved sister, Mrs. Clyde Powell, nee Miss Ruth Denton of Lawndale, a most faithful member of the Lawndale M. E. Church, South.

She was a lovely Christian woman, faithful to her church and to her God. She taught a class in Sunday school for several years. Her interest in the church and upbuilding of God's kingdom here was so much to her credit, our love for her is so great that we miss her cheerful presence that we resolve:

First, That in the passing of our dear sister our church has lost one of its most faithful and loyal members, one who was always ready to help in any good cause.

Second, That while we can't understand why she should be taken away, being so young, since it is true we most humbly bow in submission to Him who doeth all things well, and say with Christ, "Not my will but thine be done."

Third, That we extend to the bereaved husband, father, sisters and brothers our love an deepest sympathy in this their sore bereavement and pray God's richest blessings upon them.

Fourth, That a copy of these resolutions be sent to the family, a copy to the Cleveland Star and a copy to the North Carolina Christian Advocate.

Mrs. John F. Eaker,
Mrs. Eva Mauney,
Mrs. Emma Weaver,
Mrs. John H. Green.

IN MEMORIAM

As the Christmas season approaches we are prone to look back over the past and the dear faces of the distant and the dead appear before us. Among the number I see Mrs. Eva Bryson, who was my friend and next door neighbor for many years. Mrs. Bryson was one of the most interesting, most delightful characters whom I have known.

In appearance there was one striking feature about Mrs. Bryson and that was her expression of inward calm, that "peace which passeth understanding."

Her manner was cordial—heartily so. She met you with a hand clasp—not one of those clammy touches which make you wish that you had never seen the person whom you were greeting—but with a warm, close grasp which said plainer than words: "I am, indeed, glad to see you!" And is was this love of folk, this lively interest in one and all, that endeared her so very much to us all. She made a regular round of visits to her neighbors who were in good health; and she "dropped" in to see those who were sick or in trouble at any hour of the day or night, and she did not go empty handed In her pocket, perhaps, was a picture card for the little folk; in her hand was a dish of canned fruit—"I had just opened a can of peaches and thought that you might like some"—or some delicious, steaming soup; and always she carried a message of love and cheer from God's own Word which she loved above all else.

Mrs. Bryson was the apostle of simplicity. She disliked show and her whole mind was centered upon essentials. One afternoon the Ladies' Aid Society was to meet with her. She had charge of the program that day and she worked long and hard over it. Then, too, she prepared refreshments to serve at the close of the devotional hour. The ladies came. The program was excellent, and her face beamed over its success. Her friends had left—whn to her dismay she discovered that she had given them nothing to eat. She rushed out to the road with a plate of cake and passed it to her departing guests with the apology, "I was so interested in the lesson on missions that I forgot my refreshments!" We all knew that she ever put God first in her life and this precious little incident was an illustration which we can never forget. I can now see her flushed face. She, unlike so many hostesses of today, had forgotten the inner man because she was feeding our souls.

Mrs. Bryson's love for people carried her in trips through mud and dust, rain and snow, heat and cold. She never was too busy or too tired to administer to the needs of the sick and the dying. Perhaps her ministration was to pray with or for the afflicted; perhaps it was to help in the kitchen of the stricken home; or it might be that she could help bathe and dress the recently departd one—whatever she saw her duty to be in that particular case she did it to the utmost of her ability and she did it in His name. She, indeed, belonged to those whom Henry Van Dyke describes in his exquisite little poem, "The Tribe of the Helpers," for she turned from the road to rescue her fallen sister or brother; she took up the burden of the fainting; she spoke comfortable words to mourners; and she cared for a wounded brother. She was fearless in telling the sinner of the error of his way and she urged him to repent and accept her risen Lord.

Mrs. Bryson has passed into the great beyond to be with many loved ones of whom she often spoke; but her memory and her influence, sweet, beautiful, refreshing, lives in the hearts of many of us. She is now

"Out of the shadows of sadness,
Into the sunshine of gladness,
Into the light of the blest;
Out of a land very dreary,
Out of the world very weary,
Into the rapture of rest.

Out of the world of the wailing
Thronged with the anguished and ailailing;
Out of the world of the sad,
Into the world that rejoices—
World of bright visions and voices—
Into the world of the glad."

Eddie W. Wilson.

RESOLUTIONS OF RESPECT

Thomas N. Decatur Payne was born December 8, 1853, and died at his home near Statesville, N. C., June 5, 1925. September 8, 1878, he was married to Miss Emma Summers. To this union were born seven children, all of whom survive their father except one daughter, Janie, who died in 1900. All through those remaining 25 years of his life he still cherished loving memories of Janie and spoke tenderly of her faithfulness as a daughter. The living sons and daughters are: Mrs. Ella Venson, Mrs. Estelle Gryder, Messrs. Lonnie and William Payne, all of Iredell county, N. C.; Mrs. Lottie Payne of Alexander county, N. C., and Mr. Charles Payne of Panama.

In September, 1921, while attending revival services at Rose Chapel Methodist church he accepted Christ and became a member there. During the remainder of his years he walked with Jesus. His devoted Christian conduct and his triumphant death is a convincing testimony to the fact that Jesus' power is sufficient even for those who failed to live for Him in youth and middle age.

Although he was not in the best of health for some time before his death the final call came unexpectedly, almost suddenly. Realizing the end was at hand he prayed in the words of our Saviour, Our Father, which art in heaven," going through the entire prayer, then said: "Take me, Jesus." And the angels wafted his soul to the rest that awaits the people of God.

Therefore be it resolved:

First, That we, the members of the men's Bible class of Rose Chapel Methodist Episcopal Church, South, feel that in Brother Payne's death our class has lost one of its most faithful members.

Second, That while we sorrow because he has gone from us, we are thankful for his presence and good influence during the years he worked with us.

Third, That we hereby extend our heartfelt sympathy to the bereaved family in their loss of a kind husband and loving father.

Fourth, That we desire God's sustaining grace to rest ever upon them as it rested upon our departed brother.

David Wilson,
W. M. Jacks,
D. H. Perry,
J. D. Holland.

The goal: The Advocate in the home of every official of our church in North Carolina.

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Our Little Folks

A THANK-YOU PRAYER

For all the strength we have
To run and jump and play,
For all our limbs so sound and strong,
We thank Thee, Lord, today.
Make all thy children, Lord,
Healthy and strong like me,
To run and jump and shout and play,
And praise Thee in their glee.

—Selected.

WHY CHINESE STUDENTS STUDY ALOUD

By J. V. Roach.

Most people think that the reason Chinese students study aloud is due to the fact that they live on the other side of the world from us and so just naturally do everything opposite from the way we do it. However, most folk have a reason for doing things different and the Chinese are just the same as most folk. They have a reason for most things they do, only we do not happen to know it.

Now, for centuries the principle subject for study in the Chinese schools has been the national classics, especially poetry, of which every Chinese scholar worthy of the name commits an astonishing quantity to memory. As Chinese poetry is written in such a way that it is better sung or chanted how else could anyone learn it correctly except by repeating it aloud? It is learned just the way it is intended to be used to the best advantage. Then the Chinese student turns his back to the teacher when he recites. That is another thing which is directly opposite to the way boys and girls do in this country. But there is a reason for this, too. When the student repeats his lesson he has to stand directly in front of his teacher's desk. With ever so many voices chanting lessons aloud in the room the student must be close to the teacher in order to be heard. On the teacher's desk is the open book where written in large characters is the printed lesson, and the student might peek and so refresh his memory if it failed him. Consequently he is made to face the other way and be beyond temptation.—Boys' Weekly.

THE HAPPIEST BOY

Once a king had a son whom he loved very dearly. He gave him beautiful rooms to live in, and pictures and toys and books, a pony to ride, and a boat on the lake. He provided teachers to give him knowledge that would make him good and great.

But the young prince was not happy. He was always wishing for something he did not have.

One day a wise man came to court. He said to the king: "I can make your son happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

So the wise man took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. He then went away and asked no price at all. The boy did as he was told, and the white letters on the paper turned into a beautiful blue. They formed these words:

"Do a kindness to some one every day."

The prince made use of the secret, and became the happiest boy in the kingdom. That is good advice for every boy and girl.—Our Little Ones.

ANIMAL'S SENSE OF DIRECTION

We know that a lost cat is never really lost; that our dog will find his way home under most any conditions; and that it is wise sometimes, if we are confused, to let the horse guide himself.

But the ability to find their way is still greater in undomesticated animals. Necessity for self-reliance and the constant presence of danger keep their faculties and instincts on the keenest edge.

The greatest factor in a man's study of his location is sight; and without it he has but a vague sense of direction. But I knew a blind dog to find his way home over miles of unfamiliar country. Blind horses or cows go where they want to in a pasture, and you can't seriously "sidetrack" a cat by blindfolding it. Some animals seem helpless when sight is handicapped, but the reason usually is excitement—a panic of fear. Given time to deliberate, their sense of direction saves them, as a rule.

That animals do not rely on the sight of landmarks has been proved many times in the effort to lose undesirable pets by taking them to distant points while blindfolded. Unless the distance is great the animal returns.

Naturalists once thought that ants returned to their home, through the forests of grass blades, weeds, sticks, etc., by scent, following their own track back. As a matter of fact an ant seldom goes back over the outbound trail, and there is considerable evidence that it relies more on the mysterious general sense of direction than on sight or any other particular sense. One ant, as an experiment, was transported on a leaf beyond her destination, and when put down kept on in the same general direction, though she was now going away from home. The general sense of direction is very remarkable in one species of australian ants; they build their nests along a north and south line so accurately that a traveler may direct his course by their aid. Snails have no sense of sight, or at least a very rudimentary one, yet it is not easy to lose a snail.

And there's the turtle. It must be guided by the general sense, because the whole country could change in appearance before this creature completed its trip by arriving home! In Milford, N. J., a scientist became interested in a certain turtle, and to test its homing instinct took it several miles beyond the Delaware River. After four years it was again found in its favorite haunts among the tomato plants!

When an animal does become lost, its actions are different from those of a man under the same conditions. A lost horse will wander but he has no particular tendency to circle; whereas a lost man's trail will circle in three-fourths of the cases. There are some anatomical explanations for this difference, but the main reason is that animal has the more accurate general sense of direction.—L. E. Eubanks, in Our Dumb Animals.

THE WRONG NUMBER

The telephone rang in a well-known surgeon's office and the doctor answered it. A voice inquired, "Who is this?"

The doctor readily recognized the voice of his seven-year-old son. Although an exceedingly busy man, he was always ready for a bit of fun, so he replied:

"The smartest man in the city."

"I beg your pardon, sir," answered the child, "but they have given me the wrong number," and hung up the receiver.—Selected.

A young woman of Brookline and her little daughter sat in an elevated train. Opposite them was a gentleman who was fond of children and he looked across at the little one and winked. She smiled back and tried to imitate him, but only succeeded in squinting with both eyes. Evidently thinking the nice stranger deserved better recognition, the child turned to her mother and said in a loud whisper: "Mother, please wink at that man, I can't."—Boston Transcript.

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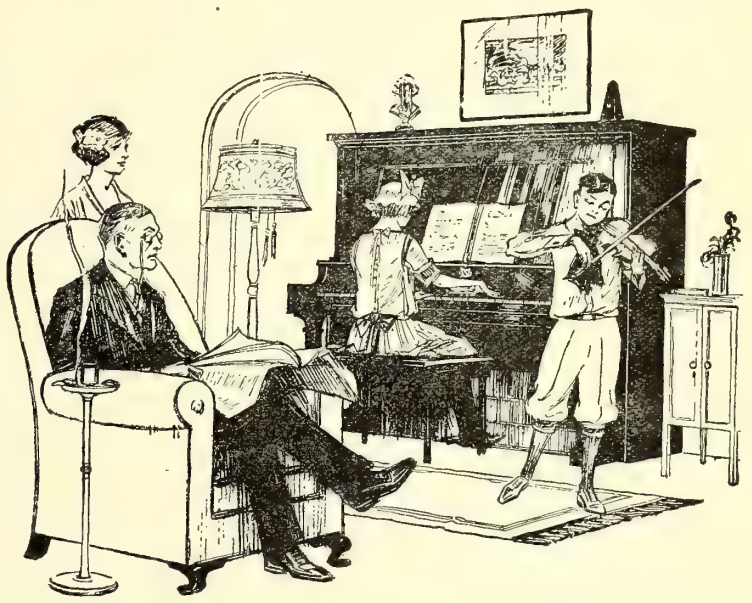
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If only I had taken my parents' advice

How often have you heard people exclaim, "I wish I had heeded my parents when they wanted me to take piano lessons"? After listening to a good pianist, how many times has it left you with a longing to be able to create such music yourself?

Some day your children will be grown up. Will they be able to play? Or will they have to sit back and say, "I never had an opportunity to learn the piano"? Give them this opportunity. Buy a good piano and make music a part of their education.

A Weaver Piano is a source of constant musical inspiration—to the beginner, to the trained ear of the practical musician. The enchanting purity of its tone entices the stumbling fingers of the learner. It arouses the desire to make good music. The Weaver action, noted for its responsiveness and delicacy of touch, invites and rewards faithful practicing.

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WHAT IS THE MATTER WITH METHODISM?

In a recent communication in the Christian Advocate Bishop Candler refers to some statistics covering a number of years, which show that the gains of the Baptist, Presbyterian and Methodist churches were much greater in the South than in the North. While the consideration of the relative gains of the churches North and South may be interesting, yet, as the writer sees it, the far more important, astonishing and lamentable revelation of these statistics is, that the Methodist church both in the North and the South is trailing far behind the other churches. This is a new and unenviable role for a church which formerly held its place in the front line as an evangelical and conquering power. For a number of years the Baptist church, sharing with us the same territory, has been steadily and rapidly gaining upon us so that we are upon the very verge of losing our place of numerical primacy in the United States. While we should rejoice in the success of other churches, yet we should not be content to follow in their rear and look upon their baks. When an engine that has been leading all others commences to slow up and lose its place, a wise engineer will overhaul it and search for the trouble. By far and the most important question that confronts us is, What is the matter with Methodism? Bishop Candler writes that "manifestly the vital forces of the Northern churches are not vigorous." Does not this diagnosis apply equally to the Methodist church in the South, where she is falling so far behind her sister churches. The writer does not in this communication propose to offer a solution, but he does refer the question to others who from the vantage ground of superior knowledge and wider experience should be able to locate the trouble and suggest the remedy.

If anything needs changing let it be changed. If anything is lacking let it be supplied.

While we may congratulate ourselves upon paying larger salaries, building finer churches and erecting great educational institutions, yet none of these can recompense us for our loss of power as a soul saving agency. To ignore present conditions is to invite further decline. To say that our church needs more spiritual power while true does not, I think, furnish a complete answer, as this need probably applies equally to the other churches. J. R. Newlin.

WOMAN'S PAGE
(*continued from page eight*)

S outhern territory, instead of holding one as heretofore.

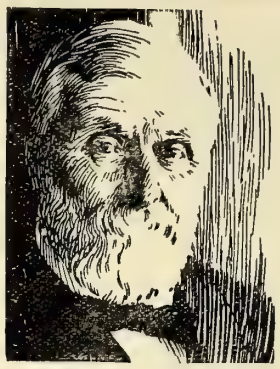
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Our conference women should be interested in the work at Paine College. It is an obligation that the strong owes to the weak; it is an effort to develop Christian citizenship among a race that has served the Anglo-Saxon for generations.

Furthermore, Deaconess May Ella McCall is working for us there. She is one of our number and a daughter of one of our noblest itinerants.

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While he knew that constipation was the cause of nearly all children's little ills, he constantly advised mothers to give only a harmless laxative which would help to establish natural bowel "regularity."

In Dr. Caldwell's Syrup Pepsin mothers have a regulating laxative which they can depend upon whenever a child is constipated, bilious, feverish or sick from a cold, indigestion or sour stomach. All children love its pleasant taste.

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Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Salisbury, at Mt. Pleasant ..... April 7-8
Washington, at Fremont ..... April 14-15
Greensboro, at Ashboro ..... April 15-16
Charlotte, at Wadesboro ..... April 27-28
Marion, at Forest City ..... April 27-28
Wilmington, at Pollocksville ..... May 4-5
Durham, at Chapel Hill ..... May 27-28

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

March
Henderson Ct., Edneyville, 11 6-7
Oakley, night 7
Weaverville Ct., Pleasant Grove, 11 13-14
Elk Mountain, Elk Mountain, 3 14
Fairview, Bethany, 11 20-21
Bethel, night 21
Ivy, Bright Hope, 11 27-28
Chestnut Street, night 28

April
Spring Creek, Roaring Fork, 11 3
Marshall-Hot Springs, Marshall, 2:30 & night 4
Central, night 5
Hendersonville, 11 11
Saluda-Tryon, Tryon, night 11
Swannanoa, Bethesda, 11 18
Black Mountain, night 18
Rosman, 11 25
Brevard, night 25

May
Leicester, 11 1-2
Sandy Mush, 3 2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.

March
Lilesville, Olivet, 11 7
Monroe, 8 7
Marshville, Gilboa, 11 and 1 14
Peachland, Mt. Moriah, 3 14
Hawthorne Lane, 11 21
Belmont Park, 8 21
Chadwick, 8 24
Morven, Sandy Plains, 11 and 1 28
Bethel-New Hope, Long Pine, 3 27-28

April
Matthews, 11 11
Unionville, Grace, 3 11
Wadesboro, 8 27

GREENSBORO DISTRICT
J. B. Craven, P.E., 506 Summit Ave., Greensboro, N.C.
SECOND ROUND

March
Coleridge, Rehobeth, 11 6
Ramseur, Franklinville, 11 7
Asheboro, night 7
West Greensboro, Friendship, 11 & 3 13-14
Jamestown, Oakdale, 11 14
Wesley Memorial, night 14
Wentworth, Lowe's, 11 20-21
Reidsville, 11 21
Caraway Memorial, night 21
Bethel, night 24
Deep River, 11 28
Uwharrie, Tabernacle, 3 28

April
New Hope, Macedonia, 11 4
West Market, night 4
Ruffin, Ruffin, 11 11
Centenary, night 11

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
SECOND ROUND

March
Ararat, 11 6-7
Mt. Airy, Rockford St., 11 14
Mt. Airy Ct., Pleasant View, 2:30 14-15
Summerfield, Gethsemane, 10:30 and 11 20-21
Stokesdale, Glencoe, 2:30 21
Yadkinville, Mt. Pleasant, 11 27
Jonesville, Hanes Chapel, 11 28
Dobson, Siloam, 11 31

April
Sandy Ridge, Delta, 11 11
Stoneville, Centenary, 2:30 11

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.
SECOND ROUND

March
Burnsville, 11 7
Micaville, Oak Grove, 3 7
Bostic, Salem, 11 13
Forest City, 11 14
Spindale, 7 14
Broad River, Providence, 11 20
Cliffside, 11 21
Henrietta-Caroleen, 7 21
Morganton, First Church, 11 28
Marion Falls, 7 28

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

March
Warrensville, Clifton, 11 6
Helton, Helton, 11 7
Jefferson, Smithport 13-14
Laurel Springs-Transon 20-21
Sparta-Walnut Branch 27-28

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
SECOND ROUND

March
Salisbury, Park Ave., 11 7
Salisbury, First Church, 7 7
Mt. Pleasant, St. Paul, 11 14
Kannapolis, 7 14
Norwood Ct., Randall, 11 21
Norwood, 7 21
Yadkin-Rowan, Rowan, 7 24
Salisbury, North Main, 11 28
Spencer, Central, 7 28

April
Concord, Harmony, 11 4
Concord, Westford, 7 4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

March
King's Mountain, night 3
Cramerton, 11 7
McAdenville, night 7
Belwood, Lawndale, 11 13
Shelby, Central, 11 14
Lessemer, Concord, 3 14
Franklin Ave., night 14
East End, night 17

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
SECOND ROUND

March
Olin, Mt. Bethel, 11 7
Cool Spring, Rose Chapel, 3 7
Catawba, Bethlehem, 11 14
Bail Creek, Center, 3 14
Statesville, Race Street, 11 21
Statesville Ct., Trinity, 3 21
Mooresville Ct., Centenary, 11 28
Davidson, Fairview, 3 28

April
Newton, 11 4
Mays Chapel, 3 4
Maiden, night 4
Granite Falls, 11 11
Rhodhiss, 3 11
East Hickory, night 11
Stony Point, 11 18
Hiddenite, Rocky Springs, 3 18
Taylorsville, night 18

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND

March
Davidson, Mt. Olivet, 11 & 3 6-7
Green Street, 11 7
Denton, Newsom, 11 & 3:30 13-14
Linwood, Macedonia, 2 & 11 13-14
Main Street, Thomasville, night 14
Lewsiville, Concord, 11 20
Hanes-Clemmons, Bethel, 11 21
Cooleemee, night 21
Davie, Oak Grove, 11 27-28

April
Thomasville Ct., Pinewood, 11 and 3 17-18
Central Terrace, 11 18
Trinity, Bethel, night 18
Forsyth, Pine Grove, 3 25
Burkhead, night 28

April
Ardmore, 11 4
Welcome, Vernon, 7 & 3 3-4
Walkertown, Crews, 11 11
Kernersville, Bunker Hill, 3 11
Oak Ridge, Sedge Garden, night 11

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

March
Bethel, Bethel, 11 & 3 6-7
Jonathan, Jonathan, 11 7
Franklin, Franklin, night and 11 12-14
Franklin Ct., Iotla, 11 & 3 13-14
Macon, Pattons, 11 & 3 12-14
Murphy, Murphy, night 19
Murphy Ct., Peachtree, 11 & 3 20-21
Hiawassee, Ranger, 11 21
Hayesville, Myers Chapel, 11 & 11 20-21
Robbinsville, Robbinsville, 11 and night 27
Andrews, Andrews, 11 28

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P.E., Durham, N. C.
SECOND ROUND

March
Graham and Haw River, Haw River, 11 7
Mebane, night 7
Leasburg Ct., Leasburg, 11 12
Hillsboro Ct., New Sharon, 11 13-14
South Alamance, Saxapahaw, 11 21
Cedar Grove Ct., Walnut Grove, 11 26
Person Ct., Oak Grove, 11 27-28
East Roxboro, Longhurst, night 28

April
Milton Ct., Semora, 11 3
Webb Avenue, 11 4
Brooksdale Ct., Webbs, 11 10
Long Memorial, 11 11
Calvary, night 11
Burlington Ct., Mt. Vernon, 11 17
Front Street, 11 18
West Burlington, night 18
Chapel Hill, night 23
Yanceyville Ct., Shady Grove, 11 24-25
Trinity, night 27

May
Rougemont Ct., Bethel, 11 1
Mt. Tirzah Ct., Helena, 11 2
West Durham, night 2
Memorial, night 4
Durham Ct., Pleasant Green, 11 8-9
Carrboro Ct., Orange, 3 9

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.

March
Chowan, Evans 6-7
Edenton, 11 7
South Camden, Wesleys 13-14
City Road, night 14
Belhaven-Pantego, Pantego 21
South Mills, Newlands 27-28
First Church, 11 28

April
North Gates, Parkers 3-4
Gates, Harrels 4-5
Pasquotank, Mt. Hermon 10-11
Perquimans, Woodland 17-18
Hertford, 11 18
Currituck, Asbury 24-25
Moyock, Baxters 25-26

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

March
Duke, Black's Chapel 6-7
Fayetteville, Cumberland, night 7
Haw River, Cedar Grove, 11 12
Pittsboro, Concure 13-14
Goldston, Asbury, 3 14-15
Steadman, Tabor 20-21
Bladen, Deems Chapel 27-28
Person Street and Calvary, Person St., night 28

April
Roseboro, McGees 3-4
Elizabeth, Purdies 10-11
St. Paul, Regans, 3:30 11-12
Lillington, Pleasant Plains 17-18
Mamers, Spring Hill, 3:30 18-19
Gleondon, High Falls 24
Siler City, Mt. Vernon, 3:30 25-26
Hay Street 30

May
Jonesboro, Morris Chapel 1-2
Sanford, night 2-3
Parkton, Marvin 8-9

NEW BERN DISTRICT
J. C. Wooten, P.E., 187 Middle St., New Bern, N. C.

March
Atlantic-Straits, Tabernacle, a.m. 7
Beaufort, p.m. 7
Jones Ct., Shady Grove, a.m. 14
Seven Springs, Piney Grove, a.m. 21
Centenary, p.m. 21
Newport-Harlowe, Havelock, a.m. 24
Morehead City, p.m. 24
Grifton Ct., Grifton, a.m. 28
Queen St., p.m. 28

April
Snow Hill, Bethel, a.m. 3
Pink Hill, Smith's, a.m. 4
LaGrange, Trinity, a.m. 10
Dover, Asbury, a.m. 11
Oriental, Arapahoe, a.m. 18
Ocracoke, p.m. 19
Hookerton, a.m. 25

May
Pamlico, Hobucken 1-2

RALEIGH DISTRICT
M. T. Plyler, P.E., Raleigh, N. C.
SECOND ROUND

March
Bailey, Bailey 6-7
Zebulon, Wendell, 7:30 7
Millbrook, Knightdale 8
Louisburg, Bunn 14
Louisburg, 7:30 14
Oxford Ct., Grey Rock 20
Oxford, 11 21
Granville, Calvary, 3 21
Four Oaks, Corinth 27
Benson, 11 28
Smithfield, 7:30 28

April
Fuquay, Olive Branch 3-4
Edenton Street, 7:30 4
Princeton, Micro 5
Creedmore, Bullucks 10-11
Franklinton Ct., Wesley, 3 11
Franklinton, 7:30 11
Garner, Hollands (D. C.) 16
Kenley, Lucama 20-21
Selma, 7:30 21
Jenkins Memorial, 7:30 24
Tar River, Kittrell 24
Central, 11 25
Epworth, 7:30 25

ROCKINGHAM DISTRICT
C. L. Read, P. E.
SECOND ROUND

March
Biscoe, Candor, 11 7
Caledonia, Johns, 11 13-14

WASHINGTON DISTRICT
S. E. Mercer, P.E., Washington, N. C.
SECOND ROUND

March
Bath Ct., Bethany, 11 6-7
Grimesland, Providence, 3:30 7
Ayden, night 10
Aurora, Campbell's Creek, 11 13-14
Vanceboro, night 17
Robersonville, Arthurs, 11 20-21
Farmville, night 21
Rocky Mount Ct., 3:30 and 11 27-28
South Rocky Mount, night 28

April
Spring Hope Ct., Sandy Cross, night and 11 3-4
Nashville, night 4
Swan Quarter, Soule, 11 10-11
Mattamuskeet Ct., 4 and night 11
Fairfield Station, 11 and night 12
Fremont Ct. District Conference 15-16
Quarterly Conference 16
Stantonsburg, 11 17
Elm City, 11 18
Wilson, night 18
McKendree Ct., Pineops, 11 24
Rocky Mount, First Church, 11 25
Clark St., 33 25

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

March
Northampton, Rehobeth, 11 6-7
Weldon, night 7
Windsor, Cashie, 11 13-14
Williamston and Hamilton, Hamilton, night 14
Henderson, 7:30 p. m. 17
Middleburg, 11 21
Roanoke Rapids, 7:30 24
Garysburg, Shiloh, 11 28
Aulander, night 28

April
Scotland Neck, 11 4
Battyeboro and Whitakers, night 4
Rich Square, Woodland, 11 7
Conway, Zion, 11 8
Rosemary, Smith's, 11 11
White Memorial & City Road, City Road, night 11
Warren, 11 17-18
Warrenton, Macon, 7:30 & 11 18-19
Norlina, Ridgeway, 11 24-25
Enfield, night 25

WILMINGTON DISTRICT
H. A. Humble,, P.E., Wilmington, N. C.
SECOND ROUND

March
Chadbourn, Fair Bluff, a.m. 6-7
Scott's Hill, Hampstead, 3 p.m. 11
Wilmington Ct,, Bethany, a.m. 14
Wilmington, Epworth, p.m. 14
Hallsboro, Old Dock, afternoon and a.m. 20-21
Tabor, Lebanon, afternoon 21
Burgaw, Herring's, a.m. 24
Ingold, Salem, a.m. 25
Faison-Warsaw, Warsaw, a.m. 28-29
Kenansville, Firendship, afternoon 28

April
Wallace-Rose Hill, Providence, a.m. 4
Magnolia, Centenary, a.m. & p.m. 3-4
Whiteville, a.m. 11
Carver's Creek, Bolton, afternoon 11
Jacksonville-Richlands, Richlands, a.m. 18
Town Creek, Piney Grove, a.m. 24-25
Southport, p.m. 25
Shallotte, Sharon, a.m. 28

May
Swansboro, Queens Creek, a.m. 2
Maysville, Pollocksville, p.m. 2

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

The Advocate is prepared to furnish our preachers and churches with any supplies they may need. We mail goods day order is received.

Certificates of membership, book form, 50 to book, 50 cents.

Baptismal and marriage certificates, small, 25 cents per dozen.

Sunday school class cards, 25 cents per dozen.

Combined general minutes and year book for 1926-1926, 50 cents each.

Of Interest To Our Readers

Several times we have published the advertisement of Mayor H. C. Brooks of Marshall, Michigan, regarding old stamps. We understand that many have benefited themselves financially through their transactions with him, and no dobut many others have old envelopes of value which he will be glad to purchase. Mr. Brooks has collected old stamps for many years and is thoroughly familiar with all issues. Those he especially wants are Confederate or U. S., but he also buys foreign stamps provided they are old issues, used before 1865.

It is explained to us that very few of the U. S. stamps used after 1865 are of value unless the pastmarks are unusual in color or design. Therefore, no envelopes should be sent which were mailed after 1865. Old folded letters or envolopes used before 1850 are of value only when they bear some kind of adhesive postage stamps. The only envelopes without stamps which might have value are some of those used in the South during the year 1861, before Confederate stamps were available.

Loose stamps Mr. Brooks does not buy, except certain varieties of the Confederate issues. Stamps should never be cut off as they are worth more on the original envelopes. The reason for this is that collectors today are interested in postmarks as well as stamps. Revenue stamps are not wanted. He does not buy coins, Confederate money, old newspapers, old documents or other relics. Nothing but the old envelopes interest him. This explanation is made because Mr. Brooks writes that although he has tried to make this plain in his advertising, many people still write regarding miscellaneous articles which he does not collect.

Some of our readers have also sent envelopes on which they have written dates. This is not necessary and sometimes spoils their appearance after such dates have been erased. Old marks cannot be helped, but nothing should be added. Send envelopes just as you find them. The value of an envelope is determined by the variety of the stamp or postmark and not the exact year mailed. Many of the early postmarks did not include the year date, but that makes no difference in value.

There are so many different varieties of these old stamps that their values cannot be determined by written descriptions They must be seen and examined. Many which appear to be alike show slight differences when examined with a magnifying glass. The common types are wanted as well as the rare ones. Your envelopes, however, may be quite valuable and therefore should be sent either by registered or insured mail. Mr. Brooks agrees to refund the postage if the envelopes are not purchased. Such envelopes, if in quantity, should be carefully packed in a cardboard box and well wrapped to make sure the package will travel safely.

We gladly publish this for the benefit of those who have old envelopes stored away which were mailed during or before the Civil War. Extra money is always welcome. Our churches need it and many individuals are sorely in need of such help. We would not advocate the selling of family letters. Private letters may be kept, as only the envelopes are of value to Mr. Brooks. In the case of the old-fashioned folded letters bearing stamps, the entire letter would of course have to be parted with as the letter itself constitutes the "envelope."

Mr. Brooks is so well and favorably known to the publisher of the Advocate that we have no hesitation in recommending him to our readers as worthy in the fullest confidence. He will report promptly the value of any envelopes sent. You are not obliged to sell unless his offer is entirely satisfactory. In the event the envelopes are not purchased, he will return them to you in good order. If you haven't any old envelopes, you will do others a favor by showing them this notice. Packages and letters should be addressed to Mayor Harold C. Brooks, Box 258, Marshall, Michigan.

IN MEMORIAM

EARNHARDT — Martha Eunice Earnhardt, daughter of Mr. and Mrs. J. L. Griffin, was born at Marshville, N. C., June 14, 1896. She went away from her home at Pineville February 6, 1826, leaving behind a devoted husband, Clarence L. Earnhardt, to whom she was married November 26, 1919, two little boys and a baby girl, father and mother, several brothers and sisters, and a great host of friends. She became a Christian very early in life and lived a Christian in the communion of the Baptist church until the day of her death. She was a great sufferer, but her faith in God sustained her. We buried her from the Methodist church, of which her husband is a faithful member. May the God who was sufficient for her meet the needs of her loved ones.

Robert E. Hunt, P. C.

FIELDS—On January 16 and while her husband was away from home, Mrs. Willie Ann Fields, wife of James Fields, slipped away and went to glory. She had been in poor health for some weeks, but death came unexpected to many of her friends.

Sister Fields joined the Presbyterian church when she was converted and soon after she was married joined Cool Springs Methodist church with her husband, and was a devoted and faithful member until death claimed her. She leaves besides her husband, Mrs. L. D. Pittman of Fairmont, Mrs. J. C. Pickard of Sanford, C. R. Fields of Norfolk, Va., Mrs. Adelia Sewell of Lemon Springs, H. L. Fields of Raleigh, Mrs. J. R. Barber of Carthage, and Lynn Fields, who is at home.

Sister Fields was born February 5, 1862, and died January 16, 1926.

W. B. Humble.

HARRIS—George C. Harris was born January 20, 1858, in Montgomery county, N. C., and died January 17, 1926. In early life he was converted and joined the Methodist church and lived a conscientious Christian life. December 30, 1880, he was married to Miss Annie Ferrell, who with seven children survive him. For a long time he was an official in the church, filling the offices of Sunday school superintendent and steward of Macedonia church near El Dorado.

Perhaps no man has lived in this community whose reputation for honesty of purpose and Christian bearing was more consistent than that of Brother Harris. He leaves to the three sons—one of whom is Rev. L. V. Harris of the N. C. conference—and the four daughters, his beloved wife and the brothers and sisters the kingly heritage of a life of high integrity and a name without blot or blemish.

The funeral service was conducted by this writer at El Dorado Methodist church, in the bounds of the W. N. C. conference, in the presence of a large congregation of friends and relatives. May his weary body rest while his spirit basks in the sunlight of God's love.

B. C. Thompson.

WOLFE—Standing as number one on the chronological roll of Central church in Monroe has for some time been the name of Mrs. W. C. Wolfe. On December 4, 1925, her name was removed from our roll, however, as on that day she was taken to her place in the church triumphant.

Mrs. Wolfe was Virginia Lee, the daughter of Dr. James F. Lee and his wife, Deborah Lee, and she was born at the old home near Mineral Springs in Union county March 14, 1850. Her father was a Baptist preacher, and the influence thrown about her in her early life was such that led her naturally into a life of righteousness. She spent much time in her girlhood days in the town of Monroe with relatives, and she regularly attended with them the Methodist church. At the age of eighteen she united with the Methodist church of Monroe under the pastorate of Rev. John R. Little.

She was married to W. C. Wolfe October 23, 1873, and to this happy union six children were born. Four of those children are living—Fred L. Wolfe of Greensboro, Miss Nellie Wolfe, Mrs. Clarence Laney and W. H. Wolfe of Monroe.

Mrs. Wolfe was a good woman, living her life in close fellowship with her Lord. For several years she has been kept closely at home on account of failing health, but these days at home gave to her ample opportunity to cultivate an intimate companionship with her Master. When the summons came she was found ready and waiting, and the lonely and sorrowing husband and children felt that she had but entered into another room of her Father's house. She had walked with God and God had taken her home with Him.

H. G. Hardin.

GREEN — Monday, November 30, 1925, in the town of Franklinton, N. C., Mrs. Carrie Brodie Grene, relict of the late J. O. Green, quietly passed away. She had not attained so great an age, but living as we all do in deeds, thoughts and feelings rather than in words and figures on the dial, her life was well rounded out. To know God and to glorify Him in her daily life before men was her one aim. Those who knew her best say it was ever that way. As a girl her life was signalized by years of devotion by an invalid father's bedside. As a young lady when her attractive features and ways won her many admirers, she never lost her poise or forgot Him by whose name she was ever glad to be called. When in mature life in God's providence wifehood and motherhood came to her, and then through the same providence widowhood came, she was still in His hand—His handmaiden asking His guidance, doing His bidding. How completely He heard and answered her prayer only the good man whose home she had made and by whose side she had walked for forty years and the two devoted children who survive can make adequate answer. Sometimes her home was in the solitude of the country, sometimes in the noise of the town, but wherever her lot was cast she had neighbors, and without exception and regardless of condition or color they loved her. This writer knew her when both of us were young an then after the lapse of years when the shadows of evening were gathering, in God's providence our lives touched again. I came as her pastor. Her words of welcome to me the first time I came into her presence as such will never be forgotten: "Ed," she said, "but I must call you Brother Davis now. I am glad to welcome you as my pastor. May God bless us both." He did. May I add to this imperfect sketch some lines she carried in her Bible for years, which in many ways are true of her:

My summons may come in the morning,
Or deep peaceful slumber of night;
It may come with a lingering warning,
Or quick as a flash of sunlight;
It may come while I'm thinking of heaven,
It may come while my thoughts are astray,
While I'm sitting alone in my dwelling,
Or greeting some friend on the way.
But the day or the hour when the bidding
Comes to me I never can know,
And I pray at the call of the Master
I may answer, "I'm ready to go."

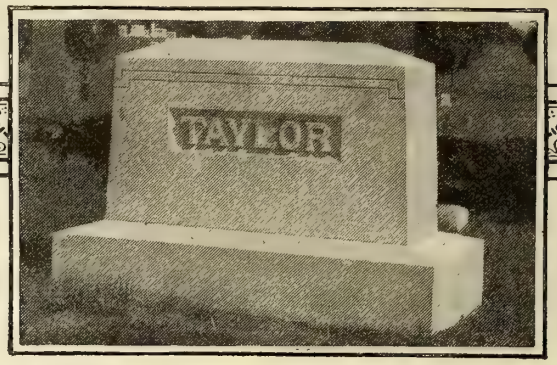
It may come while I'm working for others,
Or laying out plans for myself;
It may come when I'm laid, as a well-worn
And useless old book, on a shelf.
It may come when my life, full of sweetness,
Would fain have it tarry awhile;
It may come when my sorrow's completeness
Makes me welcome the call with a smile;
Though it fall in the gentlest of whispers,
Or sound with a deep, startling knell;
I pray only that I may be ready
To answer, "Dear Lord, it is well."

E. H. Davis.

MEMORIAL SALESMAN WANTED

An up-to-date, live-wire man, wishing to devote a portion of his time in remunerative employment in his community can obtain same as local representative of one of the largest and best monumental concerns in the South, turning out high class memorials, by addressing

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WINNSBORO BLUE GRANITE

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Specify Winnsboro Blue Granite and be sure that you get the genuine. The best memorial craftsmen can always supply it and they will tell you that monuments cut from this stone over half a century ago are as good today as when erected, and the inscriptions are clearly legible.

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So many new improvements in giant flower sizes, profuse blooming and in exquisite new colors are being introduced that many flower strains of a few years ago are actually inferior.

Hastings' Seeds, Bulbs and Pla[illegible] refully bred and selected to give you the m[illegible]ower displays so far created. The[illegible] types of today and make the greatest [illegible] of all.

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Write today for the big new 1926 Catalog. It is the Southern Planting Guide, 112 pages in all, interesting, dependable and the most useful Seed Book published for the South. *Entirely free. A postcard request brings it to you by return mail.*

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, MARCH 11, 1926 Number 10

Editorial Paragraphs

Children delight to linger among the fairies who are their familiar friends and to play in the land of dreams full of interesting people and things, where mice are turned into prancing steeds, pumpkins into chariots, and the little ragged slave girl becomes a queen in golden slippers. But men, sordid and worshippers of mammon, care only for mice and pumpkins and slave girls and such like of a prosy and hard world where all standards are material and meat and drink are the sum of life's joys. "Except ye become as a little child ye cannot enter the kingdom of heaven," said Jesus. And at this very point where faith and imagination enrich the life of childhood we may get at least a glimpse of what Jesus meant in his familiar declaration about childhood and the kingdom.

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It appears that some of the North Carolina newspaper brethren, notably the Statesville Landmark, The Union Republican and "Clark's Comments" in the Greensboro Daily News, are mightily disturbed because Senator Simmons by causing the inheritance tax to become retroactive saved $6,000,000 to hospital work in North and South Carolina. Senator Simmons needs no word of defense from us, but we do not hesitate to say that his care for the poor who are sick and to whom these millions will minister through coming generations is worthy of all commendation. Dr. Rankin has shown that one-half of the negro children and quite a large per cent of white children in the Carolinas come into the world without the presence of a physician and hundreds and even thousands of poor people are not able to secure hospital and medical aid as they ought to have. When such a state of affairs exist we have only words of praise for Senator Simmons who as a representative of his people has remembered the poor. All honor to our senator.

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In a newspaper office where men seek public expression for cherished ideas one is impressed with a state of fear that has taken hold upon many earnest and sincere men. The women do not seem to be disturbed, but the men are not only anxious that their own ideas shall find expression but also that ideas of an opposite character shall be suppressed. They clamor for an index expurgatorius to be applied to the other fellow. Some seem to fear freedom of speech and the liberty of the press, which from the first have been cherished ideals of our American civilization. This is an unfavorable symptom. It indicates that the elasticity of youth is passing and even worse there may be a hardening of the arteries. It might, therefore, be well just here in order that wrought up nerves may be a bit more steady to recall the words of James Russell Lowell when he said, "I take great comfort in God. I think he is amused with us sometimes, but that he likes us on the whole, and would not let us get at the match-box so carelessly as he does, unless he knew that the frame of his universe is fireproof."

The New Outlook of Toronto, Canada, is interested in one's "keeping spruced up." That paper says:

"There is something of a virtue in it, if we know anything about human nature. There is even a kind of Scripture warrant for it, too. 'Let thy garments be always white; and let thy head lack no ointment,' the writer of Ecclesiastes advises. And this counsel, being interpreted, means, do not let yourself get down at the heels, or frowsy, or ill-kept looking. And we may be sure that the writer of Ecclesiastes had a real reason for writing that way; he wasn't just fond of seeing folk dressed up. What he meant to say, we are sure, was that there is a kind of moral tonic in keeping yourself up to the mark even in the matter of clothes and cosmetics."

The ladies should be especially interested in that last word. If there be a moral tonic in cosmetics, this is truly a day of heavy indulgence in moral tonics.

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John Wesley is unquestionably entitled to a place in the very front ranks of the great religious leaders of the Christian centuries. The founder of Methodism who kindled afresh the flame of evangelism throughout the English speaking world was by every token a specially chosen vessel of the Almighty. Yet this mighty man of God seemed to be utterly lacking in his knowledge of women. All the evidence confirms that John Wesley should have lived a celibate. Charles Wesley had just prevented his marrying the widow of a sailor when the message came to Charles that John was about to marry another widow, a Mrs. Vazielle. Why such partiality to widows we are not able to explain. Charles Wesley says that he was thunderstruck to hear that John was to wed Mrs. Vazielle, but he went ahead and married her and it is general knowledge that henceforth John Wesley's home was like the throne of some of the ancient gods, the dwelling place of thunder and lightning. The blame for the terrible state of affairs that existed in that household has been placed primarily upon Mrs. Wesley and justly so. But not entirely. John Wesley in a tract on marriage described the duties of a wife to be twofold: First, she must recognize herself as the inferior of her husband and second, she must behave as such. Think of a married man advocating such a doctrine as that. Mr. Wesley must for the time have forgotten his own mother, Susanna Wesley, who was not only greater than her husband, Samuel Wesley, but even greater than her illustrious sons, John and Charles. Furthermore, John Wesley on one occasion dared to write his wife, that tornado of a wife in whose breast burned the fires of jealousy even like the fires of Gehesnna, as follows: "Be content to be a private, insignificant person known and loved by God and me. Leave me to be governed by God and my own conscience. Then shall I govern you even with gentle sway, and show that I do indeed love you, even as Christ the church." All of which goes to show that John Wesley was utterly ignorant of the "female of the species" and that he should have lived as did Francis Asbury, the founder of American Methodism.

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

SUBSCRIPTION RATES

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Six Months 1.00
To all Preachers of the Gospel, year 1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

SUNDAY SCHOOL CONFERENCES

The conference of Sunday school leaders last week in Tryon Street church, Charlotte, was a pre-eminent success. More than 400 delegates were present Tuesday and Wednesday from every section of the Western North Carolina conference and the interest from first to last was deep and abiding.

It is truly heartening to note what a constant and intelligent interest men and women of all ages and stations in life are taking in the work of the Sunday schools. Morning and evening the Tryon Street church was filled with those who had assembled in the interest of the educational work of the church as carried on in the local churches of the Western North Carolina conference.

Mr. O. V. Woosley, the leader of our Sunday school work in the Western conference, should rejoice on account of the success that attended this first conference. There is, of course, to be another next year.

The Sunday school forces of the North Carolina conference of which Mr. L. L. Gobbel is leader are to assemble in St. Paul's church, Goldsboro, April 6, 7, 8. This approaching conference will certainly be characterized by the same if not a greater degree of success than attended the Charlotte conference.

Permit us to urge all Sunday school workers in the North Carolina conference to arrange to be on hand. Goldsboro is centrally located, easy of access and will extend a cordial welcome to all who attend. Mr. Gobbel and his coworkers are arranging a very fine program and the conference is sure to be of great value. Make your plans now to take part in the conference in Goldsboro.

OTHER CHURCHES ENRICHED BY METHODISM

The Methodists have made liberal contributions to the ranks of other churches, both in the ranks of the ministry and the laiety. Almost any observant member, not only of the Methodist church but of other churches, will confirm the accuracy of the foregoing statement.

There are a number of reasons for this state of affairs. One of these, and perhaps the most effective, is that Methodism has never put emphasis upon denominational differences. It has sought to emphasize what it termed the essentials, repentance, regeneration, witness of the spirit and scriptural holiness, which are the old theological terms that have rested so long that they will soon be new to many people.

A result of this lack of emphasis upon denominational loyalty has been what some of our own people call "disloyal Methodists" and what some of our Baptist friends call "Slack-twisted Methodists." But with it all and other influences that may have been at work our sister churches have profited thereby tremendously.

Bishop Joseph F. Berry in a recent issue of the New York Christian Advocate offers the following interesting observations:

A number of years ago John Wanamaker invited me to lunch with him. He also invited the representatives of several other denominations. After the meal there was a little speech-making. Mr. Wanamaker was first. He said among other things that he was glad to have the writer present, for he had a warm spot in his heart for Methodism. His mother had been a devoted Methodist, and he himself got his religious start in the Methodist church.

Following this Dr. Russell H. Conwell, Baptist minister and educator, who so recently closed his great and unselfish life, spoke. He had not only been born a Methodist, he said, but he had been converted in a Methodist church, and for several years had served as a Methodist local preacher.

Dr. Floyd W. Tomkins, rector of the great Holy Trinity Protestant Episcopal church, then made his confession. He declared his obligations to the impressions and influence of Methodism upon his youthful heart and life.

Next came Dr. Edwin Heyl Delk, pastor of what is perhaps the leading Lutheran church of Philadelphia. The doctor declared that he could give a better Methodist experience than any who had spoken. He had not only grown up in a Methodist home, been converted in a Methodist revival, but had been for a time a member of one of our annual conferences.

This nearly exhausted the list of those who sat at the table. If Campbell Morgan had been able to come to the luncheon he would have told us that he, too, was once a Methodist preacher, and still retains much of his old-time Wesleyan fire. So, also, if they had been present, Dr. Charles R. Brown, of Yale, would have recounted his Methodist preacher days in the old Cincinnati conference, Dr. S. Parkes Cadman would have told of his experiences in a Methodist home and ministry, and Dr. Charles E. Jefferson would have stirred us by the recital of the fascinating story of his Methodist beginnings. In the same way Dr. C. C. Albertson of Brooklyn and Dr. Frederick F. Shannon of Chicago would have spoken.

"STRUGGLIN' ALONG"

Such is the unique title of an attractive volume of poems by Ernest Creasy Durham, a member of the North Carolina conference and pastor of the Cedar Grove circuit.

Here is the beginning of his poem, "When a Feller's Feelin' Blue":

When a feller's feelin' blue
And a hurtin' through and through,
And he don't know what to do,
Just let him go a walkin'
By the oak and the pine,
Leavin' everything behin';
And he will come back feelin' fine—
A-laughin' and a-talkin.'"

This is only a sample taken at random from a volume of 100 pages filled with interesting matter from first to last. Get the book. You need not be told to read it. That part will take care of itself.

THE UNIVERSITY OF NORTH CAROLINA

The friends of this old and constantly growing institution of learning are gratified that Dr. Chase is to remain as its president. His administration has been eminently successful. The president of any great institution of learning has committed to him many difficult problems for his solution and it is practically impossible for him to satisfy everybody, especially is it impossible to gratify the whims of some people. And President Chase has proven no exception in this respect. Yet the success that has attended our State University in recent years has been gratifying to all North Carolina, and we look for the years that are ahead to be the most fruitful and prosperous in the history of this fine old insttution that is keeping step with the progress of North Carolina.

THE CASWELL MESSENGER

Such is the name of a new county paper established at Yanceyville, N. C. The editor and publisher is W. C. Jones. The first two issues have reached this office and they are bright as a new silver dollar, and this six-column eight-page weekly is chock full of news and interesting reading matter.

Mr. Jones shows that he knows the newspaper game and that the people of Caswell will appreciate and support this new paper goes without saying. It should prove of great value to the people of that section as a news agency and as an advocate of all that pertains to the best interests of Caswell and the surrounding country.

"MY LORD AND MY GOD"

Jesus was not a business man and any attempt to make Him appear as such, no matter how good the intentions, is to misrepresent the Son of Man. Neither was He a business agent for any institution. He was much more than a Good Samaritan who ministered to the unfortunate victims of robbers. He was more than a choice son of the race. He is above prophets and apostles. He is God manifest in the flesh. He that hath seen Him hath seen the Father. Calvary with its cross and the tomb that is empty are fit companions in the earthly sojourn of Him in whose presence the skeptical Thomas cried, "My Lord and my God."

The atoning blood and the risen Lord and the enthroned Christ must remain the great central objects of our faith and the primary theme of the pulpit that speaks with authority.

Moral precepts, ethical codes, humanitarian principles are all very good as far as they go, but behind them must be that authority and divine motive power that the world and even our humanity cannot supply. God has been our help in ages past and must be our hope in the years to come.

Let us at all times enthrone and worship the Only Begotten Son of God, and "Bring forth the royal diadem and crown him lord of all."

DR. W. T. GRENFELL TO LECTURE IN GREENSBORO

Dr. W. T. Grenfell, a medical missionary to Labrador of wide and favorable reputation on account of his medical work in that country and through the numerous volumes he has written about the Northland, will lecture in the Odell Memorial, Greensboro College, Friday evening, March 12.

"Tales of Labrador," "Labrador Days," "A Labrador Doctor" (autobiographical) are among his latest books. "Adrift on an Ice-pan," "Harvests of the Sea: Off the Rocks" are among his numerous volumes of an earlier date.

Dr. Grenfell has done more than any other man to bring that North Country and its inhabitants to the attention of the world. And he has the ability to present in a way that grips the attention of his readers and hearers, the story of that land of the Aurora Borealis. His lecture will be interesting and illuminating.

"THY KINGDOM COME"

Dr. Elmer T. Clark's latest volume is an historical study of stewardship and missions. The author begins with the ancient pagan world and follows through the religion of Israel and the Christian religion, the main thesis which he states thus: The idea that God is to be worshipped by giving to him or to his cause a portion of one's property which may be regarded as a part of the primary and basic revelation of God to the human race.

The author in his preface states frankly that he makes no attempt to add to the sum of human knowledge, but that his effort is to interpret the truth to the average man.

As a result he has given us a most readable and illuminating volume on a timely and important subject. It is a book that should be widely read. We hear much of stewardship, of tithing and of missions, but here we have the subject treated from the historical viewpoint in one compact volume, which is a radically different approach from that to which we are accustomed when the immediate aim is to raise money for some particular interest of the church.

Methuselah ate what he found on his plate,
And never, as people do now,
Did he note the amount of the caloric count—
He ate it because it was chow.
He wasn't disturbed, as at dinner he sat,
Destroying a roast or a pie,
To think it was lacking in granular fat,
Or a couple of vitamines shy.
He cheerfully chewed every species of food,
Untroubled by worries or fears
Lest his health might be hurt by some fancy dessert—
And he lived over nine hundred years!

—Galt Evening Reporter.

People and Things

Mr. J. C. Coston, gospel singer, will have charge of the music at Charlottesville, Va., beginning March 14 for three weeks' revival. Rev. Thurston B. Price will do the preaching. The meeting is to be held in the First Methodist church.

There can be no doubt of the economic benefits of prohibitiion. I think increased temperance over the land is responsible for a good share of the enormously increased efficiency in production. There can be no doubt that prohibition is putting money in the family pocketbook.—Herbert Hoover.

Mrs. Eugenia Hill, age 87 years, widow of Rev. I. H. Hill, late of the N. C. conference, died at the residence of her nephew and niece, Mr. and Mrs. F. M. Bishop, Belhaven, N. C., February 27. Funeral and burial at Sladesville Methodist church in Hyde county on Sunday, February 28. Services were conducted by Rev. W. L. Dawson, Jr.

The janitor of a church in St. Louis had a violent temper. He was converted, but sometimes his temper would get the best of his good resolutions. On one occasion, when he was repenting of one of his lapses, he made this prayer after he had asked the Lord to forgive him: "O Lord, prop me up on the leaning side."—Christian Witness.

The National Methodist Press reports that Congress has voted an appropriation of $450,000 for use in deportation of aliens. Undesirable foreigners are being deported at the rate of 900 a month. The cost for sending an alien back to his home country averages $87. The yearly deportations now are three times the number of 1910.

Twenty-six churches, all Protestant denominations, will begin simultaneous meetings next Sunday in the city of Wilmington. Rev. W. C. Martin, pastor of Fifth Avenue, was fortunate in securing the services of Rev. G. R. Jordan, pastor of College Place church, this city, as his assistant. Brothers Martin and Jordan will make a fine team and, doubtless, their labors together will be fruitful for the Kingdom of God.

"I take much pleasure in announcing to the public and especially to my many friends and acquaintances that I have joined forces with the well known architectural firm, R. H. Hunt Company of Chattanooga and Dallas. They are already widely known for their special interest in the building of churches. They now expect to give even more specialized attention to Sunday school needs, and it is in connection with this service that I am to be engaged. The statement herewith, made by the company, will give a fairly good idea of the work I am to do, but it will be a pleasure to give you further details if you desire to know about them."—M. W. Brabham.

Bishop Boaz reached New York on the American Line steamer Roosevelt It was this ship, as will be recalled, that on her passage out stood by two or three days to make the hazardous and picturesque rescue of the crew of the Antinoe, a British vessel that was foundering in mid-ocean by reason of a terrible storm. On her arrival in the home port she was met by several brass bands and an uproar of steam whistles all over the harbor. Flying machines encircled the ship for an hour as she approached, and huge throngs were waiting on the pier. It was a reception, the bishop declares, which outdid the firecrackers and brass bands that often met him in China.—Methodist Advocate.

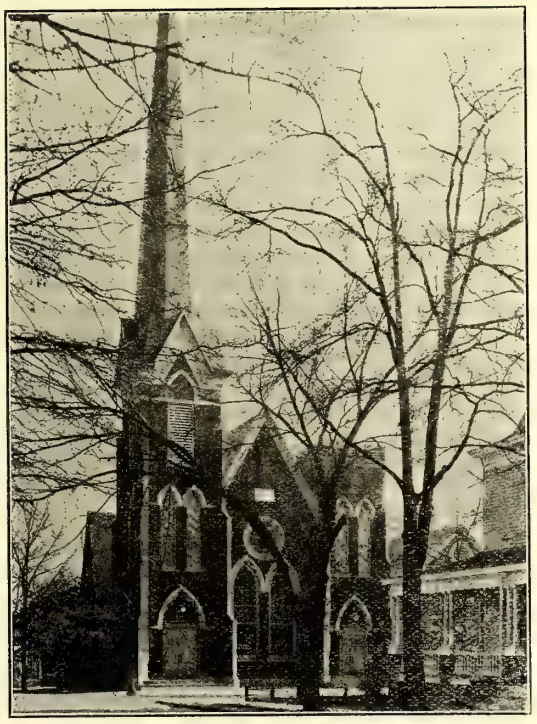
The Yellowstone Park, Nature's fantastic playground, the arena of the world's great amphitheatre in which, through the centuries, fire and water, storms and earthquakes, volcanoes and glaciers, have striven with each other for mastery—was the subject of a very interesting sermonic lecture given at the Broad Street Methodist church Sunday evening by Rev. J. E. Abernethy, presiding elder of the Statesville district. Selecting as his text a verse from the fourth chapter of Mark, "With many parables spake He the word unto them," Rev. Mr. Abernethy vividly described the marvelous natural beauty of the park, its rivers, mountains, geysers, volcanoes, and the great canyon of the Yellowstone River, upon whose walls every color of the rainbow, every color ever reflected upon "earth, sea or sky seems to be caught and imprisoned and where the river appears to be rolling over a mountain of pure gold." The description of the park, the minister used as a parable to illustrate some of the great truths of religion. Preceding the lecture there was special music by a quartet composed of Messrs. J. L. Sloan, A. J. Salley, J. W. Watson and R. L. Sloan.—The Landmark.

Rev. J. J. Lewis, pastor of Grimesland circuit, has gone back to River View hospital for an operation.

Up to March 1 Western N. C. conference has sent in $12,662.11, and the North Carolina $13,446.85 on the special for missions. It is practically certain that a good deal of money has been raised that has not been sent in.

Rev. and Mrs. W. P. Watkins, Jr., of St. John, Goldsboro, announce the arrival of Wm. P. Watkins, III, on February 26, 1926. He is a fine, healthy little fellow weighing ten pounds. He has already given evidence of lung power, which taken in itself seems rather prophetic of a call to the ministry.

The baccalaureate sermon at Greensboro College will be preached by Bishop James Edward Dickey, D.D., LL.D., Waco, Texas, Sunday morning, May 30, and he will also preach the Y. W. C. A. anniversary sermon during the evening of the same date. Bishop Dickey is regarded one of the most scholarly bishops of Southern Methodism and a noted pulpit orator. The annual commencement address will be delivered by Hon. George Benedict Cromer, LL.D., Newberry, South Carolina, Tuesday morning, June 1, during the graduating exercises. Mr. Cromer is recognized as a leading barrister of South Carolina, and as possessing scholarly and oratorical gifts.



St. Paul's Church, Goldsboro, where the Church-Wide Sunday School Conference meets April 6-7-8. Rev. J. M. Daniel, pastor.

The contract for the new West Asheville church has just been let. The new church including an adjoining Sunday school building will cost $155,000 or $160,000. Brick and limestone will be the materials used in the new structure. Work is first to begin on the Sunday school building, which will be completed according to contract in five months. The basement of this building is to be used for church services while the old building is being torn away and the new church erected. The main auditorium will seat 900 and provisions are being made for 1200 in the Sunday school. Rev. J. S. Hiatt is pastor.

Motorman L. E. Maness of Greensboro while at his daily task and within his legal and inalienable rights put a bandit out of the way, and the community applauds the deed, and men admire the cool daring of this motorman who showed the stuff that he is made of. Some more work of this sort would put a stop to holdups, burglaries and such like crimes which have come to make people feel unsafe on the highway or even in their own homes. It might be said in passing that the Greensboro anti-capital punishment debating society will now have an up-to-date subject for discussion.

NOTICE

Please let all who expect to be visitors at the Washington district conference, which is to be held in Fremont April 14 and 15, 1926, notify the host, N. B. Strickland, at the earliest possible date, and thus accommodate the membership of said church.

N. B. Strickland, P. C.

CHARLOTTE, THE BEAUTIFUL, IN TAR HEEL STATE, AND WHAT I SAW THERE

By Carlton D. Harris, of the Baltimore Conference.

A group meeting composed of men from seven continguous conferences was called at Charlotte, N. C., on Friday, the 26th day of last month by Drs. R. L. Russell and R. H. Ruff in the interests of the maintenance movement of the Board of Missions.

In addition to Drs. Russell and Ruff the following were present: Drs. J. W. Moore of the Virginia conference, R. S. Love of the North Carolina and H. K. Boyer of the Western North Carolina, J. W. Speake of the Upper South Carolina, D. M. McLeod and A. J. Cauthen of the South Carolina, W. I. Reid of the Western Virginia and B. V. Switzer and Carlton D. Harris of the Baltimore.

A spirit of healthy optimism dominated the meeting. Encouraging reports were made not only from the conferences represented, but from other group meetings which had been held in different sections of the South. This campaign has stirred the hearts and consciences of the people in regard to the responsibility of the great missionary work as they have not been stirred for years and has reacted favorably on Centenary and other collections. Since the adoption of the budget system, the missionary interests have been submerged with a number of others and the impassioned appeals for missions are little heard and large gifts and sacrifices are becoming fewer. A church that is quickened with the spirit of missions is alive in all its other activities. It cannot but be a mighty force in God's kingdom. The budget system though useful in many ways has not helped our missionary interests.

This maintenance movement will save the day for us and prevent the withdrawing of any of our missionaries or the lessening of the vigor of our work in any of our fields. Our missionary program will not be curtailed.

About $830,000 has already been subscribed and $300,000 has been paid in. Our secretaries urged the importance of every dollar that has been paid to the local treasurers be forwarded at once to Mr. J. F. Rawles, treasurer of the Board of Missions, at Nashville. Continued progress is conditioned on prompt action.

Drs. Russell and Ruff are admirably equipped by endowment and experience for engineering this movement which looks toward a new era in our missionary endeavor. They have shown masterly skill in meeting a great emergency and in causing it to contribute to the enlargement of the kingdom.

The meeting was held at Hotel Charlotte, an up-to-date hostelry, that would be a credit to any city. Charlotte itself was one of the surprises of my life. I had thought of it as a thrifty North Carolina factory town with little beyond that. But I found it a beautiful little city with many indications of wealth, culture and learning.

Switzer and I exchanged $1.50 apiece of our good money to a taxi driver for a drive through the suburbs where we saw among other attractions one of the palatial homes of James B. Duke, who has put more than $40,000,000 into one of our educational institutions. When we saw the home I could not help thinking that bricks, marble, fountains, parks and millions do not make happiness and do not keep death away. We took in the city after dark before our train left and were amazed at its brilliant illuminations, large and handsome stores and elegant and massive churches. It reminded me of Louisville in regard to the character of its churches.

The air was soft and balmy and there were many intimations of spring in that section of North Carolina. One could not help envying the dwellers of the Southland in a winter like the one through which we have passed, with its heavy snows, biting frost and chilly winds a few degrees north.

WHAT ABOUT THE ADVOCATE?

March is nearly one-half gone, and the new subscriptions that we were to get are not marching in as rapidly as they might. Wherever the Advocate has been properly presented subscriptions and renewals come. But the trouble is that so few have had time to give much attention to this important interest of the church. We most earnestly beg our pastors to present the church paper at once and follow it up with a canvass. If the preacher cannot make the canvass, please secure some good person to do so. We must have 5,000 new subscriptions and practically all old ones renewed. It can easily be done. It could be done in a week's time. Come on and let's do it.

FUNDAMENTALISM AND MODERNISM

By J. A. Baldwin.

A good deal is being said about the Bible—its defense, its interpretation, its reliability, its integrity, etc. One does not have to go very far into the subject to find that there are two fairly well defined groups. One group has come to be known as the Modernists, the other as the Fundamentalists.

The Fundamentalists have been criticised for thinking that they have a message incomparably superior to any other. They admit the charge, and claim good company. That was the charge made against the early Christians. They were so certain that they had something better than their opponents that they were willing, if need be, to pour out their life in defense of their faith.

The same was true of the Protestants. Luther stood squarely on the Bible as did his fellow workers. They believed the Bible without the necessity of so much "interpretation" on the part of priests or anybody else. They believed in the prophecies and miracles, that Paul was a dependable teacher, etc. They believed that their views were sound and that the views of the Catholics were, in many particulars, very unsound, because not in accordance with the Bible.

A very similar condition prevailed in the time of the early Methodists. The church, as a whole, had gotten very lax, and Wesley and his fellow workers called the people earnestly back to the Bible. To Wesley the Bible was absolute authority. He believed the prophecies and the miracles and in a personal religious experience. He emphasized personal regeneration rather than some scheme of social uplift. But so many individuals were regenerated that the social uplift came incidentally and naturally, so that vast sodden populations were lifted to a surprisingly high moral and religious standard. But let it not be forgotten that personal regeneration came first.

The Fundamentalists likewise believe the Bible. They believe all its fundamental doctrines, whence the name. In a time of great laxness of doctrine, easy divorce, loose morals and crime waves, the Fundamentalists are calling the church back to the authoritative demands of the Bible. They are grateful for what scholarship has done, but they have never been able to see in the so-called "assured results of modern scholarship" anything that would make them doubt the manifestation of the supernatural as revealed in the Bible.

Contrary to the assertion of some, the Fundamentalists are not, as such, committed to any theory of inspiration. Some of them believe in the verbal theory—that in the original the writers were guided by the Holy Spirit even as to the very words. Perhaps the great majority believe in the plenary inspiration, that is, that they believe in the integrity and trustworthiness of the scriptures as we have them. This would not preclude the use by the writers of documents of any other sources of information under the guidance of the Holy Spirit that would reveal to us the history of God's dealings with man, the needed revelation of His own character and will, of our origin, duty and destiny, and of our relationship to God and to each other.

The statement has been made that the Fundamentalists are Calvinistic. That is doubtless true of Presbyterians. The Methodist Fundamentalists are as naturally Arminians.

Now who are the Modernists? To start with the word is a misnomer. Their views are not distinctively modern. Views more or less similar have been held by various elements from the time of the Apostle John. In a general way it may be said that it embraces those who find it difficult to accept what is known as the supernatural, and who accept in whole or in part the findings of those who are attempting to reconstruct the Bible in accordance with these views. The natural tendency of this teaching is to let each individual accept only such parts of the Bible as appeals to his own reason, thus having as many Bibles as there are readers. From this it will be seen that quite a wide divergence of views is inevitable. One can accept the New Testament, but balks at the "Old Testament legends." Others reject all prophecies, but believe most of the New Testament. Still others pick out such miracles as seem to them to be justified and reject the rest. In rcent years the Virgin Birth has been generally denied, or regarded as a non-essential. Many go so far as to say that they do not believe there has ever been a divine revelation at all. This group also naturally denies the Deity of Jesus.

In this section of the country it goes without saying that we do not have many holding these last named views. But I am afraid there is a distressingly large number who are in the early stages. It may seem unfair to call one but slightly affected a Modernist. It may seem unfair to call one a leper who has but one small leprous spot on his hand. The fact is, however, that there is a pronounced tendency in both cases for the disease to spread. In this connection it may not be out of place to call attention to what occurred within the past year in New York Presbytery. A young man applied for license to preach. Examination brought out the fact that he did not believe in the Virgin Birth, the bodily resurrection of Jesus and many of the miracles of Jesus as given in the gospels. And yet he was received and licensed, some of the leading preachers saying that he believed just what they believed. The situation is likewise distressing in the Northern Methodist church, and in our own church the situation seems far worse than most of our people imagine. If specific cases are desired, I am sorry to say that they are only too available and I am ready to give them. Let those who minimize the danger and criticise some of us for being unduly concerned pause long enough to remember the New York situation and consider the fact that we have in our own church some situations nearly or quite as bad.

In speaking of these two great opposing forces, I would not intimate that all the Fundamentalists are as spiritual minded as they should be. Nor would I say that having wrong intellectual views makes it impossible for one to have peace with God, through our Lord Jesus Christ. On the contrary, I think some very saintly people might come under that classification, as, for instance, Henry Drummond and perhaps others nearer home. In this connection the late Dr. W. H. Green of Princeton well said: "They who have themselves been thoroughly grounded in the Christian faith may, by a happy inconsistency, hold fast their old convictions, while admitting principles, methods and conclusions that are logically at war with them. But who can be surprised if others shall with stricter logic carry what has been commended to them to its legitimate conclusion." Indeed it may be safely said that given time enough our views will be wrought out in our life, and determine our conduct and character. If we cease to believe in a divine authority for the command to purity, honesty, love and service, we shall soon have a civilization honeycombed with crime and rottenness. On the other hand, righteousness, integrity, purity and peace will be found to pervade the life of a people almost in exact proportion to their sincere faith in the Bible as the divinely revealed Word of God.

There is one commendable thing about Modernism. It has a good slogan, "Back to Christ." The unfortunate thing, however, is that the slogan is ignored. They "speak so sweetly of Jesus" at times that this sta tement needs a little comment.

Consider Deuteronomy. Modern criticism is practically unaimous in saying that Deuteronomy was not written by Moses nor in the time of Moses, but some hundreds of years later. Although Moses is there represented as receiving a message directly from God, they emphatically deny this, but say the whole thing was fabricated some thousand years later by some scheming priests for purposes of their own and palmed it off on the people as a special message of God through Moses. But Jesus evidently accepted this at its face value just as we have been accustomed to do. It was from this same Deuteronomy that Jesus quoted after each of the temptations, and with these inspired words drove off the devil in that terrific conflict in the wilderness. To accept modern criticism here is to make Jesus either an ignoramus or an imposter. Let them take another look at their slogan or become mode modest in their pretensions.

Again, consider Isaiah. One greatly emphasized dictum of modern criticism is that the prophets spoke to the people of their own time, which, being interpreted, means, in part, that they did not foretell events. Read again the 53rd chapter of Isaiah, that majestic peak of literature as of revelation. Or take the verses of the 61st chapter of Isaiah, quoted by Jesus in the synagogue at Nazareth and which he plainly told them referred to Himself. To speak very mildly the Modernist here finds himself surrounded with all sorts of difficulties. Let him who has gone just a little way down the slippery hill of unbelief pause, if he can, and consider what it may be at the bottom.

Here is the world's collossal fact: Jesus Christ is a supernatural person, born in a supernatural way, lived a supernatural life, taught a supernatural message, died a supernatural death, had a supernatural resurrection, with a record of it all before and after his coming told in a superantural way. May it be our greatest delight to cherish the Record as we adore the Person of our Lord.

Charlotte, N. C.

OUR FREE WILL OFFERING FOR MISSIONS

By K. K. Boyer.

At the last meeting of the General Board of Missions a promotion committee was elected for the purpose of aiding the conferences in closing up the free will offering effort for home and foreign missions before the General Conference meets in May. A meeting was held in Charlotte February 26 with Doctors R. L. Russell and R. H. Duff, secretaries from Nashville, present. The following conferences had a representative present: Baltimore, West Virginia, North Carolina, Western North Carolina, South Carolina, and Upper South Carolina.

The report showed that our debt is approximately $1,200,000. This in a way appears alarming, but there may be some consolation in knowing that our church is in better condition in the matter of a missionary debt than any of the other leading denominations. Our debt has been reduced about $400,000 during the last few months.

Of the proposed free will offering of $800,000 which was assumed or assented to by all the annual conferences, in most instances where the matter has been presented as a "free will offering" for missions, the response has been good. This money is to feed and clothe the missionaries, and to prevent them from being called home. The people are not willing to retrench or retreat when they know the facts.

The small expense incident to raising this money does not come out of the free will offering, it being otherwise provided for and our money reaches the missionaries one hundred cents on the dollar.

But up to February 25 less than $275,000 of this money had reached our treasurer, Mr. J. F. Ralls, in Nashville, Tenn. From the reports made at the Charlotte meeting you would be surprised to know the amount of money already paid locally but has not been sent to Mr. Ralls.

While plain direction has been given in all the Advocates as to where and to whom to send the money, some checks have been sent to conference treasurers, some to Lamar & Barton, others to the Nashville Christian Advocate, and to others. I am persuading myself, however, that none of these mistakes have been made in Western North Carolina.

It is most important that all money collected be forwarded at once through your local treasurer or the person in your local church handling this fund to Mr. J. F. Ralls, Lambuth Building, Nashville, Tenn.

The executive committee and the secretaries at Nashville say they have cut expenses "to the bone" and that they do not propose to borrow more money. So, unless this money is sent in within the next fifty days it appears there will be left nothing else to do but to call missionaries home.

It is but fair to give every Methodist a chance to make a free will offering to missions during the next few weeks, then if they fail to do it the responsibility is theirs.

One of my saintly members said the other night at prayer meeting: "When I look up to the good Lord and pray earnestly for something, then I get out and hustle to help to answer that prayer."

Yes, my prayer, faith and work, and the exercise of good common sense the Lord will lead us out all right, otherwise there is trouble ahead.

CHERISH THESE HOLY PLACES

In every man's life pilgrimage, however unblest, there are holy places where he is made to feel his kinship with the Divine; where the heavens bend low over his head and angels come and minister unto him. These are the places of sacrifice, the meeting-ground of mortal and immortal, the tents of trial wherein are waged the great spiritual combats of man's life. Here are the tears and agonies and the bloody sweat of Gethsemane. Happy the man who, looking back, can say of himself: "Here, too, was the victory!"—Michael Monahan.

The goal: The Advocate in the home of every official of our church in North Carolina.

THE ELEVENTH-HOUR MAN

Dr. George H. Morrison, in The British Weekly, London.

"About the eleventh hour he went out, and found others standing idle."—Matt. 20:6.

By the eleventh-hour man I mean the man who at five o'clock is still outside the kingdom, and one would notice first that in the parable there is no hint of this man being bad. There was another eleventh-hour man, who had taken to evil courses on the highway. He had left home, and broken his mother's heart, and we see him at last hanging on a cross. But this man was a much more usual type, haunting the market-place in search of work, not forgetful of his wife and children. If you want the prodigal, go to the far country. If you want the brigand, take the road to Jericho. Our Lord, in that most masterly way of His, has always a fitting background for His characters. And this man, against the background of the market-place, stands for the ordinary, well-intentioned person—yet at the eleventh hour he is still outside the kingdom.

One notes, too, that he was not without excuse. It is so like our Lord to touch on that. When the man was asked why he was standing there he could truly say that nobody had hired him. That this excuse was not entirely valid is, I think, embodied in the parable. For at the third hour and at the sixth and ninth hours the householder had been out looking for workers. Now, had this man been tremendously in earnest, he would have thrown himself in the employer's way; but there is not a hint that he did that. Probably at nine o'clock he was abed; men out of work are prone to oversleep. At twelve o'clock he would be having dinner, and at three enjoying his siesta. But the beautiful thing is that, though this be true, the Master sees, and is at pains to show us, that this man was not without excuse.

There are men outside at the eleventh hour who are utterly without excuse. Deaf to every call, they have resisted the inviting Spirit. But there are others who are different from that, and one of the charming things about our Lord is that He finds room for that suggestion in His story. Such may have sat under a sapless ministry, or had the gospel presented in repellant ways. They must have been plunged, when little more than boys, into dubious or soul-destroying businesses. Some one they loved, who made a great profession, may have proved (long years ago) a whited sepulcher—and at the eleventh hour they are still outside the kingdom.

Now, the wonderfully hopeful thing is this, that this man was called at the eleventh hour, for the eleventh hour (as Bible students know) is an hour when nothing ever happens. With the exception of this single parable I am not aware that the eleventh hour is mentioned from the Book of Genesis to Revelation. The third hour is a great hour of Scripture, for then, according to St. Mark, our Lord was crucified. And the sixth and ninth are both great hours of Scripture, and all three are Jewish hours of prayer. But the eleventh hour is an hour unchronicled—it is an hour when nothing ever happens—and it was just them that this man was called. Nobody had ever heard of such a thing. Nobody ever expected such a thing. The oldest frequenter of the market-place had never known any one called at five o'clock. And yet that is what happened in the story, and our blessed Lord would never have told the story if it could not happen now—and to you.

For this employer is an extraordinary person. It is that which Jesus is eager to impress on us. Had the employer been thinking of nothing but his grapes he would never have acted in this amazing fashion. What! to hire men when the working-day is closing, and to pay them with an insane extravagance? Who ever heard of a business man like that? Such conduct in an employer is unthinkable. And then our Lord would smile, and flash a glance at them, and say, "Children, that is exactly what I am driving at, for remember that my householder is God." "My ways are not your ways, neither are my thoughts your thoughts. This is an extraordinary householder because God is an extraordinary God, giving His only begotten Son to die for us, waiting and watching and yearning for the prodigal, putting a ring on his hand and shoes upon his feet, when in the evening he comes hirpling home.

And then this eleventh-hour man got far more than he had ever dreamed of. It was almost incredible, but it was true. The men who came at break of day were bargainers. They began by driving a bargain with the Master. They said, "Let us settle the wages question first," and he settled it, and gave them what they bargained for. But the eleventh-hour man did not drive a bargain; filled with gratitude, he left things to the Master, and he got more than he had ever dreamed of. That is the kind of faith which God delights in, not the conditional faith that drives a bargain, not the faith that says, "If Thou wilt do so-and-so for me, I will do so-and-so for Thee"; but the faith, born of a wondering gratitude, that leaves all issues in the Master's hands, perfectly certain that His name is Love. Think of the amazement of the eleventh-hour man when the whole penny was lying in his hand. "What! all this for me? All this for me?" Yes: "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. 2:9).

SHALL WE KEEP FAITH?

By W. W. Pinson.

In discussing the above question I make haste to disclaim the intimation that any of us do not mean to keep faith. It is because I believe that every Christian and a very large majority of non-Christians act in good faith that I am raising this question for the sake of emphasis and reminder.

The Board of Missions last May instructed the secretaries to refer the question of the appropriations to the church. The answer of the church was to be in terms of 1,000,000 dollars. If this answer was in the affirmative the board would vote the appropriations to carry on our work. If not, then —I hesitate to write the alternative.

This put the responsibility up to the church. The way in which it was met was splendid, so much so that the argument was made by more than one of our bishops when we met on February 2 that the church had met our condition and we must fulfill our pledge and vote accordingly. In doing so the board kept faith with the church.

It may not be claimed that the vote of conferences, districts and other groups committed them to a definite sum, or in other words, that it was equivalent to a pledge. But it was a vote of good faith. It was registering a promise to make an honest effort to raise the money. In so far it was a commitment to the board.

Not only so, it was a pledge of good faith in one another. It was assuming a share in a corporate responsibility. It was saying one to another, "You can count on me." Leader to leader, church to church, pastor to pastor, layman to layman, this is what it meant.

Many individuals, many churches went ahead. They have done nobly. They had a right and still have a right to expect that others will do likewise. There are many others awaiting the opportune moment. Shall we keep the faith with this front line? To ask is the answer. This trust in us will not be betrayed, we will keep faith.

How it heartened our band of missionaries scattered round the world. We wrote them the church had spoken. We wrote them the board had acted —their church was back of them. We are acting on this in all good faith.

In fact, 2,500,000 Southern Methodists have bound themselves in a solemn compact to do this thing, or acquit themselves by doing their best.

Yes, we must and will keep faith. But let us not risk delay. It is dangerous. There is too much at stake.

STATUES OF PREACHERS

By Sam W. Small, D.D.

In the streets and public squares of Washington City there stand forty-two statues of famous American and foreign personages, presumed to be immortals of our national history.

Nineteen are effigies of American soldiers and naval commanders, and five others are of foreigners who aided Washington to win the War of the Revolution. There are six of statesmen and jurists, three of physicians, two of scientists and one of a poet. Among the interesting array of memorials are three that have been erected to honor great preachers of the Gospel of Christ.

One does not naturally expect to see apostles of the Cross so distinguished. However heroic their lives may have been in unselfish service, in enduring hardships, braving perils and ignoring the easier ways of fame and fortune, they are not often represented in bronze and marble in congresses of the great.

It is, therefore, to the credit of American religionists that they have erected here at the nation's capital, and in the eyes of the world, the figures of three ministers whose memories are dear to the disciples of Christ in this greatest of nations.

Martin Luther.

The Lutherans placed in a plaza in front of their Memorial church a heroic statue of Martin Luther, the apostle of the great Protestant reformation. It is a replica of the centerpiece of the celebrated Luther Memorial at Worms, by Reitschel, and was cast in Germany from the original molds. One who looks into that face of the immortal reformer can well discern the indomitable will of the man who turned his back upon Rome and went forth to proclaim to the world the freedom of conscience in the worship of God.

John Witherspoon.

The Presbyterians of America erected in front of the Church of the Covenant a noble sedant statue of John Witherspoon, a descendant of John Knox. Dr. Witherspoon came from Scotland, was made president of Princeton College, became a pre-Revolutionary legislator and in the War of Independence was distinguished for his patriotic devotion to the great cause.

He was for seven years a leading member of the Continental Congress and signed the Declaration of Independence, being the only clergyman to have that distinguished privilege. The historian, Headley, said of him: "If the pulpit of America had given only this one man to the Revolution, it would deserve to be held in everlasting remembrance for the service it rendered to the country."

Francis Asbury.

The latest memorial to be unveiled at the capital is the splendid equestrian statue of Francis Asbury, first bishop of the Methodist Episcopal Church in America. The famous circuit-rider is represented "on his way," seated upon his weary horse, and equipped with Bible and saddle-bags. It is an intriguing example of sculpture and most creditable to the Methodist people who thus honor the heroic preacher who did most to plant their church solidly upon this western hemisphere. He came to America from England in 1771 when the Methodists had three churches and three hundred adherents; when he died in Virginia, in 1816, he had traveled, mostly on horseback, over 270,000 miles, preached 16,500 sermons, and ordained more than 4,000 preachers. Such a record entitled him to this enduring monument.

In Statuary Hall.

Among the statues placed by the states in Statuary Hall, in the Capitol building, there are three preachers.

Pennsylvania thus memorializes the patriot Episcopalian rector, J. P. G. Muhlenberg. In Virginia one Sabbath day, at the close of his sermon, he threw off his priestly robe with the fiery exclamation: "The time to preach is passed; the time to fight has come!" He stood revealed in full officer's uniform, enlisted nearly every able-bodied man of his congregation and marched to the aid of Washington.

Rhode Island contributed the statue of Roger Williams, the great Baptist protagonist of religious liberty in America.

Minnesota has placed in the national "Hall of Fame" the figure of Pere Marquette, the famous Jesuit priest who, with Joliet, discovered the Mississippi River in 1673.

MY DESIRE

By Geneva Highfill.

To keep through all the commonplace
A vision of the ideal;
To keep through all the waking hours
Dreams that may not be real;
To keep through all the love that fades
One love unstained and pure;
To travel down the lone sun-road
And know my way is sure;
To keep a tenderness in my heart
For flower, or beast or man;
To lift, to love, to laugh, to help,
To do what good I can;
Then my desire shall be fulfilled
When I reach the western rim,
And I shall travel hopefully on,
Down the sunset trail to Him.

Guilford College, N. C.

HOW THE CHURCHES AND PASTORS CAN AID IN LAW ENFORCEMENT

By A. W. Cline, Superintendent Public Welfare, Winston-Salem, Forsyth County.

We have all heard repeated many times the statement that "America is the most lawless nation on earth," but have we ever stopped to consider the truthfulness of these few words? Are they based on statistics, or are they simply the words of a pessimist? I wish that it was possible for every minister of the gospel, every public official and every citizen interested in the uplift of humanity to make a study of crime in America and sister nations. Among the revelations would be such facts as these:

The United States has nine times as many homicides each year as England, eighteen times as many as Scotland, and twenty-four times the number reported in Holland.

Statistics relative to murder and homicide are not the only ones which show this nation up badly. Lawrence Veiller, in December World's Work, says:

"Robbery is thirty-six times as prevalent in New York as it is in London. In Chicago it is one hundred times as prevalent as London."

Some may say that the foregoing statistics show up our large cities and are not representative of the country as a whole, but a close student will tell you that radiating from New York, Chicago and other places is a worldly influence that touches every part of the country. It seems to me that it is time we start to build up a counteracting influence that will serve as a barrier to the crime wave that is encroaching upon us. Every community has its own general problem and the cure for many of its social ills must be worked out by those directly concerned. New York has its problems, Chicago has her's and we have our's. However, there is one thing that vitally concerns the entire nation and that is its decaying home life. I cannot think now of any one thing that needs our attention more than the home.

When I began to think about the subject: "How Can Churches and Pastors Aid in Law Enforcement," I decided that it would be more effective to present it from the combined viewpoint of leading public officials, ministers, judges, school men and others in public life. A questionnaire was sent to these people and the response has been very encouraging. Three-fourths of the statements received place the responsibility for law enforcement upon the creation of sentiment in the home. I quote below some of the answers:

"The pastors can hearten the enforcement of law by stressing physical and moral value of total abstinence and particular stress in their sermons and private touch with their congregations and by upholding officers of the law to enforce the law and condemn those who see it flouted without action. Precept upon precept and patience are necessary. These must be added to determination."—Josephus Daniels, Ex-Secretary of the U. S. Navy, Raleigh.

"As a practical solution, I would suggest concert of action on the part of all concerned. Each locality has its own peculiar problems, and no general antidote can be prescribed which would be suitable in every case. A conference of local leaders ought to work out a satisfactory plan of operation."—W. P. Stacy, Chief Justice, Supreme Court of North Carolina, Raleigh.

"A closer study of home life by parents and the use of stronger discipline in the home. Laxity in home life causes children of tender age to participate in joy rides at night, which undermines all moral sense and results in an ever-increasing desire for excitement."—C. R. Ferguson, Chief of Police, Charlotte.

"I believe that the pastors can help by preaching convincing, vigorous sermons and by using all of their influence along these lines. The church people can help by examples, by helping to get talks in schools and Sunday schools, and preventing the results of intoxicants and lawlessness."—Mrs. T. W. Bickett, wife of ex-Governor of North Carolina, now Superintendent Public Welfare in Raleigh, Wake county.

"By reporting all violations that come under their observation to the proper authorities, and be willing, if necessary, to appear in court and testify against them, regardless of who it is."—J. A. Thomas, Chief of Police, Winston-Salem.

"Urge the courts to act promptly and effectively in punishing the guilty; stand squarely behind the officers of the law; preach respect for law and put



Dr. Edmund D. Soper, Speaker at the Goldsboro Conference

emphasis at the same time upon home training. Also put aside this sickly sympathy for the victim today and for the criminal when he comes to trial. We are trying to administer justice on a basis of sympathy."—A. W. Plyler, Editor N. C. Christian Advocate, Greensboro.

"Scatter temperance literature, preach against intemperance again as we did twenty years ago. Have schools teach harmfulness of liquor. Vote as we pray. Turn out insincere officials. Let parents stay home and try rearing children. Support and co-operate with Anti-Saloon League."—C. A. Upchurch, Supt. Anti-Saloon League, Raleigh.

"Too many laws are violated by men in high power. First, election laws are violated by men who thereby obtain official position. Second, not sufficient aid given officers who try to enforce the law. Third, disposition to conceal violation by those who know its existence. Preachers should denounce all law violation."—F. A. Linney, U. S. District Attorney, Boone.

"By influencing greater court punishment, and by personal acquaintance with officers and their work, encouraging and sustaining them and refraining from unjust criticism."—W. R. Messer, Chief of Police, Asheville.

"First, by teaching Christian citizenship and true patriotism. By creating a public sentiment for more severe punishment to be given violators of the law. By giving the young people a definite work in the church. Aid the youth in finding God, for to find God is to find one's self. See that men of the gihest character are elected to office. Co-operate with the civic and welfare and other organizations in making the community, state and nation a better place in which to live."—J. S. Hiatt, Pastor of West Asheville Methodist Church, West Asheville.

"The church people want to break the shell that encases their influence and get out into the world. It is too often the case that with going to church, singing hymns and hearing a sermon, they regard their duty done. They wrap the cloak of righteousness around themselves as if to forefend from worldly contamination. They attend church, but they do not attend the polls. The church can do much to aid in law enforcement, but it can never do anything effective until it gets out and votes. The ballot box is the neglected opportunity. There is not a town in North Carolina that could not be dominated by the church, if pastors and church members would exercise the privilege that is theirs and take a voice in local government for reform."—Wade H. Harris, Editor The Observer, Charlotte.

"The ills of modern society cannot be cured by judges, juries, prosecuting attorneys, sheriffs, constables, policemen, jails and penitentiaries alone. Your ministers are wise in their day and generation. I rejoice that they are getting mightily aroused by these modern conditions. I rejoice that they are taking the lead in considering the ills of life that now is along with the rewards and punishments of the life everlasting."—E. C. Branson, Professor University of N. C., Chapel Hill.

The American home stands indicted today—indicted for its failure to produce a citizenship that has respect for law. Those of us who have been connected with the courts in various ways know that in nearly every case some influence contributes to the cause that brought about the indictment. What is the cause for so much unfavorable comment on the home today? Why is the home being blamed for so much of the lawlessness existing in America at this time? Has the church neglected its duty as the guardian of God's creatures?

I believe that you will agree with me when I say that the Christian churches in many instances have failed in their real mission because we all know that real religion, as Jesus taught it, means better living conditions for everyone. It means trying to help your neighbor's children to better things as well as your own. It means co-operation with all those around you to the end that there may be better schools. Wholesome recreation and a deeper interest in social and economic conditions. Let us look about us and see if we are doing our full duty in this respect.

GIBSONVILLE AND PROXIMITY

Last Sunday we had the pleasure of looking into the faces of two splendid congregations of Methodist people. In the morning we worshipped with our congregation at Gibsonville and at night with the Proximity saints in this city.

Brother Edgar Nease, a fine young man and one of the most consecrated ministers that we have in North Carolina, is in charge at Gibsonville, and he has done a most excellent work and is very much appreciated by his people. His congregations have grown and the Sunday school is in better shape than ever, and is doing a good work. Brother Nease announced that Rev. W. A. Rollins, of Coburn Memorial church, would arrive next Monday and begin a series of meetings in the church at Gibsonville.

Our Methodist people at Gibsonville have had to work against odds, but their faith, prayers and enthusiasm are winning out and in a short while it is predicted that one of the strong small town churches will be found in that little town.

Proximity congregation has recently moved into its new church, which is attractive and convenient, and is greatly appreciated by those who worship there. Brother Dawson, the new preacher, has taken hold with a vim, and is popular with his people. His splendid family also have taken hold and are proving a blessing to the congregation. Brother Core has organized a chorus choir and a male quartette and they are attracting much attention from the entire community: T. A. S.

PRESIDENT FEW ENTHUSIASTIC OVER OUTLOOK

Dr. William Preston Few, president of Duke University, returned home a short time ago, after an extensive trip to the larger educational institutions in the North, East and Middle West, filled with enthusiasm over the future growth of "the world's wealthiest educational institution." One of his first remarks, in an interview shortly after his arrival at Duke, was to the effect that interest in the mammoth undertaking is just as marked in the big educational centers as it is in his own North Carolina.

"I found," President Few said, "that the people of Boston and New York and Chicago are just as interested and just as enthusiastic as are the people of Greensboro or Raleigh, or Winston-Salem, or Charlotte, or—or even Durham. Everywhere I traveled, wherever I was entertained, I was literally battered with questions concerning our plans and our future developments." He admitted that he had not spent a more pleasant three weeks in many years.

Dr. Few stated that he believes that to be able to start with a "clean slate," unhampered by restrictions or prejudices, will prove a great drawing card for prominent men in all branches of education who are looking for the chance to be given free rein, with ample financial and moral backing and with all possible resources and equipment. And although he did not mention any names, he intimated that only recognized leaders in thought and achievement are being secured by the university.

R. P. Harris.

A WORD FROM NEW LONDON

As I have not seen anything in our church paper from our charge in some time, I think it is the duty of some one to let the readers know that we are still living and, I think, taking on new life. Our pastor, Bro. C. R. Allison, is doing a good work among us and our people love him and his family well. He is feeding our souls with the bread of life through the gospel preaching he is doing. While he is only a young man he is truly a man of God and his sermons are seasoned with the power of the spirit. We feel that Brother Allison is the man needed on this charge at this time because he is deeply spiritual, and that is what the country churches need today.

Our charge is made up of two town and two country churches. Bethany and Bethel, the two country churches, have recently adopted the budget system for our finances, and from the pledges already made we can see that we can pay our pastor and all other claims much easier by this plan. Our charge used to pay all the claims, but of recent years claims other than pastor's salary have not been urged, and therefore little has been done for conference collections.

I want to mention the interest we take in our presiding elder, Brother Paris. We enjoy his visits to our quarterly conferences so much that we wish we could have them much oftener. Brother Paris is a lively, lovely man and always has something to say that will do you good not only in his sermons but in his conferences and conversation.

R. A. Huneycutt.

THE COUNTRY DOCTOR

The country doctor was the sort of fellow who stuck while a generation arose and flourished. He helped the young parents; he taught them how to feed the young infant and treated it through all the ailments from chicken pox to pneumonia. When the child finally grew up, the family doctor had become for him something more than a mere individual.

His step is faltering now; his sun has set; his day is almost done. But a monument to his faithfulness and courage lives in the hearts of all those men and women who once knew and loved him. Along with the rest of the pioneers, the old-time doctor's shadow is passing from the earth. We have in mind a few of these remarkable practitioners—Dr. A. Bulla, Sr., of the Jackson Hill community, Davidson county; Dr. A. Anderson of Denton, Davidson county; Dr. Fuller of the Fullers community, Randolph county, and Dr. C. Few of Hendersonville, all now dead. May their reward be as great as their services to humanity were good. W. S. Surratt.

THE NEW PASTOR FINDS FREMONT IN A JOCULAR MOOD

Just a few lines from Fremont circuit. We were here in due time after conference and found things in good shape over the circuit. Many of the people were still laughing over the ability (the eating ability especially) of my predecessor. They have learned that it is of no use to try to push me up to his measurements.

We were met by kind friends who had a bountiful supper awaiting us and which we greatly enjoyed and appreciated. Not long thereafter we were nicely "pounded" by the good people of Fremont church. May our Lord's blessings rest richly upon each one who thus helped us to feel happy and at home.

We were grieved to leave our former charge and many good friends—"the salt of the earth." But we have met many on this good charge who are of the same type of good Christian friends.

We are finding labors abundant but pleasant, and hope to be able to accomplish something in the Master's name here. Much sickness over the charge has hindered somewhat, but we hope the worst has passed and that with the coming of spring and more abundant natural life we shall have evidences also of "more abundant" spiritual life. Let us all "cut away the shorelines" and "launch out into the deep and let down the nets" of loving and willing service for our gracious Lord, and by His help take up and land safely the greatest draught of precious souls possible and lay them at the Master's feet that He may touch and bless them and send them forth also to help finish the glorious task committed to those willing to serve and suffer for Him who gave His life for us.

N. B. Strickland, P. C.

They'd take it if you ask them. Who? The officials of your church. What? The Christian Advocate. Try it.

IT MUST BE DONE!

250,000 North Carolina Methodist are entitled to the best conference organ in the Southern Church. It has that very thing.

250,000 North Carolina Methodist can make it the best religious paper published in America.

HOW? ?

Simply by giving it a better support. Only 81,000 of the 250,000 have a chance to see the Advocate. Less than one third of our good Methodist people do not take the paper. They all need it—all would be more intelligent as to the work of the church, and all would be more loyal to its progress.

Pastors, agents, friends, altogether for a larger subscription list during the next two months.

Slogan: Do you take the Advocate. Why Not?

"REVEREND"

An Episcopal rector testifies that during the years of his ministry he has been called mister, father, padre, deacon, elder, brother, pastor, rector, doctor, reverend, revenue and reverner—the latter two attempts by the very ignorant at "reverend." Some verses written by another Protestant priest run to the effect that he invites people to call him brother, likes parson better, does not mind being called father if people prefer; plain mister is more welcome, he is not offended at doctor, although claiming no doctorate, nor at preacher, pastor, rector, friend, but it does grate on him to be called reverend. It is related on the best authority that once when the minutes of the Ministerial Union were read they referred to "Reverend Hayes," whereupon Rev. L. B. Hayes interposed: "Sir, I allow no one save my negro sexton to call me 'Reverend Hayes.'"—Greensboro Daily News.

OUR BOOK TABLE

WHAT IS FAITH?

By J. Gresham Machen.

The Christian preacher is accustomed to say to inquirers after the way of salvation: "Believe on the Lord Jesus Christ, and thou shalt be saved." But it is useless to say that unless one also tells the inquirers what it means to "believe." This is what the present book endeavors to do; it endeavors to set forth, in the light of the New Testament teaching and in comparison with recent discussions, the real nature of Christian faith. In particular, it seeks to break down, in the interests of the intellectual aspects of faith, the opposition which is so commonly set up between faith and knowledge. But it also seeks to do justice in a positive way to the other aspects of the subject.

The Macmillan Company, Publishers, New York.

THE PROBLEMS OF ORIGINS

By Leander S. Keyser, Hamma Divinity School.

Here is a representative statement of the point of view of those who oppose the teaching of evolution.

That opposition party includes a large company of conscientious and worthy people who are certainly entitled to have their convictions set forth for public consideration by a spokesman of their own choosing.

Dr. Keyser is not an anti-evolutionist from ignorance, for he has read the evolutionists with scrupulous attention and is himself a scientist of good repute. On the basis of a definition of evolution as "Progressive unfolding by means of natural or resident forces according to certain fixed laws," he supplies an abundance of material, from the point of view of the group to which he belongs, in support of his position that every man is compelled today to choose between creation and evolution—there is no modified third alternative.

The Macmillan Company, Publishers, New York.

* * * *

MENTAL HYGIENE AS TAUGHT BY JESUS

By Alexander B. MacLeod.

The Protestant Reformation rightly concentrated its attention upon theological consideration of the person and mission of Jesus.

Nevertheless there are important elements of truth in the companion affirmation that the great and dominating purpose of Jesus' mission fell within the domain of mental hygiene. That purpose was to conserve health of mind—soundness of mind in a sound personality.

Veins of hygiene, therefore, run through the teachings of Jesus which have never been emphasized sufficiently for lack of a connected presentation. This lack has now been supplied by "Mental Hygiene As Taught by Jesus."

The Macmillan Co., Publishers.

* * * *

LIBERAL CHRISTIANITY

By William Pierson Merrill.

Between the Modernists and the Fundamentalists stands a large body of Christians, identified with neither extreme. Some of them are liberal, some conservative; all are evangelical. This book aims to set forth the position of the liberals among these evangelical Christians.

Dr. Merrill's method of describing Liberal Christianity, as he sees it, in its theological and practical attitude and spirit, is to draw a comparison between Liberal Christainity and two types at the opposite extremes of Christian faith, the Authorization and the Humanitarian, and then, to institute a similar comparison between Liberal Christianity and the teaching of Christ and of the Apostle Paul. On the basis of the results of the above comparisons, he comes to the conclusion that Liberal Christianity keeps very close in type and spirit to the religion of the New Testament, and that it is the present religious hope of the world.

It can be recommended to those inclined to distrust or criticize the "liberal" position in religion, who are looking for a statement, as seen from the inside, of the true aims and positions of Liberal Evangelical Christianity.

* * * *

DO FUNDAMENTALISTS PLAY FAIR?

By William Mentzel Forrest.

This vigorous contribution to current religious literature contends that polemic theologians should scorn to use means against their adversaries that the very children playing in the streets would denounce as "No fair." It is not aimed at the conclusions of Fundamentalists, but at the circuitous twists and turns used in reaching them, and the method of trying to force the Bible into harmony with science while claiming to take it just as it is written.

The writer is a preacher and Bible teacher of many years standing, and has written in the hope of helping religion win with virile people who do not know what to make of lack of candor and straight thinking in the church, accustomed as they are to candor in all other fields of enquiry. College students and other young people who are perplexed as to the relation of the Bible to science and history and ethics will find him fearlessly stating the issues and pointing the way to their solution. Conservatives may well take the stiff cross-examination to which their easy-going assumptions that traditional views of the Bible are correct are here subjected as a challenge to a re-examination of their arguments, if not of their conclusions. Modernists who have been betrayed into naturalistic and mechanistic views of the universe, and who have allowed opposition to miracle and the supernatural to rob religion of its spirituality, will find the book a call to a faith that will let vital religion live in the modern world.

The Macmillan Company, New York.

TRESPASSERS ON SOUTHERN PAID USUAL DEATH PENALTY

Of the trespassers who gambled with death on the tracks and trains of the Southern Railway System during 1925, 128 were killed and 151 injured, according to figures for the year which have just been completed by the Southern's Safety Department.

While walking on tracks 93 were killed and 60 injured; 35 were killed and 87 injured while stealing rides or "hopping" trains; and four were injured in miscellaneous accidents.

"There is a striking constancy about the figures recording casualties among trespassers on the property of the Southern," says a statement issued by the safety department, "which—under the well established principle that, where approximately the same number of persons take the same hazard during different periods, about the same number will be killed and injured—would indicate that there has been no substantial decrease in trespassing despite all the examples that have been cited and warnings given.

"The figures for the preceding three years are as follows: 1922, 129 killed and 171 injured; 1923, 154 killed and 178 injured 1924, 130 killed and 174 injured The percentage as between casualties to trespassers on tracks and trains has also been fairly constant, 90 persons having been killed and 60 injured while trespassing on the Southern tracks during 1924, and 35 killed and 87 injured while trespassing on trains, with the figures for the other years being very nearly the same."

WOMAN'S PAGE

N. C. CONFERENCE
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1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

MEMBERS WOMAN'S MISSIONARY COUNCIL, M. E. CHURCH, SOUTH

Dear Friends:

This is just a word of explanation and a warm sentence of greeting to you who are looking forward to the annual meeting of the Council in Raleigh March 10-17. May it be a great session in its influence and in its contacts, full of inspiration and joy to us all. We are hoping that when the roll is called not one member will be found absent.

It is customary, as all th experienced members know, for the Council to hold a "Workers' Conference" on the afternoon just preceding the first open meeting of the Council. That will be held at two o'clock Wednesday afternoon, March 10, in the Edenton Street church. It is vitally important that every Council member be present.

Last year in Tulsa, Oklahoma, you chose Mrs. C. F. Elza of the Little Rock conference to lead the Workers' Conference at Raleigh, but the heavenly Father had other plans for this chosen one and we bow to His will. It has been necessary for us to put this afternoon into other hands, and the Council executive committee in midyear meeting last November made the necessary adjustments.

Since this year is General Conference year, the Council will follow its usual custom of considering its possible General Conference legislation in executive session. The newly chosen leader of the Workers' Conference and the president of the Council have consulted together with others and have decided to make the afternoon of Wednesday the executive session. At this meeting, therefore, only the members of the Council will be present, and the order of the day will be the consideration of such reports of committees as are best discussed when we are by ourselves. This notice is sent you so that you will understand and not invite your friends to the Workers' Conference. It will be for Council members only this year.

Come in a spirit of prayer, and come prepared to help in the discussion and with the legislation.

Most cordially yours,
Mrs. C. M. Sinclair,
Chm. Workers' Conference.
Mrs. F. F. Stephens,
Pres. Woman's Miss. Council.
(If some one else is coming in your place, please hand her this letter.)

THE COUNCIL WILL BE GUESTS OF DUKE UNIVERSITY AND THE DURHAM DISTRICT SATURDAY, MARCH 13, AT WASHTON DUKE HOTEL

The outstanding feature of the visit of the Woman's Missionary Council and their guests to Durham and Duke University on Saturday, March 13, will be the luncheon which Duke University and the Durham district will tender the guests at the Washington Duke Hotel.

Upon their arrival from Raleigh the delegation will be received by Dr. W. P. Few, president, Prof. R. L. Flowers, vice president, and other officials of the University together with Mrs. Mamie Merritt, secretary of the Durham district; Mrs. A. M. Gates, vice president of the North Carolina conference; Mrs. C. D. Rigsbee, superintendent of young people of the North Carolina conference, and the presidents of the thirty-one auxiliaries of the district missionary society.

At the luncheon Dr. Few will welcome the guests on behalf of Duke University and Mrs. Merritt will extend greetings on behalf of the district missionary society.

Dr. Edmund D. Soper, head of the school of religion, will map out some plans which the university has under consideration for missionary education as a part of the future curriculum of the university.

Pictures of the grounds and buildings of the new development will be thrown on a screen and explained by Prof. R. L. Flowers.

After the luncheon a drive will be enjoyed by the guests over the present university grounds and also over the new campus.

PIKEVILLE MISSIONARY SOCIETY

This society is not exactly new, having been organized about two years, but just recently the society has enlarged and branched out considerably. The society was organized with only twelve members and now we have seventeen. The society meets once each month and at the meeting we have an interesting and very helpful program under the faithful leadership of our president, Mrs. J. W. Hosea.

At the last meeting the members voted to take up a Bible study course and selected the book, "Life as a Stewardship." Miss Beaty, one of the teachers of the local high school, has offered to be the leader of these classes. Our society has organized a young people's missionary society under the leadership of Mrs. Lula D. Best and Mrs. L. W. Crawford.

Besides the regular meetings a social is held each month and the young people have been showing a great deal of interest in both these meetings. The juniors have also been organized with the following leaders, Mrs. J. T. Dees and Mrs. L. B. Smith. They have the same kind of meetings as the young people. Mrs. J. B. Smith leads the cradle roll department and is trying to get the names of all the babies in our community on the roll.

Our new pastor, R. L. Jerome, has been taking a great interest in the missionary society and all church work. He is especially interested in work among the young people and devotes about ten minutes of his sermon talking to the children. He is also very much interested in building new Sunday school rooms to the church. We feel sure that our society, church and Sunday school will make a great stride forward under the leadership of Mr. Jerome.

Mrs. L. W. Crawford,
Pub. Chairman.

WASHINGTON BIRTHDAY PARTY

The Young People's Missionary Society at Moyock had its regular business and social meeting at the home of Miss Elizabeth Jones Saturday night.

After the business was attended to the hostess had planned several patriotic contests which all enjoyed very much.

Those present were Misses Rosa Ellis, Lena Creekmore, Hettie Godfrey, Eloise Marshlender, Irene Sawyer, Elizabeth Jones, Margaret Payner, Alma. Lydia and Blanche Lee.

The boys were Charles Thrift, Conrah Ferrell, Thomas Flora and Luther Coppersmith.

Delightful refreshments were served by the hostess. She had minature flags as favors.

Mrs. Amanda Payner.

IMPORTANT AGAIN

In order to receive orders promptly from Literature Headquarters please help us by:

1. Write name and address plaintly.
2. Make a list of your items.
3. Be specific, stating whether material desired is for Adult, Young People, or Junior societies.
4. Make all orders and checks payable to Literture Headquarters, not to Lamar & Barton nor to the Board of Missions nor to any of the secretaries.

Estelle Haskin, Sec.

ATTENTION, ANNUAL CONFERENCES

Be sure to have a supply of Mary Culler White's book, "Life Story of Alice Culler Cobb," on hand, for sale at $1.50. Every missionary woman should read this charming story.

Western North Carolina Conference

COUNCIL MEETING IN RALEIGH

The sixteenth annual meeting of the Woman's Missionary Council of our great church, which is in session at Edenton Street church, Raleigh, is an event of more than ordinary interest to the Methodists of North Carolina, representing as it does the great missionary forces of the women of our church. Four of our bishops are expected to be present during the meeting and number of missionaries and deaconesses are there with messages from their various field of labor, each of which will be of great interest. Forty-six conferences including Brazil, Korea, Central Brazil, China, Mexico and South Brazil also have representatives in attendance. This is the first time the Council has met in North Carolina, and Raleigh and our sister conference are to be congratulated in securing this great meeting, which we are sure will be an inspiration and benediction to those who may be privileged to attend.

Besides Mrs. Lucy H. Robertson, W. N. C. conference president, and Mrs. H. A. Dunham, conference corresponding secretary, who go as our official representatives, quite a number of the conference officers, district secretaries and representatives from local organizations are in attendance upon the meeting.

FIRST DISTRICT MEETING FOR THE YEAR ANNOUNCED

Mrs. W. C. Houston, district secretary of the Salisbury district, sends announcement of the first district meetings to be held this year. Within the next few weeks our secretaries will be busy planning and arranging programs for these meetings which are always so helpful and profitable to the women of the several districts, and we fell sure that, with the inspiration from the Council held in our own state and which was atttended by so many of our secretaries, that we may look forward to even more interesting programs than we have had in the past years. Read Mrs. Houston's announcement which follows:

"The annual meeting of the Woman's Missionary Societies of the Salisbury district will be held at Kannapolist March 18-19. The first session will be held at seven-thirty March 18. Several Council and conference officers have promised to attend the meeting. We extend an invitation to every pastor in the district to have his church represented at this meeting, whether or not he has a missionary society. Of course we expect a full representation from every society."

Nina Adams Houston,
District Secretary.

ANOTHER MISSIONARY SOCIETY FOR ASHEVILLE DISTRICT

What an inspiration to a district secretary is a "missionary pastor," one who is interested in the woman's work and who is anxious that his church be enlisted! Such a pastor is Rev. M. G. Ervin, who is stationed at Mount Pleasant church on the Asheville district. Ever since conference he has been anxious to have a woman's society in his church, so last Sunday evening, in response to a most cordial invitation, Mrs. V. L. Stone, district secretary, attended the service and organized a society with a gratifying number of members, and good prospects for a much larger enrollment.

Mrs. H. A. Dunham, conference corresponding secretary, who was also present, gave a talk on the general work of the Council, followed by an explanation of the work of a local organization by Mrs. Stone, after which the society was organized with the following officers: President, Mrs. M. G. Ervin; vice president, Mrs. C. L. Felmet; recording and corresponding secretary, Mrs. R. C. Stevens; treasurer, Mrs. Charles Ralston; Supt. mission study, Mrs. Alice Rice; Supt. social service, Mrs. A. T. Allison; Supt. local work, Mrs. A. R. Nix.

THE ANNUAL MEETING AGAIN

Mrs. V. L. Stone, chairman of entertainment committee, 285 Marrimon Avenue, Asheville, has already begun receiving names of delegates to the annual meeting which will be held in Central church, Asheville, April 20-23. It is earnestly desired to have the name of every delegate, who is expecting to attend, by April 10. The entertainment committee is going to do all in its power to get everyone pleasantly and comfortably located during their stay in the "Land of the Sky," and you can assist very greatly in this matter by sending in the names promptly. Let us have them, not one day later than April 10, and we would appreciate them much earlier than that.

RECENT RULING OF THE CONFERENCE

We call attention again to the ruling made by the conference at Statesville in 1924, which was carried out with gratifying success at the meeting in Charlotte last year. Here is the resolution: "Owing to the fact that the hostess auxiliary is debarred from the inspiration and enjoyment of the annual meeting, the district secretaries recommend that our conference follow the plan adopted by a number of conferences, viz., when a delegate's name is sent in, she enclose one dollar to pay for her lunches and that the hostess auxiliary arrange for the serving of the lunches in some manner that will leave its members free to enjoy the conference."

REPRESENTATION AT ANNUAL MEETING

As the time for the election of delegates to annual meeting comes around we are again asked, "Who is entitled to go as delegates?" Let us quote again from the standing rules of the conference, Item 2: "The delegation shall consist of executive officers, district secretaries, one elected adult delegate, one representative from the young people's society, and the superintendent of children's work (or her substitute) representing the children's work."

FOREIGN MISSIONS CONFERENCE

The thirty-third session of the Foreign Missions Conference of North America was held in Atlantic City January 11-15, with an attendance of 399 delegates and corresponding delegates, representing fifty-five foreign mission boards and societies. Among them were leading pastors from evangelical churches, missionaries at home on furlough, representatives from theological institutions, board secretaries, and distinguished visitors.

Possibly there is nowhere a more devout company than the one which comes together under the name of the Foreign Missions Conference. The essential elements are prayer and praise. The sessions are begun, continued, and ended in periods of intercession. Attending the conference is as going into a retreat of three days' length, and results in the renewing of spiritual strength and closer fellowship with God.

The discussions grouped themselves about the vital things in foreign missions today. The rising tide of nationalism, so notable in China, India, and Mexico, was a question of burn-

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywnere!"

GOLDSBORO'S THE PLACE

St. Paul church, Goldsboro, picture of which appears on another page of this issue of the Advocate, is the place where Sunday school leaders from all sections of the North Carolina conference will gather April 6-7-8 in their third annual conference-wide Sunday school conference.

Following are the local committees preparing for this big gathering: Arrangements, Rev. J. M. Daniel, chairman; Rev. R. E. Brown, Rev. W. P. Watkins, Jr., Rev. R. L. Jerome, Roger Hinson, and John R. Raper; Registration, Miss Imogene Barrett; Entertainment, Col. John D. Langston, Miss Hattie Dewey, Dewey Hunt, Bert Griffin, W. G. Crawford, Claude Martin, F. B. McKinne, Miss Virginia Borden, Miss Fannie Lou Brogden, and George Dewey Thompson; Publicity, W. W. Minton, Gherman Cobb, and W. H. Langston.

Goldsboro Methodism is welcoming the Sunday school forces of our conference with true hospitality and is preparing to entertain the delegates in fine fashion. St. Paul church, where the sessions will be held, is alive to the importance of the work whose interests are to be furthered. St. Paul Sunday school, under the leadership of Prof. J. T. Jerome as superintendent, is making steady progress and is looking forward to the near future when an up-to-date building will be provided. Rev. J. M. Daniel, the pastor, whose leadership has meant so much to St. Paul church in all its work, is thinking in terms of a thoroughly departmental building and hopes to have it in process of construction soon. In this fine atmosphere and environment and in a place so centrally located with reference to the whole conference will our Sunday school leaders meet.

Will you be there?

THESE ADOPT DUAL SPECIAL

We take pleasure in listing below the Sunday schools of the North Carolina conference which have agreed to observe monthly missionary day and to send the offering to Mr. E. J. Cheatham, Franklinton, N. C., to be applied to the dual extension special. Read it carefully and see if your school is included. If not, we should be glad for you to notify us that it has decided to fall in line and share in theis conference-wide, church-wide, world-wide enterprise in the name of our Master:

Durham District—Brooklyn, Brooksdale charge; Cedar Grove, Cedar Grove charge; Chapel Hill; Bethany, Durham circuit; Branson, Durham; Memorial, Durham; Grace, E. Roxboro and Longhurst charge; Longhurst, E. Roxboro and Longhurst charge; Leasburg, Leasburg charge; Salem, Leasburg charge; Hurley, Milton charge; Concord, Person charge; Rougemont, Rougemont charge; Prospect, Yanceyville charge.

Elizabeth City District—Wesley Memorial, Columbia circuit; Hebron, Currituck charge; Edenton; Gatesville, Gates charge; Philadelphia, Gates charge; Clarks Bethel, Kinnakeet charge; Hebron, North Gates charge; Parkers, North Gates charge; Pleasant Grove, Roper charge; McBrides, South Mills charge; Trinity, South Mills; Stumpy Point; Bethlehem, Bladen circuit; Council, Bladen circuit.

Fayetteville District — Wesley's Chapel, Elizabeth charge; Hay Street, Fayetteville; Broadway, Jonesboro charge; Lemon Springs, Jonesboro charge; Lane, Lillington charge; Chatham, Pittsboro charge; McGees, Roseboro charge; Osgood, Sanford charge; Steele Street, Sanford; Hickory Mountain, Siler City; Siler City.

New Bern District—Atlantic, Atlantic-Sealevel charge; Summerfield, Atlantic-Sealevel charge; Asbury, Dover charge; St. Johns, Goldsboro; Daniels Chapel, Goldsboro circuit; Goldsboro circuit; Sharon, Grifton charge; Hookerton; Trenton, Jones charge; Queen Street, Kinston; Centenary, New Bern; Bayboro, Pamlico charge; Riverside, Riverside-Bridgeton charge; Beston, Seven Springs charge; Garris, Seven Springs charge; Piney Grove, Seven Springs charge; Seven Springs, Seven Springs charge; Zion, Seven Springs charge.

Raleigh District—Elevation, Benson charge; Horne Memorial, Clayton; Banks, Creedmoor charge; Bullocks, Creedmoor charge; Creedmoor; Elizabeth, Four Oaks charge; Franklinton; Holly Springs, Fuquay charge; Garner; Millbrook; Central, Raleigh; Jenkins Memorial, Raleigh.

Rockingham District—Hamlet; Hebron, Mt. Gilead charge; Raeford; Trinity, Robeson charge.

Washington District—Aurora, Aurora charge; Elm City; Mt. Zion, Elm City charge; Black Creek, Fremont charge; Amity, Matamuskeet charge; Nashville; Bethlehem, Robersonville charge; Robersonville; First Methodist, Rocky Mount; Washington.

Weldon District—Bethany, Conway charge; Central Cross, Enfield charge; Enfield; Oak Grove, Garysburg; Halifax; Tabernacle, Middleburg; Winton, Murfreesboro and Winton charge; Norlina; Zion, Norlina charge; Rich Square; Roanoke Rapids; Rosemary, Rosemary charge; Scotland Neck; Macon, Warrenton charge; Cashier, Windsor charge.

Wilmington District—Burgaw, Bladen Springs, Carver's Creek charge; Kelner, Clinton charge; Faison, Faison-Warsaw charge; Hebron, Hebron charge; Garland, Ingold charge; Jacksonville; Magnolia; Belgrade, Maysville charge; Rocky Point, Scotts Hill charge; Scotts Hill, Scotts Hill charge; Union, Scotts Hill charge; Swansboro.

NEW BERN SCHOOL CREDITS

The fifth annual session of the New Bern standard training school, held co-operatively with the Presbyterians February 14-19, had the largest number of credit pupils in its history, issuing 70 certificates. There were 86 persons enrolled, not including quite a number of visitors.

The seventy certificates of credit were earned by the various churches, as follows: Stonewall 3, Vanceboro 1, Bayboro 1, Clarks 2, Riverside 4, Beech Grove 1, Broad Street Christian 5, Free Will Baptist 1, Centenary 42, First Presbyterian 9, First Baptist 1.

Persons earning certificates are as follows, by classes:

"Pupil Study," Dr. W. I. Cranford, instructor—Caroline Bracey, Robert L. Coons, Mrs. C. S. Hollister, Verona Jackson, Mrs. Jas. G. Ulmer, Sallie Cox, Mrs. B. B. Basnight, Mrs. D. T. Gaskins, Mrs. W. L. Hinnant, Helen Nicholson, Maude R. Satterthwaite, Mary Chadwick, Nola B. Dalton, Marie Dunlay, Murl Fox, W. W. Gaskins, Mrs. W. W. Gaskins, Mrs. J. C. Thomas (office credit), Mrs. J. M. Godwin, Mrs. R. E. Grantham, Anna P. Hanff, Lillie Kehoe, L. C. Lawrence, Bernice McElwain, Mrs. E. A. Perkins, Evelyn Perkins, Nellie Perkins, B. M. Potter, Mrs. W. Murray Pugh, Mrs. Fannie Smith, Lena Mae Taylor, Rev. N. H. D. Wilson, Mrs. J. C. Wooten.

"Training the Devotional Life," Mrs. M. H. McArdle, instructor—Mrs. Lola Austin, Margaret Bunting, W. C. Chadwick, Mrs. W. C. Chadwick, Mrs. Will Holland, Mrs. A. C. Hadder, Mrs. L. E. Lancaster, Mrs. L. C. Lawrence, Mrs. J. W. Murray, Mrs. W. H. Purser, Mrs. Fred Scott, Mrs. J. Neal Smith, Mrs. B. Whiteside, Dr. W. L. Hand, Mrs. W. L. Hand, Mirian Koch, Mrs. D. L. Latta, Margaret Wheeler, Etta Mashburn, Mrs. R. E. Phillips, Mrs. Raymond L. Taylor.

"Intermediate-Senior Lesson Materials and Teaching," Miss Jane McDonald, instructor—J. M. Godwin, Mrs. George Howard, Mrs. Gertie Matthews, J. B. Lovelace, Mrs. H. B. Smith.

"Church and Its Work," Dr. H. M. North, instructor—Rev. B. W. Barfield, Mrs. B. W. Barfield, Mrs. F. M. Chadwick, Mrs. Julia E. Hill, Rev. A. J. Hobbs, Jr., George W. Howard, George C. Jones, T. A. Green, Mrs. J. C. McGowan, Mrs. R. B. Nixon, Mrs. S. H. Scott.

Western North Carolina Conference

A DISTINCT SUCCESS

Our first Sunday school conference was a distinct success. Over 400 visiting delegates attended its various sessions. It was very gratifying and encouraging to note the large and representative number of laymen, as well as ministers, who left their pressing duties at home to attend our conference and thus make it a success. Our program was featured with splendid speakers who discussed their subjects in such a way as to instill within their hearers a desire to be of more service in the Lord's work. Truly, our conference was a distinct success.

FEATURES

The following outstanding things were agreed upon at our Sunday school conference:

1. It was decided to have a Sunday school conference each year, sponsored by the Sunday school board of the Western North Carolina conference.

2. Our Wesley Bible Class Federation was merged into the Sunday school conference with Mrs. E. O. Chandley, Asheville, N. C., secretary of the Federation during the past eight years, heading up this work.

3. It was decided to emphasize the standardizing of our Sunday schools, the goal set being the placing and checking of at least 400 "Programs of Work" in 400 Sunday schools.

4. Promotional work with the elementary departments was emphasized both as to the district organization and as to the local Sunday school work. Efforts will be made to standardize the work of all elementary departments.

5. The ways and means of conducting vacation church schools were clearly set forth.

6. A clearer understanding of the work of the Sunday school in evangelism was made manifest, thus showing how the laymen in his Sunday school may co-operate with the pastor in his leadership towards making our communities safer for the development of Christi an character.

ELEMENTARY SUPERINTENDENT

The executive committee of our Sunday school board has selected Mrs. O. V. Woosley to fill the position of conference elementary superintendent till next June when Miss Corinne Little, formerly for several years elementary superintendent of the North Georgia conference, now a student in Northwestern University, will assume the duties of this position to which she has been elected by our Sunday school board. We are exceedingly fortunate in being able to obtain the services of Miss Little, who I think is the most outstanding prospect in the Southern Methodist Church. Miss Little is now president of the "Elementary Council," an organization which includes all conference elementary workers in our entire church.

TRAINING SCHOOLS

The following standard training schools have been organized and will be held at the following places and dates:

Gaston County, Gastonia, Mar. 7-12.

Cleveland County, Shelby, Mar. 14-19.

Lincoln County, Lincolnton, March 21-26.

Burke County, Morganton, March 28-April 2.

McDowell County, Marion, April 4-9.

Union County, Monroe, April 11-16.

Salisbury-Spencer, Salisbury, April 18-23.

Asheville District, Asheville, April 25-30.

High Point-Thomasville, High Point, May 2-7.

Iredell County, Statesville, May 9-14.

ATTENDANCE AND OFFERING

Following is given the attendance and offering record for those Sunday schools reporting same for Sunday, February 28. Kindly look over the list and note some very remarkable records:

Asheville District.		
Chestnut Street	165	$11.50
Haywood Street	121	7.03
Mt. Pleasant	95	6.40
Saluda	46	4.67
Charlotte District.		
Hawthorne Lane	566	47.14
Belmont Park	552	16.67
Central, Monroe	402	17.82
Trinity	388	26.92
Dilworth	305	29.34
Wadesboro	268	13.17
Spencer Memorial	201	4.35
Chadwick	207	10.17
Morven	137	6.54
Duncan Memorial	123	7.35
Duckworth Memorial	102	8.02
Greensboro District.		
Wesley Memorial	601	29.58
West Market Street	567	34.65
Main St., High Point	414	22.58
College Place	356	15.73
Centenary	289	16.70
Asheboro	268	13.52
Proximity	253	11.21
East End, High Point	248	9.75
Pleasant Garden	210	8.59
Trinity	173	10.00
Highland, High Point	158	1.29
Glenwood	126	4.47
Jamestown	124	3.92
Bessemer	81	5.64
Gibsonville	78	7.19
Marion District.		
Spindale	149	16.75
Cliffside	131	9.46
Alexander	102	8.00
Pleasant Grove	77	3.09
Burnsville	42	1.50
Mt. Airy District		
Central, Mt. Airy	216	19.87
North Wilkesboro District.		
North Wilkesboro	168	9.12
Salisbury District.		
Kannapolis	422	17.28
Central Spencer	366	19.24
Coburn Memorial	294	15.55
Park Avenue	254	12.16
Central, Concord	228	12.65
First Street, Albemarle	220	4.69
Norwood	215	13.79
East Spencer	167	10.13
Badin	159	16.95
China Grove	126	45.45
Main Street, Salisbury	122	2.39
Gold Hill	57	2.80
Bethel, Cabarrus	40	1.21
Shelby District.		
Main Street, Gastonia	703	168.71
Central, Shelby	621	60.34
Mt. Holly	376	37.61
Franklin Avenue	217	11.56
Maylo	211	12.68
West End	209	7.36
Smyre	157	6.00
East Gastonia	1.56	5.30
First, Cherryville	143	20.69
Goodsonville	122	6.50
Lowell	120	7.20
Statesville District.		
First Church, Hickory	363	18.44
First Church, Newton	338	225.89
Broad St., Statesville	335	21.70
First, Lenoir	316	17.21
Central, Mooresville	282	9.54
Granite Falls	239	8.81
Broad St., Mooresville	214	10.50
Highland, Hickory	102	16.31
Fairview, Davidson-F'vw.	91	2.04
Waynesville District.		
Andrews	142	7.04
Sylva	115	4.40
Clyde	50	1.39
Winston-Salem District.		
Burkhead, Winston-Salem	632	21.23
Centenary	504	37.82
First, Lexington	462	27.91
Green Street	330	18.82
Grace	323	17.34
Central Terrace	194	11.27
Ogburn Memorial	177	5.94
Trinity, Thomasville	156	6.57
Mount Olivet	132	14.32
Kernersville	106	5.35

CABARRUS COUNTY SCHOOL

The third annual Cabarrus county co-operative standard training school for Methodist and Presbyterian Sunday school workers closed a week's session at Central Methodist church

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1207 North Hamilton, Street, High Point, N. C.

THE IREDELLBURG UNION MEETS AT CORNELIUS

The Iredellburg Epworth League Union held its monthly mass meeting at Mt. Zion church, Cornelius, February 19, 1926, a week earlier because of the efficiency institute to be held at Mooresville February 22-26.

Miss Nellie Miller of Triplet League conducted the devotional exercises.

Mr. Ben Brown of Cornelius League extended a hearty welcome to the visiting leagues. The response was given by Mr. Harold Brantly of Central Intermediate League.

There was a short business session during which time the minutes of last meeting were read and chapter roll called. The following chapters were represented: Cornelius 29, Davidson 19, Broad Street Senior 21, Intermediates 14; Central Seniors 7, Intermediates 2; Triplets 5; visitors 14.

At the close of the business session the president made announcements concerning the efficiency institute to be held in Mooresville.

The union was fortunate in having present Rev. W. Arthur Barber, conference field secretary, who made an interesting talk, chiefly concerning the efficiency institute.

Dr. Noble, professor of psychology of Davidson College, was present and delivered an address.

The attendance banner was presented to Davidson League.

Music was furnished by the Broad Street orchestra.

THE MOORESVILLE EFFICIENCY INSTITUTE

By Florence M. Brown.

A most successful efficiency institute has just been completed at Central church, Mooresville, under the direction of Rev. W. Arthur Barber, conference field secretary, and Mrs. Robert McStafford, district field secretary.

The institute was a success in that there were thirty-three certificates issued at its close.

Again it was successful because the spiritual atmosphere of the class room did not end at its close, but will live on and on, making better leaguers throughout the southern part of Statesville district.

There were five forty-five minute addresses that were a treat within themselves.

On Monday evening, February 22, Rev. M. F. Moores, pastor of Broad Street church, Statesville, gave a wonderful address on the subject, "The Language of Success, and the Language of Failure."

Tuesday evening Dr. Shelly Frontis, D.D.S., of Mooresville, held the audience spellbound for forty-five minutes on the subject of "Grit."

Wednesday evening Rev. J. E. Abernethy, P. E. of Statesville district, delivered an address on the following subject: "There is Something More." This address was was worth traveling miles to hear.

We were honored Thursday evening by having Rev. L. B. Hayes, president W. N. C. Epworth League conference. Mr. Hayes delivered a masterpiece, using the theme, "What Do the Young People Contribute to the Church?"

The devotional exercises were conducted each evening by different ones —Monday evening by Rev. W. A. Barber; Tuesday evening, Rev. G. W. Vick; Wednesday evening, Rev. A. L. Aycock; Thursday evening, Rev. C. L. McCain; Friday evening, Mrs. R. M. Stafford.

Another feature of interest was the fact that so many preachers attended. There were four in attendance each evening, and on the closing evening there were six present, as follows: Rev. A. L. Aycock, Rev. C. L. McCain, Rev. A. C. Kennedy, Rev. G. W. Vick, Rev. W. Arthur Barber, Rev. Robert Mc. Stafford.

There was a goodly number of older folks at each service. This showed their interest in the activities of the young people and was appreciated.

Each instructor had two forty-five minute periods, a different subject for each period. The names of the instructors and subjects follow:

"First Department" and "What We Believe," Rev. A. L. Aycock; "Second Department" and "The Young Christion and His Community," Rev. W. A. Barber; "Third Department" and "Recreational Leadership," Mrs. R. M. Stafford; "Fourth Department" and "The Choice of a Career," Mrs. M. O. Styles; "Junior Department" and "Unfolding Life," Rev. G. W. Vick; "Intermediate Department" and "Education of Adolescents," Rev. C. L. McCain.

The institute closed by a social in the league room under the direction of Mrs. R. M. Stafford.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

RALEIGH DISTRICT INSTITUTE

The fourth annual Raleigh District Epworth League Institute will be held at Clayton April 16 and 17. The opening will be Friday evening, April 16, at the Horne Memorial Methodist church at eight o'clock.

Brother M. T. Plyler, presiding elder of the district, has called the Raleigh district conference for this same week at Holland's church, Garner circuit, on the 16th, and as this district conference closes at four o'clock p. m. it will permit all those present to attend the opening service of the Epworth League institute at Clayton.

All Raleigh district leaguers are expected to "get set" for this fourth annual district institute and head for Clayton the night of April 16 and "Boost Raleigh District" because "Raleigh District Boosts." Delegates remaining over night for the Saturday's sessions will be provided entertainment by the Clayton leaguers. Detailed notices will appear later.

DID JESUS HAVE ANY PETS?

Great teachers have no pets. A great teacher cannot allow himself to be narrowed to a few individuals and their hobbies. It is the small teacher in our schools today that have pet students. A real big teacher stands for principles, and discrepancies are never shown.

Jesus was a big teacher, but we are often thinking that he is just a bit partial. He no doubt had special friends. Mary and Martha were his special girl friends. He lived with his disciples more than with any one else. But was he prejudiced to these? John says that he was "the disciple that Jesus loved," but that does not prove that Jesus was prejudiced to John, or histheories, or his actions.

Today we often think that Jesus favors just us who are Christians, those of us who are baptized in the Christian doctrines, the Christian sacraments, and Christian ritual. But that supply is a narrower conception of his followers than Jesus had for us. He did not die just for us; neither did he live just for us. That surely would be too selfish.

Woodrow Wilson had a personal friend, Col. E. M. House. These two men had many things in common that were outside governmental operations. They were indeed friends. Wilson gave his life in the defense of a program that he favored, and thought would be the solution of the world's problems. He did not die for his friend, Colonel House, his wife, or any other individual friend or relative. President Wilson gave his life fighting for a prinicple, a worthy motive, an ideal. All the world was his friend.

So we find Jesus not living and dying just for these few friends of his, but (1) for a principle, the principle of Love, (2) for a worthy motive, the right activities, (3) an ideal, the Kingdom of God in the hearts of men throughout the world.

The whole world of mankind is the pet of Jesus. He loved men.

SOUTHERN WILL IMPROVE SIX HEAVY TRAFFIC LINES

Extensive improvements will be made by the Southern Railway System on six of its lines, aggregating approximately 1,000 miles of road, at a total expenditure of about four million dollars, so as to increase traffic capacity and promote operating efficiency in handling the growing business of the South, the work to be statreed at once, according to an official announcement.

Roadway and structures will be strengthened to permit the use of heavier and more powerful locomotives and passing track facilities will be increased to accommodate the longer trains that will be handled on the following lines: Chattanooga to Macon via Atlanta, Bristol to Chattanooga, Chattanooga to Memphis, Richmond to Danville, Winston-Salem to Charlotte, Selma to Suggsville, Ala.

On the line between Chattanooga and Macon, an important section of the Southern's route between the West and Florida, electric automatic signals and telephone train dispatching circuits will also be installed.

The improvements between Winston-Salem and Charlotte will give an alternate line of heavy capacity between Greensboro and Charlotte; those between Selma and Suggsville will increase train capacity between Selma and the port of Mobile; and those on the other lines will contribute generally to the better handling of both passenger and freight traffic.

Dr. W. B. Nance, president of Soochow University, China, is a native of of Tennessee. Dr. Nance speaks with pride of the fact that in spite of wars and "anti" movements, Soochow University last June carried class work to the end, held all examinations, and graduated a record class. Dr. Nance is supported by the church at West Palm Beach, Fla.

Why Have Catarrh?

You know the discomfort and danger to your entire system of the constant dropping of catarrhal matter at the back of your mouth. It undermines your health. There is hardly a complaint more annoying than that catarrhal feeling of a heavy achy head caused by stuffed up nostrils, and the dull, heavy pain in the region of the eyes.

You may think you cannot be rid of it. Keeping the air passages free from clogging mucus and cartarrhal germs is what you can do if you'll use Page's Cru-Mo. Better begin now for continuous neglect may lead to all sorts of trouble.

The first application of Page's Cru-Mo to the nostrils soothes the inflamed membrane, checks the accumulation of phlegm and opens up the air passages. It attacks Catarrh where Catarrh attacks you—through the nose.

Page's Cru-Mo contains certain combined ingredients that do not immediately lose their strength. It remains in the nose long enough to allow the ingredients to thoroughly vaporize. The medication goes back into the nasal passages and cavities and loosens that phlegm, kills the germs and permits you to breathe good air freely.

Get some Page's Cru-Mo today from your druggist and begin to get freedom from insidious catarrhal clogging and discomfort.

The Baby's Cold



Continual "dosing" with internal medicine upsets delicate little stomachs. Treat colds externally with Vicks. You just rub it on.

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Style No. 1—17½ x 35, colored stripes of Pink and Blue, or Gold and Lavender. Per dozen $2.10

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Style No. 4—19 x 37, colored stripes, Pink and Blue, or Gold and Lavender, with cross borders to match. Per dozen $2.50

Style No. 6—22x44, double thread, extra heavy, —colored stripes—Pink and Blue or Gold and Lavender, with cross borders to match. Per dozen $4.50

Style No. 5—22 x 44, double thread, extra heavy. All white. Per dozen.. $4.50

Try our assorted dozen package. Two towels each of six styes. 12 Towels, postpaid, $3.15. Smallest shipment, one dozen package. Send P.O. Money Order or Check with order, or this ruct shipment C.O.D.

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Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Three Weeks Off—Easter is just three weeks off. If our devoted pastors succeed in sending one-half of their orphanage assessment, they will have to hustle between now and then. I am hoping that every pastor and church will raise at least one-half of the orphanage assessment by the first of April. Since we were more than six thousand dollars short last year over the preceding year, it makes it imperative that diligent effort be made in behalf of our Methodist Orphanage, which is trying to carry out the spirit and aim of Him in whose name it was founded. Let me beg all the church members throughout the conference to do all within their power to assist the pastors to accomplish this worthy end.

* * * *

Best Prayer Meeting—It was my happy lot recently to attend a prayer meeting at Steel Street Methodist church, Sanford. The attendance reminded me of a Sunday morning service because of its size. Bro. G. T. Adams is a past master at the business. In fact he is one of the most successful pastors in the state. Great crowds attend his preaching and large numbers have been added to the church in Sanford since he began his pastorate there. He is planning a great offering at Easter for the superannuate endowment fund and for the entire orphanage assessment. He has already raised all the missionary specials his church was expected to secure. From many sources I learned that the people of Sanford are charmed with this great preacher. It would pay ninety per cent of our pastors to visit his prayer meetings and learn the secret of his success along this and other lines.

* * * *

Exceedingly Important—It is just about three months before our commencement. It is a matter of great importance that we put new seats in the chapel of the Vann building. The old ones have been patched and repaired and made to hold out just as long as possible. To begin with, they were very cheap and long usage has caused them to give way. I have hoped that we might have new seats by commencement when the board of trustees meet. If we accomplish this much desired end, the order will have to be given at an early date. I am looking for some one who wants to invest three or four thousand dollars in a most worthy cause. The seats could be furnished as a memorial to some dear one whose influence lives and blesses the world. We have a goodly number of friends who are amply able to install these seats. I shall be glad to hear from them right away. Easter is an appropriate time to keep fresh the memory of departed loved ones.

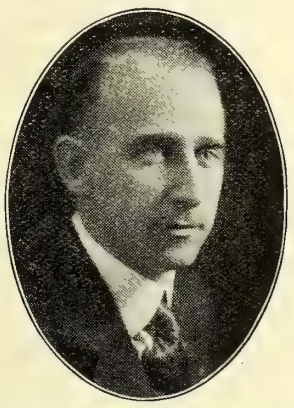
* * * *

Duke Memorial—A great congregation turned out to hear our singing class at Duke Memorial on the fourth Sunday night in February. The attention the class received was all that could have been asked. Because of such fine attention the class measured up to its best. At the conclusion of the sacred concert, many admiring friends came forward and gave the class a warm reception. Bro. H. C. Smith, the newly appointed pastor of this great church, was exceedingly cordial in his welcome address to the class. This strong, vigorous young preacher has entered upon a great pastorate at Duke Memorial. His many friends confidently expect him to make good as he has in other pastorates. He believes in our orphanage and is going to put the weight of his influence back of us in a real, helpful way. The church, Sunday school and Woman's Missionary Society are doing much for our beloved orphanage. From now on I confidently believe that they will do far more than ever before. It was a real joy to me to have fellowship at the parsonage with the pastor and his good wife and three lovely children. Our children were high in their praise of the entertainment given them by the members of Memorial church. I believe the visit of the class will cement the church closer to the orphanage than ever before.

SOME GOLDSBORO SPEAKERS AND OTHER SUNDAY SCHOOL NEWS

Details of the program of the conference-wide Sunday school conference to be held at Goldsboro April 6-7-8 have not all been finally arranged, but the chief speakers and leaders have been secured, and general plan of the conference has been carefully arranged and provided for.

Among the speakers are Dr. Arlo A. Brown of the University of Chattanooga; Prof. H. E. Spence, Dr. Edmund D. Soper and Prof. B. G. Childs of Duke University; Mrs. M. H. McArdle of Norfolk, Va.; Rev. L. V. Harris, Miss Georgia Keene, perhaps Dr. Thomas S. Evans of New York, and others. In addition, various preachers, superintendents and other workers in local Sunday schools will take part in the program.



Dr. A. A. Brown, of Chattanooga University, Speaker at Sunday School Conference

Each charge is entitled to four delegates: the pastor of superintendent as delegate at large, a worker with children under twelve years of age for the elementary section, a worker with pupils from twelve to twenty-four years of age for the adolescent section, and a worker with adults for the adult section.

Entertainment is being provided on the Harvard plan. Duly appointed delegates who send to Miss Imogene Barrett, Goldsboro, one dollar on or before April 1 will be furnished room and breakfast. The registration fee, required mainly as a guarantee of delegates intention to attend, will be deducted from the cost of the meal ticket. Credentials entitling delegate to entertainment will be issued by Miss Barrett upon receipt of the registration fee.

It is, of course, understood that there is no limit to the number who may attend. The limit applies only to the matter of entertainment. We are hoping and expecting many charges in the vicinity of Goldsboro to send a dozen or more representatives. Goldsboro's central location and the splendid hard surfaced roads will make it possible for many to drive back and forth daily.

WESTERN CONFERENCE GOOD

It was a genuine pleasure to be able to attend the conference-wide Sunday school conference of the Western North Carolina conference in Charlotte last week and see the fine spirit, the splendid attendance, and the good work of our sister conference. It was a live gathering, and it set itself to the tasks ahead with enthusiasm. Especially good was the session of the administrative section Tuesday afternoon. Standing room was at a premium. Every seat was taken, and some of us stood outside the door, tiptoeing to see and to hear what was going on inside. Our friends, the Hillbillies, headed by Friend Woosley, do things big in a big way.

RALEIGH SCHOOL CREDITS

A gain of 25 per cent was registered in the number of credits issued in the Raleigh standard training school this year as compared with last year. Out of an enrollment of 114, 85 earned certificates. In addition, two office credits were issued.

The certificates were distributed among the charges as follows: Edenton Street 43, plus two office credits; Central 15, Jenkins Memorial 10, Epworth 6, Orphanage 2, Cary 2, First Presbyterian 2, Fuquay Springs 1, Millbrook 1, Garner 1, Christian 1, Raleigh district 1.

The following credits were issued: "The Educational Task of the Local Church," Prof. H. E. Spence, instructor—Iva Barden, R. A. Bashford, J. A. Boone, Dr. V. S. Caviness, Rev. D. N. Caviness, Mrs. William Duncan, O. C. Fisk, C. A. Jordan, V. L. Northcutt, John A. Park, W. G. Pratt, Rev. S. J. Starnes, H. L. Swain, Mamie C. Turner, J. W. Weaver and Henry Williamson.

"The Missionary Message of the Bible," Prof. James Cannon III, instructor—Stella Etheridge, Mrs. A. W. Hoffman, E. T. Nance, Rev. W. H. Brown, Rev. W. A. Stanbury, Mary Pescud, Mrs. J. F. Peatross, John F. Pike, Bonnie Thomas, Rev. M. T. Plyler, Mrs. H. L. Swain, Flora Davis, Penelope Davis, Mabel Hartsfield, Mrs. John A. Park, Mrs. W. A. Stanbury, Vara L. Herring and Mrs. E. H. Spruill.

"Intermediate-Senior Psychology," Prof. Harvie Branscomb, instructor—Blanche Barringer, Mabel Day, Mrs. J. S. Derrick, Mexie Herring, Corinne Mial, Roy L. Williamson, Mrs. John W. Weaver and Mrs. W. J. Shaw.

"A Study of Later Childhood," Mrs. H. E. Spence, instructor—Mildred Allen, J. C. Bashford, Lizette Bashford, Mrs. J. W. Beddingfield Lallah Betts, Mildred Betts, Mrs. Enos Blair, Thelma Brown, Dorothy Brown, Natalie Coffey, Eugenia Herring, Henrietta Owens, Mrs. Etta V. Walters, Mrs. Julian White, Mrs. J. R. Sechest, Mrs. J. E. Stevick, Mrs. J. L. Stuckey, Pearl Whitley, Minnie Murray and A. S. Cline.

"Training of the Devotional Life," Mrs. M. H. McArdle, instructor—Beulah Batts, Lillian Batts, Alice Rhone Best, Viola Bolyn, Mrs. E. D. Cody, Mrs. John P. Cole, Virginia Dobbin, Mary Elizabeth Gardner, Mary E. George, Mrs. S. C. High, Evelyn Hill, Lona Hinshaw, Mary Hughes, Martha Julia Lassiter, Mrs. Sam Lumsden, Mrs. J. Carl Marchburn, Mrs. J. B. Martin, Mrs. W. D. Molesworth, Mrs. S. P. Norris, Mrs. C. A. Richardson, Mamie Speas, Mrs. L. R. Thacker and Edna Shaw.

ROANOKE RAPIDS GROWING

Roanoke Rapids Sunday school, of which Rev. Leon M. Hall is pastor and W. G. Lynch, superintendent, is doing business in a fine way these days and is growing. We are indebted to the pastor for the information that the

(continued on page fourteen)

Mother!

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Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

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A STORY OF RECENT EVENTS IN OUR MISSION WORK

The special meeting of the Board of Missions held in Nashville on Februaryary 2 was a meeting of unusual significance. At the annual meeting in May, for the first time in all the years of the history of that board, no appropriation was made for either department, home or foreign general work. The explanation has been published throughout the church for many months.

There was not the money to take care of the increase that had been made in the work during the vital and fruitful years of the Centenary. Indeed, while the cost of maintenance had nearly doubled in the seven years, the money gotten through the ordinary channels of missionary income had increased very little. Hence the embarrassment of the board. There was one whole hemisphere of its work with no money to cover it. The board decided to accept the appropriations proposed by the secretaries for the various fields as the basis of a referendum appeal to the church, with the understanding that there would be a special meeting on the 10th of December to decide whether the appropriations could be made or not, and upon what basis. In the meantime, representatives had visited annual conferences and districts, making, as authorized by the board, the call for a million dollar free will offering to supplement maintenance for the year 1926.

When the tenth day of December came, it was felt by the secretaries that reports from the conferences were not sufficient yet to justify the making of the appropriations, and so it was decided still further to postpone the meeting of the board until the second day of February.

On that day members of the board, including bishops, secretaries, a member from the various annual conferences, came together finally to consider the appropriations. The reports made from the annual conferences were heartening in the highest degree. The report of the treasurer was heard, showing that while there was still a heavy debt upon the board, some progress had been made in payment upon that debt. With few exceptions, the annual conferences had accepted very cheerfully their share in the free will offering, and were in the midst of presenting the appeal to the congregations. Many of the congregations had already made their offering. After the most careful and detailed study of the reports, it was felt by the board that the appeal for a great fee will offering had been a real success.

The debt was discussed at some length, and it was found that with all the money coming in on the Centenary going to the debt, a special provision by the board that one-third of the income on the assessment each year should go the same way, that while the debt was still upon the board, and of course, continually embarrassed and hindered, it was felt that with wise financiering the board could handle the debt and continue ahead with its present program.

The appropriations were voted practically as recommended at the annual meeting, and while this was nearly a 20 per cent decrease against the appropriation of 1925, the board was greatly relieved that the reports from the free will offering seemed to justify fully the adoption of these appropriations.

This will come as a great relief to the missionaries, who through many months have been anxiously awaiting the action of the board, and uncertain as to the fate of much of their work. The church, from one end to the other, will feel relieved to learn that probably the missionaries will not have to be recalled.

However, there was one feature of the discussion in the board that ought to be kept in mind. While these reports from conferences and districts were favorable, there were members of the board and secretaries who were disappointed at the amount of money actually in hand on the offering. This because money on the assessment does not come in until late in the year, and less money in this special offering is in hand, the board will be compelled to go still further in bank, or close up its work and bring home missionaries. Besides, the board cannot close its eyes to the fact that with all the enthusiasm in the church at large, there were still many congregations in which the matter had not yet been presented, and there was always the possibility that because of the jam of many other things, even so good and urgent a matter as this great missionary appeal might go by default.

The great recovery of the missionary interest of the church has only begun. The next two or three months will show whether that recovery has been genuine or not.

WOMAN'S PAGE
(*continued from page eight*)

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ing interest and was discussed freely, especially by returned missionaries, whose judgment was listened to with eagerness. An entire evening was given to a discussion of the China situation, which could be summed up about as follows: To increase continually the amount of responsiiblity placed in Chinese hands; to show greater readiness to transfer the control of Christian work to the Chinese church; to trust the Chinese for the development of their Christian life and the establishment of their churches, realizing that they will make many experiments not all of them successful, even as the church in America did at its beginning; to look toward the ideal of a self-propagating, self-governing, self-supporting church in China; to seek not to take to China a Western civilization or to transplant a Westernized ideal of Christianity, but to lift up Christ, feeling well assured that he will draw all China unto himself.

An interesting hour was the discussion on the indigenous church. A syllabus had been prepared most comprehensive in the ground covered and spoken to by many. The best definition I heard of an indigenous church was a church in which the life of Christ is present and alive and its members are seeking to spread the gospel of good news abroad, a self-propagating church. Such a church may still need the financial help of the mission boards on the home field, but it will work as quickly as possible toward self-support.

"The Place of Foreign Missions in the Program of a Local Church" occupied some time and was engaged in with growing interest. The contributions on this theme were valuable and were from men and women. Dr. T. H. Mackenzie of Rhode Island, led this discussion, and, among other things, said: "Foreign missions are needed in the local church not only for the sake of the lands across the sea, but for the deepening of the spiritual life of its own membership. A missionary pastor means a missionary church. Hence the responsibility of mission boards for the cultivation of the individual pastor."

Dr. MacDonald Webster, of Scotland, a most able speaker, made an address on the responsibility of the Christian church for the evangelization of the Jew, and said that the winning of the world for Christ is somehow bound up with the Jew, and that today the Jewish mind is more concerned with Jesus than since the day of his crucifixion.

An inspiring session was given up to reports from delegates to the recent Christian Congress held in Montevideo it was attended by more than fifty men and women, and they came back enthusiastic for the spirit they found among the Latin-American peoples and for the brotherly conferences with them. The conviction deepened on the representatives from North America that the need for a strong evangelical movement in the southern continent has not been in the least overestimated. "There is a great and an open door in the South American countries."

Sacred and beautiful were the closing moments as Dr. Robert E. Speer, the chairman of the conference, spoke of the beginnings of this interdenominational body in 1893 and the growth in volume of missionary endeavor in the thirty-three years. "Growth also in spiritual development, in unity of fundamental distinctions, in personal friends and intimate fellowship across the generations." Himself and one other member were the only ones present at both the sessions of 1893 and 1926.—J. D. C., in The Missionary Voice.

NEWS FROM THE FIELD

Rev. J. W. Frank, of Uwajima, Japan, is supported by the Epworth church, Norfolk, Va. He is from North Carolina.

Rev. V. R. Turner, presiding elder of the Wonsan district, Korea, is a member of the Virginia conference. He is supported by the Epworth church, Norfolk, Va.

Clerical delegates to the General conference elected by the China mission are the Rev. J. C. Hawk and the Rev. Z. T. Kaung; the lay delegates are Mr. Peter Shih and his cousin, Miss Shih, now at Scarritt College, Nashville, Tenn.

W. N. C. SUNDAY SCHOOL
(*continued from page nine*)

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last Friday evening with appropriate exercises. Out of an attendance of nearly 200, 122 attended six or more class periods and were officially enrolled. Of this number 108 attended all twelve class periods, read their text-books, prepared their assignments and earned certificates of credit, 82 of these being Methodists and 26 Presbyterians and one Lutheran.

The Methodist credit students are listed with the following churches: Central 16, Harmony 13, Forest Hill 9, Kannapolis 8, Bethel-Cabarrus 7, Mt. Pleasant 7, China Grove 6, Westford 6, Mt. Olivet 4, Carr Street 2, Coles Springs 2. These are given by courses as follows:

The New Testament, Rev. C. M. Pickens, instructor—Rev. R. M. Courtney, Mrs. Ben R. Craven, Claude Duke, Winnie Davis, Lester B. Eagle, Clarence R. Eagle, Mrs. H. D. Endy, Mrs. Zeb Endy, Harry M. Flowe, Alma Goode, C. J. Goodman, R. A. Hullender, Mrs. E. L. Hicks, Mrs. Joe Haines, Mrs. T. J. Ingram, John Keever Rev. J. T. Moser, Sarah Mobby, Rev. E. Myers, Mrs. E. Myers, S. N. Nash, J. W. Pike, Mrs. W. D. Pemberton, Mrs. C. M. Pickens, T. M. Rawlett, Blain Sell, Mrs. W. D. Stegall, A. H. Sides, H. A. Scott, Maye Russell, F. M. Sloop, O. A. Swaingen.

Pupil Study, Prof. C. T. Carr, instructor—K. A. Shinn, Mrs. K. A. Shinn, Mrs. W. R. Yost, Fred A. Sides, Rev. W. E. Hauss, Miss Mary Sherrill, Miss Edna Corchane, Miss Pearl Cochrane, Rev. J. C. Weaver, Mrs. J. C. Keever, Mrs. James Lee Crowell, Jr., Howard C. Collie, Miss Marie Barrier, Mrs. W. N. Barnhardt, Miss Frances Tarleton, Fred W. Dry, S. J. Sherrill, Mrs. J. A. Glass, Mrs. Edward C. Kluttz, Mrs. T. F. Higgins, Mith Ruth Louise Endy, Kendsee Eaves, W. L. H. Baker, D. C. Ballard, Mrs. H. M. Black, Miss Lillian Reeder, Mrs. J. F. Moser, Mrs. B. W. Durham, Rev. W. L. Scott, Mrs. W. L. Scott, Chas. H. Thayer.

The Junior Pupil, Mrs. E. R. Michaux, instructor—Miss Nancy Allred, Miss Ila Bost, Mrs. G. C. Kennedy, Miss Jamie Klutz, Miss Ruth Kirby, Lewis Lanier, Miss Mabel Misenheimer, Miss Eunice Moore, Mrs. Andrew Measamer, Mrs. J. W. Pike, Miss Pearl Ross, Luther Sides, E. Janet Stroud, Miss Norma Scarboro, Miss Alma Tucker, Mrs. I. A. Yow.

A Study of Middle Childhood, Miss Georgia S. Keene, instructor—Mrs. H. W. Blanks, Mrs. R. A. Brower, Miss Freida Smith.

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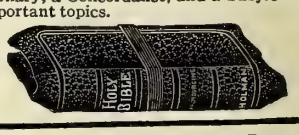
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I girdle the globe with my deep blue charms,
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From the frozen reef to the torrid sand;
I carry the ships that nations send
On war, and peace and fellowship's end;
I rock the drowning to sleep in me,
And croon through the ages a mystery.

The heart of the sailor is mine for life—
He yearns for me more than for home, or wife;
He leaves them behind for the thrill and zest
Of the plowing ship on my heaving breast.
When the prow is pointed towards lands afar,
And the mast sways under the midnight star;
Yet he knows not why he is drawn to me,
For I never disclose my mystery.

I curl on the beach in a line of white
That makes the children scream with delight;
And the throngs that come on a summer's day
To sit on the sands and look away
Where the blue meets blue, 'till the set of sun,
And the vanished throngs of yore have done;
Yet they never discern why they come to me,
For I keep through the ages my mystery.

In the dead of the night when I'm left alone,
When the black clouds come and the stars are gone,
And the gathering winds whisper in my ear
The things that cause men's hearts to fear,
And the deep boom sounds on the rock-bound shore,
And along the beach the breakers roar,
Then my heart beats throb in the pulsing tide
As I speak with the power I dwell beside,
Of words that have been, and of words to be,
Preparing the throngs for eternity,
That, for ages has been my mystery.

—Selected.

THE BIGGEST ORANGE

Herbert was hungry, and the big bowl of golden oranges upon the table in front of him seemed to invite him to take one. Not that Herbert would have one, of course, but he walked over just to smell of them. He knew they came from Peter's uncle's ranch in California.

"Get away from there!" called a sharp voice.

Herbert started and looked around. No one was in sight, but he scampered back to his seat to wait until Peter came down. Peter would offer him an orange.

The one upon the top was the largest and the brightest, the smoothest and the shiniest orange that Herbert had ever seen.

Then Peter came running into the room. "Mother said you were here," he said. "I was training my dog in the yard. Did you hear me?"

"Did you say, 'Get away from there?'" asked Herbert, turning red and commencing to laugh.

Peter nodded, but looked juzzled. Then he saw the oranges. "Have one?" he invited.

He walked toward the table so that his back was between the bowl and Herbert. When he held it out to the other boy, the biggest orange was gone from the top.

On the way to school, Herbert kept wondering about that biggest orange. Of course, he would not have taken it himself, but he could not help but wonder where it had gone. Then he saw that Peter's pocket bulged out. Peter had taken the biggest orange himself. Peter was a pig.

When they were in school, Kurt Malcomb came in late and brought the teacher a red apple. Herbert looked at Peter. Perhaps the biggest orange was for Miss Thurston, too. But Peter did not come forward.

When recess came, Herbert ran over to his friend. Maybe Peter was going to share the fruit with him; perhaps that was why he had taken the biggest one.

But Peter did not seem to want his friends around. When he turned to speak to another boy, Peter hurried off just as fast as he could go. Herbert decided he had gone out behind the woodpile to eat the big orange all by himself.

"Peter is a pig," he said, as he ran to the farther side of the school ground to play ball.

Soon after Jack caught at his sleeve. "Oh, Herbert," said he, "there's the biggest orange I ever saw on your desk. Why didn't you bring it out?"

Herbert brightened. So Peter had meant the orange for him after all; or perhaps he was ashamed. He ran into the schoolhouse as fast as he could, but there was no orange on his desk. Jack had been mistaken.

"I hope I don't have to walk home with Peter," thought Herbert after school. "I'll pretend to go and get a drink, and he will think I have gone, and start on."

Peter was not in sight when he came back, so Herbert went to the closet for his hat and coat and the gay cretonne bag that held his books. There was something in the bag—something round and big. Herbert took it out. It was the strange shiny orange! But it did not feel like an ordinary orange; it was queer and tinny.

Herbert ran out to the gate as fast as he could. Peter was lingering down the street, and he smiled when he saw the orange.

"It's a trick orange," he said. "Uncle sent it in a box with the others to fool me. I'll show you how to open it."

It was filled with candy—Herbert's favorite kind. Peter laughed. "I was afraid you would touch it this morning," he said; "I wanted to surprise you. I went across to the store at recess to get the candy. I put it on your desk, and then I decided to take it outside. I couldn't find you, so I hid it in your bag. How did you like my surprise, Herbert?"

"I think," said Herbert, and his friend wondered why his face was red. "I think it is the finest surprise I ever had."—Dewdrops.

RESOLUTIONS OF RESPECT

Whereas, obedient to the summons of our beloved brother, James Washington Lowe, who passed away in the hospital at Lincolnton, N. C., on the 11th day of February, 1926;

Whereas, Brother Lowe was a faithful member of the Bible class of the Denver Sunday school Methodist church.

Therefore resolved, first, That the class bow in humble submission to the will of our heavenly Father who doeth all things well.

Second, That the class desires to express their sincere sympathy to the family and friends of the deceased brother.

Third, We feel that our class and Sunday school has sustained a great loss, but feel sure that our loss is his gain.

Fourth, That a copy of these resolutions be spread upon the minutes of the Sunday school.

P. H. Thompson,
F. M. Munday,
A. P. Little.

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ROPER PREACHER FLOGGED BY THIRTY WOMEN

I read an account a few days ago of a minister who made some statements from his pulpit that were taken seriously by a religious organization composed very largely of women. They proceeded to wait on the man of God and gave him a flogging that left him unconscious. This good brother has nothing on the preacher on the Roper charge.

On the evening of February 22 a crowd of people suddenly appeared at the door of the parsonage. At first it sounded as if some one was doing the "Charleston," but with further investigation it proved to be a group of women from the Roper congregation in the very act of pounding the preacher and family. Needless to say they did a complete job, with the help of the good Baptist women.

I was caught without coat or collar and reading a copy of Shakespeare. I might say to Brother Frizzelle that people do come to the parsonage on winter nights. Well, I must have swallowed all the plays of the great English writer, for I have been unable to find them since. This perhaps will explain why I lost my speech. When the time came for me to express my appreciation I must have looked like Andy Gump when Min has decided to assert her rights. At any rate, I could not find words to tell it.

We are very grateful to the good people of Roper church for their gifts. We trust they wil call again but not so many at once.

This gives me an opportunity to say that the folk of the Roper charge have been very loyal to their pastor and the pastor loves his people. We are happy in the work of the Lord.

David A. Clarke, Pastor.

FROM RUTHERFORD COLLEGE

My home and address is now Rutherford College, N. C., instead of my former address, Crabtree, N. C., as it appears in the conference journal. But I am now visiting in beautiful, booming, building Asheville, which is likely to keep on booming and building and growing bigger and bigger for years to come. Since conference my health has not been good. I have been unable to do much. Have preached one time at Rutherford College, but I hope to improve so as to be able to help the brethren some this spring and summer in meetings. Brother Jones, our pastor, is a busy man, has things well organized, is doing good preaching, and with the help of the superannuate preachers who live here and a ministerial student in the college there is preaching every Sunday here and at Connelly Springs. The college, under the management of President Starnes and a competent faculty, with a fine student body is doing good work and there are going out, as in the past, good influences to bless other sections of the country. There is also a fine Sunday school that is growing larger and doing good work. So Rutherford College is a good place to live. When I was on the effective list and able to ride through the beautiful valleys and over the hills and mountains and preach to the people it was a great privilege, and I was then interested in the movement for the superannuate endowment fund, and now if possible I am still more interested.

I have written a story entitled, "Romance of a Mountain Circuit Rider," that I have thought of having published, which I think will please and entertain the reader and at the same time help to serve the cause of the superannuate endowment movement.

P. L. Terrell.

SUNDAY SCHOOL
(*continued from page eleven*)

school has been divided into three departments, that it has a training class meeting every other Wednesday evening, and that the attendance at Sunday school February 14 was 245. We are also indebted to him for sending copies of the worship programs for the junior and senior departments of his school. These programs are carefully worked out and conducted in an atmosphere of quietness. No wonder the school is growing!

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Lv. 5:20 P.M. Charlotte, N. C.	Ar. 9:40 A.M.
Ar. 9:30 P.M. Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M. Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M. Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M. Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M. Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M. Charleston, S. C.	Lv. 1:30 A.M.

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HARRIS HOLDS INSTITUTES

Rev. L. V. Harris, extension secretary, conducted an institute at Bailey Thursday night and at Stantonsburg Friday night of last week. At Bailey there were in attendance workers from Horne's and Bailey. Programs of work were presented and adopted. These people, under the leadership of Rev. E. C. Maness, are looking forward to Cokesbury training school for the charge.

It was an interesting meeting at Stantonsburg, according to Mr. Harris, who thinks there is a great future for the Stantonsburg work. Stantonsburg, under the leadership of Rev. I. T. Poole, is in the midst of a building program.

In connection with this trip Mr. Harris touched a number of neighboring charges, stirring up interest in the Wilson standard training school, in which was taught a course on "Rural Sunday School Management," with Rev. J. L. Ferguson of the department of Sunday school extension, General Sunday School Board, as instructor.

GOLDSBORO SCHOOL FACULTY

The following courses will be offered in the standard training school at Goldsboro March 21-26:

"Pupil Study," Prof. B. G. Childs, instructor.

"The Devotional Life," Mrs. M. H. McArdle.

"Primary Lesson Materials," Miss Keene.

"Study of Later Childhood," Mrs. H. E. Spence.

The Goldsboro school begins Sunday afternoon, March 21, at 3 o'clock.

Mr. Robert Lee Davis has received credit for "Sunday School Organization and Administration" taken in Nashville, Tenn.

The following persons have received credit for courses taken by correspondence:

Mrs. J. Vincent Knight, Edenton, "Sunday School Organization and Administration."

Mrs. Beatrice Meekins, Stumpy Point, "The Worker and His Bible" (Old Testament section).

Miss Blanche Barringer, Raleigh, "The Pupil."

Rev. H. A. Humble has received credit for the satisfactory completion of "Principles of Religious Teaching" which he began in the Wilmington standard training school.

Rev and Mrs. Leon M. Hall have received credit for "The Worker and His Bible" and "Educational Task of the Local Church" in recognition of work done in International Training School held at New Haven, Conn., January 24-March 27, 1924.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Salisbury, at Mt. Pleasant ..... April 7-8
Washington, at Fremont ..... April 14-15
Greensboro, at Ashboro ..... April 15-16
Charlotte, at Wadesboro ..... April 27-28
Marion, at Forest City ..... April 27-28
Wilmington, at Pollocksville ..... May 4-5
Durham, at Chapel Hill ..... May 27-28

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

March
Weaverville Ct., Pleasant Grove, 11 13-14
Elk Mountain, Elk Mountain, 3 14
Fairview, Bethany, 11 20-21
Bethel, night 21
Ivy, Bright Hope, 11 27-28
Chestnut Street, night 28

April
Spring Creek, Roaring Fork, 11 3
Marshall-Hot Springs, Marshall, 2:30 & night 4
Central, night 5
Hendersonville, 11 11
Saluda-Tryon, Tryon, night 11
Swannanoa, Bethesda, 11 18
Black Mountain, night 18
Rosman, 11 25
Brevard, night 25

May
Leicester, 11 1-2
Sandy Mush, 3 2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
March
Marshville, Gilboa, 11 and 1 14
Peachland, Mt. Moriah, 3 14
Hawthorne Lane, 11 21
Belmont Park, 8 21
Chadwick, 8 24
Morven, Sandy Plains, 11 and 1 28
Bethel-New Hope, Long Pine, 3 27-28

April
Matthews, 11 11
Unionville, Grace, 3 11
Wadesboro, 8 27

GREENSBORO DISTRICT
J. B. Craven, P.E., 506 Summit Ave., Greensboro, N.C.
SECOND ROUND

March
West Greensboro, Friendship, 11 & 3 13-14
Jamestown, Oakdale, 11 14
Wesley Memorial, night 14
Wentworth, Lowe's, 11 20-21
Reidsville, 11 21
Carraway Memorial, night 21
Bethel, night 24
Deep River, 11 28
Uwharrie, Tabernacle, 3 28

April
New Hope, Macedonia, 11 4
West Market, night 4
Ruffin, Ruffin, 11 11
Centenary, night 11

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
SECOND ROUND

March
Mt. Airy, Rockford St., 11 14
Mt. Airy Ct., Pleasant View, 2:30 14-15
Summerfield, Gethsemane, 10:30 and 11 20-21
Stokesdale, Glencoe, 2:30 21
Yadkinville, Mt. Pleasant, 11 27
Jonesville, Hanes Chapel, 11 28
Dobson, Siloam, 11 31

April
Sandy Ridge, Delta, 11 11
Stoneville, Centenary, 2:30 11

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.
SECOND ROUND

March
Bostic, Salem, 11 13
Forest City, 11 14
Spindale, 7 14
Broad River, Providence, 11 20
Cliffside, 11 21
Henrietta-Caroleen, 7 21
Morganton, First Church, 11 28
Marion Falls, 7 28

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

March
Jefferson, Smithport 13-14
Laurel Springs-Transon 20-21
Sparta-Walnut Branch 27-28

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
SECOND ROUND

March
Mt. Pleasant, St. Paul, 11 14
Kannapolis, 7 14
Norwood Ct., Randall, 11 21
Norwood, 7 21
Yadkin-Rowan, Rowan, 7 24
Salisbury, North Main, 11 28
Spencer, Central, 7 28

April
Concord, Harmony, 11 4
Concord, Westford, 7 4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

March
Belwood, Lawndale, 11 13
Shelby, Central, 11 14
Lessemer, Concord, 3 14
Franklin Ave., night 14
East End, night 17

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
SECOND ROUND

March
Catawba, Bethlehem, 11 14
Ball Creek, Center, 3 14
Statesville, Race Street, 11 21
Statesville Ct., Trinity, 3 21
Mooresville Ct., Centenary, 11 28
Davidson, Fairview, 3 28

April
Newton, 11 4
Mays Chapel, 3 4
Maiden, night 4
Granite Falls, 11 11
Rhodhiss, 3 11
East Hickory, night 11
Stony Point, 11 18
Hiddenite, Rocky Springs, 3 18
Taylorsville, night 18

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND

March
Denton, Newsom, 11 & 3:30 13-14
Linwood, Macedonia, 2 & 11 13-14
Main Street, Thomasville, night 14
Lewisville, Concord, 11 20
Hanes-Clemmons, Bethel, 11 21
Cooleemee, night 21
Davie, Oak Grove, 11 27-28

April
Thomasville Ct., Pinewood, 11 and 3 17-18
Central Terrace, 11 18
Trinity, Bethel, night 18
Forsyth, Pine Grove, 3 25
Burkhead, night 28

April
Ardmore, 11 4
Welcome, Vernon, 7 & 3 3-4
Walkertown, Crews, 11 11
Kernersville, Bunker Hill, 3 11
Oak Ridge, Sedge Garden, night 11

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

March
Franklin, Franklin, night and 11 12-14
Franklin Ct., Iotla, 11 & 3 13-14
Macon, Pattons, 11 & 3 12-14
Murphy, Murphy, night 19
Murphy Ct., Peachtree, 11 & 3 20-21
Hiawassee, Ranger, 11 21
Hayesville, Myers Chapel, 11 & 11 20-21
Robbinsville, Robbinsville, 11 and night 27
Andrews, Andrews, 11 28

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P.E., Durham, N. C.
SECOND ROUND

March
Leasburg Ct., Leasburg, 11 12
Hillsboro Ct., New Sharon, 11 13-14
South Alamance, Saxapahaw, 11 21
Cedar Grove Ct., Walnut Grove, 11 26
Person Ct., Oak Grove, 11 27-28
East Roxboro, Longhurst, night 28

April
Milton Ct., Semora, 11 3
Webb Avenue, 11 4
Brooksdale Ct., Webbs, 11 10
Long Memorial, 11 11
Calvary, night 11
Burlington Ct., Mt. Vernon, 11 17
Front Street, 11 18
West Burlington, night 18
Chapel Hill, night 23
Yanceyville Ct., Shady Grove, 11 24-25
Trinity, night 27

May
Rougemont Ct., Bethel, 11 1
Mt. Tirzah Ct., Helena, 11 2
West Durham, night 2
Memorial, night 4
Durham Ct., Pleasant Green, 11 8-9
Carrboro Ct., Orange, 3 9

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.

March
South Camden, Wesleys 13-14
City Road, night 14
Belhaven-Pantego, Pantego 21
South Mills, Newlands 27-28
First Church, 11 28

April
North Gates, Parkers 3-4
Gates, Harrels 4-5
Pasquotank, Mt. Hermon 10-11
Perquimans, Woodland 17-18
Hertford, 11 18
Currituck, Asbury 24-25
Moyock, Baxters 25-26

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

March
Haw River, Cedar Grove, 11 12
Pittsboro, Concure 13-14
Goldston, Asbury, 3 14-15
Steadman, Tabor 20-21
Bladen, Deems Chapel 27-28
Person Street and Calvary, Person St., night 28

April
Roseboro, McGees 3-4
Elizabeth, Purdies 10-11
St. Paul, Regans, 3:30 11-12
Lillington, Pleasant Plains 17-18
Mamers, Spring Hill, 3:30 18-19
Gleondon, High Falls 24
Siler City, Mt. Vernon, 3:30 25-26
Hay Street 30

May
Jonesboro, Morris Chapel 1-2
Sanford, night 2-3
Parkton, Marvin 8-9

NEW BERN DISTRICT
J. C. Wooten, P.E., 187 Middle St., New Bern, N. C.

March
Jones Ct., Shady Grove, a.m. 14
Seven Springs, Piney Grove, a.m. 21
Centenary, p.m. 21
Newport-Harlowe, Havelock, a.m. 24
Morehead City, p.m. 24
Grifton Ct., Grifton, a.m. 28
Queen St., p.m. 28

April
Snow Hill, Bethel, a.m. 3
Pink Hill, Smith's, a.m. 4
LaGrange, Trinity, a.m. 10
Dover, Asbury, a.m. 11
Oriental, Arapahoe, a.m. 18
Ocracoke, p.m. 19
Hookerton, a.m. 25

May
Pamlico, Hobucken 1-2

RALEIGH DISTRICT
M. T. Plyler, P.E., Raleigh, N. C.
SECOND ROUND

March
Louisburg, Bunn 14
Louisburg, 7:30 14
Oxford Ct., Grey Rock 20
Oxford, 11 21
Granville, Calvary, 3 21
Four Oaks, Corinth 27
Benson, 11 28
Smithfield, 7:30 28

April
Fuquay, Olive Branch 3-4
Edenton Street, 7:30 4
Princeton, Micro 5
Creedmore, Bullucks 10-11
Franklinton Ct., Wesley, 3 11
Franklinton, 7:30 11
Garner, Hollands (D. C.) 16
Kenley, Lucama 20-21
Selma, 7:30 21
Jenkins Memorial, 7:30 24
Tar River, Kittrell 24
Central, 11 25
Epworth, 7:30 25

ROCKINGHAM DISTRICT
C. L. Read, P. E.
SECOND ROUND

March
Caledonia, Johns, 11 13-14

WASHINGTON DISTRICT
S. E. Mercer, P.E., Washington, N. C.
SECOND ROUND

March
Aurora, Campbell's Creek, 11 13-14
Vanceboro, ngiht 17
Robersonville, Arthurs, 11 20-21
Farmville, night 21
Rocky Mount Ct., 3:30 and 11 27-28
South Rocky Mount, night 28

April
Spring Hope Ct., Sandy Cross, night and 11 3-4
Nashville, night 4
Swan Quarter, Soule, 11 10-11
Mattamuskeet Ct., 4 and night 11
Fairfield Station, 11 and night 12
Fremont Ct. District Conference 15-16
Quarterly Conference 16
Stantonsburg, 11 17
Elm City, 11 18
Wilson, night 18
McKendree Ct., Pineops, 11 24
Rocky Mount, First Church, 11 25
Clark St., 33 25

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

March
Windsor, Cashie, 11 13-14
Williamston and Hamilton, Hamilton, night 14
Henderson, 7:30 p. m. 17
Middleburg, 11 21
Roanoke Rapids, 7:30 24
Garysburg, Shiloh, 11 28
Aulander, night 28

April
Scotland Neck, 11 4
Battyeboro and Whitakers, night 4
Rich Square, Woodland, 11 7
Conway, Zion, 11 8
Rosemary, Smith's, 11 11
White Memorial & City Road, City Road, night 11
Warren, 11 17-18
Warrenton, Macon, 7:30 & 11 18-19
Norlina, Ridgeway, 11 24-25
Enfield, night 25

WILMINGTON DISTRICT
H. A. Humble,, P.E., Wilmington, N. C.
SECOND ROUND

March
Scott's Hill, Hampstead, 3 p.m. 11
Wilmington Ct,, Bethany, a.m. 14
Wilmington, Epworth, p.m. 14
Hallsboro, Old Dock, afternoon and a.m. 20-21
Tabor, Lebanon, afternoon 21
Burgaw, Herring's, a.m. 24
Ingold, Salem, a.m. 25
Faison-Warsaw, Warsaw, a.m. 28-29
Kenansville, Firendship, afternoon 28

April
Wallace-Rose Hill, Providence, a.m. 4
Magnolia, Centenary, a.m. & p.m. 3-4
Whiteville, a.m. 11
Carver's Creek, Bolton, afternoon 11
Jacksonville-Richlands, Richlands, a.m. 18
Town Creek, Piney Grove, a.m. 24-25
Southport, p.m. 25
Shallotte, Sharon, a.m. 28

May
Swansboro, Queens Creek, a.m. 2
Maysville, Pollocksville, p.m. 2

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6:15 a m (a)	Norfolk	8:30 p m
7:30 a m (b)	Charlotte	5:15 p m
3:00 p m	Washington	1:05 p m
9:45 p m (d)	Norfolk	7:05 a m

(b)—Connects week days for Fayetteville.
(a)—Parlor car—Marsden to Norfolk.
(d)—Sleeper to Norfolk.
C. W. SEAGLE, City Ticket Agent.
J. E. SINGLETON, Depot Ticket Agent.

CANCERS—Cured at the Kellam Hospital

The Kellam Hospital cures Cancers, Tumors, Ulcers, Chronic Sores, X-Ray and Radium Burns without the use of the Knife, X-Ray, Radium, Acids or Serum. Come and see what we have done and are doing, and if then you are not satisfied that we do all we claim we will pay your Railroad fare both ways.

KELLAM HOSPITAL, Inc.
1617 West Main St., Richmond, Va.

IN MEMORIAM

HAYES—Theodore C. Hayes was born August 29, 1854, in Caldwell county; died February 8, 1926. Surviving him are his wife and children as follows: O. G. Hayes of Hickory, Mrs. Lorena Hayes of Granite Falls, Mrs. Roy Wolfe of Charlotte, Hollis and Earl Hayes of Granite Falls. Brother Hayes was one of the oldest members of our church here, having belonged for more than sixty years. A regular attendant when health permitted, and a good man. He was very definite in his faith and in his last illness repeated many times his readiness to die, giving his pastor instructions as to his funeral and to repeat his testimony to the people. He passed away with the love and esteem of all who knew him. He will be remembered by his life of gentleness and faithfulness. "Peace to his ashes." A. C. Swofford,
Pastor.

MOORE—Pleasant Green Moore was born in Mountain City, Tenn., November 6, 1847, died in Granite Falls January 29, 1926. He is survived by his widow and the following children: Mrs. W. S. Smith of Newport News, Va., Mrs. J. W. Hoke of Hickory, Dr. Bain Moore of Badin, Plasant G., Jr., Ernest E., Walter, Clarence, Myron and Miss Nell Moore of Granite Falls.

Brother Moore was converted and received into the church in Lenoir in his young manhood. He had been a member of the church in Granite Falls more than forty years—a most faithful man as steward, trustee and in other official relations. For many years until failing health forbade he was a leader in all her work. Well informed, clean in life and ready for the summons, no shadows clouded his faith or troubled his soul. He slipped away to the heavenly world, leaving behind him a life well spent and an influence that shall never die. "He was a prince among men."

A. C. Swofford, Pastor.

WHITEHEAD—Brother Abner Parker Whitehead was born in Craven county October 7, 1846. He was about 15 years old during the war and as he passed through its scenes and reconstruction days, habits of thrift and frugality were formed. Fifty-four years ago he married Margaret Dozier and a long happy family life has resulted. She survives him with nine of the 11 children which were born. For 50 years Brother Whitehead was a member of the Methodist church. He served as steward, trustee and superintendent of the Sunday school at various times. He loved his church and his home was the preacher's home. He passed on December 12, 1925, and is buried at Oak Grove Methodist church in Craven county. Brother Whitehead's type has now become rare. He lived a quiet life, stayed at home, was attentive to his children, requiring obedience and teaching them to work. All who survive are members of the church and active in Christian service. He took an interest in orphan children, raising three himself, an evidence of the big heart and the lofty, fatherly spirit. His was the simple life, but devoted to the lasting things and a rich heritage has he left—not in lands and gold, but the memory of a good life and a heart that loved. He is greatly missed and the land needs more of his kind.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

C. K. Proctor.

PICKENS—Mrs. Talitha M. Pickens was born in Sullivan county, Tenn., September 18, 1838, and died at her home near Weaverville December 15, 1925.

In December, 1871, she was happily married to Rev. R. W. Pickens, one of the honored members of the Western North Carolina conference. This couple lived devotedly together until Brother Pickens was called away several years ago.

At the time of their marriage there were eight children in the home by two former marriages of her husband. She took her place as a mother and wife in the home, and was an affectionate wife and a real mother to the children. She met the responsibilities in the home in a most noble and unselfish way. A great many students of Weaverville College had the privilege of living in the home from time to time, and she proved an unselfish friend to them.

She was a woman of great industry and frugality. All of her married life was spent at Weaverville in the Pickens home with the exception of two years in the parsonage at Leicester and some months in the parsonage of the Polk circuit. She was a woman of unusual personal charms, and her kind ways always won friends and held them. She was always ready to assume responsibility in the church, and work untiringly for the advancement of the kingdom. She had the honor and the distinction of being president of the Woman's Missionary Society at Weaverville for almost twenty years. In this work she was progressive, efficient and dependable. She was a regular attendant at church as long as her health would permit.

Just a few days before her death she was taken suddenly ill, and those closest to her and her friends quickly realized that this choice spirit would soon take its departure unless an immediate change for the better. On December 15 her quiet spirit left the body and went to God who gave it. The funeral was conducted the following day by the writer, assisted by Rev. H. C. Sprinkle and Dr. D. Atkins, and her body was laid to rest in the cemetery at Weaverville. The new made mound was completely covered with beautiful flowers as a tribute to the respect and esteem of a host of friends.

Her pastor, Dwight Brown.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His unerring wisdom has seen fit to call unto Himself our brother, K. L. Craven, after a long and useful life in his Master's service on earth, fifty years of which were spent faithfully in the capacity of steward in Central Methodist church of Concord, N. C., the board of stewards of Central church, in meeting assembled, and desiring in some definite way to commend and perpetuate his consistent Christian character for a model to those now living and others who may live after him.

Be it therefore resolved, that in the death of Brother Craven the board of stewards has lost one of its most faithful members; that the church of which he was a member for more than fifty years, giving to it of his means and attending its services regularly, has suffered a distinct loss, and the community in which he lived has been made better by his having lived in it.

He was always frank and candid in his dealings with his fellowmen. He was sincere. He was without guile, a kind and faithful husband and father, and lived a consistent Christian life ending in his eighty-second year.

Knowing Brother Craven as some of the stewards now living have seen and observed his daily walk and conversation for more than thirty-seven years, no one was surprised when he said among his last words as he faced eternity, "All is well; the way is clear."

Be it resolved further, that a copy of this resolution be spread upon the minutes of the board of stewards of Central church, a copy be sent to his family and published in the Concord papers and in the North Carolina Christian Advocate.

J. Lee Crowell,
John B. Sherrill,
A. S. Webb,
Committee.

RESOLUTIONS OF RESPECT

The Young Woman's Wesley Bible Class of the Rockingham Methodist church wishes to pay loving tribute to the memory of one of its most beloved members, Wilma Stansill Davis. Therefore be it resolved:

First, That while we do not understand why she was taken from us so early in life, we humbly submit to the will of God, knowing that He doeth all things well. We sadly miss her though, and in our hearts will ever cherish the memory of her sweet smile, cheerful greeting, and loving sympathy that endeared her to all who knew her well.

Second, That we have lost a faithful member, her young husband a devoted wife, her mother an affectionate daughter, brothers and sister a true sister.

Third, That her life was an example for us to follow, for she went about doing good, and all who came in contact with her were made happier by her sunny disposition.

Fourth, The bank of flowers under which she was laid to rest speaks in simple words of the life Wilma had lived. She was loved by all know her, and friends were numbered by acquaintances.

Fifth, That we extend our love and sympathy to her entire family and loved ones, and pray that they may have a happy reunion in that land where partings are no more.

Sixth, That a copy of these resolutions be spread on the records of our class, a copy sent to the family, a copy to our city paper, and a copy to the North Carolina Christian Advocate for publication.

Hallie S. Corrington,
Lizzie Cole,
Ruth Corrington.

RESOLUTIONS OF RESPECT

Whereas, or heavenly Father on January 19, 1926, called from this earthly state to that of the saint's blessed rest the soul of J. W. Grigg, a man of great usefulness as a steward and member of Palm Tree church—one of God's true noblemen; therefore be it resolved:

First, That in his death the Belwood charge has lost an earnest and devoted member who has made a lasting impression upon those to whom he came in contact with. His life among us will ever be a great incentive for better efforts in the work for the Master.

Second, That we extend to his greatly beloved family our most sincere and heartfelt sympathy in this hour of sorrow, praying God's richest blessings of comfort and consolation upon them.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication.

G. F. Lee,
S. R. McMurry,
A. S. Peeler,
Committee.

WEAVER—One of the saddest deaths in the history of the Weaverville community occurred on December 22, when Clyde Weaver, age 43 years, passed into the great beyond. Just a few days previous to his death he had some internal trouble which made it necessary for him to enter the hospital for operation. Accompanied by his physician he was taken immediately to the Meriwether hospital in Asheville. It was the judgment of the attending physician that an operation was not necessary. He responded splendidly to the treatment given, and there was a quick change for the better. The day he died preparation was being made for him to go home. His wife and children had beautifully decorated the home for the Christmas time and for the reception of father and husband. His companion was at the hospital making final arrangement for his return home when he died. He died unexpectedly and suddenly, but he was ready when the hour of death came.

The deceased is survived by his parents, Mr. and Mrs. J. L. Weaver, and one sister, Miss Ollie Weaver, all of Weaverville; also by his wife and three children, Leon, age eight, Walter, age six, and Clara, age four.

Mr. Weaver was a stately looking man in appearance, the very picture of health, and was blessed with a happy, sunny disposition.

Early in life he was converted and joined the Methodist church and lived a devoted Christian until he was called away. At the time of his death he was an efficient steward in the church at Weaverville, and [illegible] the church to which he [illegible] his allegience. He [illegible] f the Hamburg [illegible] and held [illegible] der from [illegible] was conducted at [illegible] Methodist church on Thu[illegible], December 23, by the writer, assisted by Rev. H. C. Sprinkle, in the presence of a large congregation, and all that was mortal of him laid to rest in Clark's Chapel cemetery after the funeral.

The grave was covered by many and beautiful floral offerings given by a large host of friends and relatives.

His pastor, Dwight Brown.

Rev L V Harris (P) X
So. Atl. Quarterly
Cr Miss Wixie Parker
Exchg Editor, Duke
Library Bldg.

THOMAS—After a stroke of paralysis our mother, Mrs. Martha Emily Thomas, passed away at her home at Pee Dee No. 1 on Friday, January 15. She was taken sick suddenly at the dinner table Thursday, Janary 14. She was conscious until three o'clock, and then seemed to be sleeping only to wake no more, living until next morning about five o'clock when she silently passed away to live with God. Her death was not unexpected, for almost from the first it could be seen that she was too frail to battle long against the disease in its most severe form. All that lay in the power of loved ones was done to strengthen her hold on life. Many times she had told us she was only waiting for her summons and didn't mind how soon it came, only she hated to leave her children and loved ones. Yet when she realized that it was God's will for her to leave them she did not shrink, but "sustained and soothed by an unfaltering trust she approached her grave as one who wraps the draperies of her couch about her and lies down to pleasant dreams." Only those who knew mother intimately could appreciate the true nobility of her character. Though her life was not all sunshine she was blessed with a disposition that enabled her to hold on to her faith in God. It was impossible to be in her company even for a short while without becoming infected with the air of good cheer that was ever with her. During the 66 years and five months of her life she tried to make this old world a brighter, happier place for all who came within the sphere of her influence. A friend and neighbor of her type can seldom be found, and it is hard indeed to give her up. We will miss her so much, as she was always giving us good advice and also others whom she came in contact. In conversation she would always tell us she wanted to meet everybody in heaven—those she knew and those she didn't know, she wanted to meet them all in heaven.

In her early childhood she joined Big Oak Christian church in Moore county, where her father, Rev. A. S. Nelson, was then pastor. After her marriage she moved her membership to Pleasant Hill Methodist church, Montgomery county, where her husband, Mr. J. J. Thomas, was a member, and there she remained a faithful member until her death. She was a faithful attendant at Pee Dee Methodist church, as it was near her and her health would not permit her going so far to attend her own church.

She was laid to rest at Pleasant Hill church by the side of her two children, one an infant and the other, Nelson, her youngest child, who was killed in a car wreck about two years ago. The funeral was conducted at Pleasant Hill church by Rev. M. E. Cotton and her pastor, Rev. A. J. Groves. Also Rev. Mr. Matthews, a Presbyterian preacher, prayed a most effectual prayer. The new made grave was covered with beautiful flowers, tokens of love and sympathy, where a host of sorrowing relatives and friends had met to pay their last respects.

She leaves a husband, Mr. J. J. Thomas, of Rockingham and seven children, J. N. Thomas, Mrs. J. M. Bailey of Biscoe, N. C., Frank Thomas of Rockingham, N. C., Route 4, Mrs. A. W. Crisco, Mrs. J. C. Jenkins, Mrs. H. C. Campbell and Miss Lula Thomas of Pee Dee, Rockingham, N. C., and three sisters, Mrs. Sarah Thomas, East Rockingham, Mrs. Julia Thomas, Greensboro, N. C., Mrs. Alice Thomas of Jackson Springs, N. C., and a half brother, W. B. Nelson, of Rockingham, and 28 grandchildren to mourn their loss.

All is dark in our home, lonely are our hearts tonight,
For the one we loved so dearly has forever passed away.
We miss thee sadly now, dear mother, we miss thee from thy place;
A shadow on our life is cast, we miss thy smiling face.
We think of thee, dear mother, who dwells in heaven above;
On wings of love to guardian one we send thee our love.
Some day we'll meet with kisses sweet in one long sweet embrace.
God bless you, wait at heaven's gate and greet us with your face.

Her daughter, Lula Thomas.

NORTH CAROLINA
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Editorial Paragraphs

While the men of our church in common with other churches are wrestling with a missionary debt, the women have met all their bills, have money in the treasury and are marching for the conquest of the world for Christ. Woman last at the cross, first at the sepulcher and now in the vanguard of the ongoing hosts of our Christ!

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Motive power figures big in the affairs of the world. For ages horse and ox and wind were the trio that furnished the motive power for travel and transportation. Then came the age of steam—what a revolutionary instrument was the steam engine! Electricity followed with equal wonder working power. Then came gasoline—these three, steam, electricity, gas—but the greatest of these is gas. When face to face with such facts one is impressed that the place of first importance belongs to motive power. Let not the church of God for a single moment become unmindful of this. And that power is spiritual. Methodism at first did not have much machinery or great material resources, but it had great spiritual power for which there can be no substitute. Let us have a care at this point. The altar fires must burn hot in the house of God and hearts must be aflame with the spirit of burning if the rear guard camps tomorrow where the vanguard are encamped today. The primary need of this day and hour as it has been of all other days and hours is not the ability to pronounce some shiboleth, but it is the ability to speak with the tongue of a true prophet and to feel the touch of that apostolic spirit which sends men forth to turn the world upside down.

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For Mexico in its constitution to prohibit all foreign born priests and ministers of religion exercising their priestly and ministerial functions in that country and, also, to specify that all church property shall belong to the state, appears upon its face to be a piece of exclusive nationalism and secularism wholly unjustifiable. But one must remember that this is a revolt against the Roman Catholic Church on account of what Mexico has suffered at the hands of foreign born priests and the Roman hierarchy. These foreign priests have in a selfish and shameful manner exploited themselves upon the Mexican people in the name of religion and the Roman church has acquired millions upon millions of property in Mexico. These were the conditions that led to the revolt which has been written into the terms of the constitution. This of course applies to all alike and when the constitution is enforced it applies to foreign born Protestant ministers as well as Roman Catholics. But it may work to the good of Protestantism in that country by building up a native Protestant church, which is essential for success in any country. Christian missions must ultimately fail in any country where a native church cannot be established to carry on the work. In the final analysis every individual and nation must work out its own salvation. Will Mexico be able to profit by what she has written into her constitution? The future alone can answer.

A million this year for missions was the pledge that the women of Southern Methodism made last week through their representatives at Raleigh. And every dollar of it will be paid, for what a woman decides to do will be done.

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Said Dr. Charles W. Gilkey when speaking of Hudson river tubes and ferry boats in his address to the Young People's Convention in Memphis, Tenn.: "It isn't easy to build tunnels even under the Hudson, and it is much harder to build them to the new and better world. There are traditions and suspicions and prejudices between nations and classes and races and sexes and sects that are far harder to dig through than the island of rock on which New York is built. But admitting all this, the hope of progress toward a better world, and toward the Kingdom of God on earth, lies to no small degree in youth's eternal dissatisfaction with the outgrown ferry boat, and its eternal search for the shorter, straighter road into the Kingdom of God on earth."

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The men who have sought glory for themselves by informing the American public that they were the makers of Woodrow Wilson will learn that you cannot fool all the people all the time, neither can you fool all the people part of the time. It is refreshing to see how some are getting the measure of Colonel House. Charity and Children enlightens us with the following observations:

Perhaps Josephus Daniels is destined to go down in history as the only man in Washington between 1913 and 1921 who did not make Woodrow Wilson. So far the former secretary of the navy has been willing to let the world believe that Wilson was a great man before Daniels ever got on the job. Colonel House, Mr. Houston and Mr. Tumulty are accused, in their memoirs, of telling mainly how they kept Woodrow from going on the rocks, and even Colonel George Harvey has modestly intimated that it was he who saved the campaign of 1914, regardless of the Democratic President's lack of enthusiasm for Harvey. But to date there is no written evidence that Daniels ever did anything in Washington except what he was hired to do, namely, run the navy. Yet the secretary of the navy served for eight consecutive years in the cabinet and in the end quit on excellent terms with Woodrow Wilson. Perhaps there is a close connection between these two facts. Perhaps Woodrow Wilson, after all, made himself and did not really need the assistance of all the Warwicks who seem to have surrounded him. If that was the case, what a relief it must have been to him to find one man who could be trusted to attend to the job to which he was assigned without endeavoring to run every other in sight as well. To such a man a much-harrassed President might be expected to cling closer than a brother. Wilson did keep Daniels for eight full years. They went into office together and came out together. It makes one suspect that the Tar Heel editor is spiritually akin to the famous man from the west who made a fortune by attending to his own business.

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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A STORY OF THREE BISHOPS IN RALEIGH, ALSO, A TALE OF HEROISM AT SEA

North Carolina does not grow bishops, but she entertains them. There were three within her borders last Sunday at the Woman's Council in Raleigh and they all took dinner with Hon. Josephus Daniels. It goes without saying that they got an excellent sample of Tar Heel hospitality.

Reverting to the statement that North Carolina does not grow bishops it is interesting to note that only two native born Tar Heels have been elected bishops, namely, Pierce and Fitzgerald, and two have been elected president of the United States—Polk and Johnson—unless you count Andrew Jackson, and all these moved away from the place of their birth comparatively early in life.

The foregoing, like the rambling and unnecessary remarks of a man who introduces the appointed speaker for an occasion, leads to the following interesting story that appeared in last Monday morning's News and Observer. Here is the story:

"Certain bishops went to Raleigh to attend the Woman's Missionary Council, and there fell into the hands of a newspaper man," exclaimed Bishop H. A. Boaz, of Shanghai, China, as he greeted Bishop Edwin D. Mouzon, of Nashville, Tenn., at the Sir Walter hotel yesterday.

"They are always found in good company," replied Bishop Mouzon as he shook hands with his colleague.

"I am in North Carolina so much, and my wife is now living with my son, who is a member of the faculty at Duke University, so that I am beginning to feel very much like a North Carolinian," declared Bishop James Cannon, Jr., of Richmond, Va., who was in Raleigh for his second successive Sunday.

"Bishop Cannon is our bishop-at-large," explained Bishop Mouzon.

Bishop Boaz was just in from the Far East, Bishop Cannon was recently in Mexico, while Bishop Mouzon took in much territory in leading the campaign for unification of the two branches of Methodism. They had much of interest to talk about.

Follows Sun Around World.

Bishop Hiram Abiff Boaz, needless to say he is a Mason, who is in Raleigh to speak before the Woman's Missionary Council, has followed the sun around the world in his career as a Methodist preacher. Born in Kentucky, and educated in Texas, he has spent most of his life in the Lone Star State, but since his election as bishop has been in the Far East.

Less than a month ago Bishop Boaz was returning to America after having been for four years in charge of the interests of the Southern Methodist church in China, Japan, Korea and Siberia.

He was aboard the United States steamship Roosevelt, which won fame by its rescue of the crew of the Antinoe. Captain Fried had been welcomed abroad by royalty and was soon to be welcome home with all the honors that could be given royalty, but it was not of welcomes that the sea captain was thinking.

Two of his seamen had gone down beneath the waves in the effort to rescue the Antinoe crew. They were two of eight volunteers, and their loss was the captain's chief concern. When Captain Fried learned Bishop Boaz was a preacher, he called him to the bridge of the ship and made him acquainted with the officers.

"Will you conduct a memorial service for our dead?" asked Captain Fried.

Of course, Bishop Boaz, who has preached his way around the world, was glad to offer his services. After a couple of days out in the broad Atlantic, there came an assembly call. Quickly the crew gathered as did the passengers. There in the midst of the Atlantic ocean Bishop Boaz conducted the most unique of his services as a Methodist minister.

Bishop Boaz had never known the two brave seamen who gave their lives in an effort to save others, but he had learned something of their spirit from the ship's surgeon. He paid his tribute and then the flowers that had been placed in the assembly room were scattered in the path of the ship near the spot where the two men had gone down.

Story of Heroic Rescue.

Seven weeks ago yesterday the Roosevelt received a radio distress call. Quickly it turned out of its course and ran a hundred miles in a hundred mile wind to find the Antione in momentary danger of going down. It was nearly dark, but Captain Fried called for volunteers for a lifeboat. Eight men were selected and a lifeboat launched.

Hardly had the boat gotten clear of the mother ship before it was swamped and the eight men with life belts on were floundering in the water. Life lines were thrown out. It was caught by one of the crew and handed to a companion. Another line was thrown, and he caught that and passed it on. The third time there came a life line and the third time he passed it on.

By that time he was far out from the mother ship, but the life boat was still floating. He caught it and attempted to steer it toward the distressed ship. It was picked up by a terrific gust of wind and the boat was torn from his hands. The last seen of the seaman, the ship's doctor told Bishop Boaz, he was waving a farewell. Then there was darkness for him as the waves closed over him.

The ship's doctor said that the other seaman was last seen as he swam behind the ship. He was gone and though they searched through the night, there was no trace.

Ropes were finally thrown across to the distressed ship and after six life boats were lost, the gale quieted down enough so that one was gotten across. Twelve members of the crew were brought over. Then seven and then six, and the Roosevelt was ready to sail.

"There was heroism of the noblest sort, but not nobler than the spirit of the missionaries that go into a foreign land to give their lives to Christian work. The eight volunteers were heroic, but they expected to come back. Only two of them went down. When a missionary gives his life to Christian work in a foreign land, he forsakes all and gives his life that he may receive it back again nobler, purer and holier."

THE WOMAN'S MISSIONARY COUNCIL CLOSES AFTER SEVEN BUSY DAYS

The Woman's Missionary Council assembled in Edenton Street church, Raleigh, Wednesday evening, March 10, and continued its sessions till the following Wednesday afternoon. With the exception of Sunday there were three sessions each day—morning, afternoon and evening.

The Council was pre-eminently a working body. If anybody for a moment thinks those women were out on a jaunt for pleasure or that they spent the time in social enjoyment, he will have to readjust his thinking to the facts in the case. Without stint they gave themselves to the work in hand and with a devotion that was beautiful to behold they entered into an intelligent consideration of the problems that clamored for attention, listened to reports from the field, heard addresses from church leaders, and laid plans for the work of the coming year.

In a few moments the representatives from the various annual conferences pledged almost $1,000,000 for this year's work. And this is not a pledge like the Centenary or the Christian education, only a part of which is to be paid. This will all be paid and possibly more than this amount. These missionary leaders know just where they will get the money. It is to come from the auxiliaries scattered over Southern Methodism. These auxiliaries paid a similar amount last year and they will do as well or even better this year.

The most impressive hour of the entire seven days was Monday evening when the young missionaries were formally commissioned to their task. There were eighteen of these young women, dressed in white, who marched into the big church that was packed with an audience already prepared for the spiritual thrills that awaited it as Bishop Boaz delivered the address and then these youthful messengers of the Cross with their eyes and hearts set toward the regions beyond talked of God and their life work, while in them burned the spirit of true apostles. The hour left its impress upon each and every one to whom was granted the privilege to take part therein. The inspirational value of such an occasion can hardly be estimated.

FAIR PROMISE

It has been twenty-one years since bidding farewell to the Fair Promise congregation as their pastor till we had the privilege of preaching there again. This church was on the Siler City circuit when we served that work, but it is now on the Glendon circuit and is being served by Rev. W. B. Humble. He has made a good start, and his people have learned to love him, and are willing to follow him, and prospects are fine for a good year. Last Sunday was not conducive to a large gathering, and when we reached the old church we found only a small congregation, but we enjoyed preaching and to meet old friends was a real joy. Fair Promise gives promise of recuperation this year, and we confidently expect to hear of it taking its place among the fine rural churches.

We had the delightful experience of again being entertained in the home of Miss Julia (Aunt Jule) Phillips, and there is no place where hospitality and Christian influence abound more than in that home. T. A. S.

OLD MUSIC, OLD SONGS, OLD CUSTOMS

The Dearborn Independent enters a plea for the ancient and beautiful things. That paper says:

"We ought to keep them forever—ancient and beautiful things.

There are no songs being written in this jazz day that compare with the old songs that grew up out in our own country. What jazz songs compare with the plaintive, melancholy, and the deeply moving melodies like 'Swing Low Sweet Chariot,' 'Nobody Knows De Trouble I's Seen,' 'I Can't Hear Nobody Pray,' 'Singin' All Over God's Heaven'?

Just now there is a revival of interest in the Negro Spirituals. A dozen books have been published recently on those spirituals. We are beginning to put a proper valuation on our ancient and beautiful things.

There is a national revival of the old American dances; they are finding their way back to their place in the heart of America.

He who saves for America the old music, the old songs, the old hymns, the old customs, the old recreations, the old wholesomeness and freedom, is making America his debtor."

I preached last Sunday morning at Main Street church, Reidsville, for Rev. J. H. West, the pastor, who was laid up with an attack of the flu. The flowers about the pulpit were exquisite, the music added greatly to the services, the congregation was one that assisted the speaker by sympathetic attention and the sermon kept within the reasonable limits of 25 minutes. The congregation's attitude toward a visiting minister is one of warm and gracious cordiality. Affairs seem to be moving well at Main Street church. Brother Watt immediately after the sermon informed me that they have the best preacher in the Western North Carolina conference. I cannot help but admire the nerve and candor of a man who will talk that way to a member of said conference who has just done his best, even if I have some question as to whether a second Daniel had come to judgment. Brother West expects, as soon as he is better, to spend a few days with his son at Fort Lauderdale, Fla. A. W. P.

The goal: The Advocate in the home of every official of our church in North Carolina.

People and Things

Rev. W. R. Ware has received 26 members, three of these by vows, into the Methodist church, Forest City, since conference.

Rev. J. D. Bundy, presiding elder of the Fayetteville district, announces that his district conference will be held at Siler City April 21, 7:30 p. m. to April 23, 12 m.

They'd take it if you ask them. Who? The officials of your church. What? The Christian Advocate. Try it.

The Advocate has been in error as to the dates of the Washington district conference. Instead of 14th and 15th of April, the conference will be in session 15th and 16th.

Miss Pearl Dawson becomes church secretary at Jarvis Memorial, Greenville. Miss Dawson, who is a daughter of Rev. and Mrs. W. L. Dawson, begins her work March 22.

The revival meeting for Mt. Pleasant church is to begin next Monday night, March 22, to continue about ten days. Rev. J. L. Midgette of Halifax is to be with us to do the preaching. Rev. E. C. Maness is the pastor.

Rev. A. Burgess, assisted by Rev. W. L. Dawson, have been engaged in a meeting at the Methodist hut in Bessemer, a suburb of Greensboro. A new church is being talked for that place and such an enterprise may take shape before a great while.

The regular annual meeting of the General Hospital Board will be held on April 14 at ten a. m. in the office of the board in the Wesley Memorial building, Atlanta, Ga. Bishop Warren A. Candler is president of the board and Dr. T. A. Smoot of Danville, Va., is vice president. Dr. Chas. C Jerrell is general secretary.

Rev. E. G. Overton says: "We are in the midst of our second conference year's program and all bids fair to another great year with us. Our loyal people respond most heartily to every cause of the church, and we are going forward every day. Our present building and lot will soon be paid for, after which we are to erect a new church. Our membership has increased steadily until now we are 230 strong."

The Woman's Missionary Council chose Shreveport, La., as the place of meeting next year and re-elected its officers, Mrs. F. F. Stephens of Columbia, Mo., president, Mrs. J. W. Perry of Nashville, Tenn., vice president, Mrs. Ina Davis Fulton of Nashville, treasurer, and Mrs. F. S. Parker of Nashville, secretary.

The Charlotte Observer of February 7 carried the maiden sermon of Rev. Dr. A. D. Betts, delivered August 20, 1855, at Orange church, near Chapel Hill, N. C. That edition of the paper ran short, unexpectedly, and the office cannot supply any copies. If the readers of this shall have that issue, Rev. W. A. Betts of Kitty Hawk, N. C., will gladly pay for same.

Dr. George R. Stuart of Birmingham, Ala., but really a man who belongs to universal Methodism, underwent a serious operation a few weeks ago and while better the latest reports from him indicate that his condition is still very grave. He and his family will have the prayers and interest of his multitude of friends in all parts of our land where he is so well known and appreciated as few men are.

The preliminary census of prisoners shows that penal commitments dropped from 521.7 per 100,000 in 1910 (an average wet year chosen by the census bureau and not by a dry organization) to 355.1 in 1923, a decrease of 37.7 per cent. Commitments for dunkenness fell from 185.9 to 83.1 per 1000,000, a decrease of 55.3; disorderly conduct commitments dropped 51.5 per cent; assault cases, 53.1 per cent; prostitution, 28.8 per cent, and malicious mischief, 68.8 per cent in that period. These offenses are intimately associated with drink. The latest report on census of paupers shows the lowest pauperism ratio in our history. The census bureau of vital statistics reports decreased death rates which, compared with the average age for the last six wet years (excluding 1918, the influenza year), show a saving of 1,000,000 lives in the six years of prohibition. Industrial accidents dropped from 9,997 in three wet years to 7,418 in the three dry years in coal and metal mines. Railroad accidents took a death toll of 49,975 in the last five wet years, but only 33,237 in the five dry years, with 946,237 injured while the saloons were open and 139,316 since they were closed.—Wayne B. Wheeler.

During the session of the General Conference of the Methodist Episcopal Church, South, which will convene in Memphis, Tenn., Wednesday, May 5, 1926, Lamar & Barton, Publishing Agents, will publish at Memphis, Tenn., during the session of the conference a Daily Christian Advocate, with Ralph E. Noolner as editor, which will give in detail the proceedings. The price will be $1.25 for the session, to be paid in advance. The Daily Advocate is the property of the General Conference, which keeps no subscription accounts, and, as it has no connection with the Publishing House, orders cannot be charged on the books of the house, but should be sent to the agents at Nashville, Tenn., as early as possible, as the mailing list is now being made at that place.

"We have many contemporary Rip Van Winkles in religion. They knew the church in their youth but they went to sleep spiritually twenty or more years ago. They have no intimate or accurate knowledge of what the church of today is doing or saying. They are judging the church's program and preaching by what they saw and heard when they were young. Those who ridicule religion on the basis of impressions received in a distant past only make themselves ridiculous. Let those who would pronounce judgment upon religious institutions inform themselves with inside facts. Let them awake to see that the church in its program and method has been keeping pace with the progress of the times."—Dr. Ralph W. Sockman, of Madison Avenue Church, New York.

The ministers of Forest City met in the hut at the First Baptist church Monday afternoon, March 8, and formed the Rutherford County Ministerial Alliance. The following officers were elected: President, Rev. W. R. Ware, D.D.; vice president, Rev. M. A. Adams, D.D.; secretary-treasurer, Rev. C. C. Matheny; assistant secretary-treasurer, Rev. Geo. R. Gillespie. It was decided to hold the next meeting the second Monday in April in the library of the Spindale House. There was a representative attendance at the meeting Monday. The ministers are reported as being highly enthusiastic over the new organization. Dr. W. A. Ayers will address the Ministerial Alliance at the April meeting. A special effort is to be made to secure the attendance of all the ministers in the county.

Lincoln College, Oxford University, celebrates this month the 200th anniversary of John Wesley's election to a fellowship. The exact date was March 17, 1726. The college authorities, though members of the Church of England, have courteously invited representatives of the Methodist churches to participate. On March 26, Dr. J. H. Ritson, president of the Wesleyan conference—himself an Oxford graduate—will preach in the college chapel, where Wesley himself often took his turn as preacher. Wesley entered the university from the Charterhouse School in London in 1720, matriculating in Christ Church College. Five years later he was ordained deacon. His fellowship enabled him by rigid economy to assist his father in maintaining the family at Epworth. On Saint Valentine's Day in 1727 he took his master's degree. Though one of the most scholarly of Methodist preachers, he enjoyed the distinction rare nowadays of never being styled "Doctor" Wesley. Indeed his associate, Thomas Coke, who seldom failed to use his Oxford "D.C.L." was almost the only "Doctor" known to his generation of Methodists.—N. Y. Christian Advocate.

What more simple and touching tribute was ever paid by a devoted husband to his wife's memory than these words spoken through his tears at the open grave of Catherine Booth by the old General: "I have never turned from her these forty years for any journeyings on my mission of mercy, but I have longed to get back, and have counted the weeks, days and hours which should take me again to her side. When she has gone away from me it has been just the same And now she has gone away for the last time. What, then, is there left for me to do? Not to count the weeks, the days, and the hours which shall bring me again into her sweet company, seeing that I know not what will be on the morrow, nor what an hour may bring forth. My work plainly is to fill up the weeks, the days, the hours, and cheer my poor heart as I go along with the thought that when I have served my Christ and my generation according to the will of God, which I vow this afternoon I will to the last drop of my blood—then I trust that she will bid me welcome to the skies as He bade her."—New York Christian Advocate.

"I want to tell your readers something new. You know it is a common thing to hear of preachers being pounded, but not long ago I was pounded by two preachers. One came walking up with some of the 'long green,' and a short time later another one came with something for the pantry. And I say, God bless the brethren. They knew that my wife has been in the bed for three months."—C. H. Hornaday.

Eleven fellowships, one valued at a thousand dollars, and ten valued at $600 each, have been announced by Duke University for the year 1926-27. In addition to this there will be 12 graduate scholarships and numerous teaching appointments. The scholarships will be worth $200 and the holders will be required to give a small proportion of their time to instruction. The teaching assistantships will range in value from $600 to $1,000. In a statement issued by the graduate school the announcement is made that all applications must be filed with the chairman of graduate instruction by April 1st.

"This is to certify that I, J. H. Brendall, pastor of the Ruffin charge, have been pounded repeatedly and almost continuously by my people since my return last fall. Pelham and Ruffin have vied with each other in administering same and Hickory Grove is likewise a guilty party. Instead of being sore as one might infer, I seem to thrive and wax strong on the treatment. The people on this charge cannot be beat. They are loyal and lovable, and although they make no display they are always on the job and do things well and in the proper manner, even to pounding their pastor."—J. H. Brendall, P. C.

The editor of the Burlington Times writes as follows: "The editor of this paper had the pleasure of attending Sunday school and preaching at the West End Methodist church yesterday. This is one of the livest religious organizations in the city. They hav a live Sunday school, a big Baraca class, and the people ar taking much interest in the church and Sunday school work. The pastor, Rev. E. G. Overton, preached a splendid sermon yesterday, and he is very popular with his people. He is a hard worker and is building up a strong church in West Burlington."

"Reading the Advocate this morning as to how the pastors and churches can aid in law enforcement, I will say that to an observing mind through a period of 40 years as a Methodist, a believer not in creeds or panhandle sectarian names, but as God reveals Himself that as a nation we must repent in sackcloth and ashes or perish. We have been trying to cure sin with sin. If Christ were to come to earth again He would cleanse His temples of the flower shows, salad dinners and all such. If we have more than we can eat at home let's see if there is not some of our neighbors that are in poverty and rags. Would to God that our spiritual eyes could be opened that we could see, and our needy brothers could see God in us and glorify Him."—J. R. Griffith.

The West End church bulletin, Winston-Salem, carries the following interesting announcement: "We are greatly pleased to announce that Rev. W. A. Stanbury, D. D., pastor of Edenton Street Methodist church, Raleigh, is to conduct a series of revival services in this church beginning Monday, March 22, and continuing eleven or twelve days. As pastor of the leading church of the North Carolina conference, Dr. Stanbury stands in the very forefront of the most popular and eminent ministers of the state. Although the busy pastor of almost 2000 members he comes unselfishly to assist in enlarging the kingdom. And as we deeply desire a spiritual refreshing upon our entire membership, together with the conversion of many others, we would now beseech every one to prepare for the largest possible success."

TO PREACHERS OF THE RALEIGH DISTRICT

The district conference meets at Holland's church, Garner circuit, April 15-16. At this time we will have a report from each church of the money raised for our mission special. We hope at the district conference to have our full quota raised. Some of the churches have already more than this amount in hand.

Let every pastor press this home upon the people of each and every church. The responsibility is ours. Let every one of us do our best.

M. T. Plyler.

THE REPORT OF THE COMMISSION ON THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH

The General Conference held at Hot Springs, Ark., in May, 1922, upon recomendation of the committee on constitutional questions, adopted the following resolution:

"Resolved, That the College of Bishops be and is hereby directed to appoint a commission to be composed of three of their number, six elders, and six laymen, whose duties shall be to prepare a constitution for the consideration of the next General Conference, properly divided into articles and sections, with appropriate numbers, and to publish same in the church press and in pamphlet form at least one year preceding the meeting of the next General Conference in order that the terms of such proposed constitution may become known to the membership of the church. If said constitution, with such amendments thereto as may be made, shall be approved by the General Conference, it shall take the established course for amendments to the constitution; and if same shall be finally accepted and adopted, it shall be published in the front pages of the Discipline as the 'Constitution of the Methodist Episcopal Church, South.'"

In obedience to this action the bishops appointed a commission composed of Warren A. Candler, Collins Denny, William F. McMurry, J. E. Harrison, J. A. Anderson, J. L. Clark, M. L. Carlisle, C. W. Tadlock, W. Asbury Christian, Samuel B. Adams, Joseph L. Kelly, Joseph E. Cockrell, C. B. Ames, Martin E. Lawson and J. T. Ellison.

At the first meeting of the commission Hon. C. B. Ames resigned on account of having removed to New York and having ceased to be a member of the Methodist Episcopal Church, South, and Hon. W. G. M. Thomas, the first alternate, took his place.

Before the commission had completed its labors the tragic death of Judge Joseph L. Kelly occurred by the accidental discharge of a gun in his own hands.

To the task committed to the commission by the General Conference careful and patient consideration was given. Three meetings were held, and between these sessions much study was bestowed upon the work.

The final results of the efforts of the commission are embodied in the form of constitution herewith respectfully submitted to the consideration of the ministers and members of our beloved church.

In general it follows closely the lines of the existing constitution of the church, although differing from it at some important points.

The commission indulges the hope that the constitution submitted may be approved by the general and annual conferences with little or no amendment, and that its adoption may promote the welfare of the church and advance the interests of our Lord's kingdom as they are involved in the peace and prosperity of the widely extended connection to which we belong.

The Constitution of the Methodist Episcopal Church, South

Preamble

Under the protection of Almighty God and with an eye single to his glory, we, the ministers and members of the Methodist Episcopal Church, South, do hereby ordain, establish, and publish this Constitution of our church, to the end that its purity may be preserved, its spiritual life promoted, and its mission to spread Scriptural holiness fulfilled.

[Following this Preamble the Twenty-Five Articles of Religion, the Apostles' Creed and the General Rules are incorporated as a part of the proposed constitution. These are in every Methodist discipline and we here omit them for want of space and as they are easily accessible to all intelligent Methodists.—Ed. of Advocate.]

As Illuminating Expositions of These Scriptures and Symbols of Doctrines

The forty-four sermons of Rev. John Wesley, published by him prior to the year 1765, and his Notes on the New Testament.

Article II—Membership in the Church

The conditions of membership in the church are:

1. An expressed desire on the part of each person to flee from the wrath to come and to be saved from his sins.

2. To ratify and confirm the promise and vow of repentance toward God, faith in our Lord and Saviour Jesus Christ, obedience to God's holy will and commandments, and acceptance of the Apostles' Creed, as contained in the Baptismal Covenant.

3. To be subject to the Discipline of the church, attend upon its ordinances and support its institutions.

Article III.

Composition and Powers and Pastoral Charges and Conferences.

Pastoral Charges

Section 1. Pastoral Charges shall consist of the members of the church organized into one or more societies.

Church Conferences

Sec. 2. There shall be organized in each society a Church Conference composed of all its members, with such powers as the General Conference shall provide.

Quarterly Conferences

Sec. 3. There shall be organized in each Pastoral Charge a Quarterly Conference, composed of such persons and invested with such powers as the General Conference shall provide.

District Conferences

Sec. 4. Each Presiding Elder's District shall have a District Conference composed of such persons and with such powers as the General Conference shall provide, which provisions shall be uniform thoughout the church.

Annual Conferences

Sec. 5. There shall be Annual Conferences, whose membership and territorial boundaries shall be determined by the General Conference. Each conference shall be composed of all traveling preachers in full connection with it, together with lay members from each Presiding Elder's District, whose number and qualifications shall be determined by the General Conference. It shall be the duty of all members of an Annual Conference to attend its sessions. The lay members shall participate in all the business of the Annual Conference, except such as involves ministerial character.

A Bishop shall preside in the Annual Conference, ordain Deavons and Elders elect, and fix the appointments of the preachers. He shall decide all questions of law properly submitted to him, subject to an appeal by the Conference. In the absence of a Bishop, the Annual Conference shall elect by ballot and without debate a President from among the traveling Elders, and he shall discharge all the duties of a Bishop except that of ordination.

The General Conference

(1) How Composed

Sec. 6. The General Conference shall be composed of ministerial and lay delegates of equal numbers to be chosen as hereafter provided.

(2) Membership

(a) The General Conference shall be composed of an equal number of clerical and lay members from each Annual Conference, fixed by the General Conference subject to Restrictive Rule number two; but a fraction of not less than two-thirds of the number fixed as the basis of representation shall entitle an Annual Conference to an additional clerical and an additional lay delegate. No Annual Conference shall be denied the privilege of two delegates, one clerical and one lay.

Of these lay members, one may be a local preacher.

(b) The clerical representatives shall be elected by the clerical members of the Annual Conference; provided that such representatives shall have been traveling preachers at least four years, next preceding their election, counting from admission on trial, and are in full connection with an Annual Conference when elected and also at the time of holding the General Conference.

(c) The lay representatives shall be elected by the lay members of the Annual Conference; provided that such representatives be twenty-five years of age, and shall have been continuously members of our church for at least six calendar years next preceding the time of their election, and also at the time of holding the General Conference.

(d) Each Annual Conference shall elect reserve delegates, but the number shall not exceed the number of its delegates.

(e) No member of an Annual Conference shall be counted twice in the basis for the election of delegates to the General Conference, nor vote in such election where he is not counted, nor vote in more than one Annual Conference in the same year on a constitutional question.

f) All delegates and reserve delegates to the General Conference shall be elected by ballot, a majority vote being necessary to elect.

(3) Credentials

Certificates of election, signed by the President and Secretary of the Annual Conference, shall be furnished each delegate elected to the General Conference and to each reserve delegate, and duplicate certificates shall be addressed to "The Secretary" of the ensuing General Conference. These certificates shall be addressed to "The Secretary" of the ensuing General Conference. These certificates shall be given immediately after the adjournment of the Annual Conference.

(4) Sessions

(a) The General Conference shall meet in the month of April or May once in four years from the year 1846, in such place as shall be fixed from time to time by the General Conference.

(b) If they deem it necessary, two-thirds of the Bishops or a majority of the Annual Conferences shall have authority to call a General Conference at any time; provided that when the General Conference shall have expressed a desire for a special session then a majority of the Bishops shall have power to call a special session.

(c) When a General Conference is called it shall be constituted of the delegates elected to the preceding General Conference, except when an Annual Conference shall prefer to have a new session of the General Conference shall be fixed by the authority of the preceding General Conference.

(b) The Bishops shall have authority when they deem it necessary to change the place selected for the meeting of the General Conference.

(5) Quorum

A majority of all the representatives of the Annual Conferences is required to make a quorum for the transaction of business by the General Conference.

(6) Presiding Officers

(a) The General Conference shall elect by ballot from among the traveling Elders as many General Superintendents as it may deem necessary.

(b) The General Superintendents shall preside in the General Conference in such order as they may determine; but if no General Superintendent be present, the General Conference shall elect by ballot one of its members to preside pro tempore.

(7) Voting

The clerical and lay members shall deliberate in one body; but upon a call of one-fifth of the members of the Conference the clerical and lay members shall vote separately, and in that case no measure shall be passed without the concurrence of a majority of each class of representatives; provided the vote by classes shall not apply to proposed amendments to the constitution.

Article IV

Restrictive Rules

The General Conferences shall have full power to make rules and regulations for our church subject to this Constitution, under the following limitations and restrictions, viz.:

1. The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. They shall not allow of more than one representative for every eighteen members of the Annual Conference, nor allow of a less number than one for every sixty; provided, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and provided, also, that no Conference shall be denied the privilege of two delegates, one clerical and one lay.

3. They shall not change or altar any part or rule of our government so as to do away episcopacy or destroy the plan of our itinerant general superintendency.

4. They shall not revoke or change the General Rules of the United Societies.

5. They shall not do away the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away the privileges of our members of trial before the church, or by a committee, and of an appeal.

6. They shall not appropriate the produce of the Publishing House to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children.

Article V

The Judicial Council

Section 1. There is hereby established a Judicial Council to be composed of nine members, three Bishops, three traveling Elders, and three lay members. The College of Bishops shall nominate by a two-thirds vote, of the effective bishops, nine bishops, nine traveling elders, and nine lay members of the church, and from such nominees the General Conference by ballot shall elect the members of each class; and from the remaining nominees the General Conference shall elect by separate ballot three alternates for each class. These alternates shall be eligible to fill any vacancy occurring from any cause in the membership of the Council for the remainder of the term of the member whom he may have succeeded, and in case a vacancy occurs it shall be the duty of the president and secretary to notify the first elected alternate in his class as Bishop, Elder, or lay member.

Sec. 2. The term of office shall be twelve years, and until their successors are elected and qualified. At the first election the member of each class receiving the highest vote shall serve for twelve years, the one receiving the next highest vote for eight years, and the one receiving the next highest vote for four years. Thereafter all elections shall be for a term of twelve years. The election of successors to the members of the Council shall be on nomination by two-thirds vote of the Bishops of three times the number in each class to be chosen.

Sec. 3. The members shall not be eligible to hold any connectional position, except that of Bishop, nor serve upon any General Conference Board during their tenure. No member shall sit in any case in which he has any personal or official interest or will be personally affected otherwise than as a member of the church generally.

Sec. 4. The Council shall have power to determine upon appeal whether any act of the General Conference or of an Annual Conference violates the Constitution of the church; to hear and determine all appeals from a Bishop's decision on questions of law in a district or an Annual Conference; to hear and determine the appeal of a traveling preacher; and to hear and determine all other questions involved in appeals from any Connectional Board of the church; and it shall have such other judisdiction as may be conferred on it by the General Conference. It shall have no jurisdiction of an appeal by a Bishop involving his character or the efficiency of his administration. In such cases he shall be allowed an appeal direct to the General Conference. No appeal from any board or body shall be entertained unless it be taken by one third of the body from which the appeal comes, or by one third of the College of Bishops. No appeal from the ruling of the President of any Conference shall have the effect of setting aside or annulling anything done under the ruling appealed from, but the law declared on the appeal shall thereafter prevail.

(a) The Council shall have power to arrest any act of a Connectional Board or body which is contrary to the law of the church when such action is brought before it on appeal by one third of the members of such board or body, or upon complaint of a majority of the College of Bishops present at a regular or called session.

(b) The decisions of the Council shall be final except as otherwise provided.

(c) The Council shall have free access to all records of any Conference or any Connectional Board or body, and may send for any papers, documents, or records which in its judgment may pertain to any matter pending before it.

Sec. 5. The Council shall organize at the close of each regular General Conference and shall elect by ballot from its members a president and secretary. The secretary shall keep a record of all proceedings and shall publish all decisions.

Sec. 6. The Council shall meet at the same time and place as the General Conference and shall continue in session until the adjournment of that Conference. It may also meet at such other times and places as it may deem necessary, provided it shall meet at least once each year.

Sec. 7. Two thirds of the members of the Council shall constitute a quorum. A majority vote of the entire Council shall be necessary to decide appeals and all other matters before it.

Sec. 8. The Council shall provide rules and regulations for its government and procedure where needed.

Sec. 9. The General Conference shall have power to remove members from office.

Sec. 10. The General Conference shall have power to review the decision of the Council on all constitutional questions; provided that no decision of the Council shall be reversed, except by a vote of two thirds of the General Conference, present and voting, and two thirds of all the members of the several Annual Conferences, present and voting, in regular sessions held after that General Conference, and within the quadrennium.

Sec. 11. Each Bishop shall report his decisions of law in District and Annual Conferences to the Council, which shall affirm or reverse the same.

Sec. 12. The judicial functions of the Bishops and of the Committee of Appeals shall continue as at present until this Constitution is adopted and the Judicial Council elected and organized, whereupon such functions shall cease. All business remaining before the Committee of Appeals undetermined shall be transferred to and be decided by the Council.

Article VI

Amendments

The recommendation of two thirds of all the members of the several Annual Conferences, present and voting, shall suffice to authorize the next ensuing General Conference, by a two-thirds vote, of those present and voting, to alter or amend any of the provisions of this constitution; and also, whenever such alteration shall have been first recommended by a General Conference, by a two-thirds vote of those present and voting, as soon as two thirds of all the members of the several Annual Conferences present and voting shall have concurred therein; provided that such concurrence shall have taken place previous to the meeting of the next ensuing General Conference, such alteration shall take effect when the result is announced by the College of Bishops; excepting the first Restrictive Rule, which may be altered only on the joint recommendation of all the Annual Conferences by a majority of two thirds of the General Conference succeeding.

OCCASIONAL COMMENTS FROM THE ALBEMARLE COUNTRY

By C. B. Culbreth.

Comparisons are odious, yet they are sometimes profitable and not infrequently necessary. At least they often serve a good purpose. If it were possible I should like to make the following comparisons without any odious influences.

I am thinking of two preacher friends of mine. One of whom we will call, Brother A., struck the dead line when he was nearer 40 than 50 years of age. The other, whom we will call Brother B., now over 60 years of age, has not heard whether there be a dead line. And an equally beautiful thing is the fact that the people whom he serves are just as unconscious as their pastor of the existence of a dead line.

Why this difference? I shall draw these two portraits and let my readers, if I am fortunate enough to have any, answer for themselves.

Brother A found the people whom he was serving about the worst people in the world. "Oh, these people, these people," he often sighed. Then in deeper tones he would complain, "I am just throwing my life away staying here with these people." The roads over which he had to travel to his churches were the worst in the country and always at their worst when he had to go over them. The church he argued ought not to expect a man to go ever such roads over which I have to go. And does not any more.

Brother B. said to me just the other day, in speaking of these same people and these same roads, "These are the best people I have ever seen and I expect to have the best time of my life with them this year." For this man even the bad roads served a good purpose since they were an aid to the preacher in digesting the abundance of good things to eat which his "best people in the world" provided for him.

Last week I sent to all the pastors of the Elizabeth City district a post card announcing the conference-wide Sunday school conference which will be held in Goldsboro April 6-7-8, and requesting them to select their delegates and send their names to Brother Gobbel at once.

These conferences have already amply justified themselves, though only two have been held. The Goldsboro conference already bids fair to be the most largely attended of any one yet.

Realizing the valuable contribution which these conferences make to the Sunday school work I am exceedingly anxious that every charge secure its quota of four delegates. To accomplish this it will necessitate the oc-operative efforts of both the pastor and the superintendent. Surely the time and effort which these give toward getting a full delegation will be well spent. They may find it necessary to make several visits to see parties whom they wish to interest in going to Goldsboro and some cases possibly several letters will have to be written. But rich rewards await the pastors, superintendents and their schools for every effort put forth in this direction.

The most interested and best equipped Sunday school workers will doubtless not only profit most themselves by attending the conference, but will bring back to their charges and to the district in general the greatest inspiration and most thoroughly mastered plans for the betterment of their schools. I have written the sentence above having in mind the fact that some of our Sunday school workers may think they have sufficient interest, enthusiasm and equipment for their work and while there are others who may need the benefits of the conference they themselves do not need it. There are almost a thousand things which flit through my mind to say about all such, but possibly the most appropriate of all of them is: Let us pray.

REASONS FOR FEDERAL REGULATION OF MOVIES

a. It would raise the moral standards to which all producers must conform before the expense of filming has been incurred. It would benefit not only the United States but the whole world.

b. It would eliminate censorship and prevent the necessity of cutting out the bad parts of films after the picture has been filmed.

c. The Federal Motion Commission with larger salaries and more powerful influence would be composed of persons better qualified for the work than state censorship boards.

d. There would be less danger of graft and improper political influence than on the state censorship boards. There is less graft in Congress than in state legislatures. The United States Supreme Court is less apt to be improperly influenced than state courts.

e. It would provide an open market and maintain decent competition in all branches of the industry.

The only possible power that can expect to regulate a nationally organized trust is the federal government. It is for this reason that the Federal Motion Picture Council has adopted as its watchword: "Only a centralized authority can effectively regulate the centralized motion picture industry."

William Sheafe Chase, Gen. Sec'y,
Federal Motion Picture Council in America.
477 Bedford Avenue, Brooklyn, New York.

NEWS ITEMS FROM WILMINGTON

Bro. H. A. Humble, presiding elder, has found it necessary to return to Johns Hopkins for treatment. He seemed to be getting on quite well since conference and had put in a hard quarter's work on his first round. He became aware of a return of his old trouble a few weeks ago, so went to the hospital last Friday. He will not undergo an operation, but is taking treatment. The brethren who would write him should address him at Belmont Inn, 1104 N. Charles Street, Baltimore, Md.

Our pastorate at Grace church begins in a very encouraging manner. I have never met with a more ready and promising response in any church I have served. Practically every department of the church seems to be facing the future with renewed life and purpose.

The church gave $840 as a free will offering for missions. Last Sunday $161 was contributed for the Near East Relief. The regular finances of the church are coming in quite satisfactorily.

The several denominations of the city have entered upon a simultaneous evangelistic campaign to begin Sunday, March 14. Meetings will be conducted for two weeks or more in about twenty-seven churches. We have decided here at Grace to rely upon our local talent, the pastor doing the preaching, the choir leading the music, and all the members and departments of the church working and praying for a real revival. W. A. Cade.

REPORTS TO WOMAN'S COUNCIL

Report of Mrs. Ina Davis Fulton, Treasurer

Receipts and disbursements of the Woman's Missionary Council for 1925 made an impressive story Thursday morning, as Mrs. Ina Davis Fulton, treasurer, rendered her report to the body in annual session here.

The report of Mrs. Fulton witnessed the close of the first year of her incumbency as treasurer. She was the choice of the women to succeed Mrs. F. H. E. Ross, who resigned as treasurer last year. Mrs. Fulton was elected at the annual meeting of the Council at Tulsa, Oklahoma, and her administration has been marked by the same high standards of efficiency and missionary zeal as characterized that of her predecessor. A substantial increase in receipts was reported.

Mrs. Fulton reported total receipts from forty-five annual conference divisions of the M. E. Church, South, including three Brazilian, one Chinese, one Korean, one Mexican and one Cuban conference. Amounts received for foreign missions, home missions, Scarritt College and Bennett Memorial were given as follows:

Foreign, $627,762.80; home, $455,851.57; Scarritt, $22,284.16; Bennett Memorial, $124,673.57; income from all sources, $1,350,708.47, a gain of $115,031.38 over 1924.

Over and above the statistical record of more than one million dollars given by the women of Southern Methodism to the cause of missions, Mrs. Fulton, in her report translated the dollars and cents into a vivid recital of helpful service rendered by Methodist women through their missionary societies in sending the gospel and Christian by-products to eight foreign countries; and the establishment of schools, social service centers, medical and evangelistic agencies among the underprivileged in the United States.

Disbursements during the past year, according to Mrs. Fulton's report, showed expenditures for missionaries' salaries, maintenance of missionary enterprises and similar causes.

Report of Dr. J. L. Cunninggim, President Scarritt College

During the past year a class of thirty-six has been graduated from Scarritt College for Christian Workers, and the graduates are now doing religious work in nine different states in the Union, and in six foreign countries, namely, Cuba, Mexico, Brazil, Japan, Korea and China, it was reported by President J. L. Cunninggim, making his annual report of the institution which is devoted to the training of missionaries and Christian workers, to the Woman's Missionary Council in session here.

Twenty-four members of the class which will graduate in June, 1926, will be consecrated this evening, as missionaries of the M. E. Church, South.

In the present student body, said Dr. Cunninggim, eighteen states and five foreign countries are represented. Thirty-six students are preparing for foreign mission work; thirty-three for home mission work; and thirty-six for other forms of social and religious service; while eighty-six are engaged in community work in connection with some church or social agency in Nashville.

During the year terms of affiliation have been definitely worked out with Peabody College, whereby students of each institution have the privilege of taking as much as one third of their studies in the other, during any quarter, and Peabody agrees to accept the A. B. degree from Scarritt on the same basis as the bachelor's degree from other institutions, according to the president's report.

The building program now being carried out at Scarritt is being largely financed by the women's missionary societies through the Council. The corner stone of the administrative building, called the Belle Bennett Memorial, now in process of erection at a cost of $500,000 by Methodist women in the honor of the late Miss Belle Bennett, first president of the Council, was laid with imposing ceremonies January 27, Dr. Cunninggim reported.

Report of Mrs. P. L. Cobb, Superintendent Young People's Missionary Work

Reviewing the 1922-26 quadrennium with reference to the work of young people's missionary societies, Mrs. P. L. Cobb, superintendent of young people's work, reported gains and losses for the past four years and statistics for the year 1925, which closes with the present session of the Woman's Missionary Council at Raleigh. The year 1925, according to her report has witnessed substantial



Mrs. Charles Marion Earley, President of the Missionary Society of the North Carolina Conference

gains in practically every line of young people's missionary work. Mrs. Cobb said the year just closed, and especially the participation of the young people in the great Methodist young people's convention at Memphis early in the year had strengthened her faith in youth and in the efforts of large representative groups of young people to test all human relationships by the way of Jesus.

Mrs. Cobb reported a net decrease in organizations from 1921 to 1925 of 87, due to the effects of post-war conditions. During this period, however, 1,413 new organizations were formed and 35,836 new members enrolled. The gifts for missions during the time was $238,000.

The past year's records show 1,757 young people's auxiliaries, a gain of 44 organizations. Holding the record for the largest number of new societies is Western North Carolina, with 27; North Carolina, 23; North Mississippi, 22; Louisville, 21; Memphis, 21; Virginia, 21; North Texas, 20. Largest membership gains are Virginia, 958 members; Holston, 835; Western North Carolina, 771; North Texas, 517; Louisville, 496. The present membership throughout the connection is 35,631, a gain of 434 over last year.

Total gifts for missions from young people's societies is $87,313 for the past year, or $2.40 per capita. This is an increase of more than eight thousand dollars over the preceding year.

Mission study classes last year enrolled 22,670 members, a gain of 4,000 over last year, and Bible study classes reported 936 members, a gain of 149 over 1924.

Report of Mrs. E. B. Chappell, Editor of the Missionary Voice

With subscribers in thirty-eight states and fifteen foreign countries, the total circulation of the Missionary Voice, the official organ of the board of missions of the M. E. Church, South, reached 47,208 on January 1, 1926, reported Mrs. E. B. Chappell, editor of the woman's section of Voice on Thursday afternoon to the Woman's Missionary Council in session here. This denoted an increase in the number of subscribers of 4,264 during the past quadrennium.

Designating her annual report as a "good document," Mrs. Chappell declared that the record of the sixteen years of the corporate life of the Voice had been marked by steady progress and promise. She noted as an indication of this progress the 22,000 new subscriptions and renewals that were sent in during the months of November and December, 1925. The missionary organ of the church, said Mrs. Chappell, is on a sure footing and there is reason for belief in its greater future.

Mrs. Chappell appealed to the Council, as leaders of the women's organizations for missions in the M. E. Church, South, to further the plan to increase the circulation of the Missionary Voice to 60,000 during the coming year. She declared that the additional number of subscribers might easily be recruited from the ranks of the adult and young people's missionary socities, whose membership had now reached beyond 200,000.

A one hundred per cent subscription to the Voice was reported in several missionary auxiliaries, namely, in the society of El Paso, Texas, and in others of the North Alabama conference.

Report of Mrs. W. A. Newell, Superintendent of Social Service

"When we think of the fact that more boys under twenty-five are enrolled in our prisons and reformatories than in our colleges and universities; that one out of every seven marriages comes to the divorce courts; that a wage earner's average income is inadequate to provide proper food, clothing and shelter for a family of five, and that they live close to the line of want, we realize that our social service committees can no longer discharge the obligations of a large and enlightened group of Christian women by trays and flowers," declared Mrs. W. A. Newell, of Mt. Airy, N. C., in making her annual report before the Woman's Missionary Council of the M. E. Church, South, now in session at Raleigh.

Mrs. Newell is superintendent of social service of the Woman's Missionary Council and a prominent member of the commission on temperance and social service of the M. E. Church, South, of which Bishop James Cannon is general chairman. Before her marriage to the Rev. W. A. Newell of North Carolina, Mrs. Newell was a teacher. Since specializing along social service lines, she has become an authority in her own state, North Carolina, and in the church on matters of child welfare, women in industry, and social betterment of all kinds. She is a clear thinker and a forceful speaker, and has greatly advanced the work of social service in the Woman's Missionary Council and throughout the bounds of the M. E. Church, South.

Mrs. Newell's report showed that 3,000 adult social service organizations, 758 young people's, and 838 children's societies had reported during the past year to conference superintendents of social service work. These reports showed legislative work done by 541 societies; interracial work by 651; colored women's community clubs promoted by 104; immigrant work by 210; and the organization of sixty-five federations of social service of several types, a few interdenominational, others with Methodist social service superintendents, committees and auxiliary members.

Legislative work, according to the speaker, has been widely reported. Societies in every Southern Methodist conference helped in the agitation for the entrance of the United States into the World Court, for the enforcement of the prohibition laws, and the passage of the child labor amendment; many conferences studied the state laws for the control of child labor; several work for the passage of state welfare laws; many worked for better movies. Georgia reported work for the children's code, and Louisiana the serving of women on juries where men would not convict bootleggers.

Mrs. Newell reported that during the past year 651 societies reported interracial work, in contrast to 572 of the previous year. Interracial activities, said the speaker, include all forms of child welfare work, community clubs, playgrounds, clinics, to institutional work, and progressive legislation for or including colored citizens. Kansas City, Dallas, Houston, Atlanta, Greensboro, N. C., Gainesville, Fla., and Clarksville, Miss., all have active community interracial committees in which Methodist women take a prominent part, said the speaker.

In speaking of the great need of social service work throughout America and the reflex influence on other countries, Mrs. Newell said in part:

"The child labor decision of last year was as eagerly awaited by the textile manufacturer of China as it was by the social service workers in that land where children work from dawn to dark and far into the night for a few cents. Lynchings and other brutalities in the United States make great copy for the press of Asia. Our domestic relations are pictured and the night life in American cities flashed on the screen in foreign lands until even Paris cries, 'Censor, censor.' Said a Buddhist, 'If these are the habits of the women of your Christian country, I prefer our own type.' Stanley Jones, who recently visited our country after a missionary residence of ten years in India, said on the eve of his departure that in ten years he hoped to bring back with him fifty Indian Christians and with their help convert the people of the United States."

GET-TOGETHER MEETING AND POUNDING OF THE PASTOR

The Wednesday night prayer meeting services of Chestnut Street Methodist church of Lumberton, on March 10, was a most extraordinary meeting. It had been announced at the services on Sunday that the occasion would be a get-together meeting for all the church, but this was just the official announcement. Word was passed along to the members that the true intent of the meeting was to pound the pastor, Rev. T. McM. Grant, and also to let him know, through representatives of the various institutions of the church, that he had wrought well in Lumberton, and that his people appreciated his services and what he had done for them.

So at the appointed hour the church was filled. The exercises were in charge of the ladies' missionary society whose president, Mrs. W. W. Parker, presided with ease. After several musical selections Mr. K. M. Barnes, representating the Baraca class, of which Brother Grant is teacher, spoke of the appreciation in which he was held by that class. He told how the class had been built up under Brother Grant's teaching, and how devoted they we erto him. Mr. H. E. Stacy represented the board of stewards, and spoke of the bond of fellowship and co-operation that existed between the official board and the pastor. Other organizations of the church were represented by some member of the respective organization.

Finally the presiding officer called on Mr. F. P. Gray, who presented Brother Grant with a beautiful leather portfolio, on behalf of his Sunday school class. The partition doors between the Sunday school room and the main auditorium of the church were then raised and, much to his astonishment, Brother Grant's eyes fell upon the largest pounding he had ever seen.

The expressions of kindness and appreciation as evidenced, not only by the spoken word, but by the pounding as well, overcame the feelings of the pastor, but as soon as he could recover control of himself he spoke out of the very depths of his heart to a people that appreciated his services, and also appreciated the circumstances under which he spoke. His words were laden with sincerity and truth, and indeed it was a heart to heart get-together meeting for both pastor and people.

Sometimes we witness such meetings as these when a man is about to leave a congregation, and sometimes things such as were spoken on this occasion are spoken at the funeral of a man, but never before in our recollection has there been such such an occasion as this in the midst of a pastor's term of service.

N. L. Seabolt.

LOUISBURG REVIVAL

They have closed a wonderful revival in Louisburg Methodist church. When we receive the large class of young people into the church Easter we can then report the total number received on profession of faith. This was a gracious revival for the college community as well as the local church and the town of Louisburg. All the churches were blessed. We believe that 40 to 50 will be received into the churches as the result of this meeting.

One of the finest children's services was held, an account of which I am sending you. I wish I had time to tell you of the special men's service, the women's and girls' service and the three great services held at the college.

The peerless, gifted, consecrated man of God, E. L. Hillman, did the preaching for us. Brother Hillman has a rich experience of divine grace; thoroughly trained in the best schools of the South and also Edinburg. He has traveled quite extensively. This young man brings all his talents, personality and training into the service of the Christ. Unless he refuses I shall have him with me again in a revival. God bless him in his great work at Red Springs.

O. W. Dowd.

One Particular Service of the Revival.

Miss Ethel Suggs writes:

"Friday afternoon at the Louisburg Methodist church a most beautiful and impressive children's service was conducted by the Rev. E. L. Hillman of Red Springs, in connection with the revival which is now running at its height.

Mr. Hillman, who is one of the most consecrated men, kept the children spellbound for about a half hour when he brought to them by means of a strong cord and a boy the effects of sin upon the life of a girl or boy. As he wound the cord about the boy once he asked him to try to break it, which was done with little or no effort. Then he wound the cord about the boy a number of times and asked him again to try to break it, but this time it could not be done.

By this means he showed them how easy it was to break away from one sin, like the cord that was bound about the boy one time; but that if they allowed their sins to multiply and thus form habits that none but the power of Christ could cut these cords asunder.

After the message there was a most impressive altar service, when about 65 young people knelt around the chancel while several sentence prayers were offered.

PLEASANT GARDEN WELL NAMED

The people on this charge have treated us royally from the time we landed here in October. First the Pleasant Garden folk put eatables in the pantry and a little later the Bethlehem folk began pounding us and now Rehobeth has taken it up. They are always trying to do something for their preacher.

The revival at Pleasant Garden started in a protracted meeting February 14 and ran through February 28, and a revival it proved to be, for during the second week we had from eight to twelve conversions every night, except Thursday, and about the same number at the morning school services, except that one morning there were more conversions and reclamations than we could count. Besides this the church was wonderfully revived and 20 new members were received.

March 2nd the Wesley classes held a called meeting and did not invite the preacher to attend and we felt surprised, but on Sunday morning we found out the reason for the secret meeting. Our young folks had been planning to surprise the preacher, and they certainly succeeded in doing so by presenting him with a purse of $85 as afree will offering for his work during the revival. Of this amount $60 came from the young folks Wesley classes.

We have received a large number into the church here, but we have lost some valuable and much loved ones, among them Brothers Short and Lewis at Rehobeth and Brother J. W. Weatherly from Pleasant Garden.

We are happy on the work and are trying to measure up to the opportunity that God has given us. This charge is rightly named. Pray for us, brethren. A. R. Bell.

P. S.—Bethlehem seems determined not to be outdone, for just after I mailed my last letter to you a committee of four, Brother Fields and wife and Brother Berry and wife, came with a nice set of dishes for the parsonage.

I forgot to tell you in my last letter that pretty soon after our car accident the boards of stewards of the three churches on the charge voted to increase the salary $300, making it $1800.

Truly "The lines are fallen unto us in pleasant places."

THEY HAVE JUST STARTED
WHO?
THE ADVOCATE WORKERS

Rev. R. M. Courtney, of Concord sent in a nice list of new and renewals; Mr. J. M. Shannonhouse, of Central, Shelby, went him several better; Miss Leyta Carter, of Rocky Mount, is making us glad, and Mr. T. H. Rainey, of Chapel Hill has made our heart go pitty pat; and A. R. Bell, of Pleasant Garden, made us rejoice with a splendid list. Several others are ready with their lists.

Why not make it unanimous, and have a fine report from every charge in both conferences. It can be done; why not do it?

Slogan: A Bigger List for the Advocate.

RESOLUTIONS PASSED BY RUTHERFORD COUNTY METHODIST PREACHERS' ASSOCIATION

Whereas, the custom of holding memorial services on Sunday has a demoralizing effect on the local and contiguous congregations in that it prevents the holding of Sunday school at the given church and seriously cuts down the attendance at the neighboring churches both in Sunday school and preaching services; and whereas, it has been demonstrated that memorial services are as well attended and as productive of good where held during the week.

Therefore it is the sense of the Methodist Preachers' Association in regular session in Gilkey, March 1, 1926, that it would be to the distinct advantage to our own church and the cause of Christ generally to discontinue the practice of holding these on Sunday and hold them on some day during the week.

Inasmuch as it has come to our attention that the Sandy Run Association of the Baptist church has taken official action of a like nature, we hereby go on record as heartily endorsing their action.

In view of the above considerations we therefore request our people to cooperate with us in what we believe to be a forward step in teh cause of Christ. (Signed)

O. L. Simpson,
E. J. Poe,
J. B. Tabor.

THE BATTLE AT KING'S MOUNTAIN

This is another land of promise, King's Mountain. Higher than Florida, lower than Hendersonville, this is still the high land country, and a good place to live the high life. If you live right, it is not a long leap from here to heaven. Once upon a time there was a battle fought here, and a great victory was won. Another battle is now being fought, and we are on the winning side. The King's business prospers here. We have eight denominations and nine churches in this city, and the Methodist church as ever is one of the best. We have the newest, neatest, completest parsonage to live in. Our stewards increased the pastor's salary $500 over last year. They are paying up every month promptly. They paid last month $137 to the conference collections. We have just paid our quota in full on the missionary special—$200. At Christmas the good people made a special donation to the parsonage pantry, and they are constantly placing us under obligations to them. The board of stewards is issuing a quarterly bulletin giving the name of every member of the church, what each is due to date, and what has been paid by each. The next bulletin will show that over half of our members have paid up in full to date. Fifty names have been added to our church roll since conference. We are now in a pre-Easter evangelistic campaign, asking homes and Sunday school to make special effort to win souls for Christ, and we expect by the grace of God to have good results.

"The Lord of Hosts is with us." All glory to His name. O. P. Auer.

A NOTE FROM PERSON

The Methodist people on the Person circuit and others maintain their old time thoughtfulness toward their pastor. The preachers who have been here know what that means.

There is scarcely no money among our people up here in this drought district—an absolute crop failure last year.

Some of our stewards have said to me, "If you can't make it any other way come out and board with us." Nevertheless the pastor and his family are admirably taken care of.

And listen, we have sent the full amount asked for from this charge on "special missionary effort."

I shall be glad when winter breaks, snows cease for a while, and roads get good gain.

We may not lead the district and I think the conference as we did last year on the Advocate, but you will hear from us in due time. We have a splendid agent for the charge.

J. W. Bradley.

RESOLUTIONS OF APPRECIATION

Whereas, Mrs. Leon Henley, a consecrated member of the Cedar Grove Sunday school and Woman's Missionary Society, has recently moved to another part of the state, be it resolved:

First, That the Sunday school and missionary society express gratitude for her loyal services.

Second, That our church and community has sustained a loss by her moving from our midst.

Third, That a copy of these resolutions be sent to her at Fairmont, N. C., and a copy be sent to the Advocate for publication.

(Signed) Mrs. J. E. Murphy, president, Mrs. C. C. McDade, Mrs. J. F. Stewart, Mrs. R. W. Anderson, Mrs. W. P. Allison, Miss Rebecca B. Liner, Miss Luna Compton.

A complete record of the work accomplished by the Southern Methodist church during the past year is contained in the combined General Minutes and Year Book for 1925-26. Price 50 cents; postage extra. Order from the Advocate.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

VICTORY

To him that overcometh,
John the Beloved said,
Is given the hidden manna
To be his holy bread.

I drank Thy burning honey,
Lord Jesus, long ago;
And still my heart goes hungry
For all I do not know.

But, O my Lord, I thank Thee,
I kiss Thy wounded feet;
To him that overcometh
The common day is sweet!
—Marguerite Wilkinson, in The Christian Century.

OUR MISSIONARY NEWS SPECIAL COUNCIL NUMBER

This issue is just out and is both creditable and admirable. It is the result of the tireless and paintaking effort of the editor, Mrs. J. LeGrand Everett. It should be interesting to every Methodist in the state, and especially to every Methodist who is at all in sympathy with the woman's missionary movement.

It contains contributions from our conference officers and several from those of the Western conference. Also matters of both a historical and personal nature; articles dealing with every phase of the work that the church is carrying forward; social service, education, orphanage equipment, the mission study program and a general survey of the Council as it comes to Edenton Street church.

Miss Elizabeth Lamb furnishes the Bible lesson, as usual, the topic being taken from Rom. 1:16, The Gospel of Christ is the power of God unto salvation to every one that believeth.

If the individual members of your auxiliary have not copies, certainly your auxiliary should own one. It is only a matter of fifty cents for this souvenir edition and it contains information that you cannot afford to be without. This edition should be kept as a sort of reference work and it can be well adapted to use in making out programs for the monthly meetings. An auxiliary can no more work without books and material for information than a carpenter can work without tools.

It is essential to know something of the heart throbs that have gone into the making of the organization, of the devotion and sacrifice of the women on the mission fields, of the faith and courage required to project this great enterprise of the church.

To know is to love; to love is to serve; to serve is to become like our Lord and Saviour, Jesus Christ.

OCRACOKE AUXILIARY

The Woman's Missionary Society of the M. E. Church, South, Ocracoke, held its monthly meeting the fourth Tuesday in January at the home of Mrs. M. L. Fulcher. New officers were elected. Mrs. Tom Howard was elected president at last quarterly conference to fill vacancy of Miss Florence Gaskill, who had been president for many years. The officers are as follows: Mrs. Chas. O'Neal, vice president; Mrs. Wesley Austin, secretary and treasurer; Mrs. Tom Howard, president and corresponding secretary.

After the close of the meeting Mrs. Fulcher served refreshments, which were much enjoyed by each one.

At the beginning of the new year we only had seven members and at this date we have on roll sixteen. Pray for us that we may grow spiritually and continue to increase in number. I pray the time is near at hand when people will awake to their duty and get up and do something. Such a few people realize there is abundance of work to be done all around them, and yet they must not see it, as I am sure they are willing. It may be we can brighten some one and help them bear their burdens by just dropping in to see them occasionally and let every word be with a smile. As the poet said, "We're not always happy when we smile," but there is no need to frown at some one because some one has frowned on you. Let's each one of us try to shape our lives that others may look on and say, "I wish my life could be as her's or his," and in so doing live that life which will insure us that mansion above, which will mean to dwell there forever and ever.

Pray for our society that through it we may do wonderful work for the Master. Mrs. Tom Howard.

GAINS DEGREE FROM CONTINENT'S OLDEST UNIVERSITY

Prof. Francis M. Stanger, a Methodist missionary in charge of Quinta School, Lima, Peru, has been granted the degree of doctor of philosophy by the University of San Marcos. This is the oldest university in the western hemisphere, having been founded in 1551. The act of Dr. Stanger in pursuing post-graduate studies in Lima, indicates the new attitude of appreciation on the part of missionaries for the culturtal attainments of countries in which they are at work.

PLAN NEW MISSIONS FOR BOLIVIA INDIANS

The South American missionary society, an English organization, has recently completed a survey of the conditions among Indians in the interior of Bolivia. An expedition sent out by the society, on returning to its base, reported having met kindness everywhere at the hands of the Indians, who are anxious that missionary work shall be begun among them. The society is now making plans to undertake this work and is asking for financial support and volunteers for active service.

FISHING VERSUS SCHOOL IN THE CONGO

By Ansil Lynn.

Men and boys in the Congo usually stay in school until the end of the term, but when certain seasons come around most of the women stop school to go fishing.

Practically all of the fishing in the Congo is done by the women. These fisherwomen do not cultivate the art of angling for sport, but as a food supply. Therefore, they have no use for a rod and line, but prefer to dip up their fish by basketfuls.

The dry season is the correct time for fishing in this section. When this season sets in and the water in the swamps begins to dry up, the Congo women wade out into the shallow pools, build little banks, or dykes, to prevent the fish from escaping, and then with their baskets dip up the water and catch the fish.

Another novel method of fishing in vogue here is to kill the fish by throwing into the water a preparation made from the leaves of a certain bush that grows in this section. This kills the fish and yet does not render them unfit to be eaten by the natives.

Not only has school work at Tunda been quite satisfactory recently, but Mrs. C. C. Bush, of Minga, reports that interest in education among the natives of her station is increasing steadily. There are twenty-one native teachers in active service at Minga and nineteen schools.

Tunda Station, Congo Belge.

Western North Carolina Conference

CHOICES

Not what we have, but what we use;
Not what we see, but what we choose,
These are the things that mar or bless
The sum of human happiness.
The thing nearby, not that afar;
Not what we seem but what we are,
These are the things that mar or make,
That give the heart its joy or ache.
Not what seems fair, but what is true;
Not what we dream, but good we do,
These are the things that shine like gems,
Like stars in fortune's diadems.
Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace
Both now and after time shall cease.
—The Motor, in Asheville Citizen.

Friends in the conference of Mrs. Pierce Wyche, formerly of Charlotte, who moved to Spartanburg, S. C., one and a half years ago, will be interested to know that for the past year she has been in charge of the young people's work in her conference (Upper South Carolina) and has done a most valuable and gratifying work. It did not take the South Carolina sisters long to find that in Mrs. Wyche they had a good worker, and they showed their appreciation of her by committing to her care one of the choicest and most important of their departments—that of the young people. Not only do we congratulate Mrs. Wyche on the splendid opportunity that has come to her through her association with the young people, but we also congratulate them on having Mrs. Wyche as their leader. For a number of years Mrs. Wyche was superintendent of social service in the Western North Carolina conference, and did a faithful and efficient work, and we sustained a great loss in her removal to another conference. Our best wishes are for her in her new field of labor.

REDUCED RATES TO ANNUAL MEETING

We hope the above caption will catch the eye of all delegates who are contemplating attendance upon the annual meeting of our Woman's Missionary Conference at Asheville, April 20-23, for this item is of great interest and importance. Through the efforts of our corresponding secretary, Mrs. H. A. Dunham, a reduction in rates to the meeting has been secured, but this reduction is accompanied with a proviso. Read the following: "Reduced railway rates of one and one-half fare, according to the certificate plan, have been secured, provided there is an attendance of at least two hundred and fifty persons holding certificates of the standard form showing that normal fares of sixty-seven cents or more have been paid for the going trip." We hope that all who come to the meeting will be sure and secure the necessary certificate upon purchase of railway ticket, and if possible, let us have the advantage of this reduction so kindly proffered us by the Southern Railway.

OUR MISSIONARY NEWS

We are greatly indebted to Mrs. J. LeGrand Everett, editor of Our Missionary News, the organ of the Woman's Missionary Society of the North Carolina conference, for a copy of the special Council number, which is just from the press and which is most attractively and splendidly gotten up in its binding of green and gold. This number, which is lovingly dedicated to the auxiliary women of the Woman's Missionary Society of the N. C. conference, in grateful appreciation of their loyal devotion, their sacrificial giving, and their faithful service in promoting the cause of missions, is an interesting, informing and valuable publication. From cover to cover it is full of missionary news, achievements, history, data, etc., that is worthy of our knowledge and which should be preserved, and we congratulate Mrs. Everett and those who have assisted her in getting this information together. We are sure it has meant months of labor and effort, but are equally as sure that it has been a labor of love on the part of the editor who is so loyal to her Council, her conference and her church, "upholding its standards, abiding by its leadings, and continuing in the faith of its founders."

NORTH CAROLINA CONFERENCE AND WHAT SHE IS DOING

The greater portion of the space devoted to the woman's department in the Missionary Voice for March was given over to interesting articles about North Carolina and the North Carolina conference. The growth of Methodism in the borders of our state, the accomplishments along missionary lines of the conference, the successful work of the women of the nine districts, the missionaries and deaconesses who have gone out from the conference, and many other interesting facts that it is good to know about our state and sister conference were brought out.

Those contributing the splendid articles are Mrs. Charles M. Early of Gatesville, who for a number of years has been the president of the W. M. Society of the conference, and under whose leadership notable gains have been made along all lines of the work in this, one of the oldest conferences of our state, and Mrs. Harvey Boney of Rose Hill, who has stood alongside of Mrs. Early in the conference work as corresponding secretary, and to whom much of the success may be attributed. Mrs. J. LeGrand Everett, whom your editor knew in the days that are gone when both were students at Greensboro Female College (now G. C. W.), and who occupies the important position of superintendent of mission study in her conference, as well as editor of the conference missionary paper, writes most interestingly of the missionaries of the conference. Other interesting contributors are Mrs. N. H. D. Wilson, superintendent of children's work, upon whose shoulders has fallen the mantles of "Aunt Mary" Black and "Aunt Lizzie" Hendren, former prominent missionary leaders, and whose mantles Mrs. Wilson wears most worthily; Miss Blanche Barringer, one of the younger and most efficient workers in Edenton Street church, and Rev. M. T. Plyler, presiding elder of the Raleigh district, whose ministry has been crowned with most remarkable success and whose "better half" is superintendent of publicity of the N. C. conference, editor of the Woman's Page, and with her husband is loved and honored wherever she goes. We have enjoyed the articles, all of which are ful of information and interest.

INTERESTING FACTS ABOUT THE "OLD NORTH STATE"

(From Missionary Voice.)

The first Methodist sermon preached in North Carolina was by Joseph Pilmoor, at Currituck Court House, from the text, "He shall baptize you with the Holy Ghost and with fire."

In 1773 in either Franklin or Halifax county, the first society in North Carolina was organized, and three years later the North Carolina circuit was formed under the supervision of Edward Dromgoole, Francis Poythress and Isham Tatum. There were then 683 members and the territory embraced the Green Hill section of the state near Louisburg.

The first Methodist college in America was the Cokesbury College in Maryland, and the first conference school in America—the first to receive an appointment from the conference—was the Cokesbury school in what is now Davie county. At the

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

A SUCCESS

Judging from the numerous letters received and from the expressions heard our first Western North Carolina Conference Sunday School Conference was a distinct success. Over 400 leaders, assembled from all sections of our conference, heard discussions, help make plans and went back home with a common understanding of what they desire to do in Methodist religious educational circles. By another year these splendid leaders, together with others, will again assemble to register advancement made and plan for further progress. Our Sunday school conference is to be continued.

EXPANDING

The Wesley Bible classes in our conference are to be congratulated on securing Mrs. E. O. Chandley of Asheville to head up their organization and activities. There has been great need for some one to keep in touch with the twelve hundred or more eligible class for the Wesley organization. Already 632 Wesley classes have been organized and are doing much good as means of learning more about the Bible and as means of learning more about putting the teachings of the Bible into practice. However, many of these classes can not be kept up with due to frequent changes of leadership. Mrs. Chandley will not only try to keep a correct roll of classes and their officers, but will serve as an agent for passing on good suggestions to classes desiring to be of service in promoting Christian welfare through the organized class in the Methodist church. Mrs. Chandley makes our fifth conference worker. She will be able to give only part time work, but according to her custom she will give the best she has during the time allotted to the Wesley class work.

DISTRICT DIRECTORS

In addition to Mrs. Chandley, who will be known as superintendent of Wesley class work, we are mighty fortunate to enlist a fine leader in each district, known as district director. It is enough to merely list these splendid leaders. Kindly note them:

Asheville district, Mrs. Robert H. Johnson, Asheville.

Charlotte district, R. Z. Faulkner, Monroe.

Greensboro district, N. Rush Hodgin, Greensboro.

Marion district, J. C. Cowan, Jr., Rutherfordton.

Mt. Airy district, W. R. Kiger, Mt. Airy.

North Wilkesboro district, J. B. Steele, Boone.

Salisbury district, R. L. Smith, Albemarle.

Shelby district, Dr. I. R. Self, Lincolnton.

Statesville district, J. E. Shell, Lenoir.

Waynesville district, J. M. Boone, Andrews.

Winston-Salem district, W. O. Burgin, Lexington.

LEADING

There are more Sunday schools and more Sunday school scholars in the Western North Carolina conference than in any of the thirty-eight conferences composing Southern Methodism, there being 859 Sunday schools and 136,645 scholars. Our conference ranks third in church membership,



Mrs. M. H. McArdle, a Speaker at the Goldsboro Conference.

the Virginia conference having over fifteen thousand more church members than ours Our Sunday school enrollment has increased over 52,000 during the past nine years.

NEXT

During the past while we have been emphasizing the recruiting of the Sunday school and the training of our leaders. Both causes have advanced remarkably well. In addition to encouraging numerical growth in enrollment our leaders are steadily going through the learning process. Each year witnesses over three thousand officers and teachers enrolled in our training schools. While this good work is to be continued much emphasis will henceforth be directed towards standardizing our Sunday school work. In addition to knowing what to do it is important to know how to do religious educational work. Guides in this endeavor, known as "Programs of Work," will serve us mighty well and will receive much attention. Our big task just now is to properly correlate our efforts in each Sunday school, thus reducing to the minimum friction and lost motion.

STANDARD SCHOOLS

The second standard "B" type school, the partially departmentalized school, to reach standard rank in our conference is that of Central, Monroe, which now joins company with Central, Spencer, in reaching all ten points listed on the Programs of Work. The contents of these ten lines of endeavor are very comprehensive and exacting and only those schools which are willing to do some very valuable work are eligible to become "Standard." We congratulate these two splendid Sunday schools, together with those who lead them. Rev. H. G. Hardin, pastor, and Mrs. Walter C. Crowell, superintendent, lead our Sunday school at Central, Monroe, and Rev. R. O. Eller, pastor, and M. L. Kiser, superintendent, head up the Central, Spencer, Sunday school.

GASTONIA

We are now in the midst of the fifth annual standard training school held at Gastonia for our loyal Sunday school leaders in Gaston county. Our school is a co-operative one with the Presbyterians and Associate Reformed Presbyterians. About 250 leaders are regularly attending our sessions, over 150 of whom are Methodists. Rev. C. S. Kirkpatrick, presiding elder, and fifteen of his pastors are attending the school, thus showing by example what their laymen should do. Sunday school work in Gaston county and throughout the Shelby district is being emphasized as never before. Our Gastonia Methodists are as usual



Prof. H. E. Spence, President Sunday School Board of N. C. Conference.

happy in the splendid work they do. Dr. F. J. Prettyman, pastor at Main Street, and for eight years chaplain of the U. S. Senate, together with his wife and daughter are regularly attending the sessions of the school and will earn their "promotion cards," certificates of credit.

SHELBY

Next week will witness the third annual standard training school held in Cleveland county. It will be held at Central Methodist church, Shelby, the church that during the month of February had a Sunday school average attendance of over 600 on a church membership of 745, thus making the most remarkable record of any large church in our conference during the February attendance check-up period. Our Cleveland county school bids fair to be as good as last year, when over one hundred splendid workers earned credit. The courses to be given and instructors are as follows:

Story Telling—Miss Caroline Lander.

Bible (New Testament)—Rev. C. S. Kirkpatrick.

Principles of Teaching—Prof. C. T. Carr.

Intermediate-Senior Lesson Materials and Teaching—Miss Jane McDonald.

LINCOLNTON

Beginning at First Methodist church, Lincolnton, Sunday afternoon, March 21, at three o'clock, the second annual standard training school for Lincoln county will open for the hundred or more fine Sunday school workers of Lincolnton and the surrounding territory who will enroll. The following courses and instructors will be offered:

The Church and Its Work—Rev. C. S. Kirkpatrick.

Pupil Study—Prof. C. T. Carr.

Principles of Teaching—Mr. Paul F. Evans.

The Christian Religion—Rev. O. J. Jones.

DUAL SPECIAL

Thanks to the following Sunday schools which have forwarded since last report their missionary offering to Mr. H. A. Dunham, Asheville, N. C.

Centenary, Winston-Salem	$38.94
Spindale	18.75
Central, Shelby	17.39
Central, Albemarle	11.05
Rockford Street, Mt. Airy	11.01
Crouse, Crouse Ct.	7.40
Pineville, Pineville Ct.	6.20
Azalia, Swannanoa Ct.	4.46
Pleasant Grove, Crouse Ct.	4.81
Woodleaf, Woodleaf Ct.	3.33
Bethel, Bethel-New Hope	3.00

They'll take it if you ask them. Who? The officials of your church. What? The Christian Advocate. Try it.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywnere!"

OUR CONFERENCE PROGRAM

The program of the third annual session of our Conference-Wide Sunday School Conference, to be held at St. Paul church, Goldsboro, April 6-7-8, will be, in the main, as follows:

Tuesday, April 6—Afternoon.

2:00 to 3:00—Registration and assignment to homes.

3:00 to 3:30—Opening session.

(a) Worship.

(b) Appointment of committees.

(c) Announcements.

3:30 to 5:00—Meetings of sections.

(a) Elementary — Miss Georgia Keene, Mrs. M. H. McArdle.

(b) Adolescent—Prof. B. G. Childs, Dr. Arlo A. Brown.

(c) Adult—Prof. H. E. Spence, Dr. Arlo A. Brown.

Evening.

7:45 to 8:00—Worship.

8:00 to 8:10—Welcome.

8:10 to 8:15—Response.

8:15—Address, "The Worker and His Bible," Dr. E. D. Soper.

Wednesday, April 7—Morning.

9:00 to 9:20—Worship.

9:20 to 11:00—Meetings of sections.

11:15 to 12:30—Music; scripture; prayer. Address, "The Worker and His Own Religius Experience," Dr. E. D. Soper.

1:00—Lunch.

Afternoon.

2:30 to 5:00 (General sission). Theme: "Our Common Needs."

2:30 to 2:40—Worship.

2:40 to 3:00—"The Passion to Improve."

3:00 to 3:15—Open discussion.

3:15 to 3:35—"What Does Your School Most Need?"

3:35 to 3:50—Open discussion.

3:50 to 4:10—"Our Buildings and Equipment."

4:10 to 4:20—Open discussion.

4:20 to 4:40—"Our Responsibilities at Home and Abroad."

4:40 to 5:00—Open discussion.

Evening.

7:45 to 8:00—Worship.

8:00 to 8:30—Address, "What Ails Our Youth," Dr. Arlo A. Brown.

8:30 to 8:35—Music.

8:35 to 9:00—Address.

Thursday, April 8—Morning.

General session. Theme: "Our Common Task."

9:00 to 9:20—Worship.

9:20 to 9:45—"Laborers for the Harvest."

9:45 to 10:00—Open discusion.

10:00 to 10:25—"Reaching the Unreached."

10:25 to 10:40—Open discussion.

10:40 to 11:05—"Training in Worship."

11:05 to 11:20—Open discussion.

11:20 to 11:45—Song; prayer; committee reports; resolutions; song.

11:45 to 12:15 — Address, "Our Final Goal."

12:30—Adjournment.

THE NEEDS OF THE PUPIL

In general sessions and section meetings of our Conference-Wide Sunday School Conference at Goldsboro an endeavor shall be made to discover the needs of the pupils, present and prospective, of the Sunday schools of the North Carolina conference and to find ways and means of supplying these needs. Leaders will open discussions on various topics and problems relating to these needs. Much time will be given, however, for free exchange of ideas, and delegates will feel free to enter heartily into those discussions. The aim is to "place the child in the midst," and then to see what can be done to train him up in the way he should go.

OUR WILSON SCHOOL

Our Wilson standard training school, February 28-March 5, made gains over previous sessions. The attendance, while not large, was steady, and there was a good increase in the number of certificates earned. The spirit was fine. Rev. W. A. Kale, director of religious education at First church, Wilson, was chairman of the

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1207 North Hamilton, Street, High Point, N. C.

HERE AND THERE

By W. A. B.

THE MARION DISTRICT EFFICIENCY INSTITUTE

As we predicted some weeks ago, the efficiency institute just closed at Marion was a head-liner. The faculty included Revs. W. E. Poovey, G. T. Bond, J. O. Erwin, John Cline, and yours truly. The school was well attended by the leaguers of Marion and all nearby points. Forty-two certificates of credit were awarded, about fifteen of which were to leaguers from Morganton, a distance of twenty-five miles. Brother Poovey was our amiable host, who with his faithful leaguers made our stay most pleasant.

Our next institute is scheduled for Gastonia and Shelby district, April 5-9. With Mrs. G. G. Adams as district secretary we are expecting great things at Gastonia.

The summer Epworth League conference will meet in Asheville June 29-July 2. Let our motto be "On to Asheville." We are in Asheville as we write this, and it begins to look as if that is the motto of every one. The Asheville leaguers will care for us handsomely, even if the town is full of tourists and buyeds of real estate. Don't fail to be one of us.

On yesterday me had a wonderful day with Bro. J. S. Hiatt at West Asheville at the eleven o'clock service, and with Bro. Dwight Brown at Weaverville for the league service and evening preaching service. Brother Hiatt has on foot the building of a handsome church costing $150,000. He will put it over big, too. If Hiatt can build churches as well as his wife can prepare and serve a meal, he's it. We had the pleasure of eating at the parsonage yesterday, and we know whereof we speak. Brother Brown has a splendid task at Weaverville. Already he is talking of a great young people's building. He has three Epworth Leagues in his church—junior, intermediate and senior. We shall watch Weaverville with interest. Only one thing is lacking—we had to eat in a restaurant, but who can tell for how long?

If you want a summer trip of rare pleasure and beauty of scenery go, as we have just gone, from Marion to Johnson City, and from there to Boone. The wildest of the wild, the most beautiful of the beautiful awits you. Incidentally, you pass the highest railway station this side of the Rockies. Really it is not Asheville, but Elk Park, and on to Boone—that is the "Land of the Sky." We hit it in more than a foot of snow; and cold, my! we of the lowlands know nothing of snow and cold, yet it was wonderful.

Come, leaguers; send in an article about your league or give it the benefit of some of your plans. This is not a one-man page. Especially not on a busy week such as the past one has been with us. Come to the rescue! Thank you. We will watch the mails.

NEW LEAGUE AT PROXIMITY

On Sunday evening, Feruary 21, a senior Epworth League was organized at the Proximity Methodist church.

On the following Sunday just prior to the evening worship the following officers were installed:

President—J. M. Core.
Vice President—Mabel Dawson.
Secretary—Grace Jones.
Treasurer—Estelle Brown.
First Supt.—Lola Bryant.
Second Supt.—Edna Call.
Third Supt.—Mrs. W. S. Arnold.
Fourth Supt.—Lillian Bryant.
Era Agent—Helen Hicks.
Cor. Sec.—Maude Dawson.

Our league will be called the "Clara Arnold League." It was named for Mrs. A. S. Arnold in appreciation for her faithful work with our Junior Epworth League.

At present we have only eighteen members, but our president is a very enthusiastic worker and has had much experience in league work. By his guidance and through the interest manifested on the part of our present membership we hope to see our league flourish.

Maude Dawson,
Cor. Sec.

"TWO WENT UP TO THE TEMPLE TO PRAY"

"Two went to pray? O rather say,
One went to brag, the other to pray;

One stands up close and treads on high
Where the other dares not lend his eye;

One nearer to God's altar trod,
The other to the altar's God."

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

Last week the young people of Mt. Zion church, Garner circuit, met and organized a hustling league. It was christened the Fisher Memorial, in honor of Rev. G. W. Fisher who died serving this work.

Thirty-five young people joined the first meeting and everything went off with enthusiasm. The Epworth leaguers of this part of North Carolina will hear from this country league before conference meets this year.

The officers at present are:
President—Emily Taylor.
Vice President—Margaret Wright.
Sec.-Treas.—Vivian Wrenn.
Cor. Sec.—Vivian Wrenn.
Devotional—Mrs. Page Taylor.
Social—Sallie McCullers.
Recreation—Charles McCullers.
Missionary—Mrs. J. T. Wrenn.

William Pratt, P. C.

HEARING FROM FLORIDA

Well, here we are in Florida, and while sunshine is very fine, it is not a bit finer than ours in old N. C. State.

Last Sunday evening I visited the senior league at the First Methodist church. They have a membeship of 80 and are a live group. About 65 were present, and seven took part on the program. The pastor's assistant saw to it that I had the opportunity to do a little boosting—which I did even if I am on a rest trip.

This Florida conference Epworth League is a strong one. Their budget for the past year 1925-1926 is $4580. Looks as if they spend more than we do. Why, they even allow the Era Agent $25. But, of course, I do not know what you'd do with such a large sum of money. Last year their conference spent $5889.81 and received $7898.01. They got rid of the balance by giving it to the African special, general fund, and the Southern College. Evidently they don't believe in holding on to their money.

Their last summer assembly was held in Miami, where 298 registered delegates were present. They pledged a total of $3541 to the African special and $3133.50 to the general fund. With eleven districts the largest pledge for an individual district was $724.50 for African special, and $645 for the general fund. How does that mission pledge compare with the Boost Raleigh District pledge?

Be that as it may, I'm for the North Carolina conference Epworth League —for Raleigh District Boosts. Hoping that you do the same, I am,

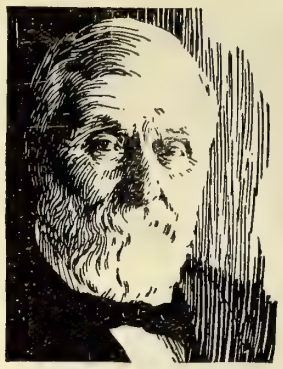
Epworthianly yours,
Philip Schwartz.

I keep six honest serving men,
They taught me all I know.
Their names are What and Why and When
And How and Where and Who.
—Kipling.

Her (sighing): "Oh, I met such a lovely, polite man today."

Him: "Where was that?"

Her: "On the street. I must have been carrying my umbrella carelessly, for he bumped his eye into it. And I said, "Pardon me," and he said, "Don't mention it; I have another eye left."
—Kind Words.



DR. W. B. CALDWELL AT THE AGE OF 83

"Purges" and "Physics" Bad for Old Folks

While Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, knew that constipation was the curse of advancing age, he did not believe that a "purge" or "physic" every little while was necessary.

To him, it seemed cruel that so many constipated old people had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to "regulate" the bowels of old folks. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but each dose helps to strengthen the bowel muscles, shortly establishing natural "regularity." It never gripes, sickens, or upsets the system. Besides, it is absolutely harmless and pleasant to take.

If past fifty, buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice, believe that it relieves these maladies by rendering the digestion complete and perfect and thereby **preventing the formation** of those poisons which inflame the joints and irritate the nerves and also by eliminating, through the kidneys, such poisons as have already been formed.

If you suffer from Rheumatism, Indigestion, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs,

Box 4D, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)

For Sore Throat



Rub throat and chest with Vicks; cover with warm flannel. Its double direct action (inhaled and absorbed) brings welcome relief.

VICKS VAPORUB

HEATING

Write for free information about the Moncrief Heating and Cooling System for Churches. Every plant guaranteed. Address Engineering Department.

Moncrief Furnace Co.
Atlanta, Ga.



If you want to become a proficient stenographer or bookkeeper or both, the proper instruction is to be found in this school. You can enroll a time. For catalogue address

Greensboro Commercial School
Greensboro, N. C.

Pilcher Pipe Organs



Are noted for their dignified and religious character of tone, nobility of design, durable construction, dependable service, and the integrity and responsibility of the house that builds them.

For 106 Years

the House of Pilcher has been continuously engaged in designing and building pipe organs for the most discriminating churches in America. Ever having been alert to the adoption of every modern development along the lines sanctioned by the world's greatest organists, it has established an enviable reputation for instruments of superior tonal qualities and ease of manipulation.

Church officials will find it greatly to their advantage, in the selection of a new organ, to avail themselves of the many helpful suggestions that these long years of practical experience enable the House of Pilcher to submit. No obligation. Address:

HENRY PILCHER'S SONS
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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Wanted—Seats for the auditorium of the S. C. Vann School and administration building. If we are to dedicate the building at our approaching commencement, it is exceedingly important that the order be given at the earliest date possible. It takes months to get the seats or pews after the order is given. I am wondering who will donate those seats.

* * * *

Guests of Their Class—The Pastor's Aid Class of Memorial church, Durham, had Nancy and Wilbert Hill as guests at a big class meeting on the night of the eighth of March. They came for the children and brought them back the next day. The children had a fine time and were glad to come in close touch with their friends. The tie between the class and children has been sterngthened by the visit. I wish to express my appreciation to the class for such tokens of love.

* * * *

Easter Offering—There is a conference-wide program on foot to raise one-half of the orphanage assessment by Easter Sunday. I wish to commend the pastors for their deep and abiding interest in our Methodist Orphanage. It is going to take systematic and persistent effort if all the charges succeed in securing one-half of the orphanage assessment by that time. Let me beg all the churches to join hand and heart with the pastors in their great undertaking. Because of the shortage of last year we are pressed for funds now. I trust that a goodly number of charges will secure their entire orphanage assessment by Easter Sunday.

* * * *

Individual Supporters—We have a limited number of good men and women woh are supporting children in our home. I do not know what the orphanage would do without their support. It grieves me to know that the number who are supporting individual children is becoming smaller. I do not think that it means that their interest is growing less, but so many things crowd into their lives it makes it impossible to do all the good they feel that should be done. Occasionally the matter is postponed and a whole year passes without sending their checks. Here is hoping that all those who have dropped behind will begin to send in their full amount for the support of some child. Of course those who are prompt do not need a reminder. We are in need of money now and I hope all will send in their full pladge by Easter.

PAID ON SPECIAL MISSIONARY PLEDGE, N. C. CONFERENCE

Below is a report of money received at Nashville to March 1. The report is by district and charges and reveals the fact that not more than half the churches have made a report if the offering has been taken. If you have presented this cause send the money at once to Mr. J. F. Rawls, Treasurer, Lambuth Building, Nashville, Tenn. If you have not done so it will be good to remember that it is food and clothing for our missionaries. No more worthy or urgent call ever came to our church Let this work be history by the first of May, and may the record be one of which you will not be ashamed.

There was received from the conference before the special call was made for maintenance $2181.

Durham District.

Duke Memorial	$ 660.50
South Alamance	9.00
West Durham	100.00
Chapel Hill	93.50
Lakewood	7.85
Trinity	343.00
West Burlington	100.00
Calvary	100.00
Gregson	113.00
Carr Church	50.00
Cedar Grove	46.50
Mebane	105.00
Mt. Zion, Roxboro	50.00
Hillsboro	30.00
Front St., Burington	300.00
Brooksdale	25.45
Durham District	121.00
Total	$2236.20

Elizabeth City District.

Hertford	$ 230.00
Currituck	65.00
Chowan	46.50
Columbia	25.00
Pasquotank	100.00
First Church, Elizabeth City	683.00
Pantego and Belhaven	21.00
Manteo	62.00
New Land Church	8.75
Kitty Hawk	57.00
Total	$1298.25

Fayetteville District.

Hay Street	$ 400.00
Jonesboro	39.10
Siler City	111.90
Person Street	8.00
Glendon	10.00
Duke	83.45
Carthage	51.50
Street Street, Sanford	360.00
Fayetteville Ct.	100.00
Calvary	96.00
District	444.00
Total	$1702.95

New Bern District.

St. Johns	$ 50.00
Centenary, New Bern	564.00
Elm Street, Pikeville	13.75
Jones Circuit	50.50
Goldsboro	104.50
New Port-Harlowe	62.10
Total	$844.85

Raleigh District.

Kenley	$ 16.88
Bailey Circuit	41.36
Jenkins Memorial	30.00
Clayton	145.30
Louisburg Circuit	45.00
Louisburg Station	300.00
Mrs. H. L. Thomas	10.00
Total	$588.54

Rockingham District.

Hamlet	$ 500.00
Piedmont	81.00
Rockingham Station	475.00
Lumberton	25.00
Richmond Circuit	51.00
Total	$1132.00

Washington District.

Elm City	$ 151.00
Bethel	155.75
Clark Street	171.50
Rocky Mount Circuit	65.00
The Gleaners, Rocky Mount	12.50
Nashville	75.00
District	100.00
Bethany	4.00
Total	$734.75

Weldon District.

Littleton	$ 90.60
Halifax	30.00
Murfreesboro	25.00
Mrs. J. B. Wynn	25.00
Total	$170.60

Wilmington District.

Carver's Creek	$ 65.50

(continued on page fourteen)

Children Cry for



Fletcher's CASTORIA

MOTHER:— Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Proven directions on each package. Physicians everywhere recommend it.

ORIENT FLOUR
Its Whiteness Denotes Its Purity
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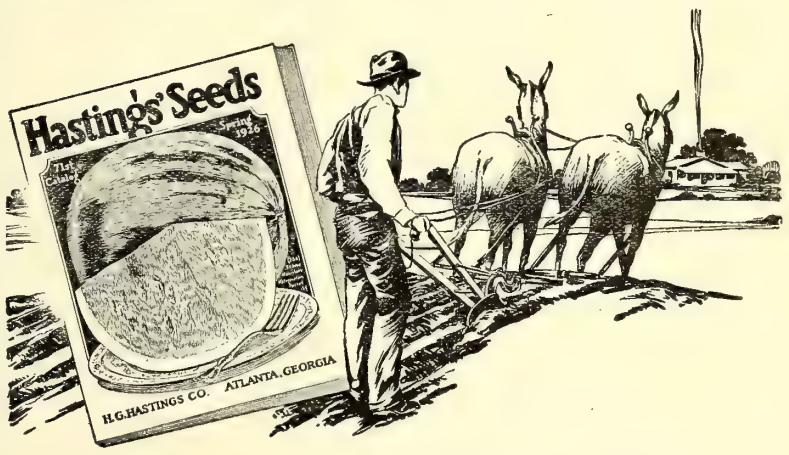
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THE LAST DAYS OF BISHOP ASBURY

By H. H. Smith.

Just one hundred and ten years ago —March 31, 1816, from the humble cabin in Spotsylvania county, Virginia, Francis Asbury passed to his reward. The last year of his life was as full of toil as any of the forty-five he had spent in planting Methodism in the new world. But about six months before his death he had a premonition of the end. After preaching to the Tennessee conference and ordaining the deacons, he recorded in his journal: "Oct. 21, 1915. My eyes fail. I will resign the stations to Bishop McKendree. I will take away my feet. It is my fifty-fifth year of ministry, and forty-fifth of labor in America. My mind enjoys great peace and divine consolation. My health is better, which may be in part because of my being less deeply interested in the business of the conference. But whether health, life, or death, good is the will of the Lord. I will trust Him; yea, I will praise Him. He is the strength of my heart and my portion forever. Glory! glory! glory!"

Journeying from Tennessee to South Carolina, he wrote, December 2, 1815: "My consolations are great. I live in God from moment to moment."

The last entry of his journal is dated December 7, 1815—probably the last line he ever wrote—"We met a storm and stopped at William Baker's, Granby."

Bennett's "Memorials of Methodism in Virginia" gives an account of an interesting interview Bishop Asbury had with Bishop Moore of the Protestant Episcopal church, while in Richmond, about one week before his death. "Bishop Moore," he said, "in passing through your diocese you will find but few Episcopal churches, and these in a sad state of decay, with but few communicants; but in most every neighborhood you will find an unpretending little clapboard meeting house. In these humble, pious people assemble to worship God in spirit and in truth. Go into these houses and preach to the people that gather in them. Recognize them as the children of God, and as true Christians, and you will greatly promote the cause of Christ." Dr. Bennett adds: "This scene was of thrilling interest. Bishop Moore was deeply impressed by the manner and tone of Asbury."

A few days after this interview with Bishop Moore, he delivered his last public testimony. "His friends, fearing he might die in the effort to preach, endeavored to dissuade him from the task, but he resisted them, saying that he must once more deliver the gospel message in Richmond. He was taken to the door of the old church at the corner of Nineteenth and Franklin streets, in a carriage, and thence borne in a chair to the pulpit and seated on a table. Nearly an hour he spoke with much fervor and affection from the words: 'For He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth.' (Rom. 9:28). The sermon was delivered with much difficulty; at brief intervals he paused to recover breath. It was like the last words of a dying father to his children. The hearers were deeply, powerfully affected. 'How could it be otherwise?' asks one in describing the scene. 'To behold a venerable old man, under the dignified character of an ecclesiastical patriarch, whose silver locks indicated that time had already numbered his years, and whose pallid countenance and trembling limbs presaged that his earthly race was nearly finished; to see in the midst of these melancholy signs of decaying nature a soul beaming with immortality, and a heart kindled with divine fire from the altar of God—to see such a man and to hear him address them in the name of the Lord of Hosts, on the grand concerns of time and eternity! What heart so insensible as to withstand the impression that such a scene was calculated to make?'"

The following day after his sermon he rested, but on Tuesday he started his journey northward, hoping to reach Baltimore, by easy stages, and attend the General Conference. But the weary wheels of life were about to stand still. In a few days he reached the home of his old friend, George Arnold, in Spotsylvania county. His traveling companion, John Wesley Bond, was with him to minister to his comfort. He was conscious to the end. "Observing the agony of Bond's distress, he raised his hand and looked joyfully at him. Bond then asked him if he felt the Lord Jesus to be precious. He seemed to exert all his remaining strength and raised both hands as a token of triumph, and in a few minutes after, as he sat in his chair, with his head supported by Brother Bond's hand, and without a struggle he breathed his last, on Sunday, the 31st of March, 1816."

Blackstone, Va.

WOMAN'S PAGE
(*continued from page eight*)

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conference of 1783 James Parks of the Salisbury district was made principal of the school.

Camp meetings had their origin in North Carolina. At Rehobeth church in Lincoln county as early as 1794 a camp meeting was held, and was conducted by Daniel Asbury, William McKendree (afterwards bishop), Nicholas Watters, William Fulford and James Hall, a pioneer among the Presbyterians. Three hundred were converted at this meeting.

The first conference of the Methodist Episcopal Church in America was held at Green Hill's, thirty miles from Raleigh, on April 20, 1785, Bishop Asbury presiding. Financial matters claimed but little attention at that conference—they had a passion for souls—they were eager to find the lost sheep of the wilderness.

One-tenth of all Southern Methodists of the world are in North Carolina.

THE SUNDAY SCHOOL
(*continued from page nine*)

---

board of managers and, as such, rendered valiant service in promoting the school.

The following persons received credit in the Wilson standard training school held in Wilson the week of February 28-March 5, 1926:

Teachings of Jesus, Prof. James Cannon III, instructor—Miss Hadley Woodard, Miss Mary Hadley Connor, Mrs. L. B. Bullock, Miss Ruth Hazel Berry, Mrs. S. E. High, Mrs. J. T. Morgan, Miss Estelle Beaty, Miss Cinnye Crisp, Miss Pearl Harrelson, Miss Olive Eldridge, A. E. Bishop, Mrs. J. O. Baker, Miss Gray Deans, Mrs. W. G. Sharpe, Miss Mamie Blackwell, Mrs. Hiram Whitley, Miss Mary P. Shaw, Mrs. G. W. Maynard, Rev. N. B. Strickland, Mrs. N. B. Strickland, Rev. E. McWhorter, P. T. Fugate, Miss Nancy Pruden.

Rural Sunday School Management, Rev. John L. Ferguson, instructor—P. B. Bowen, Miss Mellie Davenport, J. G. Fleming, F. E. Howard, Robert E. Long, Rev. J. H. Miller, Miss Dasie Simpson, Rev. B. B. Slaughter and L. C. Taylor.

Primary Pupil, Miss Georgia S. Keene, instructor—Miss Ruth Alford, Miss Helen Dailey, Miss Eula May Edgerton, Miss Bettie Joyner, Mrs. J. H. Miller, Mrs. B. R. Stokes and Miss Edna H. Winstead.

Training of the Devotional Life, Mrs. M. J. McArdle, instructor—Miss Vivian Case, Miss Byrde Darden, J. O. Hearne, Jr., Rev. W. A. Kale, Rev. W. B. North, Mrs. N. H. Perry, Mrs. Weston Perry, R. W. Sanders, Miss Margaret Watson, Miss Clee Winstead, Mrs. K. G. Winstead and Miss Gara Wilkinson.

SOME COKESBURY SCHOOLS

Cokesbury training schools scheduled for the near future are as follows:

Carthage, March 14-19.
Roper, March 21-26.
Whiteville, April 11-16.
Jacksonville, April 18-23.
Manteo, May 2-7.

At Clinton, August 22-27, and at Wallace, August 29-September 2, also, will be held Cokesbury schools. Quite a number of other places will have Cokesbury schools, but the dates have not been quite definitely determined. Rev. L. V. Harris, our extension secretary, is doing a fine work in these schools as well as in other phases of promotion.

OLIVE BRANCH, APRIL 3

At Olive Branch, Saturday, April 3, will be conducted a circuit-wide Sunday school institute for the Fuquay Springs charge. It is to be an all-day meeting with Rev. M. T. Plyler, the presiding elder, Mrs. M. H. McArdle, of Norfolk, Va., Miss Keene, and the writer in attendance. Rev. K. F. Duval is the pastor.

STANDARD SCHOOLS

Some standard training schools scheduled for the immediate future are as follows:

Goldsboro, March 21-26.
Troy, March 28-April 2.
Durham, April 11-16.
Louisburg College, April 18-23.
Burlington, April 25-30.
Hamlet, May 2-7.
Smithfield, May 9-14.

Let it be remembered that these schools, although necessarily held at our larger towns, are not planned solely for the churches of these towns, but just as much also for the churches of neighboring towns and country. Study the schedule and, if you are within 20 or 25 miles of a training school, make your plans to attend.

FOURTH SUNDAY PROGRAM

A reminder that the fourth Sunday is designed by our discipline and used by many well organized and properly conducted Sunday schools as Missionary Day, at which time a brief missionary program is put on and an offering for missionary work taken. Sunday schools of the North Carolina conference are expected to devote their offering to the dual extension special, sending it to Mr. E. J. Cheatham, Treasurer, Franklinton, N. C., to go to the work our church is doing in Europe and to the mission and Sunday school extension work Rev. Mr. Harris is doing in the bounds of our own conference. Your school cannot afford to fail to share in this conference-wide and world-wide enterprise and thus to broaden its vision and sympathies and activities.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and mercy has seen fit to take from our midst on February 12, 1926, Mr. R. O. Buchanan; we, the members of the men's Wesley Bible class, M. E. church, Jonesboro, N. C., in token of our appreciation and remembrance of his resolve:

First, That we have lost a most humble and harmless member who was true to all obligations and loved all.

Second, While he was not a man of great excitement, his desire was for good and he lived his life as best he knew.

Third, He was loved by all who knew him. We miss him.

Fourth, That we extend to his widow and three children our sincere sympathy in their bereavement.

Fifth, That a copy of these resolutions be sent to the family and a copy to the North Carolina Christian Advocate.

(Signed) S. H. Cox, E. M. McConnell, R. H. Mann, W. J. Cameron, W. W. Henley.

The goal: The Advocate in the home of every official of our church in North Carolina.

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Our Little Folks

THE LITTLE FAIRIES

By Georgina W. Pelton.

Three little fairies went with me to school;
All of them practised the Golden Rule.
They could not read and they could not spell,
Yet they helped me learn my lessons well.

Their names were Study, Be-Careful and Think.
Be-Careful perched on my bottle of ink;
He helped me and showed me how to do,
And Think and Study, the others did too.

One rode on my pencil, one danced on brow—
How funny it seems to remember it now!
And oh, when my class was called to recite,
How pleasant it was to have everything right!

The teacher was surprised when the lessons were said
That I was the one to go up head;
But she wouldn't have been, if she'd known what was true,
That the fairies had helped me all the way through.

BY THE FIRE

By Georgina W. Pelton.

"What a wonderful thing an apple is!" said Uncle Philip as he turned the shining fruit around admiringly.

Jennie was passing a dish of apples around the circle of boys as they sat before the fire of blazing logs in the old fashioned fireplace.

"There's the fine flavor, always the same from the same kind of tree," said John, taking a big juicy bite. I could tell a Jonathan or a Winesap with my eyes shut."

"So could I," exclaimed Helen. "And I," "And I," echoed Rob and Martha.

"How does the tree get it or make it, I wonder," said Alice.

"I never thought of that," said Adelaide; "I only thought how good it was."

"Then there's the beautiful color and the roundness. It's as good as a ball to throw and catch or to roll to the baby," said another. And suiting the action to his words he rolled an apple across the rug to rosy-cheeked little Ruth, who laughed gleefully and clutched it with her chubby, dimpled hands.

"Then there's the pretty little house in the middle with its five rooms and ten little brown babies," said Rob when to the kindergarten.

"No one has mentioned the skin," said Uncle Philip. "I think it is wonderful. It is waterproof, and it always fits so nicely. No fastenings, no buttons to burst off, no seams. It just fits the little apple, and as the apple grows from day to day and from month to month the skin still fits exactly."

"Everybody warm? Let's go for one more coast down the hill!"

THE LITTLE SUNBEAM THAT WANTED TO BE A SHADOW

By Helen Gregg Green.

"Oh, shucksie," sighed the Brightest Sunbeam, "I'm tired of being a Sunbeam. I want to be a nice black shadow."

"Well, of all things," Grandmother Sunbeam squealed in her high voice, "Whoever heard of a merry, happy, dancing little sunbeam wanting to be a gloomy old shadow!"

"All the samie," the Brightest Sunbeam whimpered, "I want to be a shadow. Oh! I never, never—" and the forlorn sunbeam pulled out her pocket handkerchief made of cobwebs to dry the tears spilling from her usually merry eyes, "wanted anything so much in my whole life."

"I suppose, you silly thing," Grandmother Sunbeam frowned her concern, "it could be arranged. But mark my word! you'll be only too glad to be a playful, gladsome sunbeam, once you've tried this shadow business."

The Brightest Sunbeam was so hilarious he caught Grandmother Sunbeam in his arms and romped her 'round and 'round.

"Oh, dear me," fretted Grandmother Sunbeam, "you'll break my spectacles."

"When, oh, when Grandmother Sunbeam, will I be a nice black shadow?" the Brightest Sunbeam coaxed, excitedly.

"Go to sleep, silly one," Grandmother Sunbeam ordered, "and when you waken you shall be a gloomy, ugly old shadow."

"Oh, Grandmother," the Brightest Sunbeam said soberly, "don't speak that way of my other self."

In two minutes the Brightest Sunbeam was sound asleep, curled under the leaf of a huge rose.

And when she wakened, my dear, she was a black, gloomy shadow. She had two long arms, and two long legs, and a head, with black ringlets playing here and there. And the owner of this very queer shadow was Skeezics-dear, at least, that's what Nursie always called him. For days and days the shadow was very happy. His small heart just danced and sang little tunes of gladness.

And then one day he heard Skeezics-dear say:

"I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can see!
He is very, very like me from my heels up to my head,
And I see him jump before me when I jump into my bed."

"Oh," sighed the Little Shadow gloomily, "oh, dear!" He said 'And what can be the use of him is more than I can see.' He doesn't like me, he doesn't want me! Oh, why did I ever want to be a gloomy unloved shadow, anyway? I want—oh, I do so want to be a happy little sunbeam again. A sunbeam that everybody loves," and the big tears rained down the Little Shadow's face. "Oh, Grandmother, oh, Grandmother Sunbeam," he whimpered.

"Yes, my dear little Sunbeam," a sweet old voice answered. "Why, Grandmother Sunbeam, are you really here?" the Brightest Sunbeam asked in astonishment. "Why—I guess I've been dreaming," he added, enormously relieved.

"Indeed you have," Grandmother Sunbeam told him, "you were saying the funniest things in your sleep, you dear silly!"

"Oh, was I?" grinned the Brightest Sunbeam, "I'm so glad I'm not an unloved, unwanted shadow."

"Oh, such nonsense!" Grandmother Sunbeam smiled over her spectacles. "Whoever heard of a sunbeam becoming a shadow?"—Pittsburgh Christian Advocate.

Teddy: "What time does the tide come in, Mr. Fisherman?"

"Why, you young rascal, I've told you four times already. At 5:55."

Teddy: "Yes, I know; but I like to see your whiskers wobble when you say '5:55.'"

Husband: "Don't make any more of these biscuits, dear."

Better-Half: "Why not?"

"You're too light for such heavy work."—Hamilton Royal Gaboon.

Robbins—"I didn't think you had any idea of marrying the widow."

Newlywed—"I hadn't; it was an idea of hers."

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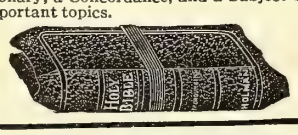
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SOMETIMES

By Leona B. Cox.

Sometimes as I sit at evening,
In the quiet twilight hour,
There comes to my heart sweet memories
Like the perfume of a flower.

Sometimes I hear sweet voices
Of loved ones long since gone,
Thrilling my heart like the echo
Of a dear, long cherished song.

Sometimes there comes a footstep,
A beloved, familiar sound,
Which my heart can ne'er forget,
And it leaps like a slave unbound.

I listen most intently
While my heart is all aglow;
I call a name so gently,
All my love for it to show.

Then I see a dear, dear face,
From out the distant past,
And my soul is filled with yearning
And a joy too great to last.

I feel a gentle presence,
A smile I long have known;
Eagerly I grasp the treasure
And am left with memory alone.

Tell me not that I was dreaming
And my soul's bright vision rend—
Oh, I wish if this be dreaming,
I could dream and dream again.
Asheville, N. C.

NOTICE OF COKESBURY TRAINING SCHOOL AT PLYMOUTH

A Cokesbury training school will be held in the Plymouth Methodist church for the following charges: Roper, Columbia, Belhaven, Pantego, Plymouth. This school will open at 7:30 p. m. on Sunday evening of March 21. This service will be an open meeting for all the above named charges. The class work will begin on Monday evening and continue through Friday evening. There will be two class periods each evening beginning at 7:30 p. m.

The conference Sunday school board will furnish the school with well equipped instructors. This will enable all Sunday school workers to take courses for credit if it is so desired. I trust that we will have a goodly number to take the work with the credit end in view. Of course this is not the chief end but it does deserve consideration.

This Cokesbury training school is one of the three to be held in the Elizabeth City district this year. We are fortunate to have this school for the four charges south of the Sound. Brother C. B. Culbreth, our youthful presiding elder, is very enthusiastic for a full attendance.

The place: Plymouth Methodist church.

The time: March 21, 1926.

The charges: Columbia, Belhaven, Pantego, Roper, Plymouth.

David A. Clarke.

PAID TO SPECIAL MISSIONARY

(*continued from page eleven*)

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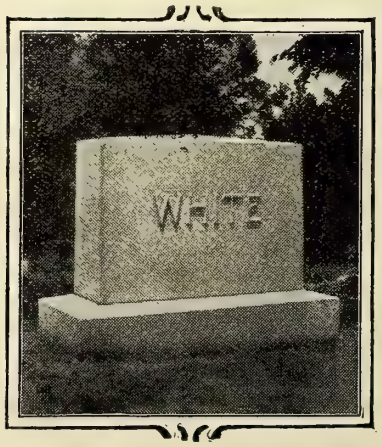
Daily	Schedule	Daily
Lv. 12:58 P.M.	Greensboro, N. C.	Ar. 12:45 P.M.
Lv. 5:20 P.M.	Charlotte, N. C.	Ar. 9:40 A.M.
Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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Salisbury, at Mt. Pleasant ..... April 7-8
Rockingham, at Mt. Gilead ..... April 14-15
Raleigh, at Holland's, Garner Ct. ..... April 15-16
Washington, at Fremont ..... April 15-16
Greensboro, at Ashboro ..... April 15-16
Fayetteville, at Siler City ..... April 22-23
Charlotte, at Wadesboro ..... April 27-28
Marion, at Forest City ..... April 27-28
Wilmington, at Pollocksville ..... May 4-5
Durham, at Chapel Hill ..... May 27-28

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

	March
Fairview, Bethany, 11	20-21
Bethel, night	21
Ivy, Bright Hope, 11	27-28
Chestnut Street, night	28
	April
Spring Creek, Roaring Fork, 11	3
Marshall-Hot Springs, Marshall, 2:30 & night	4
Central, night	5
Hendersonville, 11	11
Saluda-Tryon, Tryon, night	11
Swannanoa, Bethesda, 11	18
Black Mountain, night	18
Rosman, 11	25
Brevard, night	25
	May
Leicester, 11	1-2
Sandy Mush, 3	2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.

	March
Hawthorne Lane, 11	21
Belmont Park, 8	21
Chadwick, 8	24
Morven, Sandy Plains, 11 and 1	28
Bethel-New Hope, Long Pine, 3	27-28
	April
Matthews, 11	11
Unionville, Grace, 3	11
Wadesboro, 8	27

GREENSBORO DISTRICT
J. B. Craven, P.E., 506 Summit Ave., Greensboro, N.C.
SECOND ROUND

	March
Wentworth, Lowe's, 11	20-21
Reidsville, 11	21
Carraway Memorial, night	21
Bethel, night	24
Deep River, 11	28
Uwharrie, Tabernacle, 3	28
	April
New Hope, Macedonia, 11	4
West Market, night	4
Ruffin, Ruffin, 11	11
Centenary, night	11

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
SECOND ROUND

	March
Summerfield, Gethsemane, 10:30 and 11	20-21
Stokesdale, Glencoe, 2:30	21
Yadkinville, Mt. Pleasant, 11	27
Jonesville, Hanes Chapel, 11	28
Dobson, Siloam, 11	31
	April
Sandy Ridge, Delta, 11	11
Stoneville, Centenary, 2:30	11

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.
SECOND ROUND

	March
Broad River, Providence, 11	20
Cliffside, 11	21
Henrietta-Caroleen, 7	21
Morganton, First Church, 11	28
Marion Falls, 7	28

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

	March
Laurel Springs-Transon	20-21
Sparta-Walnut Branch	27-28

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
SECOND ROUND

	March
Norwood Ct., Randall, 11	21
Norwood, 7	21
Yadkin-Rowan, Rowan, 7	24
Salisbury, North Main, 11	28
Spencer, Central, 7	28
	April
Concord, Harmony, 11	4
Concord, Westford, 7	4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
SECOND ROUND

	March
Statesville, Race Street, 11	21
Statesville Ct., Trinity, 3	21
Mooresville Ct., Centenary, 11	28
Davidson, Fairview, 3	28
	April
Newton, 11	4
Mays Chapel, 3	4
Maiden, night	4
Granite Falls, 11	11
Rhodhiss, 3	11
East Hickory, night	11
Stony Point, 11	18
Hiddenite, Rocky Springs, 3	18
Taylorsville, night	18

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND

	March
Lewsiville, Concord, 11	20
Hanes-Clemmons, Bethel, 11	21
Cooleemee, night	21
Davie, Oak Grove, 11	27-28
	April
Ardmore, 11	4
Welcome, Vernon, 7 & 3	3-4
Walkertown, Crews, 11	11
Kernersville, Bunker Hill, 3	11
Oak Ridge, Sedge Garden, night	11
Thomasville Ct., Pinewood, 11 and 3	17-18
Central Terrace, 11	18
Trinity, Bethel, night	18
Forsyth, Pine Grove, 3	25
Burkhead, night	28

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

	March
Murphy, Murphy, night	19
Murphy Ct., Peachtree, 11 & 3	20-21
Hiawassee, Ranger, 11	21
Hayesville, Myers Chapel, 11 & 11	20-21
Robbinsville, Robbinsville, 11 and night	27
Andrews, Andrews, 11	28

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P.E., Durham, N. C.
SECOND ROUND

	March
South Alamance, Saxapahaw, 11	21
Cedar Grove Ct., Walnut Grove, 11	26
Person Ct., Oak Grove, 11	27-28
East Roxboro, Longhurst, night	28
	April
Milton Ct., Semora, 11	3
Webb Avenue, 11	4
Brooksdale Ct., Webbs, 11	10
Long Memorial, 11	11
Calvary, night	11
Burlington Ct., Mt. Vernon, 11	17
Front Street, 11	18
West Burlington, night	18
Chapel Hill, night	23
Yanceyville Ct., Shady Grove, 11	24-25
Trinity, night	27
	May
Rougemont Ct., Bethel, 11	1
Mt. Tirzah Ct., Helena, 11	2
West Durham, night	2
Memorial, night	4
Durham Ct., Pleasant Green, 11	8-9
Carrboro Ct., Orange, 3	9

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.

	March
Belhaven-Pantego, Pantego	21
South Mills, Newlands	27-28
First Church, 11	28
	April
North Gates, Parkers	3-4
Gates, Harrels	4-5
Pasquotank, Mt. Hermon	10-11
Perquimans, Woodland	17-18
Hertford, 11	18
Currituck, Asbury	24-25
Moyock, Baxters	25-26

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

	March
Steadman, Tabor	20-21
Bladen, Deems Chapel	27-28
Person Street and Calvary, Person St., night	28
	April
Roseboro, McGees	3-4
Elizabeth, Purdies	10-11
St. Paul, Regans, 3:30	11-12
Lillington, Pleasant Plains	17-18
Mamers, Spring Hill, 3:30	18-19
Gleondon, High Falls	24
Siler City, Mt. Vernon, 3:30	25-26
Hay Street	30
	May
Jonesboro, Morris Chapel	1-2
Sanford, night	2-3
Parkton, Marvin	8-9

NEW BERN DISTRICT
J. C. Wooten, P.E., 187 Middle St., New Bern, N. C.

	March
Seven Springs, Piney Grove, a.m.	21
Centenary, p.m.	21
Newport-Harlowe, Havelock, a.m.	24
Morehead City, p.m.	24
Grifton Ct., Grifton, a.m.	28
Queen St., p.m.	28
	April
Snow Hill, Bethel, a.m.	3
Pink Hill, Smith's, a.m.	4
LaGrange, Trinity, a.m.	10
Dover, Asbury, a.m.	11
Oriental, Arapahoe, a.m.	18
Ocracoke, p.m.	19
Hookerton, a.m.	25
	May
Pamlico, Hobucken	1-2

RALEIGH DISTRICT
M. T. Plyler, P.E., Raleigh, N. C.
SECOND ROUND

	March
Oxford Ct., Grey Rock	20
Oxford, 11	21
Granville, Calvary, 3	21
Four Oaks, Corinth	27
Benson, 11	28
Smithfield, 7:30	28
	April
Fuquay, Olive Branch	3-4
Edenton Street, 7:30	4
Princeton, Micro	5
Creedmore, Bullucks	10-11
Franklinton Ct., Wesley, 3	11
Franklinton, 7:30	11
Garner, Hollands (D. C.)	16
Kenley, Lucama	20-21
Selma, 7:30	21
Jenkins Memorial, 7:30	24
Tar River, Kittrell	24
Central, 11	25
Epworth, 7:30	25

ROCKINGHAM DISTRICT
C. L. Read, P. E.
SECOND ROUND

	March
Roberdel, Beaver Dam	21
St. John, Gibson-St. John, afternoon	21
Mt. Gilead Ct., Little River, 11	27-28
Mt. Gilead, night	28
	April
Raeford, Parker's, 11 and afternoon	3-4
Laurinburg, night and 11	2-4
Rockingham, night	5
Red Springs, Buie, 11	10-11
Maxton, night	11

WASHINGTON DISTRICT
S. E. Mercer, P.E., Washington, N. C.
SECOND ROUND

	March
Robersonville, Arthurs, 11	20-21
Farmville, night	21
Rocky Mount Ct., 3:30 and 11	27-28
South Rocky Mount, night	28
	April
Spring Hope Ct., Sandy Cross, night and 11	3-4
Nashville, night	4
Swan Quarter, Soule, 11	10-11
Mattamuskeet Ct., 4 and night	11
Fairfield Station, 11 and night	12
Fremont Ct. District Conference	15-16
Quarterly Conference	16
Stantonsburg, 11	17
Elm City, 11	18
Wilson, night	18
McKendree Ct., Pineops, 11	24
Rocky Mount, First Church, 11	25
Clark St., 33	25

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

	March
Middleburg, 11	21
Roanoke Rapids, 7:30	24
Garysburg, Shiloh, 11	28
Aulander, night	28
	April
Scotland Neck, 11	4
Battyeboro and Whitakers, night	4
Rich Square, Woodland, 11	7
Conway, Zion, 11	8
Rosemary, Smith's, 11	11
White Memorial & City Road, City Road, night	11
Warren, 11	17-18
Warrenton, Macon, 7:30 & 11	18-19
Norlina, Ridgeway, 11	24-25
Enfield, night	25

WILMINGTON DISTRICT
H. A. Humble,, P.E., Wilmington, N. C.
SECOND ROUND

	March
Hallsboro, Old Dock, afternoon and a.m.	20-21
Tabor, Lebanon, afternoon	21
Burgaw, Herring's, a.m.	24
Ingold, Salem, a.m.	25
Faison-Warsaw, Warsaw, a.m.	28-29
Kenansville, Firendship, afternoon	28
	April
Wallace-Rose Hill, Providence, a.m.	4
Magnolia, Centenary, a.m. & p.m.	3-4
Whiteville, a.m.	11
Carver's Creek, Bolton, afternoon	11
Jacksonville-Richlands, Richlands, a.m.	18
Town Creek, Piney Grove, a.m.	24-25
Southport, p.m.	25
Shallotte, Sharon, a.m.	28
	May
Swansboro, Queens Creek, a.m.	2
Maysville, Pollocksville, p.m.	2

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IN MEMORIAM

JORDAN—M. H. Jordan (Uncle Key) departed this life Febraury 9th at the ripe age of 78, and we buried him in the Hickory Grove cemetery by the side of his wife who had preceded him by nearly two years. He was married to Mary Young 60 years ago. Unto this union nine children were born—two girls and seven boys, all living but one. He joined the church when young and was faithful to his vows. He was a faithful attendant at church till failing health prevented. It is said of him that he was a consecrated church member. Servant of God well done; rest from thy loved employ. E. N. Crowder, P. C.

CHESSON — Mrs. Mollie Wentz Chesson, wife of H. Gray Chesson, died February 8 at the age of 54 years after several weeks' illness. The funeral services wehe held Tuesday, February 9, by her pastor, Rev. J. Vincent Knight, and the remains laid to res tin Beaver Hill cemetery. The deceased had been a member of the Edonton Methodist church for a long time. She is survived by her husband, H. Gray Chesson, and five sons, Jesse, Robert, Haywood and Wesley of Chowan county, and Percy of Wilmington; three daughters, Donnie Mae, Mildren and Helen. God bless the bereaved ones. J. V. Knight.

IN MEMORIAM

On February 3, 1926, God saw fit to take from us our brother, F. M. Collins, who was a faithful member of the Red Oak M. E. church. We mourn the loss of Brother Collins, but believe it is his eternal gain. He was 73 years og age; had been a member of the church for a number of years. Brother Collins leaves a wife, two sons, Frank and Roger, one daughter, Mrs. Gatsy Williams, and a number of friends to mourn his loss.

R. L. May, J. W. Moore, G. W. Capps,
S. W. Fisher, J. W. Denson—Board of Stewards, Committee.

OWEN—Sister Flora Ann Owen departed this life February 6, 1926, after having lived 81 years, five months and ten days. From early life Sister Owen was a devoted servant of the Master. She was a consistent member of Person Street M. E. Church, South. Throughout all her intense suffering she was patient and at all times stated that she was ready to go when the Master called. All who knew her could say truthfully that she was a good woman. Funeral was conducted from Person Street church on Sunday, February 7, by the writer, assisted by the pastor of the Pentecostal Holiness church. She is survived by her husband and two daughters, Mrs. M. E. Atkinson and Mrs. J. G. Jernigan. May the presence of the Lord be precious to all who mourn for her.

M. F. Hodges, P. C.

SMITH—Mrs. Hattie Smith, wife of Colin F. Smith, died at her home here Sunday night, February 7. Although she had been a sufferer of chornic heart trouble for several years her death was unexpected.

Mrs. Smith was born in 1876; thus she was in her fiftieth year. The funeral services were held in the Laurel Hill Methodist church, of which she was a faithful member, by her pastor, Rev. W. J. DuBois, assisted by Rev. F. B. McCall, with a large attendance of friends and loved ones who gathered to pay their last tribute of love for her, and of respect to her beautiful Christian life.

Although a great sufferer for years her childlike faith never wavered. Retiring, reserver, almost to the point of timidity, she was not demonstrative. Although this reserve was one of her characteristics, still she possessed a very strong personality which was impressed upon every one who came in touch with her life, and those who knew her intimately felt the depths of her affectionate, loyal heart. Uttering a prayer for those dear to her, she fell on sleep.

Interment was made in Newton cemetery near Gibson, N. C., where she was laid to rest among the flowers she loved so well.

Mrs. Smith is survived by her husband and four children: Mrs. Lena Gibson of Hamlet, ... C.; Mrs. Ward Bristow of Gibson, N. C.; Marvin Smith of Monroe, N. C.; Dewey Smith of Laurel Hill, N. C.

Our hearts go out in deepest sympathy to the bereaved ones, but we bow in humble submission to His will.

GEDDIE—Esther Jane Geddie was one of the twins born to Mr. and Mrs. D. N. Geddie March 23, 1925; died in Pittman hospital, Fayetteville, January 15, 1926. After all that medical skill could do God saw fit to take her unto Himself. Though she lived only a few months, she lived long in the affections of parents and friends. She is survived by her parents, four brothers and two sisters. Funeral was conducted from the residence in Fayetteville by the writer, assisted by Rev. G. B. Starling of Dunn. Burial was in Cross Creek cemetery beneath a mound of the most beautiful flowers we have ever seen for an infant. Brother and Sister Geddie being consecrated Christians know the full meaning of Paul's words when he said: "All things work together for good to those who love the Lord; to those who are called according to his purpose." God needed this jewel and those who mourn will know where to find her. May the comforting influence of the Holy Spirit be present to sustain in this hour of sore bereavement.

M. F. Hodges, P. C.

MASK—Sister Maggie Ussery Mask was born August 6, 1887, and died January 23, 1926, being a ittle more than 38 years of age. In childhood she was converted and joined the Methodist church, and lived a consistent Christi an life. Her neighbors and those who lived close to her said she was indeed a good woman, a friend to everybody, a faithful wife, a loving mother and a devoted Christian. She will be very greatly missed in her home and in the community.

Her work was finsihed and she went home to be with her Lord. She leaves a heart-broken husband, and six children, together with an aged father and mother, a number of brothers and sisters and a large number of relatives and friends to await the sound of the trumpet that calls together all the dead of the ages to be reunited as an unbroken family and be satisfied in the likeness of Him who doeth all things well. B. C. Thompson.

IN MEMORIAM

In three short years Rev. Mr. Eure, the late pastor of the Norlina circuit, by his strong, winning personality, and by his unfailing loyalty and devotion to all the interests of the church, has won a true and lasting place in our affections.

In our short-sighted visions the death angel made all too swift and sudden a flight for our beloved pastor. We know not; it may be He only snatched him away in love and mercy from future sorrow and suffering.

Brother Eure held prayer service on Wednesday night and was taken sick after he retired. After a few hours of intense suffering he awoke to a blessed realization of Christ in the heavenly home.

We could not, dare not wish him back again in this world of uncertainty and pain, but we greatly miss his loved form and face, and grieve that he is with us no more. We as the Aid Society of Norlina M. E. church tender our loving and heartfelt sympathy to Sister Eure, the beloved wife of our pastor, also to the children and other relatives of Brother Eure and pray God's richest blessings upon them.

It is our wish that a copy of this tribute be sent to Mrs. Eure and a copy to the North Carolina Christian Advocate and a copy to the Norlina Headlight with a request for publication; also that these lines be transcribed in the permanent record of the Aid Society.

Mrs. S. N. Hawkins,
Mrs. M. E. Walker,
Mrs. C. L. Jennette,

RESOLUTIONS OF RESPECT

Richard J. Stough, soldier in the war between the states, co-founder of the town of Cornelius, North Carolina, veteran member of the Mount Zion Methodist Episcopal Church, South, true and tried steward, beloved citizen of his community and state, is dead. The end came on the morning of February 4, 1926, at his home in the presence of the members of his family.

In recognition of the foregoing facts we, the members of the board of stewards of Mount Zion Methodist Episcopal Church, South, of Cornelius, North Carolina, do hereby submit the following resolutions:

First, That we bow in humble submission to Him who doeth all things well.

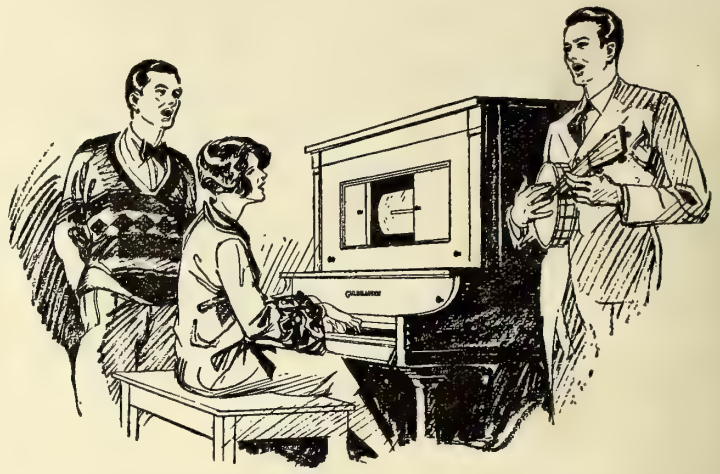
Second, That we mourn the loss of an efficient member, one who loved us as we loved him.

Third, That we extend our deepest sympathy to his bereaved family.

Fourth, That hese resolutions be recorded in our archives, and a copy be sent to the Western North Carolina Christian Advocate for publication.

Fifth, That a copy of these resolutions be sent to the family.

(Signed) W. E. Long, Chm.
Q. H. Readling, Sec.



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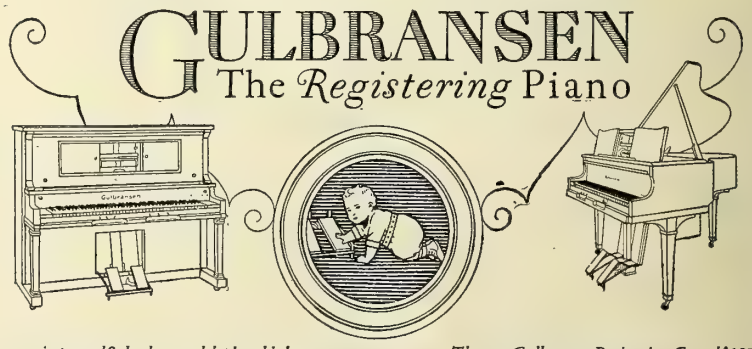
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NORTH CAROLINA
Christian Advocate

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Editorial Paragraphs

The Methodist Protestant in an editorial last week said: "We are a layman's church, and yet we get less service out of our laymen than any church we know." To those who think that the way to get greater service out of the laymen is to give them a more conspicuous part in church government, the foregoing statement should give pause, if not a jolt. Those who are constantly demanding more legislation for the layman might do well to give heed to the Methodist Protestant.

H. E. Luccock has found a cynic who defines a modern college to be "a stadium with a school of business administration attached, and a curiculum something like this: Major subjects—Forward Passing, End Runs, Line Bucking and Drop Kicking. Minor subjects—Base Stealing, Hammer Throwing and the 220-yard Hurdles. All students must elect one major and one minor." The work of a successful cynic, if there be such a thing as a successful cynic, is to dramatize the foibles of life. He accomplishes little except to give the rest of the world something to talk about, but in this he is right successful. Witness for example Diogenes with his lantern in daytime searching for an honest man. The generations in passing refuse to forget Diogenes, but no one supposes for a moment that he has reduced the amount of dishonesty among men.

"Col. John C. Coolidge, father of the President, was laid to rest today. In the little community cemetery here, on a bleak hillside deep in snow they buried him among those of his kin who had passed before him. The President and Mrs. Coolidge, their son, John, representatives of nation and state, and a few relatives and lifelong friends stood in the snow at the graveside." So begins the Associated Press story of the funeral and burial services of the father of the President of the United States. The deep snow and those bleak New England hills, the little isolated farm house where John C. Coolidge spent his long life and that was the boyhood home of Calvin, the unpretentious meeting house where the people gathered to worship God in Puritan simiplicity, serve to remind the American people of that simplicity of life with its attendant sincerity amid which the American nation laid the foundations of its future power and prosperity. And the life of President Coolidge and his good wife in the White House should do much to turn the hearts of the people back into those ways of living which they so beautifully exemplify. On another page of this paper is a story of Mrs. Coolidge who attends a week day Bible class in Washington, carries her Bible to the meeting, and is one of the best Bible students of the entire group. But this is only in harmony with the manner of life that has characterized the President and First Lady since there entrance into the White House.

"And he went out, not knowing whither he went," is a part of the account in the eleventh chapter of Hebrews of Abraham's departure for Canaan. The backwoods preacher read it, "And he went out, not knowing whether he would go or not," then offered this word of explanation: "Abraham did not do any good until he made up his mind that he would sure go, and go all the way." The unlettered preacher was not the best of readers, but he knew how to expound the truth.

The story is told of a small boy who was racing home in the midst of a thunder storm and muttering something apparently to himself as he ran. A man stopped the lad and asked what he was saying. The youngster in all seriousness replied, "I was just reminding God that I am the son of a minister." John the Baptist in his day found grown-ups who were saying, "We have Abraham to our father." But he who was greater than a prophet assured them that such claims were of no value. Truly in the presence of thunder and lightning and of a prophet of righteousness pedigree counts for little.. It is better to be mindful of the laws of physics and of morals than to rely upon the occupation and character of one's ancestors. Blood will tell. But what is pedigree if the horse cannot trot?

The editor of the New Orleans Christian Advocate in our judgment writes wisely about the boy in the following: "The boy is a problem. He is about sixteen or seventeen years old. He is going to school, but he does not seem to be particularly interested in his studies. He makes passing grades most of the time; sometimes he is conditioned in a subject, and once in awhile he fails. He is—or is beginning to be—tremendously interested in the girls and in the social diversions that give him an opportunity to attend social gatherings of various kinds. He is respectful to his parents, but just a little inclined to feel that they are too much concerned about his ability to take care of himself. He almost resents suggestions that are intended to help him meet the problems of his life. He is probably tremendously interested in some things that amaze, or even horrify, his father and mother. He is indeed a problem. But the chances are that the boy will come out all right—if he is given a fair chance. He needs to be trusted. He needs to feel the powerful but unobtrusive love of his father and mother. Almost infinite patience will have to be exercised with him. Sometimes he will need a plain talking to—but he will take it all right if it is given in the right way. The worst thing that can happen is for his parents to express contempt for his way of thinking and feeling and to show that they have just about given up hope that he will ever amount to anything."

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JOHN WESLEY GIVES US THE DISTINGUISHING MARKS OF A METHODIST

The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or another, are all quite wide of the point. Whosoever therefore imagines that a Methodist is a man of such or such an opinion is grossly ignorant of the whole affair; he mistakes the truth totally. As to all opinions which do not strike at the root of Christianity, **we think and let think.** Whatsoever they are, whether right or wrong, they are no distinguishing marks of a Methodist. If you say, "Because you hold opinions which I cannot believe are true," I answer, "Believe them true or false, I will not quarrel with you about any mere opinion." Only see that your heart be right toward God; that you know and love the Lord Jesus Christ; that you love your neighbor, and walk as your Master walked; and I desire no more. I am sick of opinions; I am weary to hear them. My soul loathes this frothy food. Give me solid and substantial religion; give me an humble and gentle lover of God and man; a man full of mercy and good fruits, without partiality and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, whosoever they are, and whatsoever opinion they are of. Lay so much stress on opinions, that all your own, if it be possible, may agree with truth and reason. Condemn no man for not thinking as you think; let everyone enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all.

What, then, is the mark? Who is a Methodist? I answer: A Methodist is one who has the love of God shed abroad in his heart, by the Holy Ghost given unto him. One who loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength. God is the joy of his soul and the desire of his heart. For opinions, or terms, let us not destroy the desire of his heart. For opinions or terms let us not destroy the work of God. Dost thou love and serve God? This is the test. It is enough. I give thee the right hand of fellowship.

DR. FORREST J. PRETTYMAN AS A PLAYWRIGHT

Dr. Forrest J. Prettyman, the scholarly and versatile pastor of the Main Street church, Gastonia, has just written a play which he calls "The Pilgrim."

The story of this delightful two-act play is as follows:

"Rev. J. W. Burgess, a minister of the M. E. Church, South, is superannuated at conference. ths is unexpected, as it generally is. He has invested his meager earnings in the education of his three children, and has made no provision for his old age. He must look to his children for support. He finds conditions in each home of such a nature that it is impossible to find a home with them.

"Situations arise that bring a vein of humor through the play, in the midst of the most pathetic situation of the aged minister and his wife. The play is brought to a happy conclusion by an arrangement made by his children and one of his former congregations for a house to live in, and a check for his apportionment of the superannuated endowment fund for his support."

The play is simple in its construction, requiring but one scene and very little costuming. Almost any church can put it on. It has a gripping appeal, and can be presented in an hour's time.

A little while ago we picked up a copy of "The Pilgrim" to see how it begins and got so interested that the linotype operator's call for "copy" went unheeded until we reached the final curtain. Our desire now is to see it presented on the stage.

This play will be presented soon at Main Street church, Gastonia, by a carefully chosen cast and will unquestionably prove an eminent success.

In fact, some of the leaders of Dr. Prettyman's congregation have thought so well of the play that they have had printed a thousand copies and will furnish the play to those who might desire to have it at the nominal sum of 10 cents a copy.

Any church that desires to give an evening of wholesome entertainment and at the same time deepen the interest of the people in the Superanuate Endowment fund would do well to give this play or secure some company that is prepared to give it.

ASSOCIATION OF CLEAN TALKERS

Purpose—To cut out impure language, especially in hotel lobbies, railroad trains and smoking rooms.

Mode—To make a secret vow that we will discourage in every way the telling of indecent stories, vulgar language and the taking of the Lord's name in vain.

Time—Right now, tomorrow and always!

Place—Here, there and everywhere.

Benefits—More self-respect and the respect of your associates.

Dues—Thanks to our heavenly Father daily.

The Association of Clean Talkers is an idea of Capt. W. T. Rowland, a widely and favorably known Southern Railway conductor who runs out of Charlotte, N. C. For years he has been back of this most commendable undertaking and all right thinking men ought to join him in it.

To encourage clean talk is to be commended from any and every viewpoint. Many men mistake dirt for wit and filth for humor. Such an error should not be encouraged, but should be discouraged to the limit of every man's ability.

Men should keep in mind that dirt in speech shows the bent of a man's mind and as a man thinks so is he. There is but a step, and sometimes a short step from filthy speech to immoral acts. The only reason the one does not accompany the other is either the pressure of public sentiment, the fear for one's reputation or an opportunity.

Again we say that Captain Rowland and all like him are to be commended in their efforts to promote clean speech.

A MULTITUDE OF REVIVALS

There appears to be a great number of revivals going on just now in the churches of North Carolina, especially in the town and city churches. And most of these are being conducted by the pastor or by some pastor or lay helper whom the pastor has secured for the work. The work is not in the hands of professionals.

All this is very gratifying. It shows that the churches and the pastors are giving no heed to the self-appointed calamity howlers who are constantly telling us that the Methodist church is going to the dogs, but instead are busy with their appointed tasks and have as their one aim to spread scriptural holiness over the land, which has ever been the first and primary aim of Methodism.

We rejoice that Methodism in North Carolina refuses to be sidetracked, but keeps to the main line. The Methodist preachers as a class and most of the Methodist leaders know what Israel ought to do and they are busy on the job.

LISTEN WHILE WE TALK SHOP A MINUTE

Within the last few days long lists of renewals and new subscribers have reached the office from Mrs. W. T. Shaw of Weldon where Rev. George W. Perry is pastor and leader of the flock, from Rev. W. T. Albright who is doing things on the Summerfield circuit, and from Rev. J. A. J. Farrington, Cooleemee. Rev. R. F. Mock at Cherryville is remembering the Advocate in a most satisfactory manner, and Mrs. A. A. Connelly is keeping up her fine record at Morganton in seeing that all Methodists are subscribers for the paper and that renewals are promptly made.

The time is now at hand with the approach of spring when the work of securing new subscribers and renewals for the Advocate should get under way with a full head of steam.

The Wesleyan Christian Advocate one day recently received 800 subscriptions in one day. Why cannot North Carolina Methodists do as well or better than Georgia Methodists? They could if they would only put forth a little effort. Why not do it?

When it comes to bargains the North Carolina Christian Advocate is the biggest bargain we know. The subscriber pays less than one-fourth of a cent for the first page which many speak of in most kindly terms, the second page costs no more, the third page, "People and Things," which the readers scan with so great interest costs less than one-fourth of a cent. Pages 4, 5, 6, 7 go at the same amazingly low cost. The page of Sunday school news costs the same. That is, what Gobbel writes costs the subscriber one-eighth of a cent and what Woosley writes costs the subscriber one-eighth of a cent. The woman's page goes at the same price, so does the Epworth League page. The stories for the little folks are provided each week for one-fourth of a cent, a page of memorials to the dead at the same low figures, and even the entire list of appointments of twenty presiding elders which tells about district and quarterly conferences can be had in the Advocate for one-fourth of one cent.

To change the estimate the Advocate can be had for less than two postage stamps a week. Two dollars, the subscription price of the Advocate for one year, will buy a bit over eight gallons of gasoline. The Advocate for one year does not cost as much as one afternoon's joy ride in a Ford car.

In a word, the North Carolina Christian Advocate is the biggest bargain we know anything about and we wish that our pastors would take time to tell our people just how cheap and valuable the paper really is.

The straw vote put on by the liquor people through a large number of papers of this country reached a total of 1,700,000. When we remember that it is the dissatisfied element that invariably rush into print and into straw votes and that there are 60,000,000 votes in this country and that many of the votes cast were probably by those not entitled to vote or who mailed in more than one ballot, the straw vote is impressive not by its size, but by the small showing made by the wets. The future must look like a Sahara to them. Prohibition is here to stay and the one great need is to enforce the law and to teach men that the man who buys liquor does violence to his oath to support the constitution of the United States and is a disloyal citizen.

Last year the donations for benevolences of all kinds of Methodists amounted to $135,000,000; Presbyterians, $72,000,000; Baptists, $70,000,000; Episcopalians, $39,000,000; Congregationalists, $26,500,000; Disciples, $20,000,000. The Roman Catholics donated $168,000,000 and the Jews $18,500,000. It will be observed that while the Roman Catholics are double in number of the Methodists that they donated but little more for benevolences.—Oklahoma Methodist.

"Many a father on seeing his sporty son home from college can say with Aaron: 'I threw my gold in the fire, and there came forth this calf.'"

People and Things

Rev. and Mrs. R. O. Eller announce the arrival of Betty Mildred, on March 21, 1926.

Rev. W. O. Goode and Mrs. Goode will spend the spring and summer in England. Brother Goode expects to pursue his studies in Oxford University.

No President was born, lived at the time of election or is buried west of the Mississippi. Only one President—Harding—died west of the Mississippi. Dearborn Independent.

"Rockingham district conference, Mt. Gilead, April 14-15. Pastors and membership urged to have full amount of emergency missionary fund by that time. Reports will be expected in regard to this matter."—C. L. Read, P. E.

"Westmoorland College, San Antonio, Texas. The dedicatory exercises of Mary Catherine Hall, gift of Mr. and Mrs. R. M. McFarlin, will take place at ten o'clock on Friday morning, March nineteenth, nineteen hundred twenty-six. Dedicatory address by Bishop James E. Dickey."

Dr. C. M. Hawkins is now in the midst of a two weeks' revival in the Methodist church at Rockingham. Brother Dewey Maness, song leader, is in charge of the music. Much interest is being manifested. Maness has an open date in April to assist in church, tent or tabernacle meetings. His address is Rowland, N. C.

Rev. C. M. Pickens and his church leaders at Central, Albemarle, have voted to erect a $40,000 Sunday school building. Of this necessary amount $28,000 have already been secured and the remaining $12,000 will be forthcoming. The subscriptions are to be paid in three annual payments beginning May 1 of this year.

Mrs. Edward Green of Yadkin College and the mother of Mrs. C. E. Rozzelle of Charlotte passed away March 21 at her home in Yadkin College and was laid to rest last Monday afternoon, Rev. R. F. Honeycutt conducting the funeral. Mrs. Green had been ill three years and her death was not unexpected. She was 64 years of age. The bereaved have the warmest sympathy of a host of friends.

News reaches us that the home of Rev. Raymond Browning of Hendersonville, together with all its contents, was destroyed by fire last week. The Browning home was not in Hendersonville, but a short distance from the city. It is not known by us how the fire which destroyed the home originated. The loss comes as a heavy blow to Evangelist Browning and his family.

"How much should the Longhurst Methodist preacher weigh? Mrs. Ellerbe had a birthday on Tuesday of this week. On Monday night a crowd of the good people of Jalong visited our home with an ideal pounding. We are very grateful for the nice eats. Mrs. Ellerbe and I are happy in our work. Just this word of appreciation for this expression of love shown toward us by these good people."—M. C. Ellerbe.

Rev. A. D. Wilcox last Sunday began a meeting in Trinity church, Charlotte, to continue till Easter. The pastor will preach evenings and Mrs. C. L. Steidley will conduct the morning services at 10 o'clock and also direct the personal workers. A chorus of 35 voices under the leadership of "Eddie" Drummond will lead the music. These services have begun most auspiciously and great results are expected by the people of this congregation. Since conference 97 new members have been received at Trinity, 30 of thse by vows. This was before the meeting began.

Park Place church, Greensboro, enjoyed a great day last Sunday. The largest attendance at church and Sunday school of any day of the present pastorate. Every teacher of the Sunday school was in his and her place. The pastor, beginning with special services Palm Sunday, will hold services each evening during the week. The following is a list of the topcis the pastor will discuss at these special services: Palm Sunday, 11 a. m., "I Am the King"; 8 p. m., "The Trail of the Serpent"; Monday, 8 p. m., "The Things Which Belong Unto Thy Peace"; Tuesday, 8 p. m., "Between Two Worlds"; Wednesday, 8 p. m., "A Strain of Music in a World of Discord"; Thursday, 8 p. m., "With Pilate or Jesus?" Friday, 8 p. m., "The Meaning of Calvary"; Easter Sunday, 11 a. m., "The Dynamic of an Endless Life"; 8 p. m., "The Assurance of Immortality." The services each evening will be concluded with the singing of the famous old hymn, "In the Cross of Christ I Glory," with all lights off except the electric cross in the rear of the pulpit.

Mr. A. D. Williams, father of Rev. J. W. Williams, pastor of Burkhead church, Winston-Salem, died at his home in Siler City March 20 following a serious illness of one week. He was 82 years of age. Deceased is survived by four sons and one daughter, Avery, Joseph and Rufus Williams of Siler City, and Rev. J. W. Williams, and Mrs. O. B. Ritzwell of Siler City. He made his home with his son, Rufus Williams. He was preceded in death by his wife about nine years.

"The Rev. Carolyn A. Hosford, a director of music and soloist, is now South for a schedule. Any one desiring a consecrated, magnetic and efficient director during the month of April will do well to correspond with her at her southern home, Conway, S. C. I am sending this notice so that brethren may secure Miss Hosford if they desire. I know her ability and consecration. I have had and know no better co-laborer than she."—R. Ernest Atkinson.

The current issue of the Cullowhee State Bulletin is well worth while as the table of contents indicate, and the following should have a large circle of readers: "Educational Progress in Western North Carolina," O. S. Dillard; "Libraries of Western North Carolina," Eleanor J. Gladstone; "Art Possibilities in Western North Carolina," Lydia A. Bancroft; "Folk-Lore in Western North Carolina," Bascom Lamar Lunsford; "Literature of Western North Carolina," W. E. Bird; "Evidences of Cullowhee's Growth," H. T. Hunter.

The Mt. Vernon Methodist church, Washington, D. C., of which Dr. W. A. Lambeth is the popular and effective pastor, was dedicated, free of debt, March 21, 1926. Bishop Warren A. Candler preached the sermon and dedicated the building to the worship of Almighty God. This was the last Sunday of the conference year and these ceremonies were a fitting climax to a most successful year for the Representative church in the capital of our nation. His friends are gratified that Brother Lambeth's labors are attended with so marked success in Washington. Rev. T. D. Ellis, D. D., the secretary of the Board of Church Extension, Louisville, Ky., preached on the evening of dedication day.

Rev. F. L. Armstrong closed a successful two weeks' revival at Belmont Park church, Charlotte, with a great day last Sunday. Among the events of the day was the presence of 403 men in the men's Bible class which now has an enrollment of 535. Think of 535 men in one Bible class and 403 present! The revival resulted in 20 accessions on profession of faith, which is fine when one remembers that last year Brother Armstrong conducted a revival for over six weeks in this church and received more than 200 on professoin of faith. Mrs. C. L. Steidley rendered excellent service in the meeting just closed both in the day and the night services. There is no more efficient worker than Mrs. Steidley.

Dr. Charles R. Brown, dean of the Yale Divinity School, is to deliver a series of lectures at the University of North Carolina May 11, 12, 13. A treat is in store for all who can attend these lectures. Of interest in this connection is an excerpt from a personal letter that the dean wrote Rev. W. A. Jenkins of Park Place, Greensboro. Dr. Brown writes: "I am delighted to receive this cordial letter from you. I am happy to know that your own work is going so well and that you have such a fine appointment. It will be a joy indeed to see you and Higgins and Jordan and any of our other graduates when I come to Chapel Hill. The lectures are to be given on Tuesday, Wednesday and Thursday, May 11, 12 and 13. I hope I can get the Yale Divinity men together to take lunch with me some day during the lectures."

Mr. T. J. Conger of Statesville and one of the widely known citizens of that section died Wednesday, March 17, at the advanced age of 85 years. He was a native of New York City who broken in health at the age of 33 came South upon advice of his physician, regained his health and lived to a ripe old age. He is survived by his wife and ten children—Mr. Thomas J. Conger, Jr., of Bridgeport, Conn.; Mr. Fred H. Conger and Mrs. Luther R. Conger of Statesville; Mrs. Susie Ten Eyck of New York City; Mrs. W. R. Stroupe of Charlotte; Mrs. J. O. Ervin of Rutherfordton; Mrs. S. L. McCanless and Mrs. William Kennedy of Salisbury; Mrs. Emma Davis of Mooresville; Miss Margaret Conger. He is also survived by one sister, Mrs. William Haverland of Little Silver, N. J., and about 50 grandchildren and more than a dozen great-grandchildren.

"Last Sunday was a fine day at Richlands with two fine sermons by our pastor, Rev. J. H. Frizzelle—'Sowing and Reaping' and 'A Good Name.' Both logical and impressive sermons. Our prayer meetings on Wednesday night are well attended, and are interesting and very helpful to us all. Our pastor has a good hold upon his people."—Mrs. Nettie DeFord.

My people are not rich nor extremely poor, but have long been a charge dependent on the mission board of the N. C. conference. It would delight me and my Lord if as preacher in charge I might find a few stalwart sons of Issachar with spiritual unction who will aid me without financial reward in holding revival services in this field of real promise. Address "Mission Pastor," care of Editor of the Advocate.

The Winston-Salem Methodists are busy in meetings. E. K. McLarty is with C. C. Weaver at Centenary, J. W. Williams has the Billy Sunday teams helping him at Burkhead, W. A. Stanbury is helping J. W. Moore at West End, L. B. Hayes next Sunday will begin at Ardmore, assisted by Evangelist Luther Bridges, and J. P. Hipps has just closed a successful revival at Grace where the Billy Sunday teams rendered effective help.

Brother T. J. Rogers writes: "I am glad to say that I am up and able to occupy my pulpit again. I was deprived by serious illness of the great opportunity and pleasure of meeting with and ministering to my people. I feel very grateful to the doctors, nurses, friends and neighbors for their kindness and united efforts and devotion. But above all I am thankful to God for His great mercy and unbounded goodness to me."

W. L. Sherrill has served as secretary of the Western North Carolina conference 32 consecutive years. Only two secretaries of annual conferences have seen a longer term of service. These are Sterling Fisher of the West Texas conference, who has served 35 years, and J. A. Burrow of Holston, whose record is 33 years. W. F. Smith has served the South Georgia conference 28 years and A. F. Watkins has 25 years to his credit in the Mississippi conference.

Rev. E. L. Kirk, who went to Missouri several years ago from the Western North Carolina conference, has returned to Weaverville, N. C., for the present. The St. Louis Christian Advocate says of Brother Kirk: "Rev. E. L. Kirk, minister Appleton City, Mo., on account of his wife's health has been released from his charge that he may take Mrs. Kirk to a milder climate. They are now at Weaverville, N. C. Mr. Kirk has made many friends during his stay in Missouri and he has rendered effective service on every charge. His friends wlil wish for him and Mrs. Kirk many blessings with the prayer that her health may be soon restored."

A remarkable demonstration of trans-Atlantic radio telephone communication was given on Sunday, when representatives of American newspapers, speaking from New York, one at a time, held conversation with British press representatives in London. For some time experiments have been in progress to span the thirty-five hundred miles across the Atlantic by radio telephony, but never before has a definite schedule of communication been carried out. The achivement marked the fiftieth anniversary of the issue of Alexander Graham Bell of the basic patents on the telephone. According to press accounts, the reception and hearing in New York was equal to local telephone service, while reports from London declare that the quality there surpassed the local service.—Zion's Herald.

Mrs. J. P. Brantley, widow of the late Rev. J. P. Brantley, died at her home in Mooresville, N. C., Tuesday, March 16, following an attack of influenza and pneumonia. She was 69 years of age. Her son, Rev. A. P. Brantley, who has been on a visit to his mother, returned last Monday to Boston, where he is a student in Boston University. On his way back he stopped over in Greensboro and was an appreciated visitor for a little while in the Advocate office. Brother Brantley has been for several years a student in Boston, has three degrees from the Boston University, spent last year in special study at Oxford, England, and is now back in Boston for some additional work. He expects, however, to return before a great while to North Carolina to take up his life's work. He says that New England business, especially the textiles, is turning to North Carolina, that in academic circles they know and are talking about Duke University, and that the people appreciate North Carolina.

WASHINGTON AFFECTED BY FORTHCOMING ELECTIONS

By H. E. Woolever, Editor The National Methodist Press.

Congressional Women's Bible Study

The social life of the wives of the members of Congress, which is widely heralded in the daily press, does not represent all of their activities in the nation's capital. On Friday of each week a Bible study class composed of congressional women and others of Washington's official life meets at the home of one of the members and, under the leadership of Mrs. Selden P. Spencer, wife of the late Senator Spencer of Missouri, an hour is spent in the study of the Word of God.

An ardent participant at this gathering is Mrs. Coolidge, who in this connection exemplifies the family characteristic of promptness and understanding of the subject. At one of the March meetings when the teacher asked how many had brought their Bibles, Mrs. Coolidge was first to raise her hand. This caused the leader to remark that the first lady of the land led them in cherishing the Bible as in other things. Mrs. Coolidge has found the Word a great comfort and strength in the hours made heavy by the going of Calvin, Jr. She now studies as a student in the Congressional Women's Bible Class the passages she formerly taught in Southampton, Massachusetts, as a Sunday school teacher.

Alien Population Increased

The Department of Labor states that the alien population in this country was increased by 10,802 during the last month of 1925 and that the increase for the second half of that year totalled 116,349, which is 18,960 more than for the last six months of 1924. The European countries adding the greatest number of immigrant aliens to our population from the first of July to the close of December, 1925, are in order Germany, Irish Free State, British Isles, Norway and Sweden. The net increase in alien population during the first year of the operation of the restrictive immigration law was 232,545.

Ex-Secretary Slemp's New Activities

The Hon. C. Bascom Slemp, who became secretary to the President upon the assumption of the presidency by Calvin Coolidge, is now carrying on a large legal and tax adjustment practice in Washington. The ex-secretary has an extended acquaintance in the official circles of the capital. Mr. Slemp was a member of Congress from 1907, when he succeeded his father to that position, until 1923 when he declined to run longer. He was for years the only Republican in Congress from Virginia. At the present time the entire delegation from that state is Democratic. Since entering upon his very active professional work as a private citizen he has found time to write a book entitled "The Mind of the President," which reveals something of the intimate role he played in the first two years of the Coolidge administration. He comes of Methodist stock, which accounts for the fact that he was named after a noted preacher and leader of the Methodist Episcopal Church, South, Bishop Henry B. Bascom.

Voluble Senators Expensive for Nation

Senator Smoot, who is chairman of the committee on finance of the upper house, and a Senator economical with words as with funds, pointed out recently to the members of that body, some of whom take delight in making long speeches, that every page of the Congressional Record takes an average of $48 out of the treasury of the United States, plus postage. The Utah Senator, often referred to as the watch dog of the treasury, has become impatient with the practice of wet legislators of both houses in using, for propaganda purposes, this publication which was intended to carry only the discussion of the members on the floors of Congress. Two of the representatives have descended so low in their regard for the national legislative body that they inserted in the Congressional Record recipes for brewing beer and for making intoxicating drinks. Elected to make laws for the betterment of the nation, they qualify themselves for the bar-keeping profession.

Senator Smoot might have reminded the members of Congress that every legislative hour wasted by frivolous and unnecssary speech-making and wrangling costs the taxpayers of the United States $15,000, as well as the waste of the time of legislators which should be used for constructive legislation. There are certain members of Congress who, each season, waste by idle talk many times the sum paid for their services.

Wets Vigorously Attack Drys in Congress

Both Houses of Congress have been the recent scenes of many political campaign speeches as the wets are endeavoring to make prohibition a major issue in forthcoming primaries and elections. Hours and hours are being given to debate in order to lead the people to believe there is great dissatisfaction over the prohibition laws. They are disturbing many people who have no means of checking up the wet propaganda printed in so many daily papers. Informed people realize that the adoption of prohibition was the greatest moral advance ever undertaken by a nation, and that the benefits have been immediate and far-reaching. The Sixty-Ninth Congress will not modify the present enforcement law, although the present attack of the wets may prevent the adoption of needed measures for more effective enforcement.

The Association Against the Prohibition Amendment, with large funds at its disposal, is planning to center its fight this year in the doubtful districts. The wets figure that if they can elect two or three congressmen in place of present dry ones, they will have broken the prohibition lines and can lower the dry morale of Congress. Thus it behooves every friend of the constitution as it stands to use the political rights and powers which he or she possesses to the end that no wet condidates are nominated. This is a matter far more important to the United States than the vote upon any partisan or foreign policy issue which may be injected into the forthcoming elections.

Wets Seek Another Chance

The wets, having been once defeated in a fair contest carried on in an orderly way and in accordance with the laws of this land, now are making great hew and cry for a nation-wide referendum. Having been beaten once, they seek another chance. Their request is no more justifiable than would be that of the defeated German Kaiser in asking that his armies and instruments of war be restored to full strength and he be given another chance to see if he could accomplish his plans of destruction. Why should the dry interests of the nations give the criminal and liquor controlled classes another chance to use their corrupt and unlawful methods in order to restore the abominable and un-American liquor traffic? That is what they seek, and some congressmen have gone so far as to urge that the United States government conduct liquor stores. Nothing would be gained and the energies of the progressive citizens can be better employed in advancing the interests of this country than to allow themselves to be diverted by the disciples of John Barleycorn.

The present effort of the wet members of Congress is to put the prohibition forces into a defensive position. The dry victory has been fairly won against the forces of political and moral corruption and selfishness. The prohibitionists are just victors and must not allow the forces of the liquor traffic to maneuver them out of their position of the offensive.

If the wets want a referendum let it be upon a constructive basis. This is the vital question upon which we dare the wets to press a referendum, "Shall the constitution of the United States and its sustaining laws be enforced?" Such a referendum would furnish the wets with a knowledge of the attitude of the American people upon a fundamental subject.

Most of those who are now expressing such distress over the manner in which the laws are now being violated never in the days of the licensed saloon condemned its lawlessness. A study of those in Congress who would repeal the prohibition law and permit the sale of wines and liquors, leads one to believe that they are more concerned for their personal appetites or financial and political rewards from liqour traffic than they are for the sacredness of the laws of the land.

Referendum Indicated Country Is Overwhelmly Dry

The referendum on prohibition which wet and other misled newspapers are conducting throughout the country show that there are not enough citizens who desire a repeal or modification to make a decent showing. Despite the fact that anyone may repeat his vote and children as well as adults may cast the ballot which the newspapers publish, the wets cannot drum up a decent corporal's guard compared with the population of this nation. In fact, the ballots which some newspapers provide afford the prohibitionist an opportunity to vote his stand but once, whereas the wet may vote on the question of repeal, modification and sale of wines and beer and have his ballot counted from one to three times.

It is evident that, whereas the drys do not participate to any extent in the vote knowing no good is to be achieved, the wets rally their forces to vote as it is by this method they hope to make way for the return of a legalized liquor traffic. Yet in spite of this, the wet newspapers and organizations were not able, in a week of strenuous effort, to persuade 10 per cent of the population to support their campaign for repeal.

Congressmen have inserted the results of the referendum on repeal of the prohibition laws in the Congressional Record, but these figures show that the country is not interested in a modification of the law. A referendum conducted by one of the largest newspaper associations reported for New York state, which has a ten million population, only 81,967 votes favoring modification. The nation wide totals gathered by this group of papers, claiming many millions of readers, were less than half a million votes for modification. This means that not one in a hundred of the population of the United States voted in this poll to back the voluble wet congressmen.

The majority of the people desire enforcement, not modification. This demand needs to be effectively impressed upon Congress and the President, and the coming primaries and elections afford the opportunity.

THE TWENTY-FIVE GREAT PREACHERS

When the "twenty-five most influential preachers" were asked to contribute a sermon apiece to the Christian Century, it was expected that the sermons would appear eventually in book form.

The volume is now published, and it is well worth having as a sort of index to the manner and matter of present-day preaching among the princes of the American pulpit.

Of course there is nothing to hold the sermons together except the fact that their authors stood at the head of the popularity poll. The book is a cross-section of today's clerical thinking—fundamentalist, modernist, and all the intermediate stages.

Our church is well represented, with sermons by Bishops Hughes, McConnell, and McDowell, Dr. Lynn H. Hough, Dr. M. S. Rice, and Dr. E. F. Tittle.

The other preachers whose sermons appear in this book are Charles R. Brown, S. Parkes Cadman, Harry Emerson Fosdick, Charles W. Gilkey, Newell Dwight Hillis, Charles E. Jefferson, G. Campbell Morgan, Joseph Fort Newton, Frederick F. Shannon, William A. Sunday, George W. Truett, Henry Sloane Coffin, Russell H. Conwell, George A. Gordon, William P. Merrill, Mark A. Matthews, John Timothy Stone, Robert E. Speer, and James I. Vance.

As has been variously said, sometimes with a touch of regret that they are gone from us, Drs. Brown, Cadman, Jefferson and Shannon were once Methodists.

The book is published by the Macmillan Company at $2.50. It can be had through the Methodist Book Concern.—Northwestern Christian Advocate.

BISHOP DUBOSE HONORED

Epworth University church of the Methodist Episcopal Church, South, Berkeley, California, Sunday, February 28, 1926, at 12 o'clock noon, observed the unveiling of the bronze tablet in appreciation of Bishop Horace M. DuBose. The tablet contains this inscription:

Horace Mellard DuBose, D.D.,
Preacher, poet, author, and brother of men,
who as pastor, editor and bishop
gave years of passionate service to the
Methodist Episcopal Church, South,
in the west.
In 1890 he began to plan for a great church in Berkeley; in 1925 he preached the first sermon in Epworth University Church.
Pacific Conference Historical Society,
A. D. 1926

The Advocate in every Methodist official's home. Let that be the slogan.

LOUISBURG COLLEGE REVIVAL

When the pastor of our church announced preparation in organization and prayer for a revival season in our church the college forces began to gird themselves for their part in the blessed task, for church and college work hand in hand in an unusual spirit of comradeship here. As prayer circles were formed in various groups in town, the college folk met in their home groups in the college, after study hour periods perhaps, near the bed time hour, and prayed for the revival spirit.

So when the first service was announced we were ready in song, in prayer, in any way we could to help. The belief of the college is that the great essential advantage of the church school over the secular institution is that it is free to train the student not only mentally, but also spiritually in the building of a Christian character, after the manner of our faith.

For ten days the great forces of the church, in loyal obedience to the leadership of our devoted pastor, Rev. O. W. Dowd, rallied to the standard of the church; and with Rev. E. L. Hillman as our evangelist-preacher, one of the most inspiring and helpful meetings ever held in Louisburg was the result. Brother Hillman did not fail to faithfully preach the whole gospel in Christ. He had two services each day at the church and toward the close came each day to the college for a service. In spite of the fact that his preaching was entirely free from anything spectacular or purely emotional, he preached every day to a crowded church. The Christian co-operation of all the churches in Louisburg is unusual. The Baptist pastor and his congregation were present almost as a unit at many of the services, and not a Methodist but felt and appreciated their loyal friendship and Christian fellowship. Is there need to add anything concerning the results of such a meeting—the strengthening of the bond of Christian fellowship; the re-awakening of interest in Christian activity; the reconsecration of lives to greater love and service in God's cause—all these and many other spiritual forces were released. Brother Hillman left with us owing him a debt of gratitude, the interest of which we shall be paying through all time.

One feature of this service deserves especial mention, because of its unusual character. "A little child shall lead them." For several months now Miss Ethel Sugg, one of the most devoted students of Louisburg College, a student volunteer, has had full charge of the junior congregation, holding with the children of the church a regular eleven o'clock Sunday service, which has been of incalculable value to the church. Miss Sugg and her enthusiastic band of children came forward every evening service with a special chorus.

So in every way possible Louisburg College is bending every effort to train the daughters of Methodism for the "high calling." The college has behind it a long record of distinguished service. In spite of almost insurmountable difficulties, for over a hundred years, she has struggled to hold high the banner of Christian education. All over the state homes are found in which the mother, a Christian mother, was trained in Louisburg College. With the onward movement of education in North Carolina, a new impulse is throbbing through the life of this school.

The recent additions to the college in buildings and endowment give the college the resources necessary to meet all the requirements for a standard, well equipped college, and with "Christ the chief cornerstone" Louisburg College can and will render an increasingly large service to the young womanhood of our state. L.

THE STORM-KING EAGLE

Here is a sampleof the stories that Rev. R. E. Brown is giving the children of the Goldsboro circuit in his services for them:

Up the Hudson river from New York to Albany you pass a very high mountain on the right hand side of the river by the name of Storm King. There once lived an old eagle on the very top of the mountain and almost any day you could see him soaring high above the mountain peak. And many hunters tried to shoot him, but he avoided them all. And how do you think he did it? Did he hide from them? No. Just by flying so high that the bullets could not reach him.

I wish that every boy and girl were as wise as that old eagle. That is always the way to avoid being wounded by sins: just keep high up above them. I mean by that, when you are tempted to do anything that is wrong not to stop and argue with yourself whether you will get caught if you do it, or whether you will be happier if you do not do it, or any of these things by which you lose time. But just get right away from it; put it out of your mind.

Here is a little prayer that will help you put it out of your way: "O God, help me not to do this thing which is wrong." And if you say that prayer, and believe God will help you, it will take you high out of reach of the sin, just as that old eagle flew high above the reach of the bullets. For God says that they that ask Him for help shall "mount on wings as eagles."

One is not surprised that the children are wild about Brother Brown's stories and services.

ORDER OF BEAVERS

J. E. Holden, originator. Name, Beavers. Significance, Builders of Character. Motto, Build Thee More Stately Mansions, Oh My Soul. Slogan, Do a Worthy Deed Each Day.

The organization shall be divided into senior and junior, the former made up of boys between the ages of 15 to 18, and the latter from 10 to 15.

The initiation fee shall be 25 cents and the monthly dues shall be fixed by a two-thirds vote. Dues unpaid for two months shall be cause for expulsion, and act automatically, unless extended by vote.

Applicants for membership shall be proposed and represented by members in good standing, and when three or more adverse votes are cast shall be considered rejected. Such candidates may be again proposed after one month elapses.

One who casts an adverse vote shall not be exposed outside the circle. The whole body shall be known as "company," which shall be divided into squads of eight each, and in charge of each squad a corporal. A detail of two or more squads shall be known as a troup, in charge of a lieutenant.

Brother Holden says: "I have been running this for a number of years, and find it to be the finest plan I have yet seen. It is the greatest work I have done in the ministry, and has helped me to do what no other plan has." Write him for particulars.

LAND ASSOCIATED WITH LINCOLN'S ASSASSINATION TO BE SOLD

The National Methodist Press says:

Congress has passed a bill authorizing the sale of a number of parcels of real estate which are declared surplus property of the War Department, the proceeds to be used for permanent construction of military posts. One of these parcels of land is the site of the stable in which John Wilkes Booth, the assassin of Abraham Lincoln, kept his horse the night of April 14, 1865, before escaping from Washington. This property was purchased in 1874 because of its historical character. Interest in events surrounding that tragedy is periodically revived. Dr. Clarence True Wilson, corresponding secretary of the Board of Prohibition, Temperance and Public Morals, has what is doubtless the most complete collection of evidence concerning Booth and his escape which is in existence. He is writing a book in which he follows the life of the assassin from the time he left the very spot which the government is now selling, for Dr. Wilson is convinced that Booth lived many years after the tragedy and that he was not the man captured and executed by the federal authorities.

The Rev. John Timothy Stone, D.D., pastor of the Fourth Presbyterian church of Chicago, spoke on the closing night of the recent Moody Bible Institute Conference. His informality in presenting intimate glimpses of D. L. Moody, and his influence upon the little boy who became Dr. Stone, then singing in the evangelist's choir, won the affectionate response of a great assembly which overran the auditorium until a meeting was arranged in another hall. Dr. Stone told of his boyish consternation when Mr. Moody called him to the front of the platform one night and announced that he would sing "One little word for Jesus, O speak or sing or pray." The conference was moved to tears when this great pastor of a great church sang once more the verse and chorus of the old familiar gospel song. Hearts that knew not Christ were reached that night and souls were saved at the close of the service.—Western Advocate.

TWO WORKS OF GRACE—THE CLEANSING AND THE FILLING

Imagine God pouring His Spirit into an unclean heart!

The disciples were already Christians before Pentecost. Christ had said to them, "Ye are clean," John 15:3. He had said, I pray not for the world, but for them which thou hast given me; for they are thine, John 17:9.

He had sent them forth to preach and heal the sick and cast out devils, Mark 6:12-13. He had told them that their names were written in heaven, Luke 10:20.

He had even breathed on them and said, "Receive ye the Holy Ghost." Here they received a portion of His Spirit, but we do not find it recorded that they were filled with the Spirit until Pentecost. Some difference in a vessel (or heart) clean and empty, as in Matt. 12:43-44, or even one partly filled and one filled. Note difference in the lives, understanding and power of the disciples before and after Pentecost, when they weer filled with the Spirit. This blessing is not for the world (John 14:17), but only for those who love him and keep his commandments (John 14:15-16) and for those who obey him (Acts 5:32).

Many make the mistake of trying to grow or grope into "Christian perfection" or sanctification by some good works or acts of their own, when it is a free, instantaneous gift from God (as the disciples received it at Pentecost), bought by the suffering of Christ; for he not only shed his blood for cleansing from sin, but suffered without the gate for our sanctification (Heb. 13:12, also Heb. 10:14). Grow in grace? By all means! What could further on the growth of a Christian more than being filled with the Spirit?

God is no respecter of persons. This gift of the Holy Ghost as pronounced in Acts 2-39 is for any child of God who comes to him thorough consecration—"going with him through the garden," saying Thy will be done, believing his promises (Psa. 107:9, Psa. 36:8-9, Matt. 5:6).

This is no new doctrine in Methodtsm. In the sayings of John Wesley I find that he believed in the blessing of Christian perfection, subsequent to conversion. My mother, who is 87 years of age, sought and obtained this blessing in girlhood after hearing it preached by Rev. Thos. Dawson.

I now copy from the dairy of Rev. W. H. Cooper: "August 18, 1872, we closed our district conference for the Asheville district in the town of Bakersville, N. C. The last proposition was to invite persons to the altar who were seeking holiness of heart. The humble writer who had been seeking higher attainments in the Christian career presented himself at the altar, but praise be to God he did not remain there long until he was enabled to trust the promises of God without the shadow of a doubt. He felt that he was filled with the Spirit and that his feet were firmly fixed upon the mount of perfect love. Glory, hallelujah! for the Lord God omnipotent reigneth. Rev. John W. Boring, our beloved presiding elder, a holy man, made the proposition. I note down this, perhaps the most important in my history, that those who come after may know the date when I received this great blessing. This is October 4th and praise God I haven't had a doubt on the subject since. This is the most blessed state I have ever experienced. It was obtained by a simple act of faith in the promises and merits of my Redeemer. When I experienced this happy change, among all the titles by which God hath revealed himself to me, the appellation Redeemer seemed most precious. Oh, may the God of my salvation ever keep me in the enjoyment of this blessed state."

I doubt if sanctification, the child of God being instantly filled with the Spirit, at the end of thorough consecration, has ever been entirely without witnesses since it was preached by Peter on the day that he received this Pentecostal blessing on down through the ages. We have several ministers in our conference, and the number is steadily increasing, who are earnestly contending for the faith which was once delivered by the saints, Jude 1:3. I am persuaded that God would cause that "even the stones would cry out" rather than that this glorious Bible doctrine would pass into oblivion. It is only after this experience that "those who love him" can realize the truth of I Cor. 2:9-10.

Let my tongue cleave to the roof of my mouth before I speak against this blessed truth. My only reason for writing this is God's command to witness, as in Acts 1:8: Mrs. J. K. Terrell.

A SIGNIFICANT MOVEMENT FOR CAROLINA COLLEGE

The heart of the student body of Carolina College has been deeply stirred and made to rejoice in that others are beginning to think of us. We feel that great things are in the movement. The fine preachers of the Rockingham district are becoming intensely and actively interested in the college which means so much to the young womanhood of this section of the state.

Some of these preachers are seen on the campus almost every day. Many of them have brought us inspiring messages at the chapel hour. They have taken lunch with us from time to time. What does it mean? This is the question that has come into the minds of the girls.

But that is not all. Finally, one day all the preachers of the district drove up on the campus, and after a long session behind closed doors they were served dinner. They seemed very curious. They asked many questions and—finally they told us of the plans they had on foot for us. They at last realized that our institution needed their help, and they were responding with a purpose to help make a "Larger and Better Carolina." They pledged themselves to help us fill our dormitory with girls, and to interest people in investing money in us. They were not simply talking, which they proved by pledging themselves for two thousand dollars as a beginning of an endowment fund.

This surely was an answer to prayer. We have long been praying for such as this to begin, and since it has we feel that God is behind it.

The spiritual life of the whole college has been quickened by contact with these fine men. The following have brought us messages at the chapel hours: Presiding Elder C. L. Reed, Rockingham; Rev. E. C. Few, Hamlet; Rev. E. L. Hillman, Red Springs; Rev. T. G. Vickers, Laurinburg; Dr. C. M. Hawkins, Rockingham; Rev. J. B. Thompson, Gibson; Rev. J. L. Smith, Laurinburg; Rev. N. L. Seabolt, Lumberton; Rev. R. F. Munns, Maxton.

Others will be with us from time to time, and we are looking to having these Christian men with us frequently.

Many of the thoughts left with us will remain in our minds long after we have left here. Such thoughts as the four square life, the ideas of condecension on the part of Christ, and resignation to and identification with Christ on our part. Then again our lives were compared to a lighthouse with the foundation as God. If we, as the light, varied ln the light we cast out others might be lost on the sea of life. Another thought, taken from the lesson of Martha and Mary, was always to remember the most important things of life; that is, God's word and prayer. The value of a man's life was pointed out and beautifully developed in the verse, "What is man?" Another beautiful message was developed from the three "I am's" in Romans 1: 14-16, embodying the ideas of obligation to a duty, response to that duty, and not being ashamed of that duty. Messages on the future of our college were helpful as well as the fine spiritual messages. All showed that we as an institution are very near the heart of these men.

A great future is coming. We, as students, rejoice that our work is being so honored; and that through the clouds which hover over our struggling institution can be seen the dawn of a better day.

Virginia Bowen, Senior Class.

AN OPEN LETTER TO OUR MEN'S CLASSES

There is in our organized men's classes the spirit to do good and to be of service to our fellowmen. One of the outstanding claims upon this group is to have a watchful eye upon the growing life of our young men and women, because therein is centered the hope of both Christianity and the church. One of the neglected services that has recently been taken in hand is providing proper religious opportunity for our young men and women at state educational centers. The building and equipping of an adequate Methodist church at the University is a wholesome recognition of our responsibility to our young people who gather here from all parts of the state. These are the young men and women who come from your churches and Sunday schools. It is for them, therefore, and their religious opportunity during college days that we plead.

The new University Methodist church is ready for the pews and furniture. The Methodist students at the University have contributed more than five hundred dollars to furnish the social rooms. The pews of fourteen sittings each cost $105. To provide these pews for our college youth offers an excellent investment of a few dollars for individuals and for organized classes. How satisfying it is to know that you have provided a seat in a beautiful church for a college student! Will not our men respond to this urgent appeal and subscribe for these pews, or for one or more sittings at $7.50 each? Walter Patten.

Chapel Hill, N. C.

MAXTON MEETING

What might have been one of our "best yet meetings' 'closed last Friday night. Bad weather and influenza crippled the whole of the last week of the Maxton meeting. Over 25 families, including Pastor Munns', took sick within a period of three days and broke the crowd all the last week. Pastor Munns and his people had made special preparation—closed all stores for the morning services, the other pastors, Drs. Sullivan of the Baptist and Siler of the Presbyterian had called off services and come in with the meeting. One of the finest prospects for a great meeting I've had was seen on Sunday, March 7. Included with the above was Carolina College. All the young ladies attended in a body and rendered fine service throughout the whole of the meeting. A large number reconsecrated their lives to God and several professed faith in Christ.

Brother Munns and his church are well pleased with each other and he is, I learned, having fine congregations every Sunday. Then, too, his work in Carolina College, where he is assisting President Green and the college work, will count for larger things for Carolina. It was fine to be associated with this pastor, people, college and to have the privilege of being with the elder and preachers of the Rockingham district at a luncheon given by Carolina.

Judging from the actions of President Green and the preachers of the Rockingham district a new day is dawning for Carolina, of which they will speak later. Here's wishing for that fine college and all those interested the very best of success in their efforts. J. Vincent Knight.

A WHOLE FAMILY KILLED

Our hearts have been greatly saddened by the untimely deaths of three of our most loyal members, Bro. G. M. Jackson, his wife and their daughter, Miss Eldora. On the morning of February 20 this entire family was killed. We do not know what took place. The coroner's jury seemed to think the deed was committed by Brother Jackson after he had suddenly become insane. Others are not inclined to this belief, but think the family was murdered by someone with the intention of robbery. We will perhaps never know the facts in this life. We only know that Pleasant Grove church has lost three of its most devoted members, and the community has lost one of its very best families. This was truly a Christian home. Each member of the family was devoted to each other. Each carried a warm Christian heart and a strong faith. Brother Jackson had been a steward in the church for many years and had also served in the capacity of Sunday school superintendent. He had perhaps conducted more funeral services than has the writer. People knew him and had faith in his religion, for he lived it. When a preacher could not be secured Brother Jackson was called on, and many perhaps preferred him to the preacher. We continue to say that Brother Jackson was one of the best men we have ever known and this was one of the best homes on the charge. Mrs. Jackson was a beautiful character and the daughter who lived with them was a consecrated Christian. Two married daughters survive. They are Mrs. E. P. House and Mrs. C. L. McGee of the Pleasant Grove community. On Monday, February 22, we conducted the triple funeral in the Pleasant Grove church, where they were loyal members, and laid the bodies of our dear friends to rest in the cemetery near the church to await the resurrection of the saints when all mystery shall be cleared away. The memory of their devotion to Christ will continue to inspire us. S. J. Starnes, Pastor.

They'd take it if you ask them. Who? The officials of your church. What? The Christian Advocate. Try it.

SALISBURY DISTRICT CONFERENCE

Please announce that the Salisbury district conference will convene at Mt. Pleasant on April 7 at 10 a. m.

All the members of the district conference, pastors, local preachers, superintendents, district and charge lay leaders, district secretary of the woman's missionary society, recording stewards, and delegates elected by their respective quarterly confernces are urged to be present at the opening session. All who represent schools or other branches of church work will please be present and present their claims at th afternoon session of the first day.

Committee on license, admission and orders: J. E. Thompson, W. M. Smith and J. F. Moser.

Z. Paris, P. E.

"Certainly we are happy in the midst of our third year on the Millbrook circuit. Why not, with the splendid people we have to serve? With another increase in salary and with so many things to encourage us? With seven churches we cannot hope to do what we would like to do, but these people are considerate. Four of our Sunday schools have adopted the program of work, type 'C,' and others will perhaps do so later. One new school has been organized, giving a Sunday school at each of the churches. Our Sunday school rooms at Knightdale have been completed and paid for, and we expect to paint our church at this place soon. A new piano has been placed in the Millbrook church. Two splendid ladies' aid societies have been organized and one of them is especially encouraging. Our people have responded to the appeal for the mission special. We already have $156 raised and expect to get more. We are praying for a great spiritual revival at each of our churches this year. This is a splendid people to serve. We are in love with them and want to serve them as best we can. We expect to look after the interests of the Advocate. Since the burning of our school building at Millbrook both the Methodist and Baptist churches are being used by the school."—S. J. Starnes, Pastor.

WHY FEAR THE TRUTH?

Fear is lack of faith. Lack of faith is ignorance. Fear can only be cured by vision.

Give the world eyes. It will see. Give it ears. It will hear. Give it a right arm. It will act.

Man needs time and room. Man needs soil, sunshine and rain. Needs a chance.

Open all your doors and windows. Let everything pass freely in and out, out and in.

Even the evil. Let it pass out and in, in and out.

No man hates the truth. But most men are afraid of the truth.

Make the truth easier than a lie. Make the truth welcomer than its counterfeits.

Then men will no longer be afraid.

Being afraid is being ignorant. Being ignorant is being without faith.—Horace Traubel.

A DECENT DISCONTENT

Bad will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do because he is still, in spite of all, the child of God.—Phillips Brooks.

RALEIGH DISTRICT NOTICE

It is desired that all pastors of the Raleigh district notify Mr. B. B. Turner, McCuller's, N. C., as to the delegates who will spend the night at the conference. The Holland's church desires to make the conference pleasant to all. If you desire to spend the night in the community or if any of the delegates wish to stay, do not fail to notify the above address, that places may provided. There will be an old-fashioned barbecue dinner served on the ground each day. William Pratt, P. C.

TO THE MEMBERS OF JOINT COMMISSION

The meeting of the Joint Commission called for Thursday, March 25, to inspect the church building is postponed to Thursday, April 1, as the building will not be ready for inspection this week.

M. T. Plyler, Chairman.

PROGRAM FOR HOME AND PARENT WEEK, MAY 2-9, 1926

Sunday, May 2, 1926

A. Sunday school period.

I. In adult classes and departments:

(1) Worship period—Use worship programs on "The Home" in May Adult Student.

(2) Class session—Lesson discussion on the "home" and on "parental duties," based on articles in Adult Student.

(3) Introduction of elective courses on home and parent training. (See suggested list in May Adult Student.)

(4) Arrangement at morning session for the extension of adult classes into week-day sessions for further discussions.

II. In young people's classes and departments:

(1) Discussion lessons on the home and home making. (See material in Our Young People, May 2 and 9.)

(2) Observance of week activities as planned in Our Young People and as promoted by the department of young people's work.

B. The preaching services:

I. Morning (or afternoon).

(1) Sermon by the pastor on "The Home."

(2) Brief presentation of "Family Worship League" and distribution of enrollment cards for membership enrollment for ensuing year.

(3) Announcement of program for the observance of the home and parent week.

2. Sunday night:

(1) Sermon by pastor on "The Sacred Significance of Marriage."

(2) Announcements for week.

C. Week-day program:

1. Meeting of the workers' council—preferably Monday night. There should be a meeting of the workers' council early in the week to make final arrangements for the observance of the week. Special emphasis should be placed on the full presentation of the program of The Home and Parent-Teacher section of the general Sunday school board, if it has not been previously presented, and decisions should be made as to what phases of the program should be undertaken.

2. Home and parent night at the church:

Tuesday or Wednesday night should be observed as "Home and Parent Night." This should be an informal affair, and an effort should be made to get every parent in the church constituency to attend. The program for this meeting should center about the home, and old songs should be sung, toasts should be made, a supper should be served family style, and one or two informal talks should be made on some phase of home life. Definite action toward better homes should be taken.

3. A church canvass for enrollment in family worship league:

With the aid of the adult classes, the pastor should direct a church canvass for the re-enrollment of old members and the enrollment of new members in the family worship league. Special enrollment cards may be obtained from the Department of Adult Work, General Sunday School Board, Nashville, Tennessee, at 40 cents per hundred postpaid.

4. The organization of mother's clubs and parent-teacher associations:

One night during the week could well be devoted to the discussion of organizing mothers' clubs or parent-teacher associations. Free literature should be secured for this purpose from the Home and Parent-Teacher section of the general Sunday school board.

5. Home visitations:

One or two afternoons might be devoted to a visitation of every home in the church constituency, soliciting church and Sunday school membership and attendance, and in a frank effort to enlist the homes in a program of religious education in the home itself.

6. Decisions:

Some one or more definite phases of the program suggested should be undertaken.

D. Sunday, May 9, Mother's Day.

I. Morning.

(1) In the Sunday school:

A continued discussion of the home, especially through papers presented by members of the class selected in advance. Further effort should be made to enlist a selected group in definite study courses on some phase of home life and parental duties.

(2) The preaching service:

The pastor is requested to preach on "The Privileges and Responsibilities of Parenthood," or some similar subject. In addition to any tribute to mothers it would be well to pay tribute to fathers also.

With this service the observance of the week may close.

Assistance offered:

The General Sunday School Board Director of Home and Parent-Teacher Work, Rev. William C. Owen, 810 Broadway, Nashville, will be glad to assist in any way possible in making the work a success.

FIFTEEN DAYS A PROTESTANT

By J. W. Clay, Sao Paulo, Brazil.

His nose was extra long and as red as a beet. He tipped his hat and made a profound bow as he passed by and a grinning smile played over his face as he passed the time of day. I had never seen him before and I wondered at his familiarity. Therefore I called to my friend, a rich coffee planter who was standing near, and asked who the strange man was.

"He is a friend of we Protestants," said the farmer. "In fact he was a Protestant himself once for fifteen days."

"For fifteen days!" said I. "Is that all that he could stand of it? He has the appearance of a backslider."

"Yes," replied my friend, "he is a natural born backslider. You see his wife is a Protestant and a very faithful soul," he continued. "She works and makes the living, while he drinks and gambles and celebrates all the saints' days by getting on a spree. It is usually during the sprees that his religious nature shows itself; it is then that he goes to the Catholic church, confesses to the priest, makes the sign of the cross over his heart, and does his penance."

"But why did he turn Protestant for so short a time?" I asked.

"Well, as I said, his wife is a Protestant. On one occasion we were having special revival services in our church and an ex-priest was doing the preaching. Perhaps more for the sake of his wife than from interest in the poor man, some of the brethren endeavored to interest this vagabond in the gospel, with the result that he confessed conversion and became a very zealous Protestant. He washed up and got a shave and looked like a new man. He stopped drinking and the lottery lost one of its regular customers. Such a transformation came over the man that all the town marveled, and the local priest excommunicated him from the Catholic faith. The Protestants in the town were delighted with the transformation of their new convert and did not hesitate to make their joy known to their Catholic neighbors and friends.

"But truth crushed to earth shall rise again—or rather, error raised from earth shall fall again. After fifteen days of most exemplary life as a Protestant our new convert got on a most tremendous drunk, went to the public square, protested energetically against Protestantism, and ended his protest by throwing his hat into the air and shouting at the top of his voice: 'Hurrah for the Roman Catholic Church that lets a man drink corn whiskey and buy lottery tickets!'

"As I said, he is a friend of the Protestants, he sends his children to the Protestant Sunday school, and is proud of the fact that his wife is a Protestant, but for certain reasons, known to all the people of his home town, he prefers to be a Roman Catholic himself."

COUNTRY CHURCHES

As the Methodist church is engaged in trying to improve country churches, we believe as we see it three essentials are necessary in country life. 1. People induced to remain upon the farms want more pay for their produce. 2. City people should be more appreciative of what they receive from the farm, and give better prices. 3. Country people should be taught to find and see more beauty and granduer in nature. To try to assist we have written this song-poem.

FARMING LANDS

Tune: 75 in the Cokesbury Hymnal.

Give me praise for charming sights,
Chasing sin for peaceful lights,
Farming tills my fertile soil,
People live from working toil,
Splendor thrives and wields the crest,
Nature fills the treasure chest.

Give me pay for working boys,
Scatter gifts for busy girls,
Sing the winds perfuming notes,
Give we wealth for farming folks,
Wielding fields and beauty sights,
Killing tares 'tis my delight.

Working hands are welcome guests,
Finding space for us needing rest,
Busy footballs I adore,
Wafting round perfuming love,
Loving fairness I employ,
Giving me a million joys.

Miss Mary Rudisill.

THE GENERAL CONFERENCE MEETS IN MEMPHIS
during the
Month of May

THE PLEDGE TO THE CHRISTIAN EDUCATION MOVEMENT SHOULD BE PAID BEFORE THEN
Have you paid yours?
DO IT NOW!

Why Have Catarrh?

You know the discomfort and danger to your entire system of the constant dropping of catarrhal matter at the back of your mouth. It undermines your health. There is hardly a complaint more annoying than that catarrhal feeling of a heavy achy head caused by stuffed up nostrils, and the dull, heavy pain in the region of the eyes.

You may think you cannot be rid of it. Keeping the air passages free from clogging mucus and cartarrhal germs is what you can do if you'll use Page's Cru-Mo. Better begin now for continuous neglect may lead to all sorts of trouble.

The first application of Page's Cru-Mo to the nostrils soothes the inflamed membrane, checks the accumulation of phlegm and opens up the air passages. It attacks Catarrh where Catarrh attacks you—through the nose.

Page's Cru-Mo contains certain combined ingredients that do not immediately lose their strength. It remains in the nose long enough to allow the ingredients to thoroughly vaporize. The medication goes back into the nasal passages and cavities and loosens that phlegm, kills the germs and permits you to breathe good air freely.

Get some Page's Cru-Mo today from your druggist and begin to get freedom from insidious catarrhal clogging and discomfort.

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It kills ...e germs.

REV. C. A. HOSFORD, Pastor's Helper in Evangelistic Meetings has returned to the South for a schedule in North and South Carolina after completing three months work in Canada and New England. Any pastor desiring communication with Miss Hosford can reach her at her Southern address—Conway, South Carolina.

Norfolk Southern Railroad

Passenger Schedules Effective Feb. 1, 1925. From Raleigh, N. C. Daily.

Leave For:		Arrive From:
6:15 a m (a)	Norfolk	8:30 p m
7:30 a m (b)	Charlotte	5:15 p m
3:00 p m	Washington	1:05 p m
9:45 p m (d)	Norfolk	7:05 a m

(b)—Connects week days for Fayetteville.
(a)—Parlor car—Marsden to Norfolk.
(d)—Sleeper to Norfolk.
C. W. SEAGLE, City Ticket Agent.
J. E. SINGLETON, Depot Ticket Agent.

A GREAT VACATION

There is no greater vacation for preachers, teachers and others than a tour of Palestine, Europe and Egypt. We have tours from $595 up. Write early for summer reservations.

Rev. J. M. Rowland,
Editor Richmond Christian Advocate,
Box 584, Richmond, Va.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

DIVINE PROVIDENCE

The clouds hang heavily around my way, I cannot see,
But through the darkness I believe God leadeth me.
'Tis sweet to keep my hand in His while all is dim;
To close my weary, aching eyes and follow Him.
Through many a thorny path of tears I go, but it is sweet
To know that He is close to me, my Guard, my Guide;
He leadeth me, and so I walk quite satisfied.
To my blind eyes He may reveal no light at all;
But while I lean on His strong arm I cannot fall.

—Henry Alford.

COUNCIL MEETING

It was a rare privilege to attend several days' sessions of the Woman's Missionary Council in Raleigh during the past week. On Thursday afternoon, in company with Miss Amy Hackney and Miss Pearl Weaver, conference superintendents of children's work and social service, respectively, and Mrs. V. L. Stone, district secretary of the Asheville district, we left Asheville for Raleigh to look in for a few days upon this wonderful gathering of Methodist women and enjoy with them the inspiration of the splendid program which had been arranged. At Marion we were joined by Mrs. J. F. Jonas, secretary of the Marion district, and after a night's travel reached our destination. Friday morning we found our way to Edenton Street church, there to enjoy, for the first time for some of us, a Woman's Missionary Council meeting. As we entered the door we were attracted to the large banner stretched above the pulpit bearing the words, "Christ—Triumphant in Life and Work." At the left of the church was another banner which read, "Be Ye Doers of the Word," while right across on the right of the church was one reading, "Service, Not Self." Most fitting and appropriate to the occasion were these mottoes, which were so thoroughly in keeping with the theme of the week: "Tested by the Way of Jesus."

The messages that come to us through our missionaries and deaconesses as they told in a most graphic and interesting manner of their special fields were inspiring and helpful; the impressive noontide devotional so ably led by Rev. J. B. Mathews of the Scarritt College were uplifting and informing, and the splendid addresses delivered by the many noted speakers who appeared during those days were most profitable, as well as full of interest to all of us. We were especially interested Friday morning in hearing our own missionaries, Miss Nina Troy and Miss Frances Burkhead, both of China, tell of their work, and the "Report of Commission on Race Relations" brought by Mrs. W. A. Newell, also of the W. N. C. conference, was heard with the closest attention.

From John 3:16 Bishop Edwin D. Mouzon delivered a most able and magnetic sermon on Sunday morning which was followed by the consecration service of deaconnesses, conducted by Bishop Mouzon. Miss Martha Robinson of Jackson, Tenn., Miss Mary E. Glendenning of Palmyra, Mo., Miss Emma Wall of Morristown, Tenn., and Miss Bess Sargent of Haleyville, Ala., were the four young women who were admitted to the office of deaconess.

An interesting part of Monday morning's program was the presentation of the Belle Bennett Memorial by Mrs. J. W. Perry, vice president of the Council and chairman of the Memorial committee, and Miss Daisy Davies, who has been chosen by the Council to visit the many conferences in Southern Methodism and assist in securing the $500,000 which is needed to complete the building which is to be erected in honor of Miss Bennett. Each of these speakers was most interesting, and we feel sure that, after hearing Miss Davies in her own original and forceful style present the needs for this larger and more commodious school for the training of our missionaries, that the conferences will respond and the desired amount will be secured. We are hoping to have her in our Western North Carolina conference in the near future. Fraternal messages from the missionary societies in the foreign fields were a feature of the afternoon program.

The crowning event of the week was the consecration of the foreign and home missionaries which took place Monday evening. After a most impressive and appropriate devotional conducted by Mrs. Hume R. Steele, candidate secretary, these missionaries were commissioned by Bishop Boaz. As the long line of candidate missionaries, deaconesses and visiting missionaries came in singing, "Lead On, O King Eternal," many hearts were thrilled and tears of joy were in many eyes and from many hearts there ascended prayers of gratitude for those whose lives have been given in loving, Christian service, and for those who on that occasion were dedicating themselves to service on the foreign and home fields. Ten foreign missionaries and nine home missionaries were commissioned by Bishop Boaz to "take the gospel of the Lord Jesus Christ into all the world in the name of the Father, the Son and the Holy Spirit."

A consecration hymn sung by the candidates and followed by the response in song by the congregation closed this impressive service. Miss Edith Ader, daughter of Rev. and Mrs. Olin Ader of King's Mountain, was among the home missionaries consecrated.

It would be hard to find a more hospitable city than Raleigh, and the women of the Edenton Street church seemed to vie with each other in showing kindness to the many delegates and visitors attendant upon the meetings. Not only were their homes thrown open for our entertainment, but many pleasant courtesies were extended to us, among these being a drive to Durham, where we were served a delightful luncheon at the new Washington Duke Hotel by the women of the Durham district. Following the luncheon words of greeting were given by President Few of Duke University, Dr. Edwin Soper, instructor at Duke, and Mrs. Mamie Merritt of Roxboro, with response by Mrs. F. F. Stephens, president of Council. Then with the aid of stereopticon views Prof. R. L. Flowers showed the plan and the progress in the building of the university of which all Methodists are so justly proud. We regretted greatly that the weather interfered with the drive over the grounds where the institution is to be located. Not only the city extended cordial hospitality, but the whole North Carolina conference seemed to have caught the contagion of kindness and good will, and the elegant luncheons served each day by the various districts were only expressions of the wonderful kindly spirti that prevailed everywhere. Beautiful souvenirs were given at each luncheon.

On the opening evening of the Council a most impressive Memorial service was conducted by Miss Maria Layng Gibson, in memory of those leaders in our church who have passed away since the last meeting of the Council. Those to whom special tributes were paid were Mrs. F. A. Butler, former editor of Woman's Missionary Advocate; Mrs. C. F. Elza, president Little Rock conference; Miss Alma Brandt, missionary to China; Miss Pauline Glass Randke, missionary to Korea; Rev. William Acton, missionary oriental work, and Miss Delia Holding, missionary Laredo Seminary.

Another service which thrilled the hearts of those who were present was that of Thursday morning, March 11, when after the introduction of the missionaries present recognition of the missionaries emeritus was made through an appreciation service. The chief tribute of appreciation was given by our conference president, Mrs. Lucy H. Robertson, who most beautifully expressed in well chosen words the value and high regard that we hold for those who after long years of service are resting awhile from their labors.

North Carolina Conference

Not the number of missionaries nor the annual expenditures of societies, but the character of the life that is lived by those who profess Christ will determine success or failure of missions.—Fleming.

My Dear Readers:

For once I am one of the superlatives—the most embarrassed creature in the universe, having an elaborate eight-course dinner to serve and only a nutshell in which to serve it. Can you imagine one in a worse predicament?

Anyhow, you may get just a taste of some of the good things set before us at the Council. In the beginning there were gathered women from thirty-nine conferences of our Methodism, our Council officers who bind the work together, returned missionaries from various foreign fields, deaconesses doing every phase of Christian work and visitors throughout our connection.

Let me remind you that those in high estate are much like all the rest of us, for I heard a missionary remark on going into the dining room the first day: "How pretty everything looks in red ;you know when I get to heaven I want red wings." Everything did look pretty in the dining room that day, for scarlet tulips, crepe paper and our native pine had been used profusely to show that it was a gala day at Edenton Street church.

It takes the same qualities to make a heroine in all parts of the world, and it was forcibly brought to my mind that this great body of women assembled for the spread of the gospel was only possible because thousands at home and abroad, in the mission fields, in the large city churches and in the small auxiliaries had been faithful to the task assigned.

As the districts served the luncheons from day to day, each auxiliary had a part in being hostess to this distinguished body.

The first evening session was given over to a general review of our task as a whole.

Mrs. B. W. Lipscomb spoke on "The Woman's Missionary Society," giving the historical setting and the enlargement of the work.

"Woman's Work in Foreign Fields" was discussed by Miss Esther Case; "Woman's Work in the Home Field" was treated by Mrs. J. W. Downs.

The theme throughout the sessiions was: Tested by the Way of Jesus. Rev. J. B. Matthews of Scarritt College gave the Bible lesson each day at noon, using the following sub-titles: "The Way of Fellowship With Men," "The Way of Peace," "The Way of Power," "The Way of Love," "The Way of Life," "The Way of Fellowship With God."

It is impossible to tell you what a clear interpretation of the mind of Jesus Mr. Matthews gave on these subjects. It was an unusual privilege to listen to so distinguished a scholar of the Greek Testament, but greater than that was the consciousness that he knew his Lord intimately.

Perhaps the tide of emotions ran strongest when our home and foreign missionaries were brought forward and introduced to the congregation. Each missionary gave her name, her place of work and the length of time in service.

This is the first year that the Council has granted the emeritus relation to missionaries. This relationship was granted to five, Miss Lochie Rankin of Huchow, China, holding the longest tenure of service, having gone to China in 1878. Miss Rebecca Toland, a pioneer in the Mexican and Cuban work, was present to testify to forty-four years of service in the foreign field. The co-laborers of Miss Toland in Cuba presented to her a silver loving cup and a corsage of pink roses. Mrs. Lucy H. Robertson, president of the Western North Carolina conference and one of the most honored members of our North Carolina Methodism, spoke in appreciation of the labors of Miss Toland, to which she was unable to reply in audible tones.

While an emeritus relation may be granted to a missionary for thirty years of service, it is left to the discretion of the board whether she shall continue in the work for a longer period of service.

At another time there will be more to say about the Council sessions. If space permits it I should like to write of some interesting personalities of the Council and some interesting sayings of certain ones. I should even like to tell you about its luncheons each day and the special features furnished by each district. Anyway, those of you who haven't been so fortunate as to be present need have no feeling that the North Carolina conference and Edenton Street church haven't proved themselves a worthy hostess for the occasion: One of our North Carolina missionaries said to me: "Oh, you people have done so much for the Council. You know I have been just bursting with pride ever since I got here." E. S. P.

"The danger of the world today is not China without Christianity but Christtendom without Christ."

"The Kingdom of God transcends all boundary lines."

"The need of the hour—to know Christ, to love Christ, to follow Christ."

"It is the great business of religion to unite and not divide."—Cadman.

ANNUAL MEETING AT ELIZABETH CITY, APRIL 20-23

First session begins Tuesday morning at nine o'clock. Closing session Thursday night with pageant by the young people; a young people's service conducted by conference superintendent, Mrs. C. D. Riggsbee.

Mrs. J. W. Downs, home mission secretary of the Council, and Miss Estelle Haskins, department of literature of the Council, will be present throughout the conference. Miss Bessie Oliver of the Lucy Cuninggim School, Mousan, Korea, and Miss Alice Green of Chang Chow, China, will also be with us during the session.

Tell your neighoors to go with you to Elizabeth City for all the sessions of the annual meeting.

Kwansei-Gakuin in Japan is the hope of a trained ministry for Methodism in that progressive country. The running expenses of the college are estimated at $18,000 a year. What great church will undertake to meet this?

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywnere!"

DELEGATES BEING NAMED

Every mail bears to our office names of delegates to the Conference-Wide Sunday School Conference to be held in Goldsboro April 6-7-8, and indications are there will be a large attendance. Goldsboro Methodists are providing entertainment on the Harvard plan for as many as four duly appointed delegates for all charges asking for reservations. In addition to these, there are many who will drive back and forth over the splendid hard-surface roads radiating out in all directions from Goldsboro. Every detail of the conference has been carefully worked out, and we are expecting it not only to be largely attended but to be successful and profitable in the advancement of His Kingdom.

THE SECTION MEETINGS

A very important part of the program of the Goldsboro conference is the plan for section or age-group meetings. These will be held Tuesday afternoon and Wednesday morning. The elementary workers will meet in a section with Miss Keene and Mrs. McArdle as leaders. The adolescent workers will meet with Prof. B. G. Childs and Dr. Arlo A. Brown, and the workers with adults will meet with Professor Spence and Dr. Brown. The needs and problems peculiar to a given age group will be considered. The conference opens Tuesday, April 6, at 3 o'clock.

WESLEY CLASS FEDERATION

The work formerly done in Wesley Bible Class Federation will this year at Goldsboro be done in two sections. The intermediate-senior and young people's Wesley class interests and problems will be considered in the Adolescent section under Professor Childs. Adult Wesley class interests and problems will be taken up in the Adult section under Professor Spence. Wesley classes throughout the conference are privileged to send representatives to Goldsboro. We are hoping that there will be a large representation.

SPEAKERS—THEIR SUBJECTS

Some of the speakers on the program of our Goldsboro meeting, and their subjects, are as follows:

1. Dr. E. D. Soper, "The Worker and His Bible," and "The Worker and His Own Religious Experience."
2. Dr. Arlo A. Brown, "The Passion to Improve," and "What Ails Our Youth?"
3. Mr. O. V. Woosley, "Reaching the Unreached."
4. Prof. H. E. Spence, "Our Responsibilities at Home and Abroad."
5. Major W. A. Graham, "Unity of Purpose and Definite Plan."
6. Rev. M. T. Plyler, "Building and Equipment."
7. Mrs. M. H. McArdle, "Training in Worship."
8. Rev. W. W. Peele, "Our Final Goal."
9. Mr. L. L. Gobbel, "Laborers for the Harvest."

KINSTON SCHOOL CREDITS

Forty-three persons earned certificates of credit in our Kinston standard training school, March 7-12. These are distributed among the Sunday schools as follows:
Queen Street 31, Woodington 4, Sharon 1, Dover 5, Ranibow 1, and Hookerton 2.

The following persons received credit:

"A Methodist Church and Its Work," Dr. H. M. North, instructor—Mrs. F. C. Hooker, Miss Fannie Sutton, Miss Rubie Bruton, Eddie Stroud, G. A. Bowles, J. C. Hood, Glenn Broadway, Mrs. Annie B. Loftin, Mrs. A. E. Moore, Mrs. Rebecca Rouse, Mrs. S. H. Malone, Mrs. F. A. Whitaker, Miss Jeddie Miller, Rev. E. N. Harrison, C. E. Spivey, Will L. Bell.

"Training of the Devotional Life," Mrs. M. H. McArdle, instructor—Mrs. J. L. Abbott, W. B. Becton, Mrs. W. L. Bell, Mrs. G. A. Bowles, Miss Melba Cole, Mrs. Ruth Brinkley Hood, Mrs. Lucy Sanders Hood, Mrs. N. B. Moore, R. E. L. Johnson.

"Training in Worship," Mrs. H. E. Spence, instructor—Mrs. J. H. Alexander, Mrs. Lula Burt, Miss Margaret Frank, Mrs. F. W. Greene, Mrs. Tom W. Heath, Miss Reade Pittman, Mrs. Ed Strowd, Miss Gladys Worthington, Miss Lorna Mae Wilson, Mrs. John Herndon.

"Intermediate - Senior Agencies," Prof. H. E. Spence, instructor—Mrs. R. E. Atkinson, Mrs. L. T. Kornegay, Mrs. W. Y. Richardson, Mrs. E. Y. Speed, I. D. Sutton, Miss Mary Eliza Sutton, A. F. Tyndall.

SELMA TRAINING CLASS

"I have just finished our local class here, giving 'Principles of Religious Teaching' by Barclay," writes Rev. O. P. Fitzgerald of Edgerton Memorial church, Selma. "This is a most valuable book. We have five or six taking credit for this work. Doubtless we would have had several more had it not been for the fact that our town has had righ tmuch sickness; this interfered with our regular attendance. We hope to hold other study classes later on in the year on some other book."

PAMLICO CIRCUIT CLASSES

Rev. A. J. Hobbs, Jr., of the Pamlico circuit, sends in the following interesting item concerning training work in his charge:

"You may be interested to know that we have two training classes in motion now, one at Stonewall and one at Bayboro. Several members of the Alliance Sunday school are joining in the work at Bayboro. We are studying 'The Small Sunday School, Its Plans and Work.' Both courses are being given by the pastor.

"And you will be pleased to hear that the Sunday school at Hoboken is marching forward. Under the leadership of one of our most talented and consecrated workers there, Mrs. Joella Sadler, several of the interested members are studying 'The Small Sunday School, Its Plans and Work.' When the Cokesbury school comes this way in June we shall expect to enroll in the Sophomore class, or higher."

YOUNG PEOPLE'S DEPARTMENT

"The young people ranging in age from 18 to 24 are meeting today for the first time as a department of the school," announces the bulletin of First church, Elizabeth City. "The whole church watches them prayerfully and with faith for larger and better things."

GOOD SCHOOL AT CARTHAGE

Splendid attendance and interest characterized the Cokesbury training school conducted by Rev. L. V. Harris at Carthage last week. Over thirty people attended practically every night and many more were present less regularly. List of those earning credit will be given later.

BRANSON—CARR COUNCIL

The workers' councils of Branson and Carr Sunday schools, Durham, held a joint meeting at Branson church Thursday evening for a study of the elementary programs of work. This meeting was arranged at the request of Miss Keene, who is seeking to get all elementary groups to work according to approved standards, or programs of work. Much interest was shown and the workers are undertaking to put into operation as many of the suggestions as possible. Miss Keene met with the elementary workers at West Durham Sunday.

Western North Carolina Conference

HONOR ROLLS

Since our last report the following pastors, their wives and Sunday school superintendents have taken at least one unit of credit in either our Standard or Cokesbury training schools. We are delighted to have these fine workers on our leadership honor roll:

Pastors—W. G. McFarland, G. G. Adams, D. P. Grant, R. F. Mock, J. R. Warren, C. E. Moser, H. H. Robbins, F. J. Prettyman, C. O. Kennerly, G. W. Fink, W. B. Thompson, A. C. Trippett, E. P. Stabler, J. L. Rayle, D. G. Smith, T. G. Smith, A. C. Swafford, H. M. Wellman, J. T. Stover, G. B. Clemmer, W. B. McFarland, W. E. Moretz, L. H. Griffith, J. T. Ratledge, E. E. Snow, W. J. Miller, P. R. Rayle, E. Myers, R. M. Courtney, J. F. Moser, W. E. Hauss, J. C. Keever, D. C. Ballard, W. L. Scott, D. R. Proffitt, T. J. Houck, W. R. Jenkins, R. G. Tuttle.

Pastors' wives—Mrs. J. C. Keever, Mrs. C. S. Kirkpatrick, Mrs. F. J. Prettyman, Mrs. J. R. Warren, Mrs. G. G. Adams, Mrs. R. F. Mock, Mrs. G. B. Clemmer, Mrs. O. B. Mitchell, Mrs. E. E. Snow, Mrs. P. R. Rayle, Mrs. E. Myers, Mrs. C. M. Pickens, Mrs. J. F. Moser, Mrs. W. L. Scott.

Superintendents — A. L. Allen, Franklin Ave., Gastonia; C. W. Gunter, Main Street, Gastonia; Russell Handsell, Stanley; C. O. Hartsell, East End, Gastonia; T. P. Rankin, Lowell; W. E. Howard, Rutherford College; D. W. Alexander, Connelly Springs; W. E. Sale, Harmony, Concord; H. A. Scott, Mt. Olivett, Concord; F. M. Sloop, Kerr Street, Concord; A. H. Sides, Trinity, Kannapolis; H. C. Collie, Central, Concord; K. A. Shinn, China Grove; C. H. Thayer, Mt. Pleasant; S. J. Sherrill, Forest Hill, Concord; M. G. Maner, Prospect, Thomasville Ct.; R. O. Little, Trinity, Thomasville Ct.; Sam Merritt, Rural Hall; O. T. Fowler, Pilot Mountain.

CORRESPONDENCE

During February the following earned one or more certificates of credit through correspondence:

Miss Ida L. Hawkins, Candler.
L. L. Walker, Rural Hall, R. 1.
Mrs. J. I. Grose, Forest City.
Miss Gertrude Vance, Kernersville.
Mrs. Herbert D. Stafford, Kernersville.
Miss Mary Armfield, Kernersville.
Mr. Paul Nash, Kernersville.
Mrs. W. C. Stafford, Kernersville.
Miss Lizzie Lourey, Kernersville.
Herbert D. Stafford, Kernersville.
Mrs. L. R. Terry, High Point.
Miss Verna B. Moores, Statesville.
Mrs. Philip W. Flagge, High Point.

SUNDAY SCHOOL DAY

The time draws near for another annual observance of Sunday school day. The program for the small Sunday school is entitled "Bringing the First Fruits." The larger Sunday schools will have one of three to select as follows: "The Sunday School in Methodism," "Tomorrow" and "The Way, The Truth, and The Life." It will be remembered that the last two mentioned were prepared for last year and year before last respectively. These programs will be furnished free of charge to any Sunday school agreeing to use them and agreeing to forward the offering taken to Mr. H. A. Dunham, Asheville, N. C. Last year a larger number of our Sunday schools observed Sunday school day than ever before. It is earnestly hoped that even a larger number will observe the day this year.

GASTON COUNTY CREDITS

Of the 350 Sunday school workers who attended various sessions of the Gaston county co-operative standard training school held last week 245 attended six or more class periods and were officially enrolled. Of this number 214 attended all twelve class periods, read their text books, prepared their written assignments and entered into their class discussions, thus entitling them to certificate of credit in the particular course taken, 151 of these representing 21 Sunday schools being listed as Methodists. They are listed in the number given with the following churches: Main Street, Gastonia 58, West End 14, McAdenville 12, Smyre 9, Stanley 6, Dallas 6, Maylo 6, Trinity 6, Lowell 5, Franklin Avenue 4, Cherryville 4, Cramerton 3, Bessemer 3, East End 2, Lowesville 2, High Shoals 1, Harmony, Concord 1, First A. R. P. 5, Second A. R. P. 2, Wesleyan 2, First Baptist 1.

The courses, instructors and credit students follow:

"The Sunday School," O. V. Woosley, instructor—Miss Lola Armstrong, E. J. Abernethy, Arthur L. Allen, Mrs. J. W. Brasington, C. W. Gunter, Russell Handsell, G. Frank Hovis, C. O. Hartsell, J. M. Hart, W. H. Holmes, Mrs. C. S. Kirkpatrick, Mrs. J. C. Keever, Miss Anna Keever, R. A. Johnson, Mrs. T. A. Little, T. P. Rankin, N. L. Rabb.

"Worship," Rev. L. D. Gillespie, instructor—Rev. G. G. Adams, Miss Pearl M. Boyd, Miss Mary Clemmer, Miss Alice Collins, Rev. D. P. Grant, Mrs. C. W. Gunter, Mrs. S. A. Lanier, Miss Mary Love, Mrs. Geo. McAteer, Rev. R. F. Mock, W. B. Roberts, Miss Lillian Russell, Miss Lucille Walters, Dr. E. S. Wehunt, Rev. J. R. Warren, J. O. Johnson, Rev. Claude E. Moser, Rev. H. H. Robbins.

"The Pupil," Prof. C. T. Carr, instructor—L. R. Cash, H. R. Chestnut, C. R. Crawford, Miss Lola Davis, W. G. Gaston, Mrs. F. W. Fink, B. E. Jordan, Dr. S. E. Moser, Miss Minnie Lee Peedin, Rev. F. J. Prettyman, Mrs. F. J. Prettyman, Miss Martha Prettyman, Rev. C. O. Kennerly, James P. Taylor, Mrs. Eva Sumner, Miss Mamie Pruitt, Miss Margie Misenheimer, Rev. G. W. Fink, Rev. W. B. Thompson, Miss Mildred Thompson, Rev. A. C. Tippett, Hugh Lowe, L. D. Clemmer, Rev. E. N. Orr, Mrs. D. E. Moser, Mrs. Chas. E. Monteith, Miss Caroline Heath, Miss Mary Grace Roy.

"Intermediate-Senior Lesson Material and Teaching," Miss Jane McDonadl, instructor—L. B. Altman, Mrs. C. C. Cornwall, Mrs. W. E. Lester, Mrs. V. E. Long, C. R. Ramsey, Mrs. C. R. Ramsey, Mrs. T. E. Summerow, Miss Margaret Sumner, Rev. E. P. Stabler, Mrs. J. R. Warren, Mrs. Noah N. Warlick, Rev. F. T. White.

"Junior Organization and Administration," Mrs. E. R. Michaux, instructor—Mrs. J. W. Atkins, Miss Louise Beal, Martha Lucille Cox, Mrs. J. W. Dellinger, Mrs. W. C. Davis, Miss Irene Gilliam, Miss Eileen Holland, Carl E. Johnson, Mrs. Guy C. Killiam, L. W. Kellner, Miss Maggie Kiser, Miss Pauline Kirksey, Miss Monita Kennemore, Miss Margaret Logan, Mrs. Fred B. McFalls, Mrs. John McFalls, Miss Carrie McLoud, Mrs. C. H. Pugh, Mrs.G. B. Powell, Mrs. H. B. Patillo, Mrs. J. L. Reep, Miss Dula Raborn, Miss Essie Ratchford, A. P. Ritchie, Miss Lona Stacy, Mrs. Kenneth Todd, Miss Nnia Summer, Miss Ida Trawick, Miss Janie Wilson.

"Primary Organization and Administration," Miss Georgia S. Keene, instructor—Mrs. F. C. Abernethy, Mrs. Mattie L. Anderson, Mrs. G. V. Birmingham, Lois Bowman, Mrs. Ben Bradshaw, Mrs. T. R. Cash, Mrs. H. R. Chestnut, Mrs. S. C. Cornwell, Miss Jonnie Detter, Mrs. Plato Durham, Miss Nellie Ewing, Miss Gwendoline

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, P. O. Box 608, High Point, N. C.

A CORRECTION

In a recent issue of the Advocate notice was given through this column that the summer assembly of the Epworth League would be held at Lake Junaluska July 5-15. The date of the assembly is August 5-15. Please keep this in mind and try to arrange to be at the assembly. Western North Carolina leaguers have not availed themselves of the advantages offered at our summer assembly, in any large way, and it is hoped that this may be a banner year with us in everything pertaining to the Epworth League, including this.

The Epworth League conference will be held at Asheville June 29-30, July 1-2. We are counting on having a full attendance, with representation from every chapter.

An appeal is made by the editor of this column from time to time for contributions from the leaguers and their chapters. The response is not all that it might be, but this week we have a splendid article from one of our Scarritt College students. We wish that more such articles were received for the benefit of our young people. Read this one, and then make your contribuiton to the league work by keeping the League page of the Advocate alive with news from the conference chapters.

Dear Epworth Leaguers:

Where do you begin to read when you purchase a book? Why, with the Introduction, of course. Then you read the pages in order to the end. So do I. Do you read your Advocate in the same order? Mine almost automatically opens at page ten. I read the lines, "Send all communications for this column to Rev. W. Arthur Barber, 1207 N. Hamilton St., High Point, N. C."

Hurriedly I glance down the column to see who has complied with the request. Usually I see the signature "W. A. B." Of course we enjoy the edior's articles, but wouldn't we feel just a little better if we helped him out a bit more? Judging from the number of efficiency institutes reported, our field secretary has not been idle.

Perhaps you would enjoy a bit of Scarritt news. We are leaguers, too. Of course we have been adopted by the Woman's Missionary Council, but the most of us claim the Epworth League as our mother in the church.

How I wish you could know Scarritt. Perhaps you have the idea that I had before I came here—that it is a place where seraphs wing their flight and each student wears a halo around her head. Dis miss the idea. We have sunshine and shadow, work and play, success and failure. The experiences here are as varied as elsewhere, but all sunshine makes a desert.

Occasionally someone says, "Do you not get tired studying the Bible all the time?" Well, our courses are quite varied. Sociology, ethics, music, church history, missions, Greek, Hebrew, religious education, health and evangelism come in for their share of attention along with Old and New Testament. Then each of us does some kind of community service each week. That also is varied. In that we get training in Sunday school, league, sewing, cooking and social service. Each girl keeps her regular field assignment for a year. We are as eager to hear our appointments read in the fall as some pastors seem to be.

Scarritt is no joke, but there is a lot of fun in it. We have so many good times, parties, picnics, hikes and athletic contests. (We have one young man. We try to give him a good time, too.)

Several of the students are preparing for work in Africa. Only one of them, Miss Myrtle Bryant of Mississippi, is under appointment this year. She hopes to sail in the late summer for Wembo-Nyama. The others who hope to go later are to take nurse training before they go. Miss Bryant will do educational work. Miss Allen is now home from Africa on furlough, and she tells us many interesting things about the natives.

Just now a class of about twenty are away at Council. They will be consecrated formally while there, although in reality they have already been consecrated. They will return from Raleigh with their regular appointments. Those going to foreign countries alreayd know where they will be assigned. They decide that for themselves, but there is much anxiety among the deaconesses and home missionaries.

Perhaps two-thirds of our hundred students are planning to do home work. "Physician, heal thyself" continues to be hurled into the faces of American missionaries, and justly so. There are conditions right here in Nashville that would make the angels weep.

I wonder if you know what a great contribution the League is making to Scarritt through the department of church music and worship? Prof. Charles C. Washburn was in our conference in Salisbury last year. You no doubt learned something of his spirit there, but to be in his classes is a benediction. His life is so filled with Christ that joy just radiates from his face. So many of the girls have said recently that they go to his classes for inspiration. The League is making that possible.

What a great privilege it is to be a leaguer! What a wonderful motto we have—"All for Christ!" Leaguers, that means just what it says. Part for Christ will not suffice. "He is Lord of all or not Lord at all." Let us all try harder to live up to our motto.

May McIntosh.

FOR THOSE WHO EXPECT TO ATTEND GENERAL CONFERENCE

The committee on location and arrangements wishes to thank the many who have expressed themselves as pleased with the selection of Memphis, Tenn., as the meeting place for the General Conference of the Methodist Episcopal Church, South, which meets on May 5, 1926. Dallas, Asheville and Nashville made particularly attractive offers, to say nothing of the invitations from Birmingham, Chattanooga, Kansas City, Huntington, San Antonio and Savannah, all of which were very much appreciated by the committee. It was hard to reach a decision, but the vote for Memphis was unanimous.

From a railroad standpoint the cost of holding the conference in Memphis is eight per cent less than any other city considered. No city, through its mayor and other leading citizens, could be more cordial than Memphis in asking for the conference. Two days after the decision was reached to go there, the Memphis Commercial Appeal said editorially: "The most important story carried in yesterday's issue of the Commercial Appeal was headed, 'Memphis Chosen for General Conference, Methodist Episcopal Church, South.' Because of its importance we ran the story in the first column on the first page. . . . We are not thinking of the financial benefits or civic prestige when we say that that great church gathering is going to be a big thing for Memphis. We have in mind the moral effect. . . . We would rather have the Methodist conference hold its sessions in Memphis than to have with us a political convention twice its size."

Memphis is a city of Arkansas, Tennessee, and Mississippi, although it is located in the southwest corner of Tennessee. It is the great commercial center of a long stretch of the "Delta," the rich river bottoms extending from Cairo to the Gulf. Ten trunk line railroads run into Memphis. There are two magnificent railway stations. Almost every delegate to the General Conference can get through Pullman service.

The sessions of the conference are to be held in the wonderful new Municipal Auditorium, with a seating capacity of 13,000. By the use of movable partitions, the great hall may be divided. The smaller division, furnished with opera chairs of superior quality and comfort, seats about 2400. The sessions of the conference will be held here.

The main portion of the larger room is furnished with movable chairs. There is abundant room in this hall and in the corridors on either side for the publishing house and board exhibits and other interests. It is all free. There are eight or ten committee rooms in this building that will seat from one to six hundred people, all at the service of the conference if needed.

Only one block from the Municipal Auditorium are our First church and the John R. Pepper Sunday School building, both open to the use of the conference.

Eight blocks from the Municipal Auditorium is the new and really great Peabody Hotel, opened last September. This is a five million dollar hotel covering approximately a block of ground, twelve stories high, having six hundred and twenty-five rooms and six hundred and twenty-five bath tubs, each with a shower. Theer are large closets in all rooms. There are large outside rooms. The single beds are six inches wider than the standard bed and the double beds are larger than regular commercial beds, all made of beautiful walnut. In fact all bedroom furniture is made of walnut and is beautiful.

There is a convention hall in the hotel that seats nine hundred, and nine other rooms seating from 25 to 200. Five of the larger of these rooms have been given to the conference as meeting places for committees. Other committees will meet in the Pepper Sunday School building.

Four hundred rooms have been set apart in the wonderful Peabody Hotel for the use of delegates and visitors attending the General Conference, all to pay the same rate of $3.00 per day, one person in a room, and $2.50 per person per day, two persons in a room. More rooms may be had at the same flat rate if needed, and there is not a room in the hotel that is not good enough for a king.

There are three dining rooms in the hotel. There are also many restaurants and other good places to eat in the vicinity of the hotel and the auditorium. The Gayoso Hotel, with 350 rooms, and the Chisca, with 400 rooms, are under the same management as the Hotel Peabody and are available. There are other smaller but very desirable hotels in the city.

The newspapers of Memphis are most liberal in their readiness to report the proceedings of the conference, agreeing to give large front page space. Arrangements have been made to broadcast each evening a succinct report of General Conference proceedings.

Memphis is a city of fine drives and beautiful parks with large acreage. Overton and Riverside are especially beautiful parks. Memphis has the second largest free zoological garden in the United States. Within a block of the Municipal Auditorium one can get a splendid view of the Mississippi river. Excursion steamers and pickets offer an opportunity for an afternoon or evening delightfully spent.

Delegates are allowed railroad and Pullman fares and cost of meals while

(*continued on page fourteen*)

Mother!

Clean Child's Bowels with "California Fig Syrup"



Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

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Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.

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Winston-Salem, N. C.



If you want to become a proficient stenographer or bookkeeper or both, the proper instruction is to be found in this school. You can enroll at time. For catalogue address

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Greensboro, N. C.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

WANTED

1. One-half or orphanage assessment from each church within the bounds of the North Carolina conference by Easter.
2. Seats for the auditorium of the Vann school and administration building.
3. Equipment for libary and reading room.
4. Fifteen thousand dollars for Baby Cottage.
5. Monthly offering from every Sunday school throughout the conference.
6. Monthly offering from every organized Sunday school class in the conference.
7. Each woman's missionary society to clothe a child.
8. Many individuals to support children in our home.

* * * *

The Woman's Council—This fine body of women was one of the greatest gatherings ever held in our state. The presence of the Council in our midst made a profound impression upon all who were fortunate enough to attend the session. The consecration service, setting apart the missionaries, was the most beautiful service I ever witnessed. It made a profound impression upon the vast audience that gathered on that important occasion.

* * * *

A Noble Deed—Before she went hence Miss Candace Sanders of Smithfield wrote the Methodist Orphanage in her will. Just last week Mr. Claude Sanders sent the orphanage one hundred dollars from her estate. She did not have great possessions in material things, but had a great heart and gave her community a beautiful life. We appreciate her love and gift. Her heart was with us in our work. It was my privilege to visit her home on many occasions, and I always realized that I had been in the presence of one of God's noble women.

* * * *

Carr Church—Though the ground was covered with snow, Carr church, Durham, extended our singing class a warm welcome the second Sunday morning in March. The church was comfortably filled and the sacred concert was received with keen appreciation. Brother R. R. Grant, the genial and big-hearted pastor, made the class feel very much at home because of his interest in each child. Carr Sunday school supports one of our children and has for many years. Since the visit of the class their interest in our home has become intensified. Wherever our class goes the people become more interested in our children and the work that they are doing.

* * * *

Orphanage Girl Becomes a Missionary—Miss Elizabeth Bass, one of our former orphanage girls, has been accepted as a missionary and will go to Africa. After finishing her course at the Methodist Orphanage she entered East Carolina Teachers' College and remained there until her graduation. She taught in the public schools of Franklinton one year where she made many friends. Leaving Franklinton, she entered Scarritt Bible College and remained there until she finished her course. Upon completing her work at Scarritt she entered Johns Hopkins Hospital, where she has been in training to become a nurse. She will complete her work at Johns Hopkins this fall, and will sail for Congo, where she will serve as a medical missionary. Not only is Miss Bass well trained in the school for her important work, but she is equally endowed by nature. She carries sunshine and gladness wherever she goes. This fine Christian young lady worked in my office for two years and her presence and work proved a great blessing to me. She has hundreds of friends throughout the conference. The women of the Washington district have stood nobly by her in all of her undertakings. The financial aid from these good friends made it possible for her to take so many courses, that she might be well equpiped for her life work. The testimony she gave at the consecration meeting at Edenton Street church greatly touched the vast congregation. Our home is proud of "Betsy" and she is equally as proud of the Methodist Orphanage. Our prayers and love will follow her to the ends of the earth as she goes forth to serve in His name.

What an inspiration would be the support of the Klarysew school, over which Director Dropiowski, whose conversion and ministry have thrilled thousands as they heard of it from Bishop Beauchamp, his charge. The entire cost of supporting the school approximates $22,500.

A clergyman was telling his congregation of the effects of intemperance, and said: "I hope the time soon will come when all liquor will be poured into the river. Now let us sing hymn No. 94, 'Shall we gather at the river?' "

Avoid Bronchitis



Check colds promptly this new way. Apply hot wet towels over chest, to open the pores, then rub on Vicks and cover with warm flannel.

VICKS VAPORUB

$50 Reward

$50.00 will be paid if R. V. Turner's Quick Relief Salve fails to give relief in cases of croup, head colds, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, rheumatic pains or piles. Turner's Quick Relief Salve is one of the most powerful, penetrating, germ-killing, pain-removing and healing salves known to science.

Removes corns in a few hours without pain. Also removes seed warts.

Large box by mail for 60¢.

AGENTS WANTED — Write for special terms. R. V. Turner, Box 1122, Montgomery, Ala.



Railroad transportation is cheap. The charge on the Southern for hauling a car of 30 tons of freight one mile averages only 35 cents.

Keeping costs down and service up

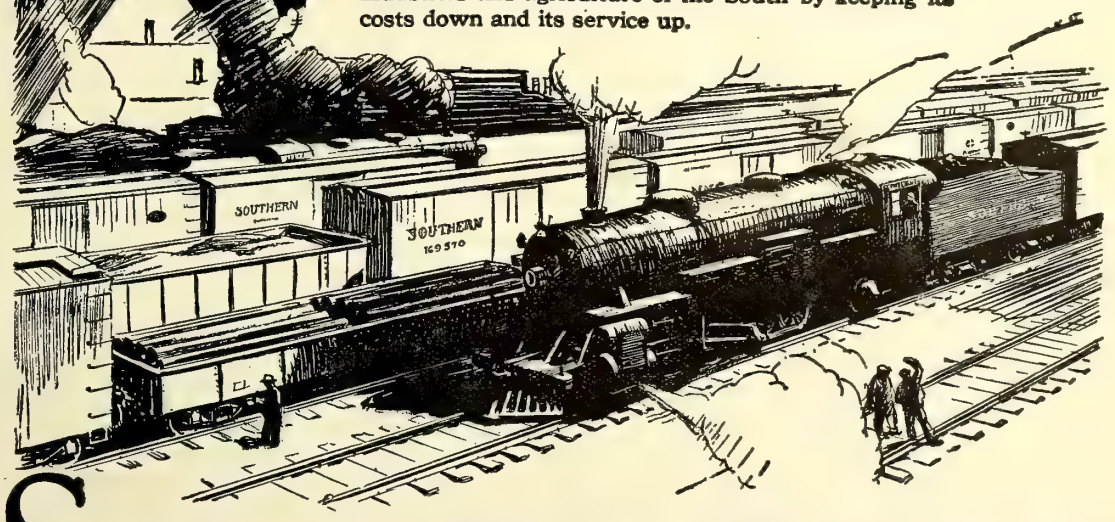
IN this complicated economic age, when consumers are dependent upon the efficient performance of industry for the necessities of life, it is not only good business but also an obligation of industry to keep costs to consumers down and service to them up.

The Southern Railway System has achieved operating economies which enabled it to operate last year on freight charges that averaged 16 per cent lower than in 1921. These reductions applied to the 1925 traffic meant a saving of $27,000,000 to the shipping public.

And these rate reductions have been effected in spite of greatly increased taxes. In 1921, the Southern paid in taxes $3.80 of every $100 of its gross revenue, while last year it had to pay $6.39 of every $100. This increase in taxes is equivalent to $6,500,000 a year.

The service of the Southern has been kept up. Its capacity is larger, and the physical condition of the property better than ever before. In fact, it has spent about $112,000,000 in the last three years in making improvements and for new equipment.

The Southern is rendering a larger and better service at a lower price, and is promoting the welfare of the industries and agriculture of the South by keeping its costs down and its service up.



SOUTHERN RAILWAY SYSTEM

THE SOUTHERN SERVES THE SOUTH

The Southern serves the South

LETTER BY FACULTY AND STUDENTS OF LOUISBURG COLLEGE

The folowing letter of appreciation was sent to Mr. and Mrs. Hillman, parents of Rev. E. L. Hillman, now stationed at Red Springs, who conducted the revival meeting at Louisburg College a week ago:

Mr. and Mrs. G. J. Hillman,
Phila delphia, Miss.

Dear Mother and Father of Our Brother Hillman:

This afternoon, March 9, in the Methodist church, in Louisburg, North Carolina, your son conducted a special service for the mothers and daughters of our little town, the influence of which, we feel sure, will be felt in every home to brighten and bless it and make it more Christian.

He spoke so tenderly of the influence of the home you made for him; the value of your counsel; the wisdom of your discipline; the generosity of your unfailing love—the gracious gift of your Christia n home to him. And when we all pinned on the red or white flower, the symbol of our love for home and mother, in our hearts, we thought how much we owed his mother and father for the fine, faithful service he rendered us here in Louisburg, not only on this special occasion, but for the past ten days during which he has preached so powerfully the "unsearchable riches of Chrsit."

We felt it might gladden your hearts to hear of what your boy is doing for others; and we wanted you to know how we appreciated his work in our midst.

Sincerely yours,
Faculty and Students of Louisburg College.

TRAVEL LETTER

I landed in Havana, Cuba, Wednesday, March 3, 3:30 p. m.

I find Havana to be a great city in many respects. It is the New York of Cuba; has more than 500,000 population. I spoke to our Central school Thursday morning, the 4th, and preached to the Spanish speaking congregation Thursday p. m. at 7:30 in the Central Methodist church, Havana. This is our strongest church. Sunday a. m., March 7, I preached to the American congregation in Central church, Havana.

Brothers Whitehead and Clements are at the head of this plant, which cost $164,000. A great work is being done by these brethren. About 250 pupils are enrolled in the school at this plant.

Candler College is also located at Havana with more than 200 pupils. Also, we have a girls' college here. We have the strongest school work here of any other denomination.

I left Havana Sunday p. m. in company with Bro. E. E. Clements, who is presiding elder of the Havana district. He is a fine Christian character. I feel that Clements and Whitehead are the men for the places.

I preached last night to the Cuban congregation at Jovellanos. This is a country town about 100 miles from Havana in the sugar cane district of Cuba. I am writing you from this town. This is Monday p. m.

Bro. L. H. Robertson is at the head of the work here. He is pastor of a circuit of churches and is running a school also. He has an industrial department in the school here where he is teaching the boys to make furniture of different sorts and also children's playthings. This is a fine idea of his.

I must not forget to say that in each of those plants of church and school work these brethren are assisted by their good wives and assistants.

We leave here this p. m. for another small town in another section of the island, where I shall attempt to preach again tonight. The presiding elder will hold quarterly conference there.

The Lord willing I will leave Cuba next Friday for the Isle of Pines, where I am expected to preach next Sunday.

People of North Carolina, pray for our workers in the islands. They need your prayers. Then do not forget to give of your money to help support the work here. There is a great possibility here. These boys and girls are bright-minded. The thing they need is Christ. The Catholic church has failed to teach them Christianity. It is as Mrs. Robertson expressed it last night: "They think they have the truth when they have not." The question is now, will we support our missionaries that they may give the people here the truth? The people are hungry to know the truth when once they understand. I was moved last night after I had preached to see the tears in the people's eyes as I told them of Jesus and His love. One man who is treasurer of the church and a native Cuban came to me and said, "Pray for my wife and family." His wife is not a Christian. He said to me, "Christ has meant so much to me." O God, help us to take Cuba for Christ!

There are 3,000,000 people on this island; about 6,000 are members of the Methodist church. Are we satisfied with this or will we go after the others and help to win them also?

Will tell you more about this country later, O. B. Mitchell,
Pastor M. E. Church, South,
Ansonville, N. C.

THE PLEASURES OF SPRING AS DESCRIBED BY THE POETS

By Georgina W. Pelton.

Foremost among the beauties of Spring every poet ranks the flowers. One says:

"Earth begins to net her belt of flowers."

Another—

"As to the heavens the beautiful star,
So to the earth thy flowers are."

Milton speaks of

"Flowery May who from her green lap throws
The yellow cowslip and the pale primrose."

Spencer, too, says similarly,

"Then come fair May, the fairest maid on ground,
Decked all with dainties of her season's pride,
And throwing flowers out of her lap around."

Heber addresses May as "Queen of fresh flowers," while Thomson says,

"Along these blushing borders bright with dew,
And in yon mingled wilderness of flowers,
Fair-handed Spring unbosoms every

And Mary Howitt sings—

"The Spring, she is a blessed thing,
She is the mother of the flowers."

Then, too, the green grass is a blessing. Would the gay flowers look half as beautiful if not surrounded by the cheerful green?

Willis mentions it thus:

"The dry leaves
Are lifted by the grass; and so I know
That Nature with her delicate ear hath heard
The dropping of the velvet foot of Spring."

Lowell tells us—

"Every clod feels a stir of might,
An instinct within it that reaches and towers,
And groping blindly above it for light,
Climbs to a soul in grass and flowers."

In Spring the air seems fresher, the sky clearer and bluer and the sunshine brighter. We hear and see the rippling of rills and pebbly brooks, the lowing of cattle and "the echoing calls of new-come birds." All Nature rejoices. All the songsters of the forest are merrily telling us in their various tunes, "I am as happy as happy can be!" Everything is filled with new life and gladness.

"The Spring's light fingers sweetly play
In the boy's heart her music gay.
The revel comes of joyous life,
Like the first waves in limpid strife
Playfully racing to the sand
At some soft Summer wind's command."

Mary Howitt says,

"The sons of sorrow and distress
Are wandering in forgetfulness
Of wants that fret and care that lowers."

While Lowell tells us,

"The heart forgets its sorrow and ache,"

and yet again,

"We are happy now because God will."

We are happy indeed; how could we be otherwise in company with rosy-cheeked, fairylike Spring?

May we not hope too that at this season, surrounded by such beneficent influences, we may more nearly fulfill our best aspirations, since—

"'Tis as easy now for the heart to be true,
As for grass to be green and skies to be blue;
'Tis the natural way of living."

Then welcome, beauteous Spring! With joy we bid thee welcome; and as each revolving year brings thee again to greet us, with joy we'll hail thee still; and to Thee, Father Omnipotent, Author of Spring, Summer, Autumn and Winter, Giver of every blessing, be thanks, deep, heartfelt thanks for the sunny, gladsome springtime.

THE SUNDAY SCHOOL
(*continued from page nine*)

Joy, Miss Gertrude Joy, Mrs. Lester W. Kellner, Mrs. A. J. Kirby, Miss Annie Lee Kittrell, Miss Elma Klutz, Mrs. Fay Lavender, Miss Sara Little, Miss Mildred Loftin, Miss Lillian McLean, Mrs. Roy C. Patillo, Mrs. John R. Rankin, Mrs. A. P. Ritchie, Mrs. Jack Siler, Mrs. Earl H. Sisk.

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EUROPEAN SPECIAL

Treasurer H. A. Dunham, Asheville, N. C., reports the receipt of the following Sunday school missionary offerings for our European special:

First Church, Lincolnton	$51.00
Centenary, Winston-Salem	34.44
Trinity, Kannapolis	20.00
First Church, Salisbury	16.32
Norwood	13.79
Central, Concord	12.65
Liberty, Liberty Ct.	5.35
Andrews	7.04
Central, Albemarle	6.93
Harrison, Pineville Ct.	3.00
Pine Hall, Danbury Ct.	1.27
Friendship, W. Greensboro Ct.	1.85
Nebo, McDowell Ct.	3.60
Providence, Salisbury Ct.	2.12
Old Union, Randleman Ct.	1.28
Smith Grove, Farmington Ct.	1.00
Oak Summit, Ogburn Mem. Ct.	3.40

COKESBURY SCHOOLS

Since last report Mr. Evans has conducted two Cokesbury schools, one at Trinity, Thomasville for the Trinity-Bethel charge and Thomasville circuit, and the other at Rural Hall for the Rural Hall circuit, 13 credits being earned in the Thomasville school and 10 at Rural Hall. These credit students are listed as follows: L. M. Foust, Mrs. L. M. Foust, Miss Frankie Foust, Rev. T. J. Houck, G. H. Leach, Mrs. G. H. Leach, Robt. O. Little, M. G. Maner, Rev. D. R. Proffitt, S. A. Swaim, Mrs. S. J. Welborn, Mrs. Dave D. White, Mrs. W. G. Hailey, Rev. W. R. Jenkins, Miss Stella Kiger, T. R. Lyndon, Sam Merritt, E. E. Shore, Mrs. C. E. Tate, Miss Clarice Tuttle, E. F. Stroupe, Mrs. M. E. Wolff, Mrs. Caph Hepler.

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Style No. 3—20 x 40, colored borders—Blue, Pink or Gold. Per dozen.... $2.50
Style No. 4—19 x 37, colored stripes, Pink and Blue, or Gold and Lavender, with cross borders to match. Per dozen $2.50
Style No. 6—22x44, double thread, extra heavy, —colored stripes—Pink and Blue or Gold and Lavender, with cross borders to match. Per dozen $4.50
Style No. 5—22 x 44, double thread, extra heavy. All white. Per dozen.. $4.50

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Our Little Folks

PRINCESS NORMA'S COAT

There was once a little princess named Norma, whose father and mother, the King and Queen, loved very dearly and gave her nearly everything that she asked for; so when she said one day that she wanted a new plaid coat the Mistress of the Wardrobe called the sewing maids together and set them at work cutting and basting and stitching; and in the morning the new plaid coat lay on a chair by the princess's bed, all finished.

It pleased her greatly at first, so that she put it on as soon as she was dressed in the morning and was hardly willing to lay it off at night. But when she had had it only a week she went to drive one day with the King and Queen in the royal coach and on the road she saw another little girl who had a coat much like her own, but in larger plaids.

As soon as the Princess Norma was back at her father's castle she took off her coat and threw it on the floor. "I shall never wear it again," she said. "I must have one with larger plaids."

So once more the Mistress of the Wardrobe called the sewing maids together, and once more there was cutting and basting and stitching, and in the morning a new coat, in larger plaids.

For a time that coat, too, pleased the princess, but then a cousin, the Princess Maud, came to visit at the castle and she had a coat in which the plaids were even larger than those in the Princess Norma's; so that night the Princess Norma again threw her coat on the floor and refused to wear it.

"No one shall have a coat with larger plaids than mine," she said, and stamped her foot. Her father, the King, and her mother, the Queen, talked gently to her and tried to make her see that a coat with very large plaids did not look well on so small a princess, but it was of not use. A new coat she must have, with plaids larger than those of the Princess Maud. So the Mistress of the Wardrobe and the tired women were sent to search all the shops, and at last they found some goods that had plaids just the size of the black and white marble tiles in the castle floor, and of it they made still a third coat.

When it was finished the Princess Norma put it on and she was delighted and would hardly let it out of her sight, though all the ladies of the court whispered behind their fans that it did not look well at all, for the plaids were so large that there were only three of them on the whole coat.

When the princess had worn the coat only four days she happened to look out of the castle window one morning and saw a shepherd going along the road with a cloak on his back that had plaids half again as large as those on her new coat. This time she threw her coat on the floor and danced and screamed with anger, so that the King and the Queen came running to see what was the matter.

"This time I will take the matter in hand myself," said the King. "There shall be a coat for the Princess so large that there can never be any larger." And he ordered his horse and rode away.

The next morning the new coat was lying by the princess's bed but it was black all over. "Why, what is this?" she cried. "It was a plaid coat that I wanted, and this is all one color, with no plaids at all!"

"Oh, no," said the King, "this is a plaid coat, but the plaids are so large that there is only one of them in the whole of it. That one plaid goes as far as you can see. No plaid can be larger than that, and so you have your wish and you must wear it till it is worn out. There will be no more new ones till then."

So that is why the Princess Norma had to wear an ugly black coat for years and years, for the piece of goods that the King had chosen was a very fine one.—E. W. Frentz, in The Youth's Companion.

A BOY WHO KNEW HOW

An American boy nineteen years of age once found himself in London, where he was under the necessity of earning his bread. He went straight to a printing office and inquired whether help was needed.

"Where are you from?" inquired the foreman.

"America," was the answer.

"Ah," said the foreman, "from America. Can you set type?"

The young man stepped to one of the cases, and in a brief space set up this passage from the first chapter of John: "Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see."

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all the office. He worked diligently at his trade, refused to drink beer or any kind of strong drink, saved his money, returned to America, became a printer, publisher, author, postmaster general, member of Congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia at the age of eighty-four. There are more than one hundred and fifty counties, towns and villages in America named after this same printer boy—Benjamin Franklin.

NEW RADIO USE

"Just think, Aunt Lil, my husband got Hamburg and Java on the radio last night."

"Now, my dear child, you don't think I'll ever believe they can deliver groceries on that fool contraption."—The Progressive Grocer.

BIG EQUIPMENT ORDER PLACED BY SOUTHERN

New engines and cars costing approximately twelve million dollars have just been purchased by the Southern Railway System for delivery during the summer months so as to be available for handling the heavy fall business. In cluded in the order are 113 locomotives, 55 all-steel passenger train cars, 1,500 box cars, 1,000 ohpper coal cars, 250 ballast cars and 1,000 steel underframes to be applied to box cars in the Southern's shops.

The bulk of this equipment will be built in plants located on the Southern, orders having been given as follows: Richmond, Va., plant of the American Locomotive Company, 23 Pacific type engines for passenger service; 51 Mikados and 10 consolidation engines for freight service. Seven mallet engines will be built by Baldwin Locomotive Works and 22 heavy switch engines will be supplied by the Lima Locomotive Works.

Birmingham, Ala., plant of the Tennessee Coal, Iron and Railroad Company will build 1,000 hopper cars; Mt. Vernon, Ill., plant of the Mt. Vernon Car Manufacturing Company, 1,500 box cars; Birmingham, Ala., plant of the Virginia Bridge and Iron Company, 1,000 steel underframes.

The passenger equipment, including 30 coaches, 15 baggage express cars, six mail-baggage cars and four postal cars will be built by the Pullman Company, and 250 ballast cars by the General American Car Corporation.

In addition the Southern is having 2,100 gondola coal cars rebuilt and 100 caboose cars built and in its own shops is guilding 25 refrigerator cars for passenger service and 500 flat cars.

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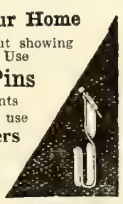
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PROVISION FOR OUR LOCAL PREACHERS

Should our church make some provision for her disabled local preachers? If not, why not? If so, how should it be done? Doubtless the General Conference should consider this matter and make some provision. It is often remarked by the laymen of our church that they don't understand why the local preachers in need are not provided for in a way as conference preachers are. What is the history of a local preacher of the past and what is thought of his service today? Is God a respecter of persons? Does our Father approve of one minister being provided for and another to be subject to the poor house? I wish someone would take up this matter. Let us hear what you think about it through the columns of the Advocate. K. R. Pugh.

GRIFTON CIRCUIT

Our third year on this work is starting off nicely. We have been somewhat hampered in our work on account of bad roads, bad weather, etc., but the people are loyal and true, and are willing to overlook the shortcomings of the preacher, for which we are thankful. The good folks here still remember us very kindly in meeting the demands of a constantly decreasing larder, and almost every day brings us something with which to replenish it. We do not deserve it all, but folks just feel our needs, and not one of us, from the preacher down (or up) raises any particular objections.

Our Sunday schools are progressing nicely. The one at Grifton under the wise leadership of Miss Hazel Patrick is constantly growing. Each third Sunday it sends ten dollars to our beloved orphanage, and gives largely to charity. The Ladies' Aid Society is being built up through the wisdom of its president, the preacher's wife, and the stewards are rallying to the assistance of the pastor.

At Sharon the Sunday school recently adopted the program of work, and sends regularly to our Sunday school treasurer its fourth Sunday offering. They have a good missionary society there, and have for its leader, D. Q. Wiggins, who loves the Lord and His work.

The Epworth League is also doing good work under the leadership of Miss Ida Cameron, who voluntarily took up the work during the absence of its president, Miss Ida Langston, who is attending Louisburg College.

Our church recently sustained a heavy loss in the death of Mrs. Ada M. Jackson. She was a good woman, a devoted mother, a good worker in the Aid Society, a staunch friend to all in need.

Our folks showed their appreciation of us by voting to increase the pastor's salary from $1800 to $2000 a year. Thanks. H. J. Hough, Pastor.

FOR THOSE WHO EXPECT TO ATTEND GENERAL CONFERENCE

(*continued from page ten*)

traveling, going to Memphis and returning home over most direct route, and $4.00 a day while in Memphis. Reimbursement for expense on going trip will be made as soon as delegates reach Memphis.

Delegates and visitors may make hotel reservations at any time by writing to Hotel Peabody, Memphis, Tenn. Dr. C. C. Grimes, Methodist Headquarters, 314 Newman Building, Memphis, Tenn., is chairman of the local committee, and is ready to render every reasonable service. The committee on location and arrangements is also ready to be of any possible assistance. We want all to feel free in making their wants known.

Committee on Location and Arrangements: S. H. C. Burgin, Chairman, San Antonio, Texas; R. S. Satterfield, Secretary, Muskogee, Okla.; W. E. Brock, Chattanooga, Tenn.; J. M. Rogers, Savannah, Ga.; W. R. Cross, Salem, Va.



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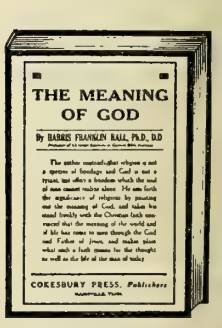
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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Salisbury, at Mt. Pleasant ..... April 7-8
Rockingham, at Mt. Gilead ..... April 14-15
Raleigh, at Holland's, Garner Ct..... April 15-16
Washington, at Fremont ..... April 15-16
Greensboro, at Ashboro ..... April 15-16
Fayetteville, at Siler City ..... April 22-23
Charlotte, at Wadesboro ..... April 27-28
Marion, at Forest City ..... April 27-28
Wilmington, at Pollocksville ..... May 4-5
Durham, at Chapel Hill ..... May 27-28

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

March
Ivy, Bright Hope, 11 27-28
Chestnut Street, night 28
April
Spring Creek, Roaring Fork, 11 3
Marshall-Hot Springs, Marshall, 2:30 & night..... 4
Central, night 5
Hendersonville, 11 11
Saluda-Tryon, Tryon, night 11
Swannanoa, Bethesda, 11 18
Black Mountain, night 18
Rosman, 11 25
Brevard, night 25
May
Leicester, 11 1-2
Sandy Mush, 3 2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
March
Morven, Sandy Plains, 11 and 1 28
Bethel-New Hope, Long Pine, 3 27-28
April
Matthews, 11 11
Unionville, Grace, 3 11
Wadesboro, 8 27

GREENSBORO DISTRICT
J. B. Craven, P.E., 506 Summit Ave., Greensboro, N.C.
SECOND ROUND

March
Deep River, 11 28
Uwharrie, Tabernacle, 3 28
April
New Hope, Macedonia, 11 4
West Market, night 4
Ruffin, Ruffin, 11 11
Centenary, night 11

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
SECOND ROUND

March
Yadkinville, Mt. Pleasant, 11 27
Jonesville, Hanes Chapel, 11 28
Dobson, Siloam, 11 31
April
Sandy Ridge, Delta, 11 11
Stoneville, Centenary, 2:30 11

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.
SECOND ROUND

March
Morganton, First Church, 11 28
Marion Falls, 7 28

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

March
Sparta-Walnut Branch 27-28

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
THIRD ROUND

March
Salisbury, North Main, 11 28
Spencer, Central, 7 28
April
Concord, Harmony, 11 4
Concord, Westford, 7 4
Concord, Central, 11 11
Conord, Kerr Street, Center, 3 11
Concord, Forest Hill, 11 18
Concord Ct., Olivet, 11 and 3 18
Concord, Epworth, 7:30 18
Woodleaf, South River, 11 24-25
Salisbury, Coburn Memorial, 11 25
East Spencer, Long Street, 7:30 25
May
Salisbury Ct., Mt. Tabor, 11 1-2
Gold Hill Ct., Liberty, 3 2
Albemarle, Central, 11 9
Albemarle, First Street, 8 9
Salisbury, First Church, 11 16
Salisbury, Park Ave., 8 16
Bethel, 11 23
Albemarle Ct., Providence, 3 23
Landis, Unity, 11 29
Spencer, Central, 11 30
Salisbury, Main Street, 8 30
June
Norwood Ct., Aquadale, 11 5
Norwood, 11 6
Salem Ct., Oak Grove, 11 13
Badin, 8 13
Mt. Pleasant, Friendship, 11 19
Kannapolis, Trinity, 11 20
Yadkin, Rowan-Yadkin, 8 20
New London, Richfield, 11 27
China Grove, 8 27
July
Concord, Westford, 11 4
Concord, Harmony, 8 4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P.S., Gastonia, N. C.
THIRD ROUND—IN PART

March
Gastonia, Main St., 11 and night 28
April
Belmont, Main St., 11 4
Belmont, Park St., 3 4
Dallas, High Shoals, night 4
McAdenville, 11 11
South Fork, Ebenezer, 11 17-18
Lincoln Ct., Ivey's, 3 18
Lincolnton, night 18
Rock Springs, Mt. Pleasant, 11 24
Goodsonville, 3 24
Smyre, 11 25
West End, night 25
Maylo, night 28
May
Lowesville, New Hope, 11 1-2
Lowell, Bethesda, 3 2
Mt. Holly, night 2

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
SECOND ROUND

March
Mooresville Ct., Centenary, 11 28
Davidson, Fairview, 3 28
April
Newton, 11 4
Mays Chapel, 3 4
Maiden, night 4
Granite Falls, 11 11
Rhodhiss, 3 11
East Hickory, night 11
Stony Point, 11 18
Hiddenite, Rocky Springs, 3 18
Taylorsville, night 18

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND

March
Davie, Oak Grove, 11 27-28
April
Ardmore, 11 4
Welcome, Vernon, 7 & 3 3-4
Walkertown, Crews, 11 11
Kernersville, Bunker Hill, 3 11
Oak Ridge, Sedge Garden, night 11
Thomasville Ct., Pinewood, 11 and 3 17-18
Central Terrace, 11 18
Trinity, Bethel, night 18
Forsyth, Pine Grove, 3 25
Burkhead, night 28

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
March
Robbinsville, Robbinsville, 11 and night 27
Andrews, Andrews, 11 28

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P.E., Durham, N. C.
SECOND ROUND

March
Cedar Grove Ct., Walnut Grove, 11 26
Person Ct., Oak Grove, 11 27-28
East Roxboro, Longhurst, night 28
April
Milton Ct., Semora, 11 3
Webb Avenue, 11 4
Brooksdale Ct., Webbs, 11 10
Long Memorial, 11 11
Calvary, night 11
Burlington Ct., Mt. Vernon, 11 17
Front Street, 11 18
West Burlington, night 18
Chapel Hill, night 23
Yanceyville Ct., Shady Grove, 11 24-25
Trinity, night 27
May
Rougemont Ct., Bethel, 11 1
Mt. Tirzah Ct., Helena, 11 2
West Durham, night 2
Memorial, night 4
Durham Ct., Pleasant Green, 11 8-9
Carrboro Ct., Orange, 3 9

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
March
South Mills, Newlands 27-28
First Church, 11 28
April
North Gates, Parkers 3-4
Gates, Harrels 4-5
Pasquotank, Mt. Hermon 10-11
Perquimans, Woodland 17-18
Hertford, 11 18
Currituck, Asbury 24-25
Moyock, Baxters 25-26

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

March
Bladen, Deems Chapel 27-28
Person Street and Calvary, Person St., night..... 28
April
Roseboro, McGees 3-4
Elizabeth, Purdies 10-11
St. Paul, Regans, 3:30 11-12
Lillington, Pleasant Plains 17-18
Mamers, Spring Hill, 3:30 18-19
Gleondon, High Falls 24
Siler City, Mt. Vernon, 3:30 25-26
Hay Street 30
May
Jonesboro, Morris Chapel 1-2
Sanford, night 2-3
Parkton, Marvin 8-9

NEW BERN DISTRICT
J. C. Wooten, P.E., 187 Middle St., New Bern, N. C.
March
Newport-Harlowe, Havelock, a.m. 24
Morehead City, p.m. 24
Grifton Ct., Grifton, a.m. 28
Queen St., p.m. 28
April
Snow Hill, Bethel, a.m. 3
Pink Hill, Smith's, a.m. 4
LaGrange, Trinity, a.m. 10
Dover, Asbury, a.m. 11
Oriental, Arapahoe, a.m. 18
Ocracoke, p.m. 19
Hookerton, a.m. 25
May
Pamlico, Hobucken 1-2

RALEIGH DISTRICT
M. T. Plyler, P.E., Raleigh, N. C.
SECOND ROUND

March
Four Oaks, Corinth 27
Benson, 11 28
Smithfield, 7:30 28
April
Fuquay, Olive Branch 3-4
Edenton Street, 7:30 4
Princeton, Micro 5
Creedmore, Bullucks 10-11
Franklinton Ct., Wesley, 3 11
Franklinton, 7:30 11
Garner, Hollands (D. C.) 16
Kenly, Lucama 17-18
Selma, 7:30 18
Jenkins Memorial, 7:30 21
Tar River, Kittrell 24
Central, 11 25
Epworth, 7:30 25

ROCKINGHAM DISTRICT
C. L. Read, P. E.
SECOND ROUND

March
Mt. Gilead Ct., Little River, 11 27-28
Mt. Gilead, night 28
April
Raeford, Parker's, 11 and afternoon 3-4
Laurinburg, night and 11 2-4
Rockingham, night 5
Red Springs, Buie, 11 10-11
Maxton, night 11

WASHINGTON DISTRICT
S. E. Mercer, P.E., Washington, N. C.
SECOND ROUND

March
Rocky Mount Ct., 3:30 and 11 27-28
South Rocky Mount, night 28
April
Spring Hope Ct., Sandy Cross, night and 11..... 3-4
Nashville, night 4
Swan Quarter, Soule, 11 10-11
Mattamuskeet Ct., 4 and night 11
Fairfield Station, 11 and night 12
Fremont Ct. District Conference 15-16
Quarterly Conference 16
Stantonsburg, 11 17
Elm City, 11 18
Wilson, night 18
McKendree Ct., Pineops, 11 24
Rocky Mount, First Church, 11 25
Clark St., 33 25

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

March
Garysburg, Shiloh, 11 28
Aulander, night 28
April
Scotland Neck, 11 4
Battyeboro and Whitakers, night 4
Rich Square, Woodland, 11 7
Conway, Zion, 11 8
Rosemary, Smith's, 11 11
White Memorial & City Road, City Road, night..... 11
Warren, 11 17-18
Warrenton, Macon, 7:30 & 11 18-19
Norlina, Ridgeway, 11 24-25
Enfield, night 25

WILMINGTON DISTRICT
H. A. Humble,, P.E., Wilmington, N. C.
SECOND ROUND

March
Ingold, Salem, a.m. 25
Faison-Warsaw, Warsaw, a.m. 28-29
Kenansville, Firendship, afternoon 28
April
Wallace-Rose Hill, Providence, a.m. 4
Magnolia, Centenary, a.m. & p.m. 3-4
Whiteville, a.m. 11
Carver's Creek, Bolton, afternoon 11
Jacksonville-Richlands, Richlands, a.m. 18
Town Creek, Piney Grove, a.m. 24-25
Southport, p.m. 25
Shallotte, Sharon, a.m. 28
May
Swansboro, Queens Creek, a.m. 2
Maysville, Pollocksville, p.m. 2

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Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
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"THE SOUTHERN SERVES THE SOUTH"

IN MEMORIAM

ELIOT—James W. Eliot, one of our most faithful members at Massey's Chapel, departed this life on October 25, 1925. Brother Eliot was always faithful to his church, both in attendance and financial support. He was a friend to his pastor and always tried to uphold his hands in the work of the church. The pastor has lost a friend, the church a good faithful member, and the family and community a loved one and good citizen. Brother Eliot was 74 years and ten months old when he died. He leaves his widow, two sons and two daughters.

D. M. Sharpe, Pastor.

ELIOT—Since the death of Bro. J. W. Eliot in October death has claimed the oldest son, William Henry Eliot, Eliot was born May 23, 1873. He was a man whom everybody loved for his sterling character. He joined the church at Massey's Chapel when young and was always faithful to his vows. He was a steward of the church and always worked for the best interests of the church. He as well as his father, who preceded him only a short while, died trusting in Christ as Saviour and hope in the future life. He realized that he could not live long and after advising his family surrendered himself to the will of the Lord. He leaves his wife, four boys and three girls to mourn the loss of a husband and father.

D. M. Sharpe, Pastor.

TYSON—Bro. Chas. F. Tyson, son of the late F. P. and Mrs. F. P. Tyson, was born December 4, 1890, and died January 22, 1926.

It was my privilege to visit him frequently in his last illness and always found him bright and happy.

I have never heard him murmur, even though he suffered a great deal. He was loyal to every good cause in his community.

In early life Mr. Tyson professed faith in God and joined the Methodist church and remained a member until God said, "It is enough, come and receive your reward." On May 26, 1912, he was happily married to Miss Mary Elizabeth Vinson of Hertford county. To this union was born one child, Mary Elizabeth, who with the devoted wife and mother, two brothers and three sisters and a host of relatives and friends are left to mourn his going.

May this dear little girl and her mother, together with all the sorrowing ones find consolation as they trust in the power of Him who promises to bind up the broken-hearted and heal their wounds. B. C. Thompson.

WHITEHEAD—Bro. A. P. Whitehead passed away December 11, 1925, after being feeble some time. He was born October 24, 1846, of Christian parents in an humble home. His advantages in early life were limited, yet mother wit and being industrious led him to success. In young manhood he was converted and joined the Methodist church. He was a faithful member and was superintendent of Oak Grove Sunday school and steward of the church for several years.

October, 1871, he was married to Margaret Dozier, a noble Christian character, a helpmeet indeed. To them were born twelve children; three preceded him home. With the devoted wife nine children are left to think of him sweetly at rest. Surviving him are his saintly widow, five daughters, Mrs. W. O. Biggs, Elizabethtown, N. C., Mrs. Evan Hancock and Mrs. Harry Thomas of Wilmington, N. C., Mrs. C. C. Smith and Mrs. J. B. Becton of Bachelor, N. C.; four sons, E. M. Whitehead of Brawley, California, C. T. Whitehead of Morehead City, N. C., Dr. A. P. Whitehead of Rocky Mount, N. C., Dr. J. W. Whitehead of Smithfield, N. C.; eighteen grandchildren, two great-grandchildren.

I visited him on Sunday before his death and found him cheerful; he talked with friends. While alone with him he said to me, "We are soon to have another home; it is all right with me. I thank God for this affliction. I love Jesus better than ever; He is so dear to me now. I am ready." That conversation inspired me with new zeal. It was the last talk with my life-long friend. I am so glad that I could be with him his last Sabbath on earth. May we all have a home in heaven. His funeral service was conducted by his friend, Rev. J. M. Carraway, assisted by his pastor, Rev. H. L. Davis. He was laid to rest under the beautiful tributes of love.

A friend, S. J. Bell.

TUCKER—Stephen D. Tucker was born March 12, 1849, and died at his home in Warren Plains January 21, 1926.

Brother Tucker was converted and joined the church in early childhood and was ever afterward a faithful and active member. He walked with God and those who came in contact with him knew that he had been with Him. His life in the community was looked upon by everybody as a benediction, and when he finished his course here and was taken to be with Jesus the whole community mourned their loss. At the time of his departure and for many years before he had been a faithful steward in the church. He was truly a friend to the preacher. The poor, the needy, the distressed always found in him a friend.

Brother Tucker was married three times. He leaves his wife and three daughters and one son, two brothers and one sister to mourn his going; but they do not mourn as those who have no hope. The funeral was conducted at Warren Plains by the writer, assisted by Dr. J. T. Gibbs.

May our heavenly Father be very near those whose hearts are torn because of this loss. He is gone, but we shall see him again.

B. P. Robinson.

THOMPSON—Jesse B. Thompson, eldest son of the late Wm. B. and Ann Eliza Thompson, was born October 5, 1856, and died January 20, 1926. At the age of thirteen years he began his Christian life and truly his years were an open book. From the day as a lad in his teens, as his heart was strangely warmed by the preaching of the late James Mahoney in the old Thompson school house, to the early morning light that broke just as he passed on to his reward, his Master, the Lord Jesus Christ, was his guide and men said of him he was absolutely honest, a man of integrity and he loved the poor.

In 1869 Thompson Chapel was built and Brother Jesse Thompson was one of the charter members. He served the church as a steward and trustee for many years and was always a great friend of every servant of God that passed his way. His greeting to his pastor was, "My house is the preacher's home."

The funeral services were conducted from the home by his pastor and Rev. G. T. Adams of Sanford, N. C., one time pastor of St. Paul, Goldsboro, amid a great crowd of sorrowing friends and loved ones. The grave was filled by a group of his colored tenants who were devoted to him.

We miss him greatly, but with a great hope to meet him some day our hearts are comforted.

His bereaved brothers and sisters, nephews and nieces have the deepest sympathy of the entire community.

R. E. Brown, P. C.

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Fremont, North Carolina.
After using Shivar Spring Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am
Very respectfully, J. H. B.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease. J. D. M.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water. H. S. C.

Fredericksburg, Virginia.
Mrs. C. has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. W. C. C.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
Mrs. H. C. E.

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. C., M. D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before. C. B. C.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones. Mrs. J. R. C.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for [illegible] and therefore heartily recommend same. W. F. M., M. D.

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Florence, South Carolina.
I [illegible] and kidney trouble and a year ago was [illegible] articular rheumatism; was helpless for month[illegible] using your spring water I am walking without any [illegible] and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water [illegible] the sky so that the world could become acquainted with it. Mrs. T. K.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing. M. L. U.

NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, APRIL 1, 1926 Number 13

Editorial Paragraphs

'Tis the sunshine of our laughter
Keeps the gloomy thoughts away.

Likewise it is the sunshine of the springtime that brings in the resurrection morn of each passing year when "the brown, brown woods of March" become "the green, green woods of May." What a wonderful work it is to robe the fields anew and puts fresh garments upon briar, bush and tree. It is truly a time when "the mountains and the hills break forth into singing, and all the trees of the field clap their hands." Why should not we join with earth in her jubilee? Why should not the Easter lilies speak to us in the holiness of beauty and sing unto us a resurrection song?

⚜ ⚜ ⚜

"The paths of glory lead but to the grave," sang Gray in his elegy. With equal accuracy it may be said, the paths of hate lead but to the grave. Some one has fittingly called Westminster Abbey "the great temple of reconciliation." For in that historic house of the dead, bitter foes in life like Elizabeth and Mary Queen of Scots sleep peacefully where the enmities of individuals and generations lie buried. But is not every graveyard a field of reconciliations? It is frequently said, "Why should mortals be proud?" With equal propriety it may be asked why should mortals be filled with bitterness and hate? The house of the dead will have none of it, why should the habitations of the living?

⚜ ⚜ ⚜

First hand knowledge of Calvary, of the resurrection and of Pentecost saved those early disciples from any trouble about the divinity of Christ. The first heresies concerned his manhood. Jesus as a supreme teacher is lost sight of by his first followers in the more glorious vision of Him as Divine Lord and Saviour whom they adored. The risen and exalted Christ who is at the right hand of God is the Christ they knew and worshipped. A mistake of the present day on the part of some is to dwell too much on the wrong side of the crucifixion and the resurrection. To know Jesus "after the flesh" may be over emphasized. It was this that Paul says explicitly he did not do. For he had greater themes, notably, the resurrection of Jesus which was ever first and foremost with the greatest Christologist of all time.

One may lose his job and regain it, lose his purse and find it, lose his temper and recover it—but lost time is lost forever.

⚜ ⚜ ⚜

In Paul's interpretation of Christ the resurrection was first, the crucifixion second The two supreme experiences of Jesus, as Paul saw them, were his death and resurrection, but his resurrection gave significance to his death. To him, as to all Jews, the cross was a stumbling block, till he saw the risen Lord then the cross became to him a throne of power. Yet these transcendent events in the experience of Jesus are not mere events to be believed and accepted but personal experiences to be realized. Paul with all emphasis could declare: "I am crucified with Christ," "That I may know Him, and the power of His resurrection." Johannes Scheffler, a mystic poet of the seventeeth century, was but uttering Paul's thought when he wrote:

"Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is still forlorn,
The cross on Golgotha will never save the soul,
The cross in thine own heart alone can make thee whole.
Christ arose not from the dead, Christ still is in the grave,
If thou for whom he died art still of sin the slave.

⚜ ⚜ ⚜

Religious controversy, ecclesiastical politics, frenzied battling or vicious attacks in the name of religion are not marks of the spiritually minded. The Bible says, and it is well to stick close to the Book, "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such is no law." It might be well to commit this list to memory and have it close at hand. These words would make a good pocket rule that one can fold up and carry with him in his breast pocket. Then when a man boasts of being spiritually minded, and especially when he boasts of being more spiritually minded than other folks, you can take out this two foot rule of nine sections and get his correct measure. If you want "love" interpreted turn to I Cor. xiii chapter; if you want "joy" interpreted read the fourth chapter of Galations; if you would have all those weighty, golden words interpreted turn to Jesus Christ and study him. But remember "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," and not hate, gloom, strife, impatience, and such like.

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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THE STORY OF THE RESURRECTION

On the Sabbath they rested in obedience to God's command, but on the first day of the week at early dawn they took the spices they had prepared and went to the tomb. The boulder they found rolled away from the tomb, but when they went inside they could not find the body of the Lord Jesus. They were puzzling over this, when two men flashed on them in dazzling raiment. They were terrified and bent their faces to the ground, but the men said to them, "Why do you look among the dead for him who is alive? He is not here, he has risen. Remember how he told you when he was still in Galilee that the Son of man had to be betrayed into the hands of sinful men and be crucified and rise on the third day." Then they remembered what he had said, and turning away from the tomb they reported all this to the eleven and all the others. (It was Mary Magdala, Joanna, and Mary the mother of James who with the rest of the women told this to the apostles.) But this story of the women seemed in their opinion to be nonsense; they would not believe them. Peter did get up and run to the tomb, but when he looked in he saw nothing except the linen bandages; so he went away home wondering what had happened.

That very day two of them were on their way to a village called Emmaus about seven miles from Jerusalem. They were conversing about all these events, and during their conversation and discussion Jesus himself approached and walked beside them, though they were prevented from recognizing him. He said to them, "What is all this you are debating on your walk?" They stopped, looking downcast, and one of them, called Cleopas, answered him, "Are you a lone stranger in Jerusalem, not to know what has been happening there?" "What is that?" he said to them. They replied, "All about Jesus of Nazaret! To God and all the people he was a prophet strong in action and utterance, but the high priests and our rulers delivered him up to be sentenced to death and crucified him. Our own hope was that he would be the redeemer of Israel; but he is dead, and that is three days ago! Though some women of our number gave us a surprise; they were at the tomb early in the morning and could not find his body, but they came to tell us they had actually seen a vision of angels who declared he was alive. Some of our company did go to the tomb and found things exactly as the women had said, but they did not see him." He said to them, "O foolish men, with hearts so slow to believe, after all the prophets have declared! Had not the Christ to suffer thus and so enter his glory?" Then he began with Moses and all the prophets and interpreted to them the passages referring to himself throughout the scriptures. Now they approached the village to which they were going. He pretended to be going further on, but they pressed him, saying, "Stay with us, for it is getting towards evening and the day has now declined." So he went in to stay with them. And as he lay at table with them he took the loaf, blessed it, broke it and handed it to them. Then their eyes were opened and they recognized him, but he vanished from their sight, "Did not our hearts glow within us when he was talking to us on the road, opening up the scriptures to us?" So they got up and returned that very hour to Jerusalem, where they found the eleven and their friends all gathered, who told them that the Lord had really risen and that he had appeared to Simon. — From twenty-fourth chapter of Luke, Moffatt's Translation.

READERS WITHOUT A SENSE OF HUMOR SHOULD PASS THIS UP

The Christian Index, official organ of the Colored Methodist Episcopal Church, is filled each week with matter that pertains to the General Conference which meets in May in Kansas City. One would judge from a casual perusal of these frank discussions that nothing is kept back and that the editor and other writers have no hesitancy in hanging soiled linen in the front yard.

Some aspects of this pre-general conference agitation among our negro brethren appear rather serious, but most of it has to an interested onlooker a humorous aspect.

A quotation or two from the last issue of the Index will serve to illustrate.

The editor of the Index, who is fully as picturesque in the discussion of the episcopacy as is his conferre, Dr. Davenport, the editor of the Star of Zion, quotes the Star as follows:

"A bishop does not live in yesterday. Yesterday was the day of the monarch, the autocrat of the raucous voice of the slave driver and the terrifying snap of the master's lash. Today is different, and the capacity of the Negro bishop to govern wisely and well is being rigidly observed."

A double column cut of a candidate for League secretary appears in this issue with the following recommendation:

"We present to the Index readers one of the beaver men of the church, Dr. W. P. Pipkins of Oklahoma, who aspires to the secretaryship of the Epworth League department. Dr. Pipkins was the next highest man in the race for that office at the last General Conference, when Dr. Calhoun was re-elected. Brother Pipkins has given years of study to the League work and has been a success in the pastorate and on the district. His friends are many and it is predicted that he will be a formidable contestant for Epworth League honors. Loyal and true to Colored Methodism, he is a credit to the church, to Mississippi where he began his ministerial life, as well as to Oklahoma where he has helped to hold our thin frontier line of missions. Take notice Drs. Wiggins, Howard, Westbrooks, Murchison and Geo. E. Lewis. The water is getting a little troubled, boys."

R. H. King, a contributor, offers this timely suggestion:

"The bishops must tune in with heaven's Broadcasting Station for Peace. Episcopal discord is prolific of great harm in our church and should not be. These chief pastors should tune in on the line of concord and peace before coming before the committee of episcopacy, before whom their characters shall be examined and passed or not."

Of the contest for editor of the Index, R. H. King writes:

"Rev. Mr. G. W. Spearman of Clarksdale in Ole Mississippi and Rev. J. A. Walker of South Carolina are longing to sit on that three-legged stool for the next four years; and many others who are at the wood pile sawing but not talking. The present editor will be hard to defeat because of his familiarity with the law of the church and the fearless position which he takes on all questions pertaining to welfare of the general church."

THE LIQUOR CROWD MARSHALLING THEIR FORCES

The liquor forces are just now centering their attack upon Congress. They have no hope of making any headway with Congress as now constituted, but the plan is to get all possible publicity by a centralized effort to secure a modification of present prohibition laws and at the same time make a show of strength that will influence public sentiment in their favor. Their primary objective, however, is to work for the election of congressmen who will do their bidding, and this is the effort that the friends of prohibition must strive to defeat.

It is gratifying to see that the women of this country are already moving against the liquor forces. This movement if it gets well under way will make that liquor crowd live hard. The time was when the women could only meet in their homes or their churches and pray. They can still do that and in addition they hold in their hands the ballot which executes a freeman's will more certainly than marching armies, and with this weapon reinforced by their moral might they are to be feared by the liquor coharts more than these forces of intemperance ever feared the preachers and they hated the preachers more intensely than the devil hates holy water. And the preachers have not retired from the field. They are still on the battle line. Some of the veterans of many bitter campaigns are still in line of duty and can be trusted to the limit. And the new recruits can be trusted, too.

Whenever a preacher or some man, whether a preacher or not with "Rev." prefixed to his name, announces that he is for the repeal or modification of prohibition laws, the papers put that announcement in big headlines on the front page, because it is news, big news, as the thing so seldom occurs. Every preacher of good standing in his own church is a prohibitionist.

But it is time for the preachers to put their batteries in action. The fight is on afresh and every minister of Jesus Christ should be in the forefront of the battle. We should wage a fierce warfare against any proposed change in existing laws, and also against lawlessness in all its forms. The bootlegger is a murderer, as daily occurrences where officers of the law are slain clearly prove, and the man who makes his business possible by purchasing his goods is morally a partner in his crimes. Let the churches declare war on the man who buys bootleg liquor as well as on him who makes or sells. For with the churches of America, since they mould public sentiment, rests most largely this whole question of law enforcement and the perpetuity of adequate prohibition laws.

PROF. JAMES CANNON III IN GREENSBORO LAST SUNDAY

Prof. James Cannon III of Duke University preached at College Place church last Sunday morning, in the absence of the pastor, Rev. G. Ray Jordan, who was with Rev. W. C. Martin in revival services at Fifth Avenue church, Wilmington, N. C.

It was our privilege to attend these services and to hear the sermon of the hour, and a delightful hour it was. If his sermon last Sunday morning is an accurate sample of this Duke professor's sermons none need desire a better grade of gospel preaching. Christ's ability to supply every need of every man and all the needs of all men was presented with a clearness and simplicity, yet with such scholarly comprehension of his subject as could not fail to enlist the interest of each member of his congregation and bring to them a message of real helpfulness. The great congregation heard him with evident appreciation and will welcome his ministry whenever he can be with them.

Mr. B. N. Duke in his recent donation of $10,000 to the Trinity church, Durham, has rendered appreciated aid to that congregation which recently completed their magnificent church. There were no conditions attached to Mr. Duke's gift, but several members of the church at once matched his gift with another $10,000. This reduces very materially the outstanding indebtedness. It becomes more and more evident that wherever Mr. Duke finds a good opportunity to serve his Lord and the interests of humanity he stands ready to contribute to that end. He is truly a great spirit.

PASTORS, ONE MOMENT PLEASE

Will you kindly send the Advocate next Monday the number of new members you received into your church Easter or the preceding Sunday. A post card will answer for this report and the information will serve a good purpose. Please attend to this.

The great meteor that lies buried between Williams and Flagstaff, Arizona, weighs twelve million tons and is composed of a nickel-steel alloy that also contains nine million ounces of platinum worth a billion dollars, says the Dearborn Independent.

People and Things

Rev. C. R. Proctor has announced revival services at First church, Rocky Mount, March 28-April 4. The pastor will conduct all these services.

H. C. Sprinkle, Jr., a student in the Yale Divinity School is among the honor students of the first term this year. He receives an Allis scholarship. We congratulate him upon the good record he is making at Yale.

Dr. John A. Kern died March 24 at the home of his son, Dean Paul B. Kern, Dallis, Texas. Dr. Kern was the father of Mrs. J. M. Ormond, Durham, N. C., and for many years a member of the faculty of Vanderbilt University, Nashville, Tenn., where he made a great record as teacher in homiletics.

"Rev. and Mrs. B. F. Hargett request the pleasure of your company at the forty-fifth anniversary of their marriage on Wednesday evening, April seventh, from eight until eleven o'clock, Methodist parsonage, Chadwick station, Charlotte. 1881-1926."

Mr. W. Miller Pickens of the Salisbury graded schools will deliver the address this fall at Gastonia for the historical society of the Western North Carolina conference. "The History of Methodism in Rowan County" will be the subject of his address on Tuesday evening of annual conference week.

"Rev. R. V. Self of West Asheville is to assist Rev. Jim Green in an old-fashioned revival under a large tent in East Spencer, beginning 3 p. m. Sunday, April 25. The meeting is for East Spencer, Roman county, N. C., and region round about. We are expecting a glorious meeting. Let us pray for victory worth while, grace without measure and salvation to the uttermost."—Jim Green.

A delightful program was given in the ladies' parlor of College Place church March 29, 3:30 p. m., before the nine circles of the missionary society. Over 100 were present. Circle No. 7, Mrs. C. D. Wilkins, chairman, receives the Christian Advocate for one year as a reward for having the largest number of her circle present. Circle No. 5, Miss Elsie Clegg, chairman, receives the Missionary Voice for one year as a reward for having the largest number of new members present. Mrs. Justice gave a splendid talk on organization and problems which will certainly help the society to solve some of its problems.

"The revival meeting at the Rutherford College auditorium came to a close Sunday night. This was a genuine revival, though not a great many made profession of religion. Almost every Christian who attended testified to having been raised to a higher level of religious experience, and some half dozen backslidden Christians professed to be reclaimed and several professed to be converted. There was no opportunity offered for persons to join the church. Rev. Carlock Hawk of Lenoir did the preaching of nights and the local talent conducted the day services at 10 a. m. Brother Hawk was greatly hindered by prevailing sickness among his members which made it necessary for him to go home after each service. Then news had reached him that his aged mother was seriously ill at her home in Tennessee. He goes at once to her bedside."—J. T. Stover.

"The board of stewards of Mount Vernon Place church was much concerned about the election of a successor to Dr. Chappell and many men were considered. Finally by process of elmination from one cause and another, choice rested upon the Rev. W. A. Lambeth, D.D., of North Carolina, and Bishop Candler assigned him to this charge. In the two years of his pastorate he has added to the rolls of this church over one thousand members, and every Sunday new members present themselves for admission to the church. No preacher in Washington has done more effective work for the advancement of God's kingdom in this city than Dr. Lambeth, and under his ministry our church is taking front rank in the religious life of the national capital, and the hundreds of visitors from all parts of the country, who attend service here throughout the year, attest the great popularity of the pastor and congregation. Under his wise and consecrated leadership our church is constantly growing in favor and is commanding an influence that will be felt through succeeding generations. A deep feeling of spirituality pervades every activity of the church and progress is being made along all lines of Christian endeavor."—Charles J. Zigeler, in the special bulletin for day of dedication.

Rev. M. D. Giles, whose helpless condition as to health has been mentioned in The Review recently, has grown somewhat weaker for the past week or two. He is not now able to sit up all the time. His cheerful and submissive disposition has not failed him yet and he bears his affliction without a murmur, in that child-like submission which has been characteristic of him all through his sickness.—Reidsville Review.

It has been known for some time that the First Methodist church of Forest City has been planning to buy a site suitable for their new church and parsonage they contemplate building. At a special meeting of the board of stewards last Friday they purchased the the Ware-McDaniel lots on East Main street from Mr. J. A. Wilkie, giving them a frontage of 215 feet, at a cost of $25,000. It is proposed by the Forest City congregation to erect a church plant that will cost about $150,000 on the new property. Rev. W. R. Ware is the popular pastor.

"We closed a splendid revival in our St. Paul's church the 21st, pastor doing the preaching. On Wednesday night following and after prayer meeting, conducted by the Wesley Brotherhood, the pastor and family were severely 'pounded' by a large number of the congregation. Thanks to these kind people. We had with us for a full week of the two week of the revival Mr. J. C. Coston of Hendersonville as song leader. Of all the years in the Master's service I have never been associated with a finer soul. Coston is not only a most excellent leader of song, but he is a thoroughly consecrated servant of God. He made a very fine impression upon the whole people. Any pastor would do exceedingly well to secure his services."—J. A. Dailey.

CHRISTIAN EDUCATION HONOR ROLL

It is great to make a pledge to a noble cause, but it is greater far to pay the pledge. Better for the cause and better for the subscriber. When all the subscribers in a congregation pay in full their Christian Education pledges it certainly speaks well for them and for the educational collector who has likewise been faithful to duty. The congregation and the collector all deserve to be placed on the honor roll, and because they have done so well it gives me peculiar pleasure to announce that the following churches and collectors are placed on the honor roll:

Macedonia, New Hope Chg., G. O. Mullinix.
Oak Hill, Hominy Chg., Miss Clarrisie Starnes.
Glenwood, Marion Ct., Mrs. Boyd Pyatt.
Murphy Chapel, Marion Ct., W. H. Stacy.
Providence, Marion Ct., Rev. E. D. Ballard.
Pleasant Grove, Marion Ct., Rev. E. D. Ballard.
Olin, Olin Chg., Rev. E. E. Yates.
Antioch, Rural Hall Chg., Miss Mamie Shore.
Salem, Mt. Airy Ct., J. M. Parker.
Oak Grove, Unionville Chg., Mrs. Carrie Presson.
Lufty, Shoal Creek Chg., Mrs. J. L. Reeves.
Mt. Zion, South Lenoir Chg., Miss Lillie Hoover.
Brookstown, Lewisville Chg., C. F. Mickle.

If all the churches had done as well as those above mentioned our office would be closed and the task finished. There are many other churches that are paying well and will pay out while some churches have made liberal pledges and so far have actually paid nothing. Reader if you have not paid yet, go without delay to your church collector and settle up. You will feel better for doing so. Your pledge will be redeemed and a great and needy cause will be helped.

We are making special effort now to push this work to a finish and those whose pledges are unpaid can do their part by paying up.

Let us all help our collectors as they strive to raise the balances due so that soon we may have a long list of churches and collectors on our honor roll.

William L. Sherrill,
Educational Sec'y W. N. C. Conference.
405 N. Church St., Charlotte, N. C.

DISTRICT CONFERENCE AT ASHEBORO

To delegates and visitors expecting to attend the above conference, let me say that Asheboro Methodists are looking forward to your coming with pleasure.

Dr. E. K. McLarty preaches on Wednesday evening (the 4th) and conference convenes Thursday morning.

Those who expect to spend one or more nights with us will confer a favor by notifying the undersigned.

W. H. Willis.

At Boone we have a modern church plant practically completed throughout, including equipment, representing a total outlay of between $45,000 and $50,000 in money and work. The local congregation has put upwards of $30,000 into this institution within the past six years. Those throughout the conference, who are specially interested in this work, will be glad to know that a few weeks ago the debt of over $4,000 was wiped out. Bro. J. S. Stanbury was the "moving spirit" among the laymen in the lifting of this debt, but such names as Hardin, Anders, Hahn, Linney, South, Hartzog and many others might well be mentioned.—Reported.

WASHINGTON DISTRICT CONFERENCE

Washington district conference will convene in Fremont April 15 at 9:30 a. m. There will be early devotional services Thursday morning and Friday morning at 6:15 a. m. These services will be conducted by Rev. D. H. Tuttle and Rev. E. H. McWhorter.

Licensing committee, and also for recommendations: Rev. R. H. Broom, Rev. L. L. Smith, Rev. W. R. Royal, Rev. I. T. Poole, Rev. L. B. Jones.

Permanent licensing committee: Rev. C. K. Proctor, Rev. J. W. Potter, Rev. W. G. Farror, Rev. J. Herbert Miller.

Quarterly conference records committee: Rev. H. M. Jackson, Rev. W. E. Trotman, Rev. W. L. Dawson, Jr., Rev. F. F. Eure.

Christian literature committee: Rev. R. H. Broom, Rev. R. F. Taylor, Rev. H. C. Ewing.

Sunday school committee: Rev. B. B. Slaughter, Rev. C. K. Proctor, Rev. W. C. Huckabee, J. B. Bowers.

Epworth League committee: Rev. W. N. Vaughn, Rev. R. M. Price, Rev. J. Herbert Miller, Rev. I. S. Richmond.

Stewardship and tithing committee: C. G. Morris, Rev. D. H. Tuttle, J. C. Galloway, J. C. Braswell, J. A. Staton, J. T. Thorne, T. A. Person.

Duke summer school: Presented by Rev. W. R. Royal.

Superannuate Endowment: Presented by Col. J. F. Bruton or J. W. Moore.

A large part of the time will be devoted to a study of stewardship and tithing.

Pastors will give short written reports answering questions in discipline, pages 50 and 51. In addition to this report amount paid to "missionary special."

All connectional brethren are cordially invited to be in attendance.

S. E. Mercer.

CHARLOTTE DISTRICT

Our district conference will meet in Wadesboro on Tuesday morning, April 27, at 9 o'clock and continue that day and the next. Wadesboro will furnish delightful entertainment and the attendance should be large.

At this conference we hope every charge will have secured its mission special and be able to so report. There have been some remarkable happenings in connection with the rebirth of mission interest in this campaign for our special. The good days of real enthusiasm for world evangelization have come back in a number of places. At this sacred altar fire we shall light our torches for many other achievements. Enthusiasm for missions is the real life of the church, showing its vital currents in all else. It is a most fortunate thing for the church that this special alarm call for missions had to be issued. It points us the nearest cut back to a satisfying spirituality.

Our preachers might take more interest in the pastors' school, which is conducted by the two conferences every June at Duke University. Do we appreciate the wonderful opportunity which is ours today in having the chance to keep the ministry and the church close to the South's greatest university?

D. M. Litaker.

DR. J. W. LONG HAS TWO BOILERS TO DONATE TO CHURCHES OR SCHOOLS

Having changed the heating system of the Wesley Long Hospital and adjoining buildings to a central heating plant, I have two boilers on hand that I would like to donate to some church or country school houses that could use them to advantage. They are: One Ideal down-draft steam boiler No. 498-S, 4500 square feet radiation; one boiler, 1200 square feet radiation.

J. W. Long.

THE WESLEYS' ART OF DYING WELL

By H. H. Smith.

John Wesley used to say, "The world may not like our Methodists, but the world cannot deny that they die well." They died well because they lived well. "The Wesleys, themselves, it is quite certain, had the art of dying well," says Fitchett.

Dr. Samuel Annesley, the maternal grandfather of John Wesley, was a man of deep piety and in his old age could say: "Blessed be God! I have been faithful in the work of the ministry above 55 years." As the end drew near, his soul was filled with great peace, and he cried out with exultant joy: "Come, my dearest Jesus! the nearer the more precious, the more welcome! . . . I cannot express the thousandth part of the praise that is due to Thee. . . . I will die praising Thee. . . . I shall be satisfied when I awake with Thy likeness! Satisfied! Satisfied!"

Samuel Wesley, the father of John Wesley, uttered prophetic words on his death-bed. Turning to John, he said: "The inward witness, son! the inward witness!—this is the proof, the strongest proof of Christianity." Laying his hands upon the head of Charles, he said: "Be steady. The Christian faith will surely revive in this kingdom. You shall see it, though I shall not." To his daughter Emilia he said: "Do not be concerned at my death; God will begin to manifest Himself to my family." He was asked, "Are the consolations of God small with you?" "No, no, no," he whispered. "God chastens me with pain, yea all my bones with strong pain, but I thank Him for all, I bless Him for all, I love Him for all." He called upon his children who stood around him: "Think of heaven! Talk of heaven! All the time is lost when we are not thinking of heaven," and peacefully passed away.

Susannah Wesley has been called the "Mother of Methodism." Few women have walked with God through storm and sunshine as did this remarkable woman—"probably the most capable woman in all England in her day."

When John Wesley heard that his mother was nearing the end, he hastened to her bedside. His journal reads: "I found my mother on the borders of eternity; but she has no doubt or fear, nor any desire but, as soon as God should call her, to depart and be with Christ." He described her death as follows: "Her look was calm and serene, and her eyes were fixed upward, as the requiem of her departing soul was being sung by her children. It was just four o'clock. She opened her eyes wide, and fixed them upward for a moment. Then the lids dropped, and the soul was set at liberty, without one struggle, or groan, or sigh. We stood around her bed, and fulfilled her last request, uttered a little before she lost her speech, 'Children, as soon as I am released, sing a psalm of praise to God.'"

Charles Wesley, "the poet of Methodism," passed to his reward at the age of eighty, three years before John Wesley died. A few days before his death he called his wife to his bedside, and dictated "his last but sublime poetical utterance":

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my own hope Thou art,
Strength of my failing flesh and heart,
O could I catch a smile from Thee,
And drop into eternity!"

"For fifty years," says Dr. Abel Stevens, "Christ as the Redeemer of men, had been the subject of his effective ministry, and of his loftiest songs, and he may be said to have died with a hymn to Christ upon his lips."

Samuel Bradburn, then stationed in London, who sat up with him the last night of his life but one, says: "His mind was as calm as a summer evening. He told his wife that no fiend was permitted to approach him, and that he had a good hope. When asked if he wanted anything, he replied, 'Nothing but Christ.' Some one said that the valley of the shadow of death was hard to be crossed. He exclaimed, 'Not with Christ.' After his last words, 'Lord—my heart—my God!' he quietly fell asleep."

Patty Wesley, a sister of John Wesley, was asked just before she died if she were in pain. "No," she said, "but a new feeling. I have the assurance which I have long prayed for. Shout."

We have seen that many of the Wesleys bore remarkable testimonies to the grace of God in the hour of death, but it remained for John Wesley to bear the most triumphant testimony of them all. Fitchett says: "Wesley always insisted on judging religion by the most severely practical tests. Life was one test, and he mistrusted profoundly a religion which did not fill life for its possessor with gladness and strength. But he knew that death, with its mystery and loneliness, was the last and sorest test of religion. Did the religion he preached make that last darkness luminous? Did it put songs on dying lips and gladness in dying hearts?"

Wesley's triumphant death was exactly what he desired, not for his own sake alone, but for a testimony to the world. We have space for only a few of his most impressive words uttered during his last hours. With smiling lips he repeated his brother's verse:

"Till glad I lay this body down,
Thy servant, Lord, attend;
And, oh, my life of mercy crown
With a triumphant end."

"There is no way into the holiest," he said, "but by the blood of Jesus." Later he said, "I the chief of sinners am, but Jesus died for me." He called for a pen, but finding he could not write, Miss Ritchie said, "Let me write for you. Tell me what you wish to say." "Nothing," was the reply, "but that God is with us." He then began to sing what has been called his swan song:

"I'll praise my Maker while I've breath,
And when my voice is lost in death
Praise shall employ my nobler powers.
My days of praise shall ne'er be past
While life and thought and being last,
Or immortality endures."

After a moment of silence he cried, "The best of all is, God is with us." His last word, "Farewell," was uttered while Joseph Bradford was praying. Then those in the room broke into singing:

"Waiting to receive thy spirit,
Lo, the Saviour stands above,
Shows the purchase of His merit,
Reaches out the crown of love."

EASTER

By E. F. Burrus.

Easter is the brightest and happiest day of the year. It should mean more than Christmas. It is true we should celebrate Christ's birthday. But Christ rose on Easter, which is dearer to every Christian than anything in this whole wide world. The birth of Christ would only be remembered as an historical event if it had not been for the resurrection; for many great men have been born, but only Christ rose from the dead. We would be living in a dark and gloomy world today if he had not rose from the dead to brighten it. Even the flowers prove it. Is any flower more beautiful than an Easter lilly, which is such a pure white flower and stands so noble above all the other flowers? It has always been the symbol of purity. Easter is one of the great annual festivals observed throughout Christendom in commemoration of the resurrection of Jesus Christ. "The word Easter is a survival of Teutonic mythology and is derived from Eo'stre, the Anglo-Saxon goddess of spring, to whom the fourth month was dedicated." The Gentile Christians and the Roman Christians finally established that Easter day must fall upon the first Sunday after the full moon that happens after the twenty-first of March. Therefore, the coming of the day varies between the limits of the twenty-fifth of April, inclusive.

"In the year 1818 it fell on the earliest date, but cannot do so again until 2285."

From the beginning of the Easter festivals the egg has been associated with the celebrations. All nations have their traditions concerning Easter. Since the birth of Christ it has been the symbol of the resurrection and future life. The ancient Persians believed that the world was hatched from an egg. It was the Persians, too, who originated the custom of presenting their friends with eggs in the early spring. To the Hebrews the egg has always been a typical remembrance of the breaking of bonds, and the escaping to a new spring festival, the Passover. The custom of coloring Easter eggs seems to have originated with the Persians, and has been in use there for many centuries; also in Germany, Russia, France and other countries. One of the German legends concerning the using of the rabbit and chickens in connection with Easter was: A wicked old fox killed a brooding mother hen. A rabbit soon came along, and finding the eggs, she kept them warm through the night and on Easter morn there was a nest full of chickens. The rabbit caring for them until grown brings to the mind the happy thoughts and example of loving sympathy and tender care for the weak and dependent.

Though the legends are interesting, don't let us forget the true reason of Easter.

TEN DAYS IN CUBA

May I speak a word to the Methodists of North Carolina through our state paper?

I have just returned from Cuba, where I spent ten days visiting our schools and churches. During my ten days' visit in Cuba I spoke seven times, each time to a different congregation. We also visited a number of the native Cuban homes. I say we because Brother E. E. Clements, presiding elder of the Havana district traveled with me most of the time and interpreted for me as I tried to speak in the name of my Master and the great Methodist church of which I am glad to be called a member.

Allow me to say just here that E. E. Clements is a man of great Christian influence. He has given the past twenty-five years of his life to the people of Cuba. I asked him if he planned to come back to his mother country some time to live and he answered, "No, I have made no such plans. I have resolved to give my life to the Lord's cause and people in Cuba." Clements is only one of a number of our missionaries in Cuba that I might name who are giving their lives unreservedly that the people may receive the truth.

I shall hurry to speak of the possibilities and needs in Cuba. The possibilities are great and the need is pressing. The field is thrown open to us. We can accomplish great things for our Lord there if we will.

Yes, it will cost us something. It is costing the missionaries something. One missionary mother said to me, "Our little girl will finish the sixth grade this year; that is as high as our school goes. We will have to send her back to the States this fall to finish her education." This girl is only eleven years old. Is that costing something?

First, it cost this mother and father something to say goodbye to the home land and go to another country to carry the Word of God to the people. It will cost them again when they say goodbye to that eleven-year-old daughter when she starts back to the States to be educated. Would you be willing to do this that the will of God might be accomplished on earth?

Yes, it will cost us something, but we should be willing to pay the price.

These are bright minded boys and beautiful girls in Cuba. Why shouldn't they be won for God?

The question that confronts us now is, are we going to stand by these brave men and women who have gone there to win them.

First, they need our prayers and sympathy. But prayers and sympathy will not build houses and pay salaries. This will take some of our money.

May I call attention to two or three places that are especially in deed at this time. Our Central plant in Havana needs $2000 to complete the building for use. Brother R. L. Whitehead is at the head of this school and has his soul in the work. Our school at Jovellanos needs $8000 to complete the plant we have begun there. Brother L. H. Robertson and wife are in charge of this work. This, I think, is the most needy place that I visited. Oh, how I wish some wealthy layman in North Carolina would memorialize himself by sending Brother Robertson a check for $8000 to complete this plant.

I had the pleasure of speaking through Brother Robertson to the congregation at Jovellanos. I was very much touched at the close of this service when the treasurer of the church, who is a native business man, came to me and asked me to pray for his wife and family. His wife is not a Christian. With tears in his eyes he told me how much Jesus had meant to him. He then said, "I want my wife to know my Lord."

Then there is our girls' school at Matanzas, with Miss Chalmis at the head of it. We need more workers there.

Folks, the field is ripe unto harvest. Will you give God the right of way in your life that He may use you and your money that Cuba may be won for Christ?

C. B. Mitchell.

Ansonville, N. C.

EPISCOPAL SUPERVISION OF OUR MISSION FIELDS

By J. W. Clay, Lay Leader Central Brazil Conference, Sao Paulo, Brazil.

That there is a lamentable inefficiency in the episcopal supervision of our mission fields is recognized by nearly all missionaries, as well as by a great part of the church in the home land. Now that we are at the portals of the General Conference, we believe that the matter should be discussed and some action taken by the conference.

Our missions are no longer infants and, while a comparison with the mother church in number of members makes them look exceedingly small, they are robust and each day that passes sees them enter more and more into the formative period of churchhood. The Centenary gave a tremendous impetus to the progress of all our fields. We have enlarged our territory, we have established many new institutions, we have broadened our program and today our mission fields are facing problems of administration such as they have never experienced in the past.

There is not a missionary who would say that our bishops have not done a great work in the past, but you will hardly find one who will not say that the present and the future demands more than they have given in the past. We must have some authority on the field who can study our problems with us, or we must continue to grow in a haphazard way, with needless failure of plans, of institutions and of men, with the resultant holding back of the work in general.

The only solution we see to the problem is better and closer supervision and the only way we see of getting this is for the bishop and his family to cast their lot with us. This would bring to the field quite a number of indisputable advantages.

If the bishop lived on the field he would soon be able to get enough of the language to converse with the native brethren, to hear their problems from their own lips, and not through the lips of the missionary. He could preside at the conferences with far more wisdom and efficiency. He could read the newspapers of the country in which he resided, and could understand the people and their problems more intelligently.

Should the bishop reside on the field he could resolve the many problems of great importance that continually come up on a mission field during the year, and he could resolve them without delay.

He could also come into contact with, consult with, and help with the problems of each of the missionaries as well as the native brethren and would not have to depend for his information and advice upon one or two of the missionaries in the centers. With the present system this is almost necessary, and this is one of the sore spots on all mission fields. We are all children, older grown, and the "teacher's pet" is looked upon with the same degree of suspicion no matter whether he be a hottentot-pickaninny or a cotton-topped missionary. The bishop who gets his information and advice from only a few missionaries may get the wisest advice and the best information, notwithstanding the fact that the wise man said that in the multitude of counsellors there is safety, but it is a fact that such procedure inevitably has its reaction and causes trouble. This evil could be avoided by the bishop living on the field and coming into contact with all of the brethren.

The progress of a mission is sometimes hindered by efforts along erratic lines, and the strength of the mission is sapped as the roses is by tubers. A resident bishop, knowing the whole field, could prevent this.

The re-action on the native church, if its members could be convinced that the bishop was heart and soul in the work and was profoundly interested in their welfare, would be splendid indeed. And the mother church would react with the same enthusiasm also. This cannot be unless the bishop really enters into the life of the native church; and he cannot do this without spending the greater part of his time with the church.

Would it be a hardship for the bishop and his family to live on the mission field? In view of the consecrated heroism of hundreds of our missionaries who live in the far interior of our mission fields, and bring their families up there, this question should not be asked at all. The answer, however, is easy, and we can give assurance that there would be no real hardship. The bishop and his family would find in Rio de Jeneiro or Shanghai, or almost any other center of population in the world, a large cosmopolitan group in which they would find a large number of Americans—bankers, diplomats, business men, travelers, explorers, scientists—in fact, they would find a social life more exacting, perhaps, than they are accustomed to at home. In most of these centers are schools for American and English children, so that the bishop's family could spend four or even eight years on the field and then return home not the worse for the stay. We missionaries go home sometimes with long hair and shaggy mane, but that is because some of us ilve out in the wilds. But after a few months at home we get step again, and are not much different from other folks. After a few years of stay in a foreign capital the bishop and his family would have acquired a new language—and this accomplishment is not to be despised—they would have a broader acquaintance with the world and a vision of the cause of missions, and they could return to the homeland better prepared to serve their church and their God.

With the present system our bishops come on flying visits, landing a few days, or weeks, before conferences, hold the conferences under high pressure, hit a few of the high spots in the missions, hurry away, touch a few neighboring countries, and finally return home, havin g beaten the record of distance traveled. But usually the fact is that this world-cruise has not been satisfactory to their fields, the native church, the missionaries nor to their own consciences.

These extensive travels and sailings must be very interesting, in a way, to our bishops, but they are not really necessary for the good of the church. Being away from their families for six months at a time certainly is a great sacrifice for the bishops and their families, and would really be heroic were such absence necessary. But not being necessary such procedure may mark our bishops not only as being neglectful of their fields but also of their families. With the bishop living on his field, an absence from his family of more than two or three weeks would not be necessary. Constant care could be taken of their fields as well as proper attention to their families.

We are convinced that our present system is inefficient and wasteful, and we plead with the delegates to our General Conference (those from mission fields as well as in the homeland) to take action in the matter of episcopal supervision of our mission fields.

THE HUBLESS WHEEL

A workman is asked to construct a wheel. A blueprint is handed him which gives a description of spokes, felleys, and tire, but it shows no more!

It would not suffice to say, "It is understood that a wheel has a hub." "It is implied that a wheel has a hub." It would not do to say, "A hub is an obsolete thing worth while only in primitive days," for the hub is essential. Nothing can be omittted from the blue-print. The hub must be shown, else how can the workman calculate the cost of the job? How can they require him to put in a hub?
What would the workman think of the man who drew the blue-print? What would he think of the men who asked him to work by it? What would the world think of a man who wrote a book instructing men to make wheels but left out the chapter on hubs?

Many modern preachers are by voice and pen drawing the blue-print of a "New Social Order"; it has spokes of justice, kindness, honesty, brotherly love, and liberality; it has felleys of "Altruistic Endeavor," "Civic Betterment," "Social Uplift," "International Comity," a "Warless World," and other things with jaw-breaking names; it has a tire made of scraps of "Social Passion," "Striving after the Ideal," and "Sublimating the Lower Emotions." It is to be welded and fitted on without anvil, hammer, or fire. But it has no hub! If one is so impertinent as to call attention to the oversight, he is at once styled a "Fundamentalist," a "Relic of Antiquity," a "Fossil of a By-gone Age," a "Theological Rip Van Winkle," or something else that sounds like swearin'. What will the wheel be fit for when they get it done? How long will it take to make it? Who will weld the tire and fit it on? Possibly a committee of "Modern Scholars" selected from college faculties will be entrusted with the difficult task and the Orthodox will make a "drive" to raise the funds. The Orthodox have been footing the bills.

But "What is the 'Hub'?" you ask. He whose "teachings" is so powerfully stressed by these men said, "Ye must be born again." But it is remarkable how rarely they quote this statement. "Not in the Synoptic Gospels," they tell us. "Does not mean what the Orthodox say it does," and that ends it. Rather than be called "Fundamentalists" we all keep quiet. Don't want our children disgraced! A soul steeped in sin; redemption by the blood of the Cross; the blood applied by the power of the Holy Spirit; the soul made conscious of the change by the power of the same Spirit; a new dynamic put into the life by contact with the Risen Lord; a new vision, and a new urge given, when the new nature is imparted.

This is the "Hub." Without this the wheel will never hold together. Read the biographies of Wesley, Whitefield, Chalmers, Fuller, Bunyan, Finney, Edwards, and Moody. They've done more work on this wheel than any others. They had the "hub" I have just described. Theirs is the only sort of work that will hold.

Take the preachers of any annual conference. Who are doing the most good by far? Those who have this "hub"—a clear-cut, vital Christian experience in their souls. They spend little time reconciling "Science" and the Bible, a thing that will never be done. They spend no time in telling us that a revision of the creeds is necessary. They rarely put on a "Social Program." They preach that man has fallen, that the blood of Jesus Christ and that alone can save him fully and in a moment; no "Educative Process" about it. They are depending on the Holy Spirit, about whom pulpit intellectuals have little to say, to carry these truths into the consciousness. They believe too that the Bible as traditionally interpreted is the Spirit's most effective instrument. But history proves this. These report more accessions and more "clean sheets" at conference, they build more country and village churches than any others. In fact their ministry in the larger pastorates is more fruitful and abiding.

The most of them have read "Watson's Institutes," "Fletcher's Checks," "Rallston's Elements of Divinity," "Pope's Catechism of Theology," "Summer's Systematic Theology," and "Wesley's Sermons"; and they have not apologized to the public for the offence. Others who have not read all of the above have drunk deep at the Orthodox fountain. They are powerful men, cultured men, about whom the world will never know.

They have the "Hub" of a Redemptive Christianity at the centre of the social and civic wheel. Their ministries react most beneficially on the entire community.

Let club women, social reformers, magazine writers, and pulpit agents of "Advance Thought" remove to a section where men of this type do not operate and raise a crop of "Altruism," "Civic Betterment," "Social Amelioration," and "Universal Brotherhood" on that soil. Then it will be time to talk. But they'll never do it. They never have. But you say, "We all believe and preach these things, why write in this vein?" Do you **emphasize** these things? Do you place constant and repeated emphasis on them? All the great preachers have. Does your heart burn with a mighty passion as you preach?

I am hoping soon to prepare a paper entitled, "The Heresy of Non-Emphasis." Are you guilty?

J. J. Gray.

Two vines, growing over a porch, meet each other, and twine together, and twist fiber into fiber and stem into stem, and take shape from each other, and are substantially one. And such are friendships. Now one cannot have his life divided as two trees are. He cannot enter into partnership with others, and be conscious that that partnership shall be but for an hour or a moment. The sanctity, the honor, the exaltation, the exhilaration of a true and manly friendship lies in the thought of its continuance. There can be no deep friendship which does not sigh for endlessness.—Beecher.

A West Virginia darkey, a blacksmith, recently announced a change in his business as follows:

"Notice—De copardnership heretofore resisting between me and Mose Skinner is hereby resolved. Dem what owed de firm will settle with me, and what de firm owes will settle with Mose."—The Outlook.

GREENSBORO COLLEGE WEEK

A time when college life is glad and buoyant is the Greensboro College week, which has been observed for a number of years at this institution. The annual event occurred last week, closing at the dinner given in the college last Friday.

Each class had a slogan given in chapel on different days during the week. Miss Lillian Caldwell, of the senior class, spoke of "Truth"; Miss Hattie Cross, of the junior class, spoke of "Thoughtfulness"; Miss Juanita Gregg, representing the sophomores, presented "Promptness"; and Miss Frances Felmet, for the freshmen, was the herald of "Joy."

During the noon hour period on Friday a special program was rendered in the chapel, Miss Evelyn Savage, president Student Association, presiding. After the devotional exercises conducted by Miss Hazel Thompson, president Young Women's Christian Association, the speakers were presented by Miss Jeannette Nance, former president Student Association.

Brief talks regarding the significance of the occasion were made by Mrs. E. L. Sides, president of the Alumnae Association; Mrs. W. S. Dickson, publicity chairman; and Mrs. W. C. Tucker, first vice president.

A special musical selection was given by Misses Gwendolyn Mitchell and Elizabeth Campbell.

At the evening dinner on Friday toasts were made to the college by Miss Elizabeth Welch, president senior class, and Miss Margie Marsh, president junior class, followed by the four class songs.

Preident S. B. Turrentine responded to the college tributes. In speaking of the mission of the true college he quoted Mr. Gladstone: "We talk about the questions of the hour. There is but one question—how to bring the truth of God's word into vital contact with the mind and heart of all classes of people." The speaker added: "Here is the solution of our complex social problems."

"Forces of evil must be overcome by the power of truth wisely applied through the two-fold agency of education and evangelism."

"The missionary movement to evangelize the world challenges the admiration of Christendom. No less important is Christian education securing the base of supplies for this divinely commissioned conquest of the world for Christ."

Referring to the position of educational leadership now being occupied by North Carolina the speaker declared that Greensboro College shares in this momentous responsibility.

"With a history rich in heroic achievement," the speaker said, "this pioneer of chartered colleges for women extends the loyal hand of comradeship to all other worthy instittuions of learning uplifting truth and freedom."

In closing, Dr. Turrentine made an encouraging announcement regarding a recent increase in endowment, receiving an enthusiastic response.

A toast to the faculty was given by Miss Evelyn Savage; and Mrs. Lucy H. Robertson responded in a brief mesage of appreciation of the cordial relations between faculty and students.

A tribute to the alumnae was paid by Miss Jeannette Nance; and Miss Letha Brock responded in a plea to the students to strive for advanced attainments as exponents of the greater growth of their alma mater.

Following a series of responsive class songs, the entire body arose and joined in the "College Song."

A BUSH THAT BURNED

By Marjorie Barkley McClure.

Published by Minton, Balch & Co., N. Y. Price $2.

Mrs. McClure in this book proves herself a story writer of superior talent. The characters are genuine Americans, "nice" people and religious. The heroine of the story was a positive Methodist with decided religious convictions and her grandmother with whom she lived was uncompromising in her attitude to the liquor evil and an enthusiastic leader in W. C. T. U. work in Ohio. The granddaughter, Harmony, from her childhood breathed the atmosphere of a Christian home, was to taught respect the church and to practice the simple faith of the fathers and the homely virtues of truth and temperance.

She finally meets and falls in love with Morton French, a worldly minded young business man from Cincinnati, before she knew anything of his antecedents. She was horror-stricken later when she learned that his father had made a fortune in the whiskey business and her loved boldly defended the traffic and openly drank to excess.

She was then mortified and humiliated that she, the grandchild of a consecrated gospel minister, should marry the son of a rich distiller. A battle raged in her heart. It was a struggle between the stern principles for which she stood and the easy living and law-breaking spirit of her generation. The question for her to solve was, Shall I go with the tide of worldliness or against it?

She realized the wide variance between his standards and hers. Her better nature conquered and then she changed his moral viewpoint, so that they were congenial in their tastes and aspirations.

It is a fine practical lesson that the book teaches, and one which the young people of the church, and the older ones too, for that matter, should heed; to stand for principle, to make no compromise with wrong; with the result, that in the final adjustment, right and morality conquered, as they always do with those who are steadfast in the faith.

This is a work of modern fiction which I cheerfully commend to those who want to read a good book. William L. Sherrill.

Orders for the above book will be taken at the Advocate office.

WOMAN'S NATIONAL CONVENTION LAW ENFORCEMENT, APRIL 11-13

Washington convention begins Sunday, April 11, 3:30 p. m. with great religious meeting. Church Women's Commission representing all denominations will present reports and resolutions. Prayer for the nation 7 o'clock, Hall of Nations. Dr. Cadman will give Sunday radio address from New York City 4:15 for our convention. Ministers are urged to unite in public prayer Sunday morning.

Monday, reports of commissions, addresses; evening mass meeting.

California, with a committee of 5000 women, proposed simultaneous convention San Francisco, with radio from Washington, Tuesday, April 13, from Allegiance luncheon. National messages will be broadcasted. Other states and counties planning to hold Sunday meetings and sessions Tuesday and will pass the Washington resolutions, to be sent out by air mail from central convention in Washington to simultaneous meetings. Women of every state will join in messages to the Washington convention and to their congressmen and senators demanding that candidates be loyal to the constitution and laws, that our laws be enforced, and that "law breakers shall not be law breakers."

To meet the situation created by the propaganda of liquor men, in Congress and outside, who threaten to control coming primaries and elections, let women unite in prayer, organized effort, and votes to protect our country from lawlessness and to make our democracy safe for our children. Let every organization send delegates to Washington and unite in a state or county demonstration.

For information regarding registration, program, and tickets for the Washington convention apply Mrs. Wm. L. Darby, Hotel Washington, Washington, D. C.; for suggestions for state and county conventions apply to Chairman Woman's National Committee for Law Enforcement, Washington Hotel, Washington, D. C.

OCCASIONAL COMMENTS FROM THE ALBEMARLE COUNTRY

By C. B. Culbreth.

A good brother and a friend, at least a friend in the making, has recently waved two red flags as danger signals over Easter morning. No one who knows him would think for a moment that his chief characteristics and inherent tendencies are seeing "red." It would be interesting, at least to me, to think of both of these flags, but we will have to confine ourself to a few scattering remarks about one only.

The danger which my friend fears, and which I share with him, is that our Easter day with its almost unthinkable opportunities for the development of spiritual life will, if it has not already done so, at least in some places, degenerate into an occasion of mere display. A display of musical programs, of flowers, of new hats, fine clothes and big crowds. Certainly there is nothing wrong in any of these things in themselves. In fact they are all exceedingly good. But it is the misuse of the good that after all constitutes the evil in life. If these good things shall obscure the better thing, then does not the good become evil?

And there is a very great danger that all this display will crowd out the real Easter message. A message that is told by forest, field and flowers; by empty tomb, witnessing disciples, living church and Sabbath day; and by the "still small voice" whispering, "Because I live ye shall live also."

Dr. Soper of Duke University was quoted in the papers last week as saying that life is worth living in itself. That is very true indeed, but it becomes doubly worth living, yes, a thousand times worth living when we live in the consciousness, not only of the historical fact of the resurrection of Jesus, but also in the consciousness of the fact that we ourselves shall be raised from the dead into eternal life.

Whatever obscures the real Easter message and diverts from the worship of the risen Lord may well be feared as a real danger by my friend.

THE MAN OF CALVARY

By D. W. Newsom.

O glorious Son of the Most High God,
  Beneath whose cross we pray!
Thou art the Truth to souls who seek
  The Light and the Eternal Way!
Sublimest Truth the world hath known,
  A light no stars have shed,
The only comfort known to man
  When the hope of the heart is dead!

In the far beginning was the Word
  And the Word was with our God,
And the Word was God, and that's enough
  For the sons of the lowly sod.
I am glad that you came to the vaunted world
  And slept in a lowly bed,
That you knew the peace of an humble home—
  Asleep where the cattle fed.

Thank God for that small band of men
  Who dropped their nets and all;
Untaught in wisdom of the world
  They only knew thy call.
The friendship of those holy years
  Can never fade away,
The glow of such supernal light
  Grows brighter day by day.

You were only a Shpherd upon earth's hills
  Attending the Father's sheep,
But the wolves crowded on you and trampled your life
  And the heart of the world must weep.
O joy to the world when the Shepherd appeared
  On the glad resurrection day,
For hearts were crushed and hopes were gone
  When the Shepherd was laid away!

Dear Son of the Father, Matchless Soul,
  Born Sovereign of the spheres,
Who passed the powers of heaven to be
  The Comforter of tears!
Such is the Sonship of a God,
  Emblem of Fatherhood!
The world hath never known such love,—
  None but the Eternal could!

In Thee we met our Father-God
  And learned our brother-man,
The spirit conquered mortal flesh
  And bridged the awful span.
From Thee we learned the golden rule,
  With Thee we drink the cup,
Whene'er thy garment we may touch
  Our souls are lifted up.

O life Divine that lifts our life—
  Not plain, nor chart, nor creed,
Nor gift of man's philosophy
  But life to a soul in need!
This is the lesson you left to us
  As you rose to the Father above,
That God and his Son and we are one
  And the heart of the world is Love.

Meek Witness of immortal life
  Who died as a lamb that is shorn
And rose from the desperate darkness of earth
  To the light of a glorious morn,—
Ah, nevermore darkness shall cover the skies
  Nor the soul be forlorn again,
For the alleluias of Easter morn
  Have established the heart of man!

GEORGIA HONORS THE MEMORY OF REV. JOHN PORTER McFERRIN

Assuming the support of a native missionary in Korea and sending in a check for $500 to cover his salary for the first year is one of the methods that Methodists of Waynesboro, Ga., have adopted to honor the memory of the late Rev. John Porter McFerrin, who passed away in that city on January 9, 1926, it is announced by Dr. P. L. Cobb, secretary of specials. The special is to be known as the "John Porter McFerrin Missionary Special."

In applying for the special, Dr. Geo. M. Acree, pastor of the Waynesboro church, said:

"Dr. McFerrin spent the last six years of his itineracy here in Waynesboro and when he was superannuated the citizens of the town gave him a beautiful home, which cost $8,000. After his death on January 9, the citizens of Waynesboro purchased a handsome Winnsboro granite monument for his lot here in the Magnolia cemetery, which together with the coping cost $865. The people of our town simply idolized Dr. McFerrin and greatly mourn his passing. The members of the Methodist church contributed enthusiastically towards this special in Korea, which they wish to be designated as the "John Porter McFerrin Missionary Memorial."

REVIVAL AT ST. PAULS, N. C.

A two weeks' revival services have just closed in the Methodist church here in St. Pauls. The preaching was done by our new pastor, Rev. J. A. Daily. He preached with convincing power and many conversions were made as a result of his sincere presentation of the fundamental truth of Christianity. Several new members were added to the church as a result of the meeting. A special feature of the services was the beautiful singing led by Rev. J. C. Costen of Hendersonville. The prayer meetings of the men at eight o'clock in the morning and of the women at seven o'clock in the evening aided greatly in reviving the spiritual life of the church members. The Wesley Brotherhood that has just recently been organized is doing a great deal in arousing the men to a consciousness of their duty. Through this brotherhood the pastor is counting on keeping alive the spiritual enthusiasm engendered during the protracted meeting. The night services were largely attended, not only by the Methodists but by the members of the Baptist and Presbyterian churches. They gave their cooperation in making it a revival in the town as well as in the Methodist church. Earl R. Franklin.

LOUISBURG COLLEGE IN ACTION

In anxious search for the best training for our young people in this complex age, we have often debated as to whether the various forms of student activities are not too various, too strenuous, too distracting. Yet the very acknowledgement that our age is complex leads to the practice of those activities. We must train our girls to meet the demands, not of a quiet scholastic world, but of a society with multitudinous demands. To measure up to these, Louisburg College has her various organizations.

Our tennis cluos call the girls to the campus often in the early morning hours; "gym" engages the entire student body in regularly arranged periods; and basket ball calls forth her devotees into vigorous activity. Our junior team this year so far is the winner over every contestant, the Methodist Orphanage being our latest victim. Added to all this are frequent sallies of the "Hikers' Club," when the "call of the road" is heard and camp fires are lighted in the shadow of the pines. Many a friendship is cemented, much physical vigor is acquired, and character training is the pre-eminent value of our outdoor activities.

These same girls who hike and play basket ball turn with renewed energy to the piano and voice studies which enable them to take part in concert work, both from our own music halls and from the platforms of schoolhouse and church used in our extension ideal. They are always ready in chorus work, for social service in the Kiwanis Club, for lyceum courses in various towns, and for sacred concerts in the church. In the recent revival conducted at the Methodist church the girls contributed largely to the general choir, and a special chorus of children's voices was trained by two of our consecrated girls.

The "Powder and Patches Club," the dramatic organization of the college, has been particularly active this year, presenting several programs of interest in regular drama, one of which consisted of a play composed by one of the students of the department. Several members of the club regularly contribute to the lyceum programs of neighboring towns. A sacred concert was given at the Methodist church last Sunday evening, and continuous contributions are made by the club to the various religious societies, leage, Y. W., and organizations of other churches.

The Art Club busies itself especially in beautifying our dining halls, social halls, and parlors whenever there are calls from the city clubs for banquet preparation or community social functions. Side by side with this artistic contribution comes the Domestic Science Club, with its practical suggestions and actual aid in cooking and serving delicious dishes. It is rare that any function takes place to which this club does not give its full quota of service, from the monthly "at home" affairs of the faculty, to the most formal and extensive banquet preparation.

And last, most important of all, permeating all the others, motivating the highest service of the college, are our religious activities. So much a part are they of our regular church program, it is hard to set them apart as separate activities. A large number of girls go out every Sunday evening to the league, and to the young people's organization of other churches. A volunteer band of young women has formed pledging themselves to home and foreign work, with Scarritt College as their objective, after the necessary work of preparation here.

An interesting feature of our religious activity is the organization of a junior organization by the pastor of the Methodist church. All the services of this band of children are held by one of our junior girls, Miss Ethel Sugg, and her assistants at a regular eleven o'clock Sunday service.

Thus in varied activity we are producing at Louisburg College a well rounded Christian womanhood, capable of undertaking the task of Christian citizenship when she is called into the great world with its almost unthought of privileges and responsibilities. To train her simply in scholarship, we feel would be to dwarf her possibilities and thwart her "high calling."

PROGRESS AT ASHEBORO

The minutes show that there were only six charges in our conference last year that paid more for all purposes than Asheboro. We reported approximately $46,000. This beats our neighbor, Wesley Memorial and runs West Market mighty close. On a per capita basis the writer knows of but one charge that surpassed us—Ardmore. Our per capita giving was around $85.

LEST WE FORGET
THAT THE
FIFTH AND FINAL PAYMENT
ON THE
CHRISTIAN EDUCATION MOVEMENT
BECAME DUE
NOVEMBER 1, 1925
HAVE YOU PAID YOURS?

But this is ancient history. The following is more recent:

About twenty of our leaders sat down to luncheon Monday served by our Epworth League. Before rising they, as individuals, had pledged $20,000 in B. & L. stock to be applied to our debt. The remainder ($8,500) has since been provided. This when matured, along with other resources in hand will meet all indebtedness, and provide for the erection of a modern parsonage. The latter may be built this year.

If anybody feels like it let him say, Hurrah for Asheboro!

W. H. Willis.

THE BEAVERS

I have found one of the finest things I know for handling and developing boys, or girls, and I am anxious to pass it on. I have proved it out for several years, and unquestionably it works. It is an organization called Beavers. I was one for awhile associated with Boy Scouts, also a very, very fine organization. But there is so much cost to this organization I was constantly grieved because so many very poor boys were deprived the privilege of joining on this account. So The Beavers is the result of about ten years study to remedy this. It only costs 25 cents to join, and this is kept in treasury for incidentals. Nobody gets a penny from it. But my, the pleasure both for the boys and the officers!

It am writing this to to tell any who may be interested that I will be glad to send particulars, instructions, by-laws, etc., on request. I consider the work I have done with these boys the best of my ministry. There is a circle at Clinton and one here, something like 80 boys, and it is growing rapidly. J. E. Holden.

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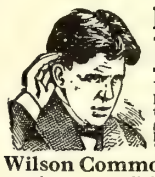


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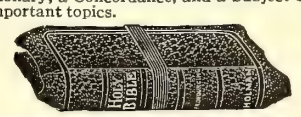
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North Carolina Conference

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Elect your delegates and all prepare for this meeting.

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THE COUNCIL
(Continued.)

For a year our conference president had told us that the Council would be in our midst, and we had been thinking over it and planning for it.

The Council had come and brought to us more than we had anticipated and time sped us along until the 17th of March was making ready for a great spring sunset. I walked through the church, the seats were vacant and not a sound was to be heard; I passed out of the church down a flight of steps into the dining room where but recently thronged so many distinguished guests—the tables were bare, the chairs pushed back against the walls; only an aroma of coffee lingered there.

The sixteenth annual session of the Woman's Missionary Council had met at Edenton Street church and the session had closed.

But "there were so many nice people" present and so much was said and done that memory will carry the Council along with us as the years come and go. Many will keep "The Council Bulletin," which may be ordered from Literature Headquarters, Lambuth Building, Nashville, Tenn., for the small sum of twenty-five cents.

Others will secure the Council minutes and use them for reference during the year.

The majority of those attending Council seemed to think that the climax was reached Monday evening, March 15, at the consecration service of home and foreign missionaries, the charge being given the candidates by Bishop H. A. Boaz.

The foreign missoinaries were: Misses Sallie Lewis Brown, Luna Foster, Sallie Elizabeth Carroll, Ruth Diggs, Irene Nixon, Myrtie Bryant, Verda N. Farror, Elizabeth Bass (one of our orphanage girls), Helen Hodgson, Edith Bayne.

The home missionaries were: Misses Lena Viola Long, Edith Beatrice Ader, Pearl Edwards, Myra Ormond, Budie Reynolds, Ira Lou Matkin, Ella McCoy, Elizabeth Doren Russell and Mrs. Virginia Hall.

These stood and the bishop, taking the right hand of each candidate said: "I commission you to take the gospel of our Lord Jesus Christ into all the world in the name of the Father, Son and Holy Spirit."

Many interesting personalities mingled together throughout the sessions. "Everybody was just so nice," we hear it said again and again.

One of the most interesting visitors was Mrs. G. B. Hester of Muskogee, Oklahoma, who has passed her eighty-seventh birthday and made the long journey alone, stopping in Washington, D. C., to pay a visit to her daughter, the wife of Senator R. L. Owen of Oklahoma.

Mrs. Hester is still young and alert. Her ancestors were from eastern Virginia. Both her father and uncle were preachers and missionaries to the Indians. In 1858 she answered a call for Christian workers to go to the Indians of Indian Territory. Out of a class of twelve Chickasaw boys whom she brought to Christ, five of them became chiefs of their tribes.

She testifies that she is as much interested in Christian work now as she was in the days of youth.

A Japanese woman, teacher in Hiroshima Girls' School, said the principal of her school, Mr. S. A. Stewart, wrote to her that she would never find the paradise of states until she reached North Carolina. She said she had come to a realization of that truth since she had been attending Council and had learned that the people were like angels.

Miss Vong Pau Sze of the China Missionary Society brought a fraternal message and spoke interestingly of the situation in China. She entered heartily into every phase of the Council, even enjoying her gift of a toy rolling-pin to take home with her. That is, she was prepared should an emergency arrive.

The Raleigh district distributed rolling-pins as favors at the last luncheon. These were given only to those who were in line for prospective husbands. Those serving the luncheon naturally concluded that those who had husbands were already supplied with appropriate weapons for the marital relationship.

Many more things are demanding expression—but time and space mark the limit. E. S. P.

THE ANNUAL MEETING

All women expecting to attend conference at Elizabeth City April 20-24 will please send in names to Mrs. J. G. Fearing. Should one have a preference as to whom they will share a room with, also notify Mrs. Fearing when sending names.

Conference rule is that each woman desiring to attend conference send a dollar to help pay expenses of lunches for the three days.

Please send in names and requests at once. Time is short.

AMONG THE OUTCASTS OF JAPAN

"The Eta (or outcast) people furnish one of the most serious problems with which Japan has to deal," writes Miss Ida L. Shannon of Hiroshima Girls' School, Kobe, Japan. "For years these people have been without the pale of law, having no civil or other rights. Now, although they have been granted all the rights of other 'common people,' the bad treatment of centuries has burned deep into their souls, leaving hatred and suspicion. Although there are some wealthy men among them, most of these people are ignorant and dirty. Several years ago a house was given to the mission for work among these people, but it was torn down within a few days, probably at the instigation of some Buddhist priest. Lately work has been opened up again on a small scale, and a young man of the same class is living there, carrying on Sunday school classes among the boys and girls and making friends among the people. Mr. Isao Tanaka has general oversight of the work under the direction of Rev. S. A. Stewart. The children will come and talk to him when they will not let others get near them."

A SEVEN-ACRE MISSION FIELD
By Leon Picone.

Deer Island, which is just seven acres in extent, is a little ridge of land surrounded on one side by marshes and on the other by the deep waters of the Gulf of Mexico. And if ever there was a mission field that is hungry for the bread of life, Deer Island is that field.

Recently we took a fifty-mile boat trip to the island and held services in the kitchen of one of the homes. There were thirty-five people present, and it was a great service. I called it at this place because there was no church there, no school, no phone service, no mail delivery, and no way of reaching the island except by making the long journey by personal boat. Many of these people have never been away from this little strip of land. The wife of one of the oldest settlers died here recently at the age of 70; she had never set foot off the seven acres of Deer Island; she had been born there, reared there, lived there, and now lies buried there in front of the door of the house where she was born.

We visited many trappers' camps and found these men also hungry for the gospel.

We made a visit to some Italians far out in the country and held a prayer service for them in their home. An invitation to come to church brought them out seven strong at the next prayer service and at the preaching service on the following Sunday. There is plenty of work to be done among the Italians here in Louisiana.

Western North Carolina Conference

EASTER HYMN

Lift your glad voices in triumph on high,
For Jesus hath risen, and man cannot die;
Vain were the terrors that gathered around him,
And short the dominion of death and the grave;
He burst from the fetters of darkness that bound him,
Resplendent in glory to live and to save.
Loud was the chorus of angels on high,
The Saviour hath risen and man shall not die.

Glory to God in full anthems of joy;
The being he gave us death cannot destroy;
Sad were the life we must part with tomorrow
If tears were our birth-right and death were our end.
But Jesus hath cheered the dark valley of sorrow,
And bade us, immortal, to heaven ascend;
Lift them your voices in triumph on high,
For Jesus hath risen and man shall not die.

Henry Ware, Jr.

ANNUAL MEETING ONCE MORE

The date of the fourteenth annual meeting of the Woman's Missionary Society of the Western North Carolina conference, is nearing and we will soon be assembled in Central church, Asheville, for the enjoyment of the splendid program which is planned for that occasion. April 20-23—only three weeks. Have you notified the entertainment committee of the hostess societies that you are to be there? Has your name been forwarded to Mrs. V. L. Stone, 285 Merrimon Avenue, Asheville, N. C.? The committee is working hard and is trying to get everything in complete readiness for the meeting and you can assist them greatly by sending in the name of your delegates at once.

CONFERENCE VISITORS

We are sure our readers will be interested to know that we are to have with us during our annual meeting, two of our Council officers, Miss Mabel Howell, administration secretary of the Oriental work, and Mrs. W. A. Newell, superintendent of social service. Mrs. Newell is our very own, and we feel that we can also lay claim to Miss Howell, for she was formerly from our conference, having lived in Morganton when she began her special work with our Missionary Council. We are looking forward to the coming of these two leaders with pleasant anticipation, and feel sure that they are going to be most valuable helpers and contribute greatly to the success of our program.

Another guest whom we shall delight to honor and to whom we shall give a most cordial welcome is Miss Ella D. Leveritt, missionary in Changchow, China, who is in the States for a year's furlough. Miss Leveritt went to China in 1896, and for the past 30 years has been giving the best of her time, her talents and her efforts in an efficient work in her field of labor. One of the most unique and original of the reports give nby the foreign missionaries at the recent Council meeting in Raleigh was that of Miss Leveritt, in presenting her work in Changchow. We shall await her coming with interest.

MISS DAISY DAVIES IN HIGH POINT

We are glad to have the following account of a recent visit of Miss Davies to her namesake, the Dasiy Davies Society of High Point, from Mrs. Everett Marsh, the corresponding secretary of the society. Mrs. Marsh says:

"The Daisy Davies Missionary Society of the Wesley Memorial church were very fortunate in having Miss Daisy Davies spend a day in High Point on her way to the Missionary Council in Raleigh. At a luncheon given in her honor, she talked most informally to the members of the society. In the afternoon meeting there were guests from the Woman's Missionary Society, and from Thomasville, Winston-Salem, and Greensboro. As always Miss Davies' message was full of encouragement and exhortation. Her special theme was the finished and unfinished work of the 'Belle Bennett Memorial,' in which she is most vitally interested."

Miss Davies always receives a cordial welcome to any part of the Western North Carolina conference, where she has hosts of friends who appreciate her and who realize her great value in our woman's work.

THREE SOCIETIES FOR BOOK OF REMEMBRANCE

We are glad to add to the Haywood Street Woman's Auxiliary of Asheville, which was the first society in the conference to secure a place in the Book of Remembrance for having paid the $5.00 per capita on the Belle Bennett fund, two other societies—the "Florence Weaver" of Monroe, and the "Daisy Davies" of High Point. Bearing the names they do, we are not surprised to hear that these auxilaries have reached the coveted place and we suspect that the women whose names they carry have been a great inspiration to them as they have worked toward this goal. Congratulations!

SEVEN QUESTIONS AND THEIR ANSWERS

We have the following seven pertinent questins from the Bulletin of Scarritt College for Christian Workers. We pass them on to our readers for their careful perusal.

What message will be conveyed to the youth of our church through the buildings at Scarritt College provided by the Belle Bennett Memorial?

We shall be saying that no vocation in life deserves or demands a higher type of preparation than does Christian service, and that we are expressing this conviction in providing for those entering this profession opportunities equal to those given young men and women who are to be doctors, lawyers, teachers, musicians, artists, etc.

Why is an endowment as necssary as physical equipment for an educational institution?

Educational associations have formulated standards by which the various schools are graded. One of the requirements is an endowment of a designated amount, and this requirement must be met as soon as possible. The endowment of the Bible department will assist Scarritt in doing this.

Would the women of Southern Methodism be worthy of the two great leaders whom they seek to honor if they had undertaken less than the goal set for the Bennett Memorial?

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

TWO REASONS

Paragraph 393 of our Methodist Discipline reads as follows: "Let every Sunday school observe with appropriate services the third Sunday in April, or as near thereto as practicable, as Sunday School Day, and take an offering for Sunday school work, to be forwarded to the treasurer of the conference Sunday school board." There are two big reasons for our Sunday schools observing Sunday School Day. The first is that it gives the local school an opportunity to display its value to the surrounding community as it portrays its scope of work. The second is that it gives the local school an opportunity to display its value to our conference-wide Sunday school program as it gives a free will offering to be sent to H. A. Dunham, Treasurer, Asheville, N. C.

PROGRAMS

Any one of four programs is available for our Sunday schools in observing Sunday School Day this year. These programs are:

"Bringing the First Fruits."

"The Sunday School in Methodism."

"The Way, the Truth and the Life" (Pageant).

"Tomorrow" (Elaborate Pageant).

The first is recommended where various Sunday school age groups are used in the program. The second is recommended for those Sunday schools desiring to have a few speakers present the work of the Sunday school to the audience. The last two are splendid pageants and have been offered before.

A letter outlining directions for obtaining Sunday School Day programs free of charge has been sent to 879 superintendents in the Western North Carolina conference.

LEADERS

Following are listed those charges which last year gave $25 or more on Sunday School Day. It will be noted that Centenary, Winston-Salem, led the conference. Kindly look through the list of our leading givers. If your charge is not in this list it is earnestly hoped that it will get there this year. Twenty-five dollars is a small amount for a charge to give on Sunday School Day to our constantly enlarging conference Sunday school program of work. Kindly note our leaders for last year:

Centenary, Winston-Salem.	$250.00
Central, Asheville	175.00
Main Street, Gastonia	125.00
Tryon Street, Charlotte	100.00
Trinity, Charlotte	75.40
Central, Monroe	75.00
Hawthorne Lane, Charlotte	74.54
West End, Winston-Salem	67.71
West Market St., Greensboro	61.41
Wesley Mem'l, High Point	57.94
First Church, Lexington	53.61
First Church, Salisbury	47.03
Park Place, Greensboro	46.86
Broad St., Statesville	40.00
Chestnut St., Asheville	38.23
Pineville Circuit	35.68
First Church, Morganton	35.00
Central, Shelby	35.00
Woodleaf Circuit	35.00
Pleasant Garden Circuit	33.96
Central, Concord	32.96
Thomasville Circuit	31.31
Central, Mt. Airy	31.17
Haywood Street, Asheville	30.00
Central, Albemarle	30.00
Main Street, Reidsville	30.00
Lake Junaluska	28.75
Belwood Circuit	28.48
Denton Circuit	26.91
College Place, Greensboro	26.67
First Church, Hickory	25.00
Main Street, Thomasville	25.00
First Church, Brevard	25.00
Creston Circuit	25.00

Thank you.

ATTENDANCE AND OFFERING

During the month of April it is proposed to register the attendance and offering record in all Western North Carolina conference towns having two or more Sunday schools. Both the individual school's record and the combined record will be listed, thus giving a good comparison of Sunday school attendance and offering in the various sections of our conference. The school and town making the best record on its church membership will be published at the close of the month. Each center will have a captain to emphasize this matter in his local community and forward facts to the conference Sunday school office. The towns and captains are listed as follows:

Asheville, J. Foster Barnes.
Brevard, J. F. Zachary.
Charlotte, D. E. Henderson.
Monroe, W. Z. Faulkner.
Wadesboro, P. J. Kiker.
Greensboro, R. B. Henry.
High Point, J. W. Clinard.
Marion, N. F. Steppe.
Morganton, Dr. E. L. Edwards.
Mt. Airy, H. M. Foy.
Wilkesboros, J. R. Hix.
Albemarle, C. A. Reap.
Concord, H. L. Collie.
Salisbury, D. E. Murph.
Gastonia, C. W. Gunter.
Shelby, W. M. Lineberger.
Statesville, A. J. Salley.
Mooresville, Mort McKnight.
Hickory, G. F. Ivey.
Lincolnton, Dr. I. R. Self.
Lenoir, J. E. Shell.
Waynesville, Hugh J. Sloan.
Lexington, G. L. Hackney.
Thomasville, C. F. Lambeth.
Winston-Salem, W. C. Campbell.
Spencers, M. L. Kiser.

CLEVELAND COUNTY SCHOOL

The third annual co-operaitve standard training school for Methodist and Presbyterian Sunday school workers in Cleveland county, held throughout last week at Central Methodist church, closed last Friday night with appropriate exercises. The school was voted a decided success.

Out of an attendance of 150, 97 attended six or more class periods and were thus officially enrolled, of which number 87 attended all twelve class periods, read their text books, prepared their written assignments and entered into the discussions of their class group, thus entitling them to certificate of credit. Seventy-three of these credit students are Methodists

(Continued on page twelve)

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywnere!"

SUNDAY SCHOOL DAY

Programs for the observance of Sunday School Day are being sent to every pastor in the conference with the understanding that the pastors are to supply their Sunday schools. The third Sunday in April, or as near thereto as practicable, is the time when this day is supposed to be observed.

The purpose of this day is not merely to entertain but to educate, to set before the people the work which the Sunday school is doing and the needs which must be met in order to make the school most effective. It is not an occasion for the entertainment of the adults by exploiting the children. Yet if the proper motive is kept clearly in mind in preparing and presenting the program, there is no reason why Sunday School Day should not be entertaining, educational, and inspiring. Let's make Sunday School Day a time for presenting the work of the Sunday school as such a tremendous challenge to young people and adults that they will be moved to attempt greater things for themselves and for their children.

ON TO GOLDSBORO

Programs for the third annual session of our Conference-Wide Sunday School Conference to be held at Goldsboro, April 6, 7, 8, came from the press last week and are being distributed throughout the conference. The meeting will begin Tuesday afternoon, April 6, at 3 o'clock, and run to noon Thursday, April 8.

Many pastors have sent in names of their delegates. Although March 20 was the time when all names were supposed to be in, additional names will be received until such a time when the total reaches the maximum number Goldsboro is able to entertain. We cannot tell just when the maximum will be reached. It will be to your advantage to see that the names of delegates from your charge are sent in promptly.

The Opening Afternoon.

One of the most important parts of the conference program is the opening session Tuesday afternoon, April 6. You will want to be present at 3 o'clock in order to start at the beginning and get all the important announcements made at that time. The opening session, however, is not merely for the purpose of announcements and introductions. Immediately following the announcements and introductions will be held meetings of the sections, beginning at 3:30 and continuing until 5 o'clock. The three sections into which the conference will divide will hold important meetings. Prof. B. G. Childs of Duke University will lead the section dealing with adolescence. Miss Keene will have charge of the elementary group, and Prof. H. E. Spence will head up the adult section. Assisting them in these group meetings Tuesday afternoon will be Dr. Arlo A. Brown, president of the University of Chattanooga, Mrs. M. H. McArdle of Norfolk, Va., and others. Some of the most important and valuable work of the whole conference will be done Tuesday afternoon, and we urge our delegates and visitors to plan to be on hand at the opening.

GOLDSBORO SCHOOL OPENING

The Goldsboro standard training school got off to a fine start Sunday afternoon, March 21, with approximately 125 workers in attendance from most of the Methodist Sunday schools of Wayne county. In addition there were workers from LaGrange charge in Lenoir county. Among those enrolling were eight or ten pastors and approximately the same number of superintendents.

Preliminary to the opening of the training school members of the faculty spoke in various churches Sunday morning. Prof. B. G. Childs was at St. Paul, Mrs. M. H. McArdle at St. John, Miss Keene at Pine Forest, and Mr. Gobbel at Mt. Olive.

TRINITY WORKERS MEET

The Workers' Council of Trinity Sunday school, Durham, held its monthly meeting Monday evening of last week, with Superintendent Livengood presiding. A number of matters were discussed, chief of which were the Durham standard training school to be held this year in Trinity church April 11-16 and the series of revival services beginning in the church Sunday, March 28. Rev. W. W. Peele, the pastor, who will do the preaching, presented the plans for the revival and discussed, also, the training school, urging the workers to attend. The writer was present and spoke concerning the courses, instructors, and other details of the training school.

COKESBURY TRAINING SCHOOL

Rev. L. V. Harris is scheduled to hold Cokesbury training schools at the following places:

Plymouth, March 21-26.
Hertford, March 28-April 2.
Whiteville, April 11-16.
Jacksonville, April 18-25.
Milton, April 25-30.
Manteo, May 2-7.
Aulander, May 30-June 4.
Newport, June 27-July 2.
Bayboro, July 4-9.
Englehard, August 1-6.
Poplar Branch, August 8-13.
Clinton, August 22-27.
Wallace, August 29-September 3.

Additional Cokesbury schools are being planned, but the time for them has not been fixed with sufficient definiteness to warrant announcement at this time.

DUAL EXTENSION SPECIAL

In these columns recently we published a list of Sunday schools having notified us of their purpose to observe monthly Missionary Day and to send the missionary offering to Mr. Cheatham to be applied to the Dual Extension Special. Below we list additional schools:

Durham district—Bethel, Leasburg charge.

Elizabeth City district—First, Elizabeth City; Hatteras, Hatteras charge.

Fayetteville district — Bethlehem, Bladen circuit.

New Bern district—Shady Grove, Jones circuit.

Raleigh district—Oxford.

Washington district — Bonnerton, Aurora charge; Campbells Creek, Aurora charge; Farmville; Beamons, Fremont charge; Clarke Street, Rocky Mount; South Rocky Mount.

Wilmington district—Wesley Memorial, Wilmington; Centenary, Magnolia charge; Carlton, Magnolia charge.

REGISTERED WESLEY CLASSES

The following Wesley classes have recently organized or made their annual report:

Intermediate-Senior Classes.

"Merry Makers," City Road, Elizabeth City; Mrs. Sherrill Hooper, teacher; Miss Rita Burrus, president.

"Be and Do," Parkers Grove; Miss Elizabeth Williams, teacher; Miss Lucie Welvin, president.

"Loyal Workers," Lane; Miss Roberta Ray, teacher; Raeford Johnson, president.

"Brim Bible Class," Steel Street, Sanford; J. E. Brim, teacher; Mack Stout, president.

"Friends of Truth," Steel Street, Sanford; Miss Josephine McCracken, teacher.

"Gold Star," Steel Street, Sanford; Miss Retha Moffitt, teacher; Miss Margaret Gurley, president.

"Hustlers," Trinity, South Mills; W. S. Forehand, teacher; Halstead Eason, teacher.

"Wesley Juniors," Franklinton; L. H. Allison, teacher; John Black, president.

"Willing Workers," Garland; Miss Mary Lee Norment, teacher; Albert Kilpatrick, president.

"First Year Intermediate," Grace, Wilmington; R. I. Mercer, teacher; Allen B. Love, Jr., president.

Young People's Classes.

"United Workers' Wesley," New Hope, Durant's Neck; Mrs. J. W. Robbins, teacher; Arthur Butt, Jr., president.

"Marathea," Gibson; Mrs. D. C. Lytch, teacher; Mrs. T. C. Pate, president.

"Bryant Wesley," Creedmoor; J. A. Pitts, teacher; Miss Mae Moss, president.

Adult Classes.

"Marvin Hoyle," Bethany, Durham; W. F. Craven, Jr., teacher; Charles Roberts, president.

"Intermediate - Senior," Wesleyan Chapel, Scott's Hill; Mrs. F. M. Foy, teacher; Wilfred Downum, president.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, P. O. Box 608, High Point, N. C.

WE'RE NOT COMPLAINING, BUT—

There's a world of meaning in that last word. We will gladly assume full responsibility for this column during vacation time, when all good leaguers are entitled to a rest. We do want your help until then. It is apparent that Epworth League work in Western North Carolina conference is in a healthy condition, and is growing, yet there are fewer contributors for this column than formerly. If your chapter is doing good work tell the "world" about it. "Let your light shine." It may be that some other chapter has decided that the odds are too great and have assumed the attitude of "what's the use?" Your article here might inject just the needed punch to bring new life to that chapter.

THE ONWARD-UPWARD LOOK

Some of us remember that popular line of war days—"Don't bite the hand that is feeding you." When a band of earnest, zealous young people map out a constructive program and present it to their pastors for approval there is but one thing needed to assume the success of the undertaking, and that is encouragement from the pastors. For pastors to assume that the task is too big, that it can't be done, is deadly poison to the "will to do" of the young people. It is a splendid thing to apply the brakes when going down grade, but it is fatal to try that on the upgrade. Epworth leaguers are anxious to be postors' best friends. What a wonderful thing mutual co-operation between these two great forces could be. Life and action well directed is far better than life and action suppressed. "The church at work" in all its departments is not too much to hope for, to pray for and to live for.

What kind of officers are you electing for the new league year? Have you thought how much depends upon this one thing? A chapter president with a vision and a willingness to sacrifice for his Master and his league will undoubtedly bring things to pass. On the other hand, elect a president who knows little of league work and cares as little, the result will be—little. The same thing holds true all up and down the line. Elect nobody who refuses to serve. The draft is all right in its place, but in league work it is volunteers who count most. District, country, city and chapter officers with love for the league, and a will to do, will assure a banner league year.

April 11th is anniversary day for our league. It is known as Young People's Day. A splendid program has been prepared for the day and can be secured from Lamar and Barton, Agents, 810 Broadway, Nashville, Tenn. Get it, and ask your pastor to allow you to assist him with his Sunday evening service. Use him and several of your leaguers on the program or call on some of your district or conference officers. College Place church, Greensboro, observed their Young People's Day last Sunday, due to the absence of their pastor. Rev. L. B. Hayes, conference president, delivered an address at 11. At 7:30 the leaguers had full charge. The chapter president, Miss Emma Leigh Watson, presided. Four of the leaguers spoke briefly on "What the league means to me" in the first, second, third and fourth departments, respectively. Your humble servant was invited to be present and say a few words. Splendid music by leaguers, who occupied the choir, added much to the service. On the whole it was a very effective service, and would be more than worth while in all of our churches.

Now, if the editor has monopolized this column this week he humbly begs pardon. It is not because he would punish you with his much speaking or much writing, but rather that the task became his lot. If you desire a varied diet send in the dishes—he will gladly serve them.

REWARD OF GOODNESS

By W. S. Surratt.

"Dr. Cadman Presented With $25,000 on 25th Anniversary."

A cold caption in a recent issue of a newspaper—yet what a warm, throbbing heart-story back of it.

Rev. D. Parks Cadman is pastor of the Central Congregational church in Brooklyn. His fame is world-wide. His wisdom has spread to the four corners of the earth. And no doubt he has made and saved more money than the average minister of the gospel.

But on the anniversary of his 35th in the ministry and his 25th as pastor of the Brooklyn church, his parishioners tendered him a great ovation and a purse of $25,000 "on behalf of the church and every family in the church."

One thousand dollars for every year he had counseled and guided the men, women, boys and girls of his congregation.

Whether Dr. Cadman needs the money is of no consequence.

His people, his families, gave him the purse and a "great ovation" out of their hearts, not their pocketbooks. They adopted this practical method to express their thanks to the man who has devoted the prime of his years of life to teaching them something aside from the blunt and brutish battles of every day. He has taught his folks the principles of "good will." They have only repaid him.

DAVENPORT COLLEGE

With the opening of bright spring weather there is renewed interest in outdoor athletics and more groups are found studying out on the campus. With the recent addition of rhododendron, hemlocks, cedars and other mountain shrubs the campus is beginning to present a most pleasing and inspiring appearance.

The recent short campaign in Lenoir to raise $5,000 to finish the necessary amount needed to erect a dining room and science hall at Davenport was a great success. The Kiwanis Club took over the matter and in a day the amount was raised. In addition to this the Kiwanis Club has agreed to erect on the campus a Y. W. C. A. hut. It is planned to have a full day of work and that each Kiwanian shall give his services for that day under the direction of a skilled builder. Thus will be carried out in fact the motto of all Kiwanis, "We Build."

The department of Spanish is arranging for the annual Tiesta to come just after Easter. In a setting of Spanish decorations and costumes a play replete with the colorful romance and customs of picturesque Spain will be given. This always proves an interesting feature of the spring term.

Commencement plans are taking shape and it is expected that many friends and alumnae will be present May 24-26. The commencement sermon this year will be preached by Bishop William Newman Ainsworth of Macon, Georgia. There will be sixteen graduates from the preparatory department and twenty-five will receive the junior college diplomas.

The goal: The Advocate in the home of every official of our church in North Carolina.

"TURN THY EYES"

I am coming, little maiden,
With the pleasant sunshine laden;
With the honey for the bee;
With the blossoms for the tree;
With the flower and with the leaf;
Till I come the time is brief.

I am coming, I am coming!
Hark the little bee is humming!
See! the lark is soaring high
In the bright and sunny sky,
And the gnats are on the wing;
Little maiden, now is Spring!

See the yellow catkins cover
All the slender willows over;
And on mossy banks so green
Starlike primroses are seen;
Every little stream is bright;
All the orchard trees are white.

Hark! the little lambs are bleating,
And the cawing rooks are meeting
In the elms—a noisy crowd;
And all birds are singing loud;
And the first white butterfly
In the sun goes flitting by.

Turn thy eyes from earth to heaven:
God for thee the Spring has given,
Taught the birds their melodies,
Clothed the earth and cleared the skies,
For thy pleasure or thy food—
Pour thy soul in gratitude!
—Mary Howitt, in Southern Churchman.

SOUTHERN SENDS AGENT ON TOUR OF PORTO RICO; SEEKS TRADE FOR SOUTH

To assist manufactures and exporters of the South to capture a larger share of the trade of Porto Rico, the Southern Railway System has sent its South American agent, E. D. Stratton of Chattanooga, to make a thirty day business tour of the island.

Mr. Stratton will call on importers and brokers, securing trade information of future value to manufacturers served by the Southern. He will also endeavor to persuade the large Porto Rican importers to open direct negotiations with southern shippers, handling various commodities for which there is a market in Porto Rico, with the idea of establishing regular trade connections.

Figures compiled by Mr. Stratton's office show that the people of Porto Rico bought merchandise to the value of $78,000,000 in the United States in 1925 and good crop prospects promise a larger trade in 1926. Extensive road building and municipal improvement projects have been undertaken requiring a large variety of articles which can be furnished by southern manufacturers who, Mr. Stratton states, have a great advantage in controlling this trade on account of their geographical position, together with frequent steamship service from Mobile and New Orleans to Porto Rican ports.

The information gathered in Porto Rico by Mr. Stratton will be made available to business men of the South on his return.

The marching songs of the Chinese are an interesting composite of tunes learned from mission schools (for Chinese music lacks swing and melody) and words which no mission school would acknowledge. One favorite march, to the air of "Jesus Loves Me," runs something like this:

Jesus loves me, this I know;
We will overcome the English,
For the Bible tells me so.
We will overcome the French.

A small boy was sweeping off the steps of his home.

"Is your mother in?" asked a caller.

"Do you think I'd be sweepin' the steps if she wuzn't?"—Exchange.

The Bible has been the favorite book of those who were troubled and downtrodden.—Henry Van Dyke.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

OVER-RUNS AND MILL ENDS

SAVE ONE-THIRD ON **CLOTH** DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Str ped Madras for men's and boys' Shirts. Write for free samples and prices.

MONAGHAN MILL STORE, Dept. A., Greenville S. C.

"Textile Center of the South"

HOLY LAND

Christian Cruise to Palestine, Egypt, Greece, Turkey, Roumania and Syria; $675 up. June 14th to September 8th.

Also European Extension

The Wicker Tours, Richmond, Va.

DEAGAN TOWER CHIMES

PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD

THE MEMORIAL SUBLIME

LITERATURE, INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST

STANDARD SETS - $6,000 AND UP

J. C. DEAGAN, INC.

150 DEAGAN BUILDING, CHICAGO

Individual Cups

Over 50,000 churches use Thomas Service. Self-collecting Tray saves one-fourth cost of others. Catalog and Trial Free.



Thomas Communion Service Co. Box 141 Lima, Ohio.

Norfolk Southern Railroad

Passenger Schedules Effective Feb. 1, 1925. From Raleigh, N. C. Daily.

Leave For:		Arrive From:
6:15 a m (a)	Norfolk	8:30 p m
7:30 a m (b)	Charlotte	5:15 p m
3:00 p m	Washington	1:05 p m
9:45 p m (d)	Norfolk	7:05 a m

(b)—Connects week days for Fayetteville.
(a)—Parlor car—Marsden to Norfolk.
(d)—Sleeper to Norfolk.
C. W. SEAGLE, City Ticket Agent.
J. E. SINGLETON, Depot Ticket Agent.

The Official Board of our church at its regular monthly meeting held last night unanimously endorsed the new 'Homilopes' samples of which had been previously mailed to us and instructed me to order the new kind in the place of the old style."

George G. Taik, St. Mark's M. E. Church, Montclair, New Jersey.

THREE TIMES

as many churches have expressed their approval of the

HOMIL-OPE

TRADE MARK

An Improvement

In the DUPLEX and SINGLE Offering Envelope Systems

As we expected when we made the first simple announcement of the improved method to a limited number of our patrons.

May we again suggest that you do not re-order your offering envelopes for the coming year (there is plenty of time) until you have first considered the

HOMIL-OPE?

Full partciulars, without obligation of any kind, free on request. Please give the name of your church and minister when writing.

DUPLEX ENVELOPE CO.
(Archer G. Jones)
RICHMOND, VA.

Duplex Richmond, Va. Duplex Richmond, Va. Duplex Richmond, Va. Duplex Richmond, Va.

Originators of the Duplex Envelope System

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

WANTED

1. One-half or orphanage assessment from each church within the bounds of the North Carolina conference by Easter.
2. Seats for the auditorium of the Vann school and administration building.
3. Equipment for libary and reading room.
4. Fifteen thousand dollars for Baby Cottage.
5. Monthly offering from every Sunday school throughout the conference.
6. Monthly offering from every organized Sunday school class in the conference.
7. Each woman's missionary society to clothe a child.
8. Many individuals to support children in our home.

* * * *

The Last Word—Easter is here. Our pastors want to secure one-half or more of the orphanage assessment by Easter Sunday night. May I urge all the members throughout the conference to join hand and heart with the pastors so that they may succeed in this most commendable undertaking. We are absolutely in need of the money now. Let all do their utmost for a cause that is so worthy!

* * * *

Looking Forward—This week-end is the happy time for the reunion of our former sons and daughters. We are looking for the biggest home coming we have ever had. Plans are being made to give all who return an enjoyable occasion. We want all of our old boys and girls always to feel that the Methodist Orphanage is their home, and that they are welcomed here whenever they can find time to visit us.

* * * *

Red Oak and Rocky Mount—Our singing class visited these churches recently. The class was at Red Oak on Saturday night, at First church at 11 o'clock, and at Clark Street church in the p. m. the third Sunday in March. As usual large and attentive congregations greeted them at each place mentioned. Brothers Farrar, Proctor and Potter extended the class a most cordial welcome. It was the first visit of the class to Red Oak. This is a fine community with a fine country high school. Farrar is on the job and doing good and effective work. First church, Rocky Mount, takes a deep interest in our orphanage. Brother J. C. Braswell, vice president of the board of trustees, is a member of this strong and influential church. Brother C. K. Proctor has won a big place in the heart of his members. In fact he has made a wonderful impression upon the entire community. He is one of our best and most progressive young preachers. The congregation at Clark Street is highly favored in having one of the most holy men for its pastor that I have ever known. Association with him makes it easy to believe in the transforming and transfiguring power of the risen Christ. It fell to my happy lot to be the guest of Mrs. Kate Aycock for dinner. She is treasurer of the First church and a most excellent lady. It had the pleasure of dropping in for a few minutes to see Brothers J. C. Braswell and John Westbrook. Our visit to the above places has resulted in deepening the interest of the churches and Sunday schools in our beloved Methodist Orphanage.

WHAT IS A REVIVAL OF RELIGION?

Discussions are varied today as to the idea of what a revival of religion is, and it is surprising the many anstewrs that are given to this most simple question. One of the reasons for the question, I believe, is the fact that a true revival is hardly ever promoted.

Negatively, a revival of religion does not consist in large congregations, eloquent preaching and classical singing; all these may be in evidence in a revival but do not per se, constitute a revival in the strictest sense. Jesus said, "Without me ye can do nothing." St. Paul said, "Though I speak with the tongues of men and of angels and have not love, I am become as a sounding brass or a tinkling cymble."

Colton, in defining revival says: "It is the multiplied power of religion over a community of minds, when the spirit of God awakens to special faith and effort, and brings sinners to repentance." Finney, the great revivalist, says a revival is the renewal of the first love of Christians resulting in the awakening and conversions of sinners to God. In apopular sense, a revival of religion in a community is the arousing and quickening and reclaiming of the backslider as well as all other classes to the Lord, and the more or less general awakening of the community assuring them of their duty toward God and man. In short, a revival of religion may be defined as that measure of the Holy Spirit in the lives of the believers which secure the co-operation of the church with God in restoring the backsliders and winning the unsaved to God through Jesus Christ. The extensiveness of a revival will be commensura te with the consecration anu number of believers taking part.

All who have promoted revivals know that there is an unusual manifestation of the presence and power of the Holy Spirit producing a deep solemnity; often it is a weeping tenderness. The very atmosphere is surcharged with the revival spirit. Finney frequently could get no further than his text, when he would break down under the burden and weep for the lost. On the day of Pentecost it was not so much the preaching of Peter, but the presence of the Holy Spirit. If the people of every community would become so in earnest concerning the destiny of their souls and the souls of their friends and loved ones then we too could gather ourselves together as one body of Christian people and with true hearts and sincere prays, command the attention of the Holy Spirit and have a repetition of the pentecostal revival. The Holy Spirit is to the believer what the natural life is to the body, what electricity is to the dynamo, and what steam is to the locomotive—the power that moves and drives.

How different the faith and courage and activity of a church becomes when the Holy Spirit directs the services as the following shows: The writer was in a meeting in Hamlet, Indiana, the last days of 1922 and the first days of 1923, assisting the pastor, Rev. O. P. Manker, in what proved to be a most wonderful demonstration of the Spirit's presence. The meeting went for seven days, all seemingly had been done that we could do and no results could be seen. On New Year's eve, the eighth day of the meeting, the thermometer had reached 20 below zero, the ice and snow was several feet deep and the prospects for a service looked improbable. The bell rang and the congregation began to gather, a dozen or more adults came and a score or more young men and women, the pastor announced the intention of the young people to observe watch night in the basement to begin at the close of the service, and the services began. I believe I preached better that night than ever before. The Holy Spirit seemed to speak through me and the congregation seemed o have a touch of divine revelation. At the close of the sermon I gave the invitation and eight young men and women responded, coming to the altar and praying through to God. This was a wonderful scene, one to be long remembered and one to last throughout eternity. Oh, how those young people praised God and testified as to His saving power. This was the beginning of a great Pentecostal revival in that place. The services continued another week and people were saved by scores until the like had never before been witnessed in the community. This was not due to the preaching, nor was it due to the wonderful pastoral leadership leading up to the services, neither was it due to the won-

(continued on page fourteen)

Children Cry for



Fletcher's CASTORIA

MOTHER:– Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving natural sleep.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Absolutely Harmless – No Opiates. Physicians everywhere recommend it

ORIENT FLOUR
Its Whiteness Denotes Its Purity
MOUNTAIN CITY MILL CO., CHATTANOOGA, TENN.

WINNSBORO BLUE GRANITE

Mark Every Grave with Winnsboro Blue Granite

Stands the Test of Time

A monument or memorial serves its real purpose only when it perpetuates to future generations the sacred memories inscribed upon it, withstands the elements and Stands the Test of Time.

Winnsboro Blue Granite
"The Silk of the Trade"

has maximum density of particles and is more durable than other monumental granites. It is beautiful, striking, dignified, lasting. No cold, heat, rain or snow can mar its beauty.

Specify Winnsboro Blue Granite. Write us if your dealer cannot supply you. It can always be secured from the quarries.

Winnsboro Granite Corporation, Rion, S. C.
Monuments Maintain Memories



"THE SILK OF THE TRADE"

IS THIS WHAT AILS EDUCATION?

"What really ails education," writes Don C. Seitz in The Outlook of March 24, "is that there is too much of it. Little Willie is being fed more than he can hold."

Acording to Mr. Seitz's theory, the cure lies in curtailing confusion and increasing efficiency by teaching one thing at a time. "The basis of all knowledge is the ability to read. In far too many instances reading is negligently taught. Crowded classes, that must move from room to room at the tap of the bell, are hurried through their lessons with scant attention to recitations, which are usually left to a gifted few while the others are left to stumble.

"By taking the child at six and teaching nothing but reading in the class, two things would be insured: capacity to acquire knowledge and interest in the acquisition, both now lamentably absent. Having learned to read well and intelligently, spelling and writing should follow, flavored with a little grammar. Thus the art of disseminating knowledge would be added to that of acquiring it. Mathematics should come next, up to square root, elminating algebra. Then a course in history and geography could conclude what should be the average education. High schools and colleges for the exceptional, who can use higher learning for his or her own and the general advantage, would remain.

"That biology, psychology, music, drawing, physics and a lot of other things would be thrown into the discard by such a process as that outlined is true enough. But what would be the harm? With a sound groundwork, such as the course suggested would give, the pupil would be better fitted to take up these studies as specialties and develop them into something useful, if desired. But to attempt packing them into unprepared minds, as is now all too often done, can have only one recult: Congention in schools and in the brains of the pupils."

MORE HOSPITAL PROGRESS

Charles C. Jarrell, General Secretary.

The work of the general hospital board recently carried me on a circuit that included Tucson, Ariz., Los Angeles, Calif., Chicago, Ill., and Evanston, Ind. More than ever as I learn the mind and heart of the church and study the mind of the Master I am convinced that the Southern Methodist Church should not and will not look back, having put her hand to the hospital plow.

The hammers are heard on Baptist hospitals all over the South. The Catholics are offering everywhere (scientifically) alluring operating rooms to the doctors of the South, and they have not read amiss the letter and spirit of the New Testament.

This recent trip was enough to stir the heart of any churchman. An attractive offer has been made the church at Tucson Arizona. The General Conference can begin here in a substantial and yet conservative way her ministry to the throngs of tubercular people who flock constantly to the arid air and glittering sunshine of the Southwost. We can under the same "overhead" maintain in separate buildings a ministry to the general surgical and medical patients of the state. The general nospital board will present this offer to the General Conference with its endorsement.

On the way home came the meeting at Lexington, Kentucky, of the trustees of the Good Samaritan Hospital. This was a memorable meeting where fact and vision were wedded at the altar of faith. The trustees had said, "We must go forward; we have this contract with the Shriners that will call for more steam, more hot water, more operating space, more nurses. The Shriners are building their hospital for crippled children next door, relying on our promises."

Preachers and laymen were almost "shouting happy" when it was realized that $57,000 had been given to the hospital that morning toward the enlarged program. This should stir Lexington and the state of Kentucky.

Surely the General Conference will speak in tones as tender as the healing words of Jesus, with echoes as wide as the church.

WOMAN'S PAGE
(continued from page eight)

No amount of money can measure the priceless service rendered by Miss Bennett and Mrs. Wightman in the establishment of the Scarritt Bible and Training School. The minimum of $500,000 is a small offering in comparison with what they gave.

Is attaining a place in "The Book of Remembrance" an unworthy incentive to hold before the auxiliaries?

No, goal fixed by the Council is $5 per capita. The Book of Remembrance is the Honor Roll of the auxiliraies reaching this goal and no auxiliary should be satisfied until its name is inscribed therein.

What is the most vital contribution that each one may make to the success of the Bennett Memorial?

The vital need and the one thing of which none may be deprived is prayer. When 150,000 women go from their knees to a task it will be accomplished.

Will a systematic classification of persons in a local church with reference to the amount they may be expected to contribute to the Bennett Memorial assist the local chairman and committee to reach their goal?

Nothing succeeds without definite plans and methods.

What is the status of your conference? Status of W. N. C. conference, $1.21 per capita.

What will you make it by December 31, 1926?

THE SUNDAY SCHOOL
(continued from page nine)

and 14 Presbyterians. The Methodist credit students are listed as follows: Central 32, Polkville 16, St. Paul 5, Beulah 5, Lafayette Street 4, Kadesh 3, Palmtree 2, St. Peters 2, Elliotts 2, Mt. Harmony 1, Shelby circuit 1. The courses, instructors and names of credit students follow:

Bible (New Testament), Rev. C. S. Kirkpatrick, instructor—Boyer, Rev. H. K., Bridges, W. J., Bridges, Chas. A., Bridges, Georgia, Bridges, Mary Sue, Canipe, Boyd, Crowder, V. P., Elliott, Miss Lottie, Elliott, Plato, Elliott, Sarah Bell, Hoyle, Geo. A., Hoyle, Mrs. Geo. A., Harrelson, Ralph, Harrelson, Alvin, Harrelson, Reid, Lee, Yates, Lee, F. H., Lee, Gladys, Lee, Lawrence, Needham, Rev. S. M., Raper, Rev. A. S., Sherrill, Rev. C. F., Sherrill, Mrs. C. F., Waters, Rev. D. P., Whisnant, R. T., Whisnant, Mrs. R. T., Whisnant, C. S., Willis, Mrs. Edney, Wolfe, Robert, Folfe, Blair, Wolfe, W. L., Wolfe, W. I., Ramseur, Mrs. Walter, Yarborough, Mrs. Mary E.

Principles of Teaching, Prof. C. T. Carr, instructor—Peeler, Mrs. Clyton, Gardner, Mrs. Talmadge, Dellinger, Mrs. Bessie, Wille, J. R., Calvaniss, Miss Mamie, McBrayer, C. B., McBrayer, Mrs. C. B.

Story Telling, Miss Caroline Lander, instructor—Abernethy, Mrs. W. A., Abernethy, Miss Nell, Beam, Miss Ruth, Blanton, Miss Corene, Boyer, Mrs. H. R., Dixon, Mrs. Walter, Ford, Mrs. Thad. C., Hardy, Miss Mary, Harmon, Miss Alpha, Hendrick, Miss Verta L., Hull, Mrs. J. H., Lee, Miss Mozelle, Lee, Miss Lizzie Mae, Lutz, Mrs. Ogburn, McClurd, Mrs. John R., Sanders, Mrs. F. R., Short, Miss Lucy, Thompson, Mrs. Z. R., Whisnant, Miss Mary Sue, Wolfe, Miss Lillian, Thompson, Mr. Julian, Willis, Miss Alda, Ramssy, Miss Josephine, Beam, Mrs. Grover, Whisnant, Miss Ola, Singleton, Miss Olive, Graney, Miss Mary, Carpenter, Miss Ina, McCoy, Miss Madge, Lever, Miss Carobel, Hull, Miss Mary, Alexander, Mrs. C. B., Alexander, Miss Elizabeth, Arrowood, Miss Ruth, Hudson, Miss Lois, Kerr, Miss Melissa, Tiddy, Miss Verna Mae.

Intermediate-Senior Lesson Materials and Teaching, Miss E. Jane McDonald, instructor—Alexander, Mrs. W. T., Betlis, Mrs. Hugh, Hoey, Mrs. C. R., Scott, E. E., Wooten, Mrs. P. R., Dixon, Miss Lucy, Drum, Mrs. Erma Johnston, Keller, Miss Mary M., McGregor, Mrs. R. M.

GOOD RECORD

Rev. W. E. Hauss is doing some exceedingly fine work with his Sunday school leaders at China Grove. Last month he led a delegation of his workers to our Concord school. Recently his local training class completed their work on a course in the New Testament. He is now calling for examination questions on the Old Testament. A delegation from China Grove will attend our Salisbury school. This study campaign will give each of his workers four credits. Supt. K. A. Shinn is ably supporting Parson Hauss in this good work.

CENTRAL, ASHEVILLE

Mr. J. Foster Barnes, director of religious education at Central, Asheville, sends in the following good news: "We have completed our first training course and will have the examination in a few days. There has really been a fine spirit in the class. Last Sunday we had a wonderful community survey. Obtained a lot of information and have been busy checking up on it this week. Our attendance last Sunday was the largest we have ever had. We had present 839."

MISSIONARY SPECIAL

Treas. H. A. Dunham reports the following Sunday school missionary special receipts for which we are exceedingly grateful:

Burkhead, Winston-Salem	$60.00
Trinity, Charlotte	54.25
Centenary, Greensboro	28.79
Elkin	22.53
Central, Monroe	18.51
Rose Chapel, Cool Springs Ct.	19.00
West Asheville	13.77
Alexander, Spindale-Alexander	8.00
Azalea, Swannanoa Ct.	4.30
Liberty, Gold Hill Ct.	5.07
Fallston, Belwood Ct.	2.31
Rockford, Mt. Airy	2.50
Cotton Grove, Linwood Ct.	1.84
Long Pine, Bethel-New Hope Ct.	2.42
Stoneville, Stonev'l-Mayodan Ct.	2.77
Mt. Harmony, Burke Ct.	1.00
Farmington, Farmington Ct.	4.68
Macedonia, Linwood Ct.	.50
Macedonia, Olin Ct.	1.00

RESOLUTIONS OF RESPECT

Whereas, the great and Supreme Ruler of the universe has in His infinite wisdom removed from among us one of our worthy and esteemed members, Mrs. Viola Gray, and whereas the long and intimate relation held with her in the faithful discharge of her duties in our Ladies' Aid Society makes it eminently befitting that we record our appreciation of her. Therefore,

Resolved, Tht the wisdom and ability which she has exercised in the aid of our organization by service and contributions will be held in grateful remembrance.

That the sudden removal of such a life from among our midst and society leaves a vacancy and a shadow that will be deeply realized by all the members and friends of our organization and will prove a serious loss to the communiyt and the public.

That with deep sympathy with the bereaved relatives of the deceased we express our hope that even so great a loss ot us all may be overruled for good by Him who doeth all things well.

That a copy of these resolutions be spread upon the records of this organization, a copy sent to the North Carolina Christian Advocate for publication and a copy be forwarded to the bereaved family.

Members Ladies' Aid Society.
Salvo, N. C.

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

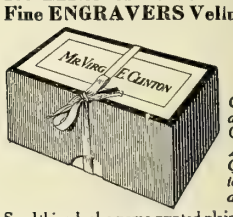
The celebrated Shiver Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,
Box 4B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please Write Distinctly)

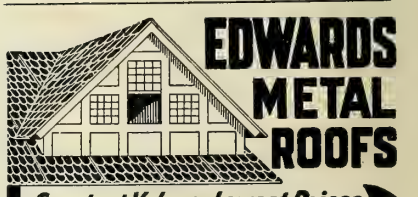
Why Pay $3 to $5 for Calling Cards
100 Ladies' or Gent's Calling Cards---
Fine ENGRAVERS Vellum **Only 89c**



Clip out This Ad and Mail While Offer Lasts. Appropriate for Graduation Invitations, Gifts and all Social Uses.

Send this ad, also name printed plainly on paper. State whether you wish Script, Old English or plain Gothic Letters, and give mailing address. Enclose check or money order for 89c. All our work is guaranteed.
Maxwell House Printing Company
209 Fourth Avenue, N. Nashville, Tenn.





Greatest Values-Lowest Prices

Forty thousand home owners have answered our advertisements. Ten thousand have accepted our money-saving offer on "REO" Cluster Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Ceilings, Wallboard, Paints, **Ready-Made Fire-Proof Garages**, Farm Buildings, etc. Permanent, easy to install, economical.

BUY DIRECT AT FACTORY PRICES

We own our own sheet mills and manufacture the finished product. Not a dollar to divide with anybody. Edwards Roofs are weather-proof, lightning-proof, fire-proof. Outlast three ordinary roofs, bringing big saving in cost.

FREE SAMPLES & Roofing Book

Write today! Get our low prices and free samples. Save money, get better quality, lasting satisfaction. Ask for Roofing Book No. 1361 or for Garage Book.
THE EDWARDS MFG. CO.
1311-1361 Butler St., Cincinnati, Ohio

Our Little Folks

"WHO FLIES THE KITE?"

"Who flies the kite?"
"I," said the Boy—It's my chief joy!
"I fly the kite."

And so indeed the average unreflecting boy realy thinks he does fly the kite. But the boy is only one of the contributing elements in kite-flying!

"Who flies the kite?"
"I," said the String—I'm the thing!
"I fly the kite."

And indeed if the string could really think and talk, it might appear at first blush that the string does fly the kite! Surely the string is one of the important factors in kite-flying. But still, the string is not the only—certainly not the "one and only" thing!

"Who flies the kite?"
"I," said the Wind—It's my chief whim!
"I fly the kite."

And indeed it cannot be denied that the wind is a chief element in this business of sailing kites! The boy would run himself to death and the string would wear itself out on the ground in its effort to keep the kite in the air—but for the wind!

"Who flies the kite?"
"I," said the Tail—I make it sail!
"I fly the kite."

And indeed the tail is important. There are kites that fly without tails, but they are graceless things—inartistic and unsatisfactory—and have never had much vogue with the youth of America. The tail lends poise and grace to the kite—and gives it that comet-like and artistic outline against the sky which so delights the heart of the devotee.

"Who flies the kite?"
They are all wrong! They are all right!
Who flies the kite?
They all fly the kite!

—Thos. F. Opie, in Homiletic Review.

THE BIRD THAT TOLD TALES

One day Peter Martin had set out for school as he did every morning, with his books under his arm; but this time he was a little earlier than usual, so that when he came to the bridge over the brook he stopped for a little while to look down into the water.

There was much to see there that Peter liked better than books. On the top of the water were hundreds of little black "lucky bugs" moving round so fast he could hardly see how they got from one place to another. There were long-legged water spiders, too, that seemed to stand on the ice, and that slid about as if they really were skating; and when Peter dropped a few crumbs from his luncheon into the water a lot of little fishes rushed at them with open mouths and bumped noses with one another till all the crumbs were gone.

It was such fun to watch all these things that Peter began to say to himself, "Why should I go to school today? I should like much better to stay here and play in the brook"; and the more he thought about it the more he wanted to do it. Something whispered in his ear, "The teacher will be coming pretty soon, and she will see you when she crosses the brook."

"No," said another voice, "you can hide under the bridge until she is gone."

It was that voice that Peter listened to, and in a moment he had scrambled down the bank and was hidden in a clump of bushes from which he could look down the road and see anyone that might come that way.

Everything about him was very still. There was not enough wind even to move the leaves, and Peter could see nothing that stirred except one small bird that was hopping about on the ground under the bushes a little way to the right a pretty bird, Peter thought, for it had a speckled breast and on its head a yellow stripe with a black line on each side of it. He had never seen one like it. He had never seen one like it and was wondering what it could be when he heard voices and, peeking out of his hiding place, saw that the teacher was coming with Mamie Simmons and Alice Burt, two of his schoolmates.

They had almost reached the bridge and Peter felt sure that they were going by without seeing him when the bird that he had been watching hopped up to a low branch of a tree, walked out a little way on the limb and set up the loudest cry that Peter had ever heard a bird make. "Teacher, teacher, teacher, teacher!" it cried as plainly as Peter himself could have said it.

The teacher and the two little girls stopped at once. "Ah, there is an ovenbird," said the teacher. "Let us see if we can find its nest." And with that all three of them climbed down the bank and were almost upon Peter before he could move.

"Why," said Miss Camp, laughing, "here is Peter waiting for us."

Peter himself said nothing, but went with the others to look for the nest of the strange bird that seemed to know a school teacher when it saw one and to be able to call her.

In a little while they found it—a wonderful nest of coarse grass, weed stalks, leaves and little roots, set on the ground at the foot of a small tree; not open at the top, as most birds' nests are, but at the side, like an old-fashioned outdoor oven; and in it, as Peter could see by lying flat on the ground, were four white eggs speckled white with brown.

On the way to school, when the teacher had told them more about the bird and how it got its names of ovenbird and teacher bird, she said, "And you were waiting to surprise us, weren't you, Peter?"

It was with a hanging head that Peter told his story. "I wasn't going to school," he said, "if the bird hadn't called you and told on me. How did he know who you were?"

The teacher laughed. "Birds know many things that men have not learned," she said. "Young birds always do what their teachers tell them to do."—E. W. Frentz, in Youth's Companion.

RIGHT SIDE OUT

Jack was cross; nothing pleased him. At last his mother said: "Jack, I want you to go right up to your room and put on all your clothes wrong side out."

Jack had to obey; he had to turn his stockings wrong side out, and put on his coat and torusers and his collar wrong side out.

When his mother came up to him, there he stood—a forlorn, funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience.

Then his mother, turning him around, said, "That is what you have been doing all day—making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack shamefacedly; "can't I turn them right?"

And you may be sure he did.—Selected.

"So there's a new dog in your alley now. What's his name?"
"Ginger."
"Yeh. Does Ginger bite?"
"No. Ginger snaps."

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WHAT IS A REVIVAL OF RELIGION?

(continued from page eleven)

derful singing led by the pastor, but it was due to the presence of the Holy Spirit in the hearts of the believing children of God; and when a community of God's children come together for the purpose of promoting the cause of Christ the Holy Spirit will meet with them and bring to pass a great revival.

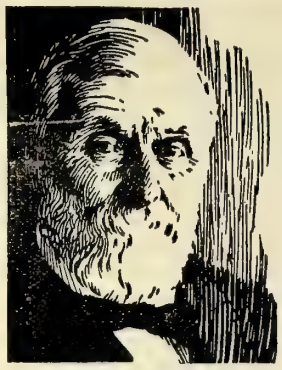
Probably the greatest revival in the last fifty years was that one in Wales in 1904. It is said that the revival swept over the country from city to city with marvelous power, and thousands were saved. Great care was taken to prevent grieving the Holy Spirit. Their favorite song in Welsh was "Calvary."

A revival of the pentecostal type is an heavenly place in Christ Jesus; it is the place where Jesus is in the midst of His disciples to pronounce upon them His richest blessings. It is a place where the Holy Spirit has right of way in the hearts of believers, and where they are all one in Christ Jesus and where they can say, "We know that we have passed from death unto life because we love the brethren." A revival is somewhat like the mount of transfiguration where the pure in heart see Jesus only, and where all delight to remain. It is the place where every unholy passion is hushed to silence, and where the wining of souls becomes a passion. It is the place where the still small voice of the Lord is heard commanding the winds and the waves to be still. There is nothing on this side of heaven that will answer better to the cry of the soul than the sweet rest and peace enjoyed in a revival.

In a genuine revival the cross of Christ is the one great central figure, and within that circle of light that falls about the cross the true believers are "crucified with Christ." Here enemies become friends, alienations, contentions, strifes, jealousy, animosity, and self aggrandizement gives place to true Christian love. In such a place we can look for without disappointment, the backsliders to become quickened and the lukewarm to become revived and raised to a newness of life. What a scene of interest that must have been when Jesus called Lazareth from the dead; but the resurrection of a soul, long in the grave of sin, is just as wonderful. Regeneration implies a resurrection to newness of life. No wonder there is rejoicing when a soul is born into the kingdom of Christ. There is not only rejoicing on earth, but there is rejoicing in heaven. How it would help all of our churches and choirs to have an old-time revival. If such should come to pass we would see better reports at our conferences and conventions. We would hear more said about the salvation of souls and how to win others, and less time taken up in discussing where we were going to get money for everything lse under the sun. I was at a gathering of churchmen once for a week, and with the exception of two sermons I did not hear any discussion as to the salvation of a soul. In every business session plans were being promoted to reap a greater division in dollars rather than in souls. If we have the right kind of revivals they will kindle the fires of salvation in our souls that will make us baptise our pocketbooks and no longer will the rightful causes exist on borrowed funds. May we not pause for a moment and pray that God will prepare us to do all we can to promote the revival we need. We cannot talk up a revival, we must pray it down.

Carl E. Gaddy,
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Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Salisbury, at Mt. Pleasant	April 7-8
Rockingham, at Mt. Gilead	April 14-15
Raleigh, at Holland's, Garner Ct.	April 15-16
Washington, at Fremont	April 15-16
Greensboro, at Ashboro	April 15-16
Fayetteville, at Siler City	April 22-23
Charlotte, at Wadesboro	April 27-28
Marion, at Forest City	April 27-28
Wilmington, at Pollocksville	May 4-5
North Wilkesboro, at Jefferson	May 25-26
Durham, at Chapel Hill	May 27-28

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

	April
Spring Creek, Roaring Fork, 11	3
Marshall-Hot Springs, Marshall, 2:30 & night	4
Central, night	5
Hendersonville, 11	11
Saluda-Tryon, Tryon, night	11
Swannanoa, Bethesda, 11	18
Black Mountain, night	18
Rosman, 11	25
Brevard, night	25
	May
Leicester, 11	1-2
Sandy Mush, 3	2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

	April
Calvary, 11	11
West Charlotte, 3	11
Duncan Memorial, 8	11
Matthews, 11	18
Unionville, Grace, 3	18
Myers Park, 8	18
Trinity, 11	25
Hickory Grove, 3	25
Brevard Street, 8	25
Wadesboro, 8	27
	May
Tryon Street, 11	2
Pineville, Marvin, 3	2
Dilworth, 8	2
Rural Trinity, 11	9
Thrift-Moores, Moores, 3	9
Spencer Memorial, 8	9

GREENSBORO DISTRICT
J. B. Craven, P.E., 506 Summit Ave., Greensboro, N.C.
SECOND ROUND

	April
New Hope, Macedonia, 11	4
West Market, night	4
Ruffin, Ruffin, 11	11
Centenary, night	11

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.

	April
Bonda, Ronda	4
Moravian Falls, Ferguson	10-11
Wilkesboro, Union	17-18
Boone, Blowing Rock	24-25
	May
North Wilkesboro, night	2
Todd, Pleasant Valley	8-9
Watauga, Valle Crucis	15-16
Creston, Southerland	22-23
Helton, Grassy Creek	29-30
	June
Jefferson, West Jefferson	5-6
Avery, Jonas Ridge	12-13
Elk Park, Minneapolis, 3 p.m.	13
Warrensville, Mill Creek	19-20
Sparta, Cor's Chapel	26-27
	July
Laurel Springs	3-4

The District Conference will be held at Jefferson May 25-26.

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
SECOND ROUND

	April
Sandy Ridge, Delta, 11	11
Stoneville, Centenary, 2:30	11

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
THIRD ROUND

	April
Concord, Harmony, 11	4
Concord, Westford, 7	4
Concord, Central, 11	11
Conord, Kerr Street, Center, 3	11
Concord, Forest Hill, 11	18
Concord Ct., Olivet, 11 and 3	18
Concord, Epworth, 7:30	18
Woodleaf, South River, 11	24-25
Salisbury, Coburn Memorial, 11	25
East Spencer, Long Street, 7:30	25
	May
Salisbury Ct., Mt. Tabor, 11	1-2
Gold Hill Ct., Liberty, 3	2
Albemarle, Central, 11	9
Albemarle, First Street, 8	9
Salisbury, First Church, 11	16
Salisbury, Park Ave., 8	16
Bethel, 11	23
Albemarle Ct., Providence, 3	23
Landis, Unity, 11	29
Spencer, Central, 11	30
Salisbury, Main Street, 8	30
	June
Norwood Ct., Aquadale, 11	5
Norwood, 11	6
Salem Ct., Oak Grove, 11	13
Badin, 8	13
Mt. Plasant, Friendship, 11	19
Kannapolis, Trinity, 11	20
Yadkin, Rowan-Yadkin, 8	20
New London, Richfield, 11	27
China Grove, 8	27
	July
Concord, Westford, 11	4
Concord, Harmony, 8	4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P.S., Gastonia, N. C.
THIRD ROUND—IN PART

	April
Belmont, Main St., 11	4
Belmont, Park St., 3	4
Dallas, High Shoals, night	4
McAdenville, 11	11
South Fork, Ebenezer, 11	17-18
Lincoln Ct., Ivey's, 3	18
Lincolnton, night	18
Rock Springs, Mt. Pleasant, 11	24
Goodsonville, 3	24
Smyre, 11	25
West End, night	25
Maylo, night	28
	May
Lowesville, New Hope, 11	1-2
Lowell, Bethesda, 3	2
Mt. Holly, night	2

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
SECOND ROUND

	April
Newton, 11	4
Mays Chapel, 3	4
Maiden, night	4
Granite Falls, 11	11
Rhodhiss, 3	11
East Hickory, night	11
Stony Point, 11	18
Hiddenite, Rocky Springs, 3	18
Taylorsville, night	18

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND

	April
Ardmore, 11	4
Welcome, Vernon, 7 & 3	3-4
Walkertown, Crews, 11	11
Kernersville, Bunker Hill, 3	11
Oak Ridge, Sedge Garden, night	11
Thomasville Ct., Pinewood, 11 and 3	17-18
Central Terrace, 11	18
Trinity, Bethel, night	18
Forsyth, Pine Grove, 3	25
Burkhead, night	28

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P.E., Durham, N. C.
SECOND ROUND

	April
Milton Ct., Semora, 11	3
Webb Avenue, 11	4
Brooksdale Ct., Webbs, 11	10
Long Memorial, 11	11
Calvary, night	11
Burlington Ct., Mt. Vernon, 11	17
Front Street, 11	18
West Burlington, night	18
Chapel Hill, night	23
Yanceyville Ct., Shady Grove, 11	24-25
Trinity, night	27
	May
Rougemont Ct., Bethel, 11	1
Mt. Tirzah Ct., Helena, 11	2
West Durham, night	2
Memorial, night	4
Durham Ct., Pleasant Green, 11	8-9
Carrboro Ct., Orange, 3	9

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.

	April
North Gates, Parkers	3-4
Gates, Harrels	4-5
Pasquotank, Mt. Hermon	10-11
Perquimans, Woodland	17-18
Hertford, 11	18
Currituck, Asbury	24-25
Moyock, Baxters	25-26

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

	April
Roseboro, McGees	3-4
Elizabeth, Purdies	10-11
St. Paul, Regans, 3:30	11-12
Lillington, Pleasant Plains	17-18
Mamers, Spring Hill, 3:30	18-19
Gleondon, High Falls	24
Siler City, Mt. Vernon, 3:30	25-26
Hay Street	30
	May
Jonesboro, Morris Chapel	1-2
Sanford, night	2-3
Parkton, Marvin	8-9

NEW BERN DISTRICT
J. C. Wooten, P.E., 187 Middle St., New Bern, N. C.

	April
Snow Hill, Bethel, a.m.	3
Pink Hill, Smith's, a.m.	4
LaGrange, Trinity, a.m.	10
Dover, Asbury, a.m.	11
Oriental, Arapahoe, a.m.	18
Ocracoke, p.m.	19
Hookerton, a.m.	25
	May
Pamlico, Hobucken	1-2

RALEIGH DISTRICT
M. T. Plyler, P.E., Raleigh, N. C.
SECOND ROUND

	April
Fuquay, Olive Branch	3-4
Edenton Street, 7:30	4
Princeton, Micro	5
Creedmore, Bullucks	10-11
Franklinton Ct., Wesley, 3	11
Franklinton, 7:30	11
Garner, Hollands (D. C.)	16
Kenly, Lucama	17-18
Selma, 7:30	18
Jenkins Memorial, 7:30	21
Tar River, Kittrell	24
Central, 11	25
Epworth, 7:30	25

ROCKINGHAM DISTRICT
C. L. Read, P. E.
SECOND ROUND

	April
Raeford, Parker's, 11 and afternoon	3-4
Laurinburg, night and 11	2-4
Rockingham, night	5
Red Springs, Buie, 11	10-11
Maxton, night	11

WASHINGTON DISTRICT
S. E. Mercer, P.E., Washington, N. C.
SECOND ROUND

	April
Spring Hope Ct., Sandy Cross, night and 11	3-4
Nashville, night	4
Swan Quarter, Soule, 11	10-11
Mattamuskeet Ct., 4 and night	11
Fairfield Station, 11 and night	12
Fremont Ct. District Conference	15-16
Quarterly Conference	16
Stantonsburg, 11	17
Elm City, 11	18
Wilson, night	18
McKendree Ct., Pineops, 11	24
Rocky Mount, First Church, 11	25
Clark St., 33	25

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

	April
Scotland Neck, 11	4
Battyeboro and Whitakers, night	4
Rich Square, Woodland, 11	7
Conway, Zion, 11	8
Rosemary, Smith's, 11	11
White Memorial & City Road, City Road, night	11
Warren, 11	17-18
Warrenton, Macon, 7:30 & 11	18-19
Norlina, Ridgeway, 11	24-25
Enfield, night	25

WILMINGTON DISTRICT
H. A. Humble,, P.E., Wilmington, N. C.
SECOND ROUND

	April
Wallace-Rose Hill, Providence, a.m.	4
Magnolia, Centenary, a.m. & p.m.	3-4
Whiteville, a.m.	11
Carver's Creek, Bolton, afternoon	11
Jacksonville-Richlands, Richlands, a.m.	18
Town Creek, Piney Grove, a.m.	24-25
Southport, p.m.	25
Shallotte, Sharon, a.m.	28
	May
Swansboro, Queens Creek, a.m.	2
Maysville, Pollocksville, p.m.	2

RESOLUTIONS OF RESPECT

Whereas, or Father in His wisdom has seen fit to call home our classmate, Mrs. T. A. Williams, nee Miss Belle Owen, who passed away March 7, 1926, the Woman's Wesley Bible Class of the M. E. Church, South, of Roseboro, N. C., resolve:

First, That we, the members of the class feel deep sorrow through the going away of our friend and sister.

Second, That with the removal of Sister Williams we have lost a true and faithful member of our class.

Third, That we extend to the grieved husband and family our sincere sympathy.

Fourth, That a copy of these resolutions be sent to the North Carolina Christian Advocate, a copy be recorded in the minutes of the class, also a copy sent to the bereaved family.

Mrs. P. B. Burks,
Mrs. W. H. Herring.

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IN MEMORIAM

LINEBACK—Henry Lineback was called to his reward December 20, 1925, being in his 54th year. He professed faith in Christ in early manhood and lived a bright, sunny Christian to the time of his death. He was buried by his pastor, assisted by Rev. D. Vance Price and the Junior Order at Salem church, of which he was a faithful member. He leaves a wife and family along with a host of friends. W. J. S. Walker, Pastor.

PAGE—Charles, the 12-year-old son of Mr. and Mrs. C. B. Page, who live near Harrel Store, Sampson county, died of appendicitis in the James Walker Memorial hospital in Wilmington the 13th of February. He professed religion and joined the Methodist church in 1925 under the ministry of Rev. W. E. Hocutt. Charles was a boy of unusual promise, bright intellectually, morally upright, active, industrious, the pride of his father and mother and a favorite of all who knew him. His funeral was attended by a large number of people. May God comfort those that mourn and brighten this home now overcast by the deep shadows of sorrow.

D. A. Futrell.

BOSEMAN—None of us can ever know the plans and purposes of an all wise and loving heavenly Father. Bro. J. T. Boseman, the subject of this sketch, died February 2 at Park View hospital, Rocky Mount, his death resulting from injuries he received in an accident on January 30. Brother Boseman was a member of the M. E. church; was 65 years of age. He had made his home in or near Enfield all his life. He was a quiet, good man and had the love and respect of all who knew him. Brother Boseman leaves a wife and six children and scores of friends to mourn his passing. May God bless, comfort and strengthen the loved ones in in this sad hour, and may they able to say, "Thy will be done."

C. T. Rogers, P. C.

RESOLUTIONS OF RESPECT

Whereas, God in His wisdom has seen fit to call from us one of our Sunday school scholars, Bertha Ree Greenwood, on January 28, 1926, we, the members of Salem Sunday school, resolve:

First, That we feel keenly the loss of Bertha, yet we humbly say, "Thy will be done." Our loss is her gain.

Second, That we extend to the bereaved mother and father and family who loved her so well our heartfelt sympathy and commend them to the God of all grace and comfort.

Willie Parker, Supt.
William Brown,
Edward Tate,
Gilbert Spargo.

CAMPEN—Albin Brinson Campen was born April 15, 1860, and died at his home in Alliance, N. C., January 20, 1926, after a brief illness. His health had been declining for two or three years, but it was not until January of this year that his condition became serious. His beloved wife preceded him to the grave by about seven years. Brother Campen had been for several years a fiahtful member of the Alliance Methodist church. He leaves to mourn their loss one son, George, and five daughters, Genevieve and Sina; Mrs. J. B. Rice, Wilmington; Mrs. E. A. Farrell, [illegible]tsboro; Mrs. J. Haughton Frasier, Sanford.

May God bless the bereaved in this hour of sadness. A. J. Hobbs, Jr.

OSBORNE—Marshall A. Osborne was born September 23, 1847, died November 24, 1925, age 78 years, one month and 29 days. His parents, Enoch and Ruth Osborne, were one of the oldest families of Ashe county, N. C. He was one of nine children born into their home, all having gone on before except one brother, Winton Osborne, of Belair, Maryland. In early manhood he was converted and joined the Helton M. E. Church, South, where he lived a consistent Christian life until death.

On September 8, 1865, he was married to Leanzie Pennington. To this union four children were born, two having gone on before, while the other two, Dr. F. L. Osborne of Grassy Creek, N. C., and Rev. E. M. Osborne of Sturgills, N. C., are still living.

"Grandpa," as he was called by his friends, was loved by both old and young. He was a leader of his church and all the good works of his community. The little children loved to gather around him to hear him talk.

He leaves to mourn his going a devoted companion, two children, 13 grandchildren and 14 great-grandchildren besides a host of friends.

Grandpa, we miss you at early dawn,
We miss you as the days roll by.
Your chair is vacant never to be filled,
Your voice is hushed forevermore;
But we know you will greet us at the heavenly gate.

His granddaughter,
Grace Osborne.

THORNBURG—Jesse Harris Thornburg, son of Joseph and Eliza Hhornburg, passed to his eternal reward February 19, 1926, at a little past 50 years of age. He had been a faithful member of Union M. E. Church, South, Uwharrie circuit, since his boyhood.

He leaves a wife and five children, besides an aged father and mother and a host of friends to mourn his going. But in their loss they are assured in heaven's gain. He was a man of fine character and one that was a great friend to others. He will be greatly missed in his community.

The funeral was largely attended, which was conducted by his pastor, the writer, assisted by Rev. C. E. Didge of the M. P. church. May the Lord bless the bereaved ones.

G. W. Clay.

AN APPRECIATION

The following statement in regard to the death of Bro. Jas. B. Preston was drawn up by the executive committee, Board of Church Extension, in session at Goldsboro March 1, 1926:

"We have learned with deep regret of the death of Rev. James B. Preston, assista nt secretary of the General Board of Church Extension. He was our good brother and friend, a lovable, sweet-spirited character. We shall painfully miss his courteous and friendly aid, and shall cherish the memory of the fine Christian spirit he showed in all our intercourse with him.

Euclid McWhorter, Chm.
R. A. Burch, Treas.
J. E. Holden, Sec.

RESOLUTIONS OF RESPECT

Whereas, on Tuesday, January 14, 1926, our heavenly Father in His infinite wisdom took from our midst our class member, Mrs. Alice M. Powers; we, the members of the Susannah Wesley Bible class of the Hendersonville Methodist Church, South, Hendersonville, N. C., bow in humble submission to His divine will; we nevertheless deeply feel the loss occasioned by her death. We admired her devotion to duty and love for God's kingdom. We desire to give deep expression to our sorrow:

First, That while we sorrow because she is gone and are sad because she will not meet with us in our class again; we feel that it is well with her and we hope to meet her in that better land.

Second, That our sympathy goes out to her loved ones.

Third, That a copy of these resolutions be spread upon the class record, a copy be sent to the bereaved family, a copy to the North Carolina Christian Advocate and copies to the Hendersonville papers.

Mrs. M. R. Allen,
Mrs. Fannie Glenn,
Mrs. T. R. Parrent.

LAMB—Rev. D. P. Lamb, son of Rev. and Mrs. John R. Lamb, of Greenville, Tenn., was born February 26, 1844; departed this life March 2, 1926, at 8:15 a. m., age 82 years and two days.

Rev. D. P. Lamb was married at the age of 23 to Miss Mary M. Waddel September 1, 1867. To this union were born five children, four daughters and one son, Isabel, Liba, Maggie, Eva and Madison. The wife and mother and two daughters have gone on before and there remain three children, seven grandchildren, a host of friends and relatives who sustain an untold loss in this devoted father, grandfather, friend and faithful gospel minister of God.

Rev. Mr. Lamb joined the church at an early age and for forty-two long years he has told the gospel story in a most graceful and forceful way. One of his converts stated in broken tones and tears at his funeral, "Forty years ago I was converted under his preaching."

Rev. Mr. Lamb will be greatly missed in Madison county, where he has spent his faithful Christian work. May God's presence sustain the bereaved in this great sorrow of theirs.

A. A. Angel, P. C.

CRUMPTON—Jennie Mae Crumpton was the daughter of Robert W. Crumpton and Rosa Pleasant Crumpton, who have lived near Roxboro, N. C., all their lives. The mother died some three years ago. Jennie Mae had been sick for more than eight years. She was a patient sufferer. Her father spent large amounts of money that her health might be restored, having kept her in Watts Hospital as much as nineteen months. During her last illness even she exhibited an optimistic and cheerful spirit down to the end. She seemed to have a perfect dread of hurting another's feelings, and would often ask if what she had said a few hours befoer had offended the one to whom she had spoken. She was conscious to the last. She crossed the ocld stream without a shiver or a struggle. She flew away to the bosom of Jesus, who is the lover of all our souls.

The family was greatly grieved, but withal was much resigned to the will of God. The step-mother in the home seems to be a God-send through it all. The surviving brothers are Wm. R., J. Layman, C. Hunter, Raney E. and Slade Crumpton, all of Roxboro except Layman, who is in Winston-Salem. The sisters are Mrs. H. A. Hester, Mrs. R. J. Rogers and Miss Juanita Crumpton, all of Roxboro.

May heaven's richest blessings attend those who survive.

J. W. Bradley.



Will your boy be just one of many?

THEY both came to college from the same town—both were good, clean-cut fellows. But Jim was exceedingly popular, whereas Frank was just one of many. There was no marked difference in personality—but Jim could play the piano. It was Jim who was the life of the crowd—it was he who was remembered for his leadership and his inspiring influence, long after he had left college.

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NORTH CAROLINA
Christian Advocate

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The Concrete Christ

By E. Stanley Jones *in* "The Christ of the Indian Road"

INDIA is the land of mysticism. You feel it in the very air. Jesus was the supreme mystic. The Unseen was the real to him. He spent all night in prayer and communion with the Father. He lived in God and God lived in him. When he said, "I and the Father are one" you feel it is so.

Jesus the mystic appeals to India, the land of mysticism. But Jesus the mystic was amazingly concrete and practical. Into an atmosphere filled with speculation and wordy disputation where "men are often drunk with the wine of their own wordiness" he brings the refreshing sense of practical reality. He taught, but he did not speculate. He never used such words as "perhaps," "may be," "I think so." Even his words had a concrete feeling about them. They fell upon the soul with the authority of certainty.

He did not discourse on the sacredness of motherhood—he suckled as a babe at his mother's breast, and that sense has forever consecrated motherhood.

He did not argue that life was a growth and character an attainment — he "grew in wisdom and stature, and in favor with God and men."

He did not speculate on why temptation should be in this world—he met it, and after forty day's struggle with it in the wilderness he conquered, and "returned in the power of the Spirit to Gallilee."

He did not discourse on the dignity of labor—he worked at a carpenter's bench and his hands were hard with the toil of making yokes and plows, and this forever makes the toil of the hands honorable.

We do not find him discoursing on the necessity of letting one's light shine at home among kinsmen and friends—he announced his program of uplift and healing at Nazareth, his own home, and those who heard "wondered at the words of grace which proceeded out of his mouth."

As he came among men he did not try to prove the existence of God—he brought him. He lived in God and men looking upon his face could not find it within themselves to doubt God.

He did not speculate on how God was a Trinity — he said, "If I by the Spirit of God cast out devils, the kingdom of God is come nigh unto you." Here the Trinity — "I," "Spirit of God" "God" — was not something to be speculated about, but was a Working Force for redemption —the casting out of the devils and the bringing in of the Kingdom.

He did not teach in a didactic way about the worth of children—he put his hands upon them and blessed them and setting one in their midst tersely said, "Of such is the kingdom of God," and he raised them from the dead.

He did not argue that God answers prayer — he prayed, sometimes all night, and in the morning "the power of the Lord was present to heal."

He did not paint in glowing colors the beauties of friendship and the need for human sympathy —he wept at the grave of his friend.

He did not argue the worth of womanhood and the necessity for giving them equal rights — he treated them with infinite respect, gave to them his most sublime teaching, and when he rose from the dead he appeared first to a woman.

He did not teach in the schoolroom manner the necessity of humility — he "girded himself with a towel and kneeled down and washed his disciples' feet."

He did not discuss the question of the worth of personality as we do today — he loved and served persons.

He did not discourse on the equal worth of personality—he went to the poor and outcast and ate with them.

He did not prove how pain and sorrow in the universe could be compatible with the love of God—he took on himself at the cross everything that spoke against the love of God, and through that pain and tragedy and sin showed the very love of God.

He did not discourse on how the weakest human material can be transformed and made to contribute to the welfare of the world—he called to him a set of weak men, as the Galilæan fishermen, transformed them and sent them out to begin the mightiest movement for uplift and redemption the world has ever seen.

He wrote no books—only once are we told that he wrote and that was in the sand—but he wrote upon the hearts and consciences of people about him and it has become the world's most precious writing.

He did not paint a Utopia, far off and unrealazable—he announced that the kingdom of heaven is within us, and is "at hand" and can be realized here and now.

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SOMETHING TO THINK ABOUT

Dr. Irving Bobbitt of Harvard University was the speaker for Phi Beta Kappa day at Duke University, March 29. And the thoughtful reader will find in his address on "The Role of a Critic" an abundance of food for his thinking and the feast of ideas is served in a style to please the most exacting.

We quote a few paragraphs which has to do with questions that are now urged in various forms upon the attention of the public and from lack of understanding or the inability to give an intelligent answer serve to create much confusion, and a confuson that ceases to be merely academic. Dr. Bobbitt says:

There are, as Emerson says, two laws not reconciled, a "law for man" and "law for thing." The confusions arise then from the confusion of the two laws. Let us take an example of the need of definitions in dealing with a general term that may apply for either the "law for man" or the "law for thing." The word progress for perhaps two centuries or at least a century and a half has been the real religion of the occident. Confucius said of his favorite disciple that "he was always progressing." Confucius evidently had in mind progress according to the human law. Is our present type of progress not too exclusively according to the natural law? And are we not too prone to assume that moral progress will follow always automatically upon material progress?

The definition of civilization is closely related to one's definition of progress. I was reading an advertisement the other day in one of our financial publications which was as follows: "Progress of civilization is measured by kilowats." In the same publication on another page I observed an advertisement of the Westinghouse Company containing the following: "More than 49,802,000,000 kilowat hours were consumed in the United States during the past year, more than was consumed by all the balance of the world put together." Bringing these two statements together, we might assume that we are more civilized than all the rest of the world put together because of our consumption of kilowats.

Also our definition of the word comfort is extremely interesting. Scholars are giving attention to a subject they call semantics. It is an old thing but with a new and learned name. They trace the changes that take place in general terms according to the change in underlying conceptions of life from one age to another. Consider such a change in the meaning of comfort. The English-speaking peoples cannot, according to Disraeli, distinguish between comfort and civilization. By comfort in this modern use we mean primarily material comfort, instead of, as formerly, spiritual comfort.

A word closely allied with progress is evolution. Evolution is frequently taken as a synonym for progress; the identification of evolution in the biological sense with advancement and betterment in the human sense was especially promoted by the pseudo-scientist, Herbert Spencer. The doctrine of natural selection is being put to severe scrutiny nowadays not only by fundamentalists but by men of scientific training; for example, by Dr. Lewis T. More of the University of Cincinnati in his volume, "The Dogma of Evolution," but even though natural selection can be shown to have a scientific basis it cannot take the place of human selection. I once heard an eminent scholar say that "we should never lose an opportunity of insulting the scientists." On the contrary, they should be treated with the utmost respect when they keep in their own place. But they are prone to forget the duality of human experience. In their eagerness to bring the whole of human nature under a singe law they are inclined to fall into determinism based on mechanistic monism. They thus discredit the principle of control in man, the quality of will that restricts and humanizes his outer impressions and inner desires.

Much of the psychology of the time in pseudo-scientific, for example, behaviorism and gland psychology. I read the other day that "we are such stuff as our glands are made of." All these recent forms of psychology are largely pseudo-scientific, not because they do not contain real facts, but because they lose sight of another order of facts in human nature belonging, not to the natural law, but to the human law. The behaviorists put the behavior of man and the frog on the same level. We may agree with them that in many human beings they are, but allowance should be made for an occasional exception.

This special human quality of will that I have been talking about is really a form of effort or work so that what is defective in our definition of progress and civilization and other important general terms, may be ultimately traced to our defective definition of work. Work in this sense means practically self-control. I was reading recently some doggerel in an Ohio newspaper. I do not recommend the verse to you, but I confess I am in sympathy with the spirit of it. The writer pointed out that in spite of "many scores of poets, orators and schemers" the millennium had as yet failed to come. After some discussion of this failure he concludes:

"And so I hold it is not treason
To advance a simple reason
For the sorry lack of progress we decry;
It is this: Instead of working
On himself, each man is shirking
And trying to reform some other guy."

SERMONS AND THE FEDERAL TAX COLLECTORS

Sermons in barrels and sermons in the pulpit that ought to be in the garret with other discarded plunder and sermons that are as dry as the dust of the road and that blind the eyes of one's understanding are all familiar to the humorist and to some without much sense of humor. But here comes H. E. Luccock, an up to the minute editor who has found sermons an object of figures by a federal tax collector. Listen to his story:

"A perplexed preacher wandered into the income tax collector's office on the Ides of March and asked for some help in making out his return. He asked the expert if the directions in section two of the instructions in regard to 'depreciation of property' would apply to his sermons. He wished to know whether he could make any claim for depreciation to the sermons by reason of 'exhaustion, wear and tear, or by obsolescence and depletion.' After examining some of the sermons, the expert answered, 'By all means. I think you would be entitled to claim depreciation to the extent of about 90 per cent, by reason of wear and tear.

"This same view was evidently shared by a Fort Worth, Texas, clergyman, who recently burned up eight hundred of his sermons, in one great bonfire. We have already nominated that preacher for a Carnegie Hero Medal. The new sermons which shall rise Phoenix-like from the ashes will far surpass the old."

More people in our country than ever before died of the automobile last year. It wiped out the equivalent of a good-sized village of people, 2724, compared with 2456 in 1924. The worst feature is that in twelve months the death rate from automobile accidents rose from 15.9 per 100,000 to 16.7. It has increased by one half since 1920 and more than tripled since 1915. The number of automobiles has increased at about the same rate. Today the automobile is four times as deadly as typhoid fever. Ten years ago more people died from measles than from automobile accidents. Last year seven times as many met their death from the automobile. Not many more people died from the four principal children's diseases all together than were killed by motor cars and trucks. Two fifths of the victims of the automobile were under fifteen. It kills as many children as scarlet fever and whooping-cough combined.—Christian Work.

A BORROWED EDITORIAL

In an editorial headed "Law Triumphs Over Crime," the Charlotte Observer expresses so accurately our idea that we with thanks to the editor adopt it as our own. Dr. Harris writes:

"Gerald Chapman ends a career which established him as bandit and murderer and man of inhuman instincts, one utterly devoid of the principles of mercy, and yet no one shouted more loudly for mercy than this same bandit when faced by the gallows. The final pleas in behalf of this murderer by lawyers and by the prisoner, himself, were of an emotional character, but they failed. It is to the credit of the bandit that he entered no plea of innocence; he did not know much about the law governing cases like his, but all he wanted was "justice." And he got justice. This man's career in crime was of the notorious sort that creates sympathy for the criminal. If he had been an ordinary murderer, but little would have been heard of his case. But he was a criminal distinguished in outlawry and banditry and murder; he was a criminal of the premier class, and so the American weakness, that of making heroes out of people of his kind, was developed in marked degree in behalf of a man who should have been hanged without benefit of clergy. Certainly, there was no necessity for burdening the pardon boards and the courts with the extra expense and time consumed in hearing his final appeals for "mercy." American justice triumphed over lawyer shrewdness, also, when it refused to deliver a condemned murderer over to prison-keepers for mail robbery, before paying the supreme penalty for murder. It was a case in which it was better to rob the prison than the gallows.

Exaction of the penalty of the law in the case of Chapman will operate toward a desirable end, and that is in the nature of serving notice on criminals that the courts of this land may be depended upon to mete out justice. It is the serving of notice that the courts are not to be trifled with, and it might be accepted as fact by the criminal element that escape from the courts is not the easy matter it was once regarded to be, and that escape is being made harder and harder. In short, execution of Chapman tends to make stronger return of confidence in the triumph of law through operation of the courts. While the sentimentalists were inclined to make a hero out of Chapman, Chapman himself made an example for other criminals to hold uncomfortably in mind. The undertaking in Chapman's behalf was in effect one to capitalize on crime. The fact was demonstrated that the time has not yet arrived when this can be done in America."

A GREAT FACT

Easter Sunday is being recognized more and more from year to year as one of the red letter days of the Christian church, and well it may, for the event that marks this day is one of the most marvelous of all ages and is most vital to the very life and existence of the church. For the church is built upon the fact of the resurrection of Jesus Christ. The great Apostle Paul wrote: "If Christ be not risen, then is our preaching vain and your faith is vain also."

The fact of the resurrection of Jesus is substantiated by such infallible proofs that no reasonable mind entertains a doubt concerning it. The testimonies of the enemies of Jesus is conclusive, for they, least of all, would try to cover the fact of the event with a lie, if they were convinced. Read Matt. 28:11-16.

The empty tomb attests to the fact. The disciples' discreditable spirit concerning the resurrection is another strong proof, for certainly in their doubtful frame of mind they would not publish abroad nor teach that Jesus had risen. It was only after Jesus had definitely shown himself upon several occasions that they were convinced. This number increased until upon one occasion about five hundred beheld their risen Lord on the mount in Galilee. Best of all, individual experiences today attest to the fact, for we know with the poet that our Redeemer lives who once was dead.

Will you confess your faith anew in the risen Lord and Christ by attending church?

People and Things

Rev. T. J. Rodgers, pastor at Madison, received six new members last Sunday.

Uniformity of opinion is the most fatal of the church's dreams.—Sylvester Horne.

Rev. J. K. Worthington on the Hallsboro charge has received 14 into the church this year.

Hambone says: "W'en yo' conscious' sorter 'sturbin' you, a po-liceman sho do look tall!"

Rev. T. G. Smith, pastor of the Burke circuit, received six new members into the church Easter Sunday. Good work in the country.

Rev. A. C. Swofford received last Sunday at Granite Falls a class of 12 and has 25 names for next Sunday, making a total of 36 at Granite Falls.

Rev. C. M. Pickens last Sunday at Central, Albemarle, received 24 new members, 11 by letter and 13 by vows and baptism.

At the close of a week's meeting at Jonesboro last Sunday Rev. O. I. Hinson received 21 new members into the church and others are to join a little later. Sunday was a great day at Jonesboro.

Hawthorne Lane, Charlotte, received last Sunday 59 new members. Dr. Daugherty is doing a great work at Hawthorne Lane. It is one of the big churches of the country.

"Am writing to say that we had a good Easter service. Decision day in Sunday school was observed. Received two on decision into church Easter Sunday morning at Smithfield."—A. J. Parker.

Rev. J. F. Kirk, the pastor, last Sunday morning at West Market Street church baptized 21 infants. The service was beautiful and impressive and one of the features of the Easter services in that church.

Rev. W. H. Willis had nine accessions at Ashboro last Sunday. Revival services begin April 19. Rev. Geo. B. Clemmer of Winston-Salem will do the preaching.

Rev. A. D. Wilcox at Trinity, Charlotte, received Easter Sunday: On profession of faith, children, 22; profession of faith, adults, 6; by certificate, adults, 10; total received Sunday 38. This makes a total of 135 members for conference year to date.

"We received 23 members into the church at Newton on yesterday by vows. We had a fine day, a fine service, and last night we had an unusually fine sermon by our presiding elder, Rev. J. E. Abernethy."—W. F. Womble.

Rev. B. C. Reavis last Sunday morning received 25 into the church at Franklin—23 by vows and two by certificate. Others are to join a little later. Brother Reavis has just closed a great meeting that reached all parts of Macon county.

Rev. W. A. Jenkins last Sunday morning received 27—18 on confession of faith and nine by letter—into Park Place church, Greensboro. Park Place church is now having to put chairs into the aisles on Sunday mornings to accommodate the people.

Oliver Wendell Holmes used to say that it was the hardest thing to convince any man born in Boston that there was any need of his being born again. Dr. Marsh (the new president of Boston University) will have something of that difficulty, but he has already had it in Pittsburgh.—Bishop F. J. McConnell.

Dr. Hawkins, pastor at Rockingham, closed a two weeks' meeting Easter Sunday. There were good congregations, much interest, and 40 new members were received into the church, making 57 for the conference year. Dr. Hawkins did the preaching and Dewey Maness led the singing. Mr. Maness proved to be a most acceptable co-worker, and pastor and people at Rockingham hold him in high esteem.

Easter Sunday proved a great day at Trinity church, Wilmington. Beginning the day with a fine Sunday school session, the strains of Easter were carried into the morning service with variations. After the opening, offering and pledges were taken for the superannuate fund for the year, amounting to more than five hundred dollars. Following, the pastor baptized infants. Then opened the doors of the church for membership and received 34 members—29 on profession of faith and five by certificaet. This makes a total of 53 new members received since conference in November. The service closed with the Holy Communion, which was administered to a full house. The pastor is happy in his work, and the congregation is a most delightful one to serve. The outlook is fine at Trinity. Rev. L. D. Hayman is the pastor.

Rev. O. P. Ader closed the pre-Easter evangelistic services at King's Mountain on Easter day, and received into the church 13 members at 11 a. m.—two by letter, four by baptism and seven by vows—13 in all. Baptized two babies also. Had a fine service altogether; raised $66.10 for Children's Home.

Myers Park church, Charlotte, known as the baby church, is growing at a rapid pace. The membership has doubled since Christmas. New members are being received each week. The Sunday school had an attendance last Sunday of 122, which is but one mile post on the upward way. E. C. Rozzelle is the pastor.

Joe V. Moffitt, Jr., of Lexington has been awarded the Lincoln medal given by the Illinois Watch Company for the best essay on Abraham Lincoln submitted by a student of the Lexington high school. The medal will be presented during the high school commencement exercises late in May. —The Dispatch.

The Stevens evangelistic services in Greensboro will begin next Sunday evening in the big wooden tabernacle that is now nearing completion on Greene street near the center of the city. Daily cottage prayer meetings are being held each afternoon in all sections of Greensboro and the evangelistic party will arrive the last of this week. The party is composed of Rev. George T. Stevens, a native of Toronto, Canada, Mr. and Mrs. George Dibble and Miss Birdie Ross, all of Michigan, and Miss Frances Bennett of Chicago. The services are expected to continue six weeks. The tabernacle will accommodate about 4,500.

"We have just closed one of the most glorious revivals here at Troutman that I have known. Bro. Bob Self of West Asheville did the preaching. He is a very unique character, a man of wonderful faith. He preaches the Word with the power of the Holy Ghost sent down from heaven. We saw people at the altar all the way from six years to seventy-five years of age. They came and prayed through in the old time way. Methodism seems to be the biggest thing in this town and is still growing. We do not have the most members, but—well, you know. Soon we expect to build both a new church and new parsonage. These buildings will be located on the hard surface highway and on one of the most beautiful sites in the town. We are grateful to God for the services of Bro. Bob Self in the meeting that has just closed, and wish to say that no pastor could make a mistake in engaging his services for a revival."—D. A. Oakley, P. C.

"The Dawning," a religious pageant by Lyman R. Bayard, was presented by a cast of more than 100 last Sunday night in West Market Street church under the direction of Mr. Robert B. Henry, director of religious educaion in the church. The congregation packed every nook and corner of the big church and many were turned away unable to even get a glimpse of the elaborate pageant which was presented most impressively and successfully. Scene I is in front of the wall of Jerusalem between the tomb of Jesus at our right, and the City of Jerusalem at our left. It is the third day after the Crucifixion. The Roman Centurion is in grief because he ordered the Crucifixion. The first scene shows the fear of the Roman soldiers, the grief of the lame man who could not find Jesus to be healed, the faith of the Centurion, John, and the women of the Holy Sepulcher, that Christ is risen, and the doubt of the other nine disciples. It closes with the "Song of Faith and Doubt." The second scene is a continuation of the argument for the Resurrection. It is the day following the Resurrection. It opens with a dialogue of the Jerusalem children and the Jerusalem women. The apostles then enter, and all except Thomas are convinced that Christ is risen from the dead. This scene closes with a chorus, "Christ Is Risen." Scene III. It is the day of the Ascension when the third scene opens. The followers of Jesus are in great joy, and in their holy rapture they sing, "He Hath Ascended on High," and "Alleluia." It is also a time of reflection for the followers. They are impressed by the mercy of Jesus, and after John repeats, "As far as the East is from the West," etc., James sings, "All We Like Sheep Have Wandered Far Away." The Christian believers take as their ensign the Cross which the Centurion has suggested. As he holds it high and sings, "O Cross of Christ," all drop humbly to their knees. The believers, determined to conquer the world, then march out singing their hymn of victory, and the benediction is pronounced.

The Sunday school of Central, Shelby, has an enrollment of about 900. The average attendance during the month of February was 602; average offering was $65.65. The men's Bible class has an enrollment of over 300; average attendance over 250. Clyde R. Hoey is the teacher. Fifty-six members have been admitted into the church since conference—32 by certificate and 24 on profession of faith.

Miss Edith Ader, daughter of Rev. O. P. Ader, was one of the missionaries consecrated at Raleigh. She was assigned to the home field, and her work will be at the Sue Bennett Memorial College, Kentucky, in the English department. She graduates at Scarritt College for Christian Workers this summer and takes her A. M. degree also at Peabody College.

Dr. Mary Lura Sherrill was among the three alumnae elected to Phi Beta Kappa from Randolph-Macon Woman's College. Of interest is the following: "Dr. Mary Lura Sherrill is from Greensboro, N. C., and received her A. B. degree at Randolph-Macon in 1909; her A. M. in 1918 and her Ph. D. from the University of Chicago in 1923. She was adjunct professor of chemistry at Randolph-Macon from 1909 to 1918; associate professor at North Carolina College for Women from 1918-20 and associate professor of chemistry at Mt. Holyoke College since 1921."

Henry Ford says: "The 'wets' must be given large credit for making the country 'dry.' They furnished the excesses and stupidities which aroused public opinion to action. And they will yet complete what they have begun. All that is needed to enforce prohibition is for the 'wets' to pursue their campaigns a little farther; goad public opinion to the level of imperial demand and invincible action, and the thing will be done. The 'wet' has never received the credit due his great part in making booze an outlaw. However unfortunate prohibition may have been in its friends, it has always been most fortunate in its enemies. Opposition puts good causes across."

"One of our general evangelists, Gus Klein, 1524 Waverly Place, Memphis, Tenn., will hold a three weeks' campaign in Burgaw early this summer. He has some open time and is holding it open for calls from this section. Write him and let's use him this summer in the Carolinas. He does a solid, constructive work and leaves the church and pastor more closely united and looks after every department of the church. Whether your church is large or small do not hesitate to write to him. We plan to unite all the churches in the county for this campaign and to make a county wide effort for the kingdom of God. We are very fortunate in getting Brother Klein and his singer, Mr. Litchford, to come to us for this meeting."—Lawrence A. Watts, P. C.

WILMINGTON AND FIFTH AVENUE

March the 14th and April the 4th are two dates that will live in the religious life of Wilmington for many years. The first date was the beginning of an evangelistic campaign, the like of which this city has not witnessed in all of her long and glorious history. On this beautiful Sabbath afternoon twenty-six churches were represented in a mammoth parade led by the ministers and three bands. More than 3,000 marched through the business district and assembled in front of the city hall for a song and prayer. The second date was Easter Sunday, the day set apart for ingathering. More than five hundred united with the several churches.

The revival at Ffith Avenue was in the truest sense of the word a great success. For two weeks great throngs packed the auditorium, balcony and lecture room. Hundreds went to the altar for reconsecration or to give their hearts to God for the first time. Officials and others were heard to say, "We have not seen it this way before," while the older ones gathered in groups and compared the meeting with the revivals of thirty and forty years ago. Last Sunday (Easter) we received forty on profession of faith; will receive others next Sunday and many will join by letter.

Rev. G. Ray Jordan of College Place church, Greensboro, was with me for two weeks and preached with effectiveness. He is really a great preacher. He is not only eloquent and scholarly, but he is one of the most forceful speakers I have heard. He made a great impression upon the community. He is one of the most promising young preachers in North Carolina Methodism.

W. C. Martin.

MISSIONARIES STILL NEEDED AND STILL WELCOMED IN JAPAN

By S. A. Stewart.

The writer has just returned from Okayama, where the West conference of the Japan Methodist church is now in session. Owing to urgent school duties I could only spend two days with "the brethren." These days, however, were days of real fellowship and blessing. If "dispatch is the soul of business," our Japanese brethren are proving themselves good business men. Things keep moving all the time and yet there is no unnecssary pressure or effort evident to accomplish this result. Bishop Uzaki is an easy and efficient presiding officer. The ability of the body would impress any one who should look in upon it without bias or racial prejudice. It fills the hearts of the older missionaries with unspeakable joy to be able to look upon this fine body of alert, active and faith-filled men and women. Dr. Wainright in giving a word of greeting to a fine class of eight young men who are coming into full membership this year, remarked that the older men, missionaries and Japanese alike, could sing with Simeon, "Now lettest thou thy servant depart, Lord, according to thy word in peace."

I was not able to be present on the first day, which is exclusively a "preachers' conference" in which they pass characters, promote undergraduates, take in new members, etc. In this the laymen have no part according to the Japanese system. The real business confeence began on the second day, which was Fridty. The Rev. Z. Hinohara preached the conference sermon, and the bishop gave his address after the organization was effected and the nominating committee appointed. In the afternoon various reports were submitted. The presiding elders' reports, however, are printed and distributed without being read, in order to save time. The reports from the central boards and general secretaries are presented and explained thus early in the conference that the members may have time to think them over and discuss them before taking action. Vital issues are at stake this year, especially the questions of self-support and the independence of the mission board, which are going to test the metal of the whole church and prove its loyalty to the Methodist ideal. The Sunday school board and the finance board each has important reports and recommendations to present which are of great interest to the entire membership. The statistics of the church are prepared by the central office in Tokyo for the whole church (both conferences) and these are presented in parallel columns so that the condition of the entire church can be seen at a glance.

An interesting custom in this country is that of holding secretaries responsible for their work. It is reflection of the national diet system. In politics when the Diet meets the prime minister and the various cabinet ministers through him make their reports and recommendations. They are then grilled for a number of days by the members. It has to be done in the form of asking questions, but it is often taken advantage of by the opposition for making opposition speeches. Likewise in the church conference when the general secretaries make their reports they are questioned very minutely and sometimes embarrassingly. However, in the West conference there is seldom any bitterness in the questions. I am glad to be able to say that there is a fine spirit of loyalty in this conference. Madam rumor has it that the East conference is more difficult to deal with, and that it is not so united. But the writer has no personal knowledge of these things.

The statistics presented show the total membership (resident) to be 24,226 (East conference 12,751 and West 11,475). The number of baptisms, East 1,383, West 1,065, total 2,348, which is a decrease of 295 as compared with the previous year. The total collections on the other hand show a great gain over the previous year: East Y123,729, West Y148,353, total Y272,082, which represents an increase of 58,082 yen. And it is a matter of pride to some of us to note that of this financial gain Y46,368 was in the West conference. Another encouraging fact is that there was an increase of twenty self-supporting churches, ten in each conference, bringing the total up to 67. While the Presbyterian and Congregational bodies may count more self-supporting churches, if the number of pastorless churches were deducted in those bodies, it would be found that the Japan Methodist church is rapidly coming up toward the head of the class. And this is true in influence and efficiency as well as of numbers.

Besides this there was raised for conference claims the large sum of Y63,079, of which Y28,545 was from free will offerings, the rest being apportioned. This shows an average giving per resident member of Y13,83, which isn't so bad.

As some of the utterances of the bishop and Mr. Hinohara were of special significance, I wish to refer to them before closing this article. Taking them in the order in which they were uttered I will speak of Mr. Hinohara's sermon first. His subject was the "The Deep Things of God" (I Cor. 2:10, "For the Spirit searcheth all things, yea, the deep things of God.") I shall not undertake to give an outline of the sermon, but will simply say that it would compare favorably with the sermons of any of the strong preachers of our home conferences. The point I wish to call attention to is that in the sermon he made some very discriminating and friendly references to things American. In an atmosphere which has become almost universally critical of American affairs and especially of American Christianity, thanks to a discriminatory immigration law, it is refreshing to hear some one speak on the other side. While recognizing that America has her problems, and especially the American church, Mr. Hinohara is stil lable to distinguish between bobbed hair and lipstick on the one hand—things that chance with popular whim—and student conventions and church conferences, things which show what people are really thinking and doing for moral uplift and world friendship. Mr. Hinohara is strongly of the opinion that Japan should continue her friendship for America. In a recent visit to the Hiroshima Girls' School for special meetings, he brought this out very plainly in an address to the teachers. He says th at what has made New Japan is the fact that she has been facing toward Protestant countries. This she should continue; and as America, in spite of her mistakes and in spite of her problems, is still the most vigorous and aggressive Protestant country in the world, it behooves Japan to continue to link up with her.

The bishop discussed in his episcopal address a number of the "burning questions" of the day. And I use the word "burning" advisedly. After making an earnest plea for a spiritual atmosphere in the conference, he launched into the necessity for a vigorous spirit and an aggressive policy of evangelism. He declared that we must get back to the point that Jesus Christ is made central in our message, and the salvation of men the great purpose of our preaching. "People are open to the Christian message now ,and now is the time for us to be aggressive. The Son of Man came to seek and to save the lost." He urged that we make definite plans and efforts to reach the farmers, the people who are attached to the soil, 70 per cent of Japan's 60 million people, most of whom have not yet been touched. Of course city work must not be neglected, but the needy classes, the unreached classes, are the common people both in the cities and in the country villages alike.

In regard to church union, the bishop heartily approves of, and insists that we should do all we can to hasten it. But there are normal processes to be followed in bringing this about. The first steps are to create a brotherly spirit, and to cooperate in various good enterprises locally. The Council of Churches is now showing what can be done by joint action, and the work of the council should be supported and strengthened. As to missionaries, the bishop believes as does Mr. Hinohara, that they are still needed, and he made it evident that he welcomes them. He declared that this is the general feeling of the leaders of other denominations also. A very welcome statement was the one that our Methodist method of co-operation between Japanese and missionaries has worked well for 20 years, ever since the Japanese Methodist church was set up, and there is no need for any change. We started on the basis of equality, all being members alike of the annual conferences, all having equal authority, and all working and praying and suffering together. We need no change, we want none.

It is interesting in this connection to compare this st atement in regard to missionaries made by the man who is the head of the Federal Council of Churches in Japan with the one made a few days ago by Mr. Zumoto, president of the International Journalists' Association before a group of visiting Rotarians in Tokyo. He maintains that missionaries are a disturbing element whose "presence is an implied insult to the great moral and religious forces that have built up our noble civilization." Christianity he regards as "a masterful, exclusive and imperialistic type" of religion. This of course does not represent the opinion of the Christian Japanese at all, nor does it represent the opinions of many of the thoughtful non-Christian Japanese. But it does represent one group of opinion. I very much doubt if such a statement would ever have been made had not a discriminatory immigration law been put on the statute books in Washington. It is time for Christian people in America who really believe in world brotherhood to awake and insist that this law be revised and Japan put on a percentage basis along with other nations. What could a hundred and fifty Japanese immigrants a year hurt? And yet this discrimnation is creating a race issue the result of which no man can measure.

Hiroshima, Japan, March 8, 1926.

FINANCING THE MISSIONARY PROGRAM OF THE METHODIST EPISCOPAL CHURCH, SOUTH, AND HOW TO DO IT

By W. A. Cade.

The above title is a rather high sounding and perhaps presumptuous one. It is a question that has engaged the hearts and the best minds of the church for many years; and still they do not seem to have solved it as evidenced by the present large indebtedness of the board and the heart searching question so recently before the church as to whether we could this year hold our present lines.

One thing we all know is that missions is at the very heart of the Christian religion, and is the first work of the church of Jesus Christ. As individual Christians and as a church, if we are not missionary in spirit and deed, we are not Christian; we are nothing. If ever the Southern Methodist church loses its passion for souls and to make the kingdoms of this world the kingdom of our Lord, we will have forfeited our birthright and our rightful claim to be of the body of Christ.

Two primary elements enter into the missionary work of the church. These are men and money. There must be men and women to go to the ends of the earth as witnesses of the Christ and heralds of His Gospel. Christ and His Gospel have been our salvation and only hope; and are the only hope of the rest of mankind. Christ has been brought to us and we are the beneficiaries of His saving power because the church in former days was to a degree faithful to its missionary obligation. Our first duty and great privilege is to carry on. The missionary work of the church today is manifold in its activity and application. However, the primary elements are men and money. The church must provide and equip men and women to go and do the work. The time is not far past when a sufficient number did not hear and respond to the call of the Spirit to go. But this is no more, for our young men and women are hearing the call and are offering themselves as heralds of the cross of Christ.

But it requires money to send these and maintain them on the field, to erect necessary buildings and to carry on the evangelistic, educational and medical work of Christiain missions.

While there is plenty of money, and it all belongs to God, getting this seems to be the most difficult part. Here seems to be our chief embarrassment. Why is this, and what is the remedy?

The reason is that the church has very little missionary vision and conscience. Our hearts are not in it. Whatever our hearts are in we will put our money. The great need is to awaken a missionary conscience in the hearts of our people and give them a missionary vision.

All of us know how utterly we were failing in this before the Centenary period. The manner we collected the small change from an uninformed, disinterested and unwilling people in order to meet the missionary assessment on the church was a travesty. The people did not know what it was for and where it was going. They heard and felt but little of the call and challenge of Christ in it all. They had little knowledge and therefore little interest in the rest of the world. Their world was a very little one.

The World War, modern travel, the press and the radio have changed all this. All of us know something about the rest of the world whether we have the Christian attitude or not.

In the Centenary effort we did a great work. We did something towards imbuing the mind of the

church with the missionary idea and spirit. We raised several millions of dollars. But this was in many respects sporadic and insufficient as a continuous program. We find ourselves back in the same old way.

The present assessment and budget method of financing the missionary work of the church will not succeed. The present cultural and educative oplicy will not avail.

The General Conference passes its assessments for missions down to the annual conferences, these to the district conferences, and these in turn to the local congregations. This is put in the budget of the local church for general work. It is an impersonal and indefinite something. The objective held before the people is "to pay out." The challenge of Christ and of the world scarcely enters in. No missionary conscience is created. No compelling motive is given.

Again, the educative and cultural porgram is not sufficient. It reaches only in a limited way some of the young people in the Epworth League, some of the women in the missionary society, and to a very limited degree some in the Sunday school. The men of the church, from whom the real money must come, are scarcely reached at all with any real cultural and educative information and inspiration. What is the solution? It seems to me that the church has discovered it in the recent church wide free-will offering for missions.

Personally, this writer has very definite convictions about this. If our church is to live and justify itself before God and the world, we must not only maintain our present missionary work, but we must do more. But we cannot do this on the backs of an uninformed and disinterested people.

We cannot and should not increase assessments for missions. With no more information and conscience about missions than our people have, and with the asssessment for missions in a budget; and therefore an impersonal and indefinite thing, our people will not stand for much increased assessment. If this is much increased, they will lose their morale and the already inadequate ideal to "pay out."

But the present assessment does give us something reasonably constant and dependable to rely upon. It would seem wise to retain something like the present assessment for missions. It might be wise, however, to dispense with all assesssments for missions.

What should we do? We should carry on the same cultural program in the Epworth League, the Woman's Missionary Society, the Sunday school, etc., as at present; except more and better. In addition, the church should adopt as a regular policy a program similar to the one used this year. Designate a given period for every year, a month or more, preferably early in the year when the regular budget of the church and other causes are not so pressing; this period to be dedicated to the preaching of the gospel of missions from every pulpit, in every department of the church, through every available avenue of the church press, and special leaflet literature carefully prepared and thoroughly but econmically distributed and read. At the close of the period take a wholly free will offering for missions entirely disassociated from any legal or arbitrary methods whatsoever such as assessments, budgets or any force measures.

This will not be sporadic and superficial. It will be an occasion for the preachers to have a missionary zeal and to preach the gospel of missions. It will as nearly as possible cultivate, inform and inspire the whole church, and not just the women and children. It will make an appeal to the Christ spirit that is in us, and not to the very superficial ideal of "paying out" the church assessment and sending the preacher to conference with a "clean sheet." It will lay the claims of the Lord on the Lord on the hearts of his people and cultivate the principle of Christian stewardship. It will get for the cause of missions dollars instead of cents. It might be suggested that every church set as its goal a dollar for every member on its roll. If we realized just half of this for the whole church, it would net us a million and a quarter dollars for missions.

These convictions and conclusions are born of my experience of thirteen years as a preacher, and particularly my experience with the church I now serve which responded so well to the cultivation and the appeal made in our recent effort to raise the free will offering to meet this year's crisis and needs of the board.

Wilmington, N. C.

CHRISTIAN TRAINING AT GREENSBORO COLLEGE

Investigation of the religious atmosphere at Greensboro College leaves no doubt of the positive quality of the religious training there. This was to be expected in view of the fact that it is the institution of the Methodists of North Carolina for the education of young women—but it is not doctrinal education, and every effort is made, throughout the college course, not to give cause for offense to girls who may come from homes where the parents are not Methodists, but members of another church.

Definite Christian training, with some courses in Bible and related studies required, is given. In addition, other agencies are utilized to make, so far as possible, a Christian college, with the graduates going out into the world to take their places as factors in their communities, through their religious training.

There is a growing belief among some people that some colleges have begun to neglect the work of seeing that their students are given Christian training; that "smart" members of faculties are greatly concerned with a "liberalism" that might mean denial of Bible teachings, and thus perhaps produce a highly trained and highly cultured, but irreligious student body. However, Greensboro College is certainly not in that class of colleges, if there be such.

To begin with, there is a course in the curriculum known as Bible I, required of all freshmen. This calls for one hour a week, with each of the three sections of the freshman class appearing, making three recitations, or lectures, per week. The Old Testament is the study the first half of the year, with collateral text books and literature. Bible II, required of all juniors, takes up the Gospels the first semester, or half of the year, and in the second half the Acts and the Epistles, with correlated library work, collateral work, with some stress on Biblical literature.

There are also the religious education courses, two such, three hours a week, elective primarily for juniors, in which is taught religious pedagogy; organization and management of Sunday schools, the completion of the course entitling the student to three credit units from the General Sunday School Board of the Methodist Episcopal Church, South. There is also observation of city Sunday schools and practical social service work in the community. Course in the department of religious education is concerned with missions, religious psychology, with study of text books on child study and child training, education in religion and morals, the Bible and mission study. This is three hours a week, elective for seniors.

Now, one should not get the idea that the young women of the college are doleful faced angels, going around singing psalms; they are not, but healthy young specimens of humanity, but there is no time for anything like irreverence or infidelity or loose thinking in the college life.

They are required to attend services at some church every Sunday morning. The students from without the city have designated West Market Street Methodist church for attendance. Those living in the city may attend any church—in fact, their parents are supposed to see that they do. Students of other denominations than the Methodist may attend what church their parents designate.

Sunday school attendance is optional, but most of them do attend Sunday school and in addition often attend the meetings of the young people's workers of the churches in the city.

The work of the Young Women's Christian Association of the college is considered very important. This is called by the college authorities "the most important factor in the religious life and activity of the institution." Sunday and Wednesday evenings chapel services are held in the college chapel, these being conducted by the students, faculty members or Christian workers from the city. Representatives from the Y. W. C. A. are sent every year to the student conference of the Young Women's Christian Association at Blue Ridge, to the national convention of the Y. W. C. A. and to other meetings. The social side of life is not neglected by the association. Special committees of the Y. W. C. A. see to it that new students have a cordial welcome into the college household and made to feel at home in their new surroundings. The Y. W. C. A. has claimed for several years nearly 100 per cent membership among the boarding students and of these about 75 per cent engage in mission study.

Indeed, nothing else would be expected of a college founded by a church for the purpose of Christian education of young women than the following statement of the college authorities: "Greensboro College recognizes its supreme obligation to the church by the emphasis it places upon the Word of God, the means of worship and the necessity for Christian training and service." It is recognized that there must be not only training in books, music and the arts, but also it is a duty to "train young women for practical service in Sunday school, church and community."

The daily chapel service is usually conducted by some member of the faculty. This is intended to take the place of the family altar at home. Pastors of this city and Christian men and women visiting the city often attend the chapel service and bring messages. Once each week the service is conducted by the pastor of West Market Street Methodist church, who is the college chaplain.

Yearly a revival is held on the college campus, the preaching being done by some pastor in the city or some other minister. Deaconesses and missionaries and other church workers come as guests to the college.

Rev. S. B. Turrentine, D. D., president of the college, is ever alert to guard the Christian atmosphere of the campus, to keep members of faculty and all workers who come in touch with the students imbued with the necessity of placing Christian education always before mere education.

Nearly 400 girls attend this college from all parts of the state.

[The preceding story, written by Mr. J. G. Dickson of the staff of the Greensboro Daily News, appeared in the News and Observer, February 28, 1926.]

RELIGIOUS EDUCATION IN NORTH CAROLINA

Perhaps the most beneficial part of our school work at Carolina College is our religious education. In connection with this feature of the college life we have recently had several interesting visitors and meetings in our midst.

On March first there opened a two weeks' revival meeting at the Methodist church in Maxton. The meeting was conducted by Rev. J. V. Knight of Edenton, N. C. All of the students attended it and enjoyed it very much; and we feel that we got much that was worth while out of it for our lives.

As a visitor to our college on Monday, March 22, we had Miss Lillian Lehnhoff, who is a student secretary of the Methodist Missionary Council. Miss Lehnhoff talked to us as a group, and individually; and several girls decided on definite missionary work. Her talks were full of inspiration to us, and purpose for definite Christian service that previous meetings and chapel talks had aroused in us led to these decisions for religious work of some kind in he future to which many consecrated themselves.

Our Y. W. C. A., which is entirely controlled by the student body, has a meeting every Sunday night. We find these meetings very helpful, and we enjoy being together in this Christian atmosphere. Not only do we find this Christ-like atmosphere in Y. W. C. A. meetings, but it is all over the campus, on Y. W. C. A. posters, and in the lives, which is best of all, of our classmates.

The movement which the preachers of the Rockingham district are working on for a "Bigger Carolina College" is still in fine progress, and definite plans are being made for the future growth of the college, which is full of inspiration to all of the college family. Virginia Carter, '27.

"What makes you look so fatigued?" was asked of a withered-up little man. "Well, it's like this," he replied. "My wife is walking to reduce, and the only time she can do it without attracting the attention of the neighbors is in the evening. She then insists that I go along, even if I'm tired. The past two weeks I have lost eight pounds and she has gained two ounces."—The Outlook.

A good many automobiles go over the top early on Sunday morning, into the enemy's country; some come back.

WHO ARE WE PREACHERS?

By R. H. Bennett, Secretary, Dept. Ministerial Supply and Training.

At the request of the General Conference Board of Education the following full exhibit of the ministry of the Methodist Episcopal Church, South, has just been completed. It represents nearly a year's hard work by our office. The summary given below should be of especial interest to our people. The figures speak for themselves. It is suggested that our statisticians make their own conclusions. these figures and draw their own conclusions. Southern Methodism has a great ministry now, but we are moving steadily towards an even more efficient one, as our statistics published elsewhere show.

The questionnaire went to all English speaking preachers holding membership in annual conferences in the United States.

Number of questionnaires sent out 7,600. Number of replies received 4,634.

Statistics Gathered From the Preachers of the M. E. Church, South

Average age when joined conference by decades: 1870 to 1879, 23 years; 1880 to 1889, 25 years; 1890 to 1899, 26 years; 1900 to 1909, 28 years; 1910 to 1919, 26 years; 1920 to 1925, 24 years.

Present average age: 49 years.

Married: Yes, 97 per cent; no, 3 per cent.

Married before or after being received on trial: Before, 47 per cent; after, 52 per cent; no reply, 1 per cent.

Born: Country, 80 per cent; village, 8 per cent; town, 8 per cent; city, 4 per cent.

Reared: Country, 75 per cent; village, 8 per cent; town, 11 per cent; city, 6 per cent.

Fathers' occupation: Farmer, 65 per cent; minister, 10 per cent; merchant, 6 per cent; various, 19 per cent.

Parents Christian: Yes, 96 per cent; no, 4 per cent.

Denominations of which parents were members: M. E. Church, South, 81 per cent; Baptist, 9 per cent; Presbyterian, 5 per cent; Roman Catholic, 4 per cent; various, 1 per cent.

Family prayers in home: Daily, 57 per cent; irregular, 27 per cent; none, 16 per cent.

Forbears or relatives ministers or missionaries: Yes, 56 per cent; No, 44 per cent.

Attended Sunday school before joining church: Yes, 94 per cent; no, 6 per cent.

Baptized in infancy: Yes, 55 per cent; no, 45 per cent.

Average age joined church: 15 years.

Conversion: Sudden, 55 per cent; gradual, 45 per cent.

Converted in or at time of revival: Yes, 75 per cent; no, 25 per cent.

Human agency in conversion: Parents, 50 per cent; pastor, 15 per cent; sermon, 5 per cent; revival, 9 per cent; Sunday school, 7 per cent; various, 14 per cent.

Average age when called to preach: 15 years. (Three per cent were called under thirteen years of age.)

Called before or after conversion: After, 65 per cent; before, 35 per cent.

Church work done before call to preach: various, 62 per cent; none, 38 per cent.

Ever led a soul to Christ before entering ministry: Yes, 62 per cent; no, 38 per cent.

In school or college when called to ministry: Yes, 31 per cent; No, 69 per cent.

Human agency in call to preach: Parents, 23 per cent; pastors, 21 per cent; revival, 9 per cent; sermon, 6 per cent; Sunday school, 6 per cent; various, 13 per cent; none, 22 per cent.

Time in deciding call: Immediately, 9 per cent; one month to one year, 13 per cent; one year to five years, 38 per cent; six years to 20 years, 40 per cent.

Nature of call to preach: Inner conviction of divine call, 95 per cent; various, 5 per cent.

Obstacles in way of decision to preach: Deficient education, 40 per cent; finance, 11 per cent; preferred other work, 11 per cent; age, 1 per cent; various, 37 per cent.

General educational statistics: Number receiving elementary education, 31 per cent; secondary school graduates, 22 per cent; number receiving college training, 22 per cent; college training, graduates, 11 per cent; number receiving theological training, 10 per cent; theological training, graduates, 4 per cent.

Other educational advantages: Conference course, 14 per cent; general study, 50 per cent; teaching, 9 per cent; none, 27 per cent.

Private study done to make up deficiencies in education: Special courses, 8 per cent; correspondence course, 49 per cent; general study, 15 per cent; none, 28 per cent.

Source from which college expenses were paid: Worked, 58 per cent; parents, 18 per cent; loans, 19 per cent; income, 5 per cent.

Purpose to preach deepened or hindered by school life: Deepened, 83 per cent; hindered, 5 per cent; neither, 12 per cent.

Person or things which helped most in school life: Teachers, 47 per cent; association, 28 per cent; pastor, 8 per cent; parents, 7 per cent; books, 3 per cent; various, 7 per cent.

Encouraged or discouraged to attend college and seminary: Encouraged, 62 per cent; discouraged, 22 per cent; neither, 8 per cent; both, 8 per cent.

Number of years in completing conference course of study: Four years, 73 per cent; more than four years, 28 per cent.

Doing special study at present: Yes, 87 per cent; no, 13 per cent.

Most valuable factor in ministerial preparation: Bible, 20 per cent; prayer, 12 per cent; friends, 8 per cent; conference course, 8 per cent; various, 52 per cent.

Advice, help or information needed in life not received: Education, 51 per cent; advice of older preachers, 23 per cent; financial, 15 per cent; sympathetic understanding, 11 per cent.

Suggested helps our church, colleges, etc., can give young preachers: Loans, 63 per cent; encouragement in various ways, 18 per cent; more consecrated teachers, 12 per cent; books, 7 per cent.

THE PRESIDENT'S FATHER

History contains few more pleasing contrasts than are thrown on the screen in the background of President Coolidge's relations with his father. The simplicity, the genuineness of the old man's character were beautiful. Living on a modest farm in the southern Vermont hills twelve miles from the railroad, in a little white home amid primitive simplicities, as his son grew in fame and in position this father held on his course. By the light of a kerosene lamp in the little living room, insignificant in size and moment, the old man, a notary public, at 2:30 o'clock in the morning, administered the oath to his son that made that son President of these United States. The next day this father went about his chores on the farm as if nothing of moment had taken place, though doubtless his thoughts were deep thoughts; and as he came in at night when the chores were through he must have reflected on what had transpired in the wee bit room in the wee bit farm house the night before; he had become the father of the President of the United States.

He held on his course. He clung to his old-fashioned horse and buggy. He found the telephone in his way, particularly after his son became famous, and had it taken from his house.

When he was twenty-seven years old, Colonel Coolidge was elected to the lower house of the Vermont Legislature, being the youngest representative when he was sworn in. He served six terms as representative and one term as state senator. In his home town of Plymouth he was tax collector for thirty-eight years, a deputy sheriff for more than forty years and a member of the school board for a long period.

He also served frequently as moderator at the town meetings, this New England form of democratic government having survived long in Vermont, and was assistant postmaster for forty-nine years.

The name of the President's father was John Calvin Coolidge. It has frequently seemed to this writer that that given name was singularly appropriate as indexing the man's character; rugged in mind, transparent in principles, four-sqaure in strength of character, straight as an arrow in body and in life—the traits that are today household talk in the millions of homes in this land are a replica at least to an extent of the great John Calvin of Geneva; the one in a small world in the Green Mountains—albeit touching now the very limits of this world's orbits in the career of his only son—the other influencing from the Swiss Alps the faith of all Christendom and all the ages. The two seem to run in the same mold. And the world is finding out that Calvin Coolidge, President of these United States, is also well named. Of him the father said:

"I suppose that my son's success in public life is mainly due to the fact that he has always done what he had to do well, and people have come to believe in him. He was always a respectful and dutiful son. I never had to worry about him. He had certain things to do and I knew he would do them. I assume that he has carried those habits into public life. People found that they could rely on his word and that he would do the work expected of them."

Even so. Like father, like son.—Central Christian Advocate.

SMOKING, DRINKING, AND COLLEGE FREEDOM

Boston University does not think that its women students should smoke, and a recent referendum addressed to the parents of these students has backed up the university. Of the 700 parents who were asked whether they favored the permission of smoking, just one said "yes."

Adrian College, a Methodist Protestant institution at Adrian, Mich., has recently had an experience with a sporadic outbreak of drinking. Ten of the men students took liquor to a sorority function at which they were guests. The girls reported this breach of a college rule which all students had pledged their word to observe; no names were reported. The boys voluntarily came forward and acknowledged their fault. They were suspended from classes for three weeks.

As Dean Davis of Boston says, "I firmly believe in college democracy; but democracy, according to my conception of the term, does not do away with discipline. I believe there is bound to be a point at which more mature minds should assist in shaping ideals and standards."

It is possible to believe in personal freedom without believing that in such a community as a college every sort of self-expression must be tolerated, no matter how it affects the life and work of the community.

They who would take the benefits of any institution—whether nation, school, church or family—and refuse the obligations which are deeply embedded in the institution's very life, are not asking for government by the people. They are demanding the obolition of all united social action.

Freedom is good. But subordination is good, also. It is necessary to any social action. In the Christian social order this putting away of personal freedom may become a vital matter. "Take heed lest by any means this liberty of yours become a stumbling block to the weak."—The Northwestern Christian Advocate.

FAYETTEVILLE DISTRICT CONFERENCE

The opening sermon will be preached at 7:30 p. m. Wednesday, April 21, by Rev. J. A. Dailey. Following this service the conference will be organized. The conference will be closed to order at 9:30 Thursday morning, the 22nd.

The committee on all examinations will be composed of J. H. Shore, G. B. Starling and J. J. Boon.

The pastors will prepare written reports as the discipline requires, and have their quarterly conference records present for inspection.

The local preachers are required to present written reports of their labors and their requests for renewal of license.

A cordial welcome and respectful hearing will be given any brother representing any church interest.

Eaeh pastor is urged to have his mission emergency fund in full by this confeernce.

Let all the brethren, clerical and lay, be much in prayer for God's presence with us.

All visitors who expect to remain over night at conference will please notify C. K. Wrenn, Siler City, N. C., so that entertainment may be provided.

J. D. Bundy, P. E.

GREENSBORO DISTRICT CONFERENCE

The Greensboro district conference will be held in the Methodist church at Ashboro beginning at 9 a. m. Thursday morning, April 15. Rev. E. K. McLarty of Wesley Memorial, High Point, will preach the opening sermon Wednesday night, April 14. The following brethren will please serve as a committee on license to preach, admission on trial and orders: J. F. Kirk, R. G. Tuttle and E. K. McLarty.

J. B. Craven, P. E.

A GREAT SPIRITUAL AWAKENING FOR MAXTON COMMUNITY AND CAROLINA COLLEGE

What is the relation between the church college and the community? Often it is a relation of antagonism. Many times there is a strained relation between the two that makes a spirit of love and co-operation almost impossible. The church school is a child of the church and a most vital relation should exist between the two. One should be an asset to the other.

Carolina College has been brought into a closer relation with St. Paul's Methodist church at Maxton. Many things have brought this about. The pastor, Rev. R. F. Munns, is the college chaplain, and has a big place in the heart of the student body. There is no more loyal and enthusiastic worker for the making of a "Greater Carolina" than Mr. Munns. Christ is doing a great work for both the college and the community through our pastor.

Recently a revival was conducted at the Methodist church. The college joined with the community in trying to make it mean much to the people. Many colleges have a separate revival, but in Maxton the college joins with the church and one revival serves both. Rev. J. Vincent Knight of Edenton was the visiting pastor. No one can estimate the good that may come from the earnest messages of Mr. Knight. Many souls were brought closer to Christ, and the whole community was made better because of his earnest work.

The effect on the college is very noticeable. Every student thought very earnestly about the things of the Spirit. Many consecrated their lives to Christ to be used as He would have them used. No one can know the depths of the human heart, and it may be that some seed sown by Mr. Knight will in time bring forth fruit in abundance for the Master. May God use him for His glory.

The student body at the college has been thinking this year. At the chapel services splendid messages have been received with thought. The church services have meant much to all, and the splendid influence of the missionary secretary, Miss Lillian Lehnhoff, who visited us recently, will long remain with us.

We believe that God has blessed us richly this year by bringing to us such a splendid pastor and such fine friends and visitors.

Virginia Bowen, Senior Class.

THY KINGDOM COME

Tracing the development of the idea of worshiping God by giving Him a portion of one's property, Dr. Elmer T. Clark of Nashville, Tenn., in his recently published book, "Thy Kingdom Come," declares that the idea of stewardship is the fundamental belief of all religions, whether pagan, Jewish or Christian.

The purpose of Dr. Clark, who is publicity secretary of the Centenary of Missions movement of the M. E. Church, South, in writing this book is to arouse a deeper passion for giving the gospel to the whole world and to stir up greater interest in missionary giving. "Thy Kingdom Come" is meeting a favorable reception throughout religious circles as a study book on the allied subjects of missions and Christian stewardship.

Dr. Clark handles his subject in a clear and forceful style calculated to create interest in the rise and growth of these two great fundamental principles of the Christian religion. Presenting first a picture of the pagan world in which men offered burnt offerings and sacrifices to their gods through fear, he passes on to the time of the kingdom of Israel, when men sacrificed to the God of Israel through a sense of duty and law, and comes to a climax in Christianity when true Christians worship their heavenly Father by their gifts of love.

A bibliography completes the book, showing that the authorities to which Dr. Clark refers are scholars of the first rank occupying commanding positions in the field of research and learning.

"Thy Kingdom Come" is published by the Cokesbury Press. Price 50 cents per copy.

A CRY FROM THE HEART

"I have spent the best part of the day with my preachers scaling down our little subsidies to the country schools in the district," writes the Rev. J. L. Gerdine, presiding elder of the Songdo district, Korea, "and a painful and pitiful business it was! I found it hard to maintain my self-respect. The highest monthly amount that any school is now to receive is $5.00 and because of this cut several schools had to be eliminated altogether. This, too, in face of the fact that these little schools are about the best evangelistic agency we have. For the lack of a few hundred dollars the work of the district has been set back in a way that will, I fear, be felt for some time to come. Among other things our district self-support is jeopardized. This, however, is only one of several factors. I fully recognize the necessity the board was under to cut the appropriations, and proportionate cuts seem to be the best method. But it seems that cuts could have been made where less harm would have been done. We have not heard from the February meeting, but are hoping for nothing more than the tentative appropriations. I think the board is doing well to hold to that under the circumstances."

IS IT TRUE?

YES, THERE ARE MANY PROMINENT METHODISTS PREACHERS AND LAYMEN

WHO MADE PLEDGE TO THE

CHRISTIAN EDUCATION MOVEMENT

AND

HAVE NOT PAID THEM.

THERE MUST BE A REASON

WHAT IS YOURS?

LOUISBURG COLLEGE INTER-SOCIETY CONTEST

Saturday evening at 8 o'clock in the society halls of the college the Neithean and Sea Gift literary societies presented a serious and enthusiastic program contest, the winners of which were to be awarded a prize by the losers.

The challenged society, the Sea Gift, led off with a dainty picture play, "The Evolution of a Flapper," in which the process was symbolized from the Pilgrim maid to the flapper flirt. This was followed by a "Blue Beard" stunt, during which the audience enjoyed again the awful agony and suspense of the old, old story. The climax of the well balanced program was reached in an original skit, "A Mock Court," in which a wicked man was tried for stealing a moonlight ride with a lovely Louisburg College girl, in spite of a faithful policeman, a watchful janitor, and a matchless dean. The cast had worked out a perfect court order, and the whole process moved forward in an orderly and dignified manner, in spite of the many laughter provoking incidents.

The challenging society, the Neithean, presented first a series of "Shakespearean Flashes"; the "sleep walking scene" from Macbeth; the first appearance of the "ghost" in "Hamlet"; and the climax of the "balcony scene" from "Romeo and Juliet"; the tension of the serious work was broken by another series of "flashes"; this time a Broadway chorus and Will Rogers gave thrilling exhibits of song and story, preparing the audience for the startling array of celebrities, Paderewski, Heifetz, Sousa and Marion Tally, each of whom entertained in a characteristic manner. The program closed with a succession of "Louisburg scenes" in which various members of the faculty, and friends in town who are "of us," were skillfully impersonated.

Both programs were characterized by such commendable merit both in subject matter and presentation that no one envied the three judges their nice task of decision. The chairman in rendering this decision by which the "Sea Gift" was declared the winner, said the line was closely drawn and hard to find. X.

PAINE COLLEGE: A LABORATORY IN RACIAL UNDERSTANDING

By President Ray S. Tomlin.

One of the principles set forth as a basis for world peace is that of understanding and sympathy. If the peoples of one nation or group of nations can but understand and sympathize with those of the other nation or group of nations the problem is largely solved, we are told. Consequently we find great efforts to give such knowledge of the problems, ideals, aspirations and longings of the peoples as will make for better feeling between would be antagonists.

Social workers tell us that this same principle holds for a better feeling among the different classes of society. And the Inter-Racial committees have carried on their work from the same idea, with full realization that the so-called Negro problem of our Southland is merely a lack of better understanding between both races. In fact, we have left off part of what should have been a hyphenated name: Negro-White Problem. And this lack of understanding has driven the two races farther apart, rather than improve on the existing relations.

But there have been many points of helpful contact, and with the results of lasting good and actual adjustment therefrom. Paine College is among that group of agencies providing not only the point of contact, but standing as a laboratory where the theory of working together is put into actual practice. From the first, members of a white church whose constituency is wholly of the South have been seeking to train leaders for the colored people—leaders who might bring their race to better ideals and fuller accomplishments. But those same constituents from the South have worked with the members of the colored race to perform the great experiment. The board of trustees is made up of representative persons from the Methodist Episcopal Church, South, and from the Colored Methodist Episcopal Church. For many years the faculty has been composed of members of each race. White and colored alike give instruction in the classrooms and listen to the aspirations of youth—a youth awake to the needs of their race and anxious to be of service. Speakers for stated occasions are chosen alternately from the members of each race.

The responsibility of the white church in supporting the school awakens an interest in its members that would be hard to get otherwise. The period of the Centenary yielding some $250,000 besides annual appropriations has given the interest which any man has when he puts money into an institution or enterprise. Much of this money from Centenary building funds and for appropriations has come from the Epworth Leagues. The effort at interesting the young people of the white church has had the effect charactertistic of interest aroused on youth—the impression is not easily nor soon forgotten. There is a lasting sympathy for the work and for the colored people.

This same characteristic of the impression made on youth is effective among the students who attend Paine College. When they receive the benefits of the giving and good will of a goodly number of the white people, they have the kindly spirit toward the givers. They come to respect and trust the white teachers in the school, and they even bring their problems to them with a frankness equal to that with which they go to the colored teachers.

And it may well be added by the writer that there are evidences of hope, aspiration, ability and determination found in a group of similar size and classification in any other race.

And what are the results? The representative of the colored people at the conference in Memphis is largely the answer. The young people of our church went out with a feeling that among the well known, outstanding national speakers there, the colored speaker readily held his place and gave a lasting message. When they learned that Dr. Channing H. Tobias, senior secretary of the Colored Men's Division of the International Young Men's Christian Association, was a graduate, a former teacher, a trustee of Paine College their interest was doubled, for most of them had at least heard of the school before. Paine College had a large part in training Dr. Tobias for the great work he is now doing. And it has trained many others who have gone out with a kinder feeling toward their white brothers than they would have gotten without contact with the workers in Paine College.

GOD ANSWERS PRAYER

I know not by what methods rare,
But this I know: God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore, we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayer to Him alone
Whose will is wiser than my own.

—Selected.

You can't expect a man to understand why he can't get his message across; even a mirror fails.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

EASTER—HE AROSE AGAIN

They crucified the blessed Lord,
In agony and pain,
He died upon the cruel cross,
But He arose again.
They laid Him in the darksome tomb,
His loved ones wept in vain,
They thought to see His face no more,
But He arose again.

They came with spices to the tomb,
Where they had seen Him lain,
They knew Death claimed Him for his own,
But He arose again.
O let us on this Easter morn,
Turn from earth joys so vain
And look on Christ who lives above,
For He arose again.

When sorrow comes into our life
And pleasures lure in vain,
Rejoice forever in the thought
That He arose again.
When death has claimed a loved one fair,
And hearts are full of pain,
O whisper softly unto them
That He arose again.

O think not of the shadowy tomb,
Its seal is all in vain,
The Saviour saith, "I am the Life,"
And He arose again.

Mrs. E. M. Anderson.

CONFERENCE VISITOR

In giving the names in our last week's issue of those whom we are expecting to attend our annual meeting, as special guests, we inadvertently omitted the name of Miss Frances Burkhead, one of our own Western North Carolina conference girls, who is at present in the States on a furlough. Since Miss Burkhead is the "adopted missionary" of Central church, the place of meeting, the hostesses of the conference would be greatly disappointed if she were not present. At this time Miss Burkhead is in a Winston-Salem hospital following an operation for appendicitis which she underwent last week, and from which she is rapidly recovering. We earnestly hope that she may be able to be at our meeting and bring to us the message of her work that she is doing so efficiently as superintendent of the Moka Garden Embroidery Mission in China.

"We want a nationalized Christ who will be interpreted in the light of our Oriental thinking—a Christ of the Chinese road, if you please."—Miss Vong Pau Sze, official delegate to Woman's Missionary Council from China.

ANNUAL MEETING AGAIN

At the conference meeting in Charlotte a resolution was adopted which asked "that slips containing places for names of delegates, address, name of church and district represented," be issued to every auxiliary, to be filled out and returned to the hostess society not less than five days before annual meeting—no entertainment to be provided later than that. These slips have been sent to every adult president in the conference with request that they be filled out, and with the dollar for each delegate, be returned to Mrs. V. L. Stone, 285 Merrimon Avenue, Asheville, N. C. More than 100 names have already been received by Mrs. Stone and we trust that before the 15th of April every name of every delegate who will attend the meeting may have been sent. We hope next week to give the program of our meeting, so that our readers may see the "feast of good things" which we are to enjoy.

AN INTERESTING HOUR AT COUNCIL

One among the many interesting hours at the recent Council was that of Monday afternoon when delegates from China, Korea and Brazil brought fraternal greetings from their missionary societies to the "mother society"—the Woman's Missionary Council. Miss Vong Pau Sze was the delegate from the Woman's Missionary Society in China, and after extending her love and greeting she enumerated some of the things that the missionary society has meant to the women of her country, viz: It had taught them how to work together; how to respect each other's opinion; has given them a feeling of responsibility for doing their share of Christian work; has enlarged their vision, showing them that Chinese women have duties as Christians outside of their own country, and as a result they are expanding their borders and sending their missionary money to Africa, and Chinese high school girls and boys are volunteering for mission fields and are willing to go anywhere, even as far as Africa. A handsome white satin scroll inscribed in Chinese characters was presented the Council by Miss Sze from her W. M. Society. The message in Chinese translated by Miss Sze read, "How beautiful are the feet of them that carry the gospel of good tidings."

Miss Burkhead, another representative of the China Woman's Missionary Society added her greetings to those of Miss Sze and presented to the Council a picture of the China conference at its annual meeting in 1924, and a rosary, sent to the Council by a Buddhist woman who had been converted to Christianity.

Korea's message of greeting was brought by Miss Cordelia Erwin, who presented to the body the wedding jewels of a young Korean bride of a year whose dying request was that they be presented to the Council.

Mrs. W. J. Piggott of Kentucky exhibited a handsome Korean hair ornament which had been sent to her conference society and which had been sold many times for the benefit of the missionary cause.

For the first time the women of Brazil had an official repersentative and Mrs. J. C. D'Affonseca brought greetings of love and regard, and thanking the Council for what the women of Southern Methodism had done for the women of Brazil. She attributed the national progress of her country to the influence of evangelical forces, rather than to change of political government. She paid a beautiful tribute to Miss Mattie Watts, pioneer missionary whose direction of the missionary program in Brazil had resulted in permanent benefit.

Miss Kennedy, a teacher in Colegio Piracicabana, spoke of the students who were making such splendid contributions to the life of the city, and Miss Lydia Ferguson of the Colegio Methodista deplored the fact that students were being turned away from her institution for lack of room.

A junior missionary society has been organized at Trinity church, Charlotte, with an initial membership of 51 boys and girls—the future members of our adult auxiliary and our future church leaders. Mrs. G. M. Lupo is the leader and much enthusiasm is being evidenced—very interesting programs being carried out. They plan to take up social service work and the study of a mission study book is included in their plans for the near future.

The goal: The Advocate in the home of every official of our church in North Carolina.

North Carolina Conference

HOW IT ALL HAPPENED

I feel quite sure that the members of the North Carolina conference societies, the majority of whom could not attend the Council meeting, are vitally interested in the past session of the Woman's Missionary Council, and each member feels a just pride that it was held within our own borders and the honor of being hostess belonged to each member of every auxiliary in that each district was hostess for one day at least.

Just because of the fact that the majority of you were debarred from the privilege of enjoying the Council and also from seeing the enjoyment that you furnished your guests, I want to tell you that your loftiest ideals of hospitality were executed by that admirable organization, "The Circles of Edenton Street Church." This organization has been wrought out by Mrs. I. M. Proctor, who for a period of 20 years has been perfecting it with the assistance of efficient co-laborers.

I feel that you would like to know that Mrs. I. M. Proctor, general chairman, Mrs. C. V. York, chairman of lunches, Mrs. J. J. Bernard, chairman of homes, and Miss Vara Herring, of program committee, all worked together with hundreds of others who were serving in the dining room and kitchen to represent you in entertaining the Woman's Missionary Council.

Your representatives were always on the alert for the comfort and convenience of our guests. E. S. P.

ELIZABETH CITY CONFERENCE APRIL 20-22

We trust that each auxiliary in the North Carolina conference is planning to send its adult delegate, its representative from their young people and its superintendent of children's work to our annual meeting which convenes in First church, Elizabeth City, Tuesday morning, April 20, at 9 o'clock.

Thursday evening, the 22nd, closes the conference with a splendid program under the direction of Mrs. C. D. Rigsbee, the conference superintendent of young people's work.

From Tuesday morning, 9 o'clock, until the close of Thursday evening's service there is to be a program crowded full of prominent speakers who will bring to our conference messages of vital missionary interest.

The children's work, the young people's work, mission study and social service will each have its important place in the plans and discussions.

Our work in the United States will be brought before us by Mrs. J. W. Downs, administrative secretary of home fields of the Woman's Missionary Council.

Miss Estelle Haskin, secretary of literature of the Council and an author of note will represent that department. She will be also of special interest to the children's work this year on account of her recent travels in Brazil.

Our evangelistic work in China will be clearly and effectively presented by one of our beloved North Carolina daughters, Miss Alice Green, of Chang Chow.

There will be a splendid presentation of our work in Korea, especially that of the Lucy Cunninggim School of Wousan by its principal, Miss Bessie Oliver of the South Georgia conference.

Another one of our honored guests is to be a Brazilian young woman who represented the Woman's Missionary Society of her country at the recent session of Council.

We are hoping also that our beloved Dr. J. L. Cunninggim of Scarritt College will be with us. He is always more than welcomed "back home," as he brings to us inspiring messages of how the Bennett Memorial is building the great Scarritt College.

Will not each member of the conference pray earnestly for the outpouring of God's blessings on the annual session of 1926? It must be made in its plans to carry the spirit of Christ into the world the greatest of all the years.

Certainly the influence of the recent Council session in Raleigh will be but reflected throughout the bounds of the N. C. conference.

Let us plan in Elizabeth City for our conference to render its highest service towards reaching the plans for the world made by Council.

May Edla Smith Earley.

IMPORTANT NOTICE TO CORRESPONDING SECRETARIES

Let all corresponding secretaries send the names of those in their auxiliaries who have died since the last annual meeting at Greenville to Mrs. George Hawkins, Hertford, N. C. Please do this at once.

MRS. W. J. WARD SENDS ITEMS FROM WELDON AUXILIARY

The regular meeting of the Woman's Missionary Society was held February 8 with the new president, Mrs. S. B. Pierce, presiding.

The first half of the program was devoted to business. The Bible lesson for the day was John 21:1-4.

The subject for study was "The Gospel Message Homeland." The missionary topic for discussion was, "Is the United States of America a Mission Field?" Seven questions for thought and discussion were presented as suggested by this subject. The meeting closed with prayer for America.

The mission study class of the Woman's Missionary Society, under the efficient leadership of Mrs. H. V. Bounds, has just come to a successful close. The subject of this course of study was "Healing Ourselves," bringing out the idea that before we can help others we must let our own light shine before men.

CONFERENCE MINUTES

Mrs. S. H. Scott, New Bern, has extra copies of these left over. She will be glad to send a copy to anyone who will promise to commit to memory. In fact, she will be glad to forward one to be used as a reference book.

The delegates to the annual meeting should acquaint themselves with these minutes before going to Elizabeth City. Learn what your conference society is doing without money, without price.

NOTICE TO DELEGATES TO THE ANNUAL MEETING, APRIL 20-23

All delegates to this meeting will send their names at once to Mrs. J. G. Fearing, Elizabeth City, N. C. The constitution stitpulates that each delegate shall forward one dollar with her name to help defray the expenses of the noon-day lunches.

EXTRACTS FROM A LETTER OF MRS. B. W. LIPSCOMB TO RALEIGH DISTRICT SECRETARY

"I do not know of anything lovelier than the way the districts entertained each day, and I can never adequately express to you as leader of the district and to the women who helped you do this the appreciation of the Council; but will you please accept even my inadequate expression of gratitude and give to your women some idea as best you can of how we feel about your goodness to us during those days?

The meeting stands out in my memory as a most unusual meeting in many points; among these were the courtesies of the district secretaries and their districts.

We are grateful not only for the beautiful entertainment, but for the spirit of loyalty and love for the cause that prompted this, and we rejoice in what we believe it means for the kingdom of God in the world. I trust that the inspiration which comes to the hearts of your women who were present will in some way compensate

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

SUNDAY SCHOOL DAY

Sunday School Day programs have been sent to each pastor in the North Carolina conference. Leastwise the Publishing House has received our order and promised to mail them out not later than March 30.

The third Sunday in April or as near thereto as practicable is the time designated by the discipline for the observance of this day, and we think that unless there is some special reason why some other time should be used this day should be set apart and observed according to the law of our church.

More important than the time element or even than the law is the observance itself and the cause whose interests this observance is supposed to further. This observance affords churches a wonderful opportunity of setting forth the work which the Sunday school is accomplishing and of rallying to its support, in an entnusiastic way, many who hitherto, on account of a lack of information, have been rather lukewarm or indifferent concerning the Sunday school.

Two programs are available, and some of each have been sent to our pastors. They are "The Sunday School in Methodism" and "Bringing the First Fruits." Pastors are being asked to examine the two and to use whichever seems more adapted to his situation or to combine or call from the two such material as may be most effectively presented.

The children have parts in these programs. But let's remember that Sunday School Day is more than the old idea of Children's Day. It is not a time for exploiting the children to satisfy the vanity or idle curiosity of adults. The day should be entertaining, educational and inspirational. Let's make it mean all that it should mean.

DURHAM SCHOOL FACULTY

Courses and instructors for the eighth annual session of the Durham standard training school, to be held in Trinity church April 11-16, are as follows:

"Beginner Pupil," Mrs. H. D. Guerrant.

"Primary Administration," Miss Keene.

"Junior Administration," Mrs. H. E. Spence.

"Intermediate-Senior Psychology," Prof. Harvie Branscomb.

"Sunday School Organization and Administration, Prof. H. E. Spence.

"Bible—The Life of Christ," Dr. E. D. Soper.

The school begins Sunday afternoon at 3 o'clock.

IN VARIOUS CHURCHES

Members of the Montgomery county training school faculty spoke from various pulpits in the county Sunday morning. Prof. A. M. Proctor of Duke University was at Trinity, Troy, Miss Keene at Candor, Mrs. McArdle at Biscoe, and L. L. Gobbel at Mt. Gilead.

MONTGOMERY COUNTY SCHOOL

Sunday school workers of Montgomery county attended their first Montgomery county standard training school at Troy last week. The attendance and interest were good. Rev. J. H. McCracken, chairman of the board of managers, of pastor of the church at Troy, Rev. F. B. Peele, of Biscoe, Rev. B. C. Thompson, of Mt. Gilead, and Rev. F. B. Noblitt, of the Montgomery circuit, were in attendance each evening of the school with good delegations from their charges. The list of credits will be announced nextweek.

TROY ABOUT TO BUILD

Troy Methodists are about to build a splendid new church and Sunday school building. Under the leadership of the pastor, Rev. J. H. McCracken, they have already launched the movement and progressed to the point of having the foundation laid. They are to go ahead with the walls immediately. It will be up-to-date in every particular. As to the Sunday school, the plan is to have it thoroughly departmental. Mr. R. E. Blankenship is the builder.

HARRIS AT HERTFORD

Rev. L. V. Harris, our extension secretary, spent last week at Hertford in a Cokesbury training school. Rev. C. B. Culbreth, presiding elder of the Elizabeth City district, was also in the school, teaching the course on "What Every Methodist Should Know." Between 30 and 40 persons were enrolled, with others attending as visitors. The previous week Mr. Harris conducted a school at Plymouth.

WHITEVILLE, APRIL 11-16

At Whiteville, April 11-16, will be held the second annual session of the Columbus county Cokesbury training school. In this school two courses will be offered: "The Small Sunday School, Its Plans and Work" and "What Every Methodist Should Know." Workers from all the Methodist churches in the county are expected to participate.

GOLDSBORO SCHOOL CREDITS

Out of an enrollment of 81 at Goldsboro March 21-26, a total of 63 persons earned certificates of credit on the standard training courses. These were divided among the churches as follows: St. Paul 24, St. John 9, Elm Street 8, Mt. Olive 4, Fremont 5, Seven Springs 5, LaGrange 2, Presbyterian 2, Goldsboro circuit 4.

Those earning certificates were as follows:

"A Study of the Junior Child," Whitley; Mrs. P. W. Flagge, instructor—Miss Stella Crone, Miss Hattie Dewey, Mrs. E. B. Garris, Mrs. R. M. McCall, Mrs. H. G. Myers, and Miss Bessie Powell.

"Primary Lesson Materials and Teaching," Miss Georgia S. Keene, instructor—Mrs. George S. Baker, Miss Carrie Gunter, Miss Margaret Hinson, Miss Elizabeth Rouse, Miss Mildred Sasser, and Miss Cornelia Strickland.

"Training of the Devotional Life," Mrs. M. J. McArdle, instructor—Miss Imogene Barrett, Mrs. A. G. Bass, Mrs. D. C. Cogdell, Mrs. J. B. Davis, Roger C. Hinson, J. T. Jerome, Mrs. Flora Kendall, Mrs. John D. Langston, Mrs. J. M. Mitchell, Miss Dixie Montague, Miss Tossie Hontague, Frank Sammath, Mrs. Robert E. Stevens, Mrs. A. O. Spruill, and John Ben Parks.

"Pupil Study," Prof. B. G. Childs, instructor—V. B. Bass, Rev. W. C. Benson, Rev. R. E. Brown, C. C. Carr, C. G. Cobb, Rev. J. M. Daniel, Miss Mary E. Giddens, Miss Pearl Harrelson, Mrs. E. C. Howell, Rev. C. P. Jerome, Mrs. C. P. Jerome, R. A. King, Mrs. R. A. King, Miss Mabel Langston, Rev. P. O. Lee, Mrs. M. V. Orr, Miss Eula Rackley, Mrs. John R. Roper, Mrs. O. L. Ross, Miss Sallie Rose, E. F. Sasser, Mrs. C. L. Spivey, R. H. Stevens, Miss Gertrude Stith, Rev. N. B. Strickland, Mrs. N. B. Strickland, Miss Nannie Summerlin, Mrs. Gordon Sutton, Rev. W. P. Watkins, Miss Annie Westmoreland, Mrs. A. E. Wilson, Miss Margaret Woodard, Miss Louise Wrenn, G. A. Yelverton.

Western North Carolina Conference

SUNDAY SCHOOL DAY

This is to let you know that a larger number than usual of our Sunday schools will this year observe Sunday School Day. We can safely count on those schools which have through several years formed the good habit. From reports obtained the habit is taking hold at some new places. Sunday School Day is the Sunday school's commencement exercises, where the work of the school is shown to the community. Every school should have a commencement.

FACTS AND FIGURES

It is hoped tnat in next week's issue of the Advocate these columns can present the Sunday school attendance and offering from all schools located in towns and cities of our conference numbering two or more Methodist Sunday schools. An effort will be made to compare the record of our schools in these centers with the church membership as a basis of comparison. At some other time towns with only one school will be compared. And some other time it will be well to compare the attendance and offering record made on a number of our circuits.

BIG BUILDINGS

It was recently my good fortune to get a line on the church building enterprises at West Asheville, Chestnut Street, Asheville, and Mt. Pleasant, Asheville. Work has started at West Asheville with the removal of the mortal remains resting in the graveyard about the church. Brother Hiatt says the present church building will be completely torn away and a correctly built new one will take its place, this building to cost nearly $200,000.

Chestnut Street is not to be outdone and is getting ready to build a $200,000 project which will house the church, the school and the preacher and his family. Brother Stamper simply astonished me beyond measure when he showed me the tentative plans. Every effort is being made to comply with the best known demands for the present and future needs of a church.

Bro. M. G. Erwin is getting ready to do something big at Mt. Pleasant. He will make no mistake in erecting his building. He is taking counsel. No one person ought to risk his judgment on a modern church building, according to Brother Erwin. With Central already built and these other projects on the way our Methodists in Asheville will have some fine examples of the right kind of church building to show to the great numbers visiting Asheville.

NO. 8

The first standard training school to be conducted in the Western North Carolina conference was at Asheville eight years ago this spring. This week the eighth annual school was organized and definitely set up in the presence of Presiding Elder Sprinkle, District Secretary E. L. Brown and all the resident pastors and superintendents. An attendance of over 200 is promised. A strong faculty is assured. J. Foster Barnes, director of religious education at Central, heads the local organization, ably assisted by L. B. Rogers and S. D. Hall, superintendents at Central and West Asheville, respectively. Other leading officers are W. B. Starnes, H. A. Dunham, E. L. Brown and S. P. Burton.

THE BEST YET

The standard training school held last week at Lincolnton for Lincoln county was the best one yet held there. Of the 105 credits earned 96 were Methodists, eight Presbyterians and one Episcopalian. The fine people at First church bore all the local expense and gave on the closing evening a most pleasing and profitable social feature. The Methodist credits went to the following charges: South Fork circuit 31, First church 22, Lincoln circuit 12, Crouse circuit 10, First church, Cherryville, 4, Iron station 5, Cherryville circuit 3, Lowesville circuit 3, High Shoals 3, Goodsonville 2, Denver 1.

The courses, instructors and Methodist credit students arelisted as follows:

The Church and Its Work, Rev. C. S. Kirkpatrick, instructor—D. E. Abernethy, Mrs. D. E. Abernethy, Rev. G. G. Adams, Miss Marie Cline, C. C. Dalton, D. W. Dellinger, Rev. J. B. Fitzgerald, G. B. Goodson, Mrs. Calvin Hanes, Miss Elsie Hanes, E. D. Hovis, P. A. Jonas, James Kiser, Mike Kiser, H. M. Lewis, P. A. Lynch, Mrs. R. F. Mock, Rev. W. E. Moretz, C. T. Ramsey, T. S. Ramsey, Rev. J. N. Randall, Stella Scronce, F. A. Shuford, Hugh Shuford, Mrs. Hugh Shuford, Watt Shuford, R. J. Sifford, P. E. Swanson, Mrs. N. N. Warlick, Grier Whitesides.

Principles of Teaching, Mr. Paul F. Evans, instructor—Miss Alice Abernethy, Miss Hattie Armstrong, Charlie Carpenter, Miss Annie Dalton, Miss Beulah Davis, Miss Annie Elmore, Miss Mattie Finger, Miss Addie Hauss, Miss Carrie Heavner, Mrs. L. D. Hoard, Miss Edith Hood, Miss Lottie Hood, Miss Laura Howell, Miss Clara Janett, Mrs. W. C. Jetton, Miss Mamie Johnson, Miss Taft Jonas, Miss Edith Leatherman, Miss Bonnie Lewis, Miss Pallye Modlin, Miss Love Morgan, Mrs. Hattie Morgan, Miss Bonnie Norman, Miss Nora Ramsey, Miss Edna Rhyne, Miss Eva Rhyne, Miss Velma Sorrells, John B. Shrum, Mrs. Frank W. Shrum, Miss Exa Mae Shrum, Miss Geneva White, Miss Oneda White.

The Pupil, Prof. C. T. Carr, instructor—Miss Mattie Camp, Miss Corita Edwards, Miss Helen Goode, Miss Lena Dellinger, Mrs. William Hoffman, Miss Allene Hauser, Miss Marrene Hauser, Miss Eva James, Miss Ilese Kiser, Miss Eethel Long, Mrs. Plato Miller, Miss Sallie Lee Nixon, Miss Nina Nixon, Mrs. R. J. Sifford, Rev. Walter B. West, Mrs. Walter B. West, Mrs. J. C. Wingate, Miss Evelyn Nixon, J. W. Little, Miss Anna Keever, J. W. Daniel, Mrs. J. W. Daniel, Miss Elizabeth Kiser, Miss Audrey Kiser, Miss Mary Ellen Kiser, Rev. R. F. Mock, Dr. E. S. Wehunt, Miss Elsie Warlick, Mrs. A. L. Beam, Mrs. Kave Lawing.

The Christian Religion, Rev. Otho J. Jones, instructor—Rev. J. E. B. Houser, Mrs. C. A. Jonas, Powell Sherrill, Rev. W. B. Thompson, Mrs. W. B. Thompson.

CROWN HIM

The South Fork circuit enjoys the distinction of having earned the largest number of training school credits yet obtained by any circuit in any standard training school yet held in our conference, the number being 31. This circuit has eight appointments scattered about quite considerably in a fine but inland section. It has been regarded as one of the backward circuits, but in the last several years a new spirit has arisen. Five of the eight schools on the charge were represented in the Lincolnton standard training school last week, some coming quite a long distance, all having to drive severa lmiles. Rev. J. N. Randall, pastor, and his fine company are live workers. That fellow Randall needs to be crowned with something.

HE SMILES

Presiding Elder Kirkpatrick of the Shelby district is happy over the 321 credits in his district in training schools held at Gastonia, Shelby and Lincolnton during March. He has a right to be happy, for did he not earnestly and diligently present this work to his pastors and laymen? One likes to see him smile and then smile right back at him.

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, P. O. Box 608, High Point, N. C.

EPWORTH LEAGUE CONFERENCE
Asheville, June 29-July 2

EPWORTH LEAGUE ASSEMBLY
Lake Junaluska, August 5-15

HERE AND THERE

By W. A. B.

We spent a most delightful day at Albemarle last Sunday. In the morning we were with the fine young people at Brother Swarengen's church, and in the evening we visited Brother Pickens' young people. Albemarle is planning an efficiency institute for the near future.

We are this week engaged in an efficiency institute at Gastonia. A full report of the institute will be given later.

On April 19th we begin an efficiency institute at Winston-Salem.

Come, leaguers, send in your articles. We want to know what you are doing.

"ANNIVERSARY DAY"

Many of our Epworth Leagues have planned the observance of Young People's Day—Anniversary Day—on Sunday, April 11. If your league has not planned this won't you see your pastor at once and ask him to cooperate with you in a special service next Sunday night? Special music by leaguers, short talks by the president of the league and department superintendents, giving our people an idea of the work the league is doing, and a short talk by the pastor along this line, will prove very helpful. The general topic for the service could be "The Epworth League at Work." Take an offering and send it to Mr. Earl W. Reese, Conference Treasurer, Hickory, N. C. This offering is for conference and Central League expense.

THE EPWORTH LEAGUE

The Epworth League had its beginning in 1889 through the co-operation of a number of secieties then existing in the M. E. Church, South. In 1890 the General Conference in session at St. Louis, Mo., upon motion of Trinity church, Los Angeles, Cal., authorized the formation of leagues for the "promotion of piety and loyalty to our church among the young people, then education in the Bible and Christian literature and in missionary work of the church, and their encouragement in works of grace and charity." The leagues were under control of the Sunday school board, but in 1894 the General Conference made of the league a separate connectional department. How well the league has fared may be seen by the comparison between its size and significance in 1894 and its present commanding place in the life of our young people. We have in the Western North Carolina conference today 355 Epworth Leagues with 12,203 members. These are divided by districts as follows:

Asheville 29, with 1240 members.
Charlotte 46, with 1509 members.
Greensboro 33, with 1038 members.
Marion 33, with 1151 members.
Mt. Airy 26, with 822 members.
N. Wilkesboro 11, with 380 members.
Salisbury 32, with 1150 members.
Shelby 52, with 1776 members.
Statesville 41, with 1377 members.
Waynesville 16, with 549 members.
Winston-Salem 36, with 1211 members.

Each district has a secretary in charge of the league work for the district. Most districts have one or more unions thoroughly organized. It is in co-operation with these district and union officers that the conference officers work. Epworth Leagues are very thoroughly organized, and many of our conferences are now employing the full time service of a field secretary. Others are planning to take this step forward. The outlook for the league is bright. Otimism should abound among us. If you and your league are not in tune and keeping step with our march of progress get in the procession and let's go. The very purpose of the Epworth League assures its success. The purpose of the league is: "The cultivation of Christian fellowship among our young people; the expression of their Christian experience in prayer, testimony, exhortation, and personal evangelism; their training in church life and teaching; their employment in works of charity and social service, the inculcation of missionary ideals and knowledge, and their training in the principles of Christian stewardships; their direction to lives of service at home and abroad and the supplying of their normal requirements of recreation and social life under the safeguards of religion and by the aid of reading and study courses."

ROMAN CATHOLICS SEEK UNITED STATES AID

By H. E. Woolever, Editor The National Methodist Press.

The Mexican Ambassador's Views.

In order to have all possible light upon this subject which seemed to involve our government to an unusual degree in a sectarian matter, we visited the embassy of the Republic of Mexico, and the ambassador went very thoroughly into the present struggle of his people for democracy.

When we stated that the constitutional restrictions against religious leaders in his country seemed rather severe to the people of this country, he said, "I appreciate that, but if you knew the conditions in Mexico you would think differently. Do not think we are against the church. We want it, but we are opposed to the political activities of foreign priests. For over 350 years the Catholic church has been active in my country and its foreign priests have hindered our political development and left our people in a sad condition. I will state three reasons why we have tried to prevent the further political and anti-social activities of foreign controlled priests:

"1. The Roman Catholic priests had secured possession of about 80 per cent of the real estate of Mexico and an equal proportion of the movable property.

"2. They exercised political control and denied the people the right to govern their own country.

"3. They impoverished the native people, making them work on the church lands for 12 pesos, which is six cents in American money, per day. With this men were required to support families. Consequently the common people are impoverished and over 90 per cent of them are illiterate."

He said that the Catholic priests claimed the sole right of education and therefore Mexico did not have an adequate school system. "The result has been that the only people receiving an education have been the rich Spaniards and ruling classes."

The ambassador went on to show, and furnished sustaining documents, that since 1856 the people of Mexico have been struggling for freedom from the domination of the Catholic priests and the rich land owners allied with them. He indicated that the purpose of the restrictions against ministers of any religious creeds holding property or having the right to vote or hold office was to break the political power of the alien priests and restore the land in small farms to the native people.

He said that they want the Christian religion in Mexico and are desirous of having their laws conform with its principles but are against the political domination of the church. He said, "Those who will not interfere with our government will not be molested, except that, as we try to break the priests' political hold, some just people will unavoidably be disturbed." He pointed to the fact that religious activities are permitted in the churches and to these two clauses of the Mexican constitution:

"Every one is free to embrace the religion of his choice and to practice all ceremonies, devotions or observances of his respective creed, either in places of public worship or at home, provided they do not constitute an offense punishable by law. . . .

"The Congress shall not enact any law establishing or forbidding any religion, whatsoever."

We asked why the restrictions which were in the constitution of 1857 as well as that of 1917, are causing such vigorous activity at this time. He replied that the archbishop of Mexico had recently publicly declared that he is above the laws of that country and that he will not obey them and will instruct all those under him to disregard them. This means, he said, that the government must enforce the law of the land or be overridden.

Hearing on the Catholic Cause.

On the date set for the hearing by the House committee on foreign affairs, with less than a dozen exceptions, the Roman Catholic representatives crowded the committee room. The cardinals, the archbishop and various Romanist societies were represented. An attempt to condemn the Mexican government as bolshevistic did not succeed. Judge Talley of New York City argued that this government had called attention to infraction of religious liberties in other countries. It was evident to the committee, however, that if the United States should withdraw representation from Mexico because certain priests are restricted, to be consistent it would have to sever diplomatic relations with Italy and a number of Roman Catholic countries where Protestant ministers are restricted.

The star witness whom the Romanists seemed to bank most upon before she testified, was called to the stand. She was Mother Semple. She appeared dressed in the habit of her order. She was a fine appearing old lady, consecrated and true to the ideals of the faith she had been taught. Her simple and boastful statements as to what her Catholic order had done and wanted in Mexico revealed the purpose of the Roman church in seeking the aid of the United States government. Mother Semple talked too freely and too much to suit her sponsors, who stopped her with great difficulty while she was still pleading for a few words more.

In the first place she admitted that she was head of an institution operated by a sisterhood which has been unlawful in Mexico since 1874; that she had over fifty "sisters" under her in what was called a school, although having only fifty pupils. She was proud of deceiving the Mexican authorities by telling them that some of these "sisters" were hired help. She boasted of sending code messages to the United States against the laws of Mexico, after she had been warned by our ambassador that it was unlawful.

Seek Overthrow of Government.

Mother Semple did most damage to the Romanist campaign to withdraw recognition by the United Staets when she said withdrawal of our recignition is fatal to a Mexican regime and that no government in that country could survive such action.

Here it seems fitting to recall a statement made to the writer by the ambassador a few days etarlier. He said, "The political priests of the Catholic church who wish to keep the people under their political control are trying to overthrow the democratic government of Mexico. Three years ago they brought on the revolution. I have proof of that fact in this build-

(Continued on opposite page)

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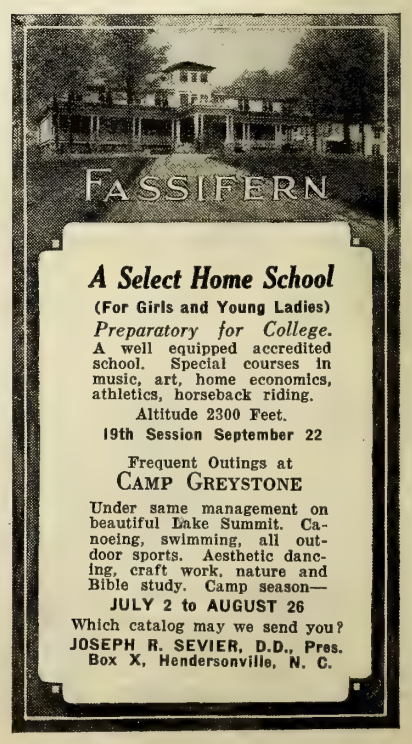
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FORM OF BEQUEST
I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Easter Offerings—I sincerely trust that the churches which could not take their Easter offering for the orphanage last Sunday will do so during the next three Sundays. Of course the pastors on circuits could not reach all their churches on Easter Sunday. I sincerely hope that they will be able to present the needs of the orphanage to every church during the month of April. If any of the station churches failed last Sunday to take their offering for the orphanage, I trust that they will do so just as soon as possible. We need the money right NOW. May I urge all to forward their offerings to me immediately as we have some big bills to be paid next week and no money in the bank with which to pay them. Let me urge all to come to our relief at once!

* * * *

Social Service Conference—This important body met in Greensboro recently. Several prominent persons were present and delivered very illuminating addresses. There were many short addresses that were intensely interesting. Every phase of this many-sided problem was discussed by men and women who have made a special study of their respective field of service. There is no doubt in my mind about the need of a more thorough knowledge of every phase of this kind of work. In many instances there are social wrongs which need to be righted, and only the socially minded can go about the solution of these problems in an intelligent and effective manner. Of course we need sane leaders in this broad field of human endeavor. Above all we need Christian men and women who will apply the principles that Jesus laid down in settling all the delicate and intricate problems that arise in society. Sometimes it seems that there are those who believe that all the relationship of life can be adequately adjusted by a social service program. Social service when properly interpreted and applied will solve many of our perplexing social ills, but it can never take the place of preaching salvation from sin through the atonement of Jesus Christ.

* * * *

Fremont and Eureka—There is danger of my writing at length when I begin to write about my old home community. It was a rare privilege to me to be among my own people the fourth Sunday in March. The singing class was present at each of the above named places, and rendered inspiring programs to appreciative people. To mingle with friends of one's youth is a joy that is coveted by all who have lived most of their lives away from the sceens of their childhood days. To kneel at the altar where one made a definite surrender of his life to the service of his Lord brings back a wonderful sense of God's presence and goodness. I was glad to go back home among my friends and kindred. Fremont and Eureka have been giving me their endorsement and support through the eleven years I have been at the orphanage. From now on they are going to do bigger and better things for us than they have in the past. I was happy to dine with my relatives, Mr. and Mrs. C. D. Hooks, who are substantial supporters of the church in Fremont. In the afternoon we drove over to Eureka and gave the concert there to a full house. I am sorry we had to hurry away from this fine community immediately after giving the concert. Bro. N. B. Strickland is giving himself without stint to the development of his work. His devoted wife, who is a hustler, is standing behind her husband in carrying forward the work of Christ among these fine people.

* * * *

Dropping Off—I am somewhat at sea as to the cause of so many of our specials dropping off. It is giving me some grave fears as to the outcome of such a course if it continues. Large numbers of Sunday schools, organized classes and individuals have ceased to send in specials. On the other hand many who used to give to specials have directed that their contributions be applied to the assessment. In addition to this a number of Thanksgiving offerings are applied to the assessment instead of being sent as specials. It does not take a great mathematician to foresee bankruptcy for our orphanage if such a policy as this continues. Our assessment, if paid in full, meets just about one-half of our current expenses. Each year several thousand dollars of the assessment falls short. How are we to secure the forty to fifty thousand dollars for which no provision is made? The only source from which we can hope to raise this large amount is through individuals, Thanksgiving offerings, Sunday schools, organized classes and the woman's missionary societies. With these cold facts before us, I trust that all of our preachers and people will understand and appreciate the real situation that confronts our beloved Methodist Orphanage. Let me plead with all to give us a more generous support. Let me urge all pastors, Sunday school superintendents, presidents of organized classes to send us all the specials they can. By following this course we will not be forced to ask the conference to double its present orphanage assessment. Unless all join hand and heart in this matter there is no other alternative before us. I for one do not want to follow that course.

ROMAN CATHOLICS SEEK UNITED STATES AID

(Continued from opposite page)

ing and now they are trying to start another war in Mexico." Mother Semple's words before the committee would substantiate the ambassador's declaration.

Before they were able to stop their "star witness" she had declared she was not forcibly expelled from Mexico as the papers had said; that the officials had not mistreated her; that they forbade her to display religious insignia and to teach her religious ideas in the school and so she would not stay. The law does not allow foreigners to teach in primary schools and she said the officials claimed her teachings were dangerous to the government. Unless her friends edit out of the record much of her testimony, it will make interesting reading when the verbatim report of the committee is published. The American ambassador had replied to her protest against the officials that the attitude which the Mexican government had taken toward her institution was a domestic matter with which the United States had no right to interfere. The witnesses did not bring out any evidence to show that there was any interference with the religious liberties of the natives.

Inquiry at the State Department did not reveal that there were any complaints by Protestant missionary authorities which had not been adjusted satisfactorily.

The Other Side of the Question.

At the hearings which have been held to this writing non non-Catholic has given testimony. In order to understand the other side, we give abbreviated statement of a Protestant missionary authority bearing upon the political and criminal records of Mexico and the repression of the Mexican people:

"For more than sixty years Mexico has been struggling to break the grip of Rome, and it is not surprising that that she has at times been somewhat unjust to Protestantism. The struggle began in 1856 when the Jesuits were expelled. In 1859 the church and ttate were divorced, and in the following year all the male religious orders were driven out. By 1874 all female orders were suppressed. . . . But the grip of Rome has never relazed in Mexico. . . . Since this church has largely controlled education, illiteracy in Mexico is even now wellnight universal; from 85 to 90 per cent of all the people are unable to read or write. . . .

"In the old days thieves could purchase immunity fro mthe priests, although the 'Bull of Composition' would allow only fifty licenses per year to one indivdiaul thief."

Some Pertinent Conclusions.

A long and immensely important series of events and testimonies must be put into small compass. The Mexican ambassador pictured a hope for a day when his people would be given poltical, economic and educational freedom. His was a note of a new day when the social gospel of Christianity would bring blessings to Mexico never before enjoyed by a Latin American country. Great obstacles are in the way; the most serious is that of the priestly hierarchy which has ruled and robbed the people of Mexico denying them education, spiritual truth and political expression, all of which affect the national life.

The Jesuits and other religious orders driven from Mexico as they have been from countries of Europe, have free play in Washington. They advocate the domination of the church over political matters; to this Mexico objects. They have even tried to make the Congress of the United States an instrument in their plan to overthrow democracy in the Republic of Mexico. While not likely to secure the action they desire, their boldness cannot be excelled.

Bishop Miller said, "All that Mexico asks is that the truth be old fairly and that her government be given fair play." Mevico, the richest of the ancient strongholds of Roman autocracy on this side the Atlantic, is the prize now being fought for. Freedom rises to break the manacles from 15,000,000 people south of the Rio Grande. In that struggle the capital of the United States is the scene of a desperate effort to retain a political system repugnant to democracy upon the Continent of North America.

THE MOUNTAIN STORM

Let me stand like these bounded hills,
Their strength dear Lord give me;
And faith like these deep rushing rills
That wander to the sea.

Oh, let me stand though clouds remain
Of Nature's wrathful ire;
With lightning flashes write thy name
In lines of brightest fire.

While safely sheltered by thy side
The scene would seem sublime,
Though rocks may rend and thunders shake
These ancient hills of thine.

Thy presence fades the gloom of night
Like sunshine after rain;
The rainbow writes in visions bright
Thy promises again.

Thy love will keep my heart atune
With joy the seasons bring,
The winter's storms, the skies of June,
And the little birds that sing.

Nannie M. Pleasant.

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Specimen of Type.

¶ "From that time Je[sus] to preach, and to say, "[Re]pent the kingdom of heaven

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GREAT REVIVAL AT FRANKLIN

You will be glad to know that Rev. B. C. Reavis is here, He has been well and cordially received and is gaining friends and followers in town and countryside as well. He closed a revival service here last night, resulting in some 78 reclamations and conversions. Seventeen gave their names for church membership. Many others will join the M. E. church in Franklin, others in Macon circuit, Franklin circuit and other denominations.

Rev. J. P. Curry led the choir, while Misses Margaret Rogers and Mattie Angel presided well at the piano and organ. The music was well rendered and appreciated. Brother Reavis did all the preaching himself, assisted by Rev. W. W. Marr, an evangelist in the Baptist church, Rev. R. A. Truitt of the Franklin circuit, T. S. Wooten of Macon circuit, and the writer, who was present more than half the time. Many faithful women prayed and did faithful work. There were large audiences most of the time from a radius of five to ten miles, including the leading denominations of Macon county. The last night many girls, boys, young men and women came to the altar and were blessed. God is working mightily in a mysterious way to reclaim His own from sin, shame, death and hell, and to train up the young men and women for life service in the glorious conquest of Christ's kingdom in the earth. We are trying to "do great things for God and expect great things fro mGod." Brother Reavis plans to organize an Epworth League to give young converts and young people a chance to develop and to grow in grace and in the knowledge of our Lor dand Saviour Jesus Christ.

We are looking forward to the training institute to be held by Brother Woosley, Paul Evans and others in rallying and training our splendid and talented young men and women for every service in Sunday school.

Our hearts have been made to rejoice because of answer to prayer and work. Let us keep at it until the tide of worldliness is turned to godliness and scriptural holiness prevails over the land. Our four pastors in Macon county were present twice or more during the meeting. Brother Kale from Highlands, 20 odd miles away, having with him Mrs. Martha Gatswell, who made public profession of faith in Christ 46 years ago at Salem at same time your humble servant also made public profession. Yet I was put to praying when only seven or eight years of age and was in touch with heaven, and a special Providence seemed to restrain me from the grossest sins of young manhood. Yet I committed sins the remembrance of which are grievous unto me, yet God for Christ's sake has pardoned me.

A. W. Jacobs.

WOMAN'S PAGE

(Continued from page eight)

them for their trouble and that we shall all, because of this meeting, have a larger vision of and a greater devotion to the cause.

Please let me serve you and your women in every way that I can and accept for yourself and for them the heartfelt gratitude of every member of the Woman's Missionary Council."

HANNAH KOONCE AUXILIARY

After the February meeting of Richlands auxiliary closed the business partof the program, a motion was made by our president, Mrs. J. F. Morquette, that we name our auxiliary. So the name of Hannah Koonce was given, at her death the oldest member, also the oldest charter member. Mrs. Koonce was the mother of our most faithful treasurer, Mrs. J. R. Hatch, and she was a praying woman, one that had "visions and dreamed dreams," and was loyal to her church and its cause, making her pledge and signing her last card on her death bed.

Who knows but that the little successes we have in our work are due to the answering of her many fervent prayers in our behalf.

"Though she is dead, yet she liveth, to guide the 'Hannah Koonce Auxiliary.'"

Nettie de Ford, Cor. Sec.

MISSION STUDY WORK OF HANNAH KOONCE AUXILIARY

The mission study class of Richlands auxiliary held a most delightful meeting Monday afternoon at the home of Mrs. C. W. Sutton.

This meeting closed our study for the first quarter from "Over the Border," a most interesting study of six chapters, taking two chapters at each lesson. In studying this book we find that the first steps needed toward Mexico is to realize her condition. We must get in contact with these people to teach them the right principles of the Christian way of living.

When we read this book we realize that we are dealing with immortal souls, people with high ideals. Then if this is true, we must put forth our best efforts to make our neighbors "Over the Border" see that we are interested in them and have their future on our hearts.

We close this book with a prayer, for it has meant so much to us. We need to throw ourselves in line and help them in such a way that they may see their own condition, and to realize that Christ is the Way, the Truth and the Life.

Our study class has become so enthused over missions that they are contemplating taking up the "Missionary Message of the Bible," by Cook. In studying this we find God's "missionary plan for the world."

Mrs. Sutton had the most interesting program and every member felt at ease to discuss the different problems. After class discussions Mrs. Sutton, assisted by Miss Annie Koonce Sutton, served delicious refreshments. Congratulating Mrs. Sutton interesting period of study, we took our leave, feeling grateful to her for taking us along the "Border" to meet our Mexican friends.

Mrs. Nettie de Ford, Cor. Sec.

MRS. ROYALL SPEAKS ON SOCIAL SERVICE

It is always a rare treat whenever a visitor comes to an auxiliary meeting of the St. James M. E. church of Tarboro.

On Monday, the first day of March, Mrs. Royall of Washington was with us, and with her earnest talk won all our hearts. That day the topic for study was Social Service. The president, Mrs. Havens, transacted the business and heard reports as condensed as possible in order to give Mrs. Royal more time in which to give her message.

Mrs. Royall began her talk by calling attention to the very few number of subscribers of the Missionary News. Being the business manager of the News she was in the position to give some facts about the paper. She says the paper is not self-supporting and that it is a drain on the conference funds. It does seem that the auxiliary presidents would make a stupendous effort to secure more subscribers. The price is so small and the information gained is so splendid. Mrs. Royall had heard the reports of circle leaders and noticed the number of visits made, trays sent and garments given away. She said that is all very good, but behind that and deeper yet must be intimate prayer with the Father, consecration to service, the service that is not selffish, but humble, willingness to find God in those places to which we have failed to go.

Social service as it should be practiced knows no color or nation. The foreigner is in our midst, the negro at the back door needs uplifting, needs help and understanding, and all of us need to lose our prejudice against that class. Mrs. Royall's talk was one of earnestness and appeal, and her charm of manner was delightful.

We wish to thank her in this way for the delight she afforded about 45 members of our auxiliary, and we wish to have her with us again.

THE BRIGHT JEWELS

The Children's Missionary Society (Bright Jewels) of the North Carolina conference had a good year in 1925. The children raised their pledge in full and running over. But we were disappointed that so few made the honor roll. Only nine so reported—Candor, Rowland, Fremont, Gatesville, Harrells, Kinston, St. Paul of Goldsboro, Oxford, Edenten Street of Raleigh. After seeing the splendid report of the Western North Carolina conference our own small number is rather distressing. But we feel quite proud of the honorable nine.

St. Paul, Goldsboro, gets the banner for raising the largest amount per member. Kinston again gets the banner for the best all round baby division. God bless our children and help them and us to make 1926 the best year yet.

Mrs. N. H. D. Wilson.

Dr. T. H. Haden is dean of the Theological department of Kwansei-Gakuin, Kobe, Japan. He has been connected with the institution since 1896. He has done much toward the training of strong native evangelistic preachers. He is from the Virginia conference.

Two thinks are necessary for the development of a missionary concsience—a missionary program of education and some expression in actual achievement.

Soochow University Bible School has a balance of $3,100. This is a worthy challenge. Who will take it?

Granbery College in Brazil is in the heart of our work in that great republic to the south of us. Its needs are estimated at $4,000 for the coming year.

Paine College for Negroes is one of the most important and far-reaching influences on racial relations on racial relations in the entire South. What a superb thing for some individual or church to be responsible for its ongoing! Fifteen thousand dollars is all that is required.

THE SUNDAY SCHOOL

(Continued from page nine)

SCHOOLS

We are this week in our second annual standard training school at Morganton where our Methodist leaders are so fine and cordial. Next week we will be in our third school at Marion, where Presiding Elder Cole and Pastor Poovey are preparing for a good school. The following week will bring the third school to Monroe where Hardin and Company are doing such fine business. Then comes the Salisbury-Spencer school, the Asheville school, the High Point-Thomasville school and the Iredell county school, in order, about which we will again write.

DO SOMETHING

Rev. G. T. Bond works on the assumption that the best way to be good is to be good for something. He has distributed among his people cards asking them to check the items they will agree to do. These items are as follows:

1. I will lead in public prayer when called on.
2. I will serve on visitation committees.
3. I will endeavor to attend midweek services regularly.
4. I will boost my church at all times.
5. I will teach a Sunday school class if notified in time to make preparation.
6. I will conduct prayer meeting when requested by my pastor.
7. I will pray daily for my pastor and my church.

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Our Little Folks

THE ADVEUTNRES OF THE CORNER CUPBOARD FOLKS

"Oh, dear," sighed the English Pewter Jug, "if only Grandmother Magda's housekeeper would tear the paper off the face of the Corner Cupboard! Folks will think she's ashamed of us."

"I believe she is," frowned the Lowesoft Chocolate Pot, tears streaming down her lovely face; "putting us here in the kitchen!"

"And how proud Grandmother Magda was of every one of us," remarked the French Betsy Lamp, reproachfully.

"Well, I think something should be done about it," snapped the old American Silver Teapot, "It's outrageous!"

"But what can we do—tell me that!" the Pewter Jug wanted to know, perplexed.

"Indeed, I don't know!" the Little Ship Model spoke, wistfully.

"I'll tell you," grandly announced the China Sailor, a Colonial relic. "I'll steer the Little Ship to Brownsville, where Grandmother Magda lives with her niece. And I'll tell her how we're mistreated. That's what I'll do!"

"Well, I think something should be done about it," the old American Silver Teapot said, doggedly. "It's outrageous!"

"Oh, hush, and think if you can!" grumbled the French Betsy Lamp. "Perhaps that is a good plan, though, of the brave China Sailor's. And I'll light the way!"

"Fine! Fine!" said the Little Ship, strangling the China Sailor with a hug. "Let's begin preparations at once."

"We'll all push the Little Ship to the river back of the house. And then we'll put the China Sailor and the Betsy Lamp on the deck of the Ship," announced the Pewter Jug, "and in two days they will return with Grandmother Magda, and then—"

"And then," interrupted the Lowesoft Chocolate Pot, "we'll go back into the dining room! And we'll keep Grandmother Magda with us forever and ever. Bless her heart!"

"That's what we'll do," piped up the old American Silver Teapot. "Our position now is—outrageous! Something should be done—"

But the China Sailor clapped his hand over the mouth of the Teapot and announced, "Come on, everybody. Let's go!"

So they threw back the doors of the Corner Cupboard and jumped.

Then they all began pushing the Little Ship toward the river.

"How in the world will Grandmother Magda ever get aboard the Little Ship?" some one wanted to know, bewildered.

"Oh, don't worry about a little thing like that," the English Pewter Jug answered. "That's perfectly silly."

"Well, perhaps it is," replied the other, subdued.

At last, after much pushing and shoving, the Corner Cupboard Folks had started the Little Ship and the Brave China Sailor and the Betsy Lamp on their way rejoicing. Wearily they dragged their tired bodies back to the Corner Cupboard.

"Mamma Jo, I want you to wash all my Treasures carefully today, for I'm entertaining the Senator tonight. And I want them looking their best," spoke the sweet voice of Grandmother Magdo.

The Corner Cupboard Folks stirred, restlessly excited.

"Oh, oh, oh!" yawned the Pewter Jug, "they've brought Grandmother Magda back with them, after all. Then she could get on the ship! Oh, I was so worried. Why, why—" she stammered, "I can't understand. There are the Little Ship and the Betsy Lamp and the Brave Sailor in their same old places. My, my, I guess I was dreaming! It's too strange. I believe—"

"You see," Grandmother Magda continued, "I've decided not to go to live with Neive Nana, after all, Mama Jo. I'm afraid my Treasures might miss me!"

And the Pewter Jug curled into a warm corner and began to doze again.

"I'm so glad," she sighed happily to herself, "there isn't any paper on the Corner Cupboard at all. And we're not in the kitchen! And Grandmother Magda is going to stay with us, forever and ever. Bless her heart! Oh, it's too wonderful—it was only a dream after all."—Helen Gregg Green in Pittsburgh Christian Advocate.

THE SUN—A HELPER

Billy was up early, and way over in the sky he saw the sun coming up.

His mamma had gone away, and his grandmother had dressed him and given him his breakfast. He had taken a big piece of bread and butter to eat, and walking through the garden.

Billy had never been up so early before, and he though that the things in the world looked so pretty when they were just waking up.

He stopped to look at a great tall sunflower, and he tried to reach up to it. "Aren't you beautiful?" said Billy. "I never saw you so yellow; and your face is all covered with bright drops of water!"

"Don't you know what makes me pretty and yellow and tall?" said the sunflower. "It is the sunshine, and I always turn my face toward it, to tell it that I love its warm sunbeams," and the sunflower nodded its head back and forth.

"That's right," said Billy, as he walked along with his bread and butter in his hand.

Soon he saw two beautiful butterflies that had stopped to rest on some little low flowers. "Where did you come from?" said Billy. "Why, you, too, are like the sunshine!"

"Yes," said the butterflies, "that's what we thought when we heard you talking to the sunflower. The sunshine is the nicest thing in all the world; it makes the flowers grow, and we take the honey from the flowers. Our wings are like the sunshine because we fly about in it all day long."

"They are pretty," said Billy, as he strolled along. Just then he came to a little pool in the garden and sat down to rest and eat his bread and butter. He looked down into the clear, sparkling water and saw three little goldfish, just as yellow as could be. "They're hungry," said Billy, and he threw them some crumbs of bread.

"Why, you are just like the sun, too," he said. The goldfish swam around and around the pool, saying, as they stopped to eat the bread, "The sun makes us pretty and keeps us warm and makes us happy."

Billy thought, as he watched them, that they were playing a little game, for they swam about so fast, but just then a little green frog hopped up on the edge of the pool. "G-lung, g-lung," it said, "I do not like the sun."

"Who are you?" said Billy, "and where did you come from?"

"I'm a little green frog, and I just came up here to get warm. I love the sun," said the frog in a low voice, "and I like to sit and watch the goldfish." Then he hopped away.

Soon Billy started back to his grandmother, and all along the garden walk the saw the sunbeams dancing through the leaves on the trees. He hurried to tell his grandmother how pretty the garden was when it was waking up.

"Well," said his grandmother, "it is the sun that brings the light-time and makes the world beautiful, and helps God care for all the things in the world."—Selected.

Elsie (with picture book): "I'd just love to be a mermaid."

Marjorie: "I wouldn't. What would you hang up for Christmas?"

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RESOLUTIONS OF RESPECT

L. W. Brittain, a loyal citizen, for years a member of the Murphy Methodist Episcopal Church, South, a member of the board of stewards, died at his home in East Murphy on Monday, March 1, 1926.

Brother Brittain leaves to mourn his departure from this world a wife, two sons, three daughters and a host of friends.

In recognition of the foregoing facts we, a committee of the quarterly conference of the Murphy Methodist Episcopal Church, South, do hereby submit the following resolutions:

First, That we bow in humble submission to Him that doeth all things well.

Second, That we mourn the loss of one of our oldest members of the board of stewards.

Third, That we extend our deepest sympathy to his bereaved family.

Fourth, That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication, that a copy be sent to the Cherokee Scout, that a copy be spread on the minutes of the quarterly conference, and a copy be sent to the family of the deceased.

P. C. Hyatt,
K. V. Weaver,
Mrs. H. G. Elkins,

OWEN—Brother Daniel J. Owen was born on the farm near Center Methodist church in Bladen county March 9, 1848. He loved the farm and to this work he gave himself till age and feeble health forbade more than the cultivation of a few acres near his home.

He married in early life, purchased land near Center Methodist church, built a home and reared a large family. This home, with other property he had accumulated, came wholly through the sweat of an honest, toiling farmer's face. He was a man of more than ordinary intelligence and was therefore often sought when wise counsel ws wanted.

He gave his heart to God in young life and united with the people of Center Methodist church, filling various offices in his church through a long life, acting as steward, Sunday school superintendent and trustee and was a church trustee at the time of his death. His home was ever open to preachers, and nothing was more enjoyable to him than to have his preacher come to his home and to sit down and eat at his table, from which none went empty away. I was often with Brother Owen during my four years' stay on Bladen circuit. I often left my car at his home while he took his horse and buggy and carried me visiting over the neighborhood. His companion had died and gone on to the "glory land" several years ago, and he sometimes felt the loneliness of being alone. His children all loved him—they could but love such a loving father—but this could not sometimes dispel the loneliness.

He gave me sketches of his life as we rode along, and he never seemed happier than when these things would come vividly to his mind. Many of the things he told me were in his boyhood before the Civil War. I never heard him say an unkind thing of any one and his words were always clean. He said he always enjoyed his trips with me. I am sure I was always glad to have him go with me. I might rather say, "I was gald to go with him." But Brother Owen's life was fast closing. More than 77 years were past and the sun was nearing the hilltops on the sunset side of life. He felt it, he knew it, and asked that nothing more be given him that would cause him to stay here longer; that he was ready to go to the Saviour he loved and he was happy. Earth had nothing more to offer and the tired spirit wnted to "go home." O the wonders of living "up yonder, where the flowers bloom forever and the sun is always bright." God had called and the angels came January 9, 1926, and carried the happy spirit home. We lay thy body down gently to rest beneath this bank of flowers at old Center church, in the presence of eight heart-crushed sons and daughters, together with a great host of other relatives and friends who have gathered to pay their last tribute of love and respect to one that was loved, while the loving pastor, Rev. S. S. Ellington pronounced the benediction and all turn in sorrow away. G. H. Biggs.

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Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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DISTRICT CONFERENCE DIRECTORY

Rockingham, at Mt. Gilead	April 14-15
Raleigh, at Holland's, Garner Ct.	April 15-16
Washington, at Fremont	April 15-16
Greensboro, at Ashboro	April 15-16
Fayetteville, at Siler City	April 22-23
Charlotte, at Wadesboro	April 27-28
Marion, at Forest City	April 27-28
Wilmington, at Pollocksville	May 4-5
North Wilkesboro, at Jefferson	May 25-26
Durham, at Chapel Hill	May 27-28

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

	April
Hendersonville, 11	11
Saluda-Tryon, Tryon, night	11
Swannanoa, Bethesda, 11	18
Black Mountain, night	18
Rosman, 11	25
Brevard, night	25
	May
Leicester, 11	1-2
Sandy Mush, 3	2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

	April
Calvary, 11	11
West Charlotte, 3	11
Duncan Memorial, 8	11
Matthews, 11	18
Unionville, Grace, 3	18
Myers Park, 8	18
Trinity, 11	25
Hickory Grove, 3	25
Brevard Street, 8	25
Wadesboro, 8	27
	May
Tryon Street, 11	2
Pineville, Marvin, 3	2
Dilworth, 8	2
Rural Trinity, 11	9
Thrift-Moores, Moores, 3	9
Spencer Memorial, 8	9

GREENSBORO DISTRICT
J. B. Craven, P.E., 506 Summit Ave., Greensboro, N.C.
SECOND ROUND

	April
Ruffin, Ruffin, 11	11
Centenary, night	11

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.

	April
Moravian Falls, Ferguson	10-11
Wilkesboro, Union	17-18
Boone, Blowing Rock	24-25
	May
North Wilkesboro, night	2
Todd, Pleasant Valley	8-9
Watauga, Valle Crucis	15-16
Creston, Southerland	22-23
Helton, Grassy Creek	29-30
	June
Jefferson, West Jefferson	5-6
Avery, Jonas Ridge	12-13
Elk Park, Minneapolis, 3 p.m.	13
Warrensville, Mill Creek	19-20
Sparta, Cor's Chapel	26-27
	July
Laurel Springs	3-4

The District Conference will be held at Jefferson May 25-26.

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

	April
Sandy Ridge, Delta, 11	11
Stoneville, Centenary, 2:30	11
Leaksville, 11	25
Draper, 7:30	25
	May
Madison, 11	2
Rural Hall, Antioch, 11 and 3	1-2
Spray, 11	9
Walnut Cove, St. Mark's, 2:30 and 3	8-9
Danbury, Pine Hall, 11	15-16
Pilot Mountain, Whitakers, 3	16
Elkin, 11	23
Dobson, Stony Knoll, 11 and 3	22-23
Ararat, Hunter's Chapel, 11	29-30
Mount Airy, Rockford Street, 7:30	30
	June
Summerfield, 2:30 and 11	19-20
Stokesdale, Mount Zion, 11 and 3	19-20
Yadkinville, Macedonia, 11	26-27
	July
Mount Airy, Central, 11	4
Mount Airy Ct., Epworth, 11 and 3	3-4
Jonesville, Longtown, 11	11
Stoneville-Mayodan, 11	18
Sandy Ridge, 3	18

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
THIRD ROUND

	April
Concord, Central, 11	11
Conord, Kerr Street, Center, 3	11
Concord, Forest Hill, 11	18
Concord Ct., Olivet, 11 and 3	18
Concord, Epworth, 7:30	18
Woodleaf, South River, 11	24-25
Salisbury, Coburn Memorial, 11	25
East Spencer, Long Street, 7:30	25
	May
Salisbury Ct., Mt. Tabor, 11	1-2
Gold Hill Ct., Liberty, 3	2
Albemarle, Central, 11	9
Albemarle, First Street, 8	9
Salisbury, First Church, 11	16
Salisbury, Park Ave., 8	16
Bethel, 11	23
Albemarle Ct., Providence, 3	23
Landis, Unity, 11	29
Spencer, Central, 11	30
Salisbury, Main Street, 8	30
	June
Norwood Ct., Aquadale, 11	5
Norwood, 11	6
Salem Ct., Oak Grove, 11	13
Badin, 8	13
Mt. Pisgant, Friendship, 11	19
Kannapolis, Trinity, 11	20
Yadkin, Rowan-Yadkin, 8	20
New London, Richfield, 11	27
China Grove, 8	27
	July
Concord, Westford, 11	4
Concord, Harmony, 8	4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P.S., Gastonia, N. C.
THIRD ROUND—IN PART

	April
McAdenville, 11	11
South Fork, Ebenezer, 11	17-18
Lincoln Ct., Ivey's, 3	18
Lincolnton, night	18
Rock Springs, Mt. Pleasant, 11	24
Goodsonville, 3	24
Smyre, 11	25
West End, night	25
Maylo, night	28
	May
Lowesville, New Hope, 11	1-2
Lowell, Bethesda, 3	2
Mt. Holly, night	2

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
SECOND ROUND

	April
Granite Falls, 11	11
Rhodhiss, 3	11
East Hickory, night	11
Stony Point, 11	18
Hiddenite, Rocky Springs, 3	18
Taylorsville, night	18

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND

	April
Walkertown, Crews, 11	11
Kernersville, Bunker Hill, 3	11
Oak Ridge, Sedge Garden, night	11
Thomasville Ct., Pinewood, 11 and 3	17-18
Central Terrace, 11	18
Trinity, Bethel, night	18
Forsyth, Pine Grove, 3	25
Burkhead, night	28

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P.E., Durham, N. C.
SECOND ROUND

	April
Brooksdale Ct., Webbs, 11	10
Long Memorial, 11	11
Calvary, night	11
Burlington Ct., Mt. Vernon, 11	17
Front Street, 11	18
West Burlington, night	18
Chapel Hill, night	23
Yanceyville Ct., Shady Grove, 11	24-25
Trinity, night	27
	May
Rougemont Ct., Bethel, 11	1
Mt. Tirzah Ct., Helena, 11	2
West Durham, night	2
Memorial, night	4
Durham Ct., Pleasant Green, 11	8-9
Carrboro Ct., Orange, 3	9

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.

	April
Pasquotank, Mt. Hermon	10-11
Perquimans, Woodland	17-18
Hertford, 11	18
Currituck, Asbury	24-25
Moyock, Baxters	25-26

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

	April
Elizabeth, Purdies	10-11
St. Paul, Regans, 3:30	11-12
Lillington, Pleasant Plains	17-18
Mamers, Spring Hill, 3:30	18-19
Gleondon, High Falls	24
Siler City, Mt. Vernon, 3:30	25-26
Hay Street	30
	May
Jonesboro, Morris Chapel	1-2
Sanford, night	2-3
Parkton, Marvin	8-9

NEW BERN DISTRICT
J. C. Wooten, P.E., 187 Middle St., New Bern, N. C.

	April
LaGrange, Trinity, a.m.	10
Dover, Asbury, a.m.	11
Oriental, Arapahoe, a.m.	18
Ocracoke, p.m.	19
Hookerton, a.m.	25
	May
Pamlico, Hobucken	1-2

RALEIGH DISTRICT
M. T. Plyler, P.E., Raleigh, N. C.
SECOND ROUND

	April
Creedmore, Bullucks	10-11
Franklinton Ct., Wesley, 3	11
Franklinton, 7:30	11
Garner, Hollands (D. C.)	16
Kenly, Lucama	17-18
Selma, 7:30	18
Jenkins Memorial, 7:30	21
Tar River, Kittrell	24
Central, 11	25
Epworth, 7:30	25

ROCKINGHAM DISTRICT
C. L. Read, P. E.
SECOND ROUND

	April
Red Springs, Buie, 11	10-11
Maxton, night	11

WASHINGTON DISTRICT
S. E. Mercer, P.E., Washington, N. C.
SECOND ROUND

	April
Swan Quarter, Soule, 11	10-11
Mattamuskeet Ct., 4 and night	11
Fairfield Station, 11 and night	12
Fremont Ct. District Conference	15-16
Quarterly Conference	16
Stantonsburg, 11	17
Elm City, 11	18
Wilson, night	18
McKendree Ct., Pineops, 11	24
Rocky Mount, First Church, 11	25
Clark St., 33	25

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

	April
Conway, Zion, 11	8
Rosemary, Smith's, 11	11
White Memorial & City Road, City Road, night	11
Warren, 11	17-18
Warrenton, Macon, 7:30 & 11	18-19
Norlina, Ridgeway, 11	24-25
Enfield, night	25

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WILMINGTON DISTRICT
H. A. Humble,, P.E., Wilmington, N. C.
SECOND ROUND

	April
Whiteville, a.m.	11
Carver's Creek, Bolton, afternoon	11
Jacksonville-Richlands, Richlands, a.m.	18
Town Creek, Piney Grove, a.m.	24-25
Southport, p.m.	25
Shallotte, Sharon, a.m.	28
	May
Swansboro, Queens Creek, a.m.	2
Maysville, Pollocksville, p.m.	2

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and grace has seen fit to take from our midst on March 13, 1926, Brother Varnar Sidney Cowan, the beloved president and fellow member of Richardson Wesley Bible Class of the M. E. church, China Grove, N. C., we, the members of the class, in token of our appreciation of his noble life and leadership and in remembrance of him resolve:

First, That we have lost a most humble and devoted leader and fellow member who was always true to all obligations and ever active in promoting the good of the class.

Second, That his deep concern for the spiritual and material welfare of the class and his regular attendance will ever be a spur to urge us to greater activity.

Third, That his was a devoted life, wholly given up to God and His service. The church and community has lost a good man. We shall miss him.

Fourth, That we extend to the widow and five children and to his sisters our sincere sympathy in this sad hour, and point them to the God whom he loved and served as their comforter.

Fifth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate and a copy spread on the minutes of the class.

W. R. Yost,
L. S. Presson,
W. E. Hauss,
Committee.

To yield does not mean that I am weak, but that I am restraining myself, however others may rage.—The World Tomorrow.

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3:00 p m	Washington	1:05 p m
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IN MEMORIAM

WALL—Emmett Fletcher Wall, son of the late William Pinkney and Lemesa Wall, was born August 17, 1858, and died January 23, 1926, age 67 years.

On June 10, 1885, he was married to Mildred Haymore. Unto this union were born nine children, five girls and four boys. Two boys died in infancy. He is survived by his wife and five daughters and two sons and four brothers and two sisters.

He was converted under the ministry of the late Rev. James Willson and joined Oak Grove Methodist Episcopal Church, South, on August 12, 1878, of which he remained a member till the time of his death.

He was buried by his pastor, assisted by Rev. W. A. Newell, at Oak Grove cemetery amid a large crowd of friends and relatives.

W. J. S. Walker, P. C.

JONES—Nancy Emily Jones was born June 19, 1844; died February 28, 1926, age 81 years eight months and nine days. She was the daughter of John and Nancy Gwyn. On February 11, 1866, she was married to Robert F. Jones. To this union were born nine children. Her husband and two daughters preceded her to the grave. She leaves seven sons, one daughter, 34 grandchildren and 13 great-grandchildren. She professed faith in Christ at the age of 20 and joined the M. E. Church, South, at Salem and lived a consecrated Christian life till the summons came. She was a woman of prayer and her thought was to help others. Her daily exhortation to her family and others was to live for the Lord. She sang in her last hours, "Oh, for a closer walk with God," "Jesus is calling me home." To know her was to love her. Her body was placed in the Salem cemetery. The funeral was conducted by the pastor, assisted by Revs. G. W. Williams and D. Vance Price.

W. J. S. Walker, P. C.

PAGE—On Friday evening, February 19, 1926, Daniel Edward Davis checked out into the great beyond. He was the son of Isaac and Mary Davis, having been born March 16, 1868, and was married on June 8, 1887.

Surviving him are the immediate members of the family, Mrs. D. E. Davis and five children, Edward, Elvin and Esther Davis, Mrs. George Baum of Wanchese, N. C., and Mrs. Harold Howard of Brooklyn, N. Y.; three brothers, I .N., B. H. and W. S. Davis, also three grandchildren.

Mr. Davis united with the Methodist church in early boyhood, but somehow he slipped away for a few years. In the summer of 1925 he came back, professing religion and served the Lord until his death.

The funeral services were conducted at the home on Sunday, February 21, by the pastor, Rev. W. R. Hardesty, and he was laid to rest in the family burying ground. The services were attended by a large congregation of people, attesting their univesral respect for the deceased, and the unusual floral tribute denoted many friends.

May the Lord bless and comfort the bereaved family. Rena Baum.

CARRINGTON—Mrs. Mary C. Carrington was born in September, 1847, and died February 1, 1926. She had lived a widow for many years, her husband having gone before her forty years ago.

Sister Carrington joined the Methodist church in her girlhood, holding her membership at Mt. Bethel church at Bahama, N. C.

It was not the writer's privilege ever to have known this good woman personally; but from all the good things that have come to his ears, Sister Carrington must have been a mother in Israel indeed. She loved her Lord, was devoted to her church, kind and good to those who associated with her. The Bible was a precious Book to her. Her beautiful Christian life of simple love and trust all these years has been sowing precious seed in the hearts of those who knew her best; and the glorious thing about it is that so many who loved her in this community and elsewhere are following in her footsteps.

For some time thi good mother had been in feeble health, and realized that her time could not last very much longer with us. Truly her going was sad and she shall be greatly missed. But in reality, thank God, no such a light ever goes out, no such a life ever dies.

The funeral services were conducted by the pastor, J. Bascom Hurley, Rev. H. E. Lance and Rev. D. E. Earnhardt. The body was laid tenderly away in the Mt. Bethel cemetery amid a most excellent, beautiful and fragrant array of flowers of various designs.

There are five living children: N. M. Carrington, Willardsville, N. C.; W. S. and T. E. Carrington, Durham, N. C.; Mrs. Percy Umstead of Durham and Mrs. Scruggs of Clifton, Va.; one brother and one sister, Mrs. Lucy Rodgers of Durham and T. E. Southerland of Williardsville.

J. Bascom Hurley, P. C.

MERRITT—Mrs. Phebe Merritt, widow of the late A. H. Merritt of Sampson county, was born April 24, 1847; died November 2, 1925. She was nearly 79 years old. Her husband had two children by a former wife—Rev. W. C. Merritt of the N. C. conference, and Julia Merritt of Goldsboro. These two motherless children fell into good hands. She trained and loved them as her own, and they were devoted to her. Several children were born to her and husband, some of whom have passed out in the faith, in which they had been so faithfully reared. The following children survive her: D. W. Merritt of Bolton, N. H. Merritt of Dunn, Mrs. Chas. B. Page of Wallace, A. S. and P. D. Merritt of Magnolia, all of whom are consecrated servants of the Lord. Sister Merritt joined the church when a girl, and evidently had been "born again." Her life of faithful consecration to God was beautiful till the last. She loved her church and her pastors. I visited her in her last illness and saw that the shades of death were rapidly falling upon her pale but serene face. As I knelt beside her bed and asked her about her faith in God, the light from her dying eyes told the story that She read her titles clear to mansions in the sky. W. E. Hocutt.

RESOLUTIONS OF RESPECT

Whereas, God in His divine providence has removed our beloved friend and co-worker, Mrs. Wilma Stansill Davis; therefore be it resolved by the Mary Steele Missionary Society of the Rockingham Methodist church:

First, That our society has lost a faithful member upon whose loyalty, interest and aid it could depend at all times.

Second, That while we keenly feel our loss we are grateful for her influence which has always been for good and for her beautiful Christian life.

Third, That we extend to each member of the bereaved family and to all who love her our heartfelt sympathy.

Fourth, That these resolutions be inscribed upon the records of our society, a copy be sent to the bereaved family, and that copies be sent to the North Carolina Christian Advocate, and to the Rockingham Post-Dispatch for publication.

Mrs. Mial Leak,
Rosa Parsons,
Jennie Parsons.

RESOLUTIONS OF RESPECT

We, the members of the Montmorency Ladies' Aid Society, bow in humble submission to the will of God in the death of our beloved sister, Estelle Wright, whose death was the first since the organization of our society twelve years ago. She was a faithful and worthy member. Therefore be it resolved:

First, That the will of God is our will, for He does all things well.

Second, That our Ladies' Aid and the community as well have lost a much esteemed and beloved member and a beautiful Christian character.

Third, That we extend our love and sympathy to the bereaved family and we pray that God will comfort and bless them in their great loss.

Fourth, That a copy of these resolutions be placed in the minutes of our society and a copy sent to the family and one to the North Carolina Christian Advocate.

Mrs. C. M. Carpenter,
Mrs. A. L. Latham,
Mrs. Chas. J. Rice,

ORMOND—On the 4th day of February, 1893, in the home of Allison Lee and Ella Crawford Ormond, William Wallace Ormond, the first of five children, was born. In the years that followed three daughters and one other son came into the home. All five of them have been reared to maturity.

Although he may have been addressd by many other terms, because his name yielded itself to a variety of them, he was for the most part in his younger days called "Will." When he developed more intimate companions during the adolescent period they formed the habit of calling him "Bill" and during his life of manhood he has been generally known by that name.

Very early in life he manifested strong inclination toward all those things which had to do with electricity. His intimacy with this great force of nature astonished his friends and relatives. His genius in this direction was revealed in his making all sorts of electrical devices for the amusement of himself and friends as well as for purposes of utility in the parsonage home.

Music was one of the elements in this home which helped to make it happy. Bill's chief part in this feature was to play the violin, though he could sing also. He never developed the talent he possessed in this line by any special training in the conservatories, yet he had a very beautiful touch and he was able to fill his music with the gentleness and sympathetic spirit which was so characteristic of himself. He was able to give much pleasure to his social group and to receive for himself large satisfaction by playing the violin.

Bill was twenty-four years old when the call for volunteers came to the sons of America to go and fight in the world's greatest war. His loyalty to the causes which were so emphasized at that time, as well as his fidelity to his country, caused him to offer his life to this heroic enterprise. His enlistment record shows that he entered the service of the country May 7, 1917, at Wilmington, N. C. On December 20, 1917, he was rated as a second class gunman and the same record shows that he was with the A. E. F. from June 10, 1918, to March 7, 1919. This same official record states that he was engaged on the front at St. Mihiel Offensive, Toul Sector, and the Argonne Sector.

Fortunate as he was to save his life in those terrible struggles, he was not fortunate enough to come away without injury. In the midst of the explosions, firing and gas, his ears were seriously affected so that his hearing was greatly impaired; this, with his being gassed, greatly hindered him in every way. He received treatment from specialists and suffered no little from the effects of these war injuries.

Although he paid a severe price for his service in France he was not embittered in spirit. He made a heroic attempt to overcome these physical difficulties and establish himself in business, and the same gentleness and tenderness marked his life which had hitherto characterized him. It is not surprising that Bill made many friends wherever he went. He was considerate of others always, even to the point of personal sacrifice oftentimes. He seemed to get pleasure in thoughtful kindnesses to those whom he regarded highly. He was especially affectionate to children and the older people of his acquaintance. No man can say he was a coward, yet he was neither obtrusive nor overbearing.

It could not be claimed for Bill that he was free from mistakes and faults. This would be too much to say for any man, but he was heroic enough to acknowledge his mistakes and try to correct them. His [illegible] and tragic death on th[illegible]gust, 1925, has [illegible]is scores of fr[illegible]e will always [illegible] a sympathetic and [illegible]t who would not sacrifice principle when he had to face it even at the supreme cost.

A Friend Who Knew Him.

JACKSON—Mrs. Ada M. Jackson was born on February 7, 1899; died February 28, 1926. She was happily married to Mr. W. H. Jackson, one of the leading merchants of Grifton, from which union the world is being blessed with five children, two boys and three girls, the youngest being about two years of age. She professed Christ and joined the Methodist church at an early age. She spent a life in the service of her Master. She was a quiet, reserved, unassuming woman, with a heart full of love for her friends and neighbors. She was a constant sufferer for many years, but no one ever heard her complain of her afflictions, but bore them patiently like a good soldier of Jesus Christ. She was indeed a Dorcas, full of good works and alms deeds which she did. We weep not for her, but for ourselves, because of our great loss. The funeral services were conducted by her pastor, Rev. R. J. Lough, and her body was buried in the Kinston cemetery to await the resurrection of the just. We trust to meet her again in the land of perpetual happiness. R. J. Lough.

APPERSON—Blanche Margaret Apperson was born July 23, 1893, and died March 14, 1926, age 33 years, four months and nine days.

She is survived by her father and mother, Mr. and Mrs. E. P. Apperson, one sister, Mrs. H. G. Allen, two brothers, E. Blair Apperson and Wade R. Apperson.

She joined the Methodist church when but a child and lived a loyal and consecrated life.

Except for the last few years of her life she was almost an invalid. She bore her suffering with patience and endurance beyond the understanding of those who knew her intimately. Her death was peaceful and happy. She spoke of the music and the beautiful things she saw and heard.

She will be greatly missed in both church and community.

A. J. Bowling, Pastor.

WARD—Louis Bunce Ward, son of Mr. and Mrs. N. P. Ward, died March 12 at the home of his parents. He was sick only a few days with double pneumonia. All was done for him by Christian doctor, loved ones and a sister nurse that could be to heal him and keep him here, but God knew best. It wasn't that He didn't love us that He took dear Louis, but his work on earth was finished and God had prepared a place for him and He came and took him home to heaven. Louis had never joined the church, but no one doubts his being in heaven. He was 22 years old. He had a bright and cheerful disposition and always willing to help his fellowman. He was an obedient and dutiful son, faithful to his Sunday school and interested in a church duty and the cause of Christ. He was honest and industrious and never known to drink or use bad language. It can truly be said of him he was a model young man and a child of God. While earth has lost a precious jewel heaven has been made happier with a bright gem. Funeral services were conducted by the Rev. Mr. Barnes, pastor of Siloam Baptist church, and he was laid to rest beneath a mound of beautiful flowers. He leaves his parents, three brothers and three sisters to mourn his loss. May God in His great love comfort and bless the sorrowing ones and help them to see that He doeth all things well.

His S. S. teacher,
Mrs. W. P. Brice.

RESOLUTIONS OF RESPECT

Whereas, on the 11th day of February, 1926, our beloved friend and coworker, Mary Olive Duncan, was called from her life of usefulness and activity to the life more abundant; therefore the member of the Woman's Missionary Society of Ann Street Methodist church, Beaufort, North Carolina, realize our great loss because of her death and wish to pay a tribute to her memory.

First, Ase she was a willing and efficient worker in our society, so we would follow her faithfulness and service.

Second, That we submit to His divine will, knowing that He doeth all things well.

Third, That we extend to her family our sympathy and prayers in their great sorrow, which is our sorrow likewise.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy to the North Carolina Christian Advocate, a copy to our city paper for publication and a copy be spread on the minutes of the society.

Alice May Seeley,
Annie Jones,
Vera Stubbs.

NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, APRIL 15, 1926 Number 15

Editorial Paragraphs

Some wise guy, to use the language of the streets, has found that there are only two men who do not look at a beautifully garbed and good looking woman—the blind man and the dead man.

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Spring is here. "Sweet, wild April came over the hills." The showers have washed the face of nature clean and fresh. The birds awake at dawn with throats overflowing with song. The children put off their shoes even as Moses removed his sandals in the presence of the burning bush. For it is a holy hour and it is fitting that nature and nature's children should rejoice together in these days of earth's jubilee when she dons her best robes and sings praises to her maker. "Now all the earth's a-tiptoe with coming of the spring,
The wood's athrill to hear the robin's song,
And lifted high with rapture at flash of bluebird's wing:
The pulse of life is beating full and strong."

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Let any of us who confuse mental conclusions with spiritual experiences or substitute the first for the last, ponder carefully the distinctions made by J. H. Jowett, that prince of preachers in the following luminous sentences: "Knowledge of God is not a mental expertness in the unlocking and understanding of mysteries. It is not a wealth of discovery made by the implements of logic. Logic may help to give a man a theology. It will never give him a religion. Mental conclusions and spiritual experiences are quite two different things. Reason may gather piles of knowledge concerning the historic Jesus, but reason alone will give me nothing about the risen Christ. I want to know the Jesus of history, but I want to have communion with the Christ of faith. Faith is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict. It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord; the act of faith, the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repealed acts become an attitude, and every choice and will in life is stamped with the pleasure and fear of God."

The total church membership of the United States as compiled by Dr. H. K. Carroll reaches 46,883,758 with a gain of more than 800,000 for the year 1925. Of this total 30,726,844 are Protestants and 16,156,914 Roman Catholics. Of the Protestant groups the Methodists composed of 15 bodies lead with a total membership of 8,920,190 and a net gain numbering 220,183, which is slightly larger than the Roman Catholic's net increase of 209,990. The Baptist groups numbering 8,397,914 stand third, the Presbyterians, nine bodies, total 2,561,986 and accupies the fourth place numerically and are followed by 17 bodies of Lutherans with a total membership of 2,546.127. The membership of the Protestant Episcopal church is 1,164,911. The only group that showed a decrease was the Friends with a reported net loss of 549 members.

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Judges, solicitors, sheriffs and all other officers of our criminal courts bear testimony to the very large number of young men who appear as defendants in these courts. A recent issue of the Stanly News Herald gives some figures and facts that are of very unusual interest because they are being duplicated to a surprising degree in all other counties of the State. The Herald says of Stanly: "There were, by actual count, 18 cases on the criminal docket for trial in the Superior Court here last week on charges of larcency and breaking. By actual count, 18 of these were white men, and by count, 18 of these white defendants were under the age of 23 years of age. Furthermore, there were 45 cases on docket for trial all told, and only two of these were negroes, the other 43 defendants having been white men. Time was in this county when most of the criminal cases were against negroes. That was true, even fifteen years ago. Rarely was a young man brought into court on a criminal charge, and four-fifths of the defendants were colored. Within that short period conditions have reversed themselves. Now most of the defendants are white men and most of these white defendants are under 25 years of age. The negro as a criminal seems to be passing, giving his place as such to the young white men. We cheerfully submit that here is something that ought to engage the serious consideration of every parent who has on his hands the responsibility of rearing and training a son."

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SUNDAY SCHOOL CONFERENCE, N. C. CONFERENCE

The third annual Sunday school conference of the North Carolina conference was held in St. Paul church, Goldsboro, April 6, 7, 8. Rev. H. E. Spence, chairman of the Sunday school board of the North Carolina conference, was in charge and presided at all the general meetings. Mr. L. L. Gobbel, the very efficient conference Sunday school superintendent, had arranged an attractive program and had secured as speakers and teachers some of the best talent in the country. The attendance was large and enthusiasm ran high. Brother Daniel, in his happy manner, made all feel that they were at home. Col. John D. Langston, a leading lawyer of the Goldsboro bar, and a son of a Methodist minister, gave the words of welcome, which were responded to by Rev. T. McM. Grant of Lumberton.

The speakers of the conference were: Dr. Arlo A. Brown, president of the University of Chattanooga; Rev. M. T. Plyler, Prof. H. E. Spence, Rev. L. V. Harris, Mr. L. L. Gobbel, Mr. O. V. Woosley, Rev. W. W. Peele and Dr. Edwin D. Soper. All of these were greeted by large audiences and their messages graciously received.

The two addresses of Dr. Soper deserve special emphasis, and we only wish that our space would permit of a synopsis of them. On Wednesday night he spoke to the conference on the "Worker and His Bible." On Tuesday morning his subject was "The Worker and His Experiences." Certainly this fine Christian gentleman needs no defense at the hands of this writer. In the two addresses delivered at Goldsboro last week he proved to the minds of those who heard him that the Bible is the rule and guide to his faith, and that through close study of that Book under leadership of the Holy Spirit, he has entered into an experience that has led him into a close relationship with God. His own experience gave those who were fortunate enough to hear him a desire to know God better and to have at least somewhat of the gracious experience that possessed the speaker. Dr. Soper needs no defense against his would-be critics. A man who walks and talks with God as he does is defense enough.

The conference was a success from the beginning to the end and gave courage to its promoters. T. A. S.

FIRST DISTRICT CONFERENCE OF THE YEAR

Last Wednesday and Thursday, April 7-8, at Mt. Pleasant the Salisbury district led off in these annual gatherings of which there are twenty each year within the bounds of North Carolina Methodism. The Salisbury district conference is invariably well attended and this year was no exception. Rev. Z. Paris, the presiding elder, was at the wheel with one foot on the accelerator and one on the brake.

Promptly at 10 o'clock the driver "stepped on the gas" and within the next two hours W. E. Hauss at the request of the presiding elder called the roll, the conference elected W. E. Hauss secretary and W. B. Ward assistant secretary, the substitutions of alternate delegates for principals were made, committees were nominated and elected, the pastors submitted written reports which were placed in the hands of the proper committees, the names of the local preachers were presented, their characters passed and licenses renewed, and Rev. R. M. Courtney delivered a very fine missionary sermon at 11 o'clock.

The afternoon of the first day was devoted to hearing reports of committees interspersed with messages from visitors who represented special interests of the church and the election of lay delegates to the annual conference. Thanks to the ability of these visitors to learn what is proper under the circumstances there were no long, dry speeches. Furthermore, the presiding elder had at hand great mouthfuls of spicy remarks to cast about as opportunity offered. It was a time when "the spicy breezes blew soft o'er Ceylon's isle, and not even man was vile."

The delegates elected were as follows: W. R. Odell and D. B. Coltrane of Concord; A. N. James, Mt. Pleasant; Dr. T. A. Hathcock, Norwood; P. Stoudemire, Spencer; C. A. Reap, Albemarle; J. F. Shinn, Norwood, and W. M. Pickens, Salisbury. The four alternates were: Mrs. W. C. Houston of Concord; Mr. Thayer of Mt. Pleasant; J. C. Kesler, Salisbury; C. J. Goodman, Mt. Olive.

With a full report by the secretary in another page of this issue, why persist with the present scrawl? A. W. P.

ELIZABETH CITY AND ASHEVILLE NEXT WEEK

The annual meeting of the Woman's Missionary Society of the North Carolina conference will assemble in First church, Elizabeth City Tuesday morning, April 20, at 9 o'clock and continue its sessions till Thursday evening which will be the final session.

Elizabeth City with an enviable record for a gracious and unstinted hospitality is making elaborate preparations for her guests who are expected in great numbers from every section of the North Carolina conference. Both the people of Elizabeth City and the delegates to this conference are expecting it to be one of the very best in the history of the society. The conference last year pledged for the work $48,500 and paid $50,000. At the Council meeting in Raleigh a few weeks ago the pledge for 1926 was increased to $51,700 and all of this and probably more will be paid. These figures do not include what was raised for local work.

On the evening of April 20 the opening session of the annual meeting of the Woman's Missionary Society of the Western North Carolina conference will be held in Central church, Asheville. The meeting is to continue till Friday afternoon. The Asheville meeting will unquestionably be largely attended and the Methodist women of Asheville and of Central church in particular, are planning the very best that this mountain metropolis has to offer. The Methodists of the Western North Carolina conference always welcome an opportunity to go to Asheville and the delegates to this meeting are no exception to the rule. The women of the west, like their sisters of the east, are doing big things for the promotion of the kingdom.

With no account of the big amount raised for local work the Western conference in 1925 pledged $49,000 and raised over $52,000, and pledged for 1926 the impressive sum of $53,000. This makes a total pledge for the two conferences of $104,700.

Elizabeth City and Asheville are to be honored next week by the presence of these choice Christian workers who are hastening the coming of the kingdom.

MOORESVILLE

A beautiful little city of about six thousand people about midway between Statesville and Charlotte which bids fair to even rival these two metropolises is Mooresville, one of the best kept and most beautiful places that we have seen. And her citizens believe in her.

Standing on one of the most beautiful sites in the city is the Methodist church. A lot that cost about one thousand dollars several years ago is sufficiently large for the church, parsonage and a home of the janitor—possibly the only church in the state that furnishes a house for its janitor. The present church building is modern in all its appointments, providing for a fine Sunday school fully departmentalized and all other organizations of the church. Recently a new Estey pipe organ costing about $5,000 has been installed. Also a vapor heating plant and the church has been repainted on the interior. The new equipment cost in the neighborhood of $10,000, and puts Mooresville Methodism way out toward the front as one of the leading appointments of the conference.

This church has been organized 55 years. During that time it has furnished Methodism with 15 ministers and two foreign missionaries. We wonder if there is another church in Southern Methodism that can lay claim to such a record.

Last Sunday the pastor, Rev. A. L. Aycock, was away from his pulpit assisting Rev. J. F. Moser in a series of meetings at Kannapolis, and this gave the writer an opportunity to look into the face of that congregation. It was a great pleasure to us. We are under obligation to Brother and Sister Hartness for delightful entertainment. T. A. S.

THE USE OF "REVEREND"

When Gerald Johnson left the editorial staff of the Greensboro Daily News to become professor of Journalism at the University of North Carolina he assured us that none of his boys would go out writing it "Reverend Smith" or "Reverend Jones" instead of writing it correctly.

Brother Johnson has gone from the University and even if Coffin, who is to take his place, shall succeed in teaching his boys to write correctly, unfortunately many who write for the papers do not attend the University or some other good school of journalism and in consequence we may expect to continue to be annoyed with "Rev. Smith," "Rev. Jones" and all the rest of the "reverends."

Rev. L. B. Hayes on one occasion in demanding that the secretary of the Greensboro preacher's meeting correct an error of this sort, declared that he allowed no one except his colored janitor to call him "Rev. Hayes." And Mr. Hayes was clearly within his rights.

All this is for the purpose of interesting our readers in what the Christian Century says concerning the use of reverend. The Century gives clear and explicit instruction as follows:

"Again we feel moved to call the attention of ministers and laymen, editors and reporters to the correct and incorrect use of the word "reverend." It must be followed by the given name or initials, or by Mr., Mrs., or Miss if the given name is not used. Reverend Brown is incorrect. Reverend John Brown or Reverend Mr. Brown is correct. Words like doctor, professor, colonel, president are nouns, and may be used without the given name or without any name. Thus, it is proper to say President Coolidge or the President, General Pershing or the general. Reverend is an adjective. It is not proper to speak of a minister as the reverend, and to call him Reverend Smith as is equivalent to the discourtesy of calling him Smith, without any prefix at all."

A GRATIFYING RESPONSE FROM THE PASTORS

Our request just before Easter that the pastors send us the number of members received into the church on Easter Sunday called out a great response and made the last issue of the Advocate and this issue also fairly bristle with news items that are intensely interesting and inspiring.

Brethren, permit us to kindly insist that you continue the good work. It is of great value in bringing fresh inspiration to all who read of the successes that attend your devoted efforts; furthermore, it does not demand much time and effort on your part.

We thank all who have responded and trust that others may follow your good example.

It was fortunate, indeed, that the hundreds of inmates in the insane asylum at Raleigh should have escaped in safety when the building burned. And the fire chief's opinion that the building was fired by some of the patients only emphasizes that the new building should be absolutely fireproof. Insane patients should never be put in any but a fireproof structure. The destruction of the old building is a good riddance.

People and Things

Dr. C. C. Weaver at Centenary, Winston-Salem, received 26 new members on Easter Sunday.

Rev. J. C. Carnett has since conference received 62 new members at Central Terrace, Winston-Salem.

Rev. J. H. Armbrust received five members into the church Easter Sunday and expects to hold revival services in May.

At First church, Morganton, Rev. G. T. Bond baptized nine infants and received 14 members. Total since conference 58.

Rev. E. C. Few at Hamlet received by profession of faith on Easter Sunday eleven members. The revival meeting is not to be held until the fall.

Rev. C. B. Culbreth, presiding elder of the Elizabeth City district, has announced that his district conference will be held in the good town of Hertford July 6 to 8.

Rev. R. M. Courtney received 40 members Easter Sunday at Central, Concord—29 on profession of faith and 11 by letter. He has thus far received 54 since conference.

Rev. E. C. Maness has just closed a successful eight days' meeting at Mount Pleasant church on the Bailey circuit. Rev. J. L. Midgette did the preaching. Six joined the church on profession of faith.

Rev. G. T. Adams received 78 new members into Steel Street church, Sanford, Easter Sunday—30 on profession of faith. Fifteen infants were baptized; 144 new members received since conference; large congregations; work progressing.

Dewey Maness, song leader, is now in the midst of a good meeting at First Methodist church, McCall, S. C., with Dr. Watson B. Duncan. All denominations are co-operating. A gracious revival is expected in that community.

The Southern Methodist Press Association will meet in Memphis May 12. The first session will be held at an informal dinner in the evening, the place to be announced later, but probably at the Peabody Hotel.

"Rev. and Mrs. Marcus Turner Smathers announce the marriage of their daughter, Gladys Amanda, to Mr. Edward Harold Simmons at Greenwood, South Carolina, April fourth, nineteen hundred twenty-six. At home after May first, Hendersonville, North Carolina."

Mr. Paul Kirkman and Miss Pearl Cockman were married April 3rd at the home of the bride's parents, 1285 Randolph avenue, Greensboro. The ceremony was performed by Rev. A. R. Bell of Pleasant Garden. Miss Gladys Marley sang "The Sweetest Story Ever Told," accompanied on the piano by her sister. The groom is the son of Mr. and Mrs. W. A. Kirkman of Pleasant Garden and the bride is the daughter of Mr. and Mrs. A. C. Cockman of 1285 Randolph avenue. The happy couple have our best wishes.

"Samantha Allen" is dead. Miss Marietta Holley, whose death at eighty is reported from Pierrepont, N. Y., was the author of many books our fathers and grandfathers laughed over; among them "Samantha at the Centennial," "Samantha at Saratoga," and if memory is not at fault, "Samantha at the General Conference." The hero of all "Samantha" books was a down-east Yankee whom she named "Josiah Allen," and as "Josiah Allen's Wife" Miss Holley had her hour of prosperity and fame.—Northwestern Christian Advocate.

Rev. A. C. Gibbs and his people at Canton had a great day Easter Sunday—72 new members were received into the church, 62 of these on profession of faith. This was the largest class ever received into that church. Brother Gibbs had just closed a wonderful meeting in which he did all the preaching. He has a large list of subscribers to the Advocate to send in at an early date and the plan is next year to put the Advocate in the church budget. In addition to these items of joyful news the bulletin for last Sunday contains the following: "At a meeting of the board Wednesday evening it was heartily and unanimously voted that we install a pipe organ, one in which our congregation can take some pride. Brother Handy Kirkpatrick took it upon himself to pay one-tenth of what the organ costs, which will not be less than $5000. No one will be expected to pay to this fund who does not joyfully want to. A committee to look after the raising of the fund and the installation of the organ was appointed as follows: D. J. Kerr, Handy Kirkpatrick and O. M. Hampton."

"Easter Sunday morning our pastor, Rev. J. S. Hiatt received seven into church making a total of 77 members received this year. Work on our new church building is progressing nicely and we hope to have building completed by December."—F. G. Shepherd.

Rev. H. L. Powell at Muir's Chapel received six into the church on profession of faith as a result of the Easter meeting. This brings the number received this conference year up to twenty-two. At a meeting of the congregation of Groom's church, held last Friday evening, it was decided to recover the church, which had its roof damaged some time ago by fire, to paint it inside and out, cut off rooms in the rear of the church for Sunday school purposes, thus making smaller the auditorium which is too large and to properly heat the building. An organization was effected to carry this out.

On last Sunday morning at the 11 o'clock service College Place Methodist church of Greensboro raised in a special plate collection $400 in cash for missions, this being the amount asked of this church by the board of missions. After the pastor, Rev. G. Ray Jordan, had preached a sermon on the higher spiritual relationship of money he made a brief statement to the effect that this money was needed as a special to keep highly trained and deeply consecrated workers on fields already occupied by the Methodist church, the ushers passed the plates, returning with the amount in full, which was in addition to the regular collection.

"As I am writing to you, I wish to say that we are making fine progress in our work here at Highland Methodist church. The whole church as well as the community seems to be making spiritual progress all the time. We have many things to be thankful for. Among them is a bran new church building, sufficient in every respect for our needs and comfort, a very active membership of 76 people, a live and growing Sunday school with an enrollment of 140 and an average attendance of 75 per cent, two active Epworth League organizations, a junior and senior, a Woman's Missionary Society and a Ladies' Aid Society, both doing good work, and a Wesley Brotherhood just starting. Brother Paul Evans is with us this week in a Cokesbury school. Every one of our teachers and a number of other members of the Sunday school as well as a goodly number from some of the sister churches in this section are taking the work for credit. Watch Highland church grow to one of the best churches in the Statesville district. Our most efficient presiding elder, Brother J. E. Abernethy, who was with us last Sunday at 7:30, said that this was destined to be a great church in the near future. We generally agree with our elder in the Statesville district. We are doing all we can to get the Advocate in all of our homes."—R. M. Stafford.

A LITTLE SHOP GOSSIP

The Advocate is the one paper in North Carolina that tells of the movements of the Methodist church in this state. It is the duty of every member of our great church to keep informed as to what his church is doing. For this reason every Methodist home ought to have the Advocate. It is the very best Christian literature that a North Carolina Methodist can furnish to his children. For that reason the Advocate should be a weekly visitor in every Methodist home. The young people are going to read something. If their parents do not furnish Christian literature they will get some other kind. For this reason all our young people ought to be given the chance to read the church paper.

This is the season which has for a long time been set apart as the time for renewals and securing new subscriptions to the Advocate. The management is entirely dependent upon the pastors for help. These men are burdened with many responsibilities, and oftimes cannot give the Advocate the attention that they would like, hence many times the church paper is allowed to go by. Some of our pastors forget to say anything about the paper in the pulpit or elsewhere. We have more than one letter on file which says, "We have been expecting our pastor to mention the Advocate, but he has failed to do so." We most earnestly plead with every pastor to speak of the paper from the pulpit and in the homes, and give our people the chance to subscribe. If the pastor cannot spare the time to make a canvass, we are asking that he appoint some reliable person to make the canvass and we will arrange to pay for all trouble.

Please press this matter during the next month. Thank you.

Since conference there have been 52 members added to the church, a debt of about $35,000 has been liquidated by cash and pledges, the parsonage has had improvements both inside and out, the cost of which amounted to around $1,500. The work of the church is moving along very nicely at Greenville where Rev. L. B. Jones is the popular pastor.

Dr. Abernethy, presiding elder of Statesville district, M. E. Church, South, preached at Maiden Sunday morning and May's Chapel in the afternoon to well filled houses. As usual his easy, natural eloqeunce, his flow of perfect English, his apt and striking illustrations and his clear and forceful presentation of subjects held his hearers at rapt attention. Later he will speak here on the subject, "Pictures and Parables of the Yellowstone Park."—The Maiden News.

"On Easter Sunday we closed a two weeks' meeting at Proximity which resulted in much good to the church. Many souls were blessed and the spiritual life of the church quickened. The attendance was good. The singing was fine and added much to the interest of the meeting. On Easter Sunday morning we had with us the Higgins Sisters from Pleasant Ridge, who rendered three quartets that were very much enjoyed. During the meeting we received an old fashioned pounding. In fact this pounding business began soon after we came to the charge and has been going on occasionally ever since; but on Friday before Easter a truck drove up in the back yard and began to unload until it looked like the pantry had been made a house of merchandise. We are still giving thanks. We have a good people to serve and we are praying that God may make us a blessing to them."—W. L. Dawson.

FOUNDERS AND BENEFACTORS DAY AT GREENSBORO COLLEGE

Tuesday, April 13, was annual Founders and Benefactors day at Greensboro College and the day was observed with appropriate ceremonies.

At 11:30 o'clock a. m. the board of trustees, the college faculty, the student body and friends of the college assembled in the Odell Memorial Auditorium for the public exercises of the day. President S. B. Turrentine was master of ceremonies and the following program was rendered to the delight of the entire assembly:

Organ prelude. Miss Bridgman.

Hymn 702.

Scripture, Ps. 144. Rev. J. B. Craven.

Prayer. Rev. Geo. F. Smith.

Piano solo. Miss Seiler.

Violin solo. Mr. Roy.

Founding of Greensboro College. Rev. M. T. Plyler.

Vocal solo. Mr. Alexander.

The Benefactors and Mission of Greensboro College. Mr. Chas. H. Ireland.

Piano and organ. Miss Bridgman and Mr. Beutel.

Doxology.

Benediction.

The trustees in the afternoon at 2:30 held their semi-annual meeting when the election of the faculty for next year and other routine business was transacted.

FAYETTEVILLE DISTRICT CONFERENCE

The opening sermon will be preached at 7:30 p. m. Wednesday, April 21, by Rev. J. A. Dailey. Following this service the conference will be organized. The conference will be closed to order at 9:30 Thursday morning, the 22nd.

The committee on all examinations will be composed of J. H. Shore, G. B. Starling and J. J. Boon.

The pastors will prepare written reports as the discipline requires, and have their quarterly conference records present for inspection.

The local preachers are required to present written reports of their labors and their requests for renewal of license.

A cordial welcome and respectful hearing will be given any brother representing any church interest.

Each pastor is urged to have his mission emergency fund in full by this confeernce.

Let all the brethren, clerical and lay, be much in prayer for God's presence with us.

All visitors who expect to remain over night at conference will please notify C. K. Wrenn, Siler City, N. C., so that entertainment may be provided.

J. D. Bundy, P. E.

The Advocate in every Methodist official's home. Let that be the slogan.

ATTACKS UPON MORAL STANDARDS OF AMERICA SEEN IN CONGRESS

By H. E. Woolever, Editor The National Methodist Press.

Forces Checking National Moral Progress.

The forces of moral and religious progress as reflected in the Congress of the United States are meeting the most serious and effective opposition. Not only is compromise rampant, but there is an attempt to have our nation countermarch down the heights of moral and social progress. Senator Bruce of Maryland has introduced a resolution which would place the federal government in the business of manufacturing and selling liquor. A score of vicious forces, unknown in this country when the constitution was formed, are now organized and are actively protesting against and frequently blocking constructive legislation. They are spreading a fatal philosophy which many people accept, not analyzing its destructive logic. Here are some evidences in the case.

Sunday Observance Blocked.

Congressman Lankford introduced a bill in the Lower House to prevent in the city of Washington the carrying on of any except work of necessity on Sundays and to make unlawful the conducting of theatres and games of sport on the Sabbath for financial profit. That this is much needed in the nation's capital is evident when comparing conditions here with the typical American city. At once those who desire to carry on business seven days a week making Sunday as every other day, one of financial gain, and allowing no adequate recreation or time for religious observance to the laborers employed, made a great protest. The irreligious cried out that "the ugly head of religion is raised," and declared that legislation for Sunday observance meant the return of blue laws. A Sunday observance law such as the nationa's capital is sadly in need of would not interfere with the recreation or religious freedom of any individual.

However, immediately Jews, Seventh Day Adventists and the commercialized Sunday profiteers joined in protest. The Jews in Washington number only about 14,000 and are an active, menacing, political force. The Seventh Day Adventists, while not usually interfering with legislation, have an overbalancing obsession respecting the Sabbath Day and keep a constant stream of memorials pouring into Congress in opposition to any laws tending toward a more respectful observance of Sunday, which is the day generally accepted by Roman Catholics and Protestants. Recently, Congress has been bombarded by them.

Surely the national legislature which governs Washington should be capable of providing for as orderly a Sunday in the federal city as enjoyed by any of our most representative American cities, and this without interfering with the legitimate rights of any. In the past this nation has promoted moral progress, basing its acts upon broad principles which were generally supported by the people. Now minor groups and even individuals with perverted and selfish views seem able to press their interpretation of personal liberty and religious freedom so as to destroy the broad and constructive applications of liberty and thus thwart the general good and moral advancement which American freedom should promote.

Mormonism Rides High.

On the day that these lines are being written the Mormon missionaries are about the United States capitol quietly placing their literature where it will be picked up. In each of the hundreds of automobiles parked about the grounds they are placing five leaflets setting forth teachings of the Latter Day Saints. What a contrast of the years!

Twenty years ago the people of the United States were stirred because a Mormon, Reed Smoot, sought a seat in the Senate. The moral agencies of the nation protested. After invesigation, the Committee on Privileges and Elections of the Senate made this report in 1906: "Resolved that Reed Smoot is not entitled to a seat as senator from the State of Utah."

Only 42 senators voted for his seating, but as a large number did not vote at all, he was permitted membership in that body.

Today another story runs its course. Mormonism has not changed in its essence and those who have investigated this cult condemn its principles as emphatically as ever. In the year 1926 Senator Smoot is head of the powerful committee on appropriations and is exerting a marked influence in Congress and the government and no protest is even thought of. The Mormon protested a score of years ago will doubtless be one elected this year to the Senate for six years more. During this time he will likely become the official head of the Mormon church, as he is one of the apostles and is next to the ranking member of the ruling body of that church.

In case he succeeds to this position, formerly occupied by Joseph Smith and Brigham Young, he will be the only official leader of a religious sect in the Senate of the United States. This is a contrast to the period, in the forties, when the Mormons were being driven out of the states of the middle west into the deserts.

Nor is this all! Today the state of Utah is represented in the upper body of Congress by two Mormons, one a Republican and the other a Democrat. The junior senator is William H. King, a former missionary of the Mormon church in England. Senator King comes of a missionary family. His grandfather was a missionary to Michigan and his father to Ireland. After the present Senator King returned from England, he rose rapidly in the official ranks of Mormonism and served as president of the high council of that communion.

Here are two ruling officials of Mormonism in the Senate, whereas a generatin ago their entrance would have been vigorously protested. These senators would not now admit that the Mormon teachings have changed. However, there is a change on the part of somebody and with it arises she question as to the possibility of enacting into law the moral ideals represented by those religious bodies which contributed most to the development of the American type of national life.

New Assaults Upon Capitol.

And now who makes bold to enter the Senate? Geo. E. Brennan, a political boss of Chicago whose organization like that of Tammany Hall is notorious for low political methods, is a candidate for nomination to the United States Senate on the Democratic ticket. The Illinois primary is held April 13. Once political manipulators of this type carried on their practices behind the scenes among the rendezvous of their henchmen, but now they dare to establish the base of their operations in the halls of Congress. But more about this later. In the meantime, all good citizens have a call to see that only the highest type of candidate is chosen in the primaries. Except good men are put in nomination, there is no need to hope for the best in legislation at Washington.

The failure of the moral sentiment of the United States to assert itself effectively in this day as in the past is alarming to many who see the need of a stirring revival which will awaken the so-called better citizens from their complacency. Many of the finest types of Christian men in the national legislature ask why it is that the organizations of questionable ideals constantly write them for the furtherance of their ends, whereas the church people keep silent—offering neither support nor encouragement during moral struggles in Congress. Today the forces of avarice, evil and autocracy unite and act, whereas there is an evident lack of aggressive, Christian leadership which will give itself to unifying and marshalling the Protestant Christian citizenry of this country.

Without this, righteousness will not prevail to the end that the United States may become in fact as it is in law, a Christian nation. Each day in Congress prayers are offered for Divine leadership. These should be augmented by the prayers of millions of Christian people who desire to see the best American principles permanently active in our national life.

DOWN THE PACIFIC COAST

By William C. Allen.

After a run of five days from San Francisco we reached Manzanillo, Mexico. It is reputed to be the most active port of that country on the Pacific ocean. Most of the passengers visited the little town, going ashore on motor boats. It is picturesque from the roadstead, the low-lying houses close to the water, the hillsides covered with small buildings, the white towers of the cathedral standing out against the green mountain points that reach toward heaven. But when you get into the dirty ittle city all illusions vanish. Particularly was it hideous because of rebuilding two short streets and laying sewers and water mains. I asked a manager of this work about his history. He replied that one year had already been consumed in this public improvement, that another year would be required to complete it, that it was a federal, not a city matter; and that future operations depended on whether "another revolution" might interfere with its construction.

The Mexican government refused us permission to carry cameras ashore unless they were used in taking distant views only. Street scenes were prohibited. A reliable American authority on the spot informed me that the reasons for this restriction was that some time ago a correspondent of a New York newspaper photographed street scenes, with the chaotic condition of the torn up streets included, and these pictures were published to illustrate the presumed vile appearance of the highways. Truly they are bad enough at best; but such unfair presentation as if to assist in creating an excuse for America to enter and reform Mexico has naturally been resented.

Most of the ports of Central America on the west coast have no harbors. Vessels loading for America or Europe lie out in the open sea swinging in the long ground swell, while lighters from the shore are pulled by tugs to their sides and unloaded, or loaded, by derricks on the ships. Passengers desiring to go ashore are put into chairs on deck and derricked, so to speak, across to the lighters. It is a novel experience to feel oneself at a rope's end twirling round in the air and being quickly landed with more or less of a bump. At the pier you are lifted out of the lighter in the same way.

San Jose de Gautemala is a sample port town. You walk through dust and dirt under a red-hot sun into the modest street lined with small houses and little shops. Very few trees afford refershing shade. The public square is really a market place where shanties protect the few vegetables and fruits that are offered for sale. The tomatoes are about the size of California walnuts, the potatoes are not much better. Of course onions abound. Ill-looking cuts of grisly meats hang in the lifeless air. A few booths, reeking with strange odors, exhibit bits of crude pottery and cheap decorated dishes. Police headquarters face the scene. Hard by is the jail with strong doors, perforated with good sized openings, through which unhappy features peer out onto the street. I went out into the sandy highways where the small population resides. A pretty little native girl, after due coaxing, was induced to pose before my kodak. Then I was ready to be hoisted over the sides of the pier in a swinging chair and, with dangling legs, thumped in the bottom of a little boat and so conveyed to the ship.

From San Jose de Gautemala winds the narrow-gauged railway up the mountains to Guatemala City, the capital of the country.. I saw the train pull out. It consisted of several freight cars, a few passenger coaches and one toy Pullman in the rear. The Pullman had ten armchairs and four more in the miniature observation end. All these seats were very comfortable.

Buzzards abound. They float above the port in the blue sky, they patrol the grassless streets. Dr. Riley, who sat at my table on the ship, humorously referred to them as constituting the municipal board of health of San Jose de Guatemala.

When reaching San Salvador we were motored from the port of La Libertad to the capital. In this experience I found myself in the company of a bride and groom, an older couple who were able to hold hands, and a hard-headed, good-hearted captain of industry, whose check for millions would be honored where he is widely known in the eastern states.

The road was not a California highway. At times the dust was blinding. The country was rolling, with banana, tea and coffee plantations on either side. The villages consisted of poor little houses where men loafted, women worked and children frisked under the spreading trees. The middle-aged man, whilst holding the hands of his wife, shouted compliments to some fairly good-looking young girls as we passed by them. Not a few tourists act quite crazy when visiting countries of the browner races. What do the latter think of such suddenly-rich, ill-mannered, often vulgar Americans who invade their peaceful towns? There seems to be one compensation. The Americans often part with their money quite foolishly, and the recipients of it certainly need the cash. Happily there are other citizens of the United States who are the courteous personal ambassadors of their country to the lands they visit.

The city of San Salvador claims about 75,000

population. Its architecture is Spanish. It is a very attractive city. There are no skyscrapers. The streets are kept reasonably clean. There are some handsome club buildings. The International Club has restful and shadeful rooms and restaurant. The interior of the Spanish Club is patterned after the celebrated Alhambra of Spain. Upon request made to the doorkeepers we were permitted to enter both of these buildings. Evidently the rich and cultured people of San Salvador, relatively few in number, possess many of the pleasures and advantages of their class in larger lands. The shops, wide open to the streets as in other tropical countries, were filled with many different sorts of merchandise. The cathedral, facing on a pretty plaza, is a huge structure with massive doorways. Near to it is the government palace, the congressional building, occupying a whole block. Here are conducted the business affairs of the little republic of a million and a half people. A young man invited me into the "president's room," where his excellency holds conference and transacts business. It is rather a plain apartment with one big table, a row of elaborately carved chairs and a delightful outlook over the greenery of the adjacent plaza.

The market scenes, so far as I have seen elsewhere in Central America, are conglomerate, interesting, disgusting.

Americans, as far as I have discovered, are treated with great courtesy in these little countries. As I wandered round the streets I invariably was politely answered when asking for information. Of course the sign language is always of great value, provided you know how to use it. Glancing into a pretty doorway I saw a beautiful garden. The porter could not understand me when I asked where I was. He guided me to an office where a gentleman informed me that I was in the University of San Salvador. We indulged in a pleasant conversation. He twice shook hands with me when we parted. I felt I had found a new friend as I left the cool patio for the blazing sun-lit street.

The next morning we were at the Nicaraguan port of Corinto. It looked very attractive from our ship as we lay in the mounth of the river waiting for the port doctor. When wandering through the hot streets we found them more inviting than the other ports we had visited. Palm trees overhead and the grass-strewn soil beneath our feet contributed to a willingness to enjoy very old-fashion and primitive surroundings. Shops waylaid the ardent and unsophisticated tourists. In one of them I found two walking sticks to add to a collection from many lands. One was made of rosewood, the other was from the coffee tree. Nowhere else in Central America had I found canes. I called at the American consulate, the most imposing two-story residence in town. I made a sudden friendship with the Romanist padre. He wore a black stiff straw hat and a black dusty, uncomfortable looking gown. He lamented the morals of his parish, his collections often did not reach two dollars at a time, he even longed for a California orange. So I gave him a big sample from my cabin, for which he seemed sincerely grateful. My sympathies went out to him. As we parted he grasped my hand exclaiming, "I hope we shall meet in heaven!"

Oranges in Nicaragua have green skins but are very sweet. I bought half a dozen big fellows for five cents. Alligator pears, rich, fat, delicious, were held at three for twenty-five cents. Other fruits were cheap in proportion.

As we rounded Cape Mala the following afternoon we saw sea snakes. They possibly were five miles from land, were yellow and about three feet in length. They swiftly wriggled from the iron monster that threatened them. Now I have seen a sea serpent!

It is possible to sail down the Pacific side of Central America and for a few days call at the port of a new country day by day. Each little republic has its own financial system. That of Guatemala just now is in the most unsatisfactory repute. The rate of exchange is very low in comparison with money of the United States. A passenger on the "Venezuela" bought something in San Jose for forty-five cents, and claimed that he not only acquired his purchase but received twenty-seven dollars of Guatemalan money in addition. The monetary systems of San Salvador, Nicaragua and Costa Rica at present seem to be on a good foundation.

As we approached Panama our ship's company was reinforced by Central American people. The young men had mostly been educated in the United States. They were very fussy as to clothing, and the use of powders and perfumes. They were polite in conversation.

The American passengers were a good-hearted lot with honest manners. Not a few of the tourists on the ship were men and women representing a high type of culture and good breeding. The conversation on shipboard drifted all the way between discussion of the world court and their own corns. Some were rich. Some were out for their first big trip, and as far as wealth is concerned were perfectly willing to be considered as being at least in the six-bracket class. Deck sports abounded. Some men played crap, others looked on. The bar—although the "Venezuela" is an American vessel—was opened after leaving San Francisco and alcoholic aromas wafted from its doors. Only a few passengers patronized it and they mostly took soft drinks. The use of intoxicants has decreased very much on the high seas within the past few years.

San Jose, California, 1926.

THE TRADE WINDS OF LIFE

By F. W. Boreham.

Sir Arthur thinks that one of the most fascinating Books Which Have Never Been Written is a history of Trade Routes from the earliest times. The ships that have set their sails to the great trade winds! The caravans that have trekked along earth's stately high-roads! Sir Arthur lets his imagination play upon these ancient tracks. He sees the tall ships dotting the lonely seas; the crawling calvacades of emigrant wagons; the tribes on the trail; files of devōtees on sacred pilgrimages; gypsies pursuing their endless tramp; and eager wayfarers, up with the dawn, extinguishing their campfires and shouldering their baggage for another day's jaunt. He sees Oriental families loading their camels with dates and figs for Smyrna; he sees the caravans with their armed outguards setting off across the sandy deserts; he sees legions on the march and Roman posts bearing despatches along the main arteries that connect Europe with Asia. He sees the young scholars of the Middle Ages packing their knapsacks and trudging from university to university in quest of knowledge. Later, he sees Greenland sailors pushing their keels into frozen seas; and trappers round Hudson's Bay settling out with their furs for distant settlements. And, later still, he sees the puffs of smoke as the expresses thunder across Siberia, America, Africa and Australia. Then, passing from trade in its narrower sense, he pictures commerce of other kinds traveling along the endless roads and across the pathless oceans of the world. He sees the seed of an Italian flower embedded in the mud on the sole of the boot of a Roman soldier; the soldier lands in England; he tosses the boot, worn out, into a wayside ditch; and lo! in the following spring, England is beautified by a new wild-flower! And so on. The romance is simply interminable. "These great routes and highroads," Sir Arthur says, "are an entrancing spectacle. They speak of the unappeasable aspirations of men, and of the passion in our nature to forget the things that are behind, and to reach out to the things that are before." It is a vision of sublime restlessness; a vision of sublime restlessness; a vision of a world astir; a vision of the ages dancing to the tune that Nature plays! Therein lies the true philosophy of the trade winds.

But, obviously, Sir Arthur Quiller-Couch has lifted the matter to a loftier plane. The unappeasable aspirations of men! The passion in our nature to forget the things that are behind and to reach out to the things that are before! As these phrases fall upon our ears we feel as if we are mounting the skies in some stately aeroplane, whilst the poles, the tropics and all sublunary things, vanish in the obscurity beneath us.

And, like the lower realm that we have now left, this higher world is also swept by its trade winds. Life is dominated by certain fixed and constant tendencies. We each get caught in them, and they affect us each in pretty much the same way. A little girl's love for a doll; a little boy's love for a whip; a big girl's love for a pretty frock; a big boy's love for a story of Red Indians; the universal love of pleasure, the love of money, the love of laughter, the love of love! These are fixed tendencies—trade winds! It is of no use fighting them or condemning them. It is better to do as the sailors do. So far as these winds are lowing in the opposite direction to that in which we wish to go, we must evade them; and, so far as they can be made to serve our own needs, we must harness and enjoy them. That is the rule of the sea; we make it the law of the land.

Speaking generally, the inner realm is swept by three powerful winds. There is the impulse of Ambition; there is the impulse of Love; and there is the impulse of Immortality. As with the trade winds that sweep the oceans, these three master-impulses are inter-related: they are parts of one vast system. But we shall come to that presently. As a matter of fact, we only make this important discovery when we begin to look back upon life.

The impulse of Ambition—life's first trade wind—asserts itself early. A boy feels a desire to excel. In school, in sport, in business, he loves to be at the top. He thinks wistfully of the heights that he may some day reach. He is prepared to beat down all his rivals as he forgets his way to the front. Excelsior! is his motto. Ambition tingles in his blood. He would become hard, cruel, selfish and pitiless, but for the fact that, at this critical juncture, another stormy impulse asserts itself.

He becomes aware that although he feels awkward and clumsy in the presence of his girl-friends, they are nevertheless acquiring a singular fascination for him. In their society he likes to look his best. He finds himself paying unwanted attention to his personal appearance. His enthusiasm for Red Indians and pirates and cow-boys has waned considerably. He still likes books of adventure, but the hair-raising exploits must now be inspired by the hero's devotion to a beautiful and charming heroine. In absentminded moments, he himself sighs for the opportunity of stopping the runaway horse on which a lovely maiden is in danger of being dashed to death. He laments that the days of chivalry are past. If only he could set out—a knight in shining armour—to rescue some fair damsel from the clutches of the monster in whose castle she was languishing! This is the second trade wind.

And life goes on—as its horizon becomes wider, as its landscapes becomes grander, as its responsibilities become heavier, as its issues become vaster, as its mysteries become deeper—he feels a new sensation creeping over him. He becomes more and more certain that the life that he is living is not complete in itself. It is merely the introductory section of a perfect whole. And, as the years roll by, and as friend after friend departs, he finds this conviction a strangely pleasant one. Things all point forward. The instinct of immortality stirs in his soul. He feels himself to be a citizen of eternity. He repudiates the suggestion that those whom he has loved long since and lost a while have left him for ever.

Gone for ever? Ever? No! For since our dying race began,
Ever, Ever, and Ever was the leading light of man;
Truth for Truth, and Good for Good! The Good, the True, the Pure, the Just,
Take the charm For Ever from them, and they crumble into dust.

I said just now that these three trade winds are but separate parts of one stupendous system. The Impulse of Ambition is largely inspired by the Impulse of Love. A young man wants to get on in the world in order that he may be entitled to seek the hand of the dream-girl whom he enthrones among his fancies and ideals. And, similarly, the Impulse of Love is largely animated by the Impulse of Immortality. If only a man could read his own inmost soul, he would discover that his desire to marry and have children is, in reality, an expression of his desire to live again in the next generation—and in the next—and the next—and so for evermore.

And thus all life's trade winds set steadily towards the infinite, the unseen, the eternal. The sailor trims his sails to the trade winds, but always with his destination clearly in mind. He courts the trade wind, or avoids it, as may best enable him to reach the haven of his desire. In so doing he exhibits the acme of wise navigation. Let a man keep steadily in mind the anchorage that he passionately desires to reach, and he will find it easy to decide, at each important crisis, whether to employ or eschew the powerful elements that sweep so constantly and tumultuously around him.—The Christian Index.

They'd take it if you ask them. Who? The officials of your church. What? The Christian Advocate. Try it.

HAPPENINGS AT SALISBURY DISTRICT CONFERENCE, MT. PLEASANT, APRIL 7-8

Conference met at 10 a. m., Dr. Z. Paris in the chair. Lord's Supper administered by Dr. Paris, Rev. N. R. Richardson and Rev. A. L. Aycock.

The roll was called by W. E. Hauss. Hauss and W. B. Ward were elected secretaries. All preachears present except Rev. C. R. Ross of Badin; 112 delegates, local preachers and lay leaders present.

All the pastors submitted their reports.

Following local preachers gave their reports, character passed and license renewed. J. I. Avett, J. M. Brandon, F. W. Dry, V. O. Dutton, W. H. Earnhardt, D. D. Holt, G. L. Lovett, B. G. McMilliam, R. R. Rodgers, D. A. Ross, F H. Shinn, L. B. Suther, R. B. Shumaker, J. W. Swaringen, H. M. Black, B. W. Lefler, A. L. Coburn, a local elder, had character passed.

J. P. Oovercash passed character but license not renewed.

Rev. R. M. Courtney preached at eleven o'clock on missions.

Afternoon session began at two. E. Myers and W. M. Curtis led the devotionals.

Revs. W. L. Sherrill, W. M. Curtis, W. A. Barber, Mr. O. V. Woosley, Dr. A. W. Plyler, Rev. C. A. Wood, Dr. J. M. Ormand were introduced and represented their interests during the conference sessions. A. R. Surratt, C. M. Short, J. H. Barnhardt, G. G. Adams, A. L. Aycock, visiting ministers, were introduced. Mrs. W. C. Houston, district secretary Woman's Missionary Society, represented the interest of the women.

The chief address of the conference (excepting of course that of the editor) was by Dr. J. M. Ormond of Duke, on the rural church problems of the state and the part Duke University wishes to play in working out these problems. (Step on this.)

Delegates elected to annual conference: J. F. Shinn, Prof. C. A. Reep, D. B. Coltrane, W. R. Odell, P. Studemire, Dr. T. A. Hathcock, A. N. James, Prof. W. M. Pickens. Alternates. Mrs. W. C. Houston, J. C. Kesler, C. J. Goodman, C. H. Thayer.

Rev. J. E. Thompson preached at 7:30 Wednesday night. Subject, "The Yearning Heavenly Father," from the parable of the Prodigal Son.

All the usual committees rendered reports, which were adopted.

The "Bishop of Stanley," J. F. Shinn (district lay leader), and the laymen had the hour from eleven to twelve Thursday. Shinn was re-elected to the bishopric.

Four hundred fifty-two dollars was subscribed to the district ministerial sustentation fund, used to help two ministerial students through college.

Next place of meeting, Coburn Memorial, Salisbury.

Finished business at 3:30 Thursday afternoon. Dr. Paris made an excellent president. All preachers and laymen glad to have him as presiding elder.

Proper resolutions of thanks to people of Mount Pleasant by rising vote.

By rising vote a resolution by the committee on resolutions was adopted as follows:

"The Salisbury district conference assembled in the Mount Pleasant Methodist church desires to go on record as commending Senator Lee S. Overman and R. L. Doughton for their enthusiastic, loyal and patriotic support of the Volstead Act, and issues a challenge to Congress to stand loyally by the Volstead Act. The church forces of America are back of it, the best citizenship of the republic endorses it and the moral life of modern society demands it.

We condemn most unqualifiedly any weakening on the part of any members of Congress in regard to the 18th amendment."

Committee—J. F. Shinn, A. F. Hartsell, R. M. Courtney, W. A. Rollins, T. F. Higgins, L. D. Thompson.

W. E. Hauss, Secretary.

AN HONEST MAN

John Tillett was an honest man. He was a preacher of the North Carolina conference for more than fifty years and the father of Dr. Wilbur Fiske Tillett of Vanderbilt University. He made a noble record and today as men contemplate it, they are inspired with loftier purpose. His salary was always small but he sacrificed to educate his children. One son, Augustus, was placed in Bingham School, where the students had to buy and chop their wood and build their fires. The man who sold them wood needed a new wagon, but having no money and no credit and no friend for security he could not get the wagon. In desperation he asked the merchant whom he would take as security for the wagon, priced $85.50, and the answer came that if the Tillett boy (only fifteen years old) would endorse the note, he could have the wagon.

Young Tillett, pleased with the compliment, gladly signed the note, but a short time thereafter the woodman and the wagon disappeared between suns, and the note signed by a minor was the merchant's only hope for pay. The youth in sore distress wrote his father of his misfortune and the reply which came soon was, that while it was foolish for him to sign the note, yet having signed it there was nothing to do but pay it, if it took a lifetime to raise the money.

The boy by rigid economy saved a dollar now and then and applied it on the note until finally the principal was paid, the merchant not claiming the interest. The cancelled note was then sent to the father as evidence of payment, but when he discovered that only the principal had been paid he returned the note to the merchant with directions that he hold it until the last cent of the interest was paid. That was the act of an honest man.

If every subscriber to the Christian Education Movement was possessed of the same high quality of integrity, the cash would soon be in hand to cover the unpaid subscriptions.

Reader, if you have not already paid your pledge and feel indifferent about paying it, will you not consider this obligation in the light of John Tillett's example an dthen pay up? By doing so you would be helping a noble and needy cause and at the same time be helping yourself.

"An honest man is the noblest work of God." John Tillett was an honest man.

W. L. Sherrill.

EASTER AT HAWTHORNE LANE

Easter at Hawthorne Lane, Charlotte, was the biggest, best and most sacredly beautiful day that growing church has yet experienced.

Sunrise Service

An early morning service was the beginning of the day for the church. Some skepticism was expressed as to what the attendance would be at a service so early in the morning, but when a few minutes before six o'clock the large choir began the joyous strains of the processional, Wesley's triumphant, "Christ, the Lord, Is Risen Today, Hallelujah," the large auditorium was well filled with worshippers who gained from the fresh, dewy purity of early morning the music and the reverent joy of the service, inspiration denied those who began the day later in the morning.

The women of Mrs. P. D. Hutchison's missionary circle had transformed the altar and choir loft into a bower of beauty. Stately palms, graceful ivey, luxuriant ferns, with the skillful use of white on the altar rail creating an exquisite garden effect, while placed high above all else was a large white cross, and everywhere the peerless Easter lilies. A silver basket of eighteen cut lilies graced the communion table while at the foot of the cross, on pedestals and banked wherever space could be found these symbolic flowers lifted their faces, filling the entire church with perfume.

The two outstanding features of this service were a superb talk by Miss Lola Long, the church's director of religious education, which she entitled "An Easter Message," and the celebration of the Holy Communion.

The Sunday School

Attendance at the early morning service did not reduce the attendance at Sunday school. More than six hundred persons were present in the fine new building at the Sunday school hour. Easter programs were rendered in all the departments of the school.

The Eleven O'clock Service.

The largest congregation perhaps ever assembled in the church gathered for the eleven o'clock service to hear the splendid Easter music and witness the baptismal service and the reception of new members. In addition to every pew being filled chairs were placed in all available space to accommodate the worshippers.

The Evening Service.

Again at eight o'clock in the evening a house full of people came to enjoy the fine service of Easter music by the senior choir under the direction of Mrs. Judson Wilkes the organist and choir director. The day was indeed a great one for Hawthorne Lane church.

The Revival

The revival was slightly different in method from the usual revival series, except for the preparatory work done during the first three months of the year. For three months special emphasis had been put on evangelism and personal salvation in all the departments of the Sunday school and church. Decision day was observed on Palm Sunday with gratifying results.

As to the revival it was conducted somewhat on the order of Dr. Geo. R. Stewart's plan. Cards pledging the church members to personal work were distributed to the congregation two weeks before the meeting was to begin and at a Sunday afternoon service when the plan was explained. Mr. J. Wilson Smith, state Y. M. C. A. secretary, was put in charge of this work, which he directed in a most faithful and efficient manner. Seventy-five members of the church pledged themselves to do special personal work, and they worked every day for two weeks. The workers met in the basement of the church each evening for a week to discuss and plan their work. Supper was served at the church for the workers and a fifteen minute talk on personal work was given at each service. The speakers for these services were: Mrs. Steidley, assistant to the pastor at Tryon Street church; Dr. Orr, pastor of the Tabernacle, A. R. P. church; Brother Page of our own church, and Brother Rozzell, pastor of Myers Park church. During the week before Easter, the second week of the meeting the pastor preached each evening. The value of the two weeks' work by the seventy-five personal workers cannot be stated in figures or words. If there is anybody in this part of the city who did not know that Hawthorne Lane church is here and that it is interested in the people living about it that lack of knowledge no longer exists.

The tangible results of the meeting and the work done is as follows: Infants christened 7, children baptized 11, adults baptized 5, new members by letter 47, new members by vows 31, total new members 78.

X.

PROOF OF IMMORTALITY

By D. L. Earnhardt.

Mr. Burbank gave his case completely away when he acknowledged the goodness of God to the extent of discounting the doctrine of eternal punishment on that score, and at the same time discredited the doctrine of immortality, saying that we profess to believe it while we simply want to believe it. Why should we want to believe it? The desire to live is natural. It is innate—born within us. Has God created a desire within us that may not be realized? If so He is not good. If good He could not mock His creatures by creating a longing within them for continued existence if it was not to be realized.

If I rightly understand the Saviour's argument on the subject, it means that the hunger of the sparrow is a prophecy that food is near and a promise that it may be found. Hence it searches and finds it. "Your Father feedeth them." Thus has God provided for the needs and desires of the natural organisms. But "ye are of more value than many sparrows." The argument is conclusive that if God is so benevolent as to provide for the satisfaction of the natural appetites of all creatures, He has provided, through Christ, realization of the needs and desires of the souls of men. Why this unutterable dread of annihilation, this instinctive fear of death, this passionate longing for continued existence? If the Creator is good—benevolent—it means that I am to live.

If there be no immortal life beyond the grave and in spite of it, then all the prophecies of nature fail. Then Mr. Burbank says, "We live in the good we have done." Is the deed more important and enduring than the doer? Is the shadow worth more than the substance? Job says, "There is hope of a tree if it is cut down that it will sprout again."

Is there hope for a tree and no hope for a man? Is there hope for a tree and no hope for suffering innocence, snatched away in purity and beauty? That innocence and purity and beauty attract more after the little girl is gone than they did while she lived. And this tells me she is alive and active or she could not feel like she does.

Sin never seems so heinous, and to need so much public opposition, as when we catch a man sinning whom we do not like.

PRE-EASTER CAMPAIGN A GREAT REVIVAL IN FOREST HILL CHURCH

The campaign opened the 21st of March and ran through Easter Sunday. The Rev. Roy T. Hauts of the Holston conference did the preaching. He and his wife had charge of the music, and the work was done in a very effective way. They are a consecrated couple and as a result they are doing splendid work.

Roy T. Hauts preaches the eternal truths for which Jesus stood and for which He died. He lets these truths make their application where they belong. If it hit sin and sinful practices then he told his followers to fall out with God and not him. Their work with the children and young people was unusually good. His wit and humor attracts and draws the crowd, and his earnestness and consecration is very convincing. His interpretation of doctrine is very sound. There is not to be seen in his preaching any hobby like "the second blessing," "the second coming" or "get the money for me."

There have been about 25 taken in the church, 21 on profession of faith and others by letter. There are several more to come in by letter. Many converts went to other churches. Through the campaign there were 80 or more reclamations and converts.

This campaign has established a great number of family altars; numbers of members pledged themselves to tithe. Many members pledged to subscribe to the Advocates.

The campaign will mean much to the church in its growth.

Thos. F. Higgins.

CHOIR OF ANN STREET CHURCH RENDERS EASTER CANTATA

On Easter Sunday night the choir of Ann Street Methodist church, Beaufort gave an Easter cantata which was greatly enjoyed by the church and music loving folk of Beaufort. It was "The King Eternal" by Herman von Berge and Ira B. Wilson.

For several years it has been the custom of the choir to give a cantata at Easter, and the choir has always delighted the audiences, but this time it exceeded itself. The music was pronounced the most enjoyable and the effort the most successful of anything of the kind ever presented to a Beaufort audiences. The congregation was large and appreciative. The church and the main auditorium of the Sunday school building were thrown together, and were filled to capacity, many being turned away for lack of room. Mrs. H. M. Hendrix, as director of the choir, and Mrs. O. B. Moore, as organist, deserve special mention for making the occasion the success and achivement that it was.

A total of near $350,000 was raised in collections on that day, most of which was for our orphanage at Raleigh.

At the morning service the pastor baptized four babies and received five of the boys from the Sunday school into the membership of the church, following which he delivered a brief sermon and administered the holy communion.

Pastor.

"THEY GO UNTAGGED"

The visitor to New York was a lawyer from a distant town in the West. He was himself of foreign birth, and it had been many years since he had heard his native tongue spoken. He called, among other places at a settlement house on the upper East Side, and he hoped he would have his wish. As he stood watching the children for a moment, he asked the guide:

"I wonder whether there might be a Hungarian among them?"

The settlement worker did not know. "They come and go untagged. We do not classify them by country of origin. And if you ask them, why, they are all Americans."

The visitor motioned to a boy of nine or ten, the first whose eye he happened to catch, and asked what nationality he was. The youngster answered as the guide predicted.

Then the stranger went at it directly. "Understand Magyar?" he asked.

"Sure. I can talk it, too!" And he proved it with a volley of language that delighted the lawyer's heart.

"Well, it has been worth coming two thousand miles," the stranger said as he turned to go, "to find at least one little chap in New York who can talk to me in the speech my mother taught me."

"One, nothing," remarked the young man unsentimentally, "we all know it—hey, kids!"

The next moment the yard was echoing with the accents of old Budapest. All but two of the group were either natives of Hungary or being brought up by Magyar parents. Presently they were back at their uproarious play—Americans all.—The Interpreter.

GEORGIA HONORS SELF

By W. S. Surratt

In Statuary Hall in the capitol at Washington stand 50 or more statues. They are mostly of the leading politicians of their day. In the pompous attitudes they probably assumed when in life they cast their gloomy and important regard over the scene of their former endeavors.

Just the other day a new, white statue was added to the assemblage—that of a thin, elderly man, gazing down with a look of compassion on his face. The assembled statesmen of his time probably never heard of him in life, but if there is increased wisdom beyond the grave, the other figures in the Statuary Hall must have bowed gravely, in spirit, to the newcomer, as to one who did more for humanity than most of them.

For the figure is of Dr. Crawford W. Long, who on March 30, 1842,, was the first man to use sulphuric ether as an anesthetic during surgical operations.

In an age when anesthesia consisted of a stiff jolt of whiskey and a bullet for the patient to bite upon as the surgeon's knife cut into the flesh, this unknown country doctor figured out a way to bring merciful and unconscious sleep to ease the agony of his patients—a way millions have since been eased.

The state of Georgia, which contributed the statue, has honored itself as well as Dr. Long by bringing this benefactor into public notice for all time, and by breaking the precedent which has seemed to dictate that only a politician could achieve granite immortality in Statuary Hall.

HISTORIC CHURCH BURNED

Just as the congregation was gathering for worship, Sunday, April 4, 1926, at Rocky Springs church, on the Hiddenite charge, Alexander county, the church building was discovered to be on fire. A heroic effort was made to extinguish the flames but to no avail. In thirty minutes time the entire walls had collapsed. The furniture was all saved. The loss is estimated to be $3500. The fire started right near a terra cotta flue. No insurance.

This is the most historic Methodist church in Alexander county. The first building was erected about 80 years ago—the one burned 31 years ago. There was at one time a large camp ground here. From this church some very prominent men have gone. It is here that Prof. R. L. Flowers of Duke University worshipped in his boyhood days. Also Prof. A. T. Allen, who is now state superintendent of public instruction, Raleigh, N. C., and others.

We are planning to rebuild at the earliest possible date.

Theodore W. Hager.

DAVENPORT COLLEGE

The Masquers Club composed of the students in the expression department and others interested in dramatics gave the annual play of this club last Friday evening, April 9.

The student council, the executive body of the student government association, will by election be composed of the following members: Cleta Black, Charlotte, president; Nellie Binkley, Winston-Salem; Thelma Stillwell, Charlotte; Katherine Keever, Concord; Oleta Barber, Beaufort; Carmen Frye, Booneville; Louise Alexander, Chester; Helen Murph, Salisbury.

The report of the State Department of Education on the rating of Davenport College has just been received. This gives Davenport the rating the college has sought for several years. It is recognized as a standard junior college with full credit for every college hour given. This means that the two-year course is put on the same basis as that of any other educational institution and the graduates are given the same teacher's certificate that would be given to one taking the freshman and sophomore years at the university or anywhere else.

Last Sunday evening the Y. W. C. A. held its annual election of officers for the coming year. The following are those chosen: Nellie Binkley, Winston-Salem, president; Oleta Barber, Beaufort; Elizabeth Van Dyke and Catherine Giles, Glen Alpine.

X.

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WOMAN'S PAGE

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W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

TRUSTING

O Lord, I wrap myself in prayer,
Else life would be too cold to bear,
Faith lets her light upon me fall,
Else I could never step at all.

Hope is the staff secure and sweet
Which ever guides my weary feet.
O Lord, I wrap myself in prayer
And trust the journey to Thy care.

Rena Hurd Ingham.

There are two great routes by which God conducts His children to Christian perfection—Service and Experience.—John Wesley.

BELGIUM

In 1922 our first congregation was organized in the city of Brussels. Now we have 15 congregations, 25 preaching places, 31 missionaries and workers, including wives of missionaries, 290 church members, 381 Sunday school scholars, and the offering of the mission is $560. Our property in Belgium is estimated at $279,500.

This mission publishes quarterly a most attractive little magazine entitled Entre Moas. Of course it is printed in French, but it is easy reading and furnishes a most charming insight to the religious life of the Belgian mission—news reports from the outside world and personal notes, etc.

The January number contained an interesting account of the young people's convention at Memphis, also of their celebration of Christmas.

The religious activities of this European mission are much akin to the work being done in the " Etats-Unis," as they call our country.

To secure this little magazine and read it will give a new thrill and also call back many of the long forgotten words and phrases of the French language.

The annual meeting at Elizabeth City will be held April 20-23 inclusive. All delegates should send their names (and include one dollar to help pay expenses of the noon-day luncheon) to Mrs. J. G. Fearing, Elizabeth City, N. C.

MOYOCK AUXILIARY

The Woman's Missionary Society of the M. E. church held its first meeting for the new year at the home of Mrs. W. F. Holt on the second Wednesday in January, Mrs. W. M. Poyner acting as leader.

Officers were elected as follows: President, Mrs. C. T. Thrift; vice president, Mrs. C. L. Mackey; recording secretary, Mrs. W. M. Poyner; treasurer, Mrs. Ernest Randolph; local treasurer, Mrs. W. T. Holt; Supt. Y. P., Mrs. J. W. Poyner; Supt. supplies, Mrs. S. M. Mann; agent for Voice, Mrs. Noah Schlabach; Supt. publicity, Mrs. S. D. Poyner.

We have a mission study class, also a Bible study class that meets once a month. We have finished New Days in Latin America, and will begin Healing Ourselves for our next study.

Although we are a small band of workers, through the loyalty and faithfulness of our much beloved president we hope to gain much for the Master during this coming year.

Supt. of Publicity.

PROGRESS OF THE WORK IN CZECHO-SLOVAKIA

By Bishop W. B. Beauchamp.

The growth of Methodism in the Republic of Czecho-Slovakia is the most remarkable in the history of any mission of our church, perhaps of any other church.

The mission was organized four years ago. We now have an actual membership of ten thousand, with many adherents. We have a most efficient Bible school at Prague with some twenty students. This school was organized by Dr. J. L. Neill. It is a rather interesting fact that the Moravians in Czecho-Slovakia are now sending their young preachers to our Bible school.

So great is the demand for our preachers and for our tent meetings that during the past summer the workers reported that thirty villages and towns have sent delegations inviting our men to come and preach the gospel to them in these villages and towns.

The work has grown so rapidly in Czecho-Slovakia that during the past summer the leaders of our church there felt the summer campaign must be given to strengthening the congregations already established because all of these members have come out of Catholicism or socialism or atheism and have had very little religious life or training as Protestants know it. So we did not go into any of these new places at all.

But one town, Sedlec, was so insistent, writing and sending committees, that at last the presiding elder yielded and opened a tent meeting in this town. The tent was set up, and Brother Bartak opened the meeting, taking with him one of the student pastors. For six weeks or more the meeting taking with him one of the student pastors. For six weeks or more the meeting went on every night. At the close of the meeting they received into the church 360 members. This newest church of our mission sent its regular delegates to the annual conference and asked that a pastor be sent them that they might learn more of the gospel and the way of Christ and that they might become such workers as could go out into the other villages.

If we had the forces and the money there are many towns and villages urging us to come where churches might be set up and many people reached and many Sunday schools organized.

The usual thing has happened in Czecho-Slovakia in that the growth has been so rapid in membership and in all the phases of church life that we are unable to keep up with the growth of the churches. We must have more workers as well as more money to help build up this great and most important work in Czecho-Slovakia.

GANDHI SPEAKS FOR INDIAN WIDOWS

The press of India is much agitated by a call for reform in the matter of the remarriage of widows which has lately been given out by Mahatma Gandhi. Four changes in the present social customs of India are listed as absolutely necessary by Mr. Gandhi. He holds that no girl should be married before she has completed her fifteenth year; that all widows less than fifteen years of age should remarry; that girls married at fifteen and widowed within a year thereafter should be encouraged to marry again, and that the relatives of widows should treat them with the utmost kindness and make arrangements for their education. Mr. Gandhi is under no illusions as to the difficulties in the way of such a program. "The spirit of these rules is to be followed, not the letter," he says. "Hindu society will not easily accept these changes. But these parents who feel the necessity of acting acording to these rules must try to introduce these reforms, and should not be afraid of being put out of caste. Both parties to a widow-remarriage should be prepared for that. After being thus ostracized, if they can in a quiet way prove the efficacy of widow remarriage, they will gradually be taken back and widow-remarriage will be accepted.

PLANS COMPLETED FOR WAR HERO'S SCHOOL

Jamestown, Tenn., has finally been selected as the site for a school to be founded and conducted by Sergeant Alvin York, famous hero of the world war. Sergeant York will have the backing of the American legion in raising the $2,000,000 which is desired to establish and endow the school. Home mission workers in the Tennessee mountains hail with joy this addition to the educational opportunities of that region.

Western North Carolina Conference

PROGRAM FOURTEENTH ANNUAL MEETING

Following is the program of the fourteenth annual meeting of Woman's Missionary Society, W. N. C. conference, which convenes in Central church, Asheville, April 20-23:

Tuesday Afternoon.

Four-thirty: Preliminary meeting of conference officers and district secretaries.

Tuesday Evening.

Mrs. Lucy H. Robertson, president, presiding.

Devotional service. Rev. Ashley Chappell.

Special music.

Address, "Council of 1926." Mrs. H. A. Dunham.

Hymn.

Address. Miss Ella Leveritt, missionary.

Male quartette.

Closing prayer. Rev. O. J. Chandler.

Social hour.

Wednesday Morning.

Sacrament of Lord's Supper. Conducted by Rev. H. C. Sprinkle, assisted by other Methodist ministers of city.

Organization.

President's annual message.

Reports of conference officers:

Corresponding Secretary, Mrs. H. A. Dunham.

Treasurer, Mrs. P. N. Peacock.

Supt. Mission Study, Mrs. M. B. Goodwin.

Supt. Literature and Publicity, Mrs. S. H. Isler.

Supt. Social Service, Miss Pearl Weaver.

Supt. Supplies, Mrs. J. T. Mangum.

Editor Woman's Page, N. C. Christian Advocate, Mrs. W. R. Harris.

Noontide devotional.

Wednesday Afternoon.

Devotional: Memorial service. Mrs. M. F. Moores.

Reports of district secretaries:

Winston-Salem district, Mrs. D. L. Simpson.

Waynesville district, Mrs. J. Dale Stentz.

Statesville district, Mrs. George M. Foard.

Shelby district, Mrs. A. J. Owen.

Salisbury district, Mrs. W. C. Houston.

N. Wilkesboro district, Mrs. Arch Horton.

Mt. Airy district, Mrs. J. L. Woltz.

Marion district, Mrs. J. F. Jonas.

Greensboro district, Mrs. S. V. Dawson.

Charlotte district, Mrs. L. N. Presson.

Asheville district, Mrs. V. L. Stone.

"The Belle Bennett Memorial." Mrs. C. H. Trowbridge.

Benediction. Rev. T. C. Jordan.

Committee meetings.

Wednesday Evening.

Devotional service. Rev. T. A. Groce.

Talk, "Social Service." Mrs. W. A. Newell.

Music.

Address. Miss Mabel Howell, Council Administrative Secretary in charge of Oriental work.

Hymn.

Closing prayer. Rev. G. A. Stamper.

Thursday Morning.

Young People's and Children's departments.

Devotional service. Mrs. E. E. Williamson.

Report of Conf. Supt. Children's Work, Miss Amy Hackney.

Awarding of Honor Roll certificates.

Pageant, "Woman's Missionary Society on Trial."

Report of Conf. Supt. Y. P. Work, Mrs. C. C. Weaver.

Talk, "Rewards of Life Service." Miss Ella Leveritt.

Noontide devotional.

Thursday Afternoon.

Devotional service.

Messages from home and foreign missionaries:

Miss Frences Burkhead, Moka Garden Embroidery Mission, Soochow, China.

Deaconess Fannie Bame, Duncan Memorial church, Charlotte, N. C.

Miss Henrietta Logan, city missionary, Spencer Memorial church, North Charlotte.

Deaconess Evelyn Waddell, pastor's assistant, Spindale, N. C.

General forum.

Election of officers.

Organ concert, Grove Park Inn. Prof. Harry Edward Mueller. Courtesy of Mr. F. L. Seely.

Thursday Evening.

Young People's evening, Mrs. C. C. Weaver, presiding.

Devotional service. Representative of Weaverville Y. P. Society.

Pageant.

Awarding of honor certificates.

Benediction. Rev. J. S. Hiatt.

Friday Morning.

Devotional service. Mrs. A. J. Owen.

Committee reports.

Unfinished business.

Benediction.

MOST INTERESTING EVENT

On March 22 the Woman's Missionary Society of Wesley Memorial church of High Point held a most interesting, instructive and enjoyable all-day meeting of the study class. The program consisted of devotional services, a number of splendid talks on South America, including her geographical and physical setting; her racial background and ancient civilization; the political factors and major problems that the nation is facing today; attitude of U. S. government and increasing influence of America upon South America; historical background and educational situation; Roman Catholicism in South America; and South America as a mission field. This interesting program was interspersed with appropriate hymns and during the afternoon a consecration service which was most impressive was conducted by Mrs. W. L. Watson, and concluded with prayer response in song—"Draw Me Nearer."

Reports of the recent Council meeting were given by the representatives of the society who were privileged to attend that great meeting, and were much enjoyed by those who were present.

CZECHOSLOVAKIA

There were 200,000 Protestants in Bohemia before Martin Luther was born. But for four hundred years this country was under the heel of Austria and its Protestantism was crushed out. At the close of the war Szechoslovakia was made an inedependent nation, and our church entered. There was not a Methodist in the country then; now there are nearly 10,000, all won by Methodist evangelism in five years.

The Czech revival is perhaps the most far-reaching evangelistic movement of modern times. Our preachers adopted the camp-meeting idea and held their meetings in tents. By thousands the people flocked to hear. They were never able to secure a tent or a building large enough to contain the crowds.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

CITY RECORDS

Complete reports from 16 of the 26 towns and cities in the Western North Carolina conference having two or more Methodist Sunday schools have been received giving the Sunday school attendance and offering for last Sunday as follows. The first figures stand for number of schools, second for total attendance and third for total offering:

Asheville	8	2057	$176.36
Gastonia	7	1889	182.15
High Point	4	1240	58.48
Salisbury	4	1224	48.57
Shelby	4	711	45.46
Lexington	2	623	31.19
Statesville	2	599	45.95
Monroe	3	599	27.12
Thomasville	4	571	40.57
Mooresville	3	564	20.68
Spencers	2	486	20.18
Brevard	2	470	76.56
Morganton	2	459	22.41
Mt. Airy	2	440	18.89
Lenoir	2	408	24.88
Wilkesboros	2	316	15.27

REPORTERS

It is desired to publicly thank the following fine fellows for having forwarded a complete list of the attendance and affering records from all the Methodist Sunday schools of their city. We shall be glad to depend on them for similar records throughout the month of April:

J. Foster Barnes, Asheville.
J. F. Zachary, Brevard.
W. Z. Faulkner, Monroe.
J. W. Clinard, High Point.
H. M. Foy, Mt. Airy.
Dr. E. L. Edwards, Morganton.
J. R. Hix, North Wilkesboro.
D. E. Murph, Salisbury.
M. L. Kiser, Spencer.
C. W. Gunter, Gastonia.
William Lineberger, Shelby.
J. E. Shell, Lenior.
Mort McKnight, Mooresville.
A. J. Salley, Statesville.
G. L. Hackney, Lexington.
C. M. Lambeth, Thomasville.

ATTENDANCE AND OFFERING

The following Sunday school attendance and offering records are recorded by churches in our various cities for the first Sunday in April:

Asheville.		
Central	898	$94.39
West Asheville	400	18.26
Chestnut St.	199	17.25
Haywood St.	145	15.30
Biltmore	140	14.00
Bethel	129	7-18
Mt. Pleasant	90	6.87
Oakley	60	3.11
Brevard.		
First Church	332	72.50
Institute	138	4.06
Monroe.		
Central	479	20.82
North Monroe	76	3.27
Icemorlee	44	3.03
Wadesboro.		
First Church	393	21.75
High Point.		
Wesley Memorial	558	29.10
Main Street	387	19.35
East End	190	7.65
Highland	105	2.38
Marion.		
First Church	211	20.50
East Marion	180	6.80
Morganton.		
First Church	368	19.69
Oak Forest	91	272
Mt. Airy.		
Central	325	12.93
R. Street	115	6.05
N. Wilkesboro.		
N. Wilkesboro	188	10.15
Wilkesboro	128	5.12
Albemarle.		
Central	287	36.45
Concord.		
Central	197	12.70
Epworth	169	7.23
Forest Hill	158	15.41
Kerr Street	124	8.38
Harmony	93	3.03
Salisbury.		
First Church	468	17.74
C. Memorial	269	14.97
Park Avenue	231	12.35
Main Street	156	3.53
Spencers.		
Central	320	10.16
East Spencer	166	10.02
Gastonia.		
Main Street	735	69.23
Franklin Ave.	227	10.20
Trinty	206	8.74
Maylo	200	10.16
Smyre	191	67.10
West End	181	8.59
East End	149	8.13
Shelby.		
Central	526	38.81
Lafayette Street	185	6.65
Lenoir.		
First Church	284	19.34
South Lenoir	124	5.54
Mooresville.		
Central	307	13.07
Broad Street	197	5.55
Jones Memorial	60	2.05
Statesville.		
Broad Street	368	13.45
Race Street	231	32.50
Lexington.		
First Church	501	26.69
Erlanger	122	4.50
Winston-Salem.		
Centenary	544	37.17
West End	346	42.86
Green Street	292	16.97
Grace	225	5.76
Ogburn Memorial	171	6.68

BURKE COUNTY SCHOOL

The second annual standard training school for Burke county, held at First church, Morganton, was not as large as we had enrolled. Out of an official enrollment of 63, 47 did all the required work and received certificates of credit. But for an epidemic of sickness a larger number would have thus honored themselves. The credits earned by churches are as follows: First Church 30, Glen Alpine 7, Rutherford College 4, Littlejohns 2, Oak Forest 2, N. Morganton 1, Oak Hill 1.

The courses, instructors and credit students are listed as follows:

Pupil Study, O. V. Woosley, instructor—Mrs. M. S. Arney, Rev. G. T. Bond, Mrs. Vernia E. Bowman, Miss Laura Claywell, Mrs. Neville Conn, J. R. Clodfelter, Miss Eula May Epley, Miss Grace M. Howard, Otho J. Jones, Jr., Mrs. J. M. Mull, Mrs. Fred Parks, Miss Ione Perkins, Miss Florence Ross, Mrs. H. P. Rich, Mrs. J. S. Rogers, Miss Cobra Rowe, Rev. D. G. Smith, Mrs. D. G. Smith, Mrs. B. A. Sisk, T. H. Swaffard, Mrs. T. H. Swafford.

The Church and Its Work, Rev. C. S. Kirkpatrick, instructor—Mrs. O. M. Avery, R. T. Bush, A. H. Connelly, Mrs. A. H. Connelly, Mildred Connelly, Mrs. A. A. Connelly, Blanche Conley, Rev. John Cline, Dr. E. L. Edwards, Rev. W. J. Hackney, Horatio Lafevers, Mrs. H. L. Milliner, Annie McCarthy, J. S. Rogers, W. M. Shuford, Mrs. W. M. Shuford, Margaret Woodword.

The Junior Pupil, Mrs. E. R. Michaux, instructor—Mrs. G. T. Bond, J. F. Bowers, Finley Clarke, Mrs. J. H. Gaston, Mrs. E. A. Kirksey, Mrs. O. J. Jones, Mrs. Lawrence Lane.

Primary Administration, Mrs. W. B. Ferguson, instructor—Mrs. Ralph Harbison, Goldie Shiflet.

FINE WORK

The March report from training headquarters at Nashville shows a larger number of standard credits than has been received in quite a while. Local training classes conducted by Rev. C. M. Pickens, Central, Albemarle, Rev. A. P. Ratledge, Brevard Street, Charlotte, Rev. R. O. Eller, Central, Spencer, Rev. C. O. Kennerly, Dallas-High Shoals, and Rev. E. H. Nease, Gibsonville, account for a large number of these credits. Among those earning one or more certificates of credit the following are noted:

Miss Ida L. Hawkins, Condler.
Miss Elizabeth Evans, Charlotte.
Mrs. R. H. Atkinson, Charlotte.
Miss Clara May Lawing Charlotte.
Geo. B. Livingston, Charlotte.
Mrs. J. L. West, Charlotte.
Miss Lottie Nichols, Charlotte.
Miss Ethel Covington, Charlotte.
Mrs. L. D. Perkins, Spencer.
Miss Virginia Carter, Spencer.
Miss Margaret C. Smith, Liberty.
Mrs. M. L. Kiser, Spencer.
M. L. Kiser, Spencer.
Mrs. C. M. Bobbitt, Spencer.
Mrs. G. L. Burke, Spencer.
Mrs. J. P. Lynch, Spencer.
Rev. R. O. Eller, Spencer.
Mrs. R. M. Holt, Spencer.
Mrs. J. A. Cooke, Spencer.
Miss Gladys Holt, Spencer.
Mrs. J. I. Grose, Forest City.
Mrs. G. C. Frye, High Shoals.
Miss Anna Keever, High Shoals.
Mrs. Chas. C. Cornwell, Dallas.
Clarence F. Kanipe, High Shoals.
Mrs. S. C. Cornwell, Dallas.
Mrs. John W. Daniel, High Shoals.
Jonnie Detter, Dallas.
Rev. C. O. Kennerly, Dallas.
John W. Daniel, High Shoals.
Mrs. Jennie Lee Kanipe, High Shoals.
Rev. C. M. Pickens, Albemarle.
Rev. E. H. Nease, Gibsonville.
Mrs. E. H. Nease, Gibsonville.
Mrs. Lee A. Wharton, Gibsonville.
Mrs. T. L. Saunders, Gibsonville.
O. B. Cable, Gibsonville.
Lake Allen, Gibsonville.
Mary Allen, Gibsonville.
Mrs. Chester Hunnicutt, Asheville.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

OUR GOLDSBORO MEETING

The third annual session of our Conference-Wide Sunday School Conference held in St. Paul church, Goldsboro, last week was largely attended. There were in attendance 400 or 500 out-of-town delegates and visitors. The addresses by Dr. Soper, Dr. Brown, Rev. Mr. Peele, Professor Childs, Mrs. McArdle, Professor Spence and others were of a very high order and made fine impression on the great audiences which heard them. Space forbids a detailed statement of the proceeding. We give below the reports of the committee on resolutions and the committee on findings.

Resolutions.

Your committee on resolutions recommend that the conference express its deep gratitude to the Christian people of Goldsboro, to the pastors of our churches here, to Miss Barrett and the other local officers for the careful preparation for this meeting and for the cordial welcome and hospitality with which they have received and entertained the conference.

That special thanks be extended to the pastor and people of the First Baptist church for the use of their building.

That thanks be given to the officers of our conference board and its field workers for their excellent work, before and during this meeting.

And that high appreciation and sincere gratitude be expressed by a rising vote to each of the splendid speakers who by invitation have brought such valuable and inspiring discussions of the problems and possibilities of the Sunday school work.

N. H. D. Wilson, Chm.
J. D. Bundy, Sec.

The Findings.

We, the committee on findings, wish to make the following suggestions:

1. That the placing and checking of the Program of Work be encouraged in such a manner as to acquaint Sunday school workers with their largest possible use in the work.

2. That the work with adolescent groups be given a larger place in our plans.

3. That the time allotted to worship and institution be more closely gaurded and more carefully used.

4. That the value of the cradle roll and home department be more thoroughly taught.

5. That more classes of young people and adults be urged to use elective courses.

6. That the value of a careful and prayerful observance of Children's Week be explained to Sunday school workers.

7. That more emphasis be placed on the observance of the fourth Sunday in each month as Missionary Day, with a program, and offering which is to be sent to Mr. E. J. Cheatham at Franklinton, N. C.

8. That the observance of Sunday School Day be given a larger place and emphasis in our curriculum.

9. That we stress more fully the necessity for our Sunday schools to provide opportunity for expression.

10. That we urge more forcibly the value of beautifying the church and grounds in the rural communities.

12. That we set as our goal in the matter of Sunday school enrollment at least one member of the Sunday school for each member of the church.

M. T. Plyler, Chm.
E. J. Cheatham, Sec.

OUR TROY SCHOOL

Fifty-three people earned certificates of credit in our Montgomery county training school at Troy March 28-April 2, and this out of an enrollment of fifty-eight. There was a splendid interest from the beginning to the end. Rev. J. H. McCracken, as chairman of the board of managers, Rev. B. C. Thompson of Mt. Gilead, Rev. F. B. Peele of Biscoe, Rev. F. B. Noblitt of the Montgomery circuit and their co-workers did a fine piece of promotion work. The certificates were divided among the following schools:

Trinity(Troy, 32; Candor 5; Miscoe 5; Montgomery circuit 1; Mt. Gilead 6; Methodist Episcopal 1; Bapist 3.

The following persons received credit:

"Primary Organization and Administration," Miss Georgia S. Keene, instructor—Mrs. D. D. Bruton, Mrs. A. W. Burt, Mrs. L. J. Ewing, Miss Anon Fox, Mrs. Ethel N. Fike, Mrs, Bertha McIinnis, Miss Katie McKenzie, Mrs. R. T. Poole, and Mrs. Guy Smitherman; office credit, Mrs. G. W. Morris.

"Principles of Religious Teaching," Prof. A. M. Proctor, Duke University, instructor—Mrs. C. L. Cox, Mrs. W. S. Griffin, R. H. Lassiter, Rev. J. H. McCracken, Robert Nelson, Mrs. M. L. Parker, Rev. F. B. Peele, R. T. Poole, Rev. B. C. Thompson, Mrs. W. L. Wright, W. G. Myrick, and J. M. Osteen.

"Training of the Devotional Life," Mrs. M. H. McArdle, Norfolk, Va., instructor—Mrs. E. R. Burt, Mrs. T. N. Harris, Mrs. Sudie Hunsucker, Mrs. Alice Lassiter, Miss Mamie Mason, Mrs. W. J. Myrick, Miss Mae Monroe, Miss Elgie Nance, Miss Margaret Nelson, Mrs. M. A. Nicholson, Ray Ragsdale, Miss Ethel Roark, Mrs. J. F. Saunders, Mrs. Elizabeth Smitherman, Miss Addie E. Tharpe, Oree Thomas, Miss Ila Velna Wood, Miss Lela Blanche Wood, Miss Lula Wood, Mrs. Jane Monroe and Mrs. Ben Wade.

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, P. O. Box 608, High Point, N. C.

EPWORTH LEAGUE CONFERENCE
Asheville, June 29-July 2

EPWORTH LEAGUE ASSEMBLY
Lake Junaluska, August 5-15

We closed a very successful efficiency institute at Gastonia last Friday night. A full account of it will be found elsewhere on this page.

At Winston-Salem, beginning next Monday, April 19, an Epworth League efficiency institute will be held. An able factulty has been secured and great numbers of our leaguers of Winston-Salem district are expected to avail themselves of the training thus offered.

We had a delightful day last Sunday with Brother Warren at Trinity church and with Brother Campbell at East End church, Gastonia, and Bro. G. G. Adams at Stanley. Tomorrow (this is being written on Saturday) we will be with Bro. W. R. Ware at Forest City.

The Windsor Epworth League gave "The Dawning," a very beautiful and impressive pageant of the Resurrection on Sunday evening in the auditorium of the church. There were 36 characters represented, including the women at the tomb, the disciples, and the Roman soldiers. One unusually attractive feature was a procession of the children of the "Bible" in full vestment, carrying long stem lilies on entering the chancel. These formed a "Cross," apparently of lilies, which was symbolic of the "Cross of Christ."

SHELBY DISTRICT EFFICIENCY INSTITUTE

Zip, zip, zoo,
Howdy do,
We're Shelby District!
Who are you?
We're for progress,
We're for pep,
We're for Shelby District.
Pep, pep, pep!

Seventy-four of us met April 5-9 at Main Street, Gastonia, in our first district institute and fifty-six of us took one unit of credit on the Christian Culture Diploma course. Smyre church led with 13 credits; Main Street and Stanley each received 11; Franklin Avenue 6; King's Mountain 5; East End, Gastonia, 3; Bessemer City 3; West End, Gastonia, 2; also our presiding elder and Rev. J. Frank Armstrong did credit work.

The course, instructors and credit students are as follows:

First Department Methods, Rev. C. S. Kirkpatrick, instructor; "What We Believe," Rev. O. P. Ader, instructor; Mary Ella Abernethy, Willis Bagwell, Irent Gilliam, Ed Hornbuckle, Russell Lynn, Wilbur Moore, Beulah McKenzie, Faye Plyler, Herman Revels, Roby Stiles.

Second Methods and "The Young Christian and His Community," Rev. W. Arthur Barber, instructor—L. J. Bagwell, Louise Beal, Herbert Clemmer, Henry McDellinger, Clarinda Hamrick, Gwendoline Joy, Mildred Loftin, Mrs. T. G. Pruitt, Bynum Short, Alda L. Smith, Alda L. Smith, Mrs. W. A. Smith, Wesley Spargo.

Third Department Methods and "Recreational Leadership," Dr. Forest J. Prettyman, instructor—Elsie Ader, Blanche Angel, Lollie Boyd, Mrs. Marshall Dilling, Vera Falls, Olivia Mamrick, Ida Hutchins, Joe Jacobs, Mrs. Joe Jacobs, Ralph Jordan, Gertrude Joy, Margie Misenheimer, Thelma Patterson, Edward Spicer.

Fourth Department Methods and "The Choice of a Career," Rev. J. Frank Armstrong, instructor—Robert Abernethy, Kathleen Clemmer, Elizabeth Coble, Lucille Cox, Nillie Ewing, Ollie Falls, Susan Kincaid, Ceasar Ramsey, Gladys Rowland, Lucille Tyson, Martha Walker.

Junior-Intermediate Methods and "The Unfolding Life," Mrs. G. G. Adams, instructor, Miss Gertie Gilliam, Frank Kincaid, Rev. C. H. Moser, Miss Frankie Welch.

We had so much fun, did so much work, received so much inspiration, are so full of pep and enthusiasm, and incidentally got so behind in our work at home that we cannot tell you folks at one time all that we did. So the rest of our item will be in next week's paper.

Mrs. G. G. Adams,
District Secretary.

PROGRAM ANNUAL MEETING OF WOMAN'S MISSIONARY SOCIETY OF N. C. CONFERENCE

Following is the program for the annual meeting of the Woman's Missionary Society of North Carolina conference, to be held in First church, Elizabeth City, April 20-22, the 46th annual session since the women of the North Carolina conference have been organized in missionary endeavor:

Tuesday, April 20—Morning Session.

9:00. Hymn No. 411.

Communion service. Rev. F. S. Love, Rev. C. B. Culbreth, Rev. J. W. Harrell, Rev. W. T. Phipps.

Organization.

President's message. Mrs. C. M. Earley.

Message of vice president. Mrs. A. M. Gates.

Report of Council meeting. Mrs. Harvey Boney.

Echoes from the Council.

Report of Supt. of Literature. Mrs. S. H. Scott.

"Our Literature." Miss Sara Estelle Haskin, secretary of literature Woman's Missionary Council.

Hymn No. 180.

12:00. Vocal solo. Mrs. Wesley Foreman.

Bible lesson, "The Universal Quest." Mrs. J. W. Downs.

Afternoon Session.

2:00. Memorial service. Mrs. Geo. Hawkins.

Order of business:

Report of treasurer. Mrs. F. B. McKinne.

Report of superintendent of mission study. Mrs. J. LeGrand Everett.

Messages from the Durham, Elizabeth City and Fayetteville districts.

Committee meetings.

Evening Session.

8:00. Worship. Miss Alice Green.

Address: "Facing the New Home Mission Task." Mrs. J. W. Downs, administrative secretary, home fields, Woman's Missionary Council.

Wednesday, April 21—Morning Session

9:00. Hymn 508.

Worship. Miss Elizabeth Lamb.

Order of business:

Children's work. Mrs. N. H. D. Wilson.

"Seeing Brazil." Miss Sara Estelle Haskin.

The Woman's Missionary Society of Brazil. Mrs. J. C. d' Affonseca, Juiz de Fora, Brazil.

"The Relation of the Missionary Society to Social Service Problems." Miss Vara Herring, superintendent of social service.

Hymn No. 531.

12:00. Vocal solo. Mrs. Wesley Foreman.

Bible lesson: "The Basis of True Service." Mrs. J. W. Downes.

Afternoon Session.

2:00. Hymn No. 350.

Worship. Miss Mary Pescud.

Order of business:

Messages from Raleigh, New Bern and Rockingham districts.

Report of superintendent of supplies. Mrs. Ida Wilkins.

Election of officers.

Committee reports.

Evening Session.

8:00. Worship. Miss Estelle Haskin.

Address: "Christian Motherhood the Hope of China." Miss Alice Green, Changchow, China.

Address: "The Crowned Christ in Korea." Miss Bessie O. Oliver, Wou San, Korea.

Thursday, April 22—Morning Session.

9:00. Hymn No. 317.

Worship. Miss Bessie Oliver.

Order of business:

"The Value of the County Organization." Mrs. B. C. Thompson.

Publicity. Mrs. M. T. Plyler.

Report of Belle H. Bennett Memorial Lucy Cunninggim School in Korea. Miss Bessie Oliver.

Hymn 348.

12:00. Vocal solo. Mrs. Wesley Foreman.

Bible lesson: "The New Commandment." Mrs. J. W. Downes.

Afternoon Session.

2:00. Hymn No. 349.

Worship. Mrs. J. C. d' Affonseca.

Order of business:

Messages from Washington, Weldon and Wilmington districts.

Report of corresponding secretary. Mrs. Harvey Boney.

Presentation of Korean urn.

Selection of place of meeting in 1927.

District meetings.

Evening Session.

8:00. Worship. Mrs. J. W. Downes.

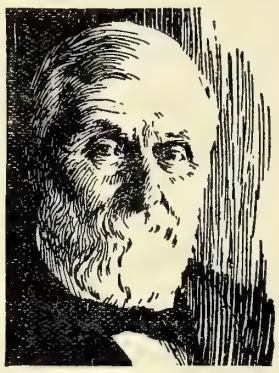
Report of superintendent of young people's work. Mrs. C. D. Rigsbee.

Bennett College of Rio De Janeiro. Miss Sara Estelle Haskin.

"Answering the Call by Korean Young People." Miss Bessie Oliver.

"Our Challenge from the Youth of China." Miss Alice Green.

Pageant. Young People's Missionary Society of First church, Elizabeth City.



DR. W. B. CALDWELL
AT THE AGE OF 83

Mother! It's Cruel to "Physic" Your Child

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated infants and children had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all children's little ills, he did not believe that a sickening "purge" or "physic" was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to establish natural bowel "regularity" even if the child is chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it never gripes, sickens or upsets the most delicate system. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

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Daily	Schedule	Daily
Lv. 12:58 P.M.	Greensboro, N. C.	Ar. 12:45 P.M.
Lv. 5:20 P.M.	Charlotte, N. C.	Ar. 9:40 A.M.
Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

WANTED

1. One-half of orphanage assessment from each church within the bounds of the North Carolina conference by May 1st.
2 Seats for the auditorium of the Vann school and administration building.
3. Equipment for library and reading room.
4. Fifteen thousand dollars for Baby Cottage.
5. Monthly offering from every Sunday school throughout the conference.
6. Monthly offering from every organized Sunday school class in the conference.
7. Each woman's missionary society to clothe a child.
8. Many individuals to support children in our home.

* * * *

Great Favor—If the church and Sunday school treasurers will send in all the money they have on hand for the Orphanage, it will greatly accommodate us just now when our funds are completely exhausted. I trust that all the pastors who have not yet secured one half of their orphanage assessment will do so by the last of this month or the first of May. In all sincerety we need the money NOW.

* * * *

Specials—Now the spring has opened and the attendance is picking up in most of the churches and Sunday schools, I am hoping that we will have more and larger specials to help us in supplementing our regular assessment which amounts to about one half of our current expenses, if it was all paid in full. Unless our specials pick up and are largely increased, the conference will be forced to double the present assessment. As for me I much prefer that we go on as we have before with the ten per cent assessment and letting the specials make up the difference. But if the specials are applied to the assessment there is no other alternative before us but to double the present assessment so that we may meet our actual necessities.

* * * *

An Appreciation—I am at a loss for words to express my appreciation of the fine service the good women of our church are rendering our orphanage by sending our children so many beautiful and useful clothes. If these fine women had been buying the material and doing the sewing for their own children they would not have gotten nicer goods nor made them any more beautifully than they did for our dear children. No one outside the orphanage can ever know just how happy these expressions of love make our children. I just wish each member of every woman's missionary society could be present when these boxes are opened and shown to the children to whom they are sent. It is a sight that must add new joy to the angels in heaven. Words are inadequate to express my appreciation and that of our children for such beautiful tokens of love and good will towards our fatherless and motherless children.

* * * *

The Alumni Reunion—The reunion was an occasion of great joy to our former sons and daughters. They came from many sections of the state and some from outside the state. These are occasions when playmate and brothers and sisters, who once lived together here, come back to the scenes of their childhood days and live over those happy experiences. Such times bind the boys and girls closer to each other and to the dear old home. If we did not have these annual meetings many of our former sons and daughters would also become weaned away from the home that befriended and loved them throughout their childhood days. Our reunion this year was a great success. There was one sad experience which all felt very keenly, and that was the absence of dear Mother Jenkins whose noble impress is indelibly stamped upon every child who came under her saintly influence. They are purer and richer because she lived and wrought among them. The prayer in their heart is "Tell mother I'll be there."

* * * *

Sunday School Conference — This important body met at St. Paul church, Goldsboro, last week. The attendance was good, especially at the public services. Professor Spence and Mr. L. L. Gobbel were alert and kept things going in a lively and interesting way. These men feel very keenly the responsibility and the privilege that has been placed upon their shoulders. But every legitimate means they are seriously and zealously endeavoring to arouse a greater interest among our people along the line of Sunday school work. It is a sad fact that many of our people are not awake to the magnitude of the responsibility that is upon them. These conferences are intended to arouse and stimulate a larger interest in this great field of endeavor. The presence and messages of Drs. Soper and Brown added greatly to the interest and success of the conference. Dr. Soper commands a large hearing wherever and whenever he speaks. Duke University is to be congratulated upon having such a scholarly and deeply spiritual man as the dean of religion. Southern Methodism as well as North Carolina Methodism is extremely fortunate in having such a man in their midst to lead us into bigger and better things.

MEETING CLOSES AT RED OAK

Our pastor, Rev. W. G. Farrar, closed a very successful revival Easter Sunday. Brother Farrar has been our pastor for two and nearly a half years and has held three revivals at our church, doing all the preaching himself. The people seem to appreciate his services more and more, as evidenced by their attendance. For nearly every service the Sunday school rooms have to be used to accommodate the crowds. During the meeting there were many reconsecrations and several will join the church. Brother Farror did not receive any members at the close of the meeting, but said he would open the doors of the church next Sunday.

Many highly complimentary remarks were heard and regrets that the meeting could not be carried into the next week. However, other engagements prevented Brother Farrar from carrying it father.

P. C. Moore.

DAM AT MUSCLE SHOALS DESCRIBED IN BOOKLET ISSUED BY THE SOUTHERN

In a well illustrated booklet, just issued by the Southern Railway System, a detailed description is given of the famous Wilson dam at Muscle Shoals, Alabama, with particular reference to the opportunities for industrial development in the Muscle Shoals district, based on a wide variety of natural resources and the abundant supply of available power.

In this booklet the dam itself, the nitrate plants erected by the United States government, and the general scheme for the improvement of the Tennessee river are desrcibed by Captain L. R. Lohr of the corps of engineers of the U. S. Army, editor of the Military Engineer and an authority on great engineering projects.

The booklet consists of twenty-eight pages and contains an excellent map of Muscle Shoals district together with photographs showing the Wilson dam at various stages of construction and interior views on the nitrate plants.

Copies of the booklet can be secured at any Southern Railway ticket office or will be forwarded to engineers or other interested persons on request addressed to J. C. Williams, Manager Development Service, Southern Railway System, Washington, D. C.



Hold family ties together
with good home fun

Don't let your home become dull and uninteresting.

Liven it up! Play . . . sing . . . invite your friends in for good times.

The Gulbransen Registering Piano will give all your family the same fun as *hand* playing. It will bring joy and happiness to your home.

No music study required

The Gulbransen plays by roll. Yet *you* control its playing. You can accent individual notes or chords, play correct accompaniments for singing, put expression into the music.

You can do this only with the Gulbransen—the only piano of its kind in the world. For the Gulbransen alone has the special patented construction—the *Registering* feature—which registers exactly your individual touch.

The Gulbransen, in addition, plays *all* music rolls. And it is also played by hand.

A small cash payment will put the Gulbransen Registering Piano into your home. Convenient terms. Allowance on your present piano or other musical instrument.

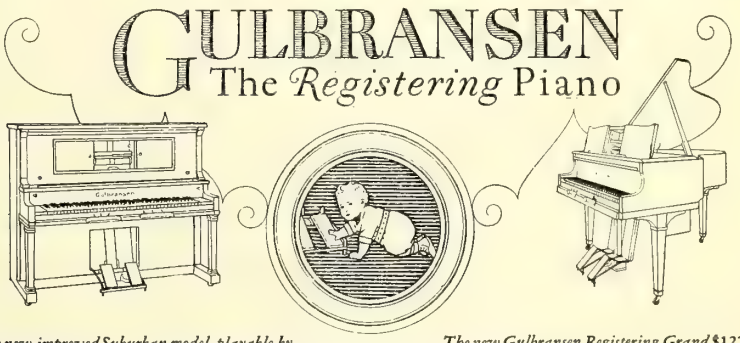
Four upright Registering models: Community, $450; Suburban, $530; Country Seat, $615; White House, $700; Gulbransen Grand, $785; Registering Grand, $1275. Three uprights played by hand only: Style W, $440; Style S, $350; Style C, $305. For your protection we stamp the price of each instrument on the back at the factory.

Send for FREE BOOK

Send now for the free booklet which tells you all about this wonderful piano and the good times that are in store for you. Clip and mail the coupon below.

The National Association of Piano Tuners recommends that all pianos be tuned from two to four times a year. Your Gulbransen deserves this care.

GULBRANSEN
The *Registering* Piano



The new improved Suburban model, playable by hand or roll, $530. Also made as a piano played by hand only, $350

"Easy to Play" Trade Mark Reg.

The new Gulbransen Registering Grand $1275. Gulbransen Grand, $785. Both models are full-sized, full-toned instruments

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THE SUNDAY SCHOOL

(Continued from page nine)

"Organization and Administration of the Sunday School," L. L. Gobbel, instructor—G. H. Armstrong, Mrs. C. N. Bruton, T. N. Harris, T. R. Hassell, Mrs. J. H. McCracken, Rev. F. B. Noblitt, Mrs. B. C. Thompson, and Ben T. Wade. Office credit, Eugene Reynolds and V. W. Burkhead.

CARTHAGE SCHOOL CREDITS

The following persons received credit for the course, "The Small Sunday School, Its Plans and Work," in the Carthage Cokesbury school, held in Carthage, March 14-19. The course was taught by Rev. L. V. Harris.

R. L. Burn, Mrs. J. G. Downing, Rev. R. C. Goodchild, Mrs. T. J. Grissom, O. T. Maness, Miss Ethel McNeill, Miss Myrtle Norton, C. G. Spencer, Rev. J. M. Wright, Mrs. J. M. Wright and Albert Long.

PLYMOUTH SCHOOL CREDITS

Credit on "The Small Sunday School, Its Plans and Work," was issued to the following people in the Plymouth Cokesbury training school March 21-26. The course was taught by Rev. L. V. Harris.

Rev. W. G. Lowe, Mrs. W. G. Lowe, Mrs. C. S. Ansbon, Miss Sadie Ansbon, Mrs. George Harrison, Mrs. Roy Swain, Miss Lossie Hardison, Mrs. D. A. Hurley and J. W. Norman.

MISCELLANEOUS CREDITS

The following miscellaneous credits have been obtained since the last list published in these columns:

Mrs. Aldine Meekins, Stumpy Point, "The Pupil."

Rev. C. B. Culbreth, Elizabeth City, "Rural Management."

Mrs. R. D. Wise, Stumpy Point, "Program of the Christian Religion." Mrs. Wise has also been awarded a Blue Seal diploma.

Mrs. Herbert Woodard, Wilson, "Primary Pupil."

Miss Mabel McDade, Raleigh, "Training of the Devotional Life."

Miss Merle Scott, Kinston, "Training of the Devotional Life."

Mrs. J. C. Thomas, New Bern, "The Pupil."

J. R. Sechrest, Raleigh, "Training of the Devotional Life."

Mrs. G. F. Brietz, Rev. O. P. Fitzgerald, Miss Margaret Etheredge, Mrs. O. P. Fitzgerald, and Mrs. R. A. Ashworth of Selma have received credit for "The Principles of Religious Teaching."

Miss Hadley Woodard, Wilson, "Principles of Religious Teaching."

Rev. J. W. Bradley, Roxboro, "How We Got Our Bible."

NEW ADULT WESLEY CLASSES

The following adult Wesley classes have organized since list was last published in these columns:

Willing Workers, Helena; Mrs. G. H. Hauser, teacher; Mrs. W. F. Timberlake, president.

Adult Wesley, Lane, Fayetteville; Miss Emma E. Ray, teacher; S. A. Jones, president.

Historical, Steele Street, Sanford; W. R. Williams, teacher; G. M. Makepeace, president.

Philip Grening, Cokesbury, Stedman; A. N. Smith, teacher; W. B. Maxwell, president.

Gleaners, Stem; Miss Frances Smith, teacher; Mrs. J. C. Hudgins, president.

Willing Workers, Green Lake, Roberdel; Mrs. W. O. Ellerbe, teacher; Miss Willa Dawkins, president.

Brown's Wesley, Mt. Gilead; Mrs. B. C. Thompson, teacher; R. W. Batrit, president.

Wesley Class, Jackson; W. F. Martin, teacher; L. H. Taylor, president.

Carter Martin Wesley Class, Bethany, Milwaukee; Mrs. J. W. Piland, teacher; Mrs. L. C. Davis, president.

Susanna Wesley, Clinton; Mrs. Floyd Rawls, teacher; Mrs. Cyrus Faircloth, president.

Friendship, Rocky Point; J. E. Durham, teacher; W. W. Pearsall, president.

Epworth Wesley, Fifth Avenue, Wilmington; Mrs. F. G. Blacker, teacher; Mrs. M. P. Craig, president.

Addie Hart Memorial, Grace, Wilmington; Miss Charlie Miller, president.

MAKE ANNUAL REPORTS

The following adult Wesley classes have made their 1926 report:

The Leaders, Edgar Long Memorial, Roxboro.

Every Woman's Wesley Bible Class, Lakewood, Durham.

Daughters of Wesley, Fletcher's Chapel, Durham.

Brotherhood, Haw River.

May Ellen Dowd, Edgar Long Memorial, Roxboro.

True Blue, Lakewood, Durham.

Wesley Bible Class, Webb Avenue, Burlington.

Adult Wesley, Fletcher's Chapel, Durham.

Woman's Wesley, City Road, Elizabeth City.

Wesley, Plymouth.

Friendly, New Hope, Durant's Neck.

Wesley, New Hope, Durant's Neck.

Earnest Workers W. B. C., Clark's Bethel, Salvo.

Golden Text Wesley Bible Class, Clark's Bethel, Salvo.

Trinity Wesley, Trinity, South Mills.

Wesley Adult, Trinity, South Mills.

The Fisherman's Bible Cless, Shiloh, Stumpy Point.

Adult, Tyner.

Wesley Baraca, Gatesville.

True Seekers, Shiloh, Stumpy Point.

Woman's Bible Study Class, Steele Street, Sanford.

T. R. Moffitt Wesley, Steele Street, Sanford.

Young Woman's, Steele Street, Sanford.

Mecca Bible Class, Jonesboro.

Wesley Workers, Jonesboro.

Daughters of Wesley, Jonesboro.

J. D. Bundy Wesley, Cokesbury, Stedman.

United Workers, Lemon Springs.

Comrades, Hay Street, Fayetteville.

Service Wesley, Hay Street, Hay Street, Fayetteville.

Helpers, Broadway.

Ready Workers Wesley, Duke.

Friendly Wesley, Mt. Olive.

Wesley Philathea, Mt. Olive.

Welcome, Dover.

Senior Baraca Wesley, Queen Street, Kinston.

Philathea, Queen Street, Kinston.

Fannie Hatsfield Wesley Class, Queen Street, Kinston.

Endeavor, St. John's, Goldsboro.

Mizpah, Benson.

Woman's Wesley, Clayton.

Truth Seekers, Banks, Oxford.

Willing Workers, Selma.

Men's Wesley Class, Gibson.

Susanna Wesley, Gibson.

Wesley, Red Springs.

Harmony, Green Lake, Rockingham.

Lend a Hand, Johnson's Grove, Vass.

Willing Workers, Pinetops.

Gleaners Wesley, First church, Rocky Mount.

Mispah, Providence, Swan Quarter.

Susanna Wesley Bible Class, Providence, Swan Quarter.

Wesley Philathea, Washington.

Woman's Wesley Bible Class, Washington.

John F. Bruton, First church, Wilson.

Susanna Wesley, First church, Wilson.

The Wesley, Conway.

Daughters of Wesley, Nashville.

Earnest Workers, Nashville.

Susanna Wesley, Rich Square.

Wesley, Weldon.

Susanna Wesley, Burgaw.

Adult Wesley, Scott's Hill.

Lydie Yates Wesley, Grace, Wilmington.

Susanna Wesley, Trinity, Wilmington.

STATEMENT

Palatine Insurance Company, Ltd., London, England

CONDITION DECEMBER 31, 1925, AS SHOWN BY STATEMENT FILED

Amount Ledger Assets December 31st previous year, $5,021,853.81; total	$ 5,021,853.81
Income—From Policyholders, $3,222,148.79; miscellaneous, $231,217.11; total	3,453,365.90
Disbursements—To Policyholders, $1,869,858.33; miscellaneous, $1,753,661.48; total	3,623,519.81
Fire Risks—Written or renewed during year, $684,181,943; in force	849,707,143.00
All other Risks—Written or renewed during year, $210,961.147; in force	271,319,172.00
ASSETS	
Value of Bonds and Stocks	$ 3,839,624.87
Deposited in Trust Companies and Banks on interest	421,063.31
Agents' balances, representing business written subsequent to October 1, 1925	542,943.64
Agents' balances, representing business written prior to October 1, 1925	27,126.44
Bills receivable, taken for fire risks	4,433.88
Interest and Rents due and acrued	53,426.00
All other Assets, as detailed in statement	247,170.89
Total	$ 5,135,789.03
Less Assets not admitted	27,304.77
Total admitted Assets	$ 5,108,484.26
LIABILITIES	
Net amount of unpaid losses and claims	$ 384,518.00
Unearned premiums	3,081,354.11
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	2,500.00
Estimated amount payable for Federal, State, county and municipal taxes due or accrued	80,000.00
Contingent commissions, or other charges due or accrued	8,000.00
All other liabilities, as detailed in statement	8,640.00
Total amount of all Liabilities except Capital	$ 3,565,012.11
Surplus over all liabilities	$1,543,472.15
Surplus as regards Policholdres	1,543,472.15
Business In North Carolina During 1925	
Fire Risks written, $3,594,499; Premiums received	$ 38,422.52
All other Risks written, $2,064,908; Premiums received	2,175.63
Losses incurred—Fire, $15,896.15; Paid	10,339.15
Losses incurred—All other, $1,855.55; Paid	373.55

U. S. Manager: Whitney Palache. Home Office: 1 Park Avenue, New York, N. Y.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: Dowdell Brown, Atlanta, Ga.

(SEAL) STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
Raleigh, Feb. 15, 1926

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Palatine Insurance Company of London, England, filed with this Department, showing the condition of said Company, on the 31st day of December, 1925.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

STATEMENT

Patriotic Insurance Company of America, New York City

CONDITION DECEMBER 31, 1925, AS SHOWN BY STATEMENT FILED

Amount of Capital paid in cash	$ 200,000.00
Amount Ledger Assets Dec. 31st previous year, $1,673,927.41; total	1,673,927.41
Income—From Policyholders, $946,346.30; miscellaneous, $51,451.97; total	997,798.27
Disbursements—To Policyholders, $468,853.32; miscellaneous, $452,640.42; total	921,493.74
Fire Risks—Written or renewed during year, $215,315,764; in force	249,733,651.00
All other Risks—Written or renewed during year, $39,780,604; in force	41,371,315.00
ASSETS	
Value of Bonds and Stocks	$ 1,353,074.11
Deposited in Trust Companies and Banks on interest	160,654.97
Agents' balances, representing business written subsequent to October 1, 1925	222,675.79
Agents' balances, representing business written prior to October 1, 1925	9,814.63
Interest and Rents due and accrued	10,486.92
All other Assets, as detailed in statement	4,012.44
Total	$ 1,760,718.86
Less Assets not admitted	62,746.24
Total admitted Assets	$ 1,697,972.62
LIABILITIES	
Net amount of unpaid losses and claims	$ 142,638.00
Unearned premiums	775,776.91
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	491.25
Estimated amount payable for Federal, State, county and municipal taxes due or accrued	22,500.00
Contingent commissions, or other charges due or accrued	6,600.00
All other liabilities, as detailed in statement	6,000.00
Total amount of all Liabilities except Capital	$ 954,006.16
Capital actually paid up in cash	$200,000.00
Surplus over all liabilities	543,966.46
Surplus as regards Policyholders	743,966.46
Total Liabilities	$ 1,697,972.62
Business In North Carolina During 1925	
Fire Risks written, $1,025,754; Premiums received	$ 9,231.82
All other Risks written, $45,633; Premiums received	314.32
Losses incurred—Fire, $1,940.89; Paid	2,474.88
Losses incurred—All other, $13.48; Paid	6.48

President: Preston T. Kelsey. Secretary: Elliott Middleton. Home Office: 55 Fifth Ave., New York City.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: Home Office.

(SEAL) STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
Raleigh, March 11, 1926.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Patriotic Insurance Company of America, of New York City, filed with this Department, showing the condition of said Company, on he 31st day of December, 1925.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

STATEMENT

Pennsylvania Fire Insurance Company, Philadelphia, Pa.

CONDITION DECEMBER 31, 1925, AS SHOWN BY STATEMENT FILED

Amount of Capital paid in cash	$ 1,000,000.00
Amount Ledger Assets Dec. 31st previous year, $12,455,292.36; total	12,455,292.36
Income—From Policyholders, $6,398,762.39; miscellaneous, $580,163.35; total	6,978,925.74
Disbursements—To Policyholders, $2,905,744.63; miscellaneous, $3,360,298.80; total	6,266,043.43
Fire Risks—Written or renewed during year, $935,906,390; in force	1,519,299.815.00
All Other Risks—Written or renewed during year, $288,775,464; in force	262,258,537.00
ASSETS	
Value of Real Estate	$ 150,000.00
Loans secured by pledge of Bonds, Stocks, or other collateral	2,685.42
Value of Bonds and Stocks	11,446,174.00
Cash in Company's Office	1,565.05
Deposited in Trust Companies and Banks on interest	555,669.53
Agents' balances, representing business written subsequent to October 1, 1925	937,027.43
Agents' balances, representing business written prior to October 1, 1925	60,217.36
Bills receivable, taken for fire risks	13,345.91
Interest and Rents due and accrued	154,118.16
All other Assets, as detailed in statement	587,118.23
Total	$ 13,905,921.09
Less Assets not admitted	99,213.37
Total admitted Assets	$ 13,806,707.72
LIABILITIES	
Net amount of unpaid losses and claims	$ 785,239.00
Unearned premiums	6,426,556.34
Salaries, rents, expenses, bills, accounts, fees, etc., etc., due or accrued	15,325.00
Estimated amount payable for Federal State, county and municipal taxes due or accrued	216,936.15
Contingent commissions, or other charges due or accrued	20,602.57
All other liabilities, as detailed in statement	871,355.25
Total amount of all Liabilities except Capital	$ 8,336,014.31
Capital actually paid up in cash	$1,000,000.00
Surplus over all liabilities	4,470,693.41
Surplus as regards Policyholders	5,470,693.41
Total Liabilities	$ 13,806,707.72
Business In North Carolina During 1925	
Fire Risks written, $7,545,946; Premiums received	$ 40,335.43
All other Risks written, $132,811; Premiums received	5,629.81
Losses incurred—Fire, $18,115.75; Paid	23,321.75
Losses incurred—All other, $3,874.01; Paid	3,333.01

— Minus

President: Cecil F. Shallcross. Secretaary: Robt. Newboult. Treasurer: Robt. Newboult. Home Office: 508 Walnut Street, Philadelphia, Pa.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: Home Office.

(SEAL) STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
Raleigh, Feb. 12, 1926.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Pennsylvania Fire Insurance Company of Philadelphia, Pa., filed with this Department, showing the condition of said Company, on the 31st day of December, 1925.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

Our Little Folks

THE DEAR LITTLE, MERRY LITTLE SAILOR

By Helen Gregg Green.

Every day the Little Boat danced into the harbor of the Blue Sea. And every day the dear little, merry little sailor waited for passengers. He waited and waited and waited!

But the passengers never came.

Oh, yes, there were plenty of passengers. Hundreds and hundreds and hundreds of them!

But they never blinked an eye at the Little Boat. Bless you, no!

They all hurried toward the Great Big Boats, as fast as they could!

And, after the Great Big Boats sailed away, the dear little, merry little sailor lifted his anchor, and off he and the Little Boat would glide. Just as if the Little Boat were full of passengers.

"I will play at being prosperous and happy," he laughed, waving to the sea gulls, "And perhaps tomorrow I shall have passengers."

So the next day the dear little, merry little sailor took the Little Boat to a most conspicuous spot, and whistled as loud as he could, hoping to attract the crowd.

But they never even glanced toward the Little Boat. They just fell pell-mell over each other to get to the Big Boats.

After the Big Boats floated away, the dear little, merry little sailor squeezed back the tears, and lifted the tiny anchor and sailed off. And, whistled, whistled, whistled!

"Well, tomorrow I shall have a passenger. I feel it in my bones," he sang to the blue skies.

And sure enough, he did feel it in his bones. Bless, you yes!

For when he and the Little Boat were waiting, waiting, he heard a shrill little laugh behind him.

Looking around he saw a little, funny old woman.

"May I take passage on your boat?" she creaked.

"Indeed, you may," answered the dear little, merry little sailor, trying to hide the great joy singing in his heart. At last he had a passenger!

"But," whispered the little, funny old woman, "I have no money!"

His dear little, merry little heart sank. Oh, no money! And his was nearly gone, too!

But, shrugging his shoulders, he said:

"Oh, that doesn't matter. I'd love to have you on my boat!" and he began whistling, whistling, whistling.

So the little, funny old woman hobbled onto the boat, leaning on a creaky old cane.

The dear little, merry little sailor whistled louder than ever to keep up his courage. And he offered the little old passenger a loaf of bread.

He did not tell her it was his last loaf. Bless you, no! He just whistled a little louder.

But when the Little Boat was 'way, 'way out to sea, a queer thing happened. Oh, indeed it was very, very queer! The Little Boat started getting bigger, bigger and bigger.

"Oh! oh! oh" wondered the little sailor. "Look at my boat. It's swelling!"

"Oh, no, it's simply growing," sniffed the little old woman. "Look, isn't it beautiful!"

And, sure enough, it was beautiful. Oh, so beautiful and big! As beautiful and big as the boats that got all the passengers.

"Oo! oo!" laughed the dear little, merry little sailor. "How strange!" And his little eyes were wide with delight. Some way he knew it was the kindness of this queer little old passenger.

But when he turned to thank her, she was, oh, could it be true, a lovely young girl-fairy!

The dear little, merry little sailor teased for a reason for all the glad things about him.

"You see," the girl-fairy, with a sweet smile, explained, "the Big Boat and I are yours, because you were so brave and kind."

"But the little old woman?" questioned the dear little, merry little sailor.

"Oh, it's such a long story," smiled the girl-fairy. "You ask the Magic Fairies, and come here and sit by my side and whistle your dear little, merry little tune."—Pittsburgh Christian Advocate.

THE ERMINE

The weasel is known as a yellowish-brown little animal who comes into chicken-houses at night to slaughter poultry. Farmers have no use for him, and shoot or trap him whenever they can. The ermine is a beautiful litle creature from whom people take its white coat, with the black tip on the tail, and make robes and trimmings for cloaks and gowns. The fur is becoming very popular again and trappers are being paid more money for his hide than ever before. Some people might be surprised if they knew that the weasel and the ermine were the same animal.

In parts of the country where there is lots of snow, the weasel's coat turns to creamy white when the weather gets cold, and a black tip shows on his tail. Next summer he will be brown and once more he is only a weasel.

Like the snowy owl, the Arctic hare, or snow-hoe rabbit, the ptarmigan and others, the ermine's winter coat makes him very hard to see against the snow. He is a skilled and daring hunter, and in the winter, when some other animals have a hard time of it, he feeds quite well on birds, rabbits and other small creatures. He seems to be absolutely without fear and will not run from things many times his size.

The weasel, for all the black marks that have been set against his name, has some things in his favor. Only those who live in the woods the year round have anything good to say for him.

Last winter a man who was living in the woods found that his cabin was being over-run with mice. They caused him a good deal of trouble, for they were stealing and wasting his precious supply of food. If he did not get rid of them he knew he would have a hard time of it before spring came again. He was far away from a town or a farm and so could not bring a cat to help him.

One day he came in with a rabbit he had shot. He put it down, and when he happened to look up from lighting his fire, the rabbit was moving toward the door. The man lifted it up and there he found a weasel, or ermine, hanging tightly to it. He dropped it and watched the rabbit being dragged across the floor again. Finally he took a stick and forced the weasel to open its jaws. It did not go far from the cabin, and at night came inside. The man soon noticed that the mice were fast disappearing. He watched the weasel running along the logs of the wall and over the rafters, and soon found out what was happening to the mice. The wasel was catching them. Before spring there was not a mouse left to trouble him.—A. W. and H. R. Evans, in the New Outlook.

Little Girl: "What do you think, auntie! There's something running across the bathroom floor without legs!"

Auntie: "Gracious, child, what is it?"

Little Girl: "Water, auntie."—The Outlook.

"Have you heard about Mrs. Baxter walking in her sleep?"

"How perfectly absurd, when they have three cars!"—The Ooutlook.

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7:30 a m (b)	Charlotte	5:15 p m
3:00 p m	Washington	1:05 p m
9:45 p m (d)	Norfolk	7:05 a m

(b)—Connects week days for Fayetteville.
(a)—Parlor car—Marsden to Norfolk.
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NEWS FROM WALNUT COVE

Just a few lines from this part of the field might be of interest to some of our people.

Like the old darkey, who was breaking the news to his master mildly, we are getting along finely at Walnut Cove "cepen." Mrs. Morris was stricken of "flu" the third day of March; on the fifth day I was stricken. We were in bed for two weeks, one not able to look after the other. Mrs. Morris, at the expiration of two weeks, began to convalesce. I, too, was able to sit up but took a relapse and was in bed for two weeks longer, sitting up for the first time April 5th.

On the morning of March 5, while out looking for some one to do some laundry, Mrs. Morris was attacked by a very large and vicious bulldog, which sprang for her throat, knocking her to the ground and inflicting an ugly wound above her right eye and biting her twice on her arm. She fought the dog until her strength was exhausted. In her dilemma she sent a message to Him who is able to close the lion's mouth. The dog, of his own accord, walked off and lay down. Mrs. Morris was rushed to a physician who dressed her wounds. She is doing nicely.

The county physician together with the town authorities, killed the dog and sent his head to Raleigh. They received a message the next day saying no sign of hydrophobia.

The Lord has been good to us through it all, and we praise His holy name.

There are no better people than these people at Walnut Cove. During our illness they were so kind and considerate. We had every attention one could desire. The physicians were here from two to three times each day and would not make any charges. Dr. Beverly Jones, eye, ear and throat specialist of Winston-Salem, made a special trip to see us and would have nothing for his services.

May the good Lord bless all these kind friends. I think the Lord, when He comes down here to gather up His jewels, will find these kind people. "I was sick and ye ministered unto me; I was hungry and you fed me. Inasmuch as you did it unto one of the least of these, my brethren, ye did it unto me."

Dr. J. H. Barnhardt and Mr. Leon Cash of Winston-Salem came out to Walnut Cove last week ou ETA ET Walnut Cove one day last week and cating a lot on which to build our new church. We hope to begin work on the new church real soon.

The "Billie Sunday Club" No. 14, Winston-Salem, held two services for us on yesterday. We had a great day.

J. P. Morris.

RESOLUAIONS OF RESPECT

Whereas, on the 15th day of February, 1926, the grim reaper again struck with his sickle our Wesley Bible class, and our beloved brother, A. G. Jones, is taken from us. Our hearts are made sad because of his vacant seat, and sometimes are made to wonder why these things must be, yet we rejoice in the faith that some day when we shall know, as even we are known, then we will see and understand God's infallible plans.

We further rejoice in the fact that Brother Jones' faith was stayed on him who conquered both death and the grave and is able to bring us also with him in glory.

Therefore be it resolved that our class, the whole Sunday school and the Raeford M. E. church has lost a consecrated and devoted member and officer in the church, the community a good citizen and his nome a loving and affectionate husband and father.

Resolved further, that a copy of these resolutions be spread upon the minutes of the Sunday school, one each furnished to the Hoke County Journal, the North Carolina Christian Advocate for publication, and one presented to Brother Jones' family.

J. F. McPhail,
J. M. Stackhouse,
J. M. Downer,

Children Cry for



MOTHER:— Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Proven directions on each package. Physicians everywhere recommend it.

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Rated by State Department of Education as Class A, entitling a graduate to receive a teacher's highest grade certificate.

Placed on the list of four-year colleges whose graduates may be selected as teachers in high schools approved by the Commission (of the Southern Association) on Accredited Schools.

Chartered 1838. Confers the Degree of A.B. in the literary department and B.M. in the music department.

In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

SAMUEL B. TURRENTINE, President
Greensboro, N. C.

Mark Every Grave with Winnsboro Blue Granite

Aristocrats of the Cemetery

As in life some characters shine more brilliantly and stand as peers among their equals, so in the cemetery

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Rockingham, at Mt. Gilead	April 14-15
Raleigh, at Holland's, Garner Ct.	April 15-16
Washington, at Fremont	April 15-16
Greensboro, at Ashboro	April 15-16
Fayetteville, at Siler City	April 22-23
Charlotte, at Wadesboro	April 27-28
Marion, at Forest City	April 27-28
Wilmington, at Pollocksville	May 4-5
North Wilkesboro, at Jefferson	May 25-26
Durham, at Chapel Hill	May 27-28
Elizabeth City, at Hertford	July 6-8
Statesville, at Balls Creek	July 15-16

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

	April
Swannanoa, Bethesda, 11	18
Black Mountain, night	18
Rosman, 11	25
Brevard, night	25
	May
Leicester, 11	1-2
Sandy Mush, 3	2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

	April
Matthews, 11	18
Unionville, Grace, 3	18
Myers Park, 8	18
Trinity, 11	25
Hickory Grove, 3	25
Brevard Street, 8	25
Wadesboro, 8	27
	May
Tryon Street, 11	2
Pineville, Marvin, 3	2
Dilworth, 8	2
Rural Trinity, 11	9
Thrift-Moores, Moores, 3	9
Spencer Memorial, 8	9

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Av., Greensboro, N.C.
THIRD ROUND

	April
Randolph Ct., Mt. Gilead 11, Mt. Vernon 3	18
College Place, night	19
East Greensboro, Bessemer, night	24
Liberty, Randolph 11, White's Chapel 3	25
Proximity, night	26
Caraway Memorail, night	27
	May
Pleasant Garden, Bethlehem 3	9
Randolph, Mt. Vernon, 11	15
West Greensboro, Groometown, 11	22
Jamestown, Jamestown, night	31
	June
Bethel, Bethel, night	1
Coleridge, Mt. Olivet, 11	2
Ramseur, Ramseur, night	2
Uwharrie, Salem, 11	4
Wentworth, Wentworth, 11	5
Ruffin, Hickory Grove, 3	5
Centenary, 11	6
Randleman, Old Union, 3	6
West Market, 11	13
Reidsville, night	13
Park Place, night	14
Deep River, West Bend, 11	20
New Hope, Centre, 3	20
East End, High Point, 3	27
Highland, Highland, night	27
Main Street, High Point, night	28
	July
Wesley Memorial, 11	4

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.

	April
Wilkesboro, Union	17-18
Boone, Blowing Rock	24-25
	May
North Wilkesboro, night	2
Todd, Pleasant Valley	8-9
Watauga, Valle Crucis	15-16
Creston, Southerland	22-23
Helton, Grassy Creek	29-30
	June
Jefferson, West Jefferson	5-6
Avery, Jonas Ridge	12-13
Elk Park, Minneapolis, 3 p.m.	13
Warrensville, Mill Creek	19-20
Sparta, Cor's Chapel	26-27
	July
Laurel Springs	3-4

The District Conference will be held at Jefferson May 25-26.

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

	April
Leaksville, 11	25
Draper, 7:30	25
	May
Madison, 11	2
Rural Hall, Antioch, 11 and 3	1-2
Spray, 11	9
Walnut Cove, St. Mark's, 2:30 and 3	8-9
Danbury, Pine Hall, 11	15-16
Pilot Mountain, Whitakers, 3	16
Elkin, 11	23
Dobson, Stony Knoll, 11 and 3	22-23
Ararat, Hunter's Chapel, 11	29-30
Mount Airy, Rockford Street, 7:30	30
	June
Summerfield, 2:30 and 11	19-20
Stokesdale, Mount Zion, 11 and 3	19-20
Yadkinville, Macedonia, 11	26-27
	July
Mount Airy, Central, 11	4
Mount Airy Ct., Epworth, 11 and 3	3-4
Jonesville, Longtown, 11	11
Stoneville-Mayodan, 11	18
Sandy Ridge, 3	18

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
THIRD ROUND

	April
Concord, Forest Hill, 11	18
Concord Ct., Olivet, 11 and 3	18
Concord, Epworth, 7:30	18
Woodleaf, South River, 11	24-25
Salisbury, Coburn Memorial, 11	25
East Spencer, Long Street, 7:30	25
	May
Salisbury Ct., Mt. Tabor, 11	1-2
Gold Hill Ct., Liberty, 3	2
Albemarle, Central, 11	9
Albemarle, First Street, 8	9
Salisbury, First Church, 11	16
Salisbury, Park Ave., 8	16
Bethel, 11	23
Albemarle Ct., Providence, 3	23
Landis, Unity, 11	29
Spencer, Central, 11	30
Salisbury, Main Street, 8	30
	June
Norwood Ct., Aquadale, 11	5
Norwood, 11	6
Salem Ct., Oak Grove, 11	13
Badin, 8	13
Mt. Pleasant, Friendship, 11	19
Kannapolis, Trinity, 11	20
Yadkin, Rowan-Yadkin, 8	20
New London, Richfield, 11	27
China Grove, 8	27
	July
Concord, Westford, 11	4
Concord, Harmony, 8	4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P.S., Gastonia, N. C.
THIRD ROUND—IN PART

	April
South Fork, Ebenezer, 11	17-18
Lincoln Ct., Ivey's, 3	18
Lincolnton, night	18
Rock Springs, Mt. Pleasant, 11	24
Goodsonville, 3	24
Smyre, 11	25
West End, night	25
Maylo, night	28
	May
Lowesville, New Hope, 11	1-2
Lowell, Bethesda, 3	2
Mt. Holly, night	2

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
THIRD ROUND

	April
Stony Point, 11	18
Hiddenite, Rocky Springs, 3	18
Taylorsville, night	18
Statesville, Broad St., 11	25
Elmwood, Knox Chapel, 3	25
Ebenezer, night	25
	May
Shepherd, Rocky Mount, 2:30	2
Troutman, night	2
Hickory, First, 11	9
East Hickory, 3	9
Westview, night	9
Lenoir Ct., Gamewell, 11	16
Olivet, 3	16
Lenoir, First, night	16
Dudley Shoals, Cedar Valley, 11	19
Rhodhiss, night	19
Jones' Memorial, night	21
Cool Springs, New Salem, 11	23
Olin, Macedonia, 3	23
Mooresville, Broad St., 11	30
Mooresville Ct., McKendree, 3	30
Mooresville, Central, night	30
	June
Race Street, St. Johns, 2:30	5
Davidson, 11	6
Huntersvile, 3	6
Mt. Zion, night	6
Newton, 11	13
Hickory Ct., Fair Grove, 3	13
Maiden, May's Chapel, night	13
Catawba Ct., Hopewell, 11	16
Ball Creek, Pisgah, 11	17
South Lenoir, Mt. Zion, 11	20
Hudson, 3	20
Granite Falls, night	20
Statesville Ct., Midway, 11	22

The district conference will be held at Balls Creek camp ground July 15 and 16.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND

	April
Thomasville Ct., Pinewood, 11 and 3	17-18
Central Terrace, 11	18
Trinity, Bethel, night	18
Forsyth, Pine Grove, 3	25
Burkhead, night	28

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P.E., Durham, N. C.
SECOND ROUND

	April
Burlington Ct., Mt. Vernon, 11	17
Front Street, 11	18
West Burlington, night	18
Chapel Hill, night	23
Yanceyville Ct., Shady Grove, 11	24-25
Trinity, night	27
	May
Rougemont Ct., Bethel, 11	1
Mt. Tirzah Ct., Helena, 11	2
West Durham, night	2
Memorial, night	4
Durham Ct., Pleasant Green, 11	8-9
Carrboro Ct., Orange, 3	9

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.

	April
Perquimans, Woodland	17-18
Hertford, 11	18
Currituck, Asbury	24-25
Moyock, Baxters	25-26

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

	April
Lillington, Pleasant Plains	17-18
Mamers, Spring Hill, 3:30	18-19
Gleondon, High Falls	24
Siler City, Mt. Vernon, 3:30	25-26
Hay Street	30
	May
Jonesboro, Morris Chapel	1-2
Sanford, night	2-3
Parkton, Marvin	8-9

NEW BERN DISTRICT
J. C. Wooten, P.E., 187 Middle St., New Bern, N. C.

	April
Oriental, Arapahoe, a.m.	18
Ocracoke, p.m.	19
Hookerton, a.m.	25
	May
Pamlico, Hobucken	1-2

RALEIGH DISTRICT
M. T. Plyler, P.E., Raleigh, N. C.
SECOND ROUND

	April
Garner, Hollands (D. C.)	16
Kenly, Lucama	17-18
Selma, 7:30	18
Jenkins Memorial, 7:30	21
Tar River, Kittrell	24
Central, 11	25
Epworth, 7:30	25

WASHINGTON DISTRICT
S. E. Mercer, P.E., Washington, N. C.
SECOND ROUND

	April
Fremont Ct. District Conference	15-16
Quarterly Conference	16
Stantonsburg, 11	17
Elm City, 11	18
Wilson, night	18
McKendree Ct., Pineops, 11	24
Rocky Mount, First Church, 11	25
Clark St., 33	25

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

	April
Warren, 11	17-18
Warrenton, Macon, 7:30 & 11	18-19
Norlina, Ridgeway, 11	24-25
Enfield, night	25

WILMINGTON DISTRICT
H. A. Humble., P.E., Wilmington, N. C.
SECOND ROUND

	April
Jacksonville-Richlands, Richlands, a.m.	18
Town Creek, Piney Grove, a.m.	24-25
Southport, p.m.	25
Shallotte, Sharon, a.m.	28
	May
Swansboro, Queens Creek, a.m.	2
Maysville, Pollocksville, p.m.	2

RESOLUTIONS OF RESPECT

Just about noonday on January 21, 1926, Mrs. Carrie Carter, a beloved woman, peacefully slipped away from us. The day was clouded, as was the latter days of her life, dimly seeing through the mist. She had been in feeble health for the past few years. Before this time she was a useful woman in our community, doing her part whenever called upon, always ready and a willing helper in both the missionary and parsonage age societies, having been a member of each for a good man years, present at the meetings whenever she could be. Especially was she interested in the little orphan which the missionary society clothed. She had no children, but is survived by four step-children, a number of nieces and nephews, and one brother, with whom she made her home since her illness. We miss her, knowing she is gone. Therefore we, the members of the missionary and aid societies of Fairfield N. C., do realize:

First, That we have lost a faithful member and know that in her feeble condition she could not meet with us; we further know she aided us in her prayers and desire to help.

Second, That we strive to be more like her when we are called upon to do the things that grieve us, and in bearing trouble and affliction with patience and resignation.

Third, That we extend sympathy to the bereaved one, yet bow in submission to this dispensation of Providence, feeling He makes no mistakes.

Fourth, That a copy of these resolutions be recorded in the minutes of both societies, one sent to the family, and one to the North Carolina Christian Advocate.

Mrs. Mag Jones,
Mrs. Willie O'Neal,
Mrs. Minnine Credle.

Genuine BAYER ASPIRIN

SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 25 years.

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Handy "Bayer" boxes of 12 tablets
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Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice, believe that it relieves these maladies by rendering the digestion complete and perfect and thereby **preventing the formation** of those poisons which inflame the joints and irritate the nerves and also by eliminating, through the kidneys, such poisons as have already been formed.

If you suffer from Rheumatism, Indigestion, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs,

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Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....
(Please Write Distinctly)

A GREAT VACATION

There is no greater vacation for preachers, teachers and others than a tour of Palestine, Europe and Egypt. We have tours from $595 up. Write early for summer reservations.

Rev. J. M. Rowland,
Editor Richmond Christian Advocate,
Box 584, Richmond, Va.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

IN MEMORIAM

MILLS—William H. Mills, the oldest man in his immedia te community and a highly respected citizen of Onslow county, died at his home on Route 1, Maysville, N. C., March 9, 1926. He was in his 82nd year and is survived by two brothers, one son and one daughter.

Mr. Mills was a quiet, unpretentious, unobtrusive man. He had a brotherly disposition and made friends wherever he went. He was a good citizen, a good neighbor, a good man. For many years he was a member of the Methodist church.

We laid his body to rest in the old Mills burying ground under the spreading oaks. Many relatives, friends and neighbors followed him to the grave. Beautiful flowers were tacit tokens of the high esteem in which he was held.

May the Comforter abide with the bereaved ones. E. C. Sell, P. C.

WILLIAMS — Alexander Derrick Williams, aged 82 years, one month and 13 days, died March 20, 1926, at the home of his son, R. E. Williams, in Siler City. Funeral services were held at Rehobeth church, where the deceased has been a member for a number of years, conducted by his pastor, Rev. H. F. Starr, assisted by Rev. Mr. Maness of the N. C. conference of Siler City and Rev. Mr. Fountain, Baptist minister of Siler City. The deceased leaves to mourn their loss four sons and one daughter, Mrs. W. J. Patterson, a daughter, having died 16 years ago. The sons are R. A. and R. E. Williams of Siler City, Rev. J. W. Willims of W. N. C. conference, now pastor of Burkhead church, Winston-Salem, and J. A. Williams of Randolph county. The daughter is Mrs. O. B. Ritzell of Siler City. Brother Williams was a quiet, unassuming Christian with strong faith in God still living in the sons and daughters.

His battle fought, the victory won,
He has laid his armor down;
He heard the voice of his Captain say,
Come now and wear your crown.

How beautiful to be with God.

H. F. Starr.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of the First M. E. Church, South, Washington, N. C., wishes to pay a tribute of love and respect to the memory of one of its oldest and most faithful members, Mrs. Lona B. Hudnell, who departed this life December 15, 1925, quietly slipping away to rest after a well spent life of much sorrow, suffering and affliction. Therefore be it resolved:

First, That we bow in humble submission to the will of "Him who doeth all thing well." Although we shall miss her in our society, and in her pulace at church and Sunday school, we rejoice that we can feel that our loss is her eternal gain.

Second, That our deepest sympahy goes out to her loved ones in their bitter sorrow. While they will ever miss her gentle, loving influence and hold it in sacred memory, may it guide them continually in the coming years.

Third, That a copy of these resolutions be spread upon the minutes of our society, a copy sent to the bereaved family and one to the North Carolina Christian Advocate.

Mrs. P. A. Nicholson,
Mrs. E. B. Moore,
Miss Sarah Tripp.

McINTOSH—Nathan Alexander McIntosh was bor in Gaston county, Lucia, N. C., October 11, 1859. He was the son of William and Elimina McIntosh.

Brother McIntosh unlike most men of his integrity and fidelity faced the world at a disadvantage, without an education except in elementary branches. But, however, though his incessant and persistant effort and energy, he became a student of the Bible, of which it was his delight and joy to read. His reading matter consisted of a daily newspaper and the Bible.

In 1844 at the age of fifteen he was converted at Rock Spring camp meeting and straightway joined Snow Hill Methodist church. In September, 1879, he was happily married to Miss Mary Joanna Edwards. Three children were born to bless this union—Ural B. McIntosh, Robena L. McIntosh (who became Mrs. I. W. Henkle) and Tyner S. McIntosh of Charlotte, who survive with the widow. Brother McIntosh has been blessed with sixteen grandchildren and one great-grandchild.

The realm of his interest was in the Sunday school. His whole soul and life was wrapped up in this noble work. The weather was never too severe for him to stand at his post of duty, ready to begin Sunday school. He would blaze through rain, sleet, snow and cold. In fact, he was superintendent of Snow Hill church for over thirty years. He has an enviable and glorious record. From 1900 until his affliction, August 3, 1925, he was not absent from his post, making a record of twenty-four and half years without being absent. Prior to that time he had a record of nine years without missing a time. No doubt he is without parallel in this aspect of his acreer, and has well won his reward.

He was a loyal and patriotic citizen, a peaceful and accommodating neighbor, a thoughtful and considerate husband, a tender and loving father, a faithful and consecrated church member, a champion of God's cause and a real saint.

He was gentle, kind and lovable and his gentle spirit was charged with true courage and a wonderful love for children. He had a deep conviction on every question concerning church and state, but he studied the merits of every question thoroughly before he took a position. And he was immovable.

He possessed a warm heart and a true community spirit. He was a friend of every cause that promised to benefit the community, the state or kingdom of God and he enthusiastically stood for better schools, better roads, and better churches.

Every movement launched by the church had his loyal and sincere support. To us who feel the loss of a comrade now promoted to higher service, he left us the rich legacy of a strong, and beautiful character. His life and work were pitched on a high and commanding plane. His life was stainless, his record of service glorious, and many could testify of the hallowed influence he exerted in his community. He set in motion and exerted an influence that will be immortal.

The writer was intimately associated with him for three years and not one time did I ever see him out of humor, and ever maintained his equnimity. He had a strong conviction that truth will finally triumph. His suffering was borne without a murmur or a complaint. One could not but be impressed with his Christian fortitude and perfect submission and resignation.

His summons came February 1, 1926, and he was laid to rest in the cemetery at Snow Hill church (he donated the lot on which the church stands), Lowesville charge. The funeral was largely attended and his mound shrouded with flowers. His pure spirit has anchored in the haven of rest. Like Paul he could well say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

E. L. Shelton.



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a man's job

THERE is no occupation in the world which is more exacting in its demands on the individual than railroading. That is why the world over the term "railroad man" denotes men of character, trustworthiness and useful citizenship.

But if the demands on the individual railroad man are great, so are the opportunities. The men with the responsibilities of leadership on the Southern today have grown up with the railroad.

To handle the greater traffic of the growing South expeditiously, economically and dependably, the Southern needs the best men of the South.

Railroading has always attracted the best type of citizenship. And it always will. It is a man's job.

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, APRIL 22, 1926 Number 16

Editorial Paragraphs

Marshall Field, the great merchant prince, said there are twelve things to remember: 1. The value of time. 2. The success of perseverance. 3. The pleasure of working. 4. The dignity of simplicity. 5. The worth of character. 6. The power of kindness. 7. The influence of example. 8. The obligation of duty. 9. The wisdom of economy. 10. The virtue of patience. 11. The improvement of talent. 12. The joy of originating. These twelve should provide any good preacher with subjects for one dozen excellent sermons on Christian living.

⚜ ⚜ ⚜

"Paul after he saw the light on the Damascus road ceased his heresy hunting," said President W. P. Few of Duke University in his great sermon at the Greensboro district conference in Asheboro last week. The President of Duke in that brief utterance gives us something worth while to think about. Paul the legalist, carried fire and fagots instead of the torch of truth. But Paul, the Christian, became an interperter of truth, the greatest Christologist of all time and victim of the very legalism that at one time he served with consuming zeal. Yet Paul in all his eventful and matchless career as a follower of the Nazarene never one time carried hand cuffs or held the garments of the executioners.

⚜ ⚜ ⚜

Ignorance declared that the earth is flat but its shadow upon the moon was a constant though silent witness, and the silent witnesses are the ones who do not lie, that the earth is round—a fact of history that serves to remind us that even shadows can teach the truth more successfully than ignorance. What a fine thing it is, therefore, to have a heart that understands and a mind that is not afraid to travel, even though the trail be not blazed, for even the shadows can teach such a man, while the heavens are dumb and the earth hath no language with which to enlighten ignorance and prejudice. The one thing that annoyed Jesus more than any other when in the flesh was that men had ears but would not hear and eyes but would not see. It was a sort of deafness and blindness for which there is no remedy. It caused Paul to turn to the Gentiles and it must lead us to the rising generation, as the ground of hope, and we are gratified to know that youth—there is no reference here to the calendar — ever holds out a hand of welcome to the messenger of truth.

John Burroughs has linked up the boy and the apple in the following delightful manner: "The boy is indeed the true apple-eater, and is not to be questioned how he came by the fruit with which his pockets are filled. The farm boy munches apples all day long. He has nests of them in the hay-mow, mellowing, to which he makes frequent visits. The apple is indeed the fruit of youth. As we grow old we crave apples less. It is an ominous sign. When you can pass a winter's night by the fireside with no thought of the fruit at your elbow, be assured that you are no longer a boy, either in heart or years."

⚜ ⚜ ⚜

Blare and glare and jazz are the order of the day. Some new thrill, some fresh sensation for already overwrought nerves seem to be the insistent demand of multitudes who have been caught in the mad whirl of these present days. Men should learn however that wisdom cometh not by the blowing of tin horns, or even silver trumpets, neither cometh salvation by storm and earthquake but rather by "the still small voice." But who will now listen to such a voice, or turn aside and rest awhile "in the secret place of the Most High."

"I hear the traffic in the street,
But not the clouds o'er the town;
I heard the gun at sunset roar,
I did not hear the sun go down."
Yet the sun is more than a million sunset guns.

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"The roses red upon my neighbor's vine
Are owned by him, but they are also mine.
His was the cost and his the labor, too,
But mine as well as his their loveliness to view.
They bloom for me, and are for me as fair
As for the man who gives them all his care,
Thus I am rich, because a good man grew
A rose clad vine for all his neighbors' view.
By this I know that others plant for me,
And what they own may joy also be;
So why be selfish when so much that's fine
Has been grown for you upon your neighbors' vine."

Gruber's little poem "Roses" indicates how one's own wealth may become the riches of his neighbor. It is the giving that does not impoverish us, but at the same time adds to the joy of another. Truly no man liveth to himself. "We are neighbors one of another."

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GENERAL CONFERENCE TO ASSEMBLE MAY 5 IN MEMPHIS, TENN.

The Twentieth General Conference of the Methodist Episcopal Church, South, will begin on the morning of May 5 in the Municipal Auditorium, Memphis, Tenn., and will probably be in session three weeks.

It is the one and only law making body of the church and all the general boards are the creatures of this body. The bishops of the church are elected by the General Conference and within the prescribed laws of the church are subject to its regulations. The General Conference is the entire church speaking and acting through its chosen representatives who are elected by the several annual conferences.

As a rule the church papers for weeks before the General Conference assembles are filled with suggestions as to what that church council ought to do. But this year appears to be an unusual exception. Very little either by the editors or by correspondents has been written about the approaching conference. In fact one would hardly know from reading the papers that this is General Conference year. There has been quite a bit of surmising as to the significance of the present state of affairs—the ominous silence. It may portend a storm and then it may be the result of a general lack of interest in the work of the conference.

In order to know we must await the assembling of the delegates in Memphis. And for this reason as well as those that at all times attend the work of a body in which are lodged such great powers the church will watch its actions with interest.

The editor of the Advocate expects to give a first hand and accurate report of the work done and a glimpse of what the conference is like by means of extended communications from the seat of the conference. We hope to make this a feature of the Advocate while the conference is in session.

GREENSBORO CONFERENCE AT ASHEBORO

At 9 o'clock, April 22, the Greensboro district conference assembled in the new $100,000 church, Asheboro, with Rev. J. B. Craven, the presiding elder, guiding the destinies of the conference, and he is a pre-eminent success at this rather difficult task of guiding a conference in such a manner as to get results that are really worth while. But Craven knows how to do the job. He has a plan in his own mind, but if something breaks into his plan he can in an instant substitute something else that fits into the situation and that keeps the conference moving interestingly and successfully.

The first session abounded in speech making. But fortunately nobody indulged in administering punishment upon innocent and unoffending members of the conference. The speeches served well the purpose for which intended. C. H. Ireland urged payment of the mission special, A. C. Davis discussed the laymen's work, S. B. Turrentine delivered an address on Christian education, J. F. Kirk emphasized pastoral evangelism, and W. A. Jenkins put the emphasis on educational evangelism. At 11 o'clock President W. P. Few had for his subject Spiritual Religion.

At the afternoon session C. H. Ireland, secretary and treasurer of the district ministerial loan fund, submitted a report and sufficient pledges were added to this fund by churches and individuals to meet the needs of the coming year.

For the benefit of those who are not familiar with this fund, it might be well to explain that from this fund money is loaned to ministerial student at the low rate of four per cent, to be paid back into the treasury when the young man is out of college. This has solved completely the problem in the Greensboro district and it seems to us that every district should have such a fund and then no young man could excuse himself by saying that he cannot get a college education for want of money.

The visitors representing special interests of the church were also heard at the afternoon session. These visitors, as they are called, have learned to make short and interesting speeches that are to the point and as a result their presence adds to the interest of the district conferences.

All through the afternoon session and the following morning's session the business went with a "snap and bang" and by noon of the second day the work had been completed without any undue haste, and the conference was pronounced a success.

Rev. R. G. Tuttle preached Thursday evening and Rev. J. H. Brendall, Jr., Friday morning.

Too much cannot be said in praise of the entertainment provided by Bro. W. H. Willis and his people. It was just as good as could be, and the Asheboro Methodists seem to enjoy providing the entertainment equally as much as the conference did in receiving it. Obviously it was a happy occasion for all.

The Asheboro Methodists are already in sorrow because Brother Willis is closing his quadrennium with them. He is greatly appreciated and all agree that he has done a great work in Asheboro.

TWO CONFERENCES IN A DAY

With Rev. A. S. Barnes as a chaperone, Rev. W. M. Curtis as a fellow pilgrim and Samuel Bass, of the Methodist Orphanage, as chauffer, we made the Raleigh and Washington district conferences last Thursday. In the morning we halted at Hollands, where Rev. M. T. Plyler was leading the Raleigh district in what proved to be a helpful session. Brother Plyler is a church statesman of splendid ability, and he knows what to do at a district conference. He never gets in a hurry and never allows any interest of the church to be rushed through without going into it as fully as necessary. He gave special emphasis to the missionary emergency fund, and the Raleigh will not disappoint those in charge along that line.

The attendance was large, several of the charges having reported full delegations at the first session. Every pastor answered to his name.

Revs. W. M. Curtis, representing Greensboro College, A. S. Barnes of the Methodist Orphanage, and the writer, who told why the Advocate should have a larger circulation, were all given plenty of time and a good hearing during the first session.

Holland's church is on the Garner circuit, and is in a prosperous section of Wake county, and the members took great delight in entertaining the Methodsts of the district.

A pleasing incident of the meeting was when Rev. W. A. Stanbury, pastor of Edenton Street church, presented the presiding elder with a check and directed that he spend it in taking in the General Conference which meets in Memphis next month.

Rev. W. H. Brown was at the secretary's table, and was doing the work in his usual accurate and methodical way. He will furnish a detailed report.

As soon as Brother Plyler would turn the travelers loose, they took to the road with lunches furnished by the good ladies of Hollands in their hands and hit it in high to Fremont, the seat of the Washington district conference, arriving there while the conference was in the midst of a busy session, and just after they had listened to Bishop Denny deliver a splendid sermon. The bishop was presiding. Before we could find us a seat he called the Advocate representative to the front and directed that he represent the church organ. We were followed by Brothers Curtis, Barnes, Allred, representing Duke, Gobbel of the Sunday school department, and Royall calling attention to the missionary special.

There was a large attendance at the Washington and the reports were all good, indicating that prospects are fine for a good year in that section.

The brethren say that Rev. S. E. Mercer has made a fine impression all over the district, and that under his leadership it is expected that this will be one of the best years in the history of the old Washington.

Dr. Beaman, who has been ill for several weeks, was unable to attend the conference, and he was greatly missed by his brethren. His condition remains critical. We are sure that many are praying that this good man's life may be spared for many weeks. Rev. W. L. Dawson, Jr., was also hindered from attending by a case of flu.

Rev. R. M. Price was secretary of the Washington and was making good. He will furnish us a report of the proceedings. T. A. S.

PRESIDENT FEW DELIVERS A GREAT MESSAGE TO THE GREENSBORO DISTRICT CONFERENCE

At 11 o'clock on the first day of the Greensboro district conference, Dr. W. P. Few brought a notable message to that body. It was a sermon of an unusually high order and made a deep impression upon the big congregation that heard him in the Asheboro Methodist church.

President Few pointed out the two hard sayings of Jesus when he taught that a man should without any reservation give himself to the utmost limit to God and that he should love his neighbor as himself. His exposition of these two hard sayings of Jesus were remarkably illuminating and impressive. But even more telling was his emphasis upon the substitutes that organized religion has in all ages made for spiritual religion which is the religion of Jesus. Legalism is one of these substitutes. Others are formalism and ceremonialism. External authority and outward forms are substituted for the religion of the spirit which is love to God and love to one's neighbor.

There are quite a number of people in North Carolina as elsewhere who have good intentions but do not see clearly and as a result become confused and even alarmed without cause. These unfortunate men and women who in their alarm and confusion are ready to give heed to seducing spirits should have the privilege of hearing this message by President Few of Duke University. It would reassure many and give them to better understand the fundamentals of the Christian religion.

And we now take the liberty to suggest that the program committee at the approaching sessions of both our annual conferences place President Few on the program for this great gospel sermon.

The Stephens revival campaign which is being held in a specially constructed wooden tabernacle is now closing its second week in Greensboro. Rev. George Stephens, the evangelist, is remarkably free from sensational methods and preaches plain gospel sermons. He is supported by a capable staff of assistants whose methods are patterned after those of the Billy Sunday campaigns. The Greensboro campaign will last at least six weeks. There is at all times a difference of opinion among people as to the value of these methods of religious work, which shows right conclusively that quite a bit is to be said both for and against the modern elaborately organized, and in a measure, commercialized evangelistic campaign.

'Tis the set of the sails
And not the gales
Which tell us the way to go;
'Tis the set of the soul
That decides its goal
And not the calm or the blow.
—Anonymous.

People and Things

Rev. H. C. Smith is this week with Rev. J. A. Russell in a meeting at Snow Hill.

Rev. J. A. Frye at Providence church on the Belmont charge received twenty-two on profession of faith and three by church letter Easter Sunday. Brother Frye had just closed revival services.

Rev. H. M. Wellman has closed a most successful revival at Pilot Mountain. Thirty-four were received into the church on profession of faith and the whole community was greatly benefitted.

Rev. H. M. Wellman, Pilot Mountain, N. C., wants one set of Clark's Commentaries that is in good condition, James' Psychology, Pritchett's Life of Wesley and a Life of Bishop Enoch Marvin

Rev. W. A. Stanbury at Edenton Street, Raleigh, on Easter Sunday morning received twenty-five members by baptism and vows, and at a service at five o'clock in the afternoon twelve children were baptized.

Rev. H. C. Smith at Memorial church, Durham, has raised $700 on mission special and on a quota for the year of $800 for Superannuate Endowment fund that church has paid $840. On Easter Sunday 24 were received into the church and two children were baptized.

Bro. M. F. Moores at Broad Street church, Statesville, on Easter Sunday baptized seven children, received two members on profession of faith, which makes sixty-five for the year. Revival services are to be held later. A mission special of $1,500 goes to support Rev. George Parker in Brazil.

"Stokes Smith of Jackson Hill M. E. church, born September 9, 1854, died January 29, 1926. He loved his Lord and his church. He was a true leader. He leaves a wife and one daughter, Mrs. E. C. Stokes, and five grandchildren. A prince indeed is gone."—Chas. P. Goode.

"We received only one member on the Deep River charge Easter Sunday. But who knows how to value the life of a child? Annie Rankin Robbins of West Bend church, 12 years of age, assumed the vows."—Lacy T. Edens.

A ten days' meeting has just closed at Sparta. Mr. Rudd Newsom did the singing. Rev. A. L. Lucas, the pastor, preached a series of sermons on sin. Large congregations were present at all the services. Fifty people were reclaimed and converted. Thirteen united with the church and others will join.

Dilworth Methodist church, Charlotte, has placed an order for a Moeller organ with chimes and harp that is to cost $13,000. The order was placed last week for the church pews, the cost being $7,000. The interior decorators are now at work and the church will soon be complete. Rev. G. D. Herman is the pastor.

Rev. J. P. Hipps of Grace church, Winston-Salem, has since the annual conference received 95 into the church, 76 of these on profession of faith. The world at large knew nothing about these fine results at Grace. Brother Hipps is doing a great work in Winston-Salem, which has been his practice in all the charges that he has served.

Services at 3:30 and 7:30 in the Reeds Methodist revival are being well attended, according to report, and Rev. G. W. Vick, the evangelist, is delivering very able sermons. Mr. Hawks, an experienced evangelistic singer, is in charge of the music, which is proving one of the strong features of the meetings. Two services will be held next Sunday, with dinner on the grounds. The services are being held in the Baptist church which was tendered to the Methodists for the services pending the completion of their church building, now under way. Pastor Huneycutt expresses the appreciation of the Methodists for the fine co-operation of their Baptist brethren.—The Dispatch.

Rev. E. L. Hillman kindly gives Advocate readers this interesting item of news: "Leading up to Easter and the week following we have been holding two of our revival meetings here on the Red Springs charge. The pastor did the preaching. Sixteen persons joined the church upon profession of faith, and eleven united by certificate, making the total since conference to be twenty-seven members. Another thing that is evidence of our having had a most successful meeting is the fact that the membership of the church was revived. There is a marked increase in attendance at all the services of the church. The Lord has most graciously blessed pastor and people in these meetings and we are thankful for it.

Dr. Lynn Harold Hough is always setting forth great ideas in choice language. Here is one of the latest sayings credited to him: "If the church would win the mind of the world, she must keep the whole world in mind. If the church would win the heart of the world, she must bear the whole world on her heart."—Baltimore Southern Methodist.

The country parson says: "The evening lesson was from the book of Job and the minister had just read, 'Yea, the light of the wicked shall be put out' when immediately the church was in total darkness. 'Brethren,' said the minister, with scarcely a moment's pause, 'in view of the sudden and impressive fulfillment of the prophecy, we will spend a few minutes in silent prayer for the electric light company.'"

It was because human society was what it was nineteen hundred years ago that Jesus was put to death. Men instinctively felt that the life and love of Jesus condemned the world order of that day; either he or it had to go. And so church, state and people joined hands to thrust out of their midst One who dared to claim that love should be the ruling motive in all that has to do with the social order.—Leyton Richards.

The literary societies at Weaver College through all its history have been important features of college life. A large number of the lawyers and judges of the state, and especially of western North Carolina, received their early training in the Delphian and Cliosophic society halls. The systematic attention that is now given to public speaking, it is believed, will turn out men of some such character and caliber as Chief Justice Walter H. Stacy of the North Carolina Supreme Court, Judge P. M. McElroy of the Superior Court, Judge Bascomb Carter, Congressman Zeb Weaver, Guy Weaver, Charles G. Lee, Zeb Curtis, J. Scroop Styles, Horace E. Stacy, on the legal side, and C. M. Pickens, W. O. Goode, H. C. Sprinkle, C. C. Weaver, C. S. Kirkpatrick, Oscar L. Simpson, Joseph M. Roland, A. C. Swafford, W. R. Shelton, and E. M. Jones of the older generation of preachers, all of whom received their early training at Weaver College. The young women of Weaver College have arranged a debate with the women of Rutherford College. They discuss the Sterling-Reed bill. This debate will occur probably at Davenport College at Lenoir on Friday evening, April 23, 1926. A debate is also pending with Wingate College in Union county. It is probable that a triangle will be arranged next year to include Weaver, Rutherford and Wingate colleges.

SUPPOSE ALL OF THEM TOOK IT

In North Carolina there are approximately 81,000 Methodist families. Suppose the Advocate was a weekly visitor in all these homes? Surely we would have a more intelligent church in the state; better informed as to its movements and more loyal to all its institutions. Every Methodist family ought to have a Methodist paper in the home. The North Carolina Christian Advocate is the one for North Carolina Methodists.

If the Advocate could be placed in a majority of Methodist homes in North Carolina it would be in a position to enter a larger field of usefulness, and render a greater service to our church.

On another page we are publishing the number of new and renewal subscription sent in by our pastors and special agents. This will be published again the first week of May and also May 27. We are hoping that the showing will be very much better than at this time.

We most earnestly urge our pastors and special agents to have an every family canvass made for new and renewal subscriptions. Do it at once.

NEW BERN DISTRICT CONFERENCE

New Bern district conference will be held at Ocracoke May 25-26-27. The opening sermon will be preached by Rev. N. H. D. Wilson D.D., Tuesday night, May 25.

We have chartered a boat to leave New Bern the morning of the 25th at 10:30 o'clock. It will return the afternoon of the 27th.

Committee on license to preach and recommendation for admissions: H. M. North, D.D., E. M. Snipes and J. E. Holden.

All connectional visitors will be welcome. Should you miss the special boat at New Bern, there is a regular line of boats from Morehead leaving every morning. J. C. Wooten.

They'll take it if you ask them. Who? The officials of your church. What? The Advocate.

THREE ADDITIONAL PROFESSORS AT GREENSBORO COLLEGE

The semi-annual meeting of the board of trustees of Greensboro College was held on Tuesday, April 13, when the various interests of the college were discussed and considered, and expressions of approval were made by the board regarding the excellent conditions and the bright prospects of the institution.

Continued progress has been made in raising funds on the endowment of the college. The enrollment this year shows an increase over that of last year. The president's report recorded excellent health of the students. Three additional profesors were elected for next scholastic year.

Dr. Edward E. Ayers was elected professor of religious education. He will also teach some of the courses in Public School Education. Dr. Ayers is a native of New Hampshire and holds the following degrees: Ph.B. Mount Union College, Ohio; S.T.B. and Ph.D. Boston University; A.M. Harvard University; Ph.D. Berlin University. For about seventeen years Dr. Ayers taught at Randolph-Macon Woman's College.

Dr. John A. Clarke, a native of Virginia, was elected professor of Foreign Languages. He holds the following degrees: A.B. Hampden-Sidney College; M.A. University of Virginia; Ph.D. Columbia University. Dr. Clarke has sixteen years of practical experience in college and university service, including Hampen-Sidney College, Davidson College, and the University of South Carolina.

Dr. Ella M. Martin is the new professor of Biology. She holds the degree of A.B. from Lawrence College, Wisconsin, and M.A. and Ph.D. degrees from the University of Wisconsin, having specialized in Biology. Dr. Martin's teaching experience extends over a period of eleven years, including more than seven years in the following institutions: University of Wisconsin, Kansas Wesleyan University, and Illinois Wesleyan University.

GREENSBORO DISTRICT CONFERENCE

The Greensboro district conference was held at the new church in Asheboro April 15 and 16.

There were 119 lay delegates, 29 ministers and several visitors present. One recommendation for license to preach was made, Mr. Ivon Leard Roberts, a senior at Duke University. Reidsville invited the conference to meet with them in 1927 and the invitation was unanimously accepted. The following delegates were elected to the annual conference: C. H. Ireland, D. B. McCrary, I. F. Craven, Fred N. Tate, R. B. Chance, J. Marvin Hunt, A. C. Davis, F. C. Odell, with the following alternates: J. M. Gibbs, C. B. Smith, J. M. Bundy, Miss Edna Wilkins. Several interesting and helpful reports of committees were read.

There was a report from Mr. C. H. Ireland on the missionary emergency fund, of which this district assumed $8,000. Two of our churches, West Market and Wesley Memorial, assumed $2500 each of this fund. Several of the churches reported the amount already collected and others that it would be before the end of the year.

A recommendation was made and accepted that the district parsonage be sold, as it is now in the business zone of the city, and a committee composed of L. H. Martin, F. C. Boyles and Fred C. Odell was appointed to look after the sale of it and the purchase of another. Elzora Strupe, Sec.

DAVENPORT COLLEGE

The report of the State Department of Education on the rating of Davenport College recently gives Davenport the rating the college has sought for several years. It is recognized as a standard junior college with full credit for every college hour given. This means that the two year course is put on the same basis as that of any other educational institution and the graduates are given the same teachers certificate that would be given to one taking the freshman and sophomore years at the university or anywhere else.

The commencement program this year will begin Monday morning, May 24, at 11 o'clock with the graduating exercises of the preparatory department. Monday afternoon will come the May festival. The expression recital will come at 8 p. m.

Tuesday morning, May 25, at 10:30 the annual sermon will be delivered by Bishop W. N. Ainsworth of Macon, Georgia. This will be followed by the alumnae luncheon at one o'clock. Hon. Clyde R. Hoey, Shelby, N. C., will deliver the literary address at 10:30 Wednesday morning.

THE PRIESTHOOD OF THE LAITY

By J. E. Crawford.

The term "priest" is nowhere used in the New Testament to refer to any officer of the Christian church, whether pastor, evangelist, teacher, deacon, elder, bishop, or apostle. Except where it relates to the priestly office of Christ, this term is consistently applied in the New Testament church to the individual disciple.

The Priestly Privileges of Laymen.

God makes no distinction of superiority or inferiority between lay priests and clerical priests. No man is nearer to God on account of his profession, position, or station in life than any other man. The bridge that leads to God is the same for every man: it is the blood of Christ. Through the merit of His death all the inalienable and exalted privileges which inhere in priesthood belong to all believers alike.

Jutsin Martyr declared concerning all Christians: "Ye are the true highpriestly race of God." Irenneus affirmed: "All the disciples of the Lord are Levites and priests." Martin Luther wrote: "All who believe in Christ are kings and priests of Christ." "Every one," said Jeremy Taylor, "can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar."

A proper emphasis upon this doctrine of the personal priesthood of all believers will bring to the laymen a new vision of their birthright as Christians. The rightful realization of the high position of all the members of the body of Christ will result in a mighty era of lay activity and progress. The creation of the General Board of Lay Activities by the General Conference in 1922 was an official recognition of the Bible doctrine of the universal priesthood of all believers. This board is striving diligently and in a constructive way to help all of our laymen to enter into their priestly lot and inheritance.

The Priestly Responsibilities of Laymen.

In the apostolic age no attempt was made to put all the responsibility for the propagation of the gospel upon the shoulders of the apostles and the ministry. The same marching orders were regarded as binding upon both lay and clerical soldiers in the King's army. The primitive obligation resting upon the entire membership for testimony and service has never been repealed. This disposition to repute to the clergy, as a professional burden, the responsibility for the kingdom's welfare, which belongs to all alike, is a calamity. Where did this disposition come from? Not from the Bible; not from Christ; not from the apostles; not from the early church. From whence did it come? From Rome and the world.

For the first two centuries of Christian history the whole body of believers were regarded as priests and accepted their priestly responsibilities. But in the third century there appeared a rising inclination to exalt the clergy above the laity, and the sacerdotal term began to be applied to the clergy alone. Gradually the laymen were withdrawn from sharing the work of the church, even the reading of the Scriptures being denied them, until in the sixth century practically no lay element was engaged in any form of religious activity whatever. Thus came what Gibbon calls "the memorable distinction between laymen and clergy."

This distortion of the primitive ideal of Christian priesthood, this perversion of the common and equal responsibility of all disciples, resulted in increasing worldliness, decadence of worship, and corruption in morals. From that time on each successive reform movement had as its animating spirit the desire to restore to the laity their primitive privileges and preropatives, until finally the Protestant Reformation under Luther unchained the Bible and brought relief to the common people from the imposition of Romanism.

What is the situation today? We need an awakening to the responsibilities that inhere in priesthood. No priest can delegate his priestly functions in the kingdom of God to another. He cannot employ a proxy in the services of Christ. No one can take his place in the trenches of the Lord's army. The clergy cannot bear witness for the laity.

When we consider that in the whole world only one person in ten are Protestant Christians; that in America more than half the population are unidentified with any church; that 62 per cent of our church members are women; that less than half the members attend the Sunday morning service and about one-fifth the Sunday evening service; that only about one-half the members contribute to the local church budget and one-third to the benevolent budget; and that only about one-fourth of the members render any personal service whatever, is it not high time for us to revive, re-emphasize, and revitalize this truth of the universal priesthood of all disciples?

For this doctrine invokes a higher lay standard and creates a deeper sense of lay responsibility. It is the duty of church councils or tribunals to make all the members effective in the work of the church. In accordance with this doctrine and in discharge of this duty, the General Conference at Hot Springs, Arkansas, by adopting the legislation embodied in chapter XX of the Discipline, indicated the trunk lines of a definite and well-defined program of lay activities, the most comprehensive and statesmanlike ever outlined by the law-making body of any church in the world. We must marshall our lay forces more completely to save them and to meet the enlarged and enlarging responsibilities of our Methodism.

The Priestly Opportunities of Laymen.

Every Christian can act as a priest to lead men to God. The most scientific, fundamental and effective method of spreading the kingdom is personal testimony. This way is open to all. Christ expects His followers to report their experience to others. When even the humblest believer is possessed with an experience of grace, lo, a voice is heard in the soul saying, "Go, O priest of mine, and tell what the Lord has done for you."

The energy of the church as a whole is expressed more intensely through its unordained witness-bearers, who speak, not professionally, but because they are aflame with love and conviction. The great revivals of history have been made possible by the activity of laymen. The first was in the apostolic age and extended the gospel throughout Asia; the second was the Protestant Reformation conducted by lay monks of the Roman church; the third was the Wesleyan movement, which belted the world with the help of lay preachers.

There are not and never will be enough ordained men to win the world for Christ. Millions of souls will never hear the gospel unless laymen help to tell them the story. Moreover, laymen have opportunities that are closed to the ministry. Intimate association with the business world give them access to many whom they may win for their Lord. It is theirs to represent Christ in the busy marts and markets of the world, in the home and on the street, in the field and in the shop.

If the church does not incrase numerically she will dwindle and die. We are not reaching the world as rapidly as we should by millions of paces. We are not discipling our own country fast enough to guarantee a Christian nation to future generations. Here is the supreme opportunity for the laymen to come to the rescue.

We could save every person in America in sixteen months if each professing Christian would average one convert for every twelve months. We could reach every person in the world with the gospel in two years if each nominal Christian would carry the message to two others. If the one hundred seventy million Protestant members would win one soul a year, we would bring the whole world to a personal knowledge of Christ in nine years. The greatest chance the church has to fulfill her mission is to enlist every layman to utilize his priestly opportunities for service. In order to make the most of this opportunity the M. E. Church, South, has dignified the task of developing her lay resources by creating a board—the Board of Lay Activities—with this one great end in view. In so doing she is facilitating, in a way hitherto unparalleled in any denomination, the work of her laymen and the mobilization of her unused assets.

Conclusion.

The universal acceptance in principle and practice of the doctrine of the priesthood of all believers will call out the manhood, talent and genius of the laity as nothing else will and bring back a lost glory to the earth. Already this doctrine, which embodies as a corollary the equality of all men before God, has wrought untold blessings in poltical institutions and in industrial and social life. It has been instrumental in emancipating multitudes who were degraded and oppressed, in removing artificial barriers between classes, and in the diffusion of a philosophy that is untrammelled by party or race. From this inspired truth sprang our American ideals of liberty, equality, and fraternity.

The ultimate solution of all our religious problems lies in the full realization of this exalted truth. A genuine priest of God will have the evangelistic passion, and like the Son of Man will seek to save that which is lost. He will toil for the social betterment of humanity, and like salt his life and influence will help save the world from corruption. He will be zealous for missions, seeing that every member of the human family is a potential priest and king. He will be the friend of education that lead to God and trains for higher living and usefulness. He will be a Christian steward, paying the priest's tithe to the Great High Priest and shaping the whole of his business consistent with his profession. He will be an ambassador, a witness, a lay speaker telling of the saving grace and power of the gospel in his life.

We cannot altar or improve this cardinal doctrine of the priesthood of the laity. But Christendom will go forward as she fulfils it in her experience and program of activity. In devising a plan to dignify each member of the church with a definite place of service, the General Conference made twentieth century harness for Methodism's first century ideals and experience. The M. E. Church, South, is pioneering the way and leading the world in her program for training lay workers and developing her vast lay resources.

THE PERSONNEL OF THE GENERAL CONFERENCE

The General Conference will be composed of 398 members, not counting the bishops who are ex-officio members, but have no power to vote. An equal number of the delegates will be laymen and clerical.

There will be two hundred and fifty-five new men who have not before sat in a General Conference. This leaves about one hundred and fifty who are not new to the work of a General Conference.

There are seventy-nine men who at the time of their election were pastors, while eighty-two were at the time of election presiding elders. Forty are connectional men and six are conference editors.

A study of this is interesting when we remember that we have three hundred nd twenty-nine presiding elders. We thus elected one out of four presiding elders. We have seven thousand and eighty-two effective preachers, six thousand four hundred and twenty-eight of these are pastors, and there are over eight hundred supplies. We, therefore, elected to represent us in the General Conference about one out of a hundred pastors. We have fifteen conference papers and we elected one out of every two and a half editors to the General Conference.

We would like very much to make a study of the personnel of the laymen, but have not yet been able to get the information.—Richmond Christian Advocate.

"THERE IS ALWAYS A RAINBOW"

On number "12" hard-surface between Snow Hill and Kinston there is a live church called Rainbow.

Uncle Jesse Cunninggim's picture, very life like, graces this church. Here he worshiped in childhood. Rev. J. L. Cunninggim, a near relative is carrying on Uncle Jesse's splendid ministry at Scarritt College.

Uncle Nathan Hooker's picture also graces these walls. And it is fitting, for he was the church's founder.

The pillars of this church for many years have been men who with great honor have borne his name.

In recent years these prosperous farmers heard the call of the city of Kinston.

Appreciation of the value of the country church to their former neighbors and to their tenants, and a vision of the present urgent opportunity to be of real service, has inspired this family with genuine and generous loyalty to Rainbow church.

As often, Sister City Church, as you duplicate this, the children in the struggling country church will thrill and shout: "I see a rainbow in the sky."

Rainbow, we thank you for that big pounding.

Norman Harrison.

We are placed in grave difficulties in our attempt to cater for the recreative side of our young folks' life. So great are the diffculties that it may well be questioned whether the time has not come when it should be plainly stated that the provision of amusement is no part of the church's business.—W. H. Heap.

SEND IN THE QUESTIONNAIRE

The enemies of prohibition—those who wish to drink and those who wish to sell intoxicants—are now boldly and clamorously declaring that sentiment has changed and that the majority of the people are opposed to prohibition. They have introduced bills in Congress: First, to nullify the Eighteenth Amendment by permitting the traffic in wine and beer; second to repeal the amendment itself. A public hearing on these bills is now being held by the Judiciary committee of the United States Senate. The Commission on Temperance and Social Service of our church has been requested to present to the committee as far as possible the attitude of our people on this question. The commission has instructed its chairman (the undersigned) to send out a questionnaire to all our preachers and lay leaders to secure as accurate and comprehensive an expression as possible in the limited time. You will find below some questions which kindly answer as accurately as possible and return to me at 52 Bliss Building, Washington, D. C., within a few hours after you receive this paper.

Bespeaking your prompt and effective co-operation, I am, Yours sincerely,

James Cannon, Jr., Chm.

Note 1. Strike out one of the words in brackets, leaving your answer unscratched.

Note 2. The commission regrets that it has not sufficient funds to enclose a stamped envelope for reply, but the cost to each individual will be a trifle and a special delivery stamp would insure safe and prompt delivery.

Note 3. If possible adopt a resolution at your Sunday school and regular church services giving the attitude of your people on this question and forward to me promptly. Do not, however, delay mailing the questionnaire and your answers thereto.

Question 1. Did you favor the adoption of the Eighteenth Amendment? (Yes) (No)

2. With about how many people are you ordinarily in contact? .....

3. Are home conditions better or worse since the adoption of prohibition, (a) As to food?..... (b) Clothing? ..... (c) Home comforts and conveniences? ..... (d) Increase in personal ownership of homes? ..... (e) Recreations and amusements? ..... (f) School opportunities? .....

4. Do you personally observe more or less drinking and drunkenness now than in the saloon days? (a) in the home? (more) (less); (b) in public places—hotels, restaurants, places of amusement, street, trains? (more) (less); (c) among young people of all classes, laboring, factory, clerks, stenographers, students, society (more) (less).

5. Would the sale of wine and beer make conditions better or worse in your community? (better) (worse).

6. Do you think wine and beer could be manufactured and distributed without the lawlessness and corruption of the saloon days? (Yes) (No).

7. Is there as much political graft and corruption today as when the saloon dominated town, city, state and national elections? (Yes) (No).

8. If the law is not as well enforced in your community as it should be what suggestions do you make to secure more effective enforcement? (Write answer on other side).

9. In the light of all the facts as you personally see them not as newspapers or other persons report them, do you still favor prohibition? (Yes) (No).

10. Is the church in your community as active in its efforts to uphold the law and conserve its benefits as it was to secure its enactment? If not, why not?

A LESSON OF SPRING

We need to come back to it again and again, and rehearse our faith anew a thousand times in these wonderful spring days, that our God is a God who believes in flowers and song and beauty everywhere. This very day, throughout all this fair land of ours, except where we prevent Him, He is clothing field and hillside and forest with the green of springing grass and budding leaves, sprinkling the carpet that He is weaving with many-colored flowers, and filling the air with song of birds and perfume of myriad growing things.

When we think of it, He did not need to have done it that way at all. Conceivably this would have been just as perfect a world from many points of view if all this lavishing of beauty of sight and of sound and of smell had had no place in the scheme of things at all. And have we any other explanation of the fact that it is in the scheme of things, in such a wonderful and persistent way, than this, that somehow it must just be in Him to do it that way, and that hepaticas and spring beauties, singing birds, and all the charm of the green, growing things, express His nature and thought and His feeling for the world that He has made?

Of course there are many other things in the world of nature besides hepaticas and bird songs and budding trees, and some of them quite lack the charm and attractiveness that these have, but many of these others serve other ends and purposes, and even some that quite lack beauty in themselves are seen to serve the ends of beauty by acting as a background whereon it may be displayed. It would surely be impossible to stand on a hillside on a spring day and not feel that the instinct for beauty was everywhere about and that it must be at the very heart of the world. And must there not be some great meaning in that fact?

This wonderful spring day it oughtn't to be hard to believe that the God who made our world is a God whose character harmonizes with the flowers, and that all the beauty with which the world is filled is in some very real way an emanation from the Divine. It ought today to be very easy for us to say that the poet was not just rhyming when she said:

> Down in the meadow, sprent with dew
> I saw the Very God
> Look from a flower's limpid blue,
> Child of a starveling sod.

And it oughtn't to be very easy for us today, too, to believe that the God who is at this very moment filling all the world with such matchless beauty of sight and sound and smell has an infinite great purpose and desire for the realizing and achieving of beauty in all the other realms and spheres of life! Is it not possible that the beauty of the hillsides, as we look and listen today, is intended not only to teach us that that is a faint type of what God is like, but also to remind us that it is also a type of what He would have us like? He cannot surely be as much interested in beautiful fields as He is in beautiful men and women; bird songs cannot mean as much to Him as the sweet melody that may flow from human lips and hearts and lives!

And so these spring days should surely help us to see beauty everywhere; to rejoice in it with a great joy and gladness; to see it as God sees it; to believe in it as He believes in it; to strive for its achievement as He strives for it; for to create beauty—beauty of form, or of color, or of harmony, or of character, or of deed, or of life—is to be in very truth a worker together with God.—The New Outlook.

NUMBERING THE TRIBES

Dr. Henry King Carroll, the Methodist statistician who formerly tabulated for this paper the annual gains and losses of the churches in the United States, continues to do the same work with unimpaired zeal and accuracy for The Christian Herald, through whose courtesy they are made public property. Some of this year's figures are here given. Table 1 gives the membership gains by groups:

Groups	Com'cnts or Members	Gains 1925
1. Catholic Western (R. C. and 2 small bodies	16,156,914	203,990
2. Methodist, 15 bodies	8,920,190	220,193
3. Baptist, 14 bodies	8,397,914	104,396
4. Presbyterian, 9 bodies	2,561,986	61,520
5. Lutheran, 17 bodies	2,546,127	42,485
6. Disciples of Christ, 2 bodies	1,759,399	90,493
7. Eastern Orthodox, 9 bodies	729,630	2,980
8. Latter-Day Saints, 2 bodies	625,160	1,416
9. Reformed, 3 bodies	540,987	8,319
10. Un. Breth. in Christ, 2 bod.	411,956	6,853
11. Brethren (Du'k'rds) 4 bod.	150,160	6,273
12. Adventists, 5 bodies	149,092	4,925
13. Friends, 4 bodies	115,528	*549
14. Mennonites, 12 bodies	85,639	.....
15. Scandinavian Evangelical	42,758	.....
16. Moravian, 2 bodies	27,804	1,002
17. Pentecostal, 3 bodies	18,641	.....
	43,239,885	753,656

*Decrease.

Commenting on these figures Doctor Carroll remarks:

"A striking fact is shown by the foregoing list of seventeen groups, namely, that they comprise a membership of over 43,000,000 gathered in a hundred denominations leaving a hundred bodies or more to make up the remainder of the total strength, or 3,645,871, and that the churches listed in the table largely monopolize the gains, having all but 56,600, illustrating the fact that divisions do not make for prosperity, at least not without a plentiful sprinkling of very large ones."

The second table breaks up the family groups and presents the figures by denominations, ranking them in the order of their communicants:

Churches	Communicants
1. Roman Catholic	16,047,914
2. Methodist Episcopal	4,516,806
3. Southern Baptist	6,611,608
4. National Baptist (Col)	3,044,528
5. Methodist Episcopal, South	2,534,112
6. Presbyterian, U. S. A. (Northern)	1,828,916
7. Northern Baptist	1,464,167
8. Disciples of Christ	1,441,462
9. Protestant Episcopal	1,164,911
10. Congregational	907,583
11. United Lutheran	850,440
12. African Methodist Episcopal	698,029
13. Lutheran Synod of Missouri	628,695
14. Latter-Day Saints	535,659
15. African Methodist Episcopal Zion	490,000
16. Presbyterian in U. S. (Southern)	457,000
17. United Brethren in Christ	392,000
18. Reformed Church in the U. S.	348,000
19. Colored Methodist Episcopal Church	342,000
20. Churches of Christ (Disciples)	318,000
21. Norwegian Lutheran Church	289,000
22. Greek Orthodox Church (Hellenic)	256,000
23. Lutheran Augustana Synod	215,705
24. Russian Orthodox Church	200,000

These are all the churches that have 200,000 members or above.

The general survey shows a net gain of 166 churches in face of a wide-spread movement toward consolidations and community churches. The gain in the total number of ministers is 2,966, or 22,031 in six years. The total number of ministers is 213,112, of whom 53,096 are Baptists, 44,514 are Methodists of some brand, 24,494 are Catholics, 14,434 are Presbyterians, 10,554 Lutherans. No other group has as many as 6,000, except the Mormons (9,870) and Disciples (9,352). The Protestant Episcopal church has 5,771 clergymen for its 7,833 churches and 1,164,911 communicants, and the Congregationalists have 5,582 ministers for 5,045 churches and 907,583 members. The Christian Science church claims 3,824 ministers, but makes no membership report.

On the whole, so far as figures can tell the truth, Christianity is prospering in the United States. There is much to encourage us in statistical tables. But they are only the skeleton of religion. Clothed with flesh, with life currents pulsing through their veins, and with the spirit of Christ in their hearts, making these bones live, these figures would represent a spiritual and moral power that would cleanse society in all its channels and hasten the coming of the kingdom of Christ. That so many Christian communicants fail to "pull their own weight" is the reason why the church falters at its tasks.—N. Y. Christian Advocate.

THE TWO SIDES OF RACE INTEGRITY

The governor of Mississippi has sent to the legislature a special message recommending that the legislature pass laws visiting severe penalties on any white person who crosses the line personally into the colored race. His special message states:

"We have emphatically stated to the Negro race that they must remain on their side of the social line. I think we ought to state with equal emphasis that white men should not cross the line into the Negro domain. Much of the trouble which we have in the state of Mississippi between the races results from the utter disregard that a certain element of white men have for Negro women, and I hope that the legislature will enact legislation that will as far as possible prevent low grade white men from disregarding the rules of virtue and violating the sanctity of the race."

That is good doctrine. It is ignoble to visit the wrath of social pursuits on the colored man who crosses the social line for improprieties and remain dumb as to the white man crossing the sanctity line. That is where the trouble has been. The fagots have been kindled for one race alone. When there is impartiality in dealing with this corruption of race integrity, the result will make for respect all the way around.—Central Advocate.

FACTS REGARDING OUR SUNDAY SCHOOL WORK

Your attention is called to a few facts which give some indication of the contribution of our Sunday schools to the growth and development of the church.

During the past quadrennium 363,938 Sunday school pupils united with the church on profession of faith—an increase of 59,938 over the number reported for the preceding quadrennium. (It may be noted that the number received on profession of faith from the Sunday schools is 133,768 in excess of the net gain in church membership for the quadrennium, which was 230,170.) The number of persons received into church membership on profession of faith was 568,449. Thus 64 per cent of those who came into church membership on profession of faith came through the Sunday schools.

Many of our pastors do not report the number of accessions from the Sunday school, and many who come into the church on profession of faith, while not at the time members of the Sunday school, have previously been Sunday school pupils. It is impossible, therefore, to indicate the exact percentage of those received on profession of faith who have at some time had religious instruction and training in the Sunday school. This has frequently been stated at 85 per cent, but the probability is that it is much higher.

The above statement has to do with the number of persons received on profession of faith from the Sunday school membership. But this is not all. The Sunday school is itself engaged in evangelistic work, both in its continuous program and in special efforts that are made to win the pupils to Jesus Christ. The central aim of the Sunday school as set forth in its program of work is this:

To offer a plan by which the Sunday school may lead each pupil to a knowledge of God's will and an acceptance of Jesus Christ as personal Saviour and Lord, and to develop a Christian character that is expressed through worship, right living and efficient service.

Evangelism is promoted continuously through all the departments of the Sunday school and a special campaign of evangelism in the Sunday school is promoted throughout the church in January, February and March of each year. Approximately five million pages of leaflet literature on evangelism were distributed by the general and conference Sunday school boards during the quadrennium, and evangelism was promoted through the Sunday school periodicals, conference organs, training schools, institutes and other gatherings.

As Bishop Denny said to one of his conferences, "Our evangelistic work formerly consisted more largely in picking men up out of the gutter; now larger emphasis is placed upon keeping them out of the gutter." Our Sunday schools are becoming more and more the great doorway into the church.

The last two years of the preceding quadrennium were the most remarkable years of membership increase in our history. This increase represented the swing back from the war-time losses. Following this immense ingathering came the necessary pruning of rolls, resulting from the dropping out of those who had but temporarily attached themselves to the Sunday school. Notwithstanding this inevitable result following this unprecedented membership boom, there has been a net gain in Sunday school enrollment during the quadrennium of 159,044, and an increase in the number of officers and teachers 17,074.

In addition, there has been projected by the general board during the closing part of the quadrennium a home Sunday school extension policy through which out of moneys raised by the Sunday schools, fourteen conferences have inaugurated an aggressive home extension Sunday school policy, and these have each placed a home extension secretary in the field.

Two conclusions would seem to be perfectly obvious:

First, That since the great majority of our church membership comes in through the Sunday school, we must more and more give attention to making Sunday school evangelism thorough-going and vital.

Second, That inasmuch as the facts available seem to indicate that the vast majority of persons between early childhood and twenty-five years of age are outside of the Sunday schools, the effort must be made to strengthen our Sunday school extension work and our Sunday school program so as to bring into our Sunday schools these many thousands who are neglected, and thus, through this agency, train them up in the knowledge of Jesus Christ and lead them into the Christian life and into the fellowship of the church.

There is no desire in presenting this statement to overestimate what is actually being done by the Sunday school. But we are asking that very careful consideration be given to its far-reaching service and its essential place in the total program of our great church.

Our organized Sunday school work reaches from the local school through the district and conference organization to the general board. In the preparation of its literature, the creation of its programs and the supervision of the whole Sunday school development, the General Sunday School Board is continuously touching the work of all our 16,000 Sunday schools throughout the church. In fact, our organized Sunday school work is made up of the local, conference and general organizations working as one wide-reaching, co-operative organization charged with responsibility for the teaching ministry of the local church, and constituting the church's great common school system of religious education.

John R. Pepper.

ROCKINGHAM DISTRICT CONFERENCE

I, in company with Dr. S. B. Turrentine, reached Mt. Gilead, the seat of the Rockingham conference, just in time April 21 to hear Rev. T. McM. Grant preach the morning sermon. "A Two-Mile Religion" was the theme. At the evening hour Rev. T. G. Vickers of Laurinburg preached. His text was "Behold the Man." The sermon next morning was by Rev. C. M. Hawkins of Rockingham. I did not have the privilege of hearing Dr. Hawkins, but I did hear the first two and can testify that these two young men preach a pure gospel with power.

The conference was much like the old time conferences in that prominence was given to the preaching. Yet there was all the time needed for the business in hand.

In another respect the conference was like those of other years. A large number spent the night in Mt. Gilead. One thing that accounted for this was the long distance to the lower parts of the district, as Mt. Gilead is located in the upper end of that great district.

The attendance was large, the Mt. Gilead church being filled at all sessions, the business was transacted with dispatch but not with undue haste, the presiding elder, Brother C. L. Red, was exceedingly courteous and gracious at all times and to everybody, and last of all but not least of all Brother B. C. Thompson and his people made ideal hosts. If anything was left undone that might have added to the pleasure of their visitors I did not so discover.

E. L. Hillman, the secretary, has promised a full report of the conference, but I am appending herewith a report furnished by a friend of the college of the special hour given to Carolina College Thursday morning.

A. W. P.

Carolina College Hour at Rockingham District Conference

Rev. C. L. Read, presiding elder of the district, has loyally and lovingly co-operated in every way with our president, and very graciously gave an hour of the conference over to the representatives of the college. Rev. T. McM. Grant of Lumberton, chairman of the movement of the preachers for a Greater Carolina, presided over the program devoted to the college.

In a very fine way Mr. Grant told the result of their investigation of the college, which was made following Mr. Green's request. He said that the ministers had not only gone into every detail at Carolina, but had not spared its president. That he was happy to report that they found the work carried on there of a high order, meeting their approval in every respect, and that the college was exceedingly fortunate in having for its leader not only a fine spirited man, but a leading educator and a Christian gentleman.

Mr. Green, being called upon, gave some of the vital facts concerning the school and rejoiced in that the Christian training which was given at Carolina was found worthy of the approval of the godly ministers of the district.

Mr. K.N. Barnes, prominent business man of Lumberton, speaking for the trustees, told briefly of the great strides Carolina had made and what a Herculean task Mr. Green had accomplished. Mr. Barnes' faith in the college was shown recently in a gift of one thousand dollars toward the heating plant in Mercer Hall.

Rev. T. G. Vickers of Laurinburg in a stirring and thoughtful way brought out the fact that Carolina College was an asset and not a liability to the conference, and that the Methodist people especially of this district should appreciate the privilege they had in such an institution for the training of their daughters.

Rev. R. F. Munns of Maxton told in a brief way of the fine spiritual life he had found at Carolina, which he had been able to observe in a very close way as chaplain and teacher of the Bible in the school. He spoke also of the fine spirit of confidence that existed between Mr. Green and the student body; and especially had he been impressed with the inspiring and stimulating chapel services held by Mr. Green.

During the program two selections were rendered by the college quartet, which was favorably commented on by those present.

Rev. Mr. Read fittingly closed the hour by giving his commendation of the work at Carolina, mentioning not only the excellent work of the president but in a lighter vein he spoke of his striking pulchritude.

During the delicious picnic dinner served on the lawn of the church it was the comment of all that Carolina College had made a fine impression and that through the clouds that have hovered over the institution during its process of struggle and growth was seen the dawn of a new day.

TRIBUTE TO A GOOD WOMAN

Rev. R. G. Tuttle last Saturday afternoon at the funeral services of Mrs. J. W. Copeland read the following appropriate tribute:

Eliza Siler, daughter of D. F. and Lydia Siler, was born in Randolph county, April 26, 1889, and died in Greensboro, N. C., April 16, 1926, lacking just ten days of completing her 37th year. In early life she joined the Methodist church at Ramseur, N. C. While still living at Ramseur she was married to Mr. J. W. Copeland of the same county.

About ten years ago Mr. and Mrs. Copeland moved to Greensboro, soon afterward transferring her memership to Centenary Methodist church.

Mrs. Copeland is survived by two children, Newton and Rebecca, her mother, Mrs. Lydia Siler, and two brothers, D. Frank Siler of this city and W. C. Siler of Randolph county.

Nearly eight months ago Mrs. Copeland's husband, the late J. W. Copeland, preceded her to the other world. Being thus deprived of the companionship and support of her husband, with a young son for many weeks in the hospital as the result of the same accident that carried the husband and father away, with the other cares of her home upon her, Mrs. Copeland has manifested during these trying months a heroic faith and courage that has elicited the admiration of all who knew her. Not being possessed of great physical strength she lacked the recuperative power to resist the last illness that came upon her, but passed to her reward in calm resignation and simple faith in her Saviour.

Mrs. Copeland was a most faithful member of Centenary church and even when home duties and frail health made it difficult she held to her place as superintendent of the primary department of our Sunday school as long as these circumstances permitted it. We shall miss her from our circle here. May God rest her spirit.

WHAT MOTOR CARS COST

The Bureau of Industrial Technology says that it costs upon an average more than seven hundred dollars a year to own and operate a motor car. In other words the depreciation on the investment, plus the actual operating cost, averages slightly more than seven hundred dollars per car per year. North Carolina now has more than 340,000 motor cars. Accepting the $700 annual cost figure as correct, our motor car bill is opproximately 238 million dollars annually. This is an enormous sum of money. Most of it is cash that leaves the state. An idea of the size of our motor car bill may be gained by recalling that it amounted to the total value of the state's cotton, tobacco, and corn crops combined for the year 1925. In other words it takes an amount equal to the gross value of our three greatest crops to pay our motor car bill. We may not be a rich state, but we want motor cars and we seem to be rich enough to get what we want.—University News Letter.

IMPORTANT MATTER BROUGHT TO OUR ATTENTION BY BROTHER NEASE

I am a young man in the ministry and should not say one word that would not appreciate the work of my older brothers, and I am not sure that what I find to be true in this case is universally true in our church; but it seem to me that we have made a dangerous failure along at least one line. Brother E. G. Overton of the West Burlington charge and I put on what we called an educational institute in his church last week and will be in mine later. To me was given the task or privilege to teach the adult and young people groups on alternating evenings "The History of the Methodist Church" and "The Doctrines of Our Church." I had one night on each of these two great subjects before each of the two groups. They had never heard of any such things before. Of at least thirty adult and twenty young people, all members of our church and some officials, not one knew one of the seven prominent doctrines of Methodism. Some have been members of our good station churches, too. They said that they had never heard any one mention the doctrines of our great church.

To me this seems to indicate an undesired condition in our church. Are our ministers ashamed of these great fundamental truths, do they themselves know what they are, or are they just careless, or do they consider them non-essentials? If these are not essential doctrines, then I am wrong; but it seems to me that they are truths that are vitally important. I think enough of these doctrines to spend a great part of two to taree weeks preparing to tell my of one. I am now studying and trying to prepare a discourse on the fourth of the seven prominent doctrines.

E. H. Nease.

MORE INFORMATION NEEDED

The April number of The Missionary Voice tells of the urgent needs of the missionary cause, and makes an earnest appeal to the people to rally to the occasion.

One trouble in the way is that a vast majority of the members take no church paper; consequently they are ignorant of the needs, and many are totally indifferent to the missionary cause if not downright opposed to it.

According to my observation the preachers are very remiss in not bringing the subject before the people. If every preacher in the conference would make an earnest talk in every church on his charge and take up a collection for missions, I believe the condition of things would improve.

The women in the missionary societies will do their part, but unfortunately the majority do not belong to the missionary societies.

It appears to me that the responsibility of informing the people and stimulating their interest rests upon the preachers, and if they will undertake it with zeal they will make things move.

An Old Lady Who Believes in Foreign Missions.

LETTER TO PASTORS

Dear Brother:

We covet for the ministry of our Lord an increasing number of our best young men. It is gratifying to note from the records of the past four years that we are making decided progress. We have already a great ministry, and it is steadily growing better in its equipment.

There are no doubt potential preachers of power sitting under your ministry. And of course your heart and your prayers are already in this matter, and you thank God for the privilege of laying your hand on these young lives that you may help them find our Lord's place for them in his church and his world.

I have prepared a package of pamphlets in which you may find some suggestions for the sermon on the claims of the Christian ministry required by the Discipline in every pulpit once a year. Should you wish this literature I shall be glad to send it without charge, if you will drop me a line to that effect.

Shall we not make this a great year for enrolling God's heralds?

Wishing for you an ever more and more radiant life and service in the high calling which we snare, and with cordial appreciation, I am,

Yours very truly,
R. H. Bennett.



COBURN MEMORIAL CHURCH, SALISBURY

The corner stone of Coburn Memorial church will be laid Sunday, April 25, at 3 p. m. Dr. Z. Paris, W. A. Rollins, the pastor, and other Methodist preachers of Salisbury will have a part in the service.

This church was organized in 1890 by Rev. A. L. Coburn, and went by the name of Chestnut Hill Methodist for a while, later becoming South Main Methodist.

In 1925 a new lot was secured just one block west of the present church, and upon this lot is being erected a modern $85,000 church which bears the name Coburn Memorial in honor of Rev. A. L. Coburn, by whom the church was organized. The church is constructed of tapestry brick, trimmed with Indiana limestone. The architecture is Gothic. It will have ample room and equipment for an A grade Sunday school and will take care of a congregation of 1500 members.

The following compose the building committee: D. E. Murph, T. C. Earnhardt, S. T. Coburn, R. M. Leonard and W. T. C. White. The architect is T. L. Brodie, Birmingham, Ala. Contractor, E. W. Wagoner, Salisbury.

The congregation is to be congratulated for doing such a fine work. The church will be in use before the meeting of the annual conference.



Rev. W. A. Rollins, Pastor of Coburn Memorial Church, Salisbury.

ROSEMARY SECOND QUARTERLY CONFERENCE

The second quarterly conference of the Rosemary charge was held at Smith's church Sunday, April 11. With a large and enthusiastic congregation Rev. S. A. Cotton presiding elder, preached at the morning hour, bringing a very able message and one that was thoroughly enjoyed by all. After the service the ladies served a most splendid basket dinner that was very gra tifying and much enjoyed by all, taking on the aspect very much of one large family.

At two o'clock the conference convened, Brother Cotton in the chair, and Mr. C. F. Ogletree was elected secretary. The business of the conference was taken up and the various reports made that possibly makes it stand at the top of the many good conferences in the history of the work. I am sure it was one of the best I have ever attended and I feel sure that each member of the large congregation enjoyed the program all the way through. J. A. Tharpe, P. C.

REMEMBERING

I sit remembering the yesterdays—
The sweet golden days now gone,
Sit thinking of twilight of many an eve,
And the morning's blissful dawn;
Remembering the glow of the rich firelight
From the fireplace coals so red,
And how my mother walked quietly at night
When the children had all gone to bed.

I sit remembering the firm, stern look
Of a father in testing times,
Who bore the great burdens that none of us knew
While we chatted and ran off our rhymes,
Who knew without counting the change in his purse
As he gazed on the red fireplace;
And 'twas never till I was a father myself
That I could appreciate that face.

I sit remembering those olden days,
And those golden days that have passed,
And the inspirations that came unto me
That all through my life will last—
That came through the joys and the hardships, too,
As the days and the seasons then rolled;
And the memories now of home and its life
Are a heritage better than gold.

Ernest C. Durham.
Hillsboro, N. C., R. 2.

AFTER THE STORM

Fiercely raged the storm last night.
The wind, in fury, raved aloud
And lashed the rain, then—all was still;
The moon peeped out from 'neath a cloud.

And such a scene, I thought, is life—
A stress of toil, of fret, of qualm,
A striving for we know not what,
Then—"He maketh the storm a calm."

Eddie W. Wilson.

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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

"Not till the loom is silent
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful
In the weaver's skillful hand
As the threads of gold and silver
In the pattern he has planned."
—Missionary Voice.

WOMAN'S NATIONAL COMMITTEE FOR LAWENFORCEMENT

A meeting of more than ordinary interest to those interested in the enforcement of law was that of the Woman's National Committee for Law Enforcement which was held in Washington, D. C., April 11-13. Among the prominent speakers on that occasion were Mrs. Henry W. Peabody of Beverly, Mass., general chairman of the committee, and Dr. S. Parks Cadman of national reputation who spoke from New York by radio on Sunday afternoon, the 11th. Mrs. Peabody delivered one of the most stirring addresses given at our recent Council meeting on the subject of law enforcement and among her pertinent remarks was one that "the women in the United States have the ballot. Some of them did not want it. Too many of them are failing to use it. It is the great weapon for national righteousness and any Christian woman who fails to take her part is responsible for the present conditions which are especially alarming in certain groups of young people. We do not believe that conditions among the young people of our homes and churches are so serious as the propagandists would have us believe, but there is reason enough for working to to influence everyone in our reach for this cause of law enforcement and law observance. The primary question before us today is not 'has prohibition failed?' but can the United States enforce her laws based on the constitution?"

At the Washington meeting, reports of commissions on education, legal aspects, political situation, gains from prohibition (economic, health and moral), organization and method were submitted and proved of much interest and value. Prominent among the members of the woman's national committee are Mrs. John Dickson Sherman, president General Federation of Woman's Clubs; Mrs. A. H. Eoove, president Congress of Mothers and Parent-Teacher Associations; Mrs. James A. Webb, Jr., Young Women's Christian Associations; Mrs. William F. McDowell, Federation of Women's Boards of Foreign Missions of Notrh America; Mrs. Fred S. Bennett, Council of Women for Home Missions; Mrs. Geo. H. Prior, International Order King's Daughters; Mrs. Philip North Moore, National Council of Women; Mrs. Ellis Yost, Woman's Christian Temperance Union and others.

SALISBURY DISTRICT MEETING

The first district meeting to be recorded thus far is that of the Salisbury district, which was held during the week following the Council meeting and which is brought to us in the following interesting account from Mrs. Z. V. Moss, recording secretary:

"The annual meeting of the Woman's Missionary Society of the Salisbury district was held March 18 and 19 at Kannapolis, with Mrs. W. C. Houston, district secretary, presiding. Interesting features of the first evening's session were the music by the Kannapolis choir, a play by the junior missionary society of that church, and a talk by Miss Cordelia Erwin of Korea, who told of many interesting things not only of Korea, but of other mission fields she has visited. Miss Erwin also contributed to the progrom of the following day, speaking twice during the session. Her afternoon talk of the 19th was especially directed to a large body of boys and girls from the Kannapolis schools, who filled the greater portion of the church and who were granted a half holiday in order that they might attend the service.

We were fortunate in having with us Mrs. H. A. Dunham, who always adds so much to the district meetings. Mrs. Dunham not only gave an interesting report of the woman's missionary societies of the Western North Carolina conference, but also an inspiring talk on the Council meeting at Raleigh. Others who contributed to the success of the meeting were our former beloved secretary, Mrs. James F. Shinn of Norwood, Mrs. L. D. Thompson of Salisbury and Miss Holt, who conducted the devotionals for the day. We also had with us Dr. Z. Paris, presiding elder of Salisbury district, and a large attendance of other ministers of the district who expressed their interest and hearty sympathy with our work by their presence.

Mrs. Houston's report for the past year showed that while we failed to reach the goal there were many things to encourage us in our work. Two new societies were organized last year, making a total of 18 adult societies, eight young people's, 15 juniors and six baby divisions.

With the efficient leadership of Mrs. Houston, who gave as a watchword for the year "Boldness and Courage," Salisbury district should make great progress this year. The people of Kannapolis proved themselves splendid hostesses and everybody left there with a warm feeling for the pastor, Rev. J. F. Moser, Mrs. Moser and their faithful people."

THE OPPORTUNITY OF THE CHURCH

By Bishop H. A. Boaz.

Christianity is missionary to its very heart of hearts. Judaism was non-missionary. It held that all the world must come to Jerusalem for salvation. But Jesus commanded us to go into all the world with his message of salvation. The one stood for centralizaion, the other stands for diffusion.

The Christian religion is essentially and fundamentally missionary. Its very nature is such that it cannot be otherwise. It is a message of hope to those who are in despair; a message of righteousness to those who are in sin; a message of salvation to those who are lost; a message of life to those who are indeath.

A missionary is one who is sent on a mission. The first and greatest of all missionaries was the Son of God himself.

These are days of unprecedented opportunity for missionary effort. Christianity made remarkable progress during the early centuries because during that period there was a collapse of the ancient religions. Men discovered that their faith in mythological gods was without foundation, and they were in search of a faith that would satisfy the longings of the human heart. This satisfaction they found in the gospel of Jesus Christ that was preached by zealous missionaries traveling everywhere with the message of a risen and a reigning Saviour.

This century is also a time of awakening and disillusion. The light of truth is penetrating into the darkest corners of the earth. It is shattering false systems of religion and breaking down the credulous acceptance of their unsupported tenets. Especially is this true in the East, where ancient systems are giving way and old doctrines deserted as no longer tenable, thus presenting to the church of today even a greater opportunity than was offered to the evangelists of the Græco-Roman Empire.

(Continued on page fourteen)

North Carolina Conference

GOD'S DREAMS

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield to love for the race,
That man shall meet God face to face—
Dreams are they all,
But shall we despise them—
God's dreams?

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the olve of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams?
—Thomas Curtis Clark, in The Christian Century.

CORRECTION

The Advocate by dropping a line in my note failed to give due credit.

St. Paul, Goldsboro, receives the banner for the largest amount raised, Fremont fo rthe lragest per member, and Kinston for the best baby division. Mrs. N. H. D. Dilson.

FOURTH W. M. S. TO BE ORGANIZED ON GOLDSBORO CIRCUIT

On Sunday, February 8, at Pine Forest church, Goldsboro circuit, a meeting of the ladies of the community was called by Mr. Roscoe Johnson. The purpose of this meeting was to decide how to raise funds for inside furnishings of the church. It was moved that the ladies organize. This was done and Mrs. Cyrus M. Johnson was elected president, with Mrs. W. R. Gurley secretary-treasurer. It was decided to call our organizaaion the Ladies' Aid Society of Pine Forest church.

On March 28 the organization was changed to the Woman's Missionary Society with the following officers: President, Mrs. Cyrus M. Johnson; vice president, Mrs. J. M. Mitchell; secretary, Mrs. D. H. Newell; treasurer, Mrs. Herbert Howell; chairman of local work, Mrs. Paul Thompson; treasurer, Mrs. L. B. Thompson; leader of mission study, Mrs. J. L. Davis.
R. E. Brown, P. C.

SIBERIA MISSION

Russian work in Harbin, in spite of the difficulties encountered in that far-distant field, has made steady progress, and there is no doubt that an intensely Christian and Protestant Russian group is being developed.

Misses Constance Rumbough and Lillian Wahl, missionaries under the auspices of the Woman's Missionary Council, report that, in addition to continued language study, they have taken forward steps in their work. They have co-operated with all existing work, and during the past summer they established a camp for Russian girls which was rich in spiritual results. There is an increased convictoin that an evangelistic center is the work with which they should begin. The bequest of Cornelia W. Brown of the Virginia conference, of more than $6,000 is making possible the opening of the work in 1927 to be known as the Jane Brown Svangelistic Center. A new worker, Miss Sallie Brown of Charlottesville, Va., will join the missionary force this summer.

The Korean end of the Siberian mission work has consisted in the support of ten Bible women working under the supervision of Rev. J. S. Ryang. They have done magnificent work in spite of difficult conditions which have prevented even Mr. Ryang himself from entering the country or looking after the work in person.

UNYASHUNGU

A sudden movement toward Christianity which is manifesting itself in Minga Station in the Belgian Congo is attributed by the native presiding elder of the Minga district, Nganjolo, to the fact that the people have discovered the Otetela word for God. He say the Roman Catholics introduced the word "Nzambi" for God, but the Otetela word is "Unyashunga," which means "Our Father and Creator," and all want to learn more and more about him. Nzambi, he says, is used among the Otetela as a sort of byword, and the villagers will not gather to listen to a talk about Nzambi, but will hang on the words of a speaker who tells them of Unyasshunga.

Writing from Minga, the Rev. C. C. Bush, missionary, says that he had often wondered whether he would live to see the day in the Congo when the chiefs of the Otetela tribe would be eager enough for the gospel to build churches in their villages. And now in the Minga district chiefs and people are not only begging for preachers to be sent to teach them, but are turning the natives out of their dwellings in order to provide preaching places and parsonages. On a recent itinerary when Presiding Elder Nganjolo asked for a home for the preacher who was to be sent into some of the villages chief after chief replied: "There are our houses. Let him take his choice."

COMMUNITY WORK AT DURANGO

The community center at Durango is a real home for the people of every class. Miss Ruth Byerly is in charge. She is assisted by Miss Angela Chappelle. From morning to night there is some useful work going on there for the betterment of the city. The high esteem in which the missionaries are held is proof of their help to the community.

WHAT ONE MISSIONARY IS DOING IN INDIA

Rev. John X. Miller, of Pasumalai, is a busy man. The head of four schools for boys and young men (high school, teachers' college, model school, trade school) enrolling over 1,000 pupils, he conducts an experiment farm, is supervising the erection of a new building for the college, installing electric lighting and running water for the station, has just erected a bungalow and conducted a sale yielding 500 rupees, has recently completed an amphitheater for out-door exercises, is organizing his alumni to raise $10,000 for a memorial to his wife, sends out statedly fifteen bands of students on evangelistic tours through the villages, corresponds with board and with a multitude of friends in America, and serves on a government commission which is transforming the system of education in South India, and acts as chief examiner for the high schools of the Madras Presidency, entailing the supervision of 32 assistants and the passing upon 14,000 examination papers, this last being his summer vacation diversion. Many of his students are turning to Christ and "India is ready to accept Christ, though as yet she fights shy of Christianity and the church." This attitude is found also among other esatern nations.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

FOR LAW ENFORCEMENT

The conference-wide Sunday school conference, in session recently in Goldsboro, went on record as opposed to weakening in any way the eighteenth amendment to the constitution of the United States and favoring the more successful enforcement of this amendment. The resolution, offered by Dr. N. H. D. Wilson, who was instructed to communicate it to the Senate and House, was as follows:

"Whereas, the foes of prohibition have resolutely violated the state and national laws and are now by a strenuous campaign seeking to make their own lawlessness a ground for a demand to modify the law in a way which will make further violations more easy; therefore be it

"Resolved, That the North Carolina conference Sunday school conference petition the Congress of the United States to do nothing which will weaken this law but rather by wise strengthening make provision for an even more successful enforcement of the eighteenth amendment of the constitution."

TRIBUTE TO MISS KENNEDY

A resolution, offered by the elementary section of our conference-wide conference at Goldsboro, was adopted by the conference, as follows:

The elementary workers remember with love and gratitude the presence of Miss Minnie E. Kennedy in our former conference-wide conferences.

We wish to pay tribute to her wise leadership and to express our sorrow in her death.

Remembering her devotion to our work we pledge our loyalty to the carrying forward of the task she has left us.

Miss Mattie F. Reese, Chm.
Mrs. C. H. Livengood,
Miss Minnie Murray.

ALAMANCE, APRIL 25-30

Our Alamance county standard training school will be held in Front Street church April 25-30. Methodists and Presbyterians will this year co-operate in the holding of the training school. Pastors and superintendents meeting in Graham April 9 organized a board of managers and made plans for the promotion of the school. Courses and instructors will be as follows:

"Principles of Religious Teaching," Mr. C. T. Carr.

"Beginner Worship," Mrs. C. L. Van Noppen.

"Primary Worship," Miss Georgia S. Keene.

"Junior Worship," Mrs. H. E. Spence.

"Intermediate - Senior Agencies," Professor H. E. Spence.

HAMLET, MAY 2-7

A co-operative standard training school will be held in the Hamlet Methodist church May 2-7. The writer met with representatives of the Methodist and Presbyterian churches at Hamlet Thursday night, April 8, for the purpose of setting up this school. The board of managers is as follows: Rev. E. C. Few, chairman; Rev. L. R. Walker, J. H. Bowen, S. O. Bauersfield, Jr., and J. E. McLaughlin.

Courses and instructors are as follows:

"Sunday School Organization and Administration," Prof. R. N. Wilson.

"Principles of Religious Teaching," Prof. C. T. Carr.

"Training of the Devotional Life," Mrs. M. H. McArdle.

"Primary Pupil," Miss Georgia S. Keene.

OUR HONOR ROLL

We list below the names of preachers and preachers' wives who since last annual conference have taken for credit one or more units of the Standard and Cokesbury course. It shall be our purpose to add to this list from time to time names of other preachers and preachers' wives. We are hoping that every preacher will take at least one unit of credit this year. The list follows:

Preachers—B. W. Barfield, W. C. Benson, J. W. Boone, J. W. Bradley, R. E. Brown, W. H. Brown, W. A. Cade, D. N. Caviness, C. B. Culbreth, E. W. Downum, J. M. Daniel, E. C. Durham, O. P. Fitzgerald, R. C. Goodchild, Leon M. Hall, E. N. Harrison, L. D. Hayman, A. J. Hobbs, Jr., B. H. Houston, H. A. Humble, C. P. Jerome, W. A. Kale, P. O. Lee, W. G. Lowe, W. L. Maness, W. C. Martin, J. H. McCracken, E. McWhorter, J. H. Miller, F. B. Noblitt, W. B. North, C. N. Phillips, F. B. Peele, Robert M. Price, W. G. Pratt, M. T. Plyler, B. B. Slaughter, E. L. Stack, W. A. Stanbury, S. J. Starnes, N. B. Strickland, B. C. Thompson, W. P. Watkins, N. H. D. Wilson, J. M. Wright, L. S. Massey.

Preachers' wives—Mrs. R. E. Atkinson, Mrs. B. W. Barfield, Mrs. O. P. Fitzgerald, Mrs. Leon M. Hall, Mrs. L. D. Hayman, Mrs. C. P. Jerome, Mrs. J. Vincent Knight, Mrs. W. G. Lowe, Mrs. J. H. Miller, Mrs. J. H. McCracken, Mrs. D. M. Sharpe, Mrs. W. A. Stanbury, Mrs. M. B. Strickland, Mrs. B. C. Thompson, Mrs. J. M. Wright.

RED SPRINGS CREDITS

The following persons received credit in the course "The Small Sunday School, Its Plans and Work," at Red Springs. The class was taught by Rev. L. V. Harris, conference extension secretary:

Miss Bessie Coving ton, Mrs. J. F. McLean, Mrs. J. L. Duncan, Dr. H. B. Gibson, W. R. Graham and W. T. Ussery.

The following persons received credit in the course "How We Got Our Bible," taught by Rev. E. L. Hillman: Eunice Pearsall, Mrs. T. C. Rogers, Mrs. A. P. Spell, and Charles Edward Leigh.

Rev. J. W. Bradley has received credit for the unit "What Every Methodist Should Know" in the Cokesbury course.

SCOPE OF COKESBURY WORK

Some idea of the scope of the Cokesbury training work and the rapidty with which it has spread over our conference may be had from a study of the postoffices of individuals who have taken for credit work in this course. We have gone over our files and find that hundreds of individuals have aleady taken work in this course and that they are listed under the following places:

Ahoskie, Aulander, Bolton, Cedar Grove, Chadbourn, Clarendon, Cofield, Conway, Council, Creedmoore, Creek, Ellerbe, Evergreen, Faison, Gatesville, Grandy, Guide, Hallsboro, Henderson, Hillsboro, Inez, Ingold, Jalong, Jarvisburg, Kenansville, Macon, Magnolia, Manson, Middleburg, Milwaukee, Mollie, Murfreesboro, Norlina, Olds, Poplar Branch, Powell's Point, Red Springs, Richlands, Rich Square, Ridgeway, Rose Hill, Savern, Teachey, Turkey, Warrenton, Vineland, Warsaw, Whiteville, Williamston, Winton, Carthage, Plymouth, Hertford, Hemp, Edenton.

Western North Carolina Conference

CITY SCHOOL RECORDS

Sunday school attendance and offering record for 76 of the 101 Sunday schools in Western North Carolina cities numbering two or more Methodist Sunday schools have been sent in during the past week by various leaders secured for this purpose. Some very fine co-operative effort has been expended in this enterprise for which we are very grateful. In the course of time it is hoped that a complete record of April's attendance and offering record can be recured from each of these Sunday schools. At least an earnest effort will be made. Some of our captains have been kind enough to wire in the facts, others have reported that so far they have been unable to secure the information. One captain frankly said that his record was so poor that he did not want to have it published. Much interest is being shown in the facts presented. Kindly look through them. Some tabulated conclusions will be arrived at at tne close of the month.

Asheville		
Central	891	$141.95
West Asheville	429	17.71
Chestnut St.	195	14.71
Haywood St.	167	9.61
Bethel	153	6.66
Biltmore	126	4.38
Mt. Pleasant	124	4.48
Oakley	61	2.61
Charlotte		
Hawthorne Lane	622	50.84
Tryon St.	500	32.14
Trinity	421	34.04
Dilworth	305	100.00
Brevard St.	266	11.56
Duncan Memorial	148	5.88
Duckworth Memorial	122	8.09
Brevard		
First Church	313	38.40
Institute	156	4.50
Monroe		
Central	435	22.23
North Monroe	86	3.05
Icemorlee	52	2.77
Wadesboro		
First Church	304	15.75
Hannah's Chapel	56	.84
Greensboro		
West Market St.	513	36.57
College Place	373	14.47
Centenary	335	13.39
Proximity	278	11.35
Caraway Memorial	245	9.35
Grace	119	6.53
Bethel	81	3.70
High Point		
Wesley Memorial	527	28.65
Main St.	524	24.65
East End	289	9.60
Highland	131	2.44
Morganton		
First Church	357	15.89
Oak Forest	80	2.24
Mount Airy		
Central	307	13.50
R. Street	130	8.14
North Wilkesboro		
North Wilkesboro	182	10.15
Wilkesboro	115	4.22
Albemarle		
Central	317	36.06
First St.	202	6.00
Salisbury		
First Church	505	16.76
C. Memorial	300	22.88
Park Ave.	278	15.47
Main St.	134	2.84
Spencer		
Central	349	16.78
East Spencer	183	10.00
Gastonia		
Main St.	869	68.89
West End	357	8.04
Trinity	225	3.00
Franklin Ave.	221	10.08
Maylo	220	9.79
Smyre	192	14.00
East End	177	5.93
Shelby		
Central	513	37.67
Lafayette St.	209	7.96
Lincolnton		
Goodsonville	132	5.29
Lenoir		
First Church	350	20.37
South Lenoir	214	5.45
Mooresville		
Central	300	10.00
Broad St.	204	5.61
Jones Memorial	66	2.10
Statesville		
Broad St.	400	15.77
Race St.	321	12.34
Lexington		
First Church	506	23.45
Erlanger	120	5.87
Thomasville		
Main St.	323	18.84
Trinity	151	8.59
Unity	138	8.34
Winston-Salem		
Burkhead	584	21.28
Centneary	546	37.34
West End	405	25.53
Green St.	325	29.97
Grace	300	5.95
Ogburn Memorial	199	6.35
Ardmore	175	15.02

HANDICAPPED

To the many who have been waiting for an answer to their request for service please let us say that your conference Sunday school workers have been seriously handicapped this spring. The substitute elementary superintendent and the office secretary have not been sufficiently strong for the past month to do more than part time service. Mr. Evans has finally had to take his bed after having worked through several weeks when he should have been resting. He is now recuperating from quite an attack of influenza. Only one has been left to carry on at full speed. A better day is coming. Miss Agnes Peacock, our office secretary, is back in the office for full time. Miss Corinne Little will in a short while come to our work from Northwestern University as our elementary superintendent. Mr. Evans will be ready for work in a week or two. Till then, kind Sunday school workers, be patient.

TRAINING SCHOOLS

We are this week in the midst of our third annual standard training school for Union county, held at Central Methodist church, Monroe. Five courses are being offered and they are right well attended. A list of instructors, courses and credit students will be presented next week.

We begin our sixth annual training school at First church, Salisbury, Sunday, April 18. A very fine school is promised. Six courses will be offered.

During the following week the seventh annual training school for the Asheville district will be held. The best school yet held in the district is promised. Six courses will be offered.

Following the Asheville school comes the training school for High Point and surrounding territory. A really big attendance is promised in this school. Seven courses will be offered.

The last of our series of twelve consecutive spring training schools will be held at Statesville, beginning May 9 and closing May 14. Five courses will be offered in this school.

SUNDAY SCHOOL DAY

Our Sunday schools are going strong on Sunday School Day this year. Reports show that each one of the four programs is being used. "Bringing the First Fruits" seems to be the most popular, followed closely by "The Sunday School in Methodism." The two pageants, "The Way, the Truth and the Life" and "Tomorrow" bring up the rear, these programs having been used in previous years. The offering taken on Sunday School Day goes to pay the salaries and travel expenses of four whole-time workers, the expense of twenty standard training schools, thirty or more Cokesbury schools, together with many institutes and conferences. Some literature is provided for needy

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

THE SUMMER ASSEMBLY

Our regular annual summer assembly will be held on June 28 to July 3, 1926. Plans for a real week of the highest attainment in leaguedom are being carefully made. The young folks who attend this summer will find one of the most satisfying assemblies that we have ever had. Young people have to have something for the time they give to things. You may rest assured that you will have full value for the time that you will give during the assembly session.

As soon as definite plans are made you will be informed through this page. The first thing that you are assured of is that it will be worth your time to attend the assembly. You will have the best time of your life.

Miss Eunice Blair, Raleigh, N. C., or your district secretary will be glad to give you any information that you may desire. Write them.

DOUBTING THOMAS

There is one thing on which we can compliment Thomas. It is this. When he had heard the truth and seen the truth he believed. Thomas was like a good many of us folks who are always doubting things we hear. It is natural to doubt, to raise a question. It is natural for us to want to know the truth. And truth is all that some of us will have.

There is a group of people who listen and absorb everything that is told. That is why we bite on jokes that are told us. We just don't think. To doubt what is told us never crosses our minds. It is ours to eat, but never digest; to take in, but never assimilate.

Ten of the disciples heard the story of Jesus' recent happenings about his death and resurrection. They believed. This was a worthy trait. But there was one man who failed to believe what he had been told. He could not exactly see the truth of it. It all sounded too miraculous for his type of mind. It was his nature to question. When, as the story goes, Jesus approached Thomas, and requested him to touch the places that had been hurt by the instruments of his enemies, Thomas did so. He had realized a fact. He no longer doubted. He was a firm believer, for he had met a fact face to face.

Which is the more commendable, for a man to believe reports or rumors about certain things without even thinking it necessary to question the source of the statement, or the statement itself, or for a man to hear, raise a question, and see the truth before he believes?

Thomas never would be a gossiper. The gossiper is the person who hears a rumor and transfers it to his nearest neighbor as soon as he can. The authority behind the statement is never questioned. It is the truth simply because he heard it. Truth is always slow to travel in human minds, for it is always slow to submit itself to sensational content. Sensational news is an exaggerated interpretation of truth. Truth goes in its simply way. Sensation goes like wildfire. Gossip goes like wildfire. Gossip fixes in folks' minds just what it wants. And folks believe it without raising a question.

Thomas is not the gossiping type of folk. He is after truth, and is to be commended for his action. Would that we had more folks today who would try to hold back the impulse to be sensational, and let truth ride in glory, clothed in its simple robes.

When we stand on truth we can be on nothing firmer. The Christian religion is calling for folks who will think their way through their creeds, searching for truth, and finding themselves safe in the Truth of God.

CAIRO, EGYPT

Rev. H. I. Glass, pastor of Central Methodist church, writes under date of March 12: "Copy of Raleigh District Doings reached me at Cairo yesterday."

HONOR ROLL

Honor roll chapters reporting last quarter, ending February 28:

Senior leagues—Wendell, Jenkins Memorial, Creedmoor, Edenton Street, Buckhorn, Smithfield, Central, Epworth, Kittrell, Clayton, Louisburg, Bailey. (All but last two reporting 100 per cent.)

Intermediate—Edenton Street (100 per cent), Central, Kenly.

Junior—Benson, Clayton, (each 100 per cent.)

Last quarterly report will be due May 31.

RED SPRINGS LEAGUE OBSERVES ANNIVERSARY DAY

Red Springs Epworth League observed anniversary day in a most fitting way last Sunday evening. Members of the B. Y. P. U. and the Christian Endeavor, also the students of Flora McDonald College were present, taxing the church to its capacity with a congregation of young people. The following program was rendered:

Prayer. Mr. C. E. Leigh.

Violin solo: Dreamland Shadows (G. Holzel). Miss Mima Stiles.

Offertory: An Evening Prayer (R. Witty). Mrs. Chas. E. Leigh.

The Challenge of the Church to Her Youth. Rev. E. L. Hillman.

Duet: Give of Your Best to the Master (Barnard). Mr. and Mrs. Hillman.

Meeting the Challenge Through the B. Y. P. U. Mr. Clyde Moody.

Meeting the Challenge Through the Christian Endeavor. Mr. Malcolm McQueen.

Meeting the Challenge Through the Epworth League. Mr. C. E. Leigh.

My Task (Ashford). Miss Elizabeth Huggins.

Our Individual Responsibility in Meeting the Challenge. Mrs. E. L. Hillman.

Hymn (No. 408, Hymnal).

Benediction.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, P. O. Box 608, High Point, N. C.

EPWORTH LEAGUE CONFERENCE
Asheville, June 29-July 2

EPWORTH LEAGUE ASSEMBLY
Lake Junaluska, August 5-15

Your field secretary availed himself the opportunity of attending the Raleigh district institute on Friday and Saturday of last week. You have doubtless seen their slogan: "Raleigh District Boosts—Boost the Raleigh District." From now on we will be a consistent booster of the Raleigh district. A finer group of young people could not have been found. The true league spirit was much in evidence. The pastors of the district were out in large numbers. Rev. Philip Schwartz, the able district secretary is very popular, and was missed greatly, he being confined to his home on account of sickness. We were treated royally while at Clayton, and wish the Raleigh leaguers abundant success in their great work for the Master.

On Sunday afternoon we opened our efficiency institute at Winston-Salem with a bang. A large and enthusiastic group of leaguers were on hand, and we are now in the midst of one of our best institutes. We were privileged to peep in on a service Sunday night at West End church that was conducted entirely by leaguers from the three splendid leagues of that church. It was a splendid service as the following program will indicate:

Piano prelude. Jennie Lasley.

Hymn No. 143.

Announcement of topic and leader's talk. William Turner, president of the Senior Epworth League.

Sentence prayer. Started by Lola Hatcher and ended by Forest Fulton, with the following participating: Elizabeth Hastings, Frank Wilson, Minnie Hatcher, William Turner, Nancy Fulton and Caroline Crawford.

Special music by Senior Epworth League choir, Mrs. Howard Fulton, director.

Scripture reading. Ida Hatcher and Bernice White.

Selection by quartette. Forest Fulton, Otis Fulton, Harry Thorpe and Hubert Hill.

Talk, by Mell Efird.

Solo, by Forest Fulton.

Talk, by Lola Hatcher.

Talk, by Juanita Womble.

Duet, by Lucile Perry and Edna Dagnehart.

Talk, by Hoyle Beam.

Talk, by Blanche Hutchins.

Duet, by Eugenia Johnson and Marguerite Britt.

Talk, by Alden Penry.

Talk, by Inez Brinkley.

Song, by Junior choir.

Talk, by Thomas Wilson.

Talk, by Liucile Lewis.

Offertory duet, by Mrs. Howard Fulton and Elizabeth Hastings.

Talk, by Clifton Pleasants.

Closing prayer, by Senior Epworth League choir.

The Marcus Senior League of Marcus Methodist Episcopal Church, South, met in the home of Mr. J. S. Swink on April 10 for the purpose of re-election of officers of the league. The following were elected:

Roy Swink, president.

Milton Carpenter, vice president.

Verna Bennett, secretary and treasurer.

Arthur Bennett, fist Supt.

Selby Bennett, second Supt.

Bertha Wright, third Supt.

Katherine Bennett, fourth Supt.

Melvin Poole, Era agent.

The league consists of approximately 20 members, who are divided into four groups. Each group has its own leader and presents a program to the league once a month. The programs consist mostly of prayers, songs, talks and recitations. They have been very interesting, with each group taking a personal pride in presentation of their program.

This year the league gave a handsome Bible to the church. The league has pledged two dollars as their part of the mission fund to be raised by the Epworth League. The league also contributed toward the doctor's bill of one of their members. In the future the league plans to increase the membership and create more interest among the young people of the church.

Verna Bennett, Sec.

The aim of the first department is threefold:

To give the young people a personal sense of the nearness of God.

The first department aims to help the young people to express the love and reverence they feel for God.

The first department aims to encourage young people to witness for Christ—speak to men for God.

The first department proposes to realize this aim:

Through the quiet hour; prayer; through participation in the devotional meeting.

Those joining the quiet hour covenant pledge themselves to spend at least fifteen minutes each day in quiet prayer and meditation.

By this method as by no other they come to feel the nearness of God.

Through prayer we cultivate the habit of expressing the love and reverence we feel for God; we form the

(Continued on opposite page)

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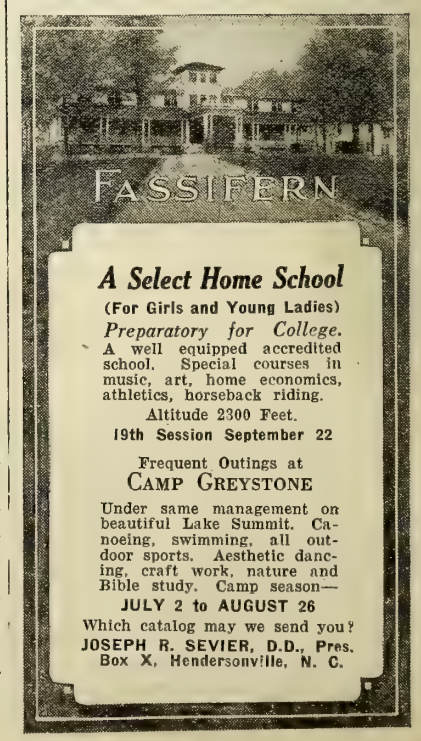
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JULY 2 to AUGUST 26

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The Children's Home

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference

EASTER SUNDAY AT THE CHILDREN'S HOME

By W. Mansfield Booze.

I imagine there are but a few Methodists in the Western North Carolina conference that have had the delightful pleasure of visiting the Children's Home at Winston-Salem, especially on Easter Sunday. Myself for one, taking advantage of an opportunity to visit this wonderful institution this past Easter, I take this occasion to relate some of the beautiful things that took place there Easter Sunday.

I had promised some of the dear children that I would certainly be there on Easter Sunday, but it looked very much on Saturday before Easter while here in Asheville that I would not be able to get there, but by a hair's breadth I made it. My plan was to leave Asheville at 11 a. m., putting me in Winston-Salem at 5 p. m. Saturday, but I missed the 11 o'clock train and had to take the 2:30 p. m. train, and this train does not make any connection at Barber's Junction. Consequently I had to go around by Salisbury and Greensboro; so when we arrived in Greensboro it was not very long before our train left for Winston-Salem. So I said to the conductor: "Brother, will you please put me off of this train at 12 o'clock?" "Well," he said, "where are you going?" I said "I am going to Winston-Salem." So he pulled out his watch and said, "We have only eleven minutes until 12 o'clock, and it is twenty-six miles to Winston-Salem." So I said, "Brother, it is against my religion to travel on Sunday, but I guess that I will have to break over this time, as I do not know the way and it is a pretty long walk; and, too, I am compelled to be in Winston-Salem Sunday morning." So we pulled into Winston-Salem, I think, about one o'clock, or a little after. And such a crowd as there was there for the Easter service. I had to sit up in a big Morris chair until daybreak, for I could not get a place to sleep.

At sunrise Easter morning I prepared myself and started for the Children's Home, which is only about two miles from the square; in fact, just in the suburbs of Winston-Salem. And on arriving at the main entrance to the grounds, there a variety of the sweetest songs of the most beautiful birds greeted me. And on both sides of the walkways came the sweetest fragrance from the shrubbery and flowers that were putting forth their buds and blooms. It certainly seemed to me that heaven had come down to kiss the earth on this beautiful Easter morning. And as I passed on towards the main buildings I was met by group after group of the children in the Home. And, oh, those beautiful smiling faces. I could see Jesus in their faces as they greeted me.

After paying a short visit to the Cornelius dormitory and the Smith building it was time for Sunday school, so I decided to attend with the children. I had asked Jesus to let me become as a child, especially on this one occasion, if possible. And to a great extent my prayer was answered, as the Sunday school services were simply grand. Brother Wood spoke to the Bible class that I was in, and as he talked about the appearance of the three women at the tomb where Jesus had been laid with their precious ointments and spices to find that he had risen, why it seemed as though God was so near to all of us, and Brother Wood with his tear-stained eyes seemed to be so full of the Holy Ghost.

At the conclusion of the class meetings the whole school was assembled together, and all of the children were given an opportunity to recite some passage of Scripture that they had memorized, and that simply was the grandest thing I ever heard. Oh, how my heart did jump with joy and the tears rolled down my cheeks. I never had such a baptizing of the Holy Ghost in all of my days. I know that I will never be any nearer heaven while I live here on earth than I was on this Easter morning. Those sweet smiling faces of those dear children I can never forget.

Then very soon after Sunday school services it was announced that Brother Wood would preach a short sermon, and he did preach on "The Resurrection." The services were very impressive indeed. God seemed to be so near to all of us.

I had planned to go with the children to West End Methodist church, but on account of an epidemic of "roseola," as we used to call it—I believe they call it the German measles nowadays though—they could not go away from the grounds. It does not seem to bother the children very much, I am thankful to say.

Well, the rest of the time was spent mingling with the dear children in the Home until 8:30 Monday. And such a beautiful time as I had! The dear little ones, they are so gentle and quiet. It is just like being in heaven to mingle with them, and they are all kept so clean and nice. But as you know, they have a limited amount of money to run off of each year, their clothes are always kept clean, but the darling little things have to wear patches on their dresses and coats and pants. My heart certainly goes out for Brother Wood and his staff of workers, and those dear women. I never met such a fine lot of consecrated Christian women in all of my life, both teachers and matrons; and then there is Professor Bradshaw and his younger brother who are in charge of the school. Oh, such fine Christian gentlemen as they are! If you have never visited this wonderful institution, owned nd operated by the M. E. Church, South, please let me urge you to do so. Not to pay this institution a visit during your Methodist Christian experience, you have missed half of your life. And I challenge any Methodist in North Carolina to send in a personal contribution to this institution and you will see that God will certainly bless you as you have never been blessed before in all of your days.

DON'T STOP TOO SOON

The original owner of the mine drove a tunnel a mile long through the strata he thought contained the precious ore, spent a hundred thousand dollars on it, and a year and a half of labor, then he quit. Another company drove the tunnel a yard further and struck gold.

Only a yard more! A little more perseverance, a bit more patience, a few more inches of rock blasted away and the riches would have been his.

Wealth and position and human preferment men may miss without having much to mourn over, for they are not the greatest things; but if one should miss finding God and life and happiness and heaven, who can estimate the immensity of such loss? And there are those who almost succeed in their quest of these greater concerns—but fail.

The lesson of Jacob's life comes back to us again and again, particularly of that eventful night when his name was changed from Jacob to Israel, because as a prince had he prevailed with God. "I will not let thee go," he cries, "unless thou bless me." Oh blessed determination! There was no denying a soul like that. And we shall do well if we do not cease our seeking and struggle until we find God. It is possible to stop a minute too soon—and miss God and life.—Evangelical Messenger.

THE METHODIST ORPHANAGE

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Miss Fannie Gray ..... Head Matron
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

District Conferences—This is the season when many district conferences are being held. It seems wise to hold them early in the year so that plans may be made and sufficient time given to carry them out. Then there are matters of conference-wide importance which need to be emphasized. To meet the demands of these times our pastors and church leaders must be alert and wholly consecrated to the Master's service.

* * * *

Epworth, Trinity and Winter Park—The singing class visited the above named churches in Wilmington on the second Saturday and Sunday in April. A fine congregation was present at Epworth church on Saturday night. Large gatherings were reported at Trinity at the morning service and at Winter Park at the afternoon service. Brothers Hayman, Phillips and Houston were very cordial in their reception of the class. The children report that their hosts and hostesses did all within their power to make their visit a real joy. I regret that I could not accompany the class. I feel sure that from now on these loyal churches and friends will do even more for us than ever before. I wish to thank them for giving the class such a whole-hearted welcome.

* * * *

Little Sickness—Our home has been comparatively free from sickness this winter and spring. While influenza was prevalent in many sections of our state, we were very fortunate in not having an epidemic among our large family. A few of our children happened to accidents that caused them to spend some time in the hospital.

WESTERN N. C. LEAGUE

(Continued from opposite page)

habit of complete dependence upon him.

Through participation in the devotional meeting we form the habit of witnessing for Christ.

The first step in an interesting devotional meeting is securing a good leader; one who is willing to put himself into the carrying out of the program; one who is not afraid of a little work or inconvenience to himself; one who feels that all he can do will be a failure unless he is in partnership with God: This leader needs the assistance of the entire membership. They may not all take part in the meeting but should all pray.

Those who participate should come fully prepared. This preparation should be gained by study and by prayer.

The meeting should be based on one central theme. This theme should be one that will tend to lead the membership to a great truth. The scripture the hymns, prayers, talks, addresses and quotations should be selected with a view to driving this truth in. The meeting should not be too long; it should begin exactly on time and close on time. Everyone present should be given an opportunity to express themselves on the topic. At the close of the meeting a few minutes should be allowed for the introduction of new members or visitors and for social conversation among those present.

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If your dealer can't supply you, send 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

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THE WAY THE CHARGES STAND

We are giving below a detailed account of new and renewal subscriptions received during the past two and one-half months. The showing is not what it might have been, and by no means what it will be by the middle of May. The weather has been extremely bad, and many other calls have demanded the attention of the brethren.

We are hoping that, beginning right now, the agents and pastors and other friends of the paper will see to it that a thorough canvass is put on for new and renewal subscriptions. Lets give every subscriber a chance to renew and every member an opportunity to subscribe. Let's do it now! This up to April 8.

DURHAM DISTRICT

	New	Renwl
Bradley, J. W.—Person Ct.	1	12
Clegg, E. R.—Leasburg		8½
Craven, W. F.—Durham Ct.		3
Earnhardt, D. E.—Calvary St.	6	6
Elliott, W. F.—Branson	2	5
Grant, R. R.—Carr St.		1
Hurley, B. T.—Mebane		1
Jones, W. C.—Milton Ct.		4
Lance, H. E.—Mt. Tirzah Ct.		1
Loy, W. L.—Brooksdale		2
Lupton, F. A.—South Alamance		1
Merritt, W. C.—Yancevville Ct.	2	5
Starling, G. W.—Graham & Haw River		2
Overton, E. G.—West Burlington	2½	1½
Total	13½	53

ELIZABETH CITY DISTRICT

Betts, W. A.—Kitty Hawk	½	3½
Black, B. H.—Gates Ct.		8
Bross, J. P.—Pantego-Belhaven	1	6
Chester, H. A.—Chowan Ct.	1	
Coble, T. S.—Hatteras Ct.	1	4
Fitts, R. N.—Kennekeet Ct.	3	
Love, F. S.—First Church	1	
Massey, L. S.—Hertford		4
Phipps, W. T.—Pasquotank Ct.		1
Stanford, J. T.—Perquimans Ct.		5
Thrift, C. T.—Moyock Ct.	1	1
Total	8	29

FAYETTEVILLE DISTRICT

Boone, J. J.—Parkton Ct.		1
Brothers, L. C.—Duke Ct.	1	21
Dailey, J. A.—St. Paul Ct.	2	21½
Ellington, S. S.—Bladen Ct.		2
Goodchild, R. C.—Hemp Ct.		2
Hinson, O. I.—Jonesboro Ct.		2
Hodges, M. F.—Person St.-Calvary	1	5
Humble, J. C.—Fayetteville Ct.		5½
Humble, W. B.—Glendon Ct.		5
Lance, C. M.—Pittsboro Ct.		1
Maness, W. L.—Siler City Ct.		9
Shore, J. H.—Hay Street		1
Underwood, W. J.—Newton Grove Ct.		3
Womble, C. F.—Lillington Ct.		1
Wright, J. M.—Carthage	5	9
Total	9	84

NEW BERN DISTRICT

Atkinson, R. E.—Dover Ct.		14
Bell, E. R.—Atlantic-Straits		8½
Brown, R. E.—Goldsboro Ct.		5
Cook, K. S. L.—Pink Hill		1
Daniel, J. M.—St. Paul		3
Davis, H. L.—Newport-Harlowe		10
Hobbs, A. J., Jr.—Pamlico Ct.	2	1
Jerome, R. L.—Elm St.-Pikeville	2	1
Leffers, Sam—Gloucester Ct.		1
Pittman, R. E.—Mt. Olive Ct.		1
Russell, J. A.—Snow Hill Ct.		8
Snipes, E. M.—Mt. Olive-Calypso		
Wilson, N. H. D.—Centenary		4½
Total	4	58½

RALEIGH DISTRICT

Ball, W. C.—Carey-Apex		2
Brown, W. H.—Jenkins Memorial		1
Crawford, E. C.—Louisburg Ct.	1	2
Dowd, O. W.—Louisburg		15
Duval, K. F.—Fuquay Ct.		5
Fisher, G. W.—Garner Ct.		1
Fitzgerald, O. P.—Selma	10½	7½
Glass, H. I.—Central	1	
Hall, E. M. —Zebulon Ct.	1	
Joyner, L. H.—Granville Ct.		17
Lanning, J. H.—Oxford Ct.		3
Maness, E. C.—Bailey		2½
Ormond, A. L.—Oxford	4	8½
Royal, V. A.—Franklinton Ct.		3½
Self, Marvin Y.—Clayton		4
Stanfield, B. E.—Creedmoore	1	3
Starnes, S. J.—Millbrook Ct.		4
Williams, J. C.—Tar River		3½
Total	18½	82½

ROCKINGHAM DISTRICT

DuBois, W. J.—Laurel Hill Ct.		9
Few, E. C.—Hamlet	1	2
Grant, T. McM.—Lumberton		1
Groves, A. J.—West End Ct.		4
Hawkins, C. M.—Rockingham		24
Hillman, E. L.—Red Springs		1
Johnson, N. B.—Roberson Ct.	1	1
McCracken, J. H.—Troy	¼	8
Munns, R. F.—Maxton	3	7
Noblitt, F. B.—Montgomery Ct.	1	
Thompson, B. C.—Mt. Gilead		2
Thompson, J. B.—St. John-Gibson	½	7
Trawick, W. F.—Ellerbe Ct.		1½
Woodall, P. D.—Rowland Ct.		1
Yearby, N. C.—Raeford Ct.		3
Total	6¾	71½

WASHINGTON DISTRICT

Broom, R. H.—Ayden	2½	15½
Farrar, W. G.—Rocky Mount Ct.		8½
Huckabee, W. C.—South Rocky Mt.		1
Smith, L. L.—Bethel		½
Taylor, R. F.—Vanceboro Ct.		3½
Strickland, N. B.—Fremont Ct.	1	2
Tuttle, D. H.—Elm City	½	1
Total	4	32

WELDON DISTRICT

Bradley, Rufus—Rich Square Ct.		10
Craven, E. B.—Conway Ct.		6
Draper, J. T.—Middleburg Ct.		1
Lane, Daniel—Northampton Ct.		1
Larkin, L. C.—Murfreesboro-Winton	1	18
Midgett, J. L.—Halifax Ct.	1½	2
Perry, G. W.—Weldon	4	42
Porter, H. B.—First Church		13
Smith, G. F.—Littleton		3
Towe, William H.—Warren Ct.		6
Wall, W. M.—Norlina Ct.	1	7
Wright, N. M.—Windsor Ct.		14
Total	7½	123

WILMINGTON DISTRICT

Buffaloe, J. H.—Clinton		2
Cade, W. C.—Grace Church		1
Freeman, W. J.—Shallotte Ct.	1	1
Frizelle, J. H.—Jacksonville-Richland		4
Harmon, J. C.—Carver's Creek Ct.	3	4
Martin, W. C.—Fifth Ave.		½
Sell, E. C.—Maysville Ct.		1
Stack, E. L.—Faison-Warsaw		1½
Watts, L. A.—Burgaw Ct.		3
Total	4	18

ASHEVILLE DISTRICT

Banks, J. O.—Flat Rock-Fletcher		4½
Brinkman, G. C.—Black Mountain	11½	8½
Brown, D. W.—Weaverville	1	4
Clegg, M. B.—Biltmore	4	3
Cordell, L. T.—Leicester		1
Jordan, T. C.—Bethel	1	
Setzer, F. L.—Fairview		2½
Stamper, G. A.—Chestnut Street	11½	17
Tate, C. F.—Mills River	1	4
Welch, E. R.—Brevard	1	2
Total	31	46½

CHARLOTTE DISTRICT

Billups, E. P. Duckworth Memorial	½	
Brown, O. L.—Unionville	2½	4
Crowder, E. N.—Hickory Grove	4½	2
Gibbs, J. S.—Morven		9
Hardin, H. G.—Central		3
Mitchell, O. B.—Ansonville		1
Myers, Elzie Marshville		2
Rozzelle, C. E.—Myers Park	½	
Osborne, M. A.—Waxhaw		2
Smith, J. A.—West Charlotte	1	
Umberger, J. C.—Peachland	½	1
Total	9½	24

GREENSBORO DISTRICT

Bell, A. R.—Pleasant Garden	2½	16
Burgess, A.—East Greensboro		2
Clay, G. W.—Uwharrie	1½	6
Crouse, T. V. Carraway Memorial	9	6½
Davis, W. B.—Main Street		1
Dawson, W. L.—Proximity		3
Harbison, E. J.—East End	1	½
Hoyle, J. W., Jr.—Ramseur-Fr'klinv.		2
Nease, E. H.—Gibsonville	5	3
Rathburn, W. M.—New Hope		2½
Ratledge, J. T.—Wentworth		5½
Tuttle, R. G.—Centenary	5	37
West, J. H.—Reidsville		1
Willis, W. H.—Asheboro	1	
Woosley, J. E.—Bethel		2
Total	24	89

MARION CIRCUIT

Freeman, H. C.—Micaville		2
Gentry, J. C.—Broad River	2	2
Hackney, W. J.—Table Rock	½	
Heckard, M. W.—Cliffside	1	9
Poe, E. J.—Bostic		2
Postelle, J. C.—Old Fort Ct.		1
Simpson, Elmer—Mill Springs		1
Stinson, H. E.—McDowell Ct.		4
Tabor, J. B.—Gilkey	3	5
Ware, W. R.—Forest City		1
Total	6½	27

MOUNT AIR YDISTRICT

Albright, W. T.—Summerfield	14½	
Eads, J. J.—Ararat		½
Leftwich, M. E.—Stokesdale		1
Tuttle, M. Q.—Stoneville-Mayodan	1	
Ward, R. E.—Yadkinville		5½
Wellman, H. M.—Pilot Mountain	1	4½
Total	16½	11½

NORTH WILKESBORO DISTRICT

Bryans, Alfred H.—Avery		1
Spinks, J. I.—Elk Park		2½
Thomas, W. A.—Creston		1
Total		4½

SALISBURY DISTRICT

Cornelius, H. R.—Norwood Ct.		5
Courtney, R. M.—Concord Central	10	38
Green, Jas. H.—E. Spencer, Long St.		1
Griffith, L. H.—Albemarle Ct.	1	4¾
Higgins, T. F.—Forest Hill		1
Keever, J. C.—Harmony	3	1
Loftin, A. G.—Concord Ct.		2
Rollins, W. A.—South Main St.		11
Stough, F. S.—Gold Hill		1
Swaringen, R. A.—First Street		4
Total	14	68¾

SHELBY DISTRICT

Adams, G. G.—Stanley		5
Ader, O. P.—King's Mountain		3
Combs, J. W.—Goodsonville	2	1
Forbis, R. L.—Maylo	½	1
Fry, J. A.—Park Street		3
Houser, J. E. B.—Cherryville Ct.		1
Kennerly, C. O.—Dallas		3
Mock, R. F.—First Church	1	13
Moser, C. H.—Smyer		1
Needham, S. M.—Polkville	2	8½
Thompson, W. B.—Lowesville	1	
Tippett, A. C.—Lowell		1
West, W. B.—Lincolnton		½
Williamson, E. E.—Mount Holly		7
Total	6½	48

STATESVILLE DISTRICT

Barber, J. M.—Stony Point		2
Bradley, J. H.—Race Street	2	8
Brittain, P. H.—Dudley Shoals		3
Jordan, H. H.—First Church	22	
Lewis, D. A.—Statesville Ct.		1
Rayle, J. L.—Rhodhiss	2	
Vick, G. W.—Mount Zion	1	
Wilson, Beverly—Catawba		8
Yates, E. E.—Olin	1	4
Total	27	27

WAYNESVILLE DISTRICT

Medford, W. C.—Glenville	1	3
Needham, E. W.—Whittier	3½	4
Plyler, C. S.—Hayesville		2
Rhinehart, D. H.—Murphy Staton		6½
Total	4½	15½

WINSTON-SALEM DISTRICT

Avett, E. M.—Davie	3	7
Bennett, J. W.—Lexington-Erlanger	4	
Campbell, J. W.—Linwood		1
Cornett, J. C.—Central Terrace		1
Duncan, H. F.—Oak Ridge	1	1
Goode, C. P.—Denton	5	5
Holmes, Parker—Walkertown		3
Hutchins, W. L.—Main Street		1½
Johnson, T. B.—Hanes-Clemmons		4
Pilcher, W. G.—Lewisville		8
Proffitt, D. R.—Thomasville Ct.		4
Weaver, C. C.—Centenary		1
Williams, J. W.—Burkhead		2
Total	13	38½
Total N. C. Conference	75¾	554¾
Total W. N. C. Conference	152½	404¾
Grand total	228¼	959½

SPECIAL AGENTS

DURHAM DISTRICT

	New	Renwl
Compton, Jas.—Cedar Grove		2
Mansfield, Miss Mamie, West Durham		1
Newton, Miss Ruth—Roxboro		25½
Pleasants, Mrs. Mary, Danville, Va.		1
Raney, Thos. H.—Chapel Hill	16½	15½
Scott, Miss Carolina—Milton		1
Thompson, Mrs. W. E.—Graham	1	1½
Wagstaff, Miss Mary—Roxboro	1	10½
Total	18½	58

ELIZABETH CITY DISTRICT

Jones, J. B.—Elizabteh City, R.F.D.		2
Smith, Mrs. Clyde—Pantego		9
Total		11

FAYETTEVILLE DISTRICT

Council, Miss E. B.—White Oak		1
Driver, Mrs. M. M.—Dunn	3	
John, Rev. R. B.—Fayetteville		3½
Total	3	4½

NEW BERN DISTRICT

Frank, Miss Margaret—Kinston		19
Hooker, Mrs. M. W.—Alliance		1
Matthews, Mrs. Gertie—New Bern	2	
Pittman, Mrs. R. E.—New Bern		9
Yelverton, Mrs. O. L.—Eureka		1
Total	2	30

RALEIGH DISTRICT

Stephenson, Mrs. F. H.—Raleigh, R. 4		4

ROCKINGHAM DISTRICT

Baldwin, Miss Jannie—Ellerbe	8½	
Johnson, Rev. J. G.—Laurinburg	4½	19
Leach, Miss Hetty—Star	1	
Ross, Mrs. L. L.—Mt. Gilead		10
Total	14	29

WASHINGTON DISTRICT

Benson, Mrs. H. E.—Nashville		5
Brown, Mrs. J. K.—Greenville		5½
Brown, Miss Mary—Conetoe		3
Brown, Mrs. Wiley—Greenville		2
Carter, Miss Frances—Vanceboro		2
Carter, Miss Leyta—Rocky Mount	20½	37
Currin, Mrs. S. B.—Greenville		13½
Hooks, Mrs. C. D.—Fremont		7
Howard, Mrs. F. E.—Black Creek	4	5
Lewis, Mrs. J. J.—Grimesland		1
Nicholson, Mrs. P. A.—Washington		6
Rumley, Mrs. J. L.—Farmville	4	28
Spruill, C. R.—Washington		8
Stokes, Miss Catharine, Stokes		1
Wilder, Mrs. Roy E.—Spring Hope	1	7
Wilson, Miss Lill—Greenville		2
Total	29½	133

WELDON DISTRICT

Lassiter, Mrs. S. F.—Conway		4
Watson, Mrs. R. T.—Warrenton	1	17
Total	1	21

WILMINGTON DISTRICT

Carney, Mrs. M. A.—Wilmington		6½
Durham, Mrs. J. E.—Rocky Point		5
Fay, Mrs. R. L.—Scott' sHill		4
Meares, Miss Daretha—Hallsboro		1
Mitchell, Mrs. Isaac—Hallsville	1	
Total	1	16½

ASHEVILLE DISTRICT

Allen, Mrs. Irma—Hendersonville	7	3
Andrews, R. F.—Saluda		4
Barnett, Rev. Lee—Weaverville		2
Carpenter, Rev. C. M.—Candler	1	2
Glenn, Rev T. F.—West Asheville	10	8
Haynes, Prof. L. B.—Brevard	21	13
King, Prof. H. L.—Asheville, R 1	5	103
Latham, Mrs. A. L.—Candler	7	13
Ledford, Miss Margaret—Hendersonville		5½
Reeves, Wm.—Weaverville		4
Rhinehart, Mrs. Ed—Asheville	4	7
Total	55	164½

CHARLOTTE DISTRICT

Akers, Mrs. J. J.—Charlotte	2	4
Harkey, Miss Lycenia—Matthews	1	3
Lee, Miss Callie B.—Charlotte	3	2
Mauney, Mrs. J. M.—Ansonville		4
Sease, Jas. S.—Charlotte		5
Wayland, E. E.—Charlotte		2
Wooten, L. E.—Charlotte		10
Total	6	30

GREENSBORO DISTRICT

Brendall, Mrs. J. H., Jr.—Liberty	4	3½
Ingram, Mrs. H. T.—Asheboro		5
Sherrill, A. C.—Greensboro	3	
Strupe, Miss Elzora—High Point		2
Turner, J. S.—Reidsville		30
Weaver, Violet—Randleman		4
Winslow, Elma—High Point	2½	
Total	9½	44½

MARION DISTRICT

Connelly, Mrs. A. A.—Morganton	2	43
Winters, R. A.—Morganton, R. 5		4
Total	2	47

MOUNT AIRY DISTRICT

Coats, Miss Jessie—Summerfield	3	20

NORTH WILKESBORO DISTRICT

Blair, Fred—Boone	1	5

SALISBURY DISTRICT

Barringer, J. V.—Norwood		22
Blackwelder, Mrs. E. P.—Concord		1
Bolick, Miss Naomi—Draper	12½	½
Cobb, Mrs. Geo. M.—Kannapolis	23½	24
Furr, Mrs. A. P.—Concord, R. 6		3
Total	36	30

SHELBY DISTRICT

Cornwell, Mrs. S. C.—Dallas		9
Gallimore, Yates—Black Mountain		3½
Joy, Miss Gertrude—Gastonia	1½	1
Rockett, F. P.—Gastonia	7	1
Shannonhouse, J. M.—Shelby	1	90½
Surig, Miss Annie—Belmont	2	4
Total	11½	109

STATESVILLE DISTRICT

Christie, Miss Katharine—Mt. Mourne	1	
Clay, Miss Jackie—Statesville		4
Clay, Miss Mary—Lenoir, R. 5	1½	1½
Flowers, Mrs. Geo.—Hickory		2
Jones, N. W.—Catawba, R. 2		8
Mayhew, Mrs. Florence E.—Mooresville		1
Rainey, Mrs. W. M.—Mooresville		22
Russell, Mrs. David—Granite Falls	4	30½
Upright, Mrs. W. L.—Mt. Ella		3
Whisnant, Miss Irene—Maiden	3	2
Total	10½	73

WAYNESVILLE DISTRICT

Akin, R. A.—Murphy		1
Boyd, Miss Bessie—Waynesville	1	12
Jacobs, Rev. A. W.—Cullasaja	9	30
Keever, Homer M.—Waynesville		3
Total	10	46

WINSTON-SALEM DISTRICT

Byerly, Miss Victoria	1	19
Griffith, Fannie Sue—Kernersville		2
Hutchins, Mrs. W. L.—Thomasville		4
Perryman,, Miss Margaret—Welcome		5
Ripple, Mrs. L. E.—Lexington	4	4
Total	5	34

AGENTS, NO LIMITED TERRITORY

Maness, Dewey L.—Rowland	1	18
Woosley, O. V.—Lexington	1	
Total	2	18
Miscellaneous	2	18
W. N. C. Conference	149½	603
N. C. Conference	69	307
Grand total	220½	928

THE SUNDAY SCHOOL

(Continued from page nine)

Sunday schools. Our work is reaching very large proportions. Our offerings are almost keeping pace with our work. Kindly increase a little this year.

MARION SCHOOL

The third annual standard training school held at Marion for McDowell county was mighty good in quality. It lacked some in quantity. Out of an enrollment of fifty, forty earned certificates of credit, which number included six pastors and one presiding elder. The credit students are listed with the churches as follows: First church Marion 19, Clinchfield 7, Nebo 4, Oak Forest 4, Trinity 4, Cross Mills 1, McDowell circuit 1, Marion district 1. The courses, instructors and credit students follow:

Principles of Teaching, Prof. C. T. Carr, instructor — Miss Katherine Lusk, Miss Beulah Lamb, D. L. Roland, Mrs. W. C. Fortune, Mrs. Y. V. A. Riser, Rev. J. N. Wise, Mrs. G. D. Steppe, Mrs. N. M. Pleasant, Miss Aldine Pleasant, Mrs. Homer Beaman, Mrs. J. A. Palmer, Miss Lona Goforth, Miss Mamie Goforth, Mrs. W. M. Conley, Mrs. A. B. O'Mahundro, Mrs. Garland Williams.

The Methodist Church—Rev. L. P. McGee, instructor—Boyse Sprinkle, R. O. Wylie, Rev. W. E. Poovey, Mrs. A. Bowman, Miss Maggie Taylor, Rev. E. O. Cole, Mrs. W. Boyd Jones, Rev. E. D. Ballard, W. Boyd Jones, Miss Mattie E. Perry, Mrs. M. B. Malone, G. B. Strickland, Mrs. E. O. Cole, Rev. J. J. Gray, Rev. M. W. Dargan, E. J. Allan, Mrs. I. M. Hoffman, Rev. H. E. Stimson, W. M. Conley.

A Study of Middle Childhood, Mrs. W. B. Ferguson, instructor—Miss Joyce Decker, Mrs. J. F. Jonas.

A Study of Later Childhood, Mrs. Clay E. Smith, instructor—Miss Pearl Bomar, Miss Lucille Conley, Mrs. D. F. Giles.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father saw fit by the hand of death, January 6, 1926, to remove from the Woman's Wesleyan Bible Class of the M. E. Church, South, of North Wilkesboro, N. C., our beloved sister, Mrs. A. P. Gould, be it resolved:

First, That we, the members of the class, bow in humble submission to Him that doeth all things well.

Second, That the class has lost one of its consecrated and loved members, and that we will always cherish her memory.

Third, That we extend our deepest sympathy to the bereaved ones and commend them to our gracious heavenly Father for consolation and comfort.

Fourth, That a copy of these resolutions be sent to the family, the Wilkes Journal, the North Carolina Christian Advocate, and be recorded in the minutes of our class.

Mrs. C. L. Sockwell,
Mrs. R. H. Maynard,
Mrs. R. M. Brame,
Mrs. M. S. Hunt,

I find in the House of Commons, especially among the labor party, many men who fifty years ago would inevitably have gone into the Christian ministry. They have been drawn into political life from a deep desire to help the people.—Stanley Baldwin, prime minister of Great Britain.

Our Little Folks

CHILDREN'S SAYINGS

(Compiled by Rev. C. G. Shutt.)

A small boy answered the door bell and met a lady at the door. "I see you have rooms to rent," said the lady. "Have you any rats and mice?" "No," said the boy, "but I think I could get you some."

A grocer put a new boy to work and gave him some instructions. Among other things he said, "Now if any one comes in and asks for something and we happen to be out of that particular article just think of something nearly like it and ask if that will do. Very soon a lady came in and asked: "Have you any fresh green stuff today?" "No," said the boy, "but we have some nice blueing."

A sign read "Boy wanted." A boy came along and took down the sign and handed it to the proprietor. "What did you bring that in here for?" said the man in astonishment. "You won't need it out there any more," replied the boy, "I am here to take the job." He got the job.

"Say, do you love sister Emma?" said a small boy to his sister's sweetheart. "Why do you ask that question," said the young man blushing. "She said the other day she would give five dollars to know. You tell me and I will get the five dollars and divide with you."

"Johnny," said the teacher. "Why are you sitting on that boy?" "He pasted me in the eye," said Johnny, in anger. "But didn't I tell you to count a hundred before you let your angry passions rise?" "Yes'm and I am doing it, but I am sitting on him so he will be here when I am done counting."

James called for some canary seed. "Is it for your mother?" asked the clerk. "No, of course not, it is for the bird."

"What are you crying that way for?" said a kind lady to a small girl who was crying. "Because it is the only way I can cry."

On a father's return in the evening the little four-year-old said, "There was a man here to see you today." "Did he have a bill?" "No, nothing but a nose just like you."

"Don't bring your dog in the house. It is full of fleas," said the lady to a boy at the door. "If that's the case of course I will not bring the dear thing in; I had no idea you kept your house in that fix."

The teacher said to the class, "Now name something of importance that did not exist a hundred years ago." Little Katie stood up and said, "Me."

"Why, Jackie, open the door and let sister in. Don't you see it is raining?" "Can't do it, mama; I'm Noah and Sallie is the sinner and she must stay out in the wet, don't you see?"

A little girl at school gave the following definition of a frog. "A frog is a great big green bug with its mouth always open, and it is always standing up in front and sitting down behind."

Will and Ned agreed to play being animals. Will said, "I'll be a pig and wallow in the mud and grunt." Ned said, "I'll be a calf and walk around on all fours and beller." Will found a pond of water nearby and got down in it and rolled and grunted until his clothes were in an awful plight and mud. Finally his part got tiresome, and he said to Ned, "I don't want to be a pig any longer, I want to be a calf and beller." Ned said, "It will be your time to beller when your mother sees your clothes.—Texas Advocate.

FISHING DOGS

Unless one has seen it, one is inclined to doubt tnat any but a sick or crippled fish could be caught by a dog. The one exception, as most people see it, is the otter-hound, and his success is the result of generaions of training.

But I have seen an ordinary dog, a shepherd, catch a fish, and I know from what others have seen that the thing is not so very uncommon. Of course, dogs are often used to drive fish into nets, notably on the South Wales coast, but there are dogs that fish of their own accord and, unaided, effect the capture.

A friend of mine had a bird-dog that, unless restrained, would jump from a boat into the lake if he saw a fish swimming. This dog caught several cod near the shore entirely by himself.

In Newfoundland there is a dog—not of the Newfoundland breed—that is an expert "angler." He stands quietly on a rock until a passing dragnet happens to present a favorable broadside position, then dashes at it. He will catch dozens of them in the course of a day, laying them all on the bank. He does not eat them, seeming merely to enjoy the sport.

Richard Jefferies tells of a pointer that repeatedly removed fish from a large tub. One by one he would take them out every time his master placed them.

In Normandy dogs are used to nose out conger eels, buried in the mud. As soon as the eel is "treed," the dog begins to scratch and whine, like a terrier at a rat hole, and this informs the dog's master that here is the place to dig. Without dogs, conger "fishing" is not nearly so successful. —Lester Banks, in Our Dumb Animals.

PEARLS AND SMILES

There was a scowl on May's face, a scowl so deep you had to look twice to see that her eyes were blue and her face really pretty. "I don't want to wear this woolen dress," she complained; "it's too scratchy. And these old stockings scratch too."

Aunt Lila looked up from her sewing and smiled.

"I guess if you were an oyster we'd have plenty of pearls to wear in our rings and pins, wouldn't we?" she asked.

May looked at her aunt in surprise.

"What do you mean?" she questioned, climbing into the sewing-chair and cuddling close to her aunt. "Are you going to tell me a story? And is it about oysters?"

"Yes, it is about oysters," answered Aunt Lila, "and the oyster is like a little girl I know; he doesn't like anything to scratch his tender skin, and that is why we have pearls."

May's eyes were growing wider all the while.

"It's this way," Aunt Lila went on. "Inside the oyster's outer shell he has a very tender skin that doesn't like to be scratched or irritated any more than your skin likes it. But sometimes a tiny grain of sand works its way inside the oyster, and this tiny grain scratches and makes the oyster feel as uncomfortable as your woolen makes you feel. But the oyster doesn't scowl or fret. He goes to work forming a liquid which surrounds the grain of sand so it can't scratch any more. By and by this liquid hardens, and after a few years, sometimes many years, a perfect pearl is formed. And so we have pearls because the oyster doesn't like to have his tender skin scratched or irritated."

"But, Aunt Lila," interrupted May, "I can't make pearls just because my woolens scratch. What can I do?"

"That's just it," answered Aunt Lila. "Of course, you can't make pearls, but you can smile, can't you? Just smile at the scratchy woolens—smile so hard that you forget they scratch. Smiles, you know, are precious as pearls."

May clapped her hands for joy, and the scowl was all gone.

"Anyhow, I'm going to try," she answered. "If the oyster can forget his scratches by making pearls, then I'll forget mine by making smiles."—Child's Gem.

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WOMAN'S PAGE

(Continued from page eight)

In Africa animistic beliefs are being deserted by races who readily accept the Christian faith.

In India there is a mass movement among the common people who are taking the kingdom of God by force and crowding into its folds. The educated people are greatly influenced by the Christian church, even when they outwardly denounce it. Some of them are already coming into the true faith.

In China a genuine renaissance is on in full force. The influence of thirty thousand students who have studied abroad is being felt as never before. The whole nation is in a turmoil and everything unsettled. The question mark is before and after every proposition. Their ancient religions are being flung on the junk heap and Christianity studied as it has never been before. The outcome of the anti-foreign and anti-Christian sentiment cannot yet be foretold. The Christian church in China is today being tried in the fire. I have no fear of the failure of the missionary or the native Christian. They will stand true to God and the church. Shall I fear for the church at home? China is a land of confident hope to the Christian missionary.

Korea is wide open and responsive to the gospel message. Only men and money, humanly speaking, are needed to bring Korea into the kingdom of God. They are ready to throw away their decadent faith in idols and accept the true God of the Christian. They are famished for the bread of life and eager for us to send it.

Japan is at the parting of the ways. The intelligent classes no longer worship the emperor nor regard him as descended from heaven. It has been publicly announced that Shintoism is not a religion, but only a state ceremony by which they honor and reverence the dead. Buddhism is losing ground. Enlightened Japan knows that idols have in them no virtue, and they are deserting the worship of idols. Christianity is already being recognized as one of the leading religions of Japan, and thousands of the most intelligent are quietly turning away from the ancient cults and accepting Jesus as the highest authority about God and following him in the way of life. Unfortunately, there are many others who are turning to agnosticism. They see there is nothing for them in the ancient faith, but have not accepted Jesus as their Lord and Master. For this reason it is of the highest importance that we renew our efforts at this time to present the claims of our gospel.

Mohammedanism has come to its severest trial in Turkey and has lost. The followers of the camel driver have been very aggressive. In certain sections of Africa they have been gaining on the Christians in numbers, but that their center they have now lost, and the tide will soon turn against them. Since the sultan has been deposed and shorn of his political power, his influence will fail in other fields. The bloody deeds of the Turks will not bear the light of this present civilzation. The crescent is waning, and the cross is gaining. The light of a better day is dawning. The Turks of today are trying to put on the ways of an enlightened civilization. It will be a hard task for the new president to enforce his ideas upon his people, but we can wish him well in his purpose to bring his people up to the standards of higher and better things.

When one considers the unspeakable blessings that accompany the gospel of Christ and the infinite need of all men who are without him, it is difficult to see how any man, if at all interested in humanity, can refuse hearty support to this cause.

The field is white unto the harvest. Shall we meet the challenge like men or shall we fail?

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GREENSBORO, N. C.

Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Fayetteville, at Siler City ..... April 22-23
Charlotte, at Wadesboro ..... April 27-28
Marion, at Forest City ..... April 27-28
Wilmington, at Pollocksville ..... May 4-5
North Wilkesboro, at Jefferson ..... May 25-26
Durham, at Chapel Hill ..... May 27-28
Waynesville, at Bethel ..... May 30-31-June 1
Elizabeth City, at Hertford ..... July 6-8
Statesville, at Balls Creek ..... July 15-16

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

April
Rosman, 11 25
Brevard, night 25
May
Leicester, 11 1-2
Sandy Mush, 3 2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

April
Trinity, 11 25
Hickory Grove, 3 25
Brevard Street, 8 25
Wadesboro, 8 27
May
Tryon Street, 11 2
Pineville, Marvin, 3 2
Dilworth, 8 2
Rural Trinity, 11 9
Thrift-Moores, Moores, 3 9
Spencer Memorial, 8 9

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Av., Greensboro, N.C.
THIRD ROUND

April
East Greensboro, Bessemer, night 24
Liberty, Randolph 11, White's Chapel 3 25
Proximity, night 26
Caraway Memorail, night 27
May
Pleasant Garden, Bethlehem 3 9
Randolph, Mt. Vernon, 11 15
West Greensboro, Groometown, 11 22
Jamestown, Jamestown, night 31
June
Bethel, Bethel, night 1
Coleridge, Mt. Olivet, 11 2
Ramseur, Ramseur, night 2
Uwharrie, Salem, 11 4
Wentworth, Wentworth, 11 5
Ruffin, Hickory Grove, 3 5
Centenary, 11 6
Randleman, Old Union, 3 6
West Market, 11 13
Reidsville, night 13
Park Place, night 14
Deep River, West Bend, 11 20
New Hope, Centre, 3 20
East End, High Point, 3 27
Highland, Highland, night 27
Main Street, High Point, night 28
July
Wesley Memorial, 11 4

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.

April
Boone, Blowing Rock 24-25
May
North Wilkesboro, night 2
Todd, Pleasant Valley 8-9
Watauga, Valle Crucis 15-16
Creston, Southerland 22-23
Helton, Grassy Creek 29-30
June
Jefferson, West Jefferson 5-6
Avery, Jonas Ridge 12-13
Elk Park, Minneapolis, 3 p.m. 13
Warrensville, Mill Creek 19-20
Sparta, Cor's Chapel 26-27
July
Laurel Springs 3-4
The District Conference will be held at Jefferson May 25-26.

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

April
Leaksville, 11 25
Draper, 7:30 25
May
Madison, 11 2
Rural Hall, Antioch, 11 and 3 1-2
Spray, 11 9
Walnut Cove, St. Mark's, 2:30 and 3 8-9
Danbury, Pine Hall, 11 15-16
Pilot Mountain, Whitakers, 3 16
Elkin, 11 23
Dobson, Stony Knell, 11 and 3 22-23
Ararat, Hunter's Chapel, 11 29-30
Mount Airy, Rockford Street, 7:30 30
June
Summerfield, 2:30 and 11 19-20
Stokesdale, Mount Zion, 11 and 3 19-20
Yadkinville, Macedonia, 11 26-27
July
Mount Airy, Central, 11 4
Mount Airy Ct., Epworth, 11 and 3 3-4
Jonesville, Longtown, 11 11
Stoneville-Mayodan, 11 18
Sandy Ridge, 3 18

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
THIRD ROUND

April
Woodleaf, South River, 11 24-25
Salisbury, Coburn Memorial, 11 25
East Spencer, Long Street, 7:30 25
May
Salisbury Ct., Mt. Tabor, 11 1-2
Gold Hill Ct., Liberty, 3 2
Albemarle, Central, 11 9
Albemarle, First Street, 8 9
Salisbury, First Church, 11 16
Salisbury, Park Ave., 3 16
Bethel, 11 23
Albemarle Ct., Providence, 3 23
Landis, Unity, 11 29
Spencer, Central, 11 30
Salisbury, Main Street, 8 30
June
Norwood Ct., Aquadale, 11 5
Norwood, 11 6
Salem Ct., Oak Grove, 11 13
Badin, 8 13
Mt. Pisgant, Friendship, 11 19
Kannapolis, Trinity, 11 20
Yadkin, Rowan-Yadkin, 8 20
New London, Richfield, 11 27
China Grove, 8 27
July
Concord, Westford, 11 4
Concord, Harmony, 8 4
Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P.S., Gastonia, N. C.
THIRD ROUND

April
Rock Springs, Mt. Pleasant, 11 24
Goodsonville, 3 24
Smyre, 11 25
West End, night 25
Maylo, night 28
May
Lowesville, New Hope, 11 1-2
Lowell, Bethesda, 3 2
Mt. Holly, night 2
June
King's Mountain, night 2
McAdenville, night 3
Polkville, Casor, 11 5
Belwood, Kedesh, 11 6
Crouse, Laboratory, 3 6
Shelby, Central, night 6
Franklin Avenue, night 7
Duke University Summer School 9-23
East End, night 25
Trinity, Tate's Chapel, 11 26
Bessemer, Puette Chapel, 4 26
Stanley, Trinity, 11 27
Cramerton, night 27
July
Cherryville Ct., St. Pauls, 11 3
Lafayette Street, 11 4
Shelby Ct., Salem, 3 4
Cherryville, night 4
District Conference, Cherryville 5-6
Gastonia, Main Street, night 7

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
THIRD ROUND

April
Statesville, Broad St., 11 25
Elmwood, Knox Chapel, 3 25
Ebenezer, night 25
May
Shepherd, Rocky Mount, 2:30 2
Troutman, night 2
Hickory, First, 11 9
East Hickory, 3 9
Westview, night 9
Lenoir Ct., Gamewell, 11 16
Olivet, 3 16
Lenoir, First, night 16
Dudley Shoals, Cedar Valley, 11 19
Rhodhiss, night 19
Jones' Memorial, night 21
Cool Springs, New Salem, 11 23
Olin, Macedonia, 3 23
Mooresville, Broad St., 11 30
Mooresville Ct., McKendree, 3 30
Mooresville, Central, night 30
June
Race Street, St. Johns, 2:30 5
Davidson, 11 6
Huntersville, 3 6
Mt. Zion, night 6
Newton, 11 13
Hickory Ct., Fair Grove, 3 13
Maiden, May's Chapel, night 13
Catawba Ct., Hopewell, 11 16
Ball Creek, Pisgah, 11 17
South Lenoir, Mt. Zion, 11 20
Hudson, 3 20
Granite Falls, night 20
Statesville Ct., Midway, 11 22
The district conference will be held at Balls Creek camp ground July 15 and 16.

WAYNESVILLE DISTRICT
P. W. Tucker, P. E.
201 Branner Ave., Waynesville, N. C.
THIRD ROUND

April
Clyde-Junaluska, Long's, 11 25
Canton, night 25
May
Haywood, Finchers, 11 and 3 1-2
Fines Creek, Pine Grove, 11 2
Delwood, Elizabeth, 11 9
Jonathan, night 9
Judson, Maple Springs, 11 15-16
Bryson City, Ravens Ford, 3:30 and night 16
Webster, Webster, 11 22-23
Whittier, Echota, 3 23
June
Bethel, Pisgah, 11 5-6
Waynesville, night 6
Franklin, night 10
Franklin Ct., 11 11
Macon Ct., Mt. Zion, 11 12
Glenville, Glenville, 11 19-20
Highlands, Flatts, 3 20
Murphy, night 25
Murphy Ct., Tomotla, 11 26-27
Miawassee Ct., Belview, 3 27
Hayesville, Ledfords, 11 26-27
July
Robbinsville, 11 4
Andrews, night 4
The Waynesville district conference will be held in the Bethel Methodist church, eight miles from Waynesville, beginning Sunday, May 30, and closing June 1.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
SECOND ROUND

April
Forsyth, Pine Grove, 3 25
Burkhead, night 28

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P.E., Durham, N. C.
SECOND ROUND

April
Chapel Hill, night 23
Yanceyville Ct., Shady Grove, 11 24-25
Trinity, night 27
May
Rougemont Ct., Bethel, 11 1
Mt. Tirzah Ct., Helena, 11 2
West Durham, night 2
Memorial, night 4
Durham Ct., Pleasant Green, 11 8-9
Carrboro Ct., Orange, 3 9

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.

April
Currituck, Asbury 24-25
Moyock, Baxters 25-26

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

April
Gleondon, High Falls 24
Siler City, Mt. Vernon, 3:30 25-26
Hay Street 30
May
Jonesboro, Morris Chapel 1-2
Sanford, night 2-3
Parkton, Marvin 8-9

NEW BERN DISTRICT
J. C. Wooten, P.E., 187 Middle St., New Bern, N. C.

April
Hookerton, a.m. 25
May
Pamlico, Hobucken 1-2

RALEIGH DISTRICT
M. T. Plyler, P.E., Raleigh, N. C.
SECOND ROUND

April
Tar River, Kittrell 24
Central, 11 25
Epworth, 7:30 25

WASHINGTON DISTRICT
S. E. Mercer, P.E., Washington, N. C.
SECOND ROUND

April
McKendree Ct., Pineops, 11 24
Rocky Mount, First Church, 11 25
Clark St., 33 25

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

April
Norlina, Ridgeway, 11 24-25
Enfield, night 25

WILMINGTON DISTRICT
H. A. Humble,, P.E., Wilmington, N. C.
SECOND ROUND

April
Town Creek, Piney Grove, a.m. 24-25
Southport, p.m. 25
Shallotte, Sharon, a.m. 28
May
Swansboro, Queens Creek, a.m. 2
Maysville, Pollocksville, p.m. 2

Norfolk Southern Railroad

Passenger Schedules Effective Feb. 1, 1925. From Raleigh, N. C. Daily.

Leave For:		Arrive From:
6:15 a m (a)	Norfolk	8:30 p m
7:30 a m (b)	Charlotte	5:15 p m
3:00 p m	Washington	1:05 p m
9:45 p m (d)	Norfolk	7:05 a m

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Lv. 5:20 P.M.	Charlotte, N. C.	Ar. 9:40 A.M.
Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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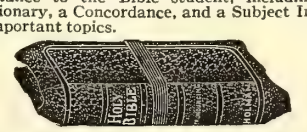
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IN MEMORIAM

WOODLIEF—On Wednesday, March 21, the sweet spirit of Helen Frances Woodlief, an infant, entered into that rest which remains to the people of God. She was born January 26, 1926, being two months and five days old. Upon the father, mother and loved ones we invoke the presence and guidance of the Holy Spirit. May God comfort in this hour of sorrow.

J. C. Williams.

NEWELL—Mr. John Newell of Bolton, N. C., died March 15. He was 77 years old and leaves a wife and several children to mourn their loss. Mr. Newell was a member of Shiloh church and bore testimony to his friends and loved ones in his days of intense suffering that he was ready to go and that he was not afraid to die. He was buried at Shiloh March 16. Funeral services were in charge of the pastor. J. C. Harmon.

BORDEAUX — Mrs. Temperance Bordeaux of Carver's Creek died March 3, 1926. She was 77 years old and was the daughter of Mr. and Mrs. Robert Green. She leaves only one child, Mr. John Bordeaux. Mrs. Bordeaux was a member of Carver's Creek Methodist church. She was a good woman and nad many friends. In her last days they were especially attentive to her wants. She was buried at Carver's Creek March 4 in the presence of a large crowd of people. The fneral service was in charge of the pastor. J. C. Harmon.

HINNANT—Capt. W. L. Hinnant, age 70 years, died at his home in Comfort, Jones county, N. C., Sunday morning, April 4, 1926. Brother Hinnant was a retired railroad man, a prominent Mason and a member of the Methodist church. He leaves one son, Capt. W. K. Hinnant, and one daughter, Mrs. W. F. George, to mourn their loss. Funeral services were conducted at his lat home in Comfort Monday morning, April 5, 1925. The body was taken to Black Creek for interment beside his wife who preceded him to the grave a few years ago. May the spirit of Him who doeth all things well comfort his loved ones.

J. C. Whedbee, Pastor.

WOODLIEF—Mrs. Annie Ben Woodlief, about fifty years of age, passed away in her home near Kittrell on March 31, 1926. She had been in declining health for some time, still her death came unexpected. Mrs. Woodlief was a good woman. She united with the Methodist church in early life and the lgiht of her Christian influence will shine on and on.

Her body was laid to rest in the family cemetery. Many sorrowing relatives and friends followed her to the grave. Beautiful floral designs were silent tokens of the high esteem in which she was held.

A husband and five children survive her. These with a wide circle of friends will sadly miss her. May the comforting grace of God abide with the bereaved ones. J. C. Williams.

PAGE—On the morning of February 13 the home and community were saddened when it was learned that Charles, son of Mr. and Mrs. C. B. Page had died in a hospital in Wilmington. He was operated on only a week before for appendicitis and was doing nicely until a few hours before his death when a hemorrhage set in. Charles was a bright and dutiful boy, a favorite in the home and among his companions and teachers. He was only 12 years of age, but had joined Centenary M. E. church and showed by his acts and deeds that he wanted heaven to be his home. It is hard and oh, so sad to give up our precious ones, but God never makes a mistake. He has a home prepared for us and when he gets ready for us He will come to receive us. Funeral services were conducted by the pastor, Rev. D. A. Futrell of the Magnolia charge, and amid a large crowd of relatives and friends he was laid to rest beneath a mound of many beautiful flowers. He leaves his parents, two sisters and three brothers to mourn his loss. May God comfort and help them to meet their loved one in heaven. Mrs. W. P. Brice.

MACMILLIAN—Mary D. Macmillian was born November 1, 1889, and died March 7, 1926. She was married to Willie Macmillian November 16, 1908. To this union were born five children. These with the husband and father survive. She was a member of the Methodist Episcopal Church, South, at Carter's Chapel. A good wife, a good mother, a good woman has gone from us. We laid her remains to rest in the graveyard near Flat Rock Baptist church, Mt. Airy, N. C., on the day following her death. She is now with the Lord and He knows where to find her body.

J. J. Eads, Pastor.

CLARK—Mr. Archie Clark of Bolton, N. C., died in the hospital at Wilmington March 18. He was about 75 years old. Brother Clark was a member of the Methodist church. He was faithful and possibly no man was more loyal to his church. In his last days Mr. Clark enjoyed having his friends pray and sing for him. He was a good man and said he was ready to meet his Saviour. On March 19 in the presence of a large crowd Mr. Clark was buried at Shiloh, his old home church. The services were in charge of the pastor. The Masons had charge of the services at the grave.

J. C. Harmon.

RESOLUTIONS OF RESPECT

In the passing of Mrs. Alice Hendley Martin the church at Mt. Vernon and the Ladies' Aid Society has lost one of its most valued, consecrated members.

Therefore be it resolved by the Ladies' Aid Society, that while we fully realize the loss we have sustained, we know that for her it has worked out a far more exceeding and eternal weight of glory.

That her generous gift to our society just before her death will serve as an inspiration to us in the difficult task that lies ahead of us and cause us to renew our efforts in the promotion of His kingdom in our church and society; and that we will carry out as far as possible her wishes in regard to the church.

That we extend to the sons and daughters of this faithful friend and sister our heartfelt love and sympathy in their loss, and pray that her life may be a blessing unto them and to all who knew her; feeling assured that when she met her Saviour face to face she heard His welcome voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Mrs. J. J. Rowland,
Mrs. S. P. Martin,
Mrs. R. J. Wnifield.

BARNES—On Saturday, March 27, 1926, about noon our heavenly Father called the soul of Mrs. Pauline Alcorn Barnes (63 years of age) and she went quietly to rest. She had been a great sufferer for several years, but in spite of that she had tried so long as possible to go about her daily tasks in the home and was always interested in her many friends, neighbors, and in the work of the church. She was patient, cheerful and resigned to her Master's will, and though she will be greatly missed we feel that our loss is her eternal gain.

When a young woman she was married to M. D. Barnes, and she leaves to mourn besides her husband one daughter, two sons and two sisters.

Early in young womanhood she joined Bethlehem M. E. church near Reidsville, N. C., and remained to her death a faithful member of same. Funeral services weer conducted Sunday afternoon at Bethlehem by her pastor, Rev. J. T. Ratledge and the pastor of Calvary M. E. church of Danville, Va. Interment was made in the church cemetery. A large crowd attended the burial and the floral offerings were many and beautiful.

May the Lord who doeth all things well and who alone can give healing to broken hearts comfort the family in their sorrow.

Weep not for the beloved departed;
She lives in glory, bright and fair!
Naught of sickness, care, nor sorrow
Goes to to mare her happiness there.
Her work on earth is ended,
Her reward in heaven has come,
And now with the blessed Saviour
She waits to welcome you home.

A Friend.

STATEMENT

Norwich Union Fire Insurance Company, Ltd., London, England

CONDITION DECEMBER 31, 1925, AS SHOWN BY STATEMENT FILED

Amount Ledger Assets Dec. 31st previous year, $7,086,709.11; total	$ 7,086,709.11
Income—From Policyholders, $4,291,070.81; miscellaneous, $490,750.17; total	4,781,820.98
Disbursements—To Policyholders, $2,240,662.95; miscellaneous, $2,184,877.34; total	4,425,540.29
Fire Risks—Written or renewed during year, $778,585,116; in force	1,216,556,634.00
All other Risks—Written or renewed during year, $386,884,523; in force	243,449,425.00
ASSETS	
Value of Real Estate	175,000.00
Value of Bonds and Stocks	5,733,907.48
Deposited in Trust Companies and Banks not on interest	20,905.25
Deposited in Trust Companies and Banks on interest	424,901.89
Agents' balances, representing business written subsequent to October 1, 1925	1,020,941.68
Agents' balances, representing business written prior to October 1, 1925	47,841.62
Bills receivable, taken for fire risks	1,777.65
Bills receivable, taken for other risks	400.76
Interest and Rents due and accrued	67,699.79
All other Assets, as detailed in statement	175,228.95
Total	$ 7,663,898.60
Less Assets not admitted	72,039.97
Total admitted Assets	$ 7,591,858.63
LIABILITIES	
Net amount of unpaid losses and claims	$ 601,165.02
Unearned premiums	4,362,921.87
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	7,000.00
Estimated amount payable for Federal, State, county and municipal taxes due or accrued	123,674.00
Contingent commissions, or other charges due or accrued	15,500.00
All other liabilities, as detailed in statement	14,000.00
Total amount of all Liabilities except Capital	$ 5,124,260.89
Surplus over all liabilities	$2,467,597.74
Surplus as regards Policyholders	2,467,597.74
Total Liabilities	$ 7,591,858.63
Business in North Carolina During 1925	
Fire Risks written, $3,707,471; Premiums received	$ 28,655.49
All other Risks written, $1,647,140; Premiums received	181.87
Losses incurred—Fire, $17,669.91; Paid	16,352.04
Losses incurred—All other, $721.85; Paid	176.85

U. S. Manager: Harl Darlington. U. S. Home Office: 75 Maiden Lane, New York City.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: Home Office.

(SEAL) STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
Raleigh, March 3, 1926.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Norwich Union Fire Insurance Company of London, England, filed with this Department, showing the condition of said Company, on the 31st day of December, 1925.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

STATEMENT

Palmetto Fire Insurance Company, Sumter, S. C.

CONDITION DECEMBER 31, 1925, AS SHOWN BY STATEMENT FILED

Amount of Capital paid in cash	$ 500,000.00
Amount Ledger Assets Dec. 31st previous year, $717,054.39; increase paid-up Capital, $100,000; total	817,054.39
Income—From Policyholders, $264,081.77; miscellaneous, $89,844.89; total	353,926.66
Disbursements—To Policyholders, $145,283.88; miscellaneous, $105,584.82; total	250,868.70
Fire Risks—Written or renewed during year, $115,694,856; in force	101,413,981.00
All other Risks—Written or renewed during year, $71,859,727; in force	70,190,462.00
ASSETS	
Value of Real Estate	$ 18,841.91
Mortgage Loans on Real Estate	355,814.71
Loans secured by pledge of Bonds, Stocks, or other collateral	39,420.96
Value of Bonds and Stocks	341,009.24
Cash in Company's Office	25,861.85
Deposited in Trust Companies and Banks on interest	121,091.29
Agents' balances, representing business written subsequent to October 1, 1925	214,053.16
Agents' balances, representing business written prior to October 1, 1925	7,957.77
Interest and Rents due and accrued	20,932.65
All other Assets, as detailed in statement	— 190,780.48
Total	$ 954,203.06
Less Assest not admitted	17,053.51
Total admitted Assets	$ 937,149.55
LIABILITIES	
Net amount of unpaid losses and claims	$ 36,867.90
Unearned premiums	139,192.78
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	1,000.00
Estimated amount payable for Federal, State, county and municipal taxes due or accrued	10,000.00
Contingent commissions, or other charges due or accrued	1,000.00
All other liabilities, as detailed in statement	750.00
Total amount of all Liabilities except Capital	$ 188,810.68
Capital actually paid up in cash	$500,000.00
Surplus over all liabilities	248,338.87
Surplus as regards Policyholders	748,338.87
Total Liabilities	937,149.55
Business in North Carolina During 1925	
Fire Risks written, $313,696; Premiums received	6,222.57
All other Risks written, $94,199; Premiums received	679.25
Losses incurred—Fire, $4,376.34; Paid	3,116.25
Losses incurred—All other, $68.22; Paid	63.22

— Minus

President: P. Moses. Secretaries: T. B. Caudle and S. C. Rogers. Treasurer: Conover Hartin. Home Office: 125 S. Harvin Street, Sumter, S. C.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: E. G. Cox, Greensboro, N. C.

(SEAL) STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
Raleigh, March 6, 1926.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Palmetto Fire Insurance Company of Sumter, S. C., filed with this Department, showing the condition of said Company, on the 31st day of December, 1925.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

STATEMENT

Methodist Mutual Fire Insurance Company, Charlotte, N. C.

CONDITION DECEMBER 31, 1925, AS SHOWN BY STATEMENT FILED

Amount Ledger Assets Dec. 31st previous year, $11,356.22; total	$ 11,356.22
Income—From Policyholders, $4,172.67; miscellaneous, $759.75; total	4,932.42
Disbursements—To Policyholders, $962.61; miscellaneous, $2,118.00; total	3,080.61
Fire Risks—Written or renewed during year; in force	1,601,410.00
ASSETS	
Deposited in Trust Companies and Banks not on interest	318.51
Agents' balances, representing business written subsequent to October 1, 1925	537.41
Agents' balances, representing business written prior to October 1, 1925	778.11
Bills receivable, taken for fire risks	574.00
Interest and Rents due and accrued	25.00
All other Assets, as detailed in statement	11,000.00
Total	$ 13,233.03
Less Assets not admitted	778.11
Total admitted Assets	$ 12,454.92
LIABILITIES	
Unearned premiums	3,198.21
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	150.00
All other liabilities, as detailed in statement	297.82
Total amount of all Liabilities except	$ 3,646.03
Capital actually paid up in cash	$10,000.00
Surplus over all liabilities	1,191.11
Surplus as regards Policyholders	8,808.89
Total Liabilities	$ 12,454.92
Business in North Carolina During 1925	
Fire Risks written, $475,935; Premiums received	$ 6,568.02
Losses incurred—Fire; paid	962.61

Duke Univ Library 15Oct26

President: E. A. Cole. Secretary: Arthur R. Craig. Home Office: 200 S. Tryon St., Charlotte, N. C.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: Home Office.

(SEAL) STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
Raleigh, March 1, 1926.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Methodist Mutual Fire Insurance Company of Charlotte, N. C., filed with this Department, showing the condition of said Company, on the 31st day of December, 1925.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, APRIL 29, 1926 Number 17

Editorial Paragraphs

Money in abundance for picture shows, chewing gum, chewing tobacco, cigars, cigarettes, gas for joy rides and other luxuries too numerous to catalogue in this paragraph. But only complaints of poverty to offer when the kingdom of God puts in its lawful claim. Such is the deplorable habit of too many church members. About the last thing the Master did when in the temple was to note how the gifts of the people compared with their ability.

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Old Morpheus is on the job among the eleven o'clock Methodist saints of Lexington even before the rocking chairs arrive if we may accept at its face value what the pastor writes in his Methodist Melody column of the Dispatch. Here is what he says: "Florida is offering a new attraction that should draw great throngs. Memorial Christian Church at Haines City has been equipped from front porch to pulpit entirely with comfortable rocking chairs. We know of several Lexington Methodists who will dream about those chairs during the morning service next Sunday."

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Moffatt's translation of I Cor. 1:10-14; 3:3-5 runs thus: Brothers, for the sake of our Lord Jesus Christ, I beg of you all to drop these party-cries. There must be no cliques among you; you must regain your common temper and attitude. For Cloe's people inform me that you are quarreling. By "quarreling" I mean that each of you has his party-cry, "I belong to Paul," "and I to Apollos," "and I to Cephas," "and I to Christ." Has Christ been parceled out? Was it Paul who was crucified for you? Was it in Paul's name that you were baptized? . . . You are still wordly. For with jealousy and quarrels in your midst, are you not worldly, are you not behaving like ordinary men? When one cries, "I belong to Paul," and another, "I belong to Apollos," what are you but men of the world? We are of the opinion that St. Paul if here today and heard one man declaring: "I am a Fundamentalist" and another "I am a Modernist" he would say "Brethren, for the sake of our Lord Jesus Christ, I beg of you to drop these party-cries."

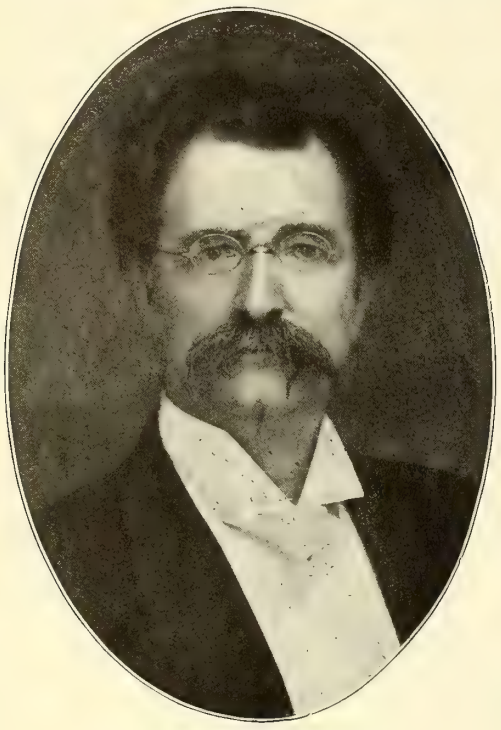
Esther figures big in the Old Testament and occupies a conspicuous place among the queens who appear in Holy Writ. But did you ever note the part that her vanity case and her fine clothes played in the ancient drama?

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The American people are slaves to fads. And its a serfdom in which they take special delight. These fads seem to come unheralded and even spring up like a mushroom in a night. And they generally depart in the same manner and with the same haste that they came. One of the fads just now is to write of youth, its foibles, its failures, its tasks and the dangers that threaten the young, both boys and girls. Some of these writers view the situation with alarm and seem to think that they are doing God's service in holding danger signals aloft. Others would appoint the young to the task of reformers, even when the world is not in need of reformers. Still others seem to believe that the young people of today are about to usher in the millenium. All this we view with only a passing interest. For the agitation is more largely the child of a fad than of facts. Bobbed hair and bobbed skirts are dictates of fashion and not of morals, or lack of morals. On the other hand, the youngsters of the present day have not by some strange magic been converted into Solomons. Neither should they be self-appointed or appointed by some of their seniors, like some blind Sampson, to pull down the existing social structure that has been erected at great cost through the long centuries. There is one thing, however, in which the young are especially gifted and in which they ought and must excel, that is a youthful enthusiasm and daring that can put things across. The athletic star is not the one who formulates the rules but the chap who plays the game. Red Grange as a reformer of Gridiron rules would have been a sorry spectacle but tens of thousands paid their money to see him carry the ball across the goal line. Why all this talk about youth as a teacher of wisdom, and a maker of new social laws and a divinely appointed agent to pull down the temple when his business is to play the game of life with enthusiasm and success. Coaches are not made out of kids who have never played the game.

DR. R. C. BEAMAN DEAD

A phone message Tuesday morning brought to the Advocate the sad intelligence that Rev. Rufus C. Beaman, D.D., who had lived a blameless life as an itinerant minister in the Methodist church for one-half century, and who had preached the pure word of God to thousands of people from the small missions and country circuits to the largest city congregations, had entered into his eternal reward at about one o'clock on Tuesday morning. For several



DR. RUFUS C. BEAMAN

months his death had been expected, but many hundreds of friends throughout the state were praying that his life might be spared a little while longer.

No man in the state had more or stronger frends than this strong man of God. He numbered them by the thousands and they came from every walk of life from the most humble to the greatest. In the communities where he served he was a friend to every one and in return all were friends of his. His circle of friends were not confined to his own church or his own race. Those of other denominations and other races loved him with a devotion that was beautiful in all the places he lived. He was at all times a friend of humanity and when in trouble it was natural to turn to Dr. Beaman for sympathy and help. He never turned aside from any such. He loved much and was loved in return. Many times he has been called back to an old pastorate to comfort the broken hearted and to pay the last rite of love and respect to those who had loved him as their pastor.

Very few men who have ever been members of the North Carolina conference were more genuinely loved by his brethren than was Dr. Beaman. The younger men of the conference always found a strong help in him. He sympathized with them in their struggles and rejoiced with them in their triumphs. He always had a kind word for the young man just entering upon the ministry as his life's work, and all of them felt that in him they had a strong arm to lean upon.

As a minister he had few equals in the state. Beginning his life's work at the age of seventeen and joining the old North Carolina conference at the session held in Salisbury in 1877, he was for forty-nine years a flaming evangel for his Lord. He prepared his messages very carefully and always delivered them in an attractive style. He was truly an orator of the old school, and people seldom tired under his preaching. Through the preaching of the gospel by this strong servant of the church thousands have given their heart to God, and many church members have buckled a little tighter the armour and gone to work a little more earnestly for the coming of the Kingdom.

Dr. Beaman was in his third year as pastor at St. James church, Tarboro. Although during his adminisrtation there he had suffered a great deal and had been confined to his home quite a good deal of his time, yet there has been no man at Tarboro who was more beloved than he was. Prior to going to Tarboro he spent six years as pastor of Chestnut Street church, Lumberton, and there is no person in that city but who was devoted to him. He had provided for himself a home in Lumberton and expected to return to that place to spend his last days, but when it was discovered that he could not get well he was too weak to be removed.

The following is a list of the charges served by Dr. Beaman in the North Carolina conference:

Youngsville, 1878.
Craven circuit, 1879.
Beaufort, 1880.
Youngsville, 1881.
Clayton, 1882.
Mattamuskeet, 1883-84.
Wayne circuit, 1885-86-87.
Chapel Hill, 1888.
Fifth Street, 1889-90-91.
Trinity, Durham, 1892-93.
St. Paul, Goldsboro, 1894-95-96.
Presiding Elder Wilmington district, 1897-98.
Elizabeth City, 1899-1900-01.
Washington, 1902.
Trinity, Durham, 1903-04-05-06.
New Bern, 1907-08-09.
Durham district, 1910-11-12-13.
Henderson, 1914-15-16-17.
Lumberton, 1918-19-20-21-22-23.
Tarboro, 1924-25-26.

The funeral services were held at Tarboro and the remains taken to Goldsboro, where they will rest till the resurrection morn.

HONOR MOTHER BY ATTENDING CHURCH

May 9 is Mother's Day. We are thoughtful. We are asking: "What good thing can I do to honor my own dear mother?" We can send a letter, or a telegram, or flowers, or pay her a visit, or perhaps hold her sainted self in reverent memory. We will surely use some of these suggestions, thankful that we have such means of approach to mother's heart.

We can use any of these avenues and also take this more excellent way. We can go to church. There we can devoutly thank God for our mothers. There we will honor the Christian religion, which has so exhalted motherhood. There we can strengthen the church which is the bulwark of the Christian fireside Mother's throne. There we can honor mother by seeking to make the most of ourselves.

The churches will seek to honor mother in their services. Thousands can bring cheer and gladness to mother's heart and an answer to mother's prayer by reverently in the spirit of a little child, seeking the place of worship. The churches extend a cordial welcome. Come to church.

SPENCER

In the fall of 1901 Bishop Hargrove read us out for Spencer. That was a new town and a new congregation at that time. It had been established only a few years, and had been on the mission board. For two years we served the congregation and learned to love the people of the place. Since that time we have stood off and watched the growth of Methodism there. It has grown from one of the smallest to one of the largest congregations in the Western North Carolina conference. It paid us $600 the first year. It now pays $3,200. We found a membership there of about one hundred. There are at this time about seven hundred. Every department of church work is being looked after and the First Methodist church in Spencer is the greatest power for good in the town. The Sunday school is well organized and doing good work. The young people are being trained for Christian work in the Epworth League. The good women are well organized into missionary societies. In fact that is a very desirable place for any preacher to sojourn for about four years.

Rev. R. O. Eller, the pastor, was absent from his pulpit last Sunday, preaching a commencement sermon in his old county, and this gave the writer an opportunity to slip in and renew old acquantances and make new ones. He was greeted by a large congregation and the fellowship was delightful. If a person ever sits down at the table presided over by Mrs. O. C. Godfrey he will want to sit down there again. And that was our pleasure. T. A. S.

DAVENPORT'S NEW PRESIDENT

By election of the board of trustees, Rev. William A. Jenkins, pastor of Park Place church, Greensboro, becomes the new president of Davenport College at Lenoir, N. C. His term of service begins June 1 of the present year.

The new head of Davenport College is 47 years of age. He is a native of North Carolina. His grandfather was Rev. J. W. York, an honored member of the North Carolina conference and a brother of Rev. Brantly York, an educational pioneer of Western North Carolina whose name will be in perpetual remembrance as the founder of Union Institute which became Normal College, then Trinity College, and finally Duke University. Brother Jenkins' parents, both devoted Methodists, live in Durham, N. C. He comes of good Methodist stock.

Mr. Jenkins is well trained and capable. In 1903 he graduated at Whitsett Institute, took his A. B. degree in 1907 at the University of North Carolina, in 1912 Yale University gave him M. A. and the same year he received his B. A. from the Yale Divinity School. For more than a year during the World War he was chaplain in the U. S. Army. In the fall of 1919 upon his retirement from the army Brother Jenkins became pastor of Trinity church, Charlotte, where he rendered two years of effective service. He finished his quadrennium last conference at Central, Concord,



REV. WILLIAM A. JENKINS
New President of Davenport College

and was appointed pastor of Park Place church, Greensboro. His short pastorate at Park Place has been eminently successful as was his Concord ministry.

Brother Jenkins is a man of energy and executive capacity and a teacher of marked ability. Education is a passion of his just as it was of his renowned uncle, Brantley York, and those who know him are confident that he will meet all demands of the position for which he has been chosen.

Davenport College is now a junior college with an endowment of $200,000 since Mr. B. N. Duke added $50,000 to the fund that had been provided several years ago by Mr. J. B. Cornelius. A new dining hall and additional class rooms are among the improvements that are to be added this summer before the opening of college next year.

People and Things

Beginning May 2 Miss Carolyn A. Hosford, singer and children's worker, will begin a series of meetings with Rev. A. L. Ormond in his church at Oxford, N. C.

Mr. E. H. Hennessee and Miss Mozella Hasting, both of the Sunshine community, were married April 21 instant at the Bostic Methodist parsonage, Rev. E. J. Poe officiating.

The Methodist church officials of Wadesboro met Sunday morning after church and set the date for the spring revival to begin on May 9th and to continue till May 19th. The pastor will do the preaching. He will publish a full list of sermon subjects next week.

Rev. W. A. Newell of Mt. Airy was a visitor to the Gate City last Monday morning and spent a few moments with the Advocate people. He is looking well, better even than when an elder, gives a good report of his work in Mt. Airy, and seems to be enjoying life to the limit.

Mrs. W. M. Smith, the wife of Rev. W. M. Smith of Salem station, last Monday entered the McGill Sanitarium, Greensboro, for treatment. She has not been well for several months and her physician thinks that a stay of a few weeks in the sanitarium will prove beneficial.

Rev. John W. Moore of West End, Winston-Salem, was with Rev. H. G. Allen, of North Wilkesboro, in a ten days' meeting which closed last Sunday. Large congregations attended the services and were greatly delighted with the preaching of Brother Moore. Many have been received into the church as a result of the meeting.

The many friends of Rev. H. A. Humble, presiding elder of the Wilmington district, throughout the state will rejoice to know that he is back at work after a forced stay at Johns Hopkins Hospital. He is very much improved in health and is preaching every Sunday and holding his quarterly meetings.

The Smyre Methodist church, Gastonia, was formally dedicated last Sunday morning. Rev. Plato Durham delivered the message which is spoken of as a splendid discourse. Revs. C. S. Kirkpatrick, F. J. Prettyman and others took part in the service. This church was erected under the leadership of Rev. R. L. Forbis, who was pastor there for four years. It was built in 1923. Rev. C. H. Moser is the present pastor.

The Advocate acknowledges the following: "The president and board of monagers of The Presbyterian Hospital in the City of New York request the honor of your presence at the commencement exercises of the class of 1926, School of Nursing, Madison Avenue Presbyterian church, Madison avenue and 73rd street, Thursday evening, May 6, at eight o'clock. Reception from half past nine to eleven at Florence Nightingale Hall, 37 East 71st street." Miss Mary Taylor Myers, daughter of Rev. E. Myers of Concord, is in the graduating class. We extend our felicitations.

We may express the hope that the statesmen who are among the leaders in the movement to preserve the integrity of the Bible will not forget the integrity of the ballott box. There is no sympathy here with attacks on the Bible—and that doesn't mean that all are expected or should be required to interpret the Book in the same way—but there is lack of high regard for those who manifest great zeal to preserve the Book and seem entirely indifferent as to the practice of its teachings. Perhaps if the integrity of the ballot is preserved the validity of the Scriptures will be less endangered.—Statesville Landmark.

Rev. M. B. Woosley, pastor at Boone, was in Greensboro last Monday on his return from Franklinville, where on Sunday he preached the annual sermon for the high school. Brother Woosley reports that the proposed improvements on the Methodist church at Blowing Rock are now on the way to completion. The church has been moved back from the street, the yard property graded, additional space provided for the Sunday school, the auditorium made anew on the inside and the outside covered with bark, which gives a rustic effect, and is very popular at Blowing Rock, being used on the Mayview Manor and other structures of the place. When finished the Methodist church will be as attractive as any church at the Rock. The debts on the church at Boone have been paid and that church is prospering. Many students of the Normal Training School attend the Methodist church.

There will be a home coming day at Rehobeth church on the Rock Springs charge May 2. Former pastors are especialy invited.

FAYETTEVILLE DISTRICT CONFERENCE

That splendid body of religious workers led by Rev. J. D. Bundy, presiding elder of the Fayetteville district, met in its annual session in the new First Methodist church of Siler City last week. Rev. J. A. Dailey preached the opening sermon on Wednesday night. Preaching was a feature of the conference. Rev. G. B. Starling delivered a splendid discourse on Thursday morning, Rev. J. H. Shore was the preacher Thursday night and Rev. G. T. Adams Friday morning. These brethren all delivered strong and helpful messages.

We have been impressed with the fact for several years that our presiding elders are imposed upon at the district conferences. It is impossible to hold the conference longer than two days, and the second day usually finds that a large number have gone back home. There are so many interests of the church to look after and so many things to attend to that it just cannot be done in two days. Usually there are a half dozen or more "connectional" brethren to be heard and the reports of pastors, Sunday school superintendents, lay leaders, etc., must be given attention. Under these conditions the presiding elder is put in an embarrassing position. He wants to give all a chance and he must attend to the routine business. Brother Bundy was doing the best he could with everybody. He gave Carolina College a full hour to present the claims of that institution. He listened patiently to the representatives of Greensboro College, Duke University, the Methodist Orphanage, the Sunday school interests, the Advocate, etc. We submit that if the good elder's patience was not exhausted by the time he could get back to the work of his conference he is almost an ideal man for the eldership.

The reports of the pastors were by far the best we have heard in a long time. The missionary special was given a prominent place, and the collections for this object as reported was splendid. The work in the Fayetteville district is in fine condition and prospects are good for one of the best years in the history of the district. All the preachers were present except Revs. W. J. Underwood and E. W. Hurst. These brethren were kept away on account of sickness.

The Siler City people, irrespective of denomination, were taking care of the conference in its usual hospitable way. That was the biggest dinner that we have ever seen spread for the number of people present. We actually saw a whole chicken left over that was not even carved and the last look that we had into the pantry it seemed as though there was enough of everything left over to feed as many more. But that is the way they do things at Siler City.

Mr. E. C. Geddie, of Duke, was the secretary and we expect him to send in a detailed report.

T. A. S.

RALEIGH DISTRICT CONFERENCE URGES LAW ENFORCEMENT

We, your committee on law enforcement, after much deliberation wish to make the following report:

1. In view of the increasing danger to human life and the large number of deaths resulting from recklessness on the part of drivers, especially with reference to the driving of automobiles by persons who are under the influence of intoxicants, or who are under age.

2. We favor the strict enforcement of the laws relating to Sabbath observance. We urge our people to use their influence both by precept and example to bring about a more Christian observance of the Sabbath day. To this end we urge every one to use his or her influence to bring about the closing of places of amusement and of such places as stores, filling stations, and garages, except in cases of necessity, and to observe the day in such a way as will be in keeping with the Christian spirit.

3. We favor an equal punishment for like offenses, without regard to color or social standing. We also favor road sentences rather than fines for those who are found guilty of violating prohibition laws. We believe this to be the best way to make cers, whether federal, state, or county, be disposed our prohibition laws effective.

4. We insist that all whiskey captured by offi- of in strict accordance with the prohibition laws.

5. We are very much opposed to any modification of the Volstead Act which would have a tendency to weaken it. We recommend that this district conference express to our senators and representatives at Washington its approval of the Volstead Act, and urge them to use their influence to uphold this law and to set at naught any effort to destroy its effectiveness.

6. We urge our people to vote for and support such candidates for the various offices of the counties who have moral character and who will exert their authority as officers in breaking up the whiskey traffic.

7. We further suggest that law abiding citizens attend our courts more frequently and lend their moral support to the enforcement of all our laws.

O. W. Dowd, R. L. Davis, T. R. Hood, S. J. Ferguson, J. F. Broughton, V. A. Royal, J. A. Kiser, S. J. Starnes, Committee.

RALEIGH DISTRICT CONFERENCE

The 59th session of the Raleigh district conference convened with Hollands church, Garner circuit, April 15 and 16. Rev. M. T. Plyler, P. E., presided over the conference on the 15th and Bishop Collins Denny of Richmond, Va., on the 16th.

During the two days there were one hundred and four members of the conference present, six connectional men and three visiting ministers.

One young man was licensed to preach, O. A. Hathaway of the Bailey circuit, and one was recommended for admission into the annual conference on trial, he being William Carlton Wilson.

Rev. A. L. Ormond preached on Thursday evening and Bishop Denny on Friday morning.

Some of the preachers and laymen raised a purse to pay the expenses of Rev. M. T. Plyler, P. E., to the General Conference, and the same was presented to him in open conference Friday afternoon by Rev. W. A. Stanbury.

The following were elected as delegates to the annual conference: J. W. Weaver, Dr. Albert Anderson, B. B. Adams, N. F. Turner, Dr. E. T. White, F. E. Parrot, A. H. Vann and Miss Vera Herring.

The conference received invitations to hold its next session at Cary, Trinity church, on Tar River circuit, and the Methodist Orphanage at Raleigh, and it accepted the invitation of the Orphanage.

Dr. Albert Anderson, Raleigh, was elected district lay leader and A. H. Vann of Franklinton and A. M. Nobles of Smithfield were elected associate district lay leaders.

The district only lacks $1289 of raising its quota for the mission special and it looks as if this amount will soon be in hand, making the district a one hundred per cent district.

The entertainment furnished the conference by the people of Hollands church cannot be surpassed by any congregation. W. H. Brown, Sec.

THE ROCKINGHAM DISTRICT CONFERENCE

The Rockingham district conference was held at Mt. Gilead April 14 and 15. There were twenty-five ministers, fifty-five lay delegates and several visitors present. The attendance was made large by the people of Mt. Gilead.

The conference unanimously accepted the invitation to meet at Rockingham in 1927.

The following delegates were elected to the annual conference: K. M. Barnes, Frank Page, L. D. Frutchey, R. D. Phillips, R. T. Poole, W. N. McKenzie, J. O. McArthur and T. P. Wood; alternates, L. M. Peele, H. T. Rollins, J. P. Gibbons and R. N. Page.

The reports read showed a live interest on the part of the brethren making them.

Bro. W. D. Yarboro was unanimously elected for recommendation for admission into the North Carolina conference.

An encouraging report was made on the part of all the charges relative to the missionary special fund, the greater part of which has already been collected. The confidence was expressed that the entire amount would be raised by the end of the year.

A special feature of the conference was the booster meeting held for Carolina College.

Many of the people attending conference said that it was the best we have had in years. Its success was due largely to two things: first, the fine way in which Bro. B. C. Thompson and his people cared for its every need; and, second, to the spiritual emphasis which Bro. C. L. Read, the presiding elder, placed upon it by magnifying the preaching of the gospel. E. L. Hillman, Sec.

MOTHER'S DAY SERMON

By W. E. Abernathy, D.D.

Text: Exodus 2:9: "Take the Child and Nurse It for Me."

On the walls of a great church in France there is the sculptured figure of a woman with a baby in her arms, standing on the world, while under her feet lies a crushed and bleeding serpent. The sculptured image is the symbol of civilization. There is no other institution under the stars so divine as motherhood; no sacrament so sublime as giving life to an immortal; no power so potent as a mother's love; no altar so holy as a mother's knee.

Mothers are moulders of men, makers of history, saviors of society. Just as in the wildest storm that ever swept the air or stirred the sea, there is one central spot where all is at rest, so there is one dear spot where the clang of closing doors is the last echo of the day's battle; where the stinging shafts of coldness and calumny cease to wound; where battered ormor is ongirded, and love's soft hands bind the bleeding wounds; where rest refreshes and new hope is born—that dear spot is—Home. We may wander far in lands across salt seas and deserts drear, but ever, as the Mohammedan turns to Mecca when he prays, so memory turns toward the old home. Falling on the field, the dying soldier whispers to his comrade: "Tell mother." The shipwrecked sailor sends his last thought back to the point when he first set sail. We may kneel in rich cathedrals, gray and dim, but we shall never again pray so close to the ear of God as when, with folded hands, we said, "Now I lay me down to sleep." We may sit in gilded saloons and listen to the queens of song, but never again shall we hear such strains as the mothers' nursing song. Listening to Melba one evening, a critic said to his friend, "Did you ever hear such perfect music?" His friend said, "Yes, I have heard three sweeter songs. The other day, as I was going home, I heard the voice of a toddler amongst the garden flowers singing, 'I'm Daddy's Little Girlie'; it was my own little girl; that was finer. Some years ago, returning from a long journey, I heard a voice floating through the window, singing something about 'True Love Coming Home to Me'; that was for me my wife was singing—that was finer. But back through the years come snatches of the sweetest song of all, when I was baby, tired and cross and sick, when mother crooned a lullaby—and I slept." Men are but grown-up children at best, not much wiser, a little sadder—and to those of us who have reached life's summit, upon whose heads the westering shadows fall, there come times in the stress and storm when we thirst like David for the water from the old well by the gate of—home; when we sigh with Ernest Leslie:

"Backward, turn backward, O Time, in your flight;
Make me a child again just for tonight;
Mother, come back from the echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair;
Over my slumbers your loving watch keep—
Rock me to sleep, Mother, rock me to sleep."

Mothers are makers of men. Take the world's warriors; the Spartan mother disowned her son if he lost his shield in battle, and when Pausanias offered to betray Sparta for the hand of Xerxes' daughter, his own mother was the first to decree his death. Phillip fired the martial fever of Alexander; but Olympia, his mother, taught him that tenderness and chivalry which he showed toward all women. Aurelia so stamped her spirit on her son, Caesar, that when Sylla offered him life on condition that he divorce his wife, Cornelia, he resolutely refused.

The inveterate passion which hurled Hannibal at the gates of Rome was born of an oath sworn at his mother's knee. Cromwell confessed that he owed all to his country mother, and he gave her a tomb amongst the queens in Westminster Abbey. Napoleon idolized his mother, Letitia; he said the future depends on the mothers. When France, with her thirty millions, had renounced God, her churches were closed; her prayers were hushed; over the gates of her graveyards blazed the lying legend, "Death is an eternal sleep," there came a day when once again the church bells tolled the hour of prayer throughout the land, when once again the marriage altar and the bed of death were blessed by the ministrations of the Gospel—it was at the word of Napoleon's mother. When Sam Houston left home his mother handed him a musket and said, "Sam, remember my door is always open to brave men and shut to cowards."

Take the rulers in the realm of song and story: Shakespeare, the myriad-minded, the unrivalled prince of poetry, was a butcher's brat; but his cultured mother, Mary Arden, made him master of the human heart. Lord Byron was the soul of lawless passion set to music. Like some storm wave his life dashed itself against the cold rocks of a world he hated and shunned; it was all because his mad mother, one moment, lovingly caressed her beautiful boy and the next moment cursed him as "a lame brat." Bobbie Burns was the master alike of the world's pathos and its chivalry. His father was a rugged, religious Scot who knew no pity for a boy's weaknesses; but his gentle mother, Agnes Brown, told him the legends, and sang to him the songs of Scotland. Walter Scott's mother, Ann Rutherford, hugged her lame boy to her breast, and wove into his soul the legends of the lakes and hills. John Milton's mother set the Psalms to music for her boy to sing. Tennyson's mother so fixed the faith of her boy in Christ that it withstood every shock of skepticism. It was so with the elder Bulwar and with Browning. Cowper cleansed the foul atmosphere of literature, and showed the world that poetry can be the purveyor of religion rather than of lust. His mother died in his sixth year, yet her image was ever the angel of his vision, wooing him to pure speech and clean living. John Ruskin, the undisputed master of English prose, said: "I have learned much from men and books, but I owe most of all to my mother's teaching me the Bible every day." Tom Carlyle, like Burns, was afraid of his father, but was passionately devoted to his mother, and when she died he said: "Mother, your poor boy, Tom, long out of his school days, has fallen very lame and very lonely on the road of life." I am not surprised at the sad lives of Keats, Shelley, DeQuincey, George Eliot and Edgar Allan Poe, when I remember that they were denied a mother's love and care. For years, the genius of Guy de Maupassant struggled in vain for recognition; his mother, a poor laundress, saved enough to slip into the back doors of the bookstalls and buy up his books—wore out her life to give him to the world of letters.

Take the leaders of the church. Macrina, the grandmother of Basil the Great, stirred his soul with stories of the saints. St. Bernard tells us that though his mother died when he was a child, her memory brought him to the Christ. The father of St. Augustine was a skeptic; but his mother, Monnica, saved him to the church. Chrysostom, Wesley and Spurgeon owed all to their mothers.

Pass to the rulers and statesmen. Washington, with packed trunk and a commission as midshipman in the British navy, was held for America by one word of his mother. John Adams and John Quincy Adams both attributed their success to their mothers. President William Henry Harrison, on a visit to his old Virginia home, left the crowd and walked to the plain, old house to see his plain, old mother. He said, "I owe all I am to her." Lincoln said, "I owe all I am to my country to my mother." President Grant, at his mother's funeral, said to her pastor, Dr. Henderson: "Don't say anything about me; she gained nothing from me; speak of her as an earnest Christian mother to whom I owe all I am." Garfield, after his inaugural speech, turned and kissed his old mother to whom he owed all. Cleveland, on the night of his election, wrote his brother: "If mother were alive, I should be writing to her to whom I owe my success." When Earl Brewer was inaugurated as governor of Mississippi, some one asked his mother, "Is not this the proudest, happiest day of your life?" She answered, "No, the proudest, happiest day of my life was when Earl was converted and joined the church." And her answer was given a permanent place in the records of the state. Aycock, the crusader for the cause of universal education, fell in battle harness, dying on the platform where he had just been pleading for the people. In his boyhood home he saw his mother making her mark to all papers demanding her name. There at her knee, like another Hannibal, he dedicated his life to the lifting of illiteracy from the State. Governor Glenn, every night, before he said his prayers, wrote to his old widowed mother in Winston.

Let me draw for you a common picture: It is morning; the sun has risen. Yonder goes a bright-faced boy, fresh from sleep, going out to the communion with the bounding life of God's great outdoors. With bright eyes ablaze, he sets his little cap and joins the whistle of the mocking-bird. He walks alone; holds no hand; faces dangers he knows not of. The path that stretches before those dear, sturdy little feet hath never an end, forever and forever. If his little body aches and hurts, it is not his fault. If his little brain is handicapped, the blame is not his. If his little heart has kinks and twists in it, somebody else must answer for it. Look at him well. Who is he? He is your own boy. You brought him here, and now that he is here, you are responsible for his eternal destiny. No wonder Margaret Fuller said: "God be merciful to me—I am the mother of an immortal."

The Bible is the mother's Book. The memory of Moses is dear to Jew and Gentile alike, but back of that titanic figure, taxing the art of sculptor, painter, and poet, in the shadow stands Jochebed, his mother, who laid her goodly boy on the heart of God before she laid him in the lazy waters of the Nile. In that sweet duet of Deborah and Barak her highest name is not Judge, under her palm trees, not leader of armies; not poet and singer, but it is "Deborah, Mother," and that motherhood which marshaled armies and struck the strings of her harp was born in communion with God, by that sacred stone in Bethel whereon she swore that Israel should be free. Samuel, the stainless judge and uncrowned king, was clean from the cradle; the prophecy and assurance of that white life leaped from the lips of Hannah, his mother, when she said, "I poured out my soul unto the Lord." Solomon "followed not his father, David," because Bathsheba was his mother. His son and successor, Rehoboam, rendered and ruined the empire; the explanation lies in the line, "His mother's name was Naamah, an Ammonitess." The record: "Asa did that which was right in the eyes of the Lord," follows the words, "His mother's name was Maacha." Hezekiah had a wicked father, Ahaz; yet it is written of Hezekiah: "He clave unto the Lord and departed not from following Him." And, again, one line explains it all: "His mother's name was Abi, daughter of Zachariah." When we read that "Ahaziah walked in the ways of the house of Ahab," we read along with it, "His mother's name was Athalia," the daughter of Jezebel. Such is the story of the centuries. Bob Ingersol's father was a Presbyterian preacher; but before the boy was born, his mother was secretly reading skeptical books. Mothers make or mar the world. God bless our mothers; God give them a realization of the truth, that the crown of motherhood is not in shining in the social circle, at the club, or in the dance, but in being God's mothers of men to save the child for Christ. My earliest recollection of life is that of two love-lighted eyes, gray as the fish-hawk's wing, touched with the blue of the sky when the trout leaps to the snare; eyes that for years have lured me toward the Father's house, like some beacon set in the windows of heaven; and when safe inside the golden gate I shall fall at my Saviour's feet, I hope to lay a stainless life at the feet of my mother.

Soul, rule thyself! On passion, deed, desire,
Lay thou the laws of thy deliberate will!
Stand at thy chosen post, Faith's sentinel!
Through hell's lost legions ring thee round with fire,
Learn to endure. . . . Thine the reward
Of these elect, who scorning Circe's lure,
Grown early wise, make living light their lord.
Clothed with celestial steel, these walk secure,
Masters, not slaves. Over their heads the pure
Heavens bow, and guardian seraphs wave God's
sword. —Shelly.

A customer at a small restaurant: "Waiter, what's the meaning of this? Yesterday you gave me a portion twice as large as this."

Waiter: "Where did you sit yesterday, sir?"

"By the window."

"Ah, that accounts for it. We always give people by the window larger portions."—The Outlook.

GLIMPSES FROM THE NATION'S WATCH-TOWER

By H. E. Woolever, Editor The National Methodist Press.

The legislative mills of Congress which began to grind last December have turned out to date about 100 public laws.

Senior Members of Senate.

Of the seven Democratic senators whose terms expire next year one, Senator Underwood, has announced his intention to retire. Among those seeking re-election is Senator Overman of North Carolina, who is one of the most senatorial looking senators. He is exceeded in point of service by only Senator Warren (Republican) of Wyoming and his own state colleague, Senator Simmons, who came to the Senate in 1901, two years before Overman. These two North Carolina senators were born in the same month of the same year, 1854; were graduated from the same Methodist institution, Trinity College; belong to the same party and have their seats next to each other on the Senate floor.

Among the twenty-seven Republican senators who must run the gantlet of the ballot box this year are the leaders of the majority: Senator Curtis of Kansas, leader, and Senator Watson of Indiana, assistant leader; Senator Moses of New Hampshire, president pro tempore; Senator Jones of Washington, the Republican whip; and Senator Willis of Ohio, the stalwart champion of the dry forces. There is also Senator Butler, the President's intimate friend, who must win in November or depart in March.

In the Sturggles for World's Highest Legislative Seats.

Senator McKinley's defeat in the Illinois primaries was a great disappointment to administration forces. He had served fourteen years in the House, and completes next March his first term in the Senate. He attributes his defeat largely to the work of the Hearst newspapers. The opponents of the World Court claim his failure at the polls was due to the fact that he carried out the wishes of the President and voted for ratification. This millionaire legislator has devoted himself while in the upper body of Congress to social and international issues. He was presiding officer of the Interparliamentary Union convention when delegates from 52 nations gathered in the capital last fall. He was first to introduce an anti-lynching bill in the Senate and has recently proposed farm relief legislation. Outside the Senate, he is a philanthropist and has donated large sums to endow educational institutions and hospitals. He is a churchman and is one of the trustees of a large endowment fund of the Presbyterian church. In so far as his defeat is attributable to the World Court issue, it is a defeat for the church forces of this land which so vigorously urged senators to support our adherence to the court. The church people who sponsor a measure should support for re-election those who have followed their leadership.

Senator La Follette, the most youthful member of the upper chamber, is getting in trim for a summer of strenuous labor—campaigning in Wisconsin to prevent the re-election of his colleague, Senator Lenroot. The latter, last fall, did all he could to keep young La Follette from the Senate. Lenroot is a loyal administration senator and the radicals and anti-Court forces are going to penalize him if possible.

Senator Daniel F. Steck, who recently won a seat in the Senate through the unseating of Senator Brookhart, his opponent in the 1924 election, will receive back pay dating from the fourth of March, 1925—to the amount of $11,095. Apparently a year and a half post-election political fight was not sufficient to satisfy the newest member of the upper body, and immediately after the Senate, by a vote of 45 to 41, had given him the seat which had been Senator Brookhart's and he was sworn in, he went back to Iowa to continue his fight against his former opponent who has again entered the primaries, opposing Senator Cummins.

Women Militant for Americanism.

The Daughters of the American Revolution, the largest woman's organization in this country, made strong declarations for the constitution and ideals of this country at their 35th congress which has just closed in Washington. Mrs. Anthony Wayne Cook, president for the past three years, declared that after a nation-wide survey she was of the deliberate opinion that the Eighteenth Amendment would stand as part of the constitution. She then urged the need of a militant public sentiment in order to accomplish its enforcement. There is national gratitude that the women of America are arousing the militant spirit so needed in this country.

The women who have the right to vote in the United States number 32,000,000. This is a larger number by nearly 3,000,000 than that of the total vote cast for president in 1924. Where was this tremendous voting power? The time has come when those who make the home and furnish the men in times of war should exercise the force of their ballots. It is at the polls that the decisive battle for the future ideals of this country will be determined and to a very large extent by the congressional elections this year. A far-reaching moral battle is on and the kind of men elected in 1926 will do much toward determining the type of legislation for the next generation or longer.

Senator Calls on Drys to Awaken.

The board of trustees of the Michigan conference of the Methodist Episcopal church sent a telegram to their United States senators declaring the benefits of prohibition and asking for greater enforcement efforts and no modifying of legislation. Senator Ferris immediately made reply in which he said: "If the drys can awaken from their slumber the Eighteenth Amendment will prove the greatest blessing America has ever had bestowed upon it." There is evidence that the people are awakening. Senators report to us a flood of telegrams and letters. If there are any who have not written their senators, let the next mail carry a message which will convince them that you are not slumbering as regards the prohibition issue.

PAMLICO CIRCUIT SENDS PASTOR TO BIRMINGHAM CONVENTION

Down on the Pamlico circuit pastor and people are seeking a greater educational and spiritual vision, and are endeavoring to fit themselves for the added responsibilities which will accompany such a vision. To this end we have made a special study of "The Small Sunday School: Its Plans and Work." We have sought help by having our representatives attend the regional conference and the Woman's Missionary Council in Raleigh, and the Sunday school conference in Goldsboro. And the interest of the Sunday schools of the circuit in the matter of religious education manifested itself further when these schools sent their pastor to the quadrennial meeting of the International Council of Religious Education, held in Birmingham April 12-19.

The Birmingham meeting was one of the most significant for religious education which has been held in America during the present century. It was more than a denominational meeting, there being in attendance representatives from various churches and nations. And while many leaders of many Protestant churches worked together in an effective way for the development of a far-reaching religious educational ideal, they were thankful for the fruitful seed which had been sown in earlier days. Coming down through the Sunday school field from the day of Robert Raikes and John Wesley to the twentieth century, one meets, among others, such characters as White, Jacobs and Vincent, great Sunday school men in their day; one sees changes in the ideals and purposes of the school; and today one beholds an institution very different from what it was at its inception. Each generation has built upon the foundations laid by its predecessors. This is as it should be; and today, while we enjoy the benefits of a new Sunday school, we remember the valuable contributions of those far-seeing men of the past. And here we feel indebted to and vitally connected with the past; at the same time we are conscious that our duty is to look forward to the future, to build at least one step higher this religious educational ideal which has been our heritage.

To review the work of the years which have passed since the Kansas City gathering and to plan for the new quadrennium just beginning, the Birmingham meeting was held. "Building Together a Christian Citizenship" was the convention theme. The convention had an auspicious beginning when Dr. Weigle of Yale and Dr. Athearn of Boston discussed respectively, "What Is Religious Education?" and "Protestantism's Contribution to Character Building in a Democracy." A glance at the list of speakers gives assurance of the high type of addresses and discussions which featured the week's meetings. Contributing to the program were such men as John R. Sampey, E. Y. Mullins, Hugh S. Magill, Stanley High, Norman E. Richardson, Edward Porter St. John, Wade Crawford Barclay, W. A. Harper, W. C. Poole, President of the World's Sunday School Association, and our own Dr. E. D. Soper.

Thursday, April 15, was given over to the work of the laymen. The church and business are intimately related; this fact was shown most clearly by the challenging addresses of such men as J. L. Kraft, Cecil H. Gamble, Russell Colgate and George Gordon Battle. Truly it was an inspiration to the ministers to see that there is in the twentieth-century church of God not only leadership, but even among some of the giants of industry an earnest and intelligent "followship." We have been yearning for leadership; doubtless a willing and intelligent followship is almost as badly needed.

Every day of the convention was filled with inspiration and information. But I must mention especially the day which was set apart for the young people. The consideration of such subjects as What the Church May Expect of Young People, What the Young People Expect of the Church, The Call of America to Her Young People (by Dr. Soper), Youth's Challenge to the Church, gave assurance that the youths of today are not all bad; and that to the extent that we older workers understand their needs and aid them in finding their places of service will they be useful to the church and to the age.

Birmingham, the magic city, "The Pittsburgh of the South," was an ideal place for the assembling of the six thousand delegates from the United States and Canada. The spacious municipal auditorium was the scene of the general sessions during the week; and the various churches of the city provided assembling places for fifty or more departmental and sectional conferences. Real Southern hospitality was dispensed in full measure, and representatives of all sections of the country were lavish in their praise of the manner in which the city entertained the multitudes. One interesting feature of the convention came Friday afternoon when 750 automobiles, furnished by the real estate dealers, took the delegates on a sight-seeing tour of the city and surrounding communities. Some of the cars covered a distance of fifty miles; and this trip revealed numerous nature scenes comparing favorably with the beautiful spots in the Ozarks and the Blue Ridge and in New England. Birmingham, the young city of only fifty-four years, is a great place, and may justly be called the magic city. My stay in the city was profitable indeed; it was most pleasant also, for I was entertained in the home of my sister and her husband, Professor Clark C. Alexander of Birmingham-Southern College.

A. J. Hobbs, Jr.

REPORT OF THE COMMITTEE ON EDUCATION, GREENSBORO DISTRICT, W. N. C. CONFERENCE, ASHEBORO, N. C.

Education begins at the hearthstone and is continued through the Sunday school and church, and should have a religious atmosphere in the schools for the continuous promotion of character building.

Since about 90 per cent of the educated leaders of our Christian workers are products of the church schools, it is evident that Christian education is indispensable as a recruiting agency for our evangelism at home and abroad.

Loyalty and love for the church of God should impel us to give moral and material support to our schools to meet adequate demands.

We earnestly request that the presiding elder at his quarterly conference, the preachers in charge in their pulpits, and the educational church collectors urge the collection of all unpaid pledges of the Christian Education Movement cause. By so doing the schools will be aided in the endowment and equipment for the work of Christian education so essential to every department of church work.

Increasing numbers of young people seeking college training render imperative the enlargement of the endowment and equipment of our church schools.

It is gratifying to learn of the steady growth and development of the institutions of learning of our church, and we desire to encourage our people in every way possible to seek the welfare of such institutions of learning through our prayers, our patronage and our contributions.

We desire to renew our expression of sincere appreciation of the benefactions made by numerous friends to the cause of Christian education includ-

ing the vast trust fund and other gifts established by the late Mr. James B. Duke in providing for Duke University and including the munificent gifts of Mr. Benjamin N. Duke to the same institution, to Greensboro College, and to other institutions of learning substantially re-enforcing and promoting the interest of Christian education.

While Greensboro College is a connectional institution of learning of the two conferences of North Carolina Methodism, we recognize also that this institution of learning being located in the Greensboro district has special claims upon the Methodists of this district. We urge, therefore, that the charges of this district co-operate as generously as practicable in carrying into effect the securing of the funds necessary to make the endowment of this college at least $500,000, authorized and endorsed by the two conferences of North Carolina Methodism.

E. J. Harbison, Chm.
Mrs. Bruce Craven, Sec.

GENERAL HOSPITAL BOARD AND ITS ANNUAL MEETING

The General Hospital Board held its annual meeting at its home office in Atlanta on April 14 with Bishop W. A. Candler, president of the board, in the chair.

Only two members were absent, and the interest of the members in the growing hospital work of the church was keen.

The board indorsed the plan of making a connectional general and tubercular sanitarium out of the Tucson General Hospital, which has been offered to the church on quite generous terms.

An interesting feature of the meeting was the hearing by the board of representatives from our various hospitals. The Methodist Episcopal Church, South, for long had only two hospitals. We will soon have ten in active and successful operation. The next ten will come more quickly, if the General Conference will provide for the reasonable expansion of the hospital work.

This informal review by the General Hospital Board of the actual hospital work now going on in the church is sure to prove helpful. The board will more quickly learn to make itself useful in promoting the work committed to its care by the General Conference.

The board is sending up to the General Conference a proposed constitution defining its duties and responsibilities. It has been operating under two brief paragraphs in the Discipline (par. 534-535.)

The report of the treasurer, Mr. Alton O'Steen, showed that the board last year received $12,081.50 and spent $11,512.62, thus living within its slender income by a narrow margin. On this slender income the board has sought to promote the hospital movement, and has added through its own direct efforts over $500,000 worth of hospital property to the church.

The various hospital enterprises in the church, not directly fostered by the board, would largely swell this total.

In view of all these things the board is unanimously asking the General Conference to preserve its identity and increase its resources.

WASHINGTON DISTRICT CONFERENCE

The Washington district conference of the Methodist church met in Fremont, N. C., Thursday and Friday, April 15 and 16, and proved to be one of the most helpful, effective and inspiring conferences ever held. Rev. L. L. Smith of Bethel preached the opening sermon Wednesday night, April 14, and he started the spirit and purpose of the conference at high tide and the new elder, Rev. S. E. Mercer, kept it there until adjournment on Friday afternoon. He appealed to the men and women of the district to do three things definitely and zealously: (1) Pay the preachers by the month, (2) raise all conference collections in full, and (3) to bring all the unsaved of the district to a saving knowledge of Jesus Christ.

The conference was honored as well as helped by the presence of the former elder, S. A. Cotton, now presiding elder of the Weldon district. The conference was also honored and helped by the presence of Bishop Collins Denny, who presided over the first day's session. He also brought to a packed house at 11 a. m. a most forceful an stirring sermon from the text, Mat. 11:28-30. Rev. J. H. Miller of Pinetops delivered to the conference and visitors a timely, forceful and helpful message from I Cor. 15:57.

Rev. H. M. North, D.D., educational secretary of the North Carolina conference, was present and spoke on the Christian education movement. Rev. T. A. Sikes, business manager and assistant editor of the North Carolina Christian Advocate, represented the interest of the Advocate. L. L. Gobbel, superintendent of Sunday schools of the North Carolina conference spoke to the conference in behalf of the Sunday school task. Prof. F. S. Aldridge of Duke University, spoke on the subject of lay activities and in the interest of the University. Rev. A. S. Barnes, superintendent of the Raleigh Methodist Orphanage, told of the wonderful work that is being done at the orphanage. Rev. W. M. Curtis of Greensboro College represented the interest of that institution.

Other speakers who added to the interest and helpfulness of the conference were: C. G. Morris on Lay Activities; D. H. Tuttle on Stewardship and the American Bible Society; W. R. Royal on the Pastors' Summer School at Duke University; and E. H. McWhorter on Church Building and Church Extension.

Revs. W. A. Kale of Wilson and W. C. Huckabee of Rocky Mount were recommended to the annual conference for admission on trial and also for deacon's orders. C. G. Morris was re-elected district lay leader, and J. C. Galloway and J. B. Bowers were re-elected associate lay leaders. The lay delegates elected to the annual conference are: Col. John F. Bruton, John T. Thorne, J. A. Best, T. A. Person, J. A. Staton, Wiley Brown and W. H. Newell. Alternates: L. F. Lane, W. H. Applewhite, J. H. Westbrook and A. S. Wooten.

The Fremont people gave the conference a most cordial reception, royal entertainment and gracious hospitality. The choir also furnished splendid music for the preaching services.

Farmville was selected for the meeting place next year. B. B. Slaughter, Sec.

MRS. LUCY H. ROBERTSON AND HER 36 YEARS OF LEADERSHIP IN THE WESTERN NORTH CAROLINA CONFERENCE

The Woman's Missionary Council which convened in Raleigh on March 10 reported for the year 1925 an income from all sources of $1,350,708.47. The Western North Carolina Conference Society in session in Asheville last week reported a total income of $57,111.04 for 1925. approximately 4.22 per cent of the full amount raised by the women of Southern Methodism. The Council membership is 296,240, while the Western North Carolina conference has 12,403 mmebers or approximately 4.19 of the Council membership.

During the year 1925 Western North Carolina held second place in the list of conferences having made the largest net increase in societies, fifth in membership gain, and was listed among the three conferences leading in mission study.

Virginia and Western North Carolina are the only two conferences reporting financial gains of more than $5,000, Western North Carolina having made a gain of $7,630 over the year 1924.

The young people of Western North Carolina led the Council in recording the largest number of new societies organized during the year and stands third in the list of conferences making large membership gains, twenty-seven new young people societies having been organized and a membership gain of 771 is reported.

The above facts are tremendously significant. They tell of love, consecration, sacrifice—they speak in terms of world vision and universal brotherhood—they forecast the death of racial superiority and prejudice, but perhaps above all they are a monument to the magnificent consecrated leadership of the past.

The place of leadership which the Western North Carolina conference holds in the organization of the Woman's Missionary Council is the result, very largely, of the constant, devoted efforts of those pioneer souls who worked and prayed in the early days when a woman almost risked her reputation, when one might have hesitated over the prospect of "compromising her maidenly modesty by joining a woman's missionary society."

The pioneers had little money, but, better than money, they had a great faith and a great purpose. They knew the power of prayer and, on their knees, they dedicated themselves to the task. One cannot think of these things apart from the personalities of "Aunt Bumpas," our beloved Mrs. Robertson, Mrs. Crawford, Mrs. Ross and others who marked the trail that has during the last fifty years become the highway of noble endeavor.

An almost unparalleled record belongs to Mrs. Lucy H. Robertson, who has presided over this conference for thirty-six years. Few have attained such high honor in type of leadership or term of service. The records bear testimony to the vision and service of her, who through the years has been a truly great leader, stimulating and preserving in all unity the strength of the organization. She is still our spiritual leader. For her the following words of a prayer made by Mrs. T. J. Copeland of the Baltimore conference for the emeritus missionaries are most fitting: "We thank Thee, Father, for their foretaste of happiness when they look back with joy and forward with happiness, and wait on the delectable mountain. We pray for them physical strength and all the material benefits of the world, its friendships and fellowships. And upon the hands of these, thy workers, and for all that they have secured for that crowning day that is coming by and by, we ask thy blessings, Lord."

Greensboro, N. C. Mrs. A. W. Plyler.

APPRECIATION OF THE SERVICES OF PROF. C. L. HORNADAY

Prof. C. L. Hornaday, after having served the college for four years as its president, presented his resignation to the president of this board several weeks ago, to take effect with the close of the present scholastic year.

Your committee was appointed by the board at its meeting at Salisbury, April 22, to draft suitable resolutions to be entered upon its minutes, and to be given to the press for publication.

Mr. Hornaday has given four years of unremitting service to the church and to the college, for which this board desires to express its sense of cordial appreciation.

During his administration the Cornelius estate has finally been practically converted into cash and into liquid assets, thus becoming more completely productive. The endowment has been augmented by the sum of $50,000, the gift of Mr. B. N. Duke. Funds have been raised for the erection of a dining hall to cost around $35,000, of which amount Mr. Duke contributed $10,000. The contract for this building is to be let at a very early date.

The board desires to commend Mr. Hornaday for his past efforts and to wish for him a most successful future in his chosen work.

Jno. F. Kirk, Sec.

DO YOU NEED A DIRECTOR OF RELIGIOUS EDUCATION?

I have in my office applications from two well equipped young women who desire to secure positions as director of religious education in a local church. One of these young ladies has had six years of successful teaching experience, is a graduate of Scarritt College for Christian Workers, holds her A. B. degree in Religious Education and feels a definite call to enter this particular field.

The second lady has had several years of successful experience in high school and successful work with adolescent groups in the Sunday school, holds an A. B. degree from one of our Southern colleges and a Master's degree in Religious Education from Northwestern University, has had successful experience in conducting local training classes, directing city playgrounds and the recreational activities for adolescent groups.

Pastors who desire to get in touch with these persons may do so by writing to L. F. Sansabaugh, Director of Training, 810 Broadway, Nashville, Tenn.

WINSTON-SALEM DISTRICT CONFERENCE

The Winston-Salem district conference will be held in Central Terrace church, Winston-Salem, on July 8-9. This conference was originally set to meet at Midway church on the Welcome charge, but owing to the torn up condition of the highway leading to that church, in preparation for the placing of a hard surface road, it has been deemed advisable by mutual agreement to change the place of meeting. Announcement of committees, etc., will be made later. J. H. Barnhardt.

TRUTH TABLETS—TAKE AS NEEDED

1. At first you thought you would, but you did not, and so neglect of Bible reading goes right on for another year; 1926 is the last for many who never read their Bibles through. It may be yours. I still have plans for reading the Bible through in a year. You can start on any date and read to same date in next year. It's time to quit going around your Bible; go through it, and let it go through you. Then watch for the difference it makes in your praying. St. John 15:7. Two cents will bring you a plan. Write me.

2. Genesis 1:1 is plenty far enough for you to be going back. "Back to the Bible," but stop where God begins. Not safe beyond where He speaks, either for past or future. This side of those first words of Genesis you will find a plenty to keep you busy getting rid of all the sin soil in your soul. When that is done and your life work of witnessing service is ended God will send for you to come home, and will then tell you what He was doing before He wrote Genesis 1:1, and also fulfil the richest of all promises He ever made to believers. Read it right now. Ephesians 2:7.

3. Jesus said to a man—Nicodemus—who had a head full of Old Testament intelligence, "You must be born again." Paul wrote, "If any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." (2 Cor. 5:17). Seek to be a new creature in Christ Jesus; to be a twice born child of God; "renewed in the spirit of your mind," and you will then confess in shame-faced humiliation that the best item of evidence in proof of the total depravity of your nature was the fact that you were groping backward, looking downward to an ape for your origin, rather than upward to God, in whose image you were made, and back to which God has planned to bring all men by Christ Jesus. Read at once Eph. 4:22-23-24; Col. 3:10; 2 Cor. 3:18. This entire apeology is the devil's trick to keep the eyes of those who exult in human wisdom from seeing the devil himself as the origin of all the bodily deformity, mental dementedness and moral degradation that can be found in the fallen human race. See St. John 8:42-44.

Elm City, N. C. D. H. Tuttle.

TEACHING LITTLE CHILDREN TO PLAY

By Miriam F. Goodwin.

Teaching little children the way of play! There is indeed a great opportunity to teach this and other things to the little Korean children here in Songdo. The large number of children that came to the crowded little Korean church that I attend made really a serious situation there. Lately Miss Clara Howard and I have taken charge of them during the church hour, and with the help of two Korean high school boys and three girls from Holston Institute, we undertake to give them some supervised play. I only wish it was possible to transplant this crowd of children to one of our big churches in America for just one Sunday. They are as dear and attractive as any children I ever saw, and the expression of surprise and pleasure on their little faces when we tell them that they may really play with a little celluloid doll or one of the scrapbooks would, I think, go straight to anybody's heart.

Before the cold weather began we had an average attendance of about 110; one Sunday we had 180. For several months we have had six organized Sunday school classes with them. Many of them come with the church children from non-Christian homes. The opportunity here is unlimited to reach these homes through the children.

We have no money to employ some one to visit in these homes, nor to provide equipment to make a success of this project, which would meet a real need. But we are wonderfully happy in the opportunity we have and are hoping and praying that our feeble efforts may bring forth fruit.

This work with the Korean children has been a side issue. My real work has been with the children of the missionaries here in Songdo, and no one could ask for finer boys and girls or greater opportunities than I have. This year we have thirteen in the eight grades of the school. These range from the tiny beginners to one sophomore in high school work. It is a big task, but when I realize what possibilities lie in the lives of my boys and girls I wouldn't change places with anyone I know. I wish the pepole at home could realize that these are fine little Americans and deserve the very best we can give them. I can see in each of their lives promise of usefulness in some form of Christian service.

It is true here in Korea that "the harvest is plenteous but the laborers are few." We mignt add that the laborers who are here suffer from heartache far more than others know, when we have to refuse so many pleadings that come to us.

Our prayer is that the members of the church at home may see the vision of a world need. Songdo, Korea.

MOUNT AIRY CIRCUIT

We have just closed a good revival at Oak Grove church which resulted in fifty or more professions and ten joining the church. The church was wonderfully revived. Brother Walter Combs of Lincolnton was with us and did the preaching in the good old fashioned way which the Lord graciously blessed. Brother Combs is a good revivalist as well as a pastor. He was reared in this community and has almost contradicted the scripture that says that a prophet is not without honor save in his own country. He was held in high esteem by all that knew him here before he came to us and left a larger class of friends than he had before. He preaches the gospel straight from the shoulder.

Our finances are in advance of last year at this time regardless of the fact that the flu had hit us hard. We have paid off some two hundred dollars of indebtedness on one church. We had a called session of our second quarterly conference, which authorized the sale of the present parsonage to secure better quarters for the preacher. We think we shall see greater things this year on the Mount Airy circuit, and we want you to pray that we may have a real revival at the other eight churches.

W. J. S. Walker, P. C.

A darky named Sam borrowed $25 from his friend Tom, and gave his note for the amount. Time went on, the note became long past due, and Tom was very impatient for its payment.

One day the two men met on the street. Tom stopped and said with determination:

"Look heah, man, when ah you-all gwine t' pay thet note?"

"I ain't got no money now," replied Sam, "but I'm goin' to pay it soon as I kin."

"Yo' been sayin' thet fer months," retorted Tom, "but it don't git me no money. Yer gwine t' pay thet money here and now, thet's whut yer gwine t' do. Ef y' don't, " know whut I'm goin' t' do? I'm goin' to burn yer old note; then whar'll yo' be at?"

"Yas yo' will. Yas yo' will," Sam shouted. "Jes' yo' burn dat note o' mine, and I'll pop a lawsuit onto yo'." —The Outlook.

WHAT CAUSES BOILS.

Boils and carbuncles are the result of improper diet or infection of the skin. It's sometimes hard to determine the exact cause but CARBOIL will give quick relief. No expensive operation is necessary as one application of CARBOIL promptly stops the pain and continued use draws out the core. Get a 50c box from your druggist. Your money back if you are not satisfied.

SPURLOCK-NEAL CO., NASHVILLE, TENN.

STATEMENT

Palatine Insurance Company, Ltd., London, England

CONDITION DECEMBER 31, 1925, AS SHOWN BY STATEMENT FILED

Amount Ledger Assets December 31st previous year, $5,021,853.81; total	$ 5,021,853.81
Income—From Policyholders, $3,222,148.79; miscellaneous, $231,217.11; total	3,453,365.90
Disbursements—To Policyholders, $1,869,858.33; miscellaneous, $1,753,661.48; total	3,623,519.81
Fire Risks—Written or renewed during year, $684,181,943; in force	849,707,143.00
All other Risks—Written or renewed during year, $210,961.147; in force	271,319,172.00
ASSETS	
Value of Bonds and Stocks	$ 3,839,624.87
Deposited in Trust Companies and Banks on interest	421,063.31
Agents' balances, representing business written subsequent to October 1, 1925	542,943.64
Agents' balances, representing business written prior to October 1, 1925	27,126.44
Bills receivable, taken for fire risks	4,433.88
Interest and Rents due and acrued	53,426.00
All other Assets, as detailed in statement	247,170.89
Total	$ 5,135,789.03
Less Assets not admitted	27,304.77
Total admitted Assets	$ 5,108,484.26
LIABILITIES	
Net amount of unpaid losses and claims	$ 384,518.00
Unearned premiums	3,081,354.11
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	2,500.00
Estimated amount payable for Federal, State, county and municipal taxes due or accrued	80,000.00
Contingent commissions, or other charges due or accrued	8,000.00
All other liabilities, as detailed in statement	8,640.00
Total amount of all Liabilities except Capital	$ 3,565,012.11
Surplus over all liabilities	$1,543,472.15
Surplus as regards Policholdres	1,543,472.15
Business in North Carolina During 1925	
Fire Risks written, $3,594,499; Premiums received	$ 38,422.52
All other Risks written, $2,064,908; Premiums received	2,175.63
Losses incurred—Fire, $15,896.15; Paid	10,339.15
Losses incurred—All other, $1,855.55; Paid	373.55

U. S. Manager: Whitney Palache. Home Office: 1 Park Avenue, New York, N. Y.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: Dowdell Brown, Atlanta, Ga.

(SEAL) STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
Raleigh, Feb. 15, 1926

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Palatine Insurance Company of London, England, filed with this Department, showing the condition of said Company, on the 31st day of December, 1925.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

STATEMENT

Patriotic Insurance Company of America, New York City

CONDITION DECEMBER 31, 1925, AS SHOWN BY STATEMENT FILED

Amount of Capital paid in cash	$ 200,000.00
Amount Ledger Assets Dec. 31st previous year, $1,673,927.41; total	1,673,927.41
Income—From Policyholders, $946,346.30; miscellaneous, $51,451.97; total	997,798.27
Disbursements—To Policyholders, $468,853.32; miscellaneous, $452,640.42; total	921,493.74
Fire Risks—Written or renewed during year, $215,315,764; in force	249,733,651.00
All other Risks—Written or renewed during year, $39,780,604; in force	41,371,315.00
ASSETS	
Value of Bonds and Stocks	$ 1,353,074.11
Deposited in Trust Companies and Banks on interest	160,654.97
Agents' balances, representing business written subsequent to October 1, 1925	222,675.79
Agents' balances, representing business written prior to October 1, 1925	9,814.63
Interest and Rents due and accrued	10,486.92
All other Assets, as detailed in statement	4,012.44
Total	$ 1,760,718.86
Less Assets not admitted	62,746.24
Total admitted Assets	$ 1,697,972.62
LIABILITIES	
Net amount of unpaid losses and claims	$ 142,638.00
Unearned premiums	775,776.91
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	491.25
Estimated amount payable for Federal, State, county and municipal taxes due or accrued	22,500.00
Contingent commissions, or other charges due or accrued	6,600.00
All other liabilities, as detailed in statement	6,000.00
Total amount of all Liabilities except Capital	$ 954,006.16
Capital actually paid up in cash	$200,000.00
Surplus over all liabilities	543,966.46
Surplus as regards Policyholders	743,966.46
Total Liabilities	$ 1,697,972.62
Business in North Carolina During 1925	
Fire Risks written, $1,025,754; Premiums received	$ 9,231.82
All other Risks written, $45,633; Premiums received	314.32
Losses incurred—Fire, $1,940.89; Paid	2,474.88
Losses incurred—All other, $13.48; Paid	6.48

President: Preston T. Kelsey. Secretary: Elliott Middleton. Home Office: 55 Fifth Ave., New York City.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: Home Office.

(SEAL) STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
Raleigh, March 11, 1926.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Patriotic Insurance Company of America, of New York City, filed with this Department, showing the condiion of said Company, on he 31st day of December, 1925.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

STATEMENT

Pennsylvania Fire Insurance Company, Philadelphia, Pa.

CONDITION DECEMBER 31, 1925, AS SHOWN BY STATEMENT FILED

Amount of Capital paid in cash	$ 1,000,000.00
Amount Ledger Assets Dec. 31st previous year, $12,455,292.36; total	12,455,292.36
Income—From Policyholders, $6,398,762.39; miscellaneous, $580,163.35; total	6,978,925.74
Disbursements—To Policyholders, $2,905,744.63; miscellaneous, $3,360,298.80; total	6,266,043.43
Fire Risks—Written or renewed during year, $935,906,390; in force	1,519,299,815.00
All Other Risks—Written or renewed during year, $288,775,464; in force	262,258,537.00
ASSETS	
Value of Real Estate	$ 150,000.00
Loans secured by pledge of Bonds, Stocks, or other collateral	2,685.42
Value of Bonds and Stocks	11,446,174.00
Cash in Company's Office	1,565.05
Deposited in Trust Companies and Banks on interest	555,669.53
Agents' balances, representing business written subsequent to October 1, 1925	937,027.43
Agents' balances, representing business written prior to October 1, 1925	60,217.36
Bills receivable, taken for fire risks	13,345.91
Interest and Rents due and accrued	154,118.16
All other Assets, as detailed in statement	587,118.23
Total	$ 13,905,921.09
Less Assets not admitted	99,213.37
Total admitted Assets	$ 13,806,707.72
LIABILITIES	
Net amount of unpaid losses and claims	$ 785,239.00
Unearned premiums	6,426,556.34
Salaries, rents, expenses, bills, accounts, fees, etc., etc., due or accrued	15,325 00
Estimated amount payable for Federal State, county and municipal taxes due or accrued	216,936.15
Contingent commissions, or other charges due or accrued	20,602.57
All other liabilities, as detailed in statement	871,355.25
Total amount of all Liabilities except Capital	$ 8,336,014.31
Capital actually paid up in cash	$1,000,000.00
Surplus over all liabilities	4,470,693.41
Surplus as regards Policyholders	5,470,693.41
Total Liabilities	$ 13,806,707.72
Business in North Carolina During 1925	
Fire Risks written, $7,545,946; Premiums received	$ 40,335.43
All other Risks written, $132,811; Premiums received	5,629.81
Losses incurred—Fire, $18,115.75; Paid	23,321.75
Losses incurred—All other, $3,874.01; Paid	3,333.01

— Minus

President: Cecil F. Shallcross. Secretaary: Robt. Newboult. Treasurer: Robt. Newboult. Home Office: 508 Walnut Street, Philadelphia, Pa.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: Home Office.

(SEAL) STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
Raleigh, Feb. 12, 1926.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Pennsylvania Fire Insurance Company of Philadelphia, Pa., filed with this Department, showing the condition of said Company, on the 31st day of December, 1925.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

MESSAGE OF THE PRESIDENT BEFORE ANNUAL MEETING AT ELIZABETH CITY APRIL 20

Since last we met another year has passed, another quadrennium has ended and a new year has dawned.

What has our conference wrought during the year of 1925? Can it be said that 15,000 members paying $57,732.67 into the Council treasury and the thousands of dollars into local work can write our history for last year?

No, far from it, but rather if one could look into the hearts of the 15,000 members and see there the real consecration and new dedication and self-denial that have grown in the lives of us as individuals during the past year, then the real growth of the North Carolina conference could be determined. Dr. D. J. Fleming so wisely says, "Not the number of missionaries nor the annual expenditures of societies, but the character of life that is lived by those who profess Christ will determine success or failure of missions."

How can we as a body of women, young people and children answer that mighty challenge to our Christianity How much of self have we given to the cause of Christ?

Not how many dollars did we report last year through our auxiliary is the real test.

Is there danger that the dollar might get so close to the eye of even an American Missionary Society that we can't see beyond it? On the other hand, the dollar will always come from the life that knows real self-denial. We think first of all of self-denial in relationship to dollars and cents when in reality the most vital self-denial is of strength and time.

Have we members who pay gladly all financial obligations expected of them and use a petty excuse for not attending the missionary meeting?

Would we be so inconsistent as to freely give some of God's gold and silver back to Him and withhold our own hands from serving the little ones and the weak ones of our own communities?

As we think of our last year's record shall we not remind ourselves of the actual self-denial in connection with our first and most important work, that of our children? I wish that it were possible to march before you this morning that most beautiful, most truly glorious asset and duty of the North Carolina conference—the leaders of our church tomorrow—those 6,000 beautiful children enrolled in our junior and baby divisions.

I wish, too, that each of us of the adult membership could see marching back of this lovely array of our "Jewels" the 160 women who are trying, too much alone, to lead these little ones to Christ. They are too much alone, for in many instances the mothers are not standing with them nor are the members of the adult auxiliary going with them as they should. That is why the conference superintendent of children's work and the auxiliary superintendents are so often overburdened with the thought that "nobody cares."

If only enough of self-denial could be practiced by praying more for the children and by word and deed encouraging them. Does not the same thought come to us as we think of our young people's work? Too much time is spent these days criticising young people and not enough time working with them. There is too much fault-finding and not enough sympathy expressed.

Oh, that the love of Christ could be so vividly portrayed in our lives that we could through this love lift up those who are stumbling along the untried pathway of life. Has the zeal and consecration and self-denial of an adult auxiliary led any of our young people to see the world as a mission field and have thereby caught the vision of service? Have we as adult members taken the time to even attend a young people's missionary meeting?

Another conspicuous example of the lack of self-denial is demonstrated in the work of mission study. So little do we know of world conditions, and comparatively little does the average member of the missionary society realize the great duty she owes herself to study and to read from the best authorities on missions. It is impossible to work effectively unless we know what we are working for. We have to feel the actual need of our heavenly Father's guidance before we can really pray. We do not give more because we do not see the urgent requirements of "the fields that are white already unto harvest."

Does it not also require a great denial of strength and time to go out into one's own community and to try to meet even some of the vital issues that arise among social service problems and to try to improve community life?

We love to think of those few women on that first beautiful Easter morning who went away from the empty tomb to tell others that Jesus had risen. So through all of these hundreds of years that line of women has grown longer and longer as it reaches around and around the world, and they are still telling the old story of Jesus and His love.

Thus I love to think of these four departments of our work—each one so important, each one so dependent on the other and each one so worth while, if our conference goes out to express the love and life of Jesus as we should.

The record of 1925 is closed. We can never know its opportunities again, but may we as individuasl live this year as we wished we had lived last year.

As we consider our conference for the quadrennium we are happy in the thought of the progress that has been made. During the past four years we have sent into the Council treasury $206,548.90. There has been a substantial increase each year over the preceding year from the $45,188.06 of 1922 to the $57,732.67 of 1925. Our membership has increased over 1500 in the same period of time.

But let us turn from our work of the past year and of the quadrennium and face the year of 1926, the first quarter of which has passed. Not alone are we building on these four years, but on the forty-five years of prayer and faith that the womanhood of the North Carolina conference would render the best of love and strength and time to the cause of Christ.

Put first things first in this very busy day of ours, when everything can not be done. "Choose ye this day whom ye would serve."

A larger financial budget is before us this year; our pledge on the Bennett Memorial is to be completed; other financial claims will be pressing on the North Carolina conference. How are we to meet all of them? It will all be so easy to do through renewal and devotion to Him who has chosen us to do this work for Him.

Let us not forget our goal of trying to put a missionary society into every church in the N. C. conference. To make of every church a missionary church, to keep the missionary society missionary, to help save this world for Jesus Christ, isn't that the highest aim for which we can work?

Let no discouragement cause us to fail, for we may plant and we may water, but God gives the increase. The needs of our homeland and the world will be clearly brought before us on this conference program by the efficient workers from the home and foreign fields. Plans for our conference to meet these needs will be presented to us by our faithful conference officers who stand at the head of the departments of our work.

Through this year so glorious in opportunities may we prove faithful to every trust. Shall we not deny ourselves to follow the Christ?

May Edla Smith Earley.

TREASURER'S REPORT, FIRST QUARTER 1926

We have had a very fine report this quarter.

Total amount received by conference treasurer, $12,749.41; amount sent Council treasurer, $10,875.84.

This amount is just fifty dollars less than we sent Council treasurer last first quarter and one hundred and fifty dollars less than was received by your treasurer.

Now that spring has come and we have had the inspiration from our wonderful Council meeting in our own state, let us get to work with new energy and do the finest year's work ever. Indeed we must if we meet our pledge this year, and let us resolve right now that we will meet it!

Mrs. F. B. McKinne, Treas.

Western North Carolina Conference

RESIGNATION OF MRS. LUCY H. ROBERTSON

It was with genuine regret that the conference accepted the resignation of Mrs. Lucy H. Robertson, our president, who since our organization in 1890, as the Western North Carolina Woman's Conference, has been our leader and pilot in the work that has been undertaken. During these 36 years Mrs. Robertson has endeared herself to all of her co-workers, and there is an aching at the heart of many who have been associated with her during this time. Many beautiful tributes were paid her in the open conference by representatives present and we feel sure that those who could not give utterance to their appreciation of and love for her were feeling very deeply their loss. As a tangible expression of the love and esteem of of the conference she was presented, by Mrs. P. N. Peacock, who has known her since she was a small child, a gift of $100 in gold, which Mrs. Peacock said "did not in any wise express the value of what she had meant to us and of our great affection for her."

Our best wishes are for Mrs. Robertson and may the remaining years of her life, which we hope will be many, be beautiful years, spent in the reflection of a life well spent in the service of her Saviour, her church and her community, and when the sunset comes may it be gloriously beautiful and radiantly triumphant.

MRS. C. C. WEAVER ELECTED PRESIDENT

We are sure there is no one in our conference upon whose shoulders the mantle of Mrs. Robertson could have fallen who will wear it more worthily or more ably than will Mrs. Charles C. Weaver of Winston-Salem who was chosen as Mrs. Robertson's successor. We congratulate the conference on the selection of Mrs. Weaver and we are sure the work could not have fallen in more capable hands. Mrs. Weaver has been the superintendent of the young people's work for several years and in that department has accomplished most splendid results which is today the largest and best it has ever been. Our best wishes are with our new president, and may the following prayer find a response in the hearts of her co-workers for her success in her new work:

"God, looking down our our new leader, smile—
Smile from the heights of your heaven above;
Show her your strength and your tenderness, God,
And your love.
Help her when problems are filling her path,
Lead her when troubles are stones in her way;
Help her to glimpse, when the shadows are dark,
The coming of the day.
Father when cares and distresses are are near,
Carry her through on the wings of your power,
Help her to conquer each doubt and fear,
Let her rise to each hour.
God looking down on our new leader, smile—
Smile on her, touch with fine courage her power;
God let her answer the call that comes
And the need that is there."

ANOTHER NEW OFFICER

As a successor to Mrs. Charles C. Weaver as superintendent of young people's work, Mrs. Hoke Bullard of Winston-Salem was unanimously chosen. We feel sure Mrs. Bullard will be a most capable and painstaking officer, and we congratulate the young people on their leader. While we do not personally know Mrs. Bullard we do know the splendid parentage from which she came, Rev. and Mrs. J. W. Moore, both of whom are filled with the missionary spirit, and the daughter of those parents we feel safe in predicting will be a fine leader. Our best wishes we extend to Mrs. Bullard.

MRS. L. N. PRESSON GIVES UP DISTRICT WORK

Mrs. L. N. Presson of Monroe has always been considered one of the very best of our district secretaries and it was with a feeling of great regret that the conference was forced to accept her resignation. Mrs. Presson was a faithful, efficient, untiring officer and the district today shows the result of her splendid leadership. We shall miss Mrs. Presson at our meetings for among the friends whom we looked forward to seeing each year was this faithful secretary of the Charlotte district. Our best wishes go with her.

We are glad to welcome into our district secretary ranks Mrs. Gertrude Dickinson of Charlotte, who was chosen to take the place of Mrs. Presson. While we do not personally know Miss Dickinson, the splendid things that we have heard as to her ability, her leadership and her attainments lead us to believe that Mrs. Presson's mantle ha sfallen upon most worthy shoulders, and we trust that the district may continue to make the splendid advancement in her leadership. Another district secretary to whom we extend a most cordial welcome is Miss Anita Winkler, who was selected as successor to Mrs. Arch Horton, who found it necessary to give up the district, after having had it only one year. We regret to lose Mrs. Horton who had made such a splendid start, and hope under the able leadership of Miss Winkler the district will go steadily forward.

FOURTEENTH ANNUAL MEETING

Central church, Asheville, was the meeting place of the fourteenth annual session of the Woman's Missionary Society, Western North Carolina conference, and the Methodists of the city gladly opened their homes to the body of representative women, whom they considered it a privilege to have in their midst for a three days' session. The woman's missionary societies of Bethel, Chestnut Street, Central, Haywood Street and West Asheville were the hostesses and tried to do all in their power for the comfort

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

A BENEFACTOR

The Beginners' department at First church, Lexington, has just installed a small Wurlitzer piano valued at $295, half the value of which was donated by Mr. H. A. Dunham of the Dunham Music House, Asheville. Mr. Dunham proposes to furnish any Methodist Sunday school with a similar piano at $147.50 cash f. o. b. the factory. This means that he will give to any of our Sunday schools $147.50 towards the purchase of this splendid piano for use in their schools. Our Lexington people are very much pleased with their piano and are very grateful to Mr. Dunham for his generosity.

ENCOURAGING

The time of the year for observing Sunday School Day brings fresh encouragement to our anxious minds as to whether our Sunday schools will continue to hold their Sunday School Day exercises and give liberal offerings towards the furtherance of our work. Nearly every mail and nearly every visit bring assurance that our loyal workers will do their bit in helping themselves and in helping our conference program of work. There is a volume of encouraging assurances coming in from the field. Let every one join in and make the fine work unanimous.

DISTRICT CONFERENES

In the midst of our series of standard training schools and other work your humble servant has found time to visit district conferences held at Mount Pleasant for the Salisbury district and at Asheboro for the Greensboro district. Both conferences were splendidly attended and wisely led. Brother Paris and his Salisbury corps of workers are enthusiastic and assuring. This district continues t make progress.

The Greensboro district conference was, as is usually the case, large, enthusiastic and carefully planned. At the direction of Brother J. B. Craven, Rev. J. F. Kirk and Rev. W. A. Jenkins delivered carefully prepared addresses on evangelism. It was immensely helpful to Sunday school workers to hear these splendid discourses. Both Mount Pleasant and Asheboro entertained their conferences in great fashion. The new church at Asheboro is grand to behold.

STEADY AND SURE

The continued placement of programs of work in our Sunday schools for their guidance in promoting their work for developing character is steadily going on. This type of work is slow but it is sure. Next fall another annual check-up will be held. Our most progressive schools and our most worth-while schools will have something to check on.

WELL AGAIN

Mr. Paul F. Evans is back on the job after being out ten days with influenza. He is holding this week a Cokesbury school with Brother Stafford at Highlands, Hickory. The following week he will be with Brother M. Q. Tuttle at Stoneville for the Stoneville-Mayodan charge. Other schools are being scheduled.

UNION COUNTY SCHOOL

The third annual standard training school for Union county was held last week at Central, Monroe, with a marked degree of success. All the local expenses of the school were borne by our good people at Central as they cordially invited the Methodist Sunday school workers of the entire county to join them in a week's intensive study. Out of an enrollment of 77, 63 earned certificates of credit. These credit students are listed with the following churches: Central, Monroe 41, Pleasant Grove 6, Waxhaw 5, Bethel 3, Mineral Springs 3, Marshville 2, Unionville 1, Center 1, Mill Grove 1.

The courses, instructors and credit students follow:

The Worker and His Bible, Rev. C. S. Kirkpatrick, instructor—Mrs. E. Ashcraft, Rev. D. C. Ballard, Mrs. Henry Crow, Miss Winifred Doris, J. K. Eanes, St., J. K. Eanes, Jr., Lee Griffin, T. C. Haigler, R. W. Howie, Velma Howie, Houston Howie, H. G. Hawfield, H. A. Helms, Mrs. H. A. Helms, Vera Leonard, H. T. Moser, Mrs. H. T. Moser, Rev. M. A. Osborne, Mrs. Roscoe Phifer, Mrs. R. B. Redwine, Miss Kathryn Shute, Paul Trull, Mrs. Carl Trull, Glenn Winchester.

The Pupil, Dr. C. C. Weaver, instructor—Mrs. Walter Crowell, W. Z. Faulkner, Mary Myers Faulkner, Mrs. Lonnie Fawler, Mrs. O. H. Grant, Rev. H. G. Hardin, Miss Lura Heath, Mrs. J. Warren Helms, Mrs. T. C. Harton, Miss Bessie D. Howie, Mrs. Bessie D. Howie, Mrs. Wyatt Knox, Miss Annie I. Nelson, Mrs. L. N. Presson, Mrs. H. F. Taylor, Lewis Wentz, R. O. Winchester, Mrs. H. H. Wolfe.

Intermediate-Senior Lesson Materials and Teaching, Miss E. Jane McDonald, instructor—W. H. Crow, Mrs. Talmadge Hinson, Mrs. Chas. Iceman, Mrs. C. D. Roberts.

Later Childnood, Mrs. P. W. Flagge, instructor—Mrs. W. S. Blakeney, Mrs. T. T. Capehart, Mrs. E. W. Crow, Mrs. H. C. Hawfield, Mrs. Clayton Smith, J. S. Stearns, Mabel Worley.

The Study of Middle Childhood, Miss Mary Lemmon, instructor—Miss Elizabeth Brewer, Mrs. W. Z. Faulkner, Mrs. Vann Funderburk, Mrs. S. E. Haigler, Mrs. Sam Howie, Miss Annie Hudson, Mrs. J. W. Menius, Mrs. Olin Niven, Mrs. Edwin Niven, Mrs. Pattie Lee Stack, Miss Helen Worley.

COKESBURY SCHOOLS

Since last report Mr. Evans has conducted two Cokesbury schools. One at Pisgah for Summerfield circuit and the other at Liberty for Liberty circuit. Rev. W. T. Albright, pastor, lined up his Summerfield circuit in a most wonderful way. Fifty or more were present each evening, of which number twenty-six earned credit as follows:

Rev. W. T. Albright, Mrs. W. T. Albright, Mrs. E. M. Bennett, W. O. Bowamn, H. W. Calhoun, Mrs. C. N. Clapp, Norman Clapp, Mrs. Norman Clapp, Mrs. Dewey Hardin, J. N. Hobbs, Mrs. J. N. Hobbs, L. T. Hobbs, Miss Nell Hobbs, Miss Mary Hobbs, Miss Anice Hobbs, W. D. Jessup, Paul Jessup, Geo. T. Lane, Mrs. John O. McNairy, John O. McNairy, Mrs. Albert Sherrill, P. L. Etaley, Thos. B. Stratford, A. B. Turner, Mrs. A. B. Turner, Mrs. J. T. Reynolds.

Sickness seriously interrupted the school at Liberty where Rev. J. H. Brendall, Jr., had hopes for a very large school. The eight credit students are as follows:

Rev. J. H. Brendall, Jr., Mrs. J. H. Brendall, Jr., Miss Maggie Fields, James Johnson, J. H. Johnson, Miss Florence Owen, Mrs. L. H. Smith, Jr., Mrs. Troy Smith.

MISSIONARY OFFERINGS

The following record sent in by Treasurer H. A. Dunham shows that our Sunday schools are giving their fourth Sunday missionary offering to our European special in very fine manner. We thank them in the name of the cause.

(Continued on page fourteen)

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

SOME CONFERENCE ECHOES

Interesting and encoraging are the echoes of our third annual conference-wide Sunday school conference held in St. Paul church, Goldsboro, April 6-7-8, and for the benefit of those who were not in attendance and for the good that it may do our cause we are giving considerable space this week to these echoes. From a presiding elder comes the following:

"The conference was constructive from the first to the last. I have greater hopes for and faith in Methodism in North Carolina now than before the conference."

The pastor of one of our large churches, in writing about another matter, included the following reference to the conference:

"I think the conference was one of the most successful I ever attended. I, personally, enjoyed it very much, and I think a great deal of good will be derived from it."

Quite a number of others have written and spoken in similar terms of the Goldsboro meeting. Some of the pastors in attendance spoke of the Goldsboro meeting in their pulpits on their return home from the conference. One very kindly furnished us with a summary of what he said to his people, and we consider what he has said of sufficient importance to be published here and read by all our readers.

Significance of Meeting.

The pastor who furnished us his address, in condensed form, is Rev. Wm. P. Watkins, Jr., of St. John, Goldsboro. The address follows:

"It is entirely possible at times for things of large meaning to take place right in our midst without our grasping their significance. Lest haply this should be our fate in regard to something which has happened in our community within the past week, I want to take this opportunity to try to interpret to you the significance of this happening.

"It was the high privilege of the Methodism of Goldsboro to entertain the annual conference-wide Sunday school conference of the North Carolina conference. For the benefit of those who are not Methodists and therefore not familiar with the bounds of the conference let us state that the North Carolina conference extends roughly from Burlington on the west to the east coast. There gathered here, in addition to the large number of local people present, approximately four hundred Sunday school workers from all over the conference. There were representatives from Durham and Raleigh and Wilmington, and from the towns, from the villages, and from the open country. We might well say that every type of community and every type of school within the bounds of the conference was represented.

"Now we think that the number and the variety of this representation was significant, and for this reason: A generation and less ago it would have been impossible to have gathered together such a representation to consider the Sunday school work of the entire Southern Methodist Church. It means that Sunday school work is at last coming into its own. Oh, not that we have accomplished so much, but at least it has at last engaged the attention of interested and serious-minded folk. At least it is beginning to be taken seriously, and that is the first step in any movement worth while. Then there were expressions of interest from lay workers, volunteer workers sufficiently interested to give themselves to the district and sub-district organization and work. Presiding elders expressed themselves as believing that in their rounds of supervision there was nothing more worthy of their attention than the condition of the Sunday school work.

"In the second place the conference was significant in the type and ability of its speakers and those who directed and led the discussions. This means that Sunday school work is today commanding the time and the effort of the most able men the church affords. Just take a glance at the three chief speakers—a college president, a university professor, the busy pastor of a large city church—men who deem it well worth their while to bring to the conference the best they had. And then to take the rank and the file of our conference workers, they suffer nothing by comparison with any other workers in the church. Men and women like this come into our community, not to put over on us any program of their own making, not to help themselves to help us, to give us the benefit of their scholarship, their years of study and experience. In several of the main addresses of the conference we reaped the harvest of years of study, work and effort, as such came to expression in information, point of view, and mental and spiritual insight—ours just for the effort of attending upon their words.

DISTRICT CONFERENCES

The writer attended the Washington district conference at Fremont Thursday, April 15, and the Raleigh district conference at Hollands Friday, April 16. He was also at the Fayetteville district conference at Siler City Thursday of last week. Splendid attendance, good programs and lively interest in the Sunday school characterized these gatherings.

DURHAM SCHOOL CREDITS

The list of credit pupils of the Durham standard training school will be published next week. Space forbids this time. There are about 114 names in the list. The school was held in Trinity church.

LOUISBURG SCHOOL GOOD

We are now (at this writing) in the midst of our second annual training school at Louisburg. In addition to representatives of various churches of Franklin county there are in attendance many Louisburg College students. We will issue about 70 or 75 certificates.

WARRENTON TO BUILD

Warrenton Methodists are about to build a splendid departmental Sunday school addition to their church. The writer met with Rev. B. P. Robinson, the pastor, and his building committee at the office of Mr. E. G. Flannagan, architect, in Henderson Wednesday afternoon, at which time the plans were revised and adopted. Mr. Flannagan is also the architect in charge of our splendid new church which is being constructed by First church, Henderson.

DR. POOLE IN DURHAM

Dr. W. C. Poole, president of the World's Sunday School Association, spent Tuesday of last week in Durham, delivering two magnificent addresses—one at Duke University in the morning and the other at Trinity church that evening.

OUR HAMLET LINE-UP

The courses and instructors for our Hamlet co-operative standard training school, scheduled for May 2-7, are as follows:

"Sunday School Organization and Administration," Prof. R. N. Wilson.

"Principles of Religious Teaching," Mr. C. T. Carr.

"Training of Devotional Life," Mrs. M. H. McArdle.

"Primary Pupil," Miss Georgia Keene.

The school will begin Sunday evening at 7:30.

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

STOP! LOOK! LISTEN!

We are making our first visit, but you may be certain that it will not be our last. We reorganized our league in February and the following officers were elected:

President—Haigh Owen.
Vice President—Bertha McKethan.
First Supt.—Bessie Maness.
Second Supt.—Murphy McFadyen.
Third Supt.—Marie Cain.
Fourth Supt.—Lola McCallum.
Sec.-Treas.—Margaret Tally.
Cor. Sec.—Fannie Clark.
Era Agent—Esther Blanton.

We had a very snappy program April 11, Anniversary Day. Our president had charge of the devotional exercises and the superintendent of the second department had charge of the program. We had several old familiar songs, one duet, and two or three speakers. A special collection was taken. We closed with the League benediction.

Fannie Clark, Cor. Sec.
Fayetteville, Ruote 4.

SOUTH CREEK LEAGUE

The young people of Campbell's Creek (on Aurora charge) met February 1 and organized the Campbell's Creek Epworth League. We have been doing very good work, and each member has been manifesting great interest. Our officers are:

President—Edna Austin.
Vice President—J. T. Paul.
Treasurer—Annie Griffin.
Cor. Sec.—Lela Godley.
Secretary—Dorothy Austin.
First Supt.—Roy Lewis.
Second Supt.—Annie Lewis.
Third Supt.—Carrie Paul.
Fourth Supt.—Harvey Rustin.

Lela Godley, Cor. Sec.

OFFICERS INSTALLED AT BROADWAY

On April 18, 1926, at the evening service the new officers of Broadway Epworth League were installed by the pastor, Rev. O. I. Hinson. A helpful and inspiring sermon by Mr. Hinson was enjoyed by the leaguers present.

The following officers will serve for the coming year:

President—Miss Evelyn Harrington.
Vice President—Miss Mayo Rosser.
Secretary—Glenn Harrington.
Cor. Sec.—Miss Polly Thomas.
Treasurer—Miss Treva Davis.
Era Agent—Hall Thomas.
First Supt.—Mrs. S. H. Rosser.
Second Supt.—Miss Mattie Harrington.
Third Supt.—Miss Effie M. Joyce.
Fourth Supt.—Miss Nannie McNeill.

RALEIGH DISTRICT INSTITUTE

The fifth annual institute of the Raleigh district was held in Clayton at the Horne Memorial church on Friday and Saturday, the 16th and 17th of April.

Rev. Philip Schwartz, our district secretary, was ill and therefore unable to attend. Miss Blanche Barringer, secretary of Edenton Street Methodist church at Raleigh, presided throughout the entire institute. It would have been impossible for anyone to have surpassed her in that capacity. The gentle and kind introductory remarks with which she introduced each speaker were indeed very impressive. Rev. Mr. Schwartz indeed used discretion in selecting his substitute.

At the close of a fifteen minute song service on Friday morning Miss Braxton Banks, who is superintendent of the intermediate league of Horne Memorial church, made each delegate feel at home by her welcome speech.

The speaker for the opening service was Rev. W. Arthur Barber, field secretary of the Western North Carolina Conference of Epworth Eeagues. His subject was Evangelism, and his appeal to the leaguers for a full consecration of their lives was a sermon worthy of much commendation.

At nine o'clock the delegates retired to the church basement where a very enjoyable social hour was spent. The leaguers of Horne Memorial assisted by Smithfield leaguers gave a very interesting and entertaining program. At the conclusion of the program an ice cream course was served.

On Saturday morning beginning at 9:45 another fifteen minute song service was held. At the close of this the following gave talks, all of which were greatly enjoyed: Miss Eunice Blair, secretary N. C. Conference Epworth League, subject "Secretary Evangelism"; Miss Blanche Barringer, secretary Edenton Street Methodist church, Raleigh, subject "Raleigh District's Real Need"; Rev. O. W. Dowd, pastor Louisburg Methodist church, subject "Personal Work.

It was with sincere regret that we learned that several of the appointed speakers were unable to attend.

At the close of the lectures Miss Barringer appointed the summer assembly, 1927 institute, and recommendations committees. After a twenty minutes recess period reports from these committees were made.

Miss Banks as chairman of the summer assembly committee gave a very enthusiastic report of plans for the Raleigh district's part in the summer assembly. Mrs. W. J. Shaw as chairman of the 1927 institute committee recommended that we accept the invitation of Cary for our next year's meeting. This recommendation was passed upon and accepted. Miss Eunice Blair as chairman of the resolutions and recommendations committee read the following resolutions and recommendations which were adopted by the institute:

Resolutions.

In view of the fact that Rev. M. Y. Self and the Epworth leaguers of Horne Memorial church have shown their kindness by the splendid way in which they have entertained us, be it resolved: First, that we express our appreciation to Mr. and Mrs. Self and to the members of this church in whose homes we have been entertained and who have provided the Saturday luncheon; second, that we are grateful for the contribution of the leaguers of Horne Memorial church and the Smith field leaguers to the social hour Friday evening; third, that we take this means of expressing our appreciation to Rev. W. A. Barber, field secretary of the W. N. C. conference, Miss Eunice Blair, conference secretary, Rev. O. W. Dowd, pastor of Louisburg church, Miss Braxton Banks, and Miss Blanche Barringer for the splendid messages which they have brought us; fourth, we express our regret that Rev. Philip Schwartz, our district . secretary, and Rev. I. McM. Grant, conference president, were unable to be with us.

Recommendations.

1. That each Epworth League of the district send representatives to the summer assembly.

2. That each league pledge and pay some amount of the African special in order that our district may be 100 per cent.

3. That each league report quarterly to the district secretary.

4. That beginning with this institute, we resolve that we shall endeavor to give rather than make the money we contribute to the league; that stewardship shall be stressed in every league.

In the absence of those speakers who were unable to attend, several of the girls from Edenton Street church of Raleigh were called upon for talks on summer assemblies at which they had been delegates. Realizing that they were unprepared, we were convinced that Edenton Street thas some members who are going to be real leaders in their church of tomorrow.

When the roll was called reports were given from all leagues represented. Great things are being accomplished and planned by some of our leagues.

At 12:30 we again retired to the church basement where a bountiful feast was spread. There was plenty of food for twice the number of delegates.

Despite the fact that the delegation was a great deal smaller than in previous years, enthusiasm was just as great. Clayton proved a wnoderful hostess and the 1926 Raleigh district institute delegates feel that ours is the gain for having attended.

The Burlington Senior Epworth League, Front Street M. E. church, gave a very delightful program Sunday evening, April 11, in the league room. This being anniversary day for the league, the printed program was secured from Lamar & Barton and the leader, Miss Virginia Bradshaw, followed this. The first speaker for the evening was Mr. Walter Pennington, who gave several interesting remarks on "Investing in Our Boys and Girls." Some were as follows: "Investing in our boys and girls of today is the greatest investment of tomorrow. The race moves forward on the strength of little children. It is the one investment that we can feel sure of not losing." The junior superintendent, Miss Pollard Isley, also made some interesting remarks on the work of her department. Mr. Roy Windham, president of the league, made a six minutes talk on "Investing in Our Youth," a part of which we are giving. "All the major relationships of life include those great agencies upon which society from the beginning has been built, and they are: (1) The home, (2) the church, (3) the vocation, (4) the school, (5) the community."

The work of each of these agencies was explained in a very impressive manner. Mr. Windham closed his talk with the following statement: "Mr. Challenger challenges you—first, to live radiantly; second, to bear heavy burdens; third, to work with others; fourth, to right wrong; fifth, to recoken on Jesus Christ."

Mr. R. O. Browning gave a short talk on "The Returns on Our Investment." In his talk Mr. Browning gave a brief history of the league and its work, proving that the returns have alredy more than made up for the efforts put forth or the investment.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, P. O. Box 608, High Point, N. C.

EPWORTH LEAGUE CONFERENCE
Asheville, June 29-July 2

EPWORTH LEAGUE ASSEMBLY
Lake Junaluska, August 5-15

W. N. C. EPWORTH LEAGUE CONFERENCE OFFICERS

President—Rev. L. B. Hayes, Winston-Salem.
Vice President—Rev. B. C. Reavis, Franklin.
Recording Secretary—Miss Louise Johnson, Winston-Salem.
Treasurer—Mr. Earl Reese, Hickory.
Field Secretary—Rev. W. Arthur Barber, High Point.

The district secretaries are:

Asheville—C. M. Taylor, Plemmons Motor Co., Asheville.
Charlotte—H. B. Simpson, Y. M. C. A., Charlotte.
Greensboro—Miss Billie Webster, Lexington Ave., Greensboro.
Marion—J. S. Rogers, Morganton.
Mt. Airy—W. B. Hale, Mt. Airy.
Salisbury—Miss Adealene Gulledge, Concord.
Statesville—Mrs. R. M. Stafford, Hickory.
Shelby—Mrs. G. G. Adams, Stanley.
Winston-Salem—H. M. DuBose, Jr., Winston-Salem.
Waynesville—Mrs. R. C. Long, Lake Junaluska.

The superintendents are:

Life Service—Rev. J. P. Hipps, Winston-Salem.
Epworth Era Agent—Mrs. R. O. Eller, Spencer.
Intermediate Dept.—Miss Blanche Morris, Weaverville.
Junior Dept.—Mrs. Jennie M. James, East Avenue, Charlotte.
First Dept.—Miss Edna Scronce, North Wilkesboro.
Second Dept.—Miss Lula Betts, Lexington.
Third Dept.—B. L. Lunsford, Asheville.

TROUTMAN LEAGUE ELECTS NEW OFFICERS

On Friday evening, April 9, the Epworth League of Troutman M. E. church met and elected officers for the following year. They are: Miss Edna Perry, president; Miss Rubie Troutman, vice president; Miss Ruth Perry, president; Miss Hazel Brookshire, corresponding secretary; Miss Janie Wagoner, treasurer; Miss Mae Goodman, Era agent; Miss Ruth Cloaninger, junior superitnendent; Miss Rubie Troutman, first superintendent; Miss Lucille Murdock, second superintendent; Miss Ruth Cloaninger, third superitnendent; Miss Mallie Perry, fourth superintendent.

Miss Hazel Brookshire,
Cor. Sec.

On Friday evening, April 16, the Clara Arnold League of Proximity Methodist church met at the Proximity Y. M. C. A. to enjoy a social evening. The chief object of the social was to arouse interest in the league and increase its membership.

Just prior to the social program a short business session was held, J. M. Core presiding. It was decided that the league give a pageant entitled, "The League Anniversary." Mr. A. S. Arnold, our Y. M. C. A. secretary, then addressed the league on the subject, "Passing the Torch." He made a very forceful appeal to the young people to prepare themselves to take the responsibilities of the older generation. The entire theme of his talk was that of training for service, and he emphasized the fact that the league affords a wonderful opportunity for young people to train for service. He reminded the leaguers that in a very few years the older people of the church would be passing their responsibilities over to them and that they would be expected to carry on the work of the church.

After Mr. Arnold's address various games were played and much enjoyed. The social committee had prepared plenty of fun and delicious refreshments.

M. Dawson, Cer. Sec.

The Randalls Epworth League met on Sunday, April 11, and elected officers as follows:

President—Homer Still.
Vice President—Glenn Snuggs.
Sec.-Treas.—Craven Allen.
Cor. Sec.—Lottie Springer.
First Supt.—Virginia Hinson.
Second Supt.—Evelyn Russell.
Third Supt.—Mary Frances Swaringen.
Fourth Supt.—Virginia Allen.
Epworth Era Agent—Thomas Duse.

Lottie Springer, Cor. Sec.

A NEW CHAPTER ORGANIZED

A new chapter was organized at Oak Grove church Sunday afternoon, March 14. Mr. Ray Howard and Mrs. Florence Brown had charge of the organization. Delegates from most of the chapters having membership in the Iredellburg Union were present. Officers as follows were elected:

Pre sident—Harold Troutman.
Vice President—Miss Cordella Bostian.

(Continued on opposite page)

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Grace and Fifth Avenue Churches—It was a distinct disappointment to me not to accompany the singing class to these churches on third Sunday in this month. Brothers Cade and Martin had extended me a warm invitation to be present, but a multitude of things stood in the way of my going. The class went down Saturday afternoon on our Packard, the gift of Mr. B. N. Duke. This car takes ten chilren and Mrs. Nellie B. Rives who has charge of the singing class. The people of these two churches are always delighted to have our children visit them. They take a lively interest in all that pertains to the welfare of our orphanage. Brothers Cade and Martin did all they could to make the visit of the class a success. I believe the sacred concert will stimulate both Grace and Fifth Avenue to do larger things for us. We need all of our friends and churches to rally to our support during this year, as we are facing the hardest year of the eleven since I came. Now is the time for all to put their shoulders to the wheel and push with all their might.

* * * *

Woman's Missionary Conference—It was my happy privilege to spend a day at the Woman's Missionary Conference which met in Elizabeth City last week. The conference was largely attended, and the entertainment was ideal. There was much business transacted and several interesting addresses during the day and at the night meeting. Mrs. Early makes a fine presiding officer. I am not surprised that she was unanimously re-elected for the coming year. The singing by the choir of the First church is simply superb. I know but very few churches anywhere that have as fine singing as the First church. I am not surprised to hear that Brother F. S. Love is preaching to full houses because he has such grand music in his church. I was glad to address the conference briefly. These noble, self-sacrificing women are standing enthusiastically by the orphanage as it is struggling to make buckle and tongue meet. Miss Fannie Gray, our new head matron, was introduced to the conference and made a short talk. Several of the leading ladies came forward after the service was over and expressed themselves as being highly pleased with Miss Gray. They feel that the trustees have made a wise selection in electing Miss Gary to take Mrs. Mattie Jenkins' place. It is a source of much satisfaction to use here at the orphanage to know that we have a woman who is well qualified from every standpoint to fill this responsible position.

* * * *

Four District Conferences—I was rushed considerably to make the Rockingham, Raleigh and Washington district conferences all the same week and practically all coming on the same days. I attended the Rockingham conference at Mount Gilead on Wednesday the Raleigh district conference at Holland's on Thursday morning and the Washington conference at Fremont Thursday p. m. and Friday morning. At each of the above named places I was given a warm reception. A week later I visited the Fayetteville district conference at Siler City, where cordial welcome was extended to me by all the brethren. I would like to write in detail about each of these conferences, but lack of space forbids. Large congregations, good reports and fine preaching was the rule at each of these four conferences. I tried to impress upon all present the absolute necessity of securing at least one-half of the orphanage assessment at the earliest possible date and the entire assessment by the end of the conference year. If all the assessments were paid in full, only one-half of our current expenses would be provided for. Because of this fact it is absolutely necessary that an amount equal to the assessment be raised through specials. I plead for all money raised in the Sunday school, organized classes, on Thanksgiving Day and through individuals be set apart from the assessment and sent as a special. Unless this course is pursued we shall have to double our present assessment or dismiss one-half of our present number. There has developed a strong tendency to apply all specials to the assessment. If this course is followed we shall be driven, against our will, to follow the course just outlined. I sincerely trust that all of our pastors and churches will fall in line and give us such a generous support that we may go forward instead of backward when the demands are so great.

WESTERN N. C. LEAGUE

(Continued from opposite page)

Secretary—Miss Bessie Bostain.
Treasurer—L. A. Bostian.

The department superintendents and Era agent were left open to be appointed by the president.

F. M. B., Publicity Agt.

MEETING OF THE NEWLY WEDS

It seems a little strange to call the cabinet meeting of the Iredellburg Union a meeting of the "Newly Weds," but considering that our president and also our secretary have married since the last meeting and both were accompanied by their better half the name sounds very appropriate.

On Saturday evening at nine o'clock, March 13, Miss Naomi Hartman, our charming and efficient secretary, became the bride of Mr. James Robert King, Rev. A. C. Kennedy officiating. On Wednesday evening at 7:30 o'clock our president, Mr. Ray Howard, and Miss Ollie Miller were united in marriage at the parsonage by Rev. A. C. Kennedy, pastor of Broad Street church. Mr. and Mrs. King and Mr. and Mrs. Howard have the best wishes of the union.

At the cabinet meeting the program that will be rendered at Broad Street at the regular monthly meeting of the union was outlined. Mr. Harold Chandler, vice president, will preside. Miss Mary Steward will have charge of the devotional service. A short, original dialogue, "The Winning of Paul Short," will be given by Jones Memorial League. Music will be furnished by the Mooresville orchestra. The intermediate league will have charge of the social hour.

Date, Friday evening, April 23, at 7:30 o'clock.

Florence M. Brown, Pub. Agt.

INTERMEDIATE LEAGUE, CENTRAL CHURCH, MOORESVILLE

We note from the League page in the Advocate that we are not supposed to be on vacation just yet as far as the Advocate page is concerned, so we will drop a line from our league.

As the league year is nearing the close we are making special effort to measure up to the 100 per cent standard. We were disappointed last year at the summer conference at Salisbury from the fact that they did not give us any consideration. Ours was a league that had gone down and we had to reorganize it, and we had not been running a full year when the conference was held, and for that reason they did not give us any credit for the work we had done in the nine months we had been going.

This year, however, we are going to have our books showing the full year's work (with everything paid in full) and hope to be in lien for one of the certific ates if not the gold seal one.

We have just elected our officers for the year beginning May 1, as follows:

President—George Ferguson.
Vice President—Forest Murdock.
Secretary—Ruth Moore.
Treasurer—Herman Parker.
Epworthian Agent—Edwin Templeton.
First Supt.—Mildred Hartness.
Second Supt.—Eula Williams.
Third Supt.—Eloise Thompson.
Fourth Supt.—Howard Evans.

Installation service will be held the second of May.

Mary Stewart, Supt.

TROUTMAN LEAGUE DRAWS UP NEW CONSTITUTION

The Troutman Epworth League held a business meeting on Wednesday evening, April 14, at the Troutman Methodist church. After the devotional exercises the president appointed committees to draw up a new policy and to outline a definite program of recreational activities, social services and the budget plan. Those on the committee are as follows: Misses Lela Goodman, Edna Perry, Horace Ervin, the policy committee; Misses Ruth Cloaninger, Mae Goodman, Estelle Clodfelter, the recreational committee; Misses Hazel Brookshire, Janie Wagner, Ruth Perry, the social service committee; Misses Hazel Brookshire, Edna Perry, Janie Wagner, Ruth Perry, the budget plan committee. The committees separated and drew up these various parts of the constitution. As soon as these were drawn up they were read and approved by those present.

Reports of the work of last year were made by the officers of last year. According to the reporter the work of last year was very success, but we hope to attain still greater success in the work of the following year.

Hazel Brookshire, Cor. Sec.

TEXTILE GROWTH IN SOUTH SHOWN BY NEW DIRECTORY ISSUED BY THE SOUTHERN

Continued growth of the textile industry in the territory served by the Southern Railway System is shown by the 1926 edition of the Southern's Textile Directory which has just been issued.

On January 1, 1926, there were in the territory 1,043 textile plants, operating 13,178,395 spindles, 260,241 looms, and 47,736 knitting machines. Including projects under construction at the end of the year, 140 additions were made to existing plants during 1925.

The growth of the cotton textile industry and the consumption of cotton in the South as compared with other parts of the country are graphically shown by diagrams. The South now has 46.86 per cent of all the cotton spindles in the United States and during 1925 consumed 65.09 per cent of the cotton used in American mills.

The rate at which the textile industry is moving South is shown by the fact that since 1922 there has been a net increase of 1,786,995 spindles in the South as compared with a net decrease of 847,061 spindles in other parts of the country.

An interesting feature of the directory is a map showing the geographical distribution of spindles in the territory served by the Southern's lines, the electric power transmission lines and the coal fields in this territory, showing at a glance its advantages for the textile industry in respect of both electric power and coal.

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Get Rid of These Ugly Spots Safely and Surely and Have a Beautiful Complexion With

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Write for free information about the Moncrief Heating and Cooling System for Churches. Every plant guaranteed. Address Engineering Department.

Moncrief Furnace Co.
Atlanta, Ga.



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Greensboro Commercial School
Greensboro, N. C.



Bee Brand protects the baby!

Flies are filthy things. They carry germs and disease. They are a menace. Keep them out. You can if you use Bee Brand Insect Powder. It will kill every fly if you use it correctly and that's easy to do. It's quite harmless to human beings. It can't explode. It's safe.

It also kills Mosquitoes, Roaches, Bed Bugs, Ants, Fleas, Water Bugs, Moths, Lice on Fowl and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes 50c and $1.00.



If your dealer can't supply you, send 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

McCORMICK & CO.,
Baltimore, Md.



INSECT POWDER

WOMAN'S PAGE

(Continued from page eight)

and entertainment of their distinguished guests.

Among the prominent visitors in attendance were Miss Mabel Howell, Council administrative secretary, in charge of the work of the Orient; Miss Ella D. Leverette of Changchow, China, who has been in the mission field for thirty years; Miss Frances Burkhead, superintendent Moka Garden Embroidery mission in Soochow, China, and who is at present in the States on a year's furlough; Dr. John Hawk, missionary from China; Miss Henrietta Logan, city missionary of Charlotte; Deaconess Evelyn Waddell, pastor's assistant of Spindale, and Miss Emma Miller, Council worker in charge of girls' dormitory of Brevard Institute.

The first service on Tuesday evening was opened with a most impressive devotional service conducted by Rev. Ashley Chappell, D.D., pastor of Central Methodist church. In a most interesting manner Mrs. H. A. Durham, conference corresponding secretary, brought the news from the Council of 1926, which wah held within the borders of our own state, in Raleight. This report is always looked forward to, for the accomplishments of the past year and the plans and suggestions for the advancement of the work in the new year are always fraught with great interest. Miss Ella D. Leveritt, missionary from China, who is spending her furlough in the States, was most gladly heard in a most interesting address, in which she told of her call to the foreign field; the difficulties and the obstacles she had to surmount in order to answer the call, and some of the experiences that had come to her in her missionary work— experiences that had always made her grateful that she had overcome everything that tried to hinder, and had gone to China. Splendid music by the choir added much to the program of the evening. Dr. O. J. Chandler offered a most impressive prayer at the close of the program. A social hour was enjoyed and fruit punch was served by the girls of the senior department of the Sunday school, under the supervision of Mrs. Ashley Chappell, superintendent of the department. Wednesday morning at nine o'clock Central church was filled with a large congregation who had assembled to enjoy the first business session of the three days 'program. In order to renew their consecration to Him who leads in this great woman's work and to better fit themselves for the coming days the sacrament of the Lord's Supper was administered by Rev. H. C. Sprinkle, presiding elder of the Asheville district, assisted by Revs. G. A. Stamper, T. C. Jordan and M. B. Clegg.

The president's message was a feature of the morning and was listened to with great interest as Mrs. Robertson for the 36th time appeared before her co-workers giving them her message of encouragement and plea for enlargement and furtherance of the work, and her desire for heart-searching and soul preparation for greater accomplishments in the coming year. Our corresponding secretary, Mrs. H. A. Dunham never brought a report that was more gratifying and more encouraging than the one brought on this occasion which showed our conference had had the best year in its existence. She stressed each department of the work and gave suggestions for progress along all lines.

She also presented honor roll ribbons to fifty representatives of the adult department who had made the necessary number of credits to entitles them to such an honor.

Another report whcih brought joy to the hearts of those most interested was that of Mrs. P. N. Peacock, conference treasurer, who it has been said keeps the temperature of the society. She reported total receipts of $57,111.04, which, with the local work, city mission work and supplies, made a grand total of $101,873.14.

Other reports of the morning were those of Mrs. M. B. Goodwin, conference superintendent of mission study; Mrs. S. H. Isler, conference superintendent of literature and publiicty; Miss Pearl Weaver, conference superintendent of social service, and Mrs. J. T. Mangum, conference superintendent of supplies, and Mrs. W. R. Harris, editor of the Woman's Page in the North Carolina Christian Advocate. All these reports showed progress and growth and brought gladness to the hearts of those who have helped to make this fine conference record possible.

The noontide devotionals for both days were conducted by Mr. H. F. Caskey of the Presbyterian church, who has for several years been a missionary in China, and who is now making his home in Asheville. These services weer most uplifting, helpful and profitable.

The afternoon session was given over almost entirely to the district secretaries, each of whom brought a "better report han last year," and which showed that these "faithful eleven" had been busy in the work that had been committed to them. The Belle Bennett Memorial was presented by Mrs. W. W. Hagood, the conference director of this fund, who reported that three auxiliaries in the conference had paid the $5 per member asked from each society and were entitled to a place in the Book of Remembrance. These were Haywood Street auxiliary of Asheville, Florence Weaver Y. P. of Monroe, Daisy Davies Society of High Point. Miss Mabel Howell also spoke on this subject ofter paying a beatiful tribute to Miss Bennett, in whose honor the fund is established as a love gift from the women of Southern Methodism.

(To be concluded next week.)

THE SUNDAY SCHOOL

(Continued from page nine)

Central, Asheville	$120.00
Trinity, Charlotte	31.10
Mt. Olivet, Davidson Ct.	30.00
Lexington, First Church	30.00
Saluda, Saluda-Tryon	23.10
Central-Monroe	20.82
Trinity-Kannapolis	20.00
Norwood	18.14
Mt. Pleasant, Asheville Ct.	18.12
Central-Shelby	17.06
Central, Concord	14.49
Cramerton	12.00
Pineville, Pineville Ct.	10.46
Long's Chl, Lake Junaluska Ct.	10.25
Andrews	9.86
Central, Albemarle	8.09
Oak Summit, Ogb. Mem'l Ct.	7.00
Hopewell, Catawba Ct.	6.66
Alexander, Spindale-Alexander	6.58
Pleasant Grove, Crouse St.	5.00
Liberty, Liberty Ct.	4.76
Stoneville, Stoneville-Mayodan	4.26
Rockwell, Gold Hill Ct.	4.00
Nebo, McDowell Ct.	3.90
Farmington, Farmington Ct.	3.71
Liberty, Salisbury Ct.	3.65
Azalea, Swannanoa Ct.	2.55
Littlejohn, Lenoir Ct.	2.50
Richfield, Gold Hill Ct.	2.28
Fallston, Belwood Ct.	2.22
Stokesdale, Stokesdale Ct.	2.20
Old Union, Randleman	2.00
Mt. Harmony, Burke Ct.	1.85
Woodleaf, Woodleaf Ct.	1.77
Hickory Grove, Charlotte	1.70
Cotton Grove, Linwood Ct.	1.39
Pine Hall, Danbury Ct.	1.11
Friendship, West Greensboro	1.05
Smith Grove, Farmington Ct.	.65

I believe that military training in our schools and colleges has as its chief result, not increasted efficiency in the technique of warfare, but rather a change in the mental outlook of our young people, so that they look upon war as a normal part of life and expect to take part in it. —Raymond D. Fosdick (head of training camp activties of the War and Navy Departments), 1917-18.

STATEMENT

Norwich Union Fire Insurance Company, Ltd., London, England

CONDITION DECEMBER 31, 1925, AS SHOWN BY STATEMENT FILED

Amount Ledger Assets Dec. 31st previous year, $7,086,709.11; total	$ 7,086,709.11
Income—From Policyholders, $4,291,070.81; miscellaneous, $490,750.17; total	4,781,820.98
Disbursements—To Policyholders, $2,240,662.95; miscellaneous, $2,184,877.34; total	4,425,540.29
Fire Risks—Written or renewed during year, $778,585,116; in force	1,216,556,634.00
All other Risks—Written or renewed during year, $386,884,523; in force	243,449,425.00
ASSETS	
Value of Real Estate	175,000.00
Value of Bonds and Stocks	5,733,907.48
Deposited in Trust Companies and Banks not on interest	20,905.25
Deposited in Trust Companies and Banks on interest	424,901.89
Agents' balances, representing business written subsequent to October 1, 1925	1,020,941.68
Agents' balances, representing business written prior to October 1, 1925	47,841.62
Bills receivable, taken for fire risks	1,777.65
Bills receiveable, taken for other risks	400.76
Interest and Rents due and accrued	67,699.79
All other Assets, as detailed in statement	175,228.95
Total	$ 7,663,898.60
Less Assets not admitted	72,039.97
Total admitted Assets	$ 7,591,858.63
LIABILITIES	
Net amount of unpaid losses and claims	$ 601,165.02
Unearned premiums	4,362,921.87
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	7,000.00
Estimated amount payable for Federal, State, county and municipal taxes due or accrued	123,674.00
Contingent commissions, or other charges due or accrued	15,500.00
All other liabilities, as detailed in statement	14,000.00
Total amount of all Liabilities except Capital	$ 5,124,260.89
Surplus over all liabilities	$2,467,597.74
Surplus as regards Policyholders	2,467,597.74
Total Liabilities	$ 7,591,858.63
Business in North Carolina During 1925	
Fire Risks written, $3,707,471; Premiums received	$ 28,655.49
All other Risks written, $1,647,140; Premiums received	181.87
Losses incurred—Fire, $17,669.91; Paid	16,352.04
Losses incurred—All other, $721.85; Paid	176.85

U. S. Manager: Harl Darlington. U. S. Home Office: 75 Maiden Lane, New York City.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: Home Office.

(SEAL) STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
Raleigh, March 3, 1926.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Norwich Union Fire Insurance Company of London, England, filed with this Department, showing the condition of said Company, on the 31st day of December, 1925.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

STATEMENT

Palmetto Fire Insurance Company, Sumter, S. C.

CONDITION DECEMBER 31, 1925, AS SHOWN BY STATEMENT FILED

Amount of Capital paid in cash	$ 500,000.00
Amount Ledger Assets Dec. 31st previous year, $717,054.39; increase paid-up Capital, $100,000; total	817,054.39
Income—From Policyholders, $264,081.77; miscellaneous, $89,844.89; total	353,926.66
Disbursements—To Policyholders, $145,283.88; miscellaneous, $105,584.82; total	250,868.70
Fire Risks—Written or renewed during year, $115,694,856; in force	101,413,981.00
All other Risks—Written or renewed during year, $71,859,727; in force	70,190,462.00
ASSETS	
Value of Real Estate	$ 18,841.91
Mortgage Loans on Real Estate	355,814.71
Loans secured by pledge of Bonds, Stocks, or other collateral	39,420.96
Value of Bonds and Stocks	341,009.24
Cash in Company's Office	25,861.85
Deposited in Trust Companies and Banks on interest	121,091.29
Agents' balances, representing business written subsequent to October 1, 1925	214,053.16
Agents' balances, representing business written prior to October 1, 1925	7,957.77
Interest and Rents due and accrued	20,932.65
All other Assets, as detailed in statement	— 190,780.48
Total	$ 954,203.06
Less Assest not admitted	17,053.51
Total admitted Assets	$ 937,149.55
LIABILITIES	
Net amount of unpaid losses and claims	$ 36,867.90
Unearned premiums	139,192.78
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	1,000.00
Estimated amount payable for Federal, State, county and municipal taxes due or accrued	10,000.00
Contingent commissions, or other charges due or accrued	1,000.00
All other liabilities, as detailed in statement	750.00
Total amount of all Liabilities except Capital	$ 188,810.68
Capital actually paid up in cash	$500,000.00
Surplus over all liabilities	248,338.87
Surplus as regards Policyholders	748,338.87
Total Liabilities	937,149.55
Business in North Carolina During 1925	
Fire Risks written, $313,696; Premiums received	6,222.57
All other Risks written, $94,199; Premiums received	679.25
Losses incurred—Fire, $4,376.34; Paid	3,116.25
Losses incurred—All other, $68.22; Paid	63.22

— Minus

President: P. Moses. Secretaries: T. B. Caudle and S. C. Rogers. Treasurer: Conover Hartin. Home Office: 125 S. Harvin Street, Sumter, S. C.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: E. G. Cox, Greensboro, N. C.

(SEAL) STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
Raleigh, March 6, 1926.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Palmetto Fire Insurance Company of Sumter, S. C., filed with this Department, showing the condition of said Company, on the 31st day of December, 1925.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

STATEMENT

Methodist Mutual Fire Insurance Company, Charlotte, N. C.

CONDITION DECEMBER 31, 1925, AS SHOWN BY STATEMENT FILED

Amount Ledger Assets Dec. 31st previous year, $11,356.22; total	$ 11,356.22
Income—From Policyholders, $4,172.67; miscellaneous, $759.75; total	4,932.42
Disbursements—To Policyholders, $962.61; miscellaneous, $2,118.00; total	3,080.61
Fire Risks—Written or renewed during year; in force	1,601,410.00
ASSETS	
Deposited in Trust Companies and Banks not on interest	318.51
Agents' balances, representing business written subsequent to October 1, 1925	537.41
Agents' balances, representing business written prior to October 1, 1925	778.11
Bills receivable, taken for fire risks	574.00
Interest and Rents due and accrued	25.00
All other Assets, as detailed in statement	11,000.00
Total	$ 13,233.03
Less Assets not admitted	778.11
Total admitted Assets	$ 12,454.92
LIABILITIES	
Unearned premiums	3,198.21
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	150.00
All other liabilities, as detailed in statement	297.82
Total amount of all Liabilities except Capital	$ 3,646.03
Capital actually paid up in cash	$10,000.00
Surplus over all liabilities	1,191.11
Surplus as regards Policyholders	8,808.89
Total Liabilities	$ [illegible]
Business in North Carolina During 1925	
Fire Risks written, $475,935; Premiums received	$ 6,568.02
Losses incurred—Fire; paid	962.61

President: E. A. Cole. Secretary: Arthur R. Craig. Home Office: 200 S. Tryon St., Charlotte, N. C.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: Home Office.

(SEAL) STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
Raleigh, March 1, 1926.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Methodist Mutual Fire Insurance Company of Charlotte, N. C., filed with this Department, showing the condition of said Company, on the 31st day of December, 1925.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

Our Little Folks

THE STORY OF GENERAL LEE AND HIS DOG, "SPEC"

The following story, taken from a recent issue of The Confederate Veteran, published at Nashville, Tenn., will be of interest to the many boys and girls who read the Advocate:

Robert E. Lee, Jr., who compiled his father's letters in book form, and from which the foregoing quotations were taken, intermingled valuable biographic sketches. In one he relates that while the family lived in Baltimore, "I was greatly struck one day by hearing two ladies who were visiting us saying: 'Everybody and everything—his family, his friends, his horse, and his dog—loves Colonel Lee."

The dog referred to was a black-and-tan terrier named "Spec," very bright and intelligent and really a member of the family, whose mother, "Dart," General Lee rescued at an earlier date floating in the waters of the "Narrows," while he was crossing from Fort Hamilton to Staten Island. He carried her home, where she was welcomed by his children and made much of. Dart was a good ratter and, with the assistance of a Maltese cat, also a member of the family, soon drove away or destroyed the numerous colony of rats whcih infested the place.

Spec was the joy of the children, and when it was proposed to trim his ears and tail, the condition in which Dart was when rescued, General Lee prevented it. Spec was a welcome companion of the family wherever they went, even accompanying them to church. Because of the disturbance among the little ones at church, Genearl Lee determined he should not accompany the family to that place. So the next Sunday morning Spec was taken to a second-story front room and the door closed. As the window was open, he contented himself by looking from that for a while. Presently his patience overcame his judgment and he jumped to the ground, landed safely, joined the family just as they reached the church, and went in with them as usual. He was allowed to go to church afterwards whenever he wished. Captain Lee says: "My father was very fond of Spec and loved to talk to him and about him as if he were really one of us. In a letter to my mother, January 18, 1846, when she and her childern were on a visit to Arlington, he thus speaks of him: "I am very solitary, and my only company is my dog and cats. But Spec has become so jealous that he will hardly let me look at the cats. He seems to be afraid that I am going off from him and never lets me stir without him. Lies down in the office from eight to four without moving, and turns himself before the fire as the side from it becomes cold. I catch him sometimes sitting up looking at me so intently that I am for a moment startled!"

In a letter written from Mexico a year later, December 25, 1846, to Mrs. Lee, he said:

"Can't you cure poor Spec? Cheer him up—take him to walk with you, and tell the children to cheer him up?"

In another letter from Mexico to his eldest son, just after the capture of Vera Cruz, he sent this message to Spec:

"Tell him I wish he was here with me. He would have been of great service in telling me when I was coming upon the Mexicans. When I was reconnoitering around Vera Cruz, their dogs frequently told me by barking when I was approaching them too nearly."

When General Lee returned to Arlington from Mexico, Spec was the first to recognize him, and the extravagance of his demonstrations of delight left no doubt that he knew at once his kind master and loving friend, though he had been absent three years. Some time during General Lee's residence in Baltimore, Spec disappeared and the family never knew his fate.—Alabama Advocate.

WHEN ERNEST DISOBEYED

"Here, children," said mother early one morning, "I want you to go to the store over at Hillville and buy the groceries I have marked on the slip of paper. And be sure to get back by eleven o'clock," she added with a mysterious twinkle in her eyes.

"Yes, mother," said Violet. "May Ernest go too?" You know the big snake we saw in the woods the last time we went to the store? We may need brother along to protect us."

"Yes, Ernest can go with you, only be sure to get back by eleven o'clock."

It was about a mile to the grocery store. Arriving there, the children purchased the groceries mother wished and also some candy with the dime she had given them. Then they started for home.

"I wonder if we will have time to pick some raspberries," suggested Violet. "I saw such nice ones on our way over."

"Sure, loads of time," replied Ernest with the air of one who knew a great deal. So they stepped into the wood, and all picked berries until they had several quarts.

As they were again starting for home John Groves happened by with his big dog. He was whistling and seemed to be having a great time.

"Come on, Erny," he said, "let's go down to the creek and have a swim."

"No," replied Ernest. "We must get home by eleven, and we won't have time."

"Sure we will. My dad's coming down this way with the team, and he said he would stop at the creek and get me at 10:30. You just come along and you'll have plenty of time."

"No, brother, don't go," pleaded Violet.

Ernest was undecided. He looked first at John and then at his sister. Then he said: "You walk slowly home, Violet, and I'll go with John, have a swim, and then catch up with you before you reach home."

"O, but Erny," pleaded Violet, "you know mother said we are to be back by eleven o'clock, and besides, I might meet a snake!"

"There are no snakes at this time of the year," said John Groves scornfully. "Come on, Erny."

Ernest followed with hesitation. He felt rather bad and that he should not have left his sister. But the creek did look so cool and inviting.

The boys had a fine swim. They were splashing and having a splendid time when suddenly Ernest realized that a great length of time had passed since he left his sister. "O, John, it surely must be after 10:30 by now!" he cried.

"O, I don't think so! Father will most likely be here any minute now."

But father did not come.

The boys presently started to walk home. Meeting a man on the road, they inquired what time it was.

"Ten minutes to eleven," he replied.

When Ernest reached home it was just noon. His mother prepared lunch and they sat down. Mother was very quiet. Ernest wished she would talk.

After lunch mother asked him to go into the garden and finish weeding.

But he could stand the silence no longer. "Where is Violet, mother?" he asked.

"She has gone to town with your Uncle James. They are going to the Zoo this afternoon. Uncle James said he had to leave promptly at eleven o'clock, but that if you and Violet were ready he would come and take you in his new automobile. That was why I wanted you to be sure to be back by eleven."

"But, mother, why didn't you tell me?" asked Ernest.

"Your uncle wanted to surprise you, so I promised not to tell you until he drove up in his car."

Ernest wended his way slowly and thoughtfully into the garden, where he set about the task of weeding.

The Zoo! That was the one place Ernest had been wanting to visit for a long, long while.

But Ernest was a good boy, and the thing that caused a little ache in his heart was that he had disobeyed his mother.

As he weeded the garden beds a little bird sat up in a tree nearby and seemed to say with his merry voice: "Al-ways o-bey! Al-ways o-bey!"

Ernest looked up a tthe little bird, and then with a smile he said aloud: "All right, birdie, I guess it's the best thing to do."—Primary Weekly.

A Kansas general store owner recently mailed a right-hand cotton glove to three hundred farmers. The farmers were asked to call at the store to receive the left-hand glove. They came—and went home with other things they had bought and paid for.—The Outlook.

Children Cry for



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June 14th

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July 3rd

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No. 5. European tour, 65 days $750

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No. 6. Eastern-Canadian $200
No. 7. Magnolia Gardens ..... $ 40

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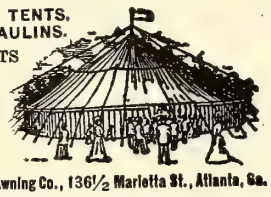
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TO MOTHERS

Baby's diet is an interesting question with always something new to learn.

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RESOLUTIONS OF RESPECT

On March 11, 1926, at Watts Hospital the spirit of Mrs. J. T. Blackard of Roxboro, N. C., Route 5, passed out into the great spirit world.

She was secretary of the Ladies' Aid Society of Mt. Zion church, Mt. Tirzah circuit.

We therefore, as members of the society, wish to pay this tribute of respect to her memory. Therefore be it resolved:

First, we have lost one of our most faithful members.

Second, she was one of our best helpers, both spiritually and financially.

Third, we deeply sympathize with the family in their loss and pray heaven's blessings upon each one of them.

Fourth, that a copy of these resolutions be published in the Roxboro Courier and the North Carolina Christian Advocate, a capy be sent to the family and also be recorded in the minutes of the society.

Mrs. J. R. Moore,
Mrs. W. C. Allen,
Miss Ida Hamlin.

RESOLUTIONS OF RESPECT

The Ladies' Aid Society of the Hickory Mountain M. E. church on the Siler City charge pauses to pay tribute to one of its most loyal members, Mrs. Alice Cooper Campbell.

On October 8, 1925, God in His wisdom saw fit to call her unto Himself and she gently fell asleep. She had been a patient sufferer for a long time and death came as a relief. She looked forward to the time when she would be called home to her reward and meet her heavenly Father and her loved ones who had gone before. She was an earnest worker in the revivals, always attended church service and Sunday school with her husband and children when her health would permit, and was a loyal member of the Ladies' Aid Society. Thus we cherish her memory. Therefore be it resolved:

First, That we bow in humble submission to Him who giveth and taketh away.

Second, That we thank our heavenly Father for her life of Christian service, and we shall endeavor to show our appreciation for her work among us by keeping her memory fresh among us.

Third, That we extend to her sorrowing relatives our deep sympathy.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy recorded in the minutes of the society, and a copy sent each to the Chatham Record and the North Carolina Christian Advocate with request that the same be published.

Mrs. O. B. Mann,
Mrs. W. H. Ferguson,
Mrs. A. E. Cockman,

RESOLUTIONS OF RESPECT

The members of Hickory Mountain M. E. church one the Siler City charge wish to pay tribute to one of our oldest members one whom we loved and honored, Mrs. Rebecca Loyd Alston, whom our loving Father too to Himself on August 18, 1925.

Though her body had been frail for a number of years, she always attended church services when she was able. When unable to attend she was always anxious to hear about the service, and the doors of her home were always open to her pastor. She was a strong financial support to the church and was an honorary member of the Ladies' Aid Society. Be it resolved:

First, That we cherish her memory and endeavor to follow he rexample as one who dedicated her life to the Master's service.

Second, That her piety, gentleness and courtesy, her broad-mindedness and culture, marked her as a true type of the lady of the old South, and that her beautiful life is one worthy of all emulation.

Third, That we extend our love and sympathy to her family, praying that God may comfort and bless them.

Fourth, That a copy of these resolutions be sent to the family, a copy recorded in the minutes of the society, and a copy sent the Chatham Record and the North Carolina Christian Advocate for publication.

Mrs. O. B. Mann,
Mrs. W. H. Ferguson,
Mrs. A. E. Cockman,

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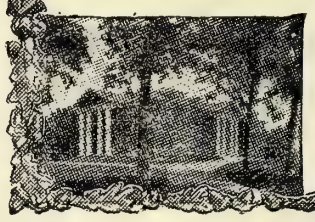
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Durham, North Carolina

Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Wilmington, at Pollocksville ..... May 4-5
North Wilkesboro, at Jefferson ..... May 25-26
New Bern, at Ocracoke ..... May 25-27
Durham, at Chapel Hill ..... May 27-28
Waynesville, at Bethel ..... May 30-31-June 1
Wilmington, at Pollocksville ..... June 1-2
Elizabeth City, at Hertford ..... July 6-8
Statesville, at Balls Creek ..... July 15-16

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
SECOND ROUND

May
Leicester, 11 1-2
Sandy Mush, 3 2

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

May
Tryon Street, 11 2
Pineville, Marvin, 3 2
Dilworth, 8 2
Rural Trinity, 11 9
Thrift-Moores, Moores, 3 9
Spencer Memorial, 8 9

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Av., Greensboro, N.C.
THIRD ROUND

May
Pleasant Garden, Bethlehem 3 9
Randolph, Mt. Vernon, 11 15
West Greensboro, Groometown, 11 22
Jamestown, Jamestown, night 31

June
Bethel, Bethel, night 1
Coleridge, Mt. Olivet, 11 2
Ramseur, Ramseur, night 2
Uwharrie, Salem, 11 4
Wentworth, Wentworth, 11 5
Ruffin, Hickory Grove, 3 5
Centenary, 11 6
Randleman, Old Union, 3 6
West Market, 11 13
Reidsville, night 13
Park Place, night 14
Deep River, West Bend, 11 20
New Hope, Centre, 3 20
East End, High Point, 3 27
Highland, Highland, night 27
Main Street, High Point, night 28

July
Wesley Memorial, 11 4

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.

May
North Wilkesboro, night 2
Todd, Pleasant Valley 8-9
Watauga, Valle Crucis 15-16
Creston, Southerland 22-23
Helton, Grassy Creek 29-30

June
Jefferson, West Jefferson 5-6
Avery, Jonas Ridge 12-13
Elk Park; Minneapolis, 3 p.m. 13
Warrensville, Mill Creek 19-20
Sparta, Cor's Chapel 26-27

July
Laurel Springs 3-4

The District Conference will be held at Jefferson May 25-26.

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

May
Madison, 11 2
Rural Hall, Antioch, 11 and 3 1-2
Spray, 11 9
Walnut Cove, St. Mark's, 2:30 and 3 8-9
Danbury, Pine Hall, 11 15-16
Pilot Mountain, Whitakers, 3 16
Elkin, 11 23
Dobson, Stony Knoll, 11 and 3 22-23
Ararat, Hunter's Chapel, 11 29-30
Mount Airy, Rockford Street, 7:30 30

June
Summerfield, 2:30 and 11 19-20
Stokesdale, Mount Zion, 11 and 3 19-20
Yadkinville, Macedonia, 11 26-27

July
Mount Airy, Central, 11 4
Mount Airy Ct., Epworth, 11 and 3 3-4
Jonesville, Longtown, 11 11
Stoneville-Mayodan, 11 18
Sandy Ridge, 3 18

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
THIRD ROUND

May
Salisbury Ct., Mt. Tabor, 11 1-2
Gold Hill Ct., Liberty, 3 2
Albemarle, Central, 11 9
Albemarle, First Street, 8 9
Salisbury, First Church, 11 16
Salisbury, Park Ave., 8 16
Bethel, 11 23
Albemarle Ct., Providence, 3 23
Landis, Unity, 11 29
Spencer, Central, 11 30
Salisbury, Main Street, 8 30

June
Norwood Ct., Aquadale, 11 5
Norwood, 11 6
Salem Ct., Oak Grove, 11 13
Badin, 8 13
Mt. Pleasant, Friendship, 11 19
Kannapolis, Trinity, 11 20
Yadkin, Rowan-Yadkin, 8 20
New London, Richfield, 11 27
China Grove, 8 27

July
Concord, Westford, 11 4
Concord, Harmony, 8 4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P.S., Gastonia, N. C.
THIRD ROUND

May
Lowesville, New Hope, 11 1-2
Lowell, Bethesda, 3 2
Mt. Holly, night 2

June
King's Mountain, night 2
McAdenville, night 3
Polkville, Casar, 11 5
Belwood, Kedesh, 11 6
Crouse, Laboratory, 3 6
Shelby, Central, night 6
Franklin Avenue, night 7
Duke University Summer School 9-23
East End, night 25
Trinity, Tate's Chapel, 11 26
Bessemer, Puette Chapel, 4 26
Stanley, Trinity, 11 27
Cramerton, night 27

July
Cherryville Ct., St. Pauls, 11 3
Lafayette Street, 11 4
Shelby Ct., Salem, 3 4
Cherryville, night 4
District Conference, Cherryville 5-8
Gastonia, Main Street, night 7

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
THIRD ROUND

May
Shepherd, Rocky Mount, 2:30 2
Troutman, night 2
Hickory, First, 11 9
East Hickory, 3 9
Westview, night 9
Lenoir Ct., Gamewell, 11 16
Olivet, 3 16
Lenoir, First, night 16
Dudley Shoals, Cedar Valley, 11 19
Rhodhiss, night 19
Jones' Memorial, night 21
Cool Springs, New Salem, 11 23
Olin, Macedonia, 3 23
Mooresville, Broad St., 11 30
Mooresville Ct., McKendree, 3 30
Mooresville, Central, night 30

June
Race Street, St. Johns, 2:30 5
Davidson, 11 6
Huntersville, 3 6
Mt. Zion, night 6
Newton, 11 13
Hickory Ct., Fair Grove, 3 13
Maiden, May's Chapel, night 13
Catawba Ct., Hopewell, 11 16
Ball Creek, Pisgah, 11 17
South Lenoir, Mt. Zion, 11 20
Hudson, 3 20
Granite Falls, night 20
Statesville Ct., Midway, 11 22

The district conference will be held at Balls Creek camp ground July 15 and 16.

WAYNESVILLE DISTRICT
P. W. Tucker, P. E.
201 Branner Ave., Waynesville, N. C.
THIRD ROUND

May
Haywood, Finchers, 11 and 3 1-2
Fines Creek, Pine Grove, 11 2
Delwood, Elizabeth, 11 9
Jonathan, night 9
Judson, Maple Springs, 11 15-16
Bryson City, Ravens Ford, 3:30 and night 16
Webster, Webster, 11 22-23
Whittier, Echota, 3 23

June
Bethel, Pisgah, 11 5-6
Waynesville, night 6
Franklin, night 10
Franklin Ct., 11 11
Macon Ct., Mt. Zion, 11 12
Glenville, Glenville, 11 19-20
Highlands, Flatts, 3 20
Murphy, night 25
Murphy Ct., Tomotla, 11 26-27
Miawassee Ct., Belview, 3 27
Hayesville, Ledfords, 11 26-27

July
Robbinsville, 11 4
Andrews, night 4

The Waynesville district conference will be held in the Bethel Methodist church, eight miles from Waynesville, beginning Sunday, May 30, and closing June 1.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

May
West End, 11 2
Ogburn Memorial, afternoon 2
Green Street, night 2
Advance, Fulton, 11 8
Farmington, Wesley Chapel, 3 29
Grace, 11 30
Farmington, Huntsville, 3 30
Mocksville, night 30

June
Linwood, Wesley's Chapel, 3 6
Thomasville, 11 6
Erlanger, night 6
Denton, Jackson Hill, 11 and 1:30 12-13
Lexington, First Church, 11 13
Centenary, night 13
Davie, Hardison, 11 and 3 19-20
Cooleemee, 11 20
Lewisville, Lewisville, night 20-21
Davidson, Good Hope, 11 and 3 26-27
Welcome, Center, 8 and 11 26-27
Central Terrace, night 27

July
Oak Ridge, Oak Ridge, 11 4
Kernersville, Shady Grove, 3 4
Walkertown, night 4
Thomasville Ct., Fair Grove, 11 and 3 10-11
Hanes-Clemmons, Clemmons, 11 11
Burkhead, night 11
Thomasville, Trinity, 11 18
Forsyth, Marvin, 3 18

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P.E., Durham, N. C.
SECOND ROUND

May
Rougemont Ct., Bethel, 11 1
Mt. Tirzah Ct., Helena, 11 2
West Durham, night 2
Memorial, night 4
Durham Ct., Pleasant Green, 11 8-9
Carrboro Ct., Orange, 3 9

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

April
Hay Street 30

May
Jonesboro, Morris Chapel 1-2
Sanford, night 2-3
Parkton, Marvin 8-9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
THIRD ROUND

May
Pamlico, Hobucken 1-2
Mt. Olive Ct., Brownings, a.m. 8-9
Mt. Olive, p.m. 9
Elm St. and Pikeville, a.m. 15-16
St. John, p.m. 16
Goldsboro Ct., Pine Forest, a.m. 22-23
St. Paul, p.m. 23
Grifton, Edwards, a.m. 29
LaGrange, Institute, a.m. 30
Queen St., p.m. 30

June
Jones Ct., Oak Grove, a.m. & p.m. 5-6
Centenary, a.m. 6
Riverside, p.m. 6
Palmico, a.m. 20
Craven, Beach Grove, a.m. 24
Dover, Lane's, a.m. 25
Snow Hill, Tabernacle, a.m. 26-27

July
Seven Springs, Indian Springs, a.m. 4
Atlantic-Straits, Atlantic, a.m. 11
Beaufort, p.m. 11
Pink Hill, Webb's, a.m. 18
Newport, Oak Grove, a.m. 24-25
Morehead City, p.m. 25
Hookerton, Ormondsville, a.m. 31

August
Oriental, Pamlico, a.m. 1
Ocracoke ..... May 27

District Conference at Ocracoke May 25-27. Special boat leaves New Bern 10:30 a.m. May 25 and returns May 27.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

May
Swansboro, Queens Creek, a.m. 2
Maysville, Pollocksville, p.m. 2
Chadbourn, Evergreen, 3 2
Wilmington, Fifth Ave., 11 23
Wilmington, Trinity, night 23
Scott's Hill, Union, 11 30

June
Ingold, Antioch, 11 5-6
Tobar, Bethesda, 11 13
Hallsboro, Shiloh, 3 13
Faison-Warsaw, Goshen, 11 19-20
Clinton, Keener, 3 20
Magnolia, Carlton's, 11 27
Wallace-Rose Hill, Charity, 3 27

July
Kenansville, Lee's, 11 2
Jacksonville-Richlands, Haw Branch, 11 4
Burgaw, Trinity, 11 11
Wilmington Ct., Federal Point, 11 18
Wilmington, Grace, night 18
Swansboro, Bethlehem, 11 24-25

August
Maysville, 11 1
Southport, Southport, night 4
Shalotte, 11 5
Town Creek, 11 6
Carver's Creek, Bladen Springs, 11 8
Whiteville, Whiteville, night 8

District Conference at Pollocksville June 1-2.

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7:30 a m (b)	.... Charlotte	5:15 p m
3:00 p m	..... Washington	1:05 p m
9:45 p m (d)	..... Norfolk	7:05 a m

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IN MEMORIAM

HARGETT—Myra Elizabeth Hargett, the little daughter of Brother and Sister W. I. Hargett, passed into the beyond Saturday, April 3, 1926, in Johns Hopkins Hospital while undergoing an operation for tumor of the brain. She had been a great sufferer for some time and all was done that loving hands could do to relieve the little sufferer. Funeral services were conducted Monday afternoon at Oak Grove Methodist church amid a large concourse of sorrowing friends and loved ones by the writer, assisted by Rev. J. L. Hodges of New Bern and Rev. J. R. Phipps of Pollocksville. Her loved ones know where to find her.

J. C. Whedbee, Pastor.

YOUNTS—Emma Fields Younts was born May 9, 1888, and died March 3, 1926, after a long illness of tuberculosis following the flu. She was the daughter of Roddy and Mary Fields. She married Earl C. Younts of Trinity in 1907, to which union six children were born, all of whom survive. Sister Younts also leaves her husband and two brothers and five sisters. She was converted in early life, but did not join any church. During her illness she expressed her faith in Jesus and wanted to join the church, so was received at her home. She was laid to rest in Bethlehem cemetery, the funeral being conducted by her pastor. A. R. Bell, P. C.

EUBANKS—William A. Eubanks died in South Carolina March 1, 1926, aged about 60 years.

Mr. Eubanks was well known in this community, having resided here for many years. While here part of his time was pent in teaching school. About ten years ago he went to South Carolina and was employed by a firm as shipping clerk or bookkeeper. We knew but little of him in his latter days.

His body was brought to Maysville, and we laid him to rest at Belgrade in the presence of sorrowing relatives and friends. He had many friends and was held in high esteem. May God comfort the bereaved.

E. C. Sell, P. C.

DUDLEY — Mrs. Brancy Dudley passed away at the home of her son, Mr. Hiram Dudley, about five miles from Maysville, N. C., March 1, 1926. She was about 75 years of age and is survived by one brother, two sons and two daughters.

Mrs. Dudley, before the infirmities of age came on her, was a very industrious woman and had many friends. She was an excellent Christian woman, being a member of the Methodist church for many years. During her long sickness she was resigned to the Master's will. Day by day she patiently waited for the end to come. The end came, and she peacefully passed over the river to enter "the rest that remains for the people of God."

May the comforting grace of God abide with the bereaved ones.

E. C. Sell, P. C.

MIDGETT—George W. Midgett of Rodanthe, N. C., was born about 46 years ago and died at the hospital in Norfolk, Va., February 25, 1926. He was paralyzed February 23 and was hastened to the hospital for treatment, but in the wisdom of God his work was done. He became a Christian and joined the church in early life and lived loyal to his profession. Much might be said of his life. In whatever position his lot fell he manifested his same Christian spirit, setting examples worthy to be imitated. Firm in conviction underlying,, TAO Firm in conviction, unyielding in anything that he believed to be wrong. He healed a physician in the coast guard service and filled his place well with honor to the service and credit to himself. His companions in the service regarded him with brotherly affection. He was much devoted to his wife and children. They with his father, seven brothers and three sisters and relatives and friends are left to mourn their loss. But if we are only faithful we will meet Brother George again where no parting, no aching hearts or burdens come. May God bless his loved ones and give them grace to go through their sad experience. The funeral service was conducted at Manteo in the presence of a lagre congregation and his body buried in the cemeteyr there to await the resurrection morn. .

K. R. Pugh.

TEER—John Teer was born April 12, 1852, and died suddenly at his home at Swepsonville December 31, 1925 He leaves a widow, Lola Ann Teer, and six children, Mrs. Fannie Sparrow, Mrs. Lizzie Marshall, Mrs. Jessie Kirkpatrick, Mrs. Alice Neese, Ernest Teer and Paul Teer; also eight grandchildren.

Brother Teer joined the Methodist church in his early life. He has been handicapped many years by total blindness, but each Sabbath when his health permitted he had someone lead him to church and Sunday school. Much of his life was spent in prayer and praise to his heavenly Father, who was so dear to him. His life was an inspiration to those about him and his frequent prayers and testimonies at church fell upon the congregation like a benediction from a saint.

The funeral service was conducted at Phillips Chapel. Rev. J. R. Newlin preached the funeral, conducted by Rev. S. F. Nicks, Rev. B. F. Delouch and the writer. The body was laid to rest in the nearby cemetery. The grave was covered by many beautiful floral offerings given by a large host of friends and relatives.

His pastor, F. A. Lupton.

HAMPTON—Pierce Hampton was born April 14, 1853, and died January 23, 1926. On February 21, 1877, he was married to Miss Jennie Walker, who with their only child, Bernie (Mrs. R. A. Griggs), still lives at their handsome home at Waterlily, Currituck county, N. C.

Brother Hampton was prominent in the affairs of his county and several times represented it in the state legislature. He was successful in business affairs, had hosts of friends, to whom his home was always open—and often full—and was loved by all who knew him. Brother Hampton was a loyal member of Asbury Methodist church at Coinjock, where he will be greatly missed.

Although nearly 73 years old and for several months past in feeble health, yet he and his bride of 49 years had planned for their golden wedding next year.

Usher in the goal of hope deferred.
May the golden years ahead

L. E. Sawyer.

MANN—Richard H. Mann died March 9, 1926, after a short illness. He was born almost on the same spot where the last enemy met him near Fairfield, January 29, 1861.

In early life he became a member of the Methodist church, and almost from the beginning of his experience till the end he was an officebearer in this communion. Fidelity to and love for all her interests were characteristics of his life. He maintained a strong friendship for all her ministers and his home and heart were always open to them. He leaves his wife, who before her marriage was Miss Elizabeth Eradle of Sladeville; two sons, Lee of Fairfield, Warren of Charlotte, and one sister, Mrs. James Burrus of Fairfield, and a host of friends and other relatives. The funeral services were conducted from his home. Those taking part in the service were Rev. J. P. Bross, E. R. Stewart and H. M. Jackson. May the God of all comfort manifest His presence to all the bereaved ones.

H. M. Jackson.

PHILLIPS—Mrs. Susan L. Phillips, wife of William L. Phillips who passed from this life to the great beyond some years ago, was born March 8, 1828. Aunt Susan, as she was more widely known, on March 3, 1826, fell asleep to sleep that peaceful sleep of the saints of God. If the Father had given her five days more of opportunity she would have been 98 years old. She was the mother of eleven children, nine of whom are living to mourn the loss of a mother. Among her relatives are thirty-five grandchildren, seventy-four great-grandchildren and five great-great-grandchildren. She had a great host of friends. To know Mrs. Phillips was to love her; she was a friend to all. As many of the ministers can well testify, her home was the preacher's home. She had a word of comfort for the troubled soul, a word of wholesome counsel for the anxious and ambitious boy or girl, and a word of warning to the erring one.

Grandma, as she was called by so many, professed waith in Christ in the year 1857, joined the Methodist Episcopal Church, South, at Oak Grove church in Mitchell county, and was a faithful member of her church until the last. Her body was deposited in the cemetery close by her church; her soul has returned to God who gave it. May our loss be heaven's gain. We feel the separation is only for a short season. We are glad that we do not think of it as being forever.

May the Comforter touch the heart of every troubled life and speak peace to their soul. H. C. Freeman, Pastor.

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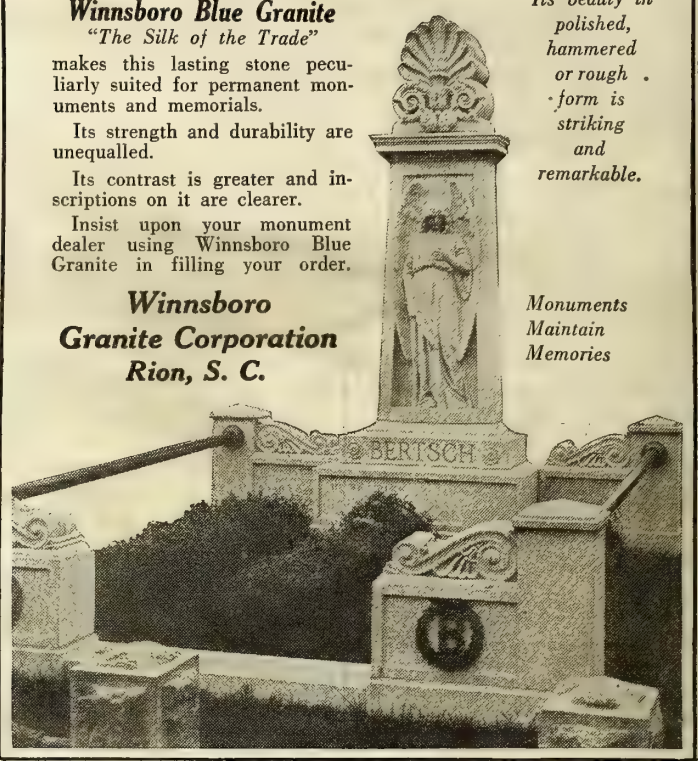
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Monuments Maintain Memories



IN MEMORIAM

To the memory of Mrs. W. H. Jackson of Grifton, N. C. who died February 28, 1926.

To her memory there still lingers
Within my breast words of love.
Though on earth no more I see her,
I hope to meet her in heaven above.
To her friends and loced ones dear,
Whom are left so drear and sad,
Could I utter words of cheer
That would make their lone hearts glad,
I would say them o'er and o'er,
And then shout the glad refrain—
"Though we meet on earth no more,
We hope in heaven to meet a gain."
On earth her task was finished,
She could no longer stay;
So she went to make ready
And beckon oth
We mu
And be
That so
Not to o
She is g
From the home and church and town.
But grieve not for her going,
She's laid down her cross and won her crown.
Then rejoice and look forward
To the sunrise of the morn,
That will open wide the portal,
Where we'll all be safely borne
To the harbor of our loved ones
Where no parting will be known.
It will be like one big family
Gathered 'round the great white throne.

Athleene Edwards.

Rev L V Harris (P)
So. Atl. Quarterly X
Cr Miss Wixie Parker
Exchg Editor, Duke
Library Bldg.

GUION—On Sunday afternoon, February 28, 1926, the largest concourse of people ever to assemble in the Methodist church at Waxhaw met to pay the last tribute of respect to one who was known as an affectionate husband and father, a beloved physician and a Christian gentleman, Dr. L. E. Guion.

Dr. Guion was born August 26, 1882, and died February 27, 1926, being 43 years, six months and one day old when he died. He was married to Miss Cora Lee Howard of Union county September 2, 1908. To this union were born four children, one of whom died in infancy. He is survived by his wife, three children, Misses Mary Lee, Ruth and Howard Guion, his mother, Mrs. J. M. Guion, and four brothers and sisters and a host of friends who mourn his loss.

Dr. Guion received his literary education at Unionville under the late Prof. O. C. Hamilton and at Davidson College, and took his medical course at the medical school which was then located in Charlotte, from which he graduated in 1907. Soon thereafter he located at Waxhaw, N. C., where he successfully practiced medicine until some months ago when he was forced to give up his practice because of ill health. It seemed that everything was done to save him that medical skill could do, but that terrible malady, tumor on the brain, got in its deadly work. For several years Dr. Guion had been a sufferer, and an extreme sufferer during the past few months of his life, but he bore it all with Christian fortitude.

When he was about fourteen years old he was converted and joined the church at Oak Grove on the Unionville charge and remained a faithful member of the Methodist church till his death.

There was no man in the community who was held in more universal esteem as a man, as a physician and as a Christian gentleman than was Dr. Guion. If he had an enemy, if there is a person who bore him any ill will or even spoke reproachfully of him the writed does not know about it.

In the burial service the pastor was assisted by Revs. Ebenezer Myers of Concord, E. N. Crowder, Hickory Grove, both former pastors, T. J. Huggins of Weddington and C. C. Burrus of the Waxhaw Baptist church.

M. A. Osborne, Pastor.

NORTH CAROLINA
Christian Advocate

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The Call To Service

By H. E. Spence

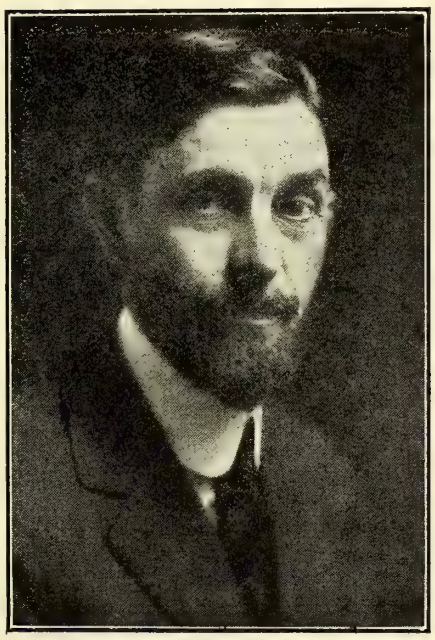
ONE of the most remarkable traits of humanity is its willingness to respond to a great stimulus and to rally to an urgent call in times of stress. During recent years we have had many outstanding evidences of mankind's willingness to work and suffer for a great cause. During the recent war we submitted to the selective draft, the commandeering of resources, the demand for self-denial, thrift and other sacrifice. We supported our government with blood and gold and in whatever other way we were needed. Nor has our response been limited to the demand which our government has made upon us. Spurred on by the great needs of the world and by the splendid example which the government set in projecting great enterprises, our church promoted the Centenary movement and our people rallied marvelously to the call for aid. Even in the face of the reaction from the high stress of war-time emotions and the great strain of financial campaigns, our people still have an almost limitless capacity for responding to a great appeal. An evidence of this is shown in the recent remarkable response to the call of the mission board asking for funds which would enable it to maintain its work and not suffer retrenchment.

An equally remarkable trait of humanity is its unwillingness to do steady progressive work without a great stimulus. We are so constituted that a great excitement will call for the best that there is in us, and just as soon as that excitement has died away, we fall back into the hum-drum life of inertia and inactivity.

A single catastrophe of a earthquake, or the sinking of a ship, or the eruption of a volcano, with the incident loss of a thousand lives will startle us and kindle within us all the greatest sympathy. Tens of thousand of people may suffer and even die about us in a very short period of time without exciting our interest at all. That same trait manifests itself in man's unwillingness to train himself for service, whenever there is no great excitement or stimulus calling him to that preparation. It is a well-known fact that the conditions that face us in this religious world of ours are not only intolerable, but almost hopeless, and yet in the face of approaching disaster it is almost impossible to arouse man to a definite program of training to meet the demands of the time. The purport of this article is to call attention to some of the conditions that confront us and to suggest a way out. The difficulty of arousing the average man, however, lies in the fact that these conditions which I am about to suggest are so apparent that they do not startle, but have become commonplace.

The first serious condition that confronts us is the religious situation with regard to our youth and childhood of today. It is a well-known fact that the impressions of life that count for most are those that are received in youth and early childhood, when the mind is unprejudiced and plastic, and when direction can be given to one's thinking and habits that will establish the foundation of a splendid religious character.

Bishop Xavier once said, "Give me the child until he is seven years of age, and you may keep him the rest of your life. You will not change his religious beliefs." It is a well known fact to the psychologists that the early impressions in life are by far the most lasting, and the main traits of our thinking are fixed before we have passed out of the period of childhood. In the face of these important facts, however, this situation confronts us—that approximately 85 per cent of the childhood and youth of our land is without religious training of any adequate sort. What the condition of religious affairs twenty years from now will be it takes no prophet to guess.



Dr. W. P. Few, President of Duke University, where the Summer School will be held June 9-23

Much has been said these latter days about the revolt of youth, and the situation with regard to the religious and social life of the youth of our land. Again it does not take a close observer to understand that youth is perhaps in more peril than at any time in the history of our country. The family altar which has been its greatest protection has been thrown down. Temptations in the form of suggestive literature, movies, showhouses, etc., have been increased. Added to this the conveniences of modern life and the absolute lack of restraint enforced either by parents or by social conventions, and we have a condition that is horribly appalling. Added to the difficult and dangerous situation with regard to childhood and youth, we must also admit that youth is no worse than its elders. As Doctor Arlo Brown has recently clearly pointed out, youth is not responsible for any grave evil which is in the world today, and that about the worst accusation that can be made against youth is that it is too much like its parents. It takes no carper or croaker to analyze the situation with our grown people as one that is largely influenced by materialistic interests and selfishness.

To make matters worse we find that the two main institutions that have stood for the moral welfare of our land and have been most influential in the shaping of character, namely, the home and the church, are suffering a severe relapse. Industrial complications, social activities, and even church enterprises all militate against the religious atmosphere of the home. Divorce is becoming prevalent and the home life of America is suffering a shocking reversal of form. The faith of our fathers from the standpoint of the religious atmosphere of the old-fashioned home is becoming a thing of memory. Nor is that faith less threatened in its relation to the church and the educational world. The new scientific processes and new philosophic trend of mind are seriously disturbing our thought centers, our schools and colleges. The unfortunate conclusions of immature thinking fill our newspapers and magazines and become the current conversation of our streets. Honest, earnest, but misguided religious leaders are frowning on all modern interpretations of life and are finding fault and even bitterly and sometimes wickedly criticising all those who disagree with them. Youth is torn both in its feeling and its thinking and the church seems to be unable to solve the problem. As a matter of fact the church shows a very unsatisfactory condition both as to the healthiness of its conditions and as to its material growth. Certainly it is not a very optimistic outlook that confronts us.

It is easy enough to dodge the issue and to say "Preach the Gospel and it will take care of the world." There is no guarantee and no example that will make us believe that God carries on his work other than through human instumentalities directed by the most intelligent point of view of which we are capable. Nor can we shut our eyes to conditions and pronounce it as our belief that the unpromising conditions are merely surface evidences. One may shut out noise by stuffing the ears, but the cause of the noise is not in the least removed.

It is further true that the religious worker of today is beginning to realize that he must assume responsibilities that were not assumed by the church of a few generations ago. We must all be painfully aware of the fact that new conditions have arisen that make it more necessary for us to work as well as pray than formerly. New social conditions have arisen, the increased wealth of America bringing its accompanying luxuries raises the problem of coping with materialistic impulses. Improvement of means of communication, of transportation, makes it more necessary for us to understand social conditions and to be enabled to solve social problems. The consistent growth of foreign influence in our land and the ever increasing agitation of race problems make it necessary for us not only to assume right attitudes, but to act intelligently and in the right way. The new activity and freedom of womanhood has brought about certainly new possibilities with perhaps new perils. In the face of all these situations it is very clear that we must adopt some constructive, intelligent policy of training our ministry and of helping it to come to a proper understanding of the situation and of the proper solution of the problem.

Four things will be necessary in order to meet these situations satisfactorily. Machine power, motor power, money power and man power. Our machinery has been worked out in detail by specialists who have organized their work so efficient- (*continued on page two*)

Pastors' Summer School—Duke University June 9-23

WHO'S WHO IN THE SUMMER SCHOOL

Dr. Worth M. Tippy, New York City

Doctor Tippy is a Ph. D., DePauw University, a graduate student of Cornell University, and Sage School of Philosophy. Doctor Tippy received his D.D. degree from DePauw and Baldwin universities. He has been a successful and influential pastor, having held pastorates in many leading cities including Minneapolis, Cleveland and New York. He is executive secretary of the Federal Council of Churches of Christ in America. He is a prominent lecturer and teacher, as well as distinguished author. He has written a number of books including The Socialized Church; the Church, a Community Force; and The Church in the Great War. Doctor Tippy will offer courses in The Social Background of a City Church, and The Organization and Administration of the City Church.

Dr. Alva W. Taylor, Indianapolis, Indiana

Doctor Alva W. Taylor is a Ph. D. of Drake University. He also has a degree of M. Ph. H. from the University of Chicago. He has been a distinguished teacher and social worker. He is now the secretary of social welfare for the Disciples of Christ. Doctor Taylor is the author of social work of Christian missions and has done much editorial work. Doctor Taylor will give coursees in Rural Conditions and Problems, and The Social Background of the Rural Church.

Mr. L. F. Sensabaugh, Nashville, Tenn.

Mr. Sensabaugh is the efficient superintendent of teacher training for the Southern Methodist Church. Under his supervision the teacher training work of the church has attained an efficiency that is perhaps unequaled in any other church in America. Mr. Sensabaugh is the author of "The Little Sunday School," and has written many articles for our curch literature. Mr. Sensabaugh will offer courses in "The Principles and Development of Religious Education," and "Rural Sunday School Management."

Dr. E. D. Soper, Durham, N. C.

Doctor Soper is the dean of the School of Religion at Duke University. He received his A. B. degree at Dickson College and B. D. from Drew Theological Seminary. He has taught in many of the prominent universities of the country. He has been an influential social worker and writer. He is the author of "The Faiths of Mankind," and "The Religions of Mankind." Doctor Soper will give courses in "The World's Living Religions," and also a course in Bible Study.

Mr. J. T. Hooker, Jackson, Miss.

Professor Hooker received his early education in England, but has done advanced work in the leading universities of this country. He is at present professor of Religious Education at Millsaps College. Mr. Hooker will give a course in Music and Hymnology in Religious Education.

Mr. H. M. King, Louisville, Ky.

Mr. King is the architectural secretary of the Board of Church Extension and will offer a course in Church Building and Equipment.

Mr. Fred P. Barnett, Nashivlle, Tenn.

Mr. Barnett representing the Board of Lay Activities will offer a course in making the church missionary and socially minded.

The information at our disposal concerning some of these men is very meagre. They are all well equipped and qualified for the service which they are rendering, and we are sure that our constituency will find that satisfactory work will be done in all these courses.

THE COUNTRY PASTOR AND THE SUMMER SCHOOL

J. M. Ormond.

The Council of Rural Agencies which was authorized by the last sesions of the two North Carolina conferences recently held an organization meeting at Duke University. This council which is composed of fifteen persons who officially represent some of the conference boards and Duke University, discussed many of the questions of import regarding the country church.

Among other important matters talked over was that of an adequately equipped leadership for the country church. It is agreed that the ministry for the country should be just as well trained as the opportunities of the day can afford. The lay leadership should likewise be possessed of broad vision and thorough education as far as possible.

Another very vital question before the council was that of better church building equipment. It is very gratifying that many of the city churches are now adequately prepared to undertake and carry on the work of the church organization in a most splendid manner. The appalling fact about the average country church is that there is such little equipment with which to conduct the affairs of the church. No matter how much efficiency there might be in the leadership potentially it is impossible to realize great results where there are no implements with which to work.

Every person interested in the country church in this territory will be glad to encourage the work of the Pastors' School because in it there are possibilities of large import. Not only will there be courses affecting the ministerial efficiency for the church, but there will also be courses in church architecture. These courses will especially interest the country pastor who is desirous of giving the fullest and most fruitful service in this vast and important field. The origin of these schools in our church arose out of a desire to furnish opportunity for study and consultation upon all these vital questions. It must be seen that the country church and the country ministry are more directly benefitted by the schools.

From this original purpose the ideal has grown to the point of practical training for all the ministers and so there are opportunities for all the preachers to receive much profit by attendance and study. The program of courses of study and lectures for the 1926 school will justify the maximum of effort on the part of all the ministers to be present and to enroll for one or more credits.

Under the system which obtains in the Methodist church the country suffers most when there is a lack of adequate education on the part of a minister, because the appointing powers usually send such a one to an obscure circuit. The only way, then, for all the circuits to have educated ministers lies in the adequate education of all ministers. Every time the educational requirements of the ministry is raised in the church there is more guarantee that the country will have a trained leadership. A low educational standard militates against the rural church. When we arrive at the day that all ministers are thoroughly training for every phase of the ministerial office we shall then see no disposition on the part of preachers to struggle against appointments to circuits and there will be a due appreciation of the importance of the country church.

A SIGNIFICANT TRANSITION AND EXPANSION

M. T. Plyler.

Those who attend the Pastors' School in June will be impressed by the change in the sky-line caused by the brick and steel rising from the concrete foundations to house the great woman's college that is to be. The evidence of transition and expansion is on every hand. Conditions may not be quite so favorable as in other days for quiet repose, but the significance of it all is the more striking. Has not this situation an instructive lesson for all who come up from the different sections of North Carolina?

This sta te is much akin to the campus of Duke just now. The transition is on in every section and expansion marks every village and hamlet and country place. All this is telling mightily upon church life, and the call is for men who can be leaders capable of dealing with the situation. All forward looking men should feel most at home in the midst of those conditions and be thankful for the opportunities offered.

Surely no one is so far afield as to conclude that going to a pastors' school will send away scholars or great preachers or leaders of notable ability. These are not secured in this way. But there is something about these occasions that will help every serious minded man to prepare himself for a little better service as preacher and leader in this day of urgent demand for men who can cope with a situation in a time of transition and expansion. Men's thoughts are widening with the suns and the older order gives place to the new. The lines between town and country are being obscured and national boundaries are of less and less significance. The world is fast becoming an audience chamber and the frontiers of the Kingdom cross every land.

Every Methodist preacher should make regular pilgrimages to some university for study and at these shrines kindle the fires of his enthusiasm for an eager search of truth and a passion to spread scriptural holiness over all lands. Lincoln College, Oxford, has recently celebrated in a noble way and on a large scale the bicentenary of the admission of John Wesley to his fellowship. Are we not lineal descendants of this scholar of Oxford? Shall we not get all that a university has to offer?

Following an account of the celebration dinner in the hall of Lincoln, over which the rector presided, the "British Weekly" gives this account of the morning service of this celebration which embraced March 27-29:

"On Sunday morning there was a service in the Lincoln College chapel. It was conducted by the chaplain; the lessons were read by Bishop Johnson and Dr. Brook. The sermon was preached by the president of the Wesleyan conference, Dr. J. H. Ritson. His text was: "New wine must be put into fresh wine-skins." He showed that the eighteenth century vintage known as Methodism was from the true vine, that the new wine of the evangelical revival demanded new wine-skins, and that the church of England in the eighteenth century had no wine-skins within which to contain this new wine. It was an arresting utterance. The Bishop of Lincoln pronounced the benediction. After the service Rt. Hon. Walter Runceman, M.P., unveiled, in the front quadrangle of Lincoln College, the bust of John Wesley. It is a copy of the bust in the National Portrait Gallery, and is the gift of the English Methodists. It is placed outside of one of the windows of John Wesley's old room in which 'The Holy Club' met in the early years of the eighteenth century. Mr. Runceman and Dr. A. S. Peaks spoke at this ceremony, and the rector, in accepting the gift, said that perhaps in the past Lincoln had overlooked Wesley, but that in the future Wesley would overlook Lincoln."

This fellow of Lincoln, and one of the greatest sons of Christ church, Oxford, has a message for every Methodist preacher these two centuries later. He was at home in the halls of learning and a servant of broken humanity at the Castle jail and in the Bocardo prison; he had a passion for books and an eager search for the poor and neglected. One of the most striking pictures we have of John Wesley is that of the old man in the fog and rain on the streets of London collecting shillings and pence to help the poor. More than accuracy of credal statement and uniformity of church life, with John Wesley, was loyalty to his Lord and holiness of heart and life. He thus became a great spiritual and social force able to make a notable contribution to the religious life of the English speaking world. Are we in this day of transition able to learn the lesson this don of Oxford has for us?

[THE CALL TO SERVICE *continued from page one*]

ly every religious need of humanity can be intelligently provided for. Our money power has increased to where we could put across any enterprise that we might agree upon. Motor power is always a relative matter. Men who have provided for the use of such power and who have consecrated themselves intelligently to the cause of righteousness have never found motor power failing them. God always gives power to those who are able and willing to use it. The main problem concerning us is that of man power. All schemes, social, industrial, educational and religious have developed in a far greater proportion than our ability to understand and work out these schemes. What we are most in need of today is a consecrated and intelligent clergy who will not only furnish the fervor and enthusiasm that have always marked their high calling, but who can provide constructive, intelligent leadership in their respective locality.

It is with the attempt to furnish such a leadership that the pastors' school has been established. Here one will find all phases of religious work dealt with. One may select from courses that will properly interpret the church's relationship to industry, to capital and labor, to the race problem, to recreation and amusement, and to the many other important questions of the day. One may elect courses that will furnish detailed instruction as to how to put across various plans of work in the Sunday school, in the church, in the community, and in addition to these, courses giving appreciation, understanding, direction and information. There are platform addresses and other services at which one may not only gain information, but inspiration and may refill the soul with emotions and dynamic impulses which sometimes run low in the grind and tedium of our daily tasks. It is hoped that the ministry of North Carolina Methodists will avail itself of the opportunities offered at Duke University, and train itself to meet the needs of the time.

People and Things

"Mr. and Mrs. S. L. Duvall announce the marriage of their daughter, Bess, to Mr. Charles Ross Latham on Thursday, the twenty-ninth of April, nineteen hundred and twenty-six, Jefferson, North Carolina."

"We are in the midst of a great meeting at Rone's church on Mt. Olive circuit. Nineteen have been received in the church thus far and the meeting seems to be getting better each day. Have been running nearly two weeks and will probably go on another week still."—R. E. Pittman.

"Our revival at Rones moves on with interest increasing. Thirty-three have been received on profession of faith thus far and the end is not yet. We are going into our third week. It has been many years since the community has been stirred as at present."—R. E. Pittman, Mt. Olive Ct.

College day was observed at Boone Sunday, May 2, at 11 o'clock. The feature of the occasion was the special music by the local choir and by students from the Appalachian Normal School, and an address by Dr. J. N. Hillman, president of Emory and Henry College, Virginia.

Rev. G. T. Bond last Sunday at Morganton preached an entire consecration and asked for volunteers to tithe. Forty of his leading members entered into a pledge to tithe. At the same service cards were passed to secure first payment on the $19,000 church lot that has just been purchased. These cards brought in $5,000 to be paid between now and December 1, 1926.

Rev. Roy T. Houts, Holston conference evangelist og New Market, Tenn., who recently closed a successful meeting in Forest Hill church, Concord, will begin a revival at Elk Park May 2. Having had a meeting in Virginia postponed on account of some local conditions, he has an open date in May just before filling a return engagement in Hillsboro. Rev. Mr. Houts would like to fill this date in North Carolina. His party will begin a meeting at Coburn Memorial M. E. Church, South, Salisbury, June 20.

Beginning Sunday, May 2, Rev. A. L. Ormond, pastor of Oxford Methodist Episcopal Church, South, will conduct a series of services over a period of two weeks. Large and enthusiastic audiences have attended this church and have heard, with a great deal of pleasure, the excellent sermons delivered by Brother Ormond ever since he has been in charge of this church. He is much loved and affectionately regarded, not only by the members of his church, but by all people of Oxford. He occupies a warm place in the hearts of the citizens of the town. The members of this church and the people of the town and community have received him and his family with open, sympathetic hearts, and have found them worthy of their highest esteem and deepest affection. A genuine and glorious revival is anticipated.



Main Entrance to Duke University

CHARLOTTE DISTRICT CONFERENCE

The sixtieth session of the Charlotte district conference, which turned out to be a booster session, convened at Wadesboro Tuesday morning, April 27, at 9:30 o'clock. After delivering an inspiring address on "Evangelism" in which the preachers were urged to stress in their revivals the need of personal salvation, our presiding elder, Rev. D. M. Litaker called the conference to order. To the roll call each preacher in the district and an unusually large number of lay delegates answered present. Under the able direction of the presiding elder the routine busines of the conference moved along with efficiency and dispatch.

The boosting began when Rev. G. D. Herman used all available superlatives in describing the work being done by Dilworth church. Then A. L. Stanford, A. D. Wilcox, H. G. Hardin, J. H. Armbrust and others joined the chorus. Superlatives were ruled in order, however, when announncement was made that a sum totaling more than $1,000,000 is being spent in the Charlotte district for new church buildings. The climax of the boosting came when Rev. A. W. Plyler, of Advocate fame, spoke of the merits of the Advocate. At the close of his speech the conference voted to place the Advocate where it ought to be—in every home in the district.

The conference was glad to welcome the following visitors: Rev. W. A. Barber, field secretary of the Epworth League; Rev. W. M. Curtis, secretary-treasurer of Greensboro College; Rev. W. L. Sherrill, conference secretary of education; Rev. Walter Patton, pastor of the University church, and Rev. J. M. Ormond of Duke University. These brethren ably presented the causes which they represent.

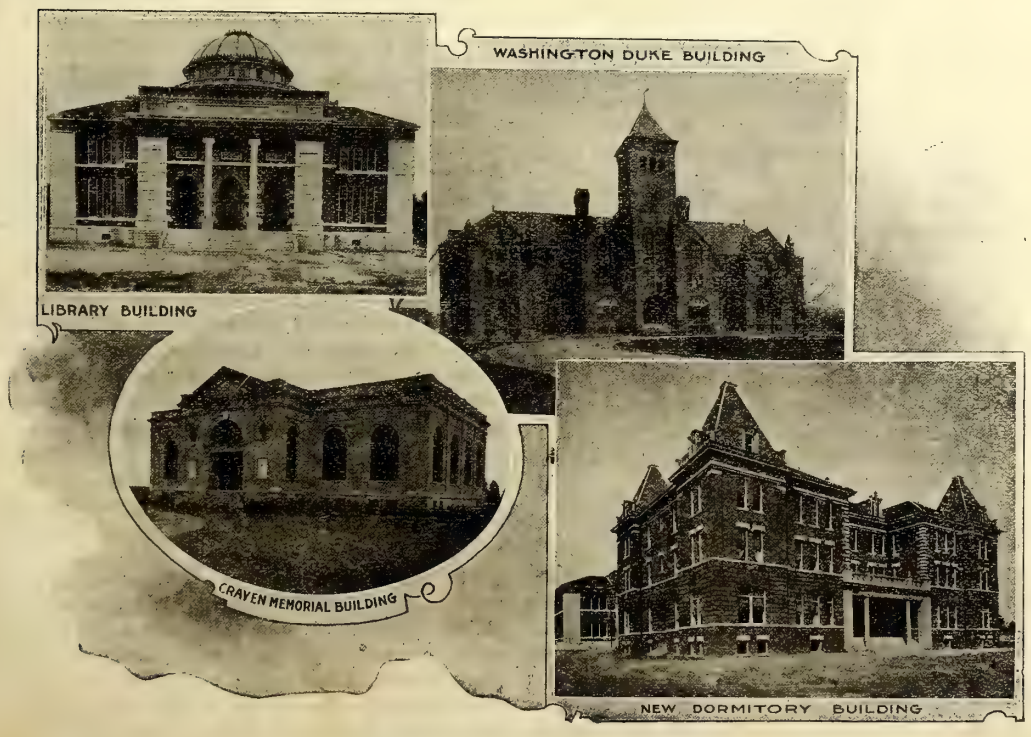
Tuesday evening was given over to a discussion of the missionary emergency campaign. Able addresses were made by G. D. Herman and A. L. Stanford. Announcement was made that the Charlotte district has already paid $8,000 of its $10,000 quota; the balance is assured.

On Wednesday one hour was given to the laymen, at which time E. A. Cole, district lay leader, presided. In quick order a resolution was unanimously adopted creating a district loan fund for the education of worthy young men for the ministry. A sum of $800 was subscribed to this fund, with more to follow.

Among other items of interest was the adoption of a resolution opposing the modification of the Volstead Act, the granting of local preacher's license to Bryant Hough and Frank Wade Kiker, and the election of the following as delegates to the annual conference: J. A. Jones, W. M. Gordon, W. J. Edwards, Mrs. M. L. Ham, W. P. Parsons, W. H. Webster, W. M. Evans and Sam Hinson. The alternates are: J. A. Russell, W. S. Blakeney, L. C. Smith and E. A. Cole. E. A. Cole was elected lay leader, W. B. Love and T. C. Coxe associate lay leaders.

Too much cannot be said in praise of Rev. J. H. Armbrust, Bishop of Anson, and his fine people for the splendid entrtainment they gave the conference. They know what old time Southern hospitality is!

Methodism in the Charlotte district is on the march. E. P. Billups, Secretary.



Campus Scenes at Duke University

MARION CONFERENCE AT FOREST CITY

In company with Rev. W. M. Curtis, treasurer of Greensboro College, I arrived at Forest City, April 26, near the close of the night session of the Marion district conference. The financial interests of the church had been the primary topic of the evening and the congregation that filled the church remained till ten o'clock without any signs of weariness.

Progress seems to be the watchword in that district. Forest City Methodists have just purchased one of the choicest lots in town for a fine new church, Morganton has done likewise and Marion a little while ago took the lead in securing the very best location to be had. Upon these lots secured at a cost ranging from $18,000 to $30,000 will be erected churches to care for these growing congregations where the present churches have become inadequate.

The new presiding elder has taken hold of his work with a consuming zeal and is giving himself to the great task in hand in a manner that will bring results. Brother Cole and his preachers are facing the future with confidence and it is inspiring to be associated for even a little while with these pastors, some of whom are receiving very limited salaries, but who remain loyally at their tasks.

A. W. P.

CALL FOR TWELFTH ASSESSMENT N. C. BROTHERHOOD

On account of the death of Dr. R. C. Beaman, a member of the North Carolina Conference Brotherhood, the secretary is hereby making an official call for assessment number twelve. Make checks payable to B. B. Slaughter, and mark it "assessment number twelve" and it will avoid confusion and serve as a receipt. B. B. Slaughter, Treas.

NOTICE

If there are any matters that need attention in the Washington district during my absence at General Conference, Rev. W. R. Royall will look after them for me. S. E. Mercer.

Purpose of the Pastors' School

The work of the church is the most important of any organization in the world because it deals with the most important and vital things in the world. For it to meet fully its high and sacred responsibility, it needs the best possible trained leadership. This leadership is primarily invested in the pastors by our Discipline. Upon him is placed the responsibility.

The purpose of the Pastors' School is to give every pastor in our church the opportunity to prepare himself to meet that responsibility; to give him the opportunity to train himself to be a wise councilor, a good organizer, and a skilled director of all the members and organizations of the church —to make him a wise master builder of the kingdom of God. And just as the pastor measures up to his responsibility in leadership, so will the church measure up to its mission of giving all the Gospel to all the people.

The pastors' schools supply three vital factors that make for skilled leadership on the part of the pastors. They are information, methods and organization, and dynamic. The information is provided for in the content courses. There are a number of courses dealing with organization and methods. There is provision made for the dynamic or inspirational element in certain courses offered and through specific devotional periods and inspirational addresses. These schools give information as to what the work and program of the church is. They give the best methods and organizations for carrying out the program. They also give the necessary dynamic to make the organization function. The courses and program given in this announcement further on show how varied the opportunities are.

While the pastors' schools are primarily, as the title suggests, for the pastors, they are also of interest to laymen in two respects. First, they are open to any layman who may wish to attend them. In the second place, they should interest the layman because they mean a better trained and more efficient ministry. Many pastors will not be able to attend these schools unless their churches help them pay their expenses. Churches that send their pastors to these schools will receive large returns on their investment in the way of better and larger service. Some churches have been sending their pastors, paying part or all of their expenses. Let the laymen give this matter their most careful consideration.

The Development of the Pastors' School Movement

It is doubtful if any recent movement in the church has met so great a need, proved its worth and met with as hearty a response as the pastors' school. It is now recognized as one of the most vital and important agencies of the church.

In the summer of 1921 the home department of the Board of Missions conducted three schools for experimental purposes, one for rural pastors at Lake Junaluska, N. C., and one for rural and another for city pastors at Conway, Ark. The value of these schools was immediately apparent and a demand arose at once for the extension of the program.

Six schools were held in 1922. The co-operation of the conference boards of missions and certain colleges were enlisted. Six hundred pastors attended.

In 1923 the Board of Missions invited the co-operation of the General Sunday School Board and this year twelve schools were conducted and the total attendance was more than 2,000. The idea became still more popular.

During the summer of 1924 fifteen such schools were conducted and the attendance was approximately 3,000 pastors.

There were fourteen schools held in 1925.

The following table shows in another way the development of the pastors' schools:

Pastors' Schools 1922-1925

Year	No. Schools	No. Credits
1922	5	339
1923	15	1188
1924	17	1969
1925	16	2258

In some conferences the pastors' schools are deemed so necessary that the annual conference board of missions defray the expenses of all undergraduate preachers and the attendance of these undergraduates is required by the conference authorities.

Approved Courses of Study for Pastors' School

The pastors' school movement has now reached the point in its development where it has become necessary and possible to standardize courses of study and to fix definite requirements for receiving credits and awards. During the preceding four years much study and thought has been given to discovering the needs for the special training of pastors that would meet the needs of today. Consideration was given to all angles of this subject: the need of the college and seminary trained pastor; the needs of the pastor who had received neither of these; the needs of the rural pastor; the needs of the city pastor; the needs for content courses; the needs for methods courses; the needs for inspirational courses and addresses.

The attempt was made to discover just what courses should be offered in order to give to every pastor the opportunity he needed to prepare himself for the highest efficiency and to make his ministry the most fruitful and effective. The following courses are the result. It is believed they will meet the need.

Further adaptation will be made whenever it becomes evident that such is desirable, either by adding new courses, substituting others for some now listed, or removing some that later may not be needed.

All these courses will be offered in each of the standard pastors' schools in a cycle of four years. This will make possible a wide range of selection.

Approved Courses of Study for Pastors' Schools

I. City Church.
- The Social Background of the City Church.
- The Program of Work for the City Church.
- Organization and Administration of the City Church.
- Sunday School Management of the City Church.

II. The Rural Church.
- Social Background of the Rural Church.
- The Program of Work for the Rural Church.
- Present Rural Conditions and Problems.
- Rural Church Methods.
- Sunday School Management of the Rural Church.

III. Religious Education.
- Principles and Development of Religious Education.
- The Educational Task of the Local Church.
- The Sunday School Curriculum.
- Organization and Administration of the Sunday School.
- Sunday School Management.
- Administration and Leadership Training.

IV. The Church and Missions.
- Outlines of Missionary History.
- The History of American Methodist Missions.
- Comparative Religions.
- Making the Church Missionary and Socially Minded.
- Studies in the Home Missions of the M. E. Church, South.
- Studies in the Foreign Missions of the M. E. Church, South.

V. General Courses.
- Spirit and Genius of Methodism.
- The Program of Christian Religion.
- Evangelism.
- Worship.
- Social Teachings of Jesus.
- Bible (Some Specific Book).
- A Pastor and His Problems.
- A Minister's Message for the Needs of Today.
- Stewardship and Church Finance.
- Organization and Administration of the Epworth League.
- Church Building and Equipment.

Requirements for Diploma

Along with standardizing the courses of study has come the necessity for devising certain and uniform requirements for granting credits and awards. They are given below. These will apply and be rigidly adhered to in all pastors' schools.

Two different diplomas are offered by the pastors' schools, the diploma in "City Church Leadership" and the diploma in "Rural Church Leadership." These diplomas represent twelve units of credit in addition to attendance upon platform services.

1. Diploma on Urban Church Leadership.

Candidates for this diploma will be required to take at least three units in the field of the city church. They will also be required to take three units in religious education and three units in the field of missions. The other three units may be elected from any of the other courses offered.

2. Diploma for Rural Church Leadership.

Candidates for the diploma in Rural Church Leadership will be required to take at least three units in the field of the country church. They are also required to take three units of credit in the field of religious education and three units in the field of missions. The other three units may be elected from any of the other courses offered.

3. A unit of credit represents the equivalent of twelve recitation periods of fifty minutes each and two hours of preparation for each recitation period.

4. To get a unit of credit toward the diploma, a student cannot be absent from more than one recitation period during the school and that not the last class period. Furthermore, he will be required to do an additional amount of work satisfactory to the instructor for the period from which he was absent.

No absences will be allowed except for unavoidable causes such as sickness, death or accident, and then only upon written excuse approved by the faculty.

5. Students will be required to take two courses for credit and one course as an audit course each year. This requirement may be changed by the dean of the school upon the presentation of satisfactory reasons, providing not more than two credits may be earned by any one student.

6. Eight of the units for the diploma in City Church Leadership or Rural Church Leadership must be taken in one of the pastors' schools. The other four units may be secured through the Pastors' Extension Department, School of Theology, S. M. U., Dallas, Texas, in standard training schools of the General Sunday School Board, or in the summer schools of missions of the Board of Missions. An amount of work equivalent to one unit done in an accredited college, university or theological seminary may also be credited for any one of the four elected units for which credit is desired.

7. The instructor in each course will require of the student the complete reading of the designated text for the course and such other reference reading as may be necessary for a full study of the subject. Instructors shall give written assignments of a thorough-going nature to be prepared by the students from day to day during the conduct of the course, ano student shall be entitled to credit who has not completed all the writte nand reading assignments th at have been given by the instructor. Credits will not be considered earned until all work has been satisfactorily completed. Seventy per cent shall be considered a passing grade.

The North Carolina Pastors' School

The North Carolina Pastors' School will be held at Duke University, Durham, N. C., June 9-23, 1926. The college dormitories will provide free lodging for all in attendance, and board can be had at a nominal cost. The classrooms and library will be used for the scholastic work. These facilities will contribute much to the efficiency of the school.

The session this year will be the third regular session of a standard pastors' school in North Carolina. Last year the attendance was excellent. Plans are being made for a larger and better school this year. You cannot afford to miss the opportunity thus offered. Make your plans now to attend.

The Opening.

The school opens on Wednesday evening, June 9, at 8 p. m. The opening exercises will be held in Craven Memorial Hall.

The opening service will be introductory in its nature. The dean will outline the purposes and plans of the school and make all necessary announcements concerning classes, schedules, meeting places, and all other details of the work to be done. Members of the faculty will be introduced and each will outline the nature of the courses he will give.

This opening meeting, Wednesday evening, June 9, is a vital part of the school and should be attended. Regular class room sessions will begin at

After these preliminaries those in attendance will enroll for classes.

8 o'clock Thursday, June 10, and continue until Wednesday noon, June 23.

Management

The North Carolina Pastors' School is under the management of the North Carolina and Western North Carolina annual conferences, in co-operation with the General Board of Missions and the General Sunday School Board of the Methodist Episcopal Church, South. The two conferences are represented by the following:

Board of Managers

Rev. M. T. Plyler, president; Rev. H. H. Jordan, vice president; Rev. W. H. Willis, secretary; Rev. H. M. North, treasurer; Rev. W. A. Stanbury, Rev. F. S. Love, Rev. C. C. Weaver, Mr. O. V. Woosley, Rev. J. C. Wooten, Rev. W. W. Peel, Rev. E. K. McLarty, Rev. C. M. Pickens, Rev. Z. E. Barnhardt, Mr. C. H. Ireland, Rev. T. M. Grant, Prof. R. N. Wilson, Mr. L. L. Gobbel.

Dean—Prof. H. E. Spence, Duke University, Durham, N. C.

Connectional Representatives

J. W. Perry, Section City Work, Board of Missions.

A. C. Zumbrunnen, Home Cultivation Secretary, Board of Missions.

L. F. Sensabaugh, Leadership Training, General Sunday School Board.

The Faculty

The faculty this season is an unusually good one, consisting of college and university professors, board secrtaries and experienced pastors. They are the best men that could be had to teach the courses offered and are from our own and other churches across the country.

Graduate Teachers

Dr. Worth M. Tippy, Federal Council of Churches, New York, N. Y.

Dr. A. W. Taylor, Board of Social Service, Disciples church, Indianapolis, Ind.

Mr. H. M. King, Architectural Secretary, Board of Church Extension, Louisville, Ky.

Dr. E. D. Soper, Duke University, Durham, N. C.

Mr. L. F. Sensabaugh, General Sunday School Board, Nashville, Tenn.

Mr. Fred P. Barnett, Board of Lay Activities, Nashville, Tenn.

Prof. J. T. Hooker, Professor Religious Education, Millsaps College, Jackson, Miss.

Undergraduate Teachers

Rev. D. E. Earnhardt, Rev. W. A. Cade, Rev. H. H. Jordan, Rev. W. E. Poovey, Rev. L. D. Thompson, Rev. D. M. Litaker, Rev. H. M. North, Rev. F. S. Love, Rev. C. S. Kirkpatrick, Rev. Walter Patten, Rev. O. J. Jones, Rev. W. R. Shelton.

Platform Speakers

Bshop Hoyt M. Dobbs, Birmingham, Ala.

Rev. Wm. G. Thonger, Brussels, Belgium.

Rev. G. E. Holly, Superintendent Goodwill Industries, Nashville, Tenn.

Dr. Edmond D. Soper, Duke University, Durham, N. C.

Dr. Worth M. Tippy, New York, N. Y.

Courses of Study

Social Background of the City Church, Dr. Tippy. Text, to be announced.

Organization and Administration of the City Church, Dr. Tippy. Text, "Organization and Administration of the City Church"—Strayor.

The Social Background of the Rural Church, Dr. Taylor. Text, "Introduction to Rural Sociology"—Vogt.

Present Rural Conditions and Problems, Dr. Taylor. Text, "A New Day for the Country Church"—Harlan.

Principles and Development of Religious Education, Mr. Sensabaugh. Text, "Education in Religion and Morals"—Coe.

Rural Sunday School Management, Mr. Sensabaugh. Text, to be announced.

Administration of Leadership Training, Mr. Sensabaugh. Text, "Training for Leadership and Teaching"—Barclay.

Comparative Religions, Dr. Soper. Text, "The World's Living Religions"—Hume.

Bible, Dr. Soper. Text, to be announced.

Making the Church Missionary and Socially Minded, Mr. Barnett. Text, "Making a Missionary Church"—Warburton.

Stewardship and Church Finance, Mr. Barnett. Text, "Stewardship for All of Life"—Lovejoy.

Music and Hymnody in Religious Education, Mr. Hooker. Text, to be selected.

Church Building and Equipment, Mr. King. Text, "A Complete Guide to Church Building"—Burroughs.

TO THE PASTORS AND LAY LEADERS OF THE WESTERN NORTH CAROLINA CONFERENCE

At a meeting of the board of managers of the Pastors' School of Duke University the following resolutions were passed:

The board of managers of the Pastors' School of Duke University requested that as far as possible the two Sundays, June 13 and June 20, be kept free of quarterly and district conferences in both North Carolina and Western North Carolina conferences so that the preachers may be able to attend the Pastors' School from June 9-23 and that the preachers shall make every possible effort to attend the school this year.

The board of managers also requested that a suggestive program be prepared and that the laymen be asked to provide services in the churches during the absence of preachers who attend the Pastors' School.

Dr. W. P. Few and Charles H. Ireland have conferred and beg to submit the program as given below. Inasmuch as most of the charges do not have to have the program twice to the same congregation we submit only one program, thinking that will be sufficient. Wherever this can be improved upon we hope our lay leaders will do so. We are most desirous that there should be services in every one of our churches on the Sundays that the preachers are away and that many of our people be requested to participate in same.

We are giving you this program this far ahead so as to enable the participants to prepare for the service and render it instructive, entertaining and beneficial.

Program.

Song service. Children of the Sunday school (15 minutes).

Scripture reading.

Address by superintendent of Sunday school. Subject: "The different kinds of conferences in the Methodist church and the functions of each one."

Address by a layman. Subject: "What we can do to make our churches and grounds adequate and more beautiful for worship."

Hymn. "I love thy kingdom, Lord" (Methodist Hymnal, No. 208).

Address by a charge leader. Subject: "What constitutes a loyal church member."

Address by a layman. Subject: "Stewardship in time and ma terial things."

Hymn. "A charge to keep I have" (Methodist Hymnal, No. 388).

Adjournment.

W. P. Few, Conf. Lay Leader,
North Carolina Conference.
Chas. H. Ireland, Conf. Lay Leader,
Western North Carolina Conference.

GENERAL INFORMATION

H. E. Spence, Dean.

Expenses.

There will be no tuition or fees of any kind at the Pastors' School. Those in attendance will have no expenses except railroad fare, board and books. The cost of board will range from $10 to $15 for the entire session. Preachers' wives and families will be welcomed and arrangements will be made for them if the dean is notified sufficiently in advance.

What to Bring.

Every person must bring with him his own towels and other toilet necessities. It would be advisable also to bring some old clothes, tennis shoes, etc., so that exercise can be taken on tennis courts and in gymnasium.

Expenses of Undergraduates.

The expenses of the undergraduates will be the same as for the others, with the exception of railroad fare. As in other years, the management will take care of this for all undergraduates who do the work expected of them. This does not apply to candidates for admission on trial, although the same provision will be made for them as for the regular pastors.

The Pastors' School at Play.

For two or three years one of the main features stressed at the Pastors' School has been that of physical exercise and play. The management has heretofore secured some person who was experienced as coach and director of physical exercise. Physical exercise and play have been put on in an instructive and constructive fashion, so that the pastors may not only secure the needed exercise and recreation for themselves but may also get some definite ideas as to how to direct the exercise and recreation of their own people. This ought to be of great value to preachers who are trying to solve the problem of recreation in their own congregation.

It is urged that the preachers bring their tennis shoes and clothes, tennis rackets, baseball gloves and any other equipment that they may have. If you have no regular sport clothes, bring along the old suit with which you work the garden, or fix the Ford. Come prepared to have a great time at play. The ball field, gymnasium, tennis courts, croquet sets, horseshoes, etc., are at your disposal for the wo weeks. Come, play, work, worship, grow young.

Schedule of Courses, June 9-23

8:30 to 9:30—The Social Background of the City Church, Dr. Tippy.

The Principles and Development of Religious Education, Mr. Sensabaugh.

Comparative Religions, Dr. Soper.

Making the Church Missionary and Socially Minded, Dr. Crawford.

First year work, Rev. H. H. Jordan.

Second year work, Rev. Daniel Lane.

Third year work, Rev. W. E. Poovey.

Fourth year work, Rev. L. D. Thompson.

9:30 to 10:20—The Social Background of the Rural Church, Dr. Taylor.

Music and Hymnology in Religious Education, Mr. Hooker.

Bible, Dr. Soper.

First year work, Rev. W. R. Shelton.

Second year work, Rev. C. S. Kirkpatrick.

Third year work, Rev. F. S. Love.

Fourth year work, Rev. Walter Patten.

10:30—Devotional.

11:00 to 11:50—Amministration of Leadership Training, Mr. Sensabaugh.

Organization and Administration of City Church, Dr. Tippy.

Present Rural Conditions and Problems, Dr. Taylor.

First year work, Rev. W. A. Cade.

Second year work, Rev. D. M. Litaker.

Third year work, Rev. O. J. Jones.

Fourth year work, Rev. H. M. North.

12:00 to 12:50—Stewardship and Church Finance, Dr. Crawford.

Rural Sunday School Management, Mr. Sensabaugh.

Church Building and Equipment, Mr. King.

1:30 to 4:30—Study.

4:30 to 6:00—Recreation.

8:30 to 9:15—Platform Lecture.

WHY LEAVE THE FIELD FOR THE SCHOOL?

M. T. Plyler.

The ordinary preacher is apt to fall in with his surroundings and become content with present attainments; the average academic is in danger of losing his human qualities and of becoming satisfied with a round of life separate and apart from folks. The one is evermore face to face with the dead line; the other is in deadly peril of becoming as dry as a coffee mill. The preacher should each year spent a while in academic shades and the teacher get out for a while among the people of the great work-a-day world. The academic would find a tonic effect in association with the mature man of the great world university where the masses go to school quite different from his contact with the immature minds with which he has to deal in their position of underlings among the "highbrows."

Of all men, the preacher, who talks much with no one "to talk back" and force him to meet the issues, is in need of free and open discussion of vital issues. It is most difficult for the preacher to keep an open mind and to be hospitable to ideas from any and every source. He dogmatizes much; he speaks as a man of authority on the high themes of which the average man knows little; he, oftentimes, gives his own opinion as the last word on some disputed issue. A book or a teacher that gives pause and raises issues sharp and definite so that he will have to take stock afresh of his mental holdings and former convictions will prove to be of

untold value. Why not try a course or two at Duke in June?

Then, too, there is that inevitable deadline that should be shoved back a few paces. Conservative stagnation comes on apace. Mental alertness goes without the stimulus of new ideas and fresh experiences. The ordinary rounds of the commonplace become satisfactory for one content with a labeled piety; but the Christian minister dare not be content with a stagnant order of life or of religion. The new wine must evermore be going into new wine-skins. He has come to turn the world right side up and to have a part in making all things new. This cannot be done by religious shoddiness, manifest in life and work; neither will professional formalism prove of avail. Empty phrases, clerical manners, religious cant must give place to certitude of conviction and genuineness of life if we are to make appeal to this present generation here in the United States of America. Why not set ourselves to use every means possible for living the life and doing the work? Two weeks at Duke in June can be made most helpful.

Furthermore, every preacher knows with what pure motive he entered the ministry and what lofty ideals he cherished. Eager enthusiasm ran high and hope sprang eternal. He fought heroically with beasts at Ephesus and endured hardness as a good soldier. But later the devils of laziness, of religious shoddiness, and of professional cant met him on the way. Enthusiasm died; heroism perished; and conservative stagnation set in. Personal despondency soon engendered bitterness. The end is now in sight. A wail takes the place of a shout of victory. The powers that be are against him and the people fail to appreciate him and his brethren will not show proper consideration. Discouragement proved to be but the forerunner of sourness and bitterness of soul, and of ultimate failure. The perils of the journey are many. Every precaution should be used to avoid the pitfalls by the way. To keep an open mind, a brave spirit, a simple faith, and a life unafraid is most desirable. It may help to meet with the noble spirits at Duke in June.

The man in the field, whether this be in the country or in the city, knows how much the world is with him and how persistently the commonplace crowds about him. The urgent demands by day and by night dog his footsteps and make unceasing demands upon him. He must somehow and somewhere find recreation and renewal of spirit after months of unremitting cares with little opportunity to renew his mind and refresh his spirit. Sometimes a desert place under open skies and a friendly heaven is urgent; but often he has been too much in a desert place with little that is congenial and helpful. Such a preacher longs for companionship; for congenial associations; for new views of truth and a vigorous flow of life. A new angle gained on the work of the city church, of the country place of the ever perplexing social problems, and a fresh vision of the Book, and of the world-field, does good like a medicine and is as refreshing as breezes from off the mountain tops. Why not try academic shades once more in June?

Why not, in true preacher fashion, when nothing more remains to be said, let an exhortation follow? It is this: Let those who have not counted the Pastors' School worth their attention give it a sure enough test. Not to become an idler on the campus and a taster of lectures, but one who has entered heartily into the work and life of the school without allowing anything but the most serious appeal to take him away. The last one of us have denounced the shirk and the loafer enough to know the place of that gentleman in any order of procedure.

Line on line and effort following effort is good for the man in the pulpit as well as for the man in the pew; it is good for the man in the field as for the man in the school. Try it at Duke in June.

MARION DISTRICT CONFERENCE

The thirty-fourth session of the Marion district conference was held in Forest City Tuesday and Wednesday, April 27 and 28. More than 200 delegates from the counties of Mitchell, Yancey, McDowell, Burke, Polk and Rutherford were present. It was said by many to have been the best attended session of the conference held in many years.

On Monday at 8 p. m. Rev. O. J. Jones, pastor of Rutherford College, preached the opening sermon.

Tuesday morning at 9 a. m. the conference was called to order by the Rev. E. O. Cole, presiding elder. On nomination by Rev. J. O. Ervin, O. L. Simpson was elected secretary with M. W. Heckard, assistant. Rev. W. L. Sherrill and Rev. Walter Patton being present were at this time presented to the conference and addressed the conference in the interest of the causes they represent.

At 10:30 a. m. Rev. J. C. Postelle preached the conference sermon. At this service the sacrament of the Lord's Supper was observed. Rev. J. C. Postelle has been an honored member of the annual conference since 1886. The sermon, in the opinion of some who have known Mr. Postelle for a number of years, epitomized fittingly the life and work of the man. The preacher used as his text Rom. 12: 1-2. One outstanding statement that the speaker made and that seemed to grip his hearers was: "You want the divine touch. If you haven't it, you will go limping all the days of your life. An old person said to me one day, 'Why, Brother Postelle, I sin every day.' I said, 'Sister, the Bible would get you into terrible fix if you sinned every day; he that sinneth is of the devil.'"

On Wednesday morning the conference convened at 9 o'clock and Rev. A. W. Plyler spoke to the conference in his very forceful way about the Advocate and convinced all present that he had a real bargain to offer to all the Methodists of North Carolina. Rev. W. M. Curtis of Greensboro College presented the cause he represents and told the conference that the fathers and mothers could feel perfectly safe in sending their daughters to Greensboro College, knowing that their faith in God and the Bible would not be shaken, as we have no atheism taught here. Rev. W. A. Barber presented the Epworth League and young people's work.

The delegates elected to the annual conference were: C. F. Cline, D. F. Giles, E. A. Hauss, W. O. Griffith, Mrs. J. P. Hornbuckle, G. B. Howard, J. W. Edwards and W. M. Shuford. Alternates, Miss Una Edwards, Mrs. J. F. Jonas, C. C. Moore and H. L. Miller.

The conference will meet across the Blue Ridge in the beautiful town of Burnsville in 1927.

M. W. Heckard.

SHOWING MADE BY THE MISSION BOARD

Up to May 1, 1926, a little more than $550,000 had been received by the treasurer in Nashville on the $750,000 special asked of the church. It is expected that the entire three-quarters of a million will have been sent in before the end of the year.

The specials of one kind and another, including the Sunday schools and Epworth Leagues, should make out the round million needed.

Of the cash sent in $24,485 had come from the North Carolina conference, and $27,437 from the Western North Carolina. It will be seen that we are slightly behind our proportion of the $550,000 remitted by the church at large, for we should have had at least one-tenth of the whole, or $55,000 from North Carolina.

The late start we made in the North Carolina conference will doubtless account for some of this, and then, too, we may not have been as diligent as we might.

The most significant and far-reaching request made of the General Conference is the following:

"That the Board of Missions be authorized to conduct through the months of March and April, in every congregation each year, a program of intensive missionary cultivation. At the close of the period, every member shall be given an opportunity to make a free will offering for the General Work of the Board of Missions."

Should this be done, a great advance will come in the thought and life of the church and sufficient funds will be gathered to meet all the needs of the fields. At the same time, we will pass from heavy assessments to the practice of voluntary giving. How much better this would be for both the pastors and the churches! The fine response of the church to the special appeal of this year has done no little to relieve the financial situation of the board. Could the proper financial policy be pursued the board could proceed on a cash basis as do the women in their work.

The board appropriated for foreign work $1,093,547; for home work $310,653.

The women appropriated for foreign work $662,447, and for home work $291,860. It will be seen that the grand total for next year is $2,358,507.

This vast sum is to be used in Europe, Asia, Africa and North and South America. We are at work among the yellow, the red, the black and the white races of the planet. It is indeed a far flung battle line.

Much might be written of the routine work of the board and of the perplexing demands with the rising tide of nationalism that is being felt on every mission field but space will not permit. To report on the special is the purpose of this note.

M. T. Plyler.

CHARLOTTE DISTRICT CONFERENCE

As I visit ten or a dozen district conferences each year I am more and more impressed with their genral similarity. Yet there is a difference in that different interests of the church are emphasized, or the approach to the general work of the conference differs.

In the conference at Wadesboro last week much time was given to the reports of the pastors. And these reports showed marked progress. Practically every pastor reported the addition of new members to the church; several of these were very large, Tryon Street leading with 250 for the year. The great new Dilworth church is nearing completion and plans are about ready for the new First church. The Tryon Street people have sold their present church for near $300,000, but are to have possession of it for 18 months. From all parts of the district come reports of progress.

Rev. D. M. Litaker, all through the first day, which I was permitted to attend, gave careful attention to the interests of the church in his district. The presiding elder is wide awake to the work of his great district and appeared to have the cordial support of the pastors.

Rev. J. H. Armbrust and his people at Wadesboro seem to have formed a very delightful mutual admiration society, the church is remarkably prosperous, and they gave the conference the last word in entertainment. In fact Wadesboro has converted hospitality into one of the fine arts.

Rev. E. P. Billups was the efficient secretary who will furnish Advocate readers a full report of the conference.

A. W. P.

SOMETIME

Sometime when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see,
And ev'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink;
And if someone we love is lying low,
Where human kisses cannot reach the face,
O do not blame the loving Father so,
But wear your sorrow with obedient grace!

And you will shortly know that lengthened breath
Is not the sweetest gift God gives his friend;
And that sometimes the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life
And stand within, and all God's working see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not today. Then be content, poor heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet with sandals loosed may rest,
When we shall clearly know and understand,
I think that we shall say, "God knew the best."

—May Wiley Smith.

ST. PAUL, GOLDSBORO

St. Paul Methodist church in Goldsboro has been quite active for several weeks. March 21 was the beginning of one of the best training schools we have so far conducted. Immediately following this the Epworth League held a week of prayer, a pre-Easter service for the week. The Easter services were well attended with large crowds. On Easter night the junior missionary society presented a program which was followed by the Easter cantata, which was of very high order. The church was crowded.

Following Easter we had a great conference-wide Sunday school conference which was well attended. The speakers were excellent, the programs were instructive, and the crowds were great.

Our revival meeting began on April 11 and went through April 25. Dr. Fred R. Chenault of the Broad Street Methodist church in Richmond was the preacher, and Mr. Charles Yelton of Nashville, Tenn., was the director of singing. Both were excellent in their fields of work. Dr. Chenault is a great preacher and drew crowds that overflowed the church daily. So far there have been about thirty-five additions as a result of the meeting.

Our Sunday school, under the leadership of Brother J. T. Jerome, has reached the highest mark in the history of the church and at present has overrun the Sunday school and church departments. The church will be compelled to build. Plans are now under consideration for the construction of a modern Sunday school building.

Glenn Barden, one of our own Goldsboro boys, will leave May 24 to sail for Africa as a missionary. He will be carried as a special from St. Paul church.

REIDSVILLE KIWANIS ENLARGES FIELDS FOR GOOD WORK

The Kiwanis Club of Reidsville is conducting a clinic in this city once a week for the benefit of the underprivilged children of Rockingham county ranging in age from infancy to sixteen years who may be afflicted with infantile paralysis, club feet or any other physical infirmities. Dr. Cole of Greensboro, orthopedic surgeon, is in charge of the clinic. Leg and ankle braces, cork shoes, crutches and other aids are furnished to the patients without cost to them. White and colored children alike may have advantage of the treatment, and by special arrangement persons over the age specified can take advantage of the clinic.

Up to this time the Reidsville Kiwanis Club has confined the clinic patients to residents of Rockingham county and that part of Caswell county tributary to this city, but at a recent meeting it was decided to add two more counties to the territory—Caswell and Alamance. This arrangement was adopted and the Reidsville club now offers free clinic treatment to the underprivileged children residing in any of the three counties named above.

The next clinic in Reidsville will be on Friday, May 28, beginning at 10 o'clock a. m. The state rehabilitation department is co-operating in this work and sends a representative to assist the orthopedic surgeon in conducting the clinic.

Since the clinic was established in Reidsville last January 78 persons have been examined, most of them receiving treatment. Some, of course, were incurables, but many of that number have been dismissed after having received crutches, ankle braces or other supports, according to their needs, and are now moving around with greater ease and comfort. Some of the patients who had been compelled to occupy invalid chairs and wheel themselves about are now moving around by the use of these aids in fairly good shape.

Ed Brewer, Reidsville, N. C., is chairman of the committee on the underprivileged, and those patients or guardians who may wish their children to attend the clinic for treatment can communicate with him, or the writer of this article. All communications will receive careful attention and a prompt reply.

W. S. Surratt,
Chm. Publicity Committee.

REVIVAL AT LOWELL

On the first of last November we arrived in Lowell to take up our work among the good people of the Lowell charge. After living here about seven months I can truthfully say that we are laboring among the most loyal and most delightful people that the writer knows anything about. It is a distinct pleasure to serve people who are so appreciative and so willing to do their part as are the people of this charge.

On last Sunday we closed a week's revival that ran from the 18th to the 25th of April. We had large congregations at each service. The writer did the preaching and Mr. Geo. R. Hawkes of Cornelius was with us and had charge of the singing. Brother Hawkes, as many of our preachers know, is a splendid singer and a consecrated Christian. It is always a pleasure to have him in a meeting.

One of the real pleasures of the meeting was the splendid way in which the other churches of the town co-operated with us. We have here two Presbyterian churches and one Baptist church. The fellowship of these pastors and their people was indeed a pleasure and an inspiration. It makes one wish to sing with Fawcett:

"Blest be the tie that binds
Our hearts in Christian love;
The followship of kindred minds
Is like to that above."

A. C. Tippett, P. C.

"AMEN!"

From a Sermon by Dr. James Moffatt.

"On Friday, at the Mohammedan mosques, millions of devout worshipers prayed the prayer which is their equivalent for the Lord's Prayer; and the full-toned Doxology rang out from the throats of Islam, Amen.

"Yesterday, the Jewish congregations in the synagogues responded to their ministers who, at the close of the great Chumish Prayer, said, 'Say ye, Amen,' and they all said 'Amen.' Today, throughout the Christian church this word closes our prayers and praise.

"Few words in the vocabulary of religion are more widely used than the word 'Amen," and few to my mind, are less intelligently uttered. This short word is repeated continually, until I fear it has become blurred and blunted by usage.

"It is a Hebrew term which has passed unchanged into Greek, Arabic, Latin and English. Wherever the soul of man, Jewish, Mohammedan, or Christian, bows before God, the one 'Amen' comes to the lips. It means 'Truly'—'So be it.' We commonly say Amen in worship to some statement by another person if it is a term of response, meaning that if a statement of God's truth is made in our presence, we say Amen to it if we agree with it.

"In the early church, in the fourth century, we are told the word Amen rang from the congregation sometimes like a clap of thunder; people poured their hearts into it. In a number of our congregations today, I mean in some churches, the use of Amen at the end of prayers has been discontinued, which is a real loss.

"It is quite absurd for any minister or clergyman to say Amen at the end of his own prayer. If he says it he says it for the congregation. You say Amen for somebody else, and there are two things we need to learn today in our worship, one is the great power of silent devotion, and the other is to revive the use of the vocal expression of or faith in the word Amen, which ought to come from the lips of all congregations at the end of prayer.

"The curious thing is that we still retain the Amen at the climax of our praise, and yet even here it may not be said as intelligently as it ought to be. People reveal themselves in the very way in which, for example, they sing Amen. To anyone who is sensitive musically and devotionally, a sure test of a choir is their rendering of Amen. I always listen for that.

"How do they sing Amen? How does the cogregation sing Amen at the end of a Psalm or a hymn? Sometimes it is sung with only half the voice, carelessly muttered and mumbled. Very often it means practically nothing to people; they are closing their books, or preparing to sit down, and Amen is just groaned out or whispered at the end of the singing.

"Wherever that occurs, wherever the Amen is simply a formal tag, a phrase, means the congregation have not realized the significance of what they are saying.

"The Amen is the climax of praise, which ought to gather up the devotion in the full strength of the congregation; we ought to be at the very height of our tension when we come to this spontaneous, intense act of faith as it is a real act of faith to sing Amen.

"Walford Davies, speaking as a musician and as a Christian, says an Amen cannot be too good. He is speaking specially from the musical point of view. It is music's chance to embody the great Christian affirmatives. In singing an Amen, he says, it is well to pretend you may never sing another, and put everything into it.

"To repeat Amen is as important as to sign a document. It should never be uttered without a pause upon the lips. We ought to pull ourselves together and ask ourselves whether we really believe what we have said and sung, whether we are prepared to stand by this expression of our faith. 'Let all the people say Amen.' Yes, but it must be said heartily if it is to be of any value. It is a word of emphasis, whether we say it softly or aloud."—The Christian World Pulpit, London.

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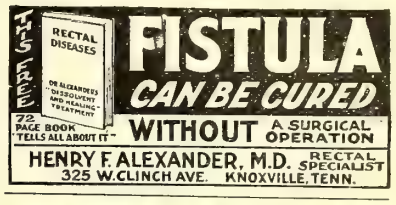
Under such preaching the mind glows, the heart melts, the soul feels itself to be in the presence of God.

The preaching which makes converts believes unreservedly in Christ, exalts him, and presents him as the one and only Saviour.—Bishop Lette.

OF INTEREST TO METHODIST RADIO FANS

Tune in with broadcasting station WSM, Nashville, on the night of May 12 between the hours of eight and nine. Scarritt College for Christian workers invites you to be guests at the Scarritt radio hour. There will be an address and a musical program. Miss Daisy Davies will be the speaker. Prof. Charles C. Washburn of the department of church music at Scarritt College together with a student choir will render a musical program.











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WOMAN'S PAGE

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1220 Glenwood Ave., Raleigh,

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

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Winston-Salem—Mrs. D. L. Simpson, 315 High St., Winston-Salem.

The many friends of Mrs. M. B. Goodwin, superintendent of mission study of the conference, will regret to know that she is in the hospital for a much needed rest and recuperation, and we know that many prayers may ascend for her speedy restoration to health. Though suffering from physical disability she is still keeping in close touch with her work and sends the following "good news":

Dear M. S. Supts. and Presidents:

I've a wonderful piece of news for you. A letter from Mrs. Lipscomb today gives Western North Carolina first place in number of mission study classes "reported by card to her" the first quarter of 1926. Let's be sure we hold this place all the year. Let's try to have a class using one more of the delightful books for this year, before the new books will be ready in the fall. "From Over the Border" and "The Missionary Message of the Bible" were very popular the first quarter.

The young people and juniors beat the adults in the gains for 1925. Adults, let's catch them this quarter. Watch for the committee report from the annual meeting with its slogan, "Every Missionary Society a Study Class." Mrs. M. B. Goodwin.

THE ANNUAL MEETING

(Continued from last week.)

Our last week's issue contained an account of the opening session of the meeting which was held at Grace church on the evening of the first day, Wednesday, April 21. The evening session of that day was opened with a devotional conducted by Rev. T. A. Groce, pastor of Haywood Street church, after which special music was rendered by the choir.

It was a great sorrow to the many friends of Mrs. W. A. Newell, Council superintendent of social service, who was scheduled for an address on social service, that she was unavoidably absent, but we felt very fortunate in having Dr. John Hawk, missionary to China, present to fill the time which had been allotted to her. Dr. Hawk was very interesting as he told of present day conditions in China, referring especially to the student movement, the anti-Christian movement, etc., and showing the great responsibility of America to whom China is looking, and whom she is challenging at this critical time in her history. The second address of the evening was given by Miss Mabel Howell, Council administrative secretary, who told most interestingly of the work of the Orient of which she is in charge, and with which she is most familiar, and showed some of the accomplishments of our labors in the Orient.

No hour of our conference is ever more eagerly looked forward to than is the hour given over to the departments of the young people and children's work, which came on this occasion on Thursday morning. Mrs. E. E. Williamson of Mount Holly opened the program with a most impressive devotional, using as her Scriptural reference the question propounded by the Lord to Moses as He chose him for leader of the Israelites, "What is that in thine hand?" She brought out most clearly the duties of parents and missionary workers to the young people and children about them.

The annual message of the superintendent of children's work, Miss Amy Hackney, was heard with the closest attention as she gave the best report in the history of her department, showing gains along all lines. Forty-nine honor roll ribbons were presented to representatives of her department. A pageant, "The Missionary Society on Trial," was given, and carried with it a lesson of the duties of the adult society to that of the junior. After the reading of the report of committee on chlidren's work, Mrs. C. C. Weaver, superintendent of young people's work, took charge of the program. Eighty or more young people representatives entered singly down the aisle of the church singing a prayer hymn, "Just as I am," and seated themselves in the front pews. In a most effective manner Mrs. Weaver announced a radio program. With Mrs. J. Dale Stentz of Lake Junaluska as announcer from Station Y. P. M. S. in W. N. C. conference a most attractive and interesting program was given by the conference superintendent and several of her representatives, including Mrs. Weaver's annual report and an aftermath of the young people's meeting in Memphis, Tenn. This part of the program was greatly enjoyed by the large and appreciative audience, who by their attentive "listening in" showed their interest and appreciation. Thirty-seven honor ribbons were presented and to Winston-Salem district was awarded the banner for making the largest number of credits, while to young people of Centenary church, Winston-Salem went the pennant for the largest number of credits made by the individual society, their record being 195 credits. An earnest and interesting talk by Miss Ella Leverett on "Rewards of Service" was followed by the noon-tide devotional conducted by Mr. A. R. Caskey, former missionary of the Presbyterian church.

Thursday afternoon's program was given over chiefly to messages from the home and foreign workers who were present. After a devotional by Mrs. J. I. Singletary of Winston-Salem who talked on Growth, and who was inspired to use that subject by the splendid reports she had heard from the officers during the day, Miss Frances Burkhead of China, Deaconess Evelyn Waddell and Miss Henrietta Logan of the homeland brought messages and news of the good work that they are doing in their chosen fields of labor.

At four o'clock on Thursday afternoon the delegates and visitors were driven out to Grove Park Inn and enjoyed a most delightful organ recital by Prof. Harry Edward Mueller, organist of the inn. This courtesy was tendered the conference by Mr. F. L. Seely, proprietor of Grove Park Inn, and was greatly appreciated.

Thursday evening a large crowd assembled at the church to enjoy the young people's program which had been arranged for that hour. Mrs. C. C. Weaver presided, and after a devotional conducted by Miss Elizabeth vancement and progress of the young vancement and progres of the young people's work since its organization was presented by the young people's missionary societies of Asheville. Following was a most beautiful pantomime by seven girls of "O Zion Haste," with Miss Ruth Kaylor singing the song.

Miss Mabel Howell was introduced by Miss Weaver and gave a most interesting talk on "The Call of Youth." Two vocal numbers added to the succes of the program, a duet by Mr. and and Mrs. J. Dale Stentz and a solo by Mr. J. Foster Barnes.

Mrs. A. J. Owen of Bessemer City conducted the devotional service for Friday morning, using as her subject "Consecration," and urging her hearers to give the best of themselves in Christian service, to meet the great opportunities that are presenting themselves to us today.

The election of officers and reading of committee reports occupied the entire time of the morning, after which the conference adjourned with singing "Blest be the tie that binds," and with closing prayer by Mrs. Robertson.

RESOLUTIONS ADOPTED BY THE CONFERENCE

The following resolution was presented by Mrs. J. Dale Stentz and was unaimously adopted, the same being sent to Mrs. Henry W. Peabody, general chairman of the National Law Enforcement League:

We, the delegates and visitors of the Western North Carolina Missionary Conference, in session at Asheville, N. C., representing 12,000 women of the Methodist Episcopal Church, South, express to you our appreciation of your work and let it be known we oppose any modification of the Volstead Act but recommend added effort in the enforcement of the law as it now stands.

(Signed) Mrs. J. L. Woltz,
Mrs. H. A. Dunham,
Mrs. J. Dale Stentz.

North Carolina Conference

THE ANNUAL MEETING AT THE METROPOLIS OF ALBEMARLE COUNTY

The fourteenth annual session of the Woman's Missionary Society of the North Carolina conference convened at nine-thirty o'clock Tuesday morning, April 20, using "O Master, let me walk with Thee" as the opening hymn, followed with prayer by Rev. F. S. Love.

The communion service was administered by Rev. C. B. Culbreth, Rev. W. T. Phipps, Rev. W. C. Merritt and Rev. J. W. Harrell. The congregation united in singing "Nearer my God to Thee."

The president, Mrs. C. M. Earley, then read her message.

Mrs. A. M. Gates, vice president, delivered her message, emphasizing the need of prayer specials. Said she: "We are threatened with a real catastrophe; it is a crisis indeed if there ever was a time when our workers at home and abroad needed our prayers, it is the present time."

Mrs. Harvey Boney, corresponding secretary, made the formal report of the recent Council meeting. She directed the attention of the conference to recent legislation of that body.

The weekly prayer offering goes to Brevard Institute (home); Brazil schools (foreign).

The educational requirement of deaconesses and home missionaries is raised to two years of college training.

The conference officers were introduced, each giving impressions of the Council meeting.

Mrs. F. B. McKinne, conference treasurer, gave her report. She noted there was an increase of $3,404 over that of last year sent to Council. This was made possible by a gift of $1,000 from Mrs. Vann of Franklinton, and $1,000 from the Rockingham district for Euline Smith and $300 from the Elizabeth City district.

The New Bern district led in increase for the year. It seems Mrs. Flora Kendall has contracted a habit of doing this sort of thing.

The Rockingham district led in gifts to Belle Bennett Memorial.

This conference has 284 adult auxiliariesies with a membership of 8,170 adults. There are 71 young people's auxiliaries with a membership of 1,341. The junior auxiliaries number 171 with 4,646 members. The baby divisions run up to 87 with a membership of 1,347.

Only 180 adult auxiliaries observed the week of prayer.

Mrs. George Hawkins conducted the memorial service for those of the society who had died during the year. She presented a beautiful potted plant to be placed on the grave of Mrs. R. A. Willis, leader of our conference for many years, who is buried in Elizabeth City.

Mrs. J. Wesley Foreman sang most effectively "O Dry Those Tears."

Mrs. J. W. Downs, administrative secretary home fields, Woman's Missionary Council, was unable to attend the session and give the noonday Bible lessons as planned. Mrs. H. B. Branch of Edenton Street church most acceptably filled her place on the daily program.

All regretted that illness prevented our own daughter, Miss Alice Green, from taking her part on the program. However, the conference felt a peculiar interest in Miss Bessie O. Oliver, South Georgia conference, president of Lucy Cuninggim School Wonsan, Korea. She made a pathetic appeal for her beloved institution. She has had a hard struggle in meeting the government requirements for a standardized school. The government inspector had made many visits and called her attention repeatedly to what the school lacked in buildings, in equipment and in faculty. She had gone to the limit of her ability and power to bring the school to the standard required and now the roof has completely given away and it is leaking from the fourth to the bottom floor and she must house girls in such a building with concrete floors and a wornout, discarded furnace.

"Aunt Lucy" Cunninggim left a few thousand dollars, her lifetime savings, in her will to be applied for this school. Can't the eight thousand members of the conference society put a new roof on this building?

And besides what are we going to do about the Belle Bennett Memorial? The goal set for this work is $5.00 per member in every auxiliary. Some have paid the quota. The others can by special effort meet this requirement.

Whatever your auxiliary is working for, don't forget the Lucy Cunninggim

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

LOUISBURG SCHOOL CREDITS

Seventy-two people earned certificates of credit in our Louisburg Standard Training School, conducted at Louisburg College April 18-23. The enrollment was 79, not including a number of visitors. Approximately 50 Sunday schools were represented in the enrollment, including representatives of many schools of the county and many college girls, who represent Sunday schools from almost every county in our conference. It was an enthusiastic school. The list of credit pupils follows:

"Organization and Administration of the Sunday School," L. L. Gobbel, instructor—Mildred Ballance, Margaret Barfield, Minnie Mae Beaman, Eva Belle Bobbitt, Mabel Bradsher, Mary Davis, Emily Douglas, Nannie Fields, Cornelia Frizzelle, Dorothy Gardner, Doris Hancock, Inez Hooker, Margaret Inscoe, Lucille Jennings, Helen Langston, Lillie Langston, Aileen May, Montee Moyle, Hazel Owens, Irene Parker, Mary Frances Respees, Margaret Rich, Tressie Sloan, Frances Stanton, Lyndsay Studdert, Elizabeth Thompson, E. Timberlake, Doza Upchurch, Vera Usrey, Maxine Watkins, Rebecca Webb, George Wilcox, Elizabth Wilson, Eugene Wilson, Lina Wilson, Grace Windly, Fannie Belle Woody, and Martha B. Yelverton.

"Traing of the Devotional Life," Mrs. M.H. McArdle, instructor—Bettie Mae Bennett, E. L. Best, William A. Eaton Carrie Fletcher, Minnie Grant, Mrs. Ben Holden, Marina Jarvis, Ida Mae Langston, Mrs. C. D. Macon, Audrey Midgette, Blanche Spivey, Ethel Sugg, Mrs. J. R. Underhill, W. C. Welb, Nelia Weston, Ella Whitehurst, and Rev. J. C. Williams; Rev. E. C. Crawford, office credit.

"Primary Lesson Materials and Teaching," Miss Georgia S. Keene, instructor—Lucy Perry Burt, Mary Daniel, Marian Gardner, Marie Hester, Genevieve Macon, Elizabeth Webb, and Mrs. Eugene Wilson.

"Junior Pupil," Mrs. H. E. Spence, instructor—Myrtle Barrow, Mrs. J. B. Beasley, Rev. O. W. Dowd, Helen Evans, Ozelle Foster, Fannie Hocutt, Doris Turner, Nannie Waller, and Isabelle West.

DURHAM SCHOOL CREDITS

Following is the list of persons earning certificates of credit in the Durham Standard Training School, held at Trinity church April 11-16:

"The Life of Christ," Dr. E. D. Soper, instructor; Betty Barbee, O. C. Bruton, Mrs. J. J. Baldwin, Bessie Breedlove, L. O. Capps, Nora Carpenter, Rev. W. F. Craven, Mrs. J. N. Carpenter, R. H. Caudill, Reba Cousins, Gertie Cox, Mrs. J. J. Duke, O. E. Dowd, Rev. D. E. Earnhardt, Mrs. J. C. Dailey, Mrs. A. W. Foushee, Ellen Gunter, Mattie L. Garrett, Mrs. Geo. O. Glass, T. H. Houck, Bertha Hipps, Mrs. Southgate Jones, Mary Knight, Mary Kelsey, Mrs. R. E. Lee, A. A. Long, Mrs. B. N. Mann, Rev. J. A. Martin, Mrs. F. E. May, Margaret Mullin, Margaret Martin, W. D. Maultsby, Mrs. J. T. McCracken, Kellah Miller, Elizabeth Montgomery, Mrs. L. C. Mcdonald, Mrs. H. E. Nycum, Rev. W. W. Peele, Mrs. W. W. Peele, C. E. Phillips, Mrs. H. F. Primrose, Mrs. W. T. Rowland, Mrs. I. L. Roberts, Rev. D. M. Sharpe, Rev. H. C. Smith, L. V. Smith, Raymond E. Snipes, Mrs. F. T. Selby, N. N. Sharpe, Mrs. Ralph Strayhorn, Mrs. F. S. Thomas, Dorothy Wilson, Mrs. V. E. Wilson, Cora Wright, Nell Umstead, Marie Vander Meyden, Carlis Young, Helen Zimmerman, Mary LeGetts, and Murray Walters.

"Organization and Administration of the Sunday School," Prof. H. E. Spence, instructor—H. R. Ashmore, Duncan Autry, Rev. H. C. Blackwell, Mrs. Mamie Crim, Rev. R. L. Jerome, A. A. Kyles, Louise Sessoms, L. B. Suther, Gussie Walters, and Henrietta Shaw.

"Intermediate-Senior Psychology," Prof. Harvie Branscomb, instructor—F. W. Davis, Jr., W. F. Elliott, Eliza Foscue, Mrs. Minnie German, Elizabeth Hardway, Mrs. Stanley C. Harrell, Maude Hunter, M. B. Fowler, Mrs. F. W. Kiker, Mrs. Charles O'Neal, Selma Warlick, Prof. R. N. Wilson, F. S. Yarbrough, Jr.

"Junior Organization and Administration," Mrs. H. E. Spence, instructor—Mrs. J. W. Barbee, Mrs. Hilda Beasley, Lyda Bishop, Mrs. E. H. Bobbitt, Sibyl Brady, Mrs. W. S. Carrington, Lula Glenn, Eunice Jones, Mrs. R. M. Kirkland, Mrs. S. G. Lindsay, Mrs. J. M. Martin, J. Leroy Smith.

"Primary Organization and Administration," Miss Georgia S. Keene, instructor—Nancy Alston, Mrs. A. P. Cole, Leta Gunter, Mrs. B. B. Lane, Mrs. C. H. Livengood, Mrs. D. K. Lockhart, Ethel Monroe, Mrs. D. M. Sharpe, Mrs. G. P. Whitley.

"A Study of Early Childhood," Mrs. H. D. Guerrant, instructor—Miss Rebie Bryan, Mrs. James Cannon III, Mrs. M. H. Head, Mrs. F. F. Parrish, Mrs. J. L. Vaughn, and Miss Annie Webb.

ALAMANCE SCHOOL GOOD

The fourth session of our Alamance County Standard Training School, held this year co-operatively with the Presbyterians, opened encouragingly Sunday evening, April 25. Every Methodist pastor in the county was in attendance, including Rev. J. B. Hurley, Rev. E. G. Overton, Rev. J. W. Autrey, Rev. R. A. Bruton, Rev. F. A. Lupton, Rev. G. W. Starling, and Rev. B. T. Hurley. Present also were the Presbyterian pastors of Burlington and Graham and the Methodist pastor of Gibsonville. In attendance, of course, were superintendents, teachers and others. Approximately 75 certificates will be issued, it appears at this writing. Names of those earning credits will be given next week.

COKESBURY SCHOOLS

Rev. L. V. Harris, our extension secretary, has been very much on the go, holding a Cokesbury school practically every week. He was at Whiteville April 11-16, Jacksonville, April 18-25, Milton, April 25-30, and he is at Manteo this week. Next week he will be at Bailey. Other dates have been made for the remainder of the spring and summer, and still more are in the process of being made. There is quite a demand for his services and for the Cokesbury training work.

SUNDAY SCHOOL DAY

Programs for the observance of Sunday School Day have been sent to every pastor in the North Carolina conference, and quite a number of schools and congregations have already observed the day. The third Sunday in April or as near thereto as practicable is the time for this observance. If it was not practicable for your school to observe the day then, be sure that it selects some other date and puts before the congregation and community some of the work and some of the needs of the Sunday school.

ANOTHER CONFERENCE ECHO

"That was the first conference I have attended, and I want to say to you that I never enjoyed any series of meetings, addresses, discussions, and [illegible] this [illegible] can do again. [illegible] in the [illegible] intermediate-senior department in our Sunday school just as soon as we can have enough space. Our school is growing, and we are crowded for space just now, but when we ever get our new church built, I hope to be there and help to organize the intermediate-senior department." Thus writes a good woman who went to Goldsboro April 6-7-8.

REV. W. L. LOY TEACHES CLASS

Rev. W. L. Loy reports the completion of the course on "The Worker and His Bible," which for the past three months he has been teaching in connection with his prayer meeting at Brooksdale. Out of about a dozen in the class six took the examination.

MISSIONARY DAY

The fourth Sunday in each month is supposed to be observed as Missionary Day in the Sunday school, with missionary program and offering, the offering to be sent to Mr. E. J. Cheatham, treasurer, Franklinton, N. C., to be applied as a special to our church's missionary work in Europe and to our conference's extension program in rural and missionary territory in our own borders. Let's have a part in this important work.

Western North Carolina Conference

ASHEVILLE SCHOOL

We are having a mighty fine training school at Asheville this week, by odds the best one of the seven annual schools held. Among those attending the sessions of the school are three delegates to the General Conference, three members of the Western North Carolina Conference Sunday School Board, a presiding elder, nine pastors, a director of religious education, eight superintendents and a host of other fine workers. The courses, instructors and credit students will be listed next week.

GOOD WORK

Mr. J. Foster Barnes, director of religious education at Central, Asheville, recently completed a local training class for his Sunday school workers, using "The Organization and Administration of the Sunday School," by Cuninggim and North, as a text. Thirty-one took the examination and thirty-one received good grades. A letter from the Training Section at Nashville relative to this work reads as follows: "Congratulation to the members of the Asheville class. It has done most excellent work; in fact I have very rarely had an opportunity to make such a fine report to such a large class. The examiner who graded the papers states that all the pupils have done unusually good work on their worship programs."

GETTING BETTER

The attendance and offering record for Sunday schools in cities numbering two or more schools is getting better. Each week shows a greater total than the week before. We are exceedingly thankful to our kind reporters for their co-operation in sending in returns. At the close of the month some general conclusions will be presented. The record for Sunday, April 18, follows:

Asheville.		
Central	870	$39.48
West Asheville	462	20.01
Chestnut St.	196	13.65
Haywood St.	160	8.70
Bethel	156	9.12
Biltmore	146	5.30
Mt. Pleasant	93	5.75
Oakley	81	2.65
Charlotte.		
Hawthorne Lane	621	53.47
Tryon St.	488	24.23
Trinity	421	28.56
Dilworth	312	38.32
Brevard St.	252	11.36
Chadwick	239	12.8
Duncan Memorial	134	10.5
Duckworth Memorial	117	10.00
Brevard.		
First Church	343	38.89
Institute	146	3.85
Monroe.		
Central	441	22.28
North Monroe	87	3.05
Icemorlee	52	2.87
Wadesboro.		
First Church	374	16.42
Hannah's Chapel	55	.95
Greensboro.		
West Market St.	605	60.95
Centenary	532	-6.16
College Place	419	16.60
Proximity	283	12.49
Caraway Memorial	266	10.65
Park Place	222	18.48
Glenwood	220	6.36
Grace	115	4.56
Bethel	102	4.38
High Point.		
Wesley Memorial	628	27.77
Main Street	527	25.83
East End	228	8.65
Highland	113	2.58
Marion.		
First Church	279	10.77
East Marion	149	5.36
Clinchfield	103	8.24
Morganton.		
First Church	381	14.98
Oak Forest	116	3.38
Mt. Airy.		
Central	293	14.96
R. Street	121	7.44
N. Wilkesboro.		
N. Wilkesboro	201	10.92
Wilkesboro	119	3.31
Albemarle.		
Central	313	35.95
First St.	207	5.65
Salisbury.		
C. Memorial	528	15.47
First Church	337	16.27
Park Ave.	294	14.76
Main St.	143	5.72
Spencer.		
Central	334	29.61
East Spencer	186	10.00
Gastonia.		
Main St.	801	72.91
Franklin Ave.	235	23.15
West End	222	9.18
Trinity	202	10.14
Smyre	200	8.00
Maylo	196	13.90
East End	195	7.06
Shelby.		
Central	501	34.07
Lafayette St.	208	75.07
Lincolnton.		
First Church	225	13.50
Goodsonville	134	14.00
Hickory.		
First Church	438	19.15
Highlands	120	8.95
Westview	116	8.02
Lenoir.		
First Church	360	20.28
South Lenoir	186	6.00
Mooresville.		
Central	340	12.00
Broad St.	230	6.10
Jones Memorial	67	1.98
Statesville.		
Broad St.	391	23.09
Race St.	306	10.52
Lexington.		
First Church	524	22.46
Erlanger	127	6.83
Thomasville.		
Main Street	340	34.14
Trinity	155	8.07
Unity	152	8.03
Bethel	96	2.75
Winston-Salem.		
Burkhead	567	22.27
Centenary	561	37.38
West End	434	29.42
Green St.	316	16.80
Grace	278	5.38
Central Terrace	214	7.68
Ogburn Memorial	188	5.94
Ardmore	140	12.84
Hiatts	96	5.36

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BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, P. O. Box 608, High Point, N. C.

EPWORTH LEAGUE CONFERENCE
Asheville, June 29-July 2

EPWORTH LEAGUE ASSEMBLY
Lake Junaluska, August 5-15

HERE AND THERE

By W. A. B.

The general board of the Epworth League is now in session at our General Conference at Memphis. This is one of the great boards of our church. We will await with intense interest news of the happeings in our League board.

We are this week engaged in an efficiency institute at Charlotte. At the time of this writing it appears to be one of our best institutes. A full account will appear in this column in next issue.

On May 15 your field secretary with his family will move to Marion, and will spend the summer months in the foothills of our great western North Carolina. They have commandeered a little cabin just out from the town and have christened it "Epworth Lodge," and a genuine, hearty invitation is extended to the leaguers of our conference to come to Marion and Epworth Lodge and camp at vacation time. We are 40 miles from Asheville, 30 miles from Chimney Rock and Lake Lure, 17 miles from Wild Acres and two miles from Marion.

As summer approaches it is hoped there will be no loosening of the cords in our league work. Instead it will be better to tighten them a bit for renewed effort for effective so-called "off season" league work. A full delegation selected now for the Asheville conference, carefully selected from your chapter and with expenses defrayed by the chapter, will be a splendid thing for accomplishment in this month of May. The conference will meet in Central church, Asheville, June 28-July 2. We hope to have the most alert (in every way) group of young people of our church at this conference.

It's a good thing to be a leaguer—is it? Then be a good leaguer.

POLKVILLE LEAGUE

Hello, dear leaguers. Well, I guess as it has been almost one year since you have read any news from the Polkville League, you will begin to wonder if Polkville League is dead. No, she is not dead, but has been working real hard and has not had time to write. We have traveled over some hard places this past year. We elected our new officers Sunday for the coming year. This is the new officers' motto: "Work." They ask the prayers of other leaguers to go with them throughout the new year that they may make this the most successful year that has ever been at Polkville.

The new officers elected are as follows:

President—Mary D. Palmer.
Vice President—Mozelle Lee.
Sec.-Treas.—Charley Bridges.
Cor. Sec.—Ola Whisnant.
First Supt.—Mrs. W. H. Covington.
Second Supt.—Mary Sue Bridges.
Third Supt.—Inez Whisnant.
Fourth Supt.—Sarah Bell Elliott.
Era Agent—C. S. Whisnant.
Intermediate Supt.—Kate Whisnant.
Junior Supt.—Mary Sue Whisnant.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

"PROFIT AND PLEASURE"
LOUISBURG SUMMER ASSEMBLY
JUNE 28 TO JULY 3, 1926

On April 18 at the 11 o'clock service the following officers for the year 1926-27 of the Providence Epworth League, Mt. Olive circuit, were installed by the regular pastor, Rev. R. E. Pittman:

President—Mrs. Bessie Edwards.
Vice President—Mrs. Esther Davis.
Secretary—Ernest Boyd.
Treasurer—Edgar Overman.
Cor. Sec.—Mrs. Ona Overman.
Music Com.—Louise Herring.
First Dept.—John Edgar Davis.
Second—Anna Mitchell.
Third—John Lee Overman.
Fourth—Mrs. Maude Mitchell.
Era Agent—Edna Harrison.
Mrs. Ona Overman, Cor. Sec.

THE SUMMER ASSEMBLY

For "profit and pleasure" you cannot surpass the opportunity to go to the Summer Assembly, June 28-July 3, at Louisburg College, Louisburg, N. C. Those who attended the assembly last summer know just what an opportunity for the very best vacation, the most profitable and pleasurable vacation that they could wish for. They will hear inspirational addresses and also profitable lectures in classes. They will take a part in the activities of the assembly, in the organization, in the forming of higher ideals for the assembly.

Too, they will enter the tennis tournament, the baseball tournament, and other forms of athletic activity. They will have plenty of time to devote themselves to any social ambitions to which they may aspire. They will meet their old friends and renew their friendships. They will make new friends, and enjoy them. They will enjoy the sweet fellowship that comes to those who have interests that are more or less mutual in content.

Every side of a person's nature that is for the best interest of the person will find a way to exercise itself. It is truly an assembly of "profit and pleasure." If you have never attended the assembly you could never know what you have missed till you go. Go this summer. The college delightfully entertains the delegates and visitors.

A small registration fee and a reasonable charge for room and board are the only financial demands that are made.

Make your reservation early with Miss Eunice Blair, Raleigh, N. C. She will be glad to hear from you.

MOTHER'S DAY

All o'er the land we wear a rose of red
or white today;
It's white if mother's work is done
and she's beneath the clay;
It's red if still she's living, with her
constant love and care,
And while we wear it we are breathing unto God a prayer—
A prayer of thanks for what she was,
if mother is dead;
For what she is, if she's alive, and all
she's done and said.

Thank God for mothers—for their
love, and care, and sympathy,
Their thoughtfulness and tenderness,
their toiling hands so free;
Thank God for all their dreaming
when they dream of men to grow
From tiny little children whom they
love and care for so;
And that's the reason they're so patient through the struggling years,
And why they smile when suffering
and shedding bitter tears.

O God in heaven, smile on mothers
everywhere today,
And pour sweet blessings down upon
them while they walk life's way,
And breathe on us, their children,
with Thy breath and warmth of love,
And may we look, as mothers look,
each day to Thee above;
And help the sons and daughters of
the mothers everywhere
To live according to their dreams, in
answer to their prayer.

E. C. Durham.

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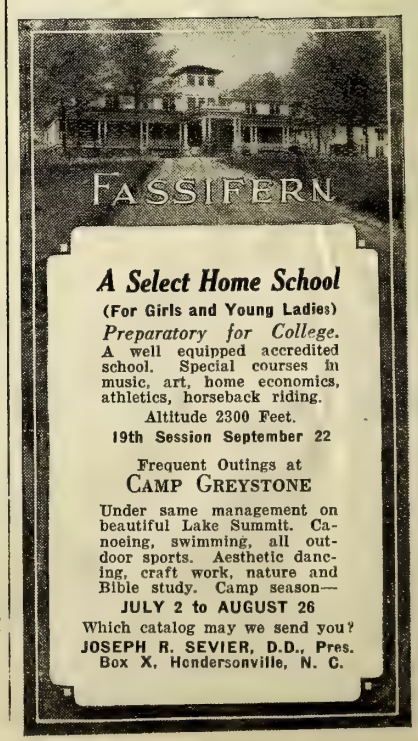
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Advocate Campaign Report

DURHAM DISTRICT

	New	Renwl
Bradley, J. W.—Person Ct.	1	12
Clegg, E. R.—Leasburg		8½
Craven, W. F.—Durham Ct.		3
Earnhardt, D. E.—Calvary St.	6	6
Elliott, W. F.—Branson	2	5
Grant, R. R.—Carr St.		1
Hurley, B. T.—Mebane		1
Jones, W. C.—Milton Ct.		4
Lance, H. E.—Mt. Tirzah Ct.		1
Loy, W. L.—Brooksdale		2
Lupton, F. A.—South Alamance		1
Merritt, W. C.—Yanceville Ct.	2	5
Starling, G. W.—Graham & Haw River		3
Overton, E. G.—West Burlington	2½	1½
Total	13½	54

ELIZABETH CITY DISTRICT

Betts, W. A.—Kitty Hawk	1½	3¼
Black, B. H.—Gates Ct.		10
Bross, J. P.—Pantego-Belhaven	1	6
Chester, H. A.—Chowan Ct.	1	
Coble, T. S.—Hatteras Ct.	1	4
Fitts, R. N.—Kennekeet Ct.	3	
Hardesty, Wm. R.—Wanchese		4
Love, F. S.—First Church	1	
Massey, L. S.—Hertford		10
Merritt, B. O.—North Gates Ct.	5	
Phipps, W. T.—Pasquotank Ct.		1
Stanford, J. T.—Perquimans Ct.		5
Thrift, C. T.—Moyock Ct.	1	5½
Total	9½	48¾

FAYETTEVILLE DISTRICT

Biggs, G. H.—Golston Ct.		1
Boone, J. J.—Parkton Ct.		1
Brothers, L. C.—Duke Ct.	1	22
Caviness, C. H.—Elizabeth Ct.		1
Dailey, J. A.—St. Paul Ct.	2	22½
Ellington, S. S.—Bladen Ct.		2
Goodchild, R. C.—Hemp Ct.		2
Hinson, O. I.—Jonesboro Ct.		4
Hodges, M. F.—Person St.-Calvary	1	5
Humble, J. C.—Fayetteville Ct.		5½
Humble, W. B.—Glendon Ct.		5
Lance, C. M.—Pittsboro Ct.		1
Maness, W. L.—Siler City Ct.		9
Shore, J. H.—Hay St.		2
Underwood, W. J.—Newton Grove Ct.		3
Umble, C. F.—Lillington Ct.		1
Wright, J. M.—Carthage	5	9
Total	9	95

NEW BERN DISTRICT

Atkinson, R. E.—Dover Ct.		14
Bell, E. R.—Atlantic-Straits	2½	10
Brown, R. E.—Goldsboro Ct.		5
Cook, K. S. L.—Pink Hill		1
Daniel, J. M.—St. Paul		4
Davis, H. L.—Newport-Harlowe	1	18
Hobbs, A. J., Jr.—Pamlico Ct.	2	1
Jerome, R. L.—Elm St.-Pikeville	2	1
Leffers, Sam—Gloucester Ct.		1
Pittman, R. E.—Mt. Olive Ct.		1
Russell, J. A.—Snow Hill Ct.		8
Watkins, W. P., Jr.—St. John		1
Wilson, N. H. D.—Centenary		4½
Total	12½	68½

RALEIGH DISTRICT

Ball, W. C.—Carey-Apex		2
Brown, W. H.—Jenkins Memorial		1
Crawford, E. C.—Louisburg Ct.	1	3
Davis, E. H.—Franklinton		1
Dodd, E. D.—Four Oaks		19
Dowd, O. W.—Louisburg		15
Duval, K. F.—Fuquay Ct.		5
Fisher, G. W.—Garner Ct.		1
Fitzgerald, O. P.—Selma	10½	7½
Glass, H. I.—Central	1	
Hall, E. M. —Zebulon Ct.	1	
Joyner, L. H.—Granville Ct.	½	20
Lanning, J. H.—Oxford Ct.	2	3
Maness, E. C.—Bailey		2½
Ormond, A. L.—Oxford	14	11½
Royal, V. A.—Franklinton Ct.		3½
Self, Marvin Y.—Clayton		4
Stanfield, B. E.—Creedmoore	18½	8
Starnes, S. J.—Millbrook Ct.		4
Williams, J. C.—Tar River		3½
Total	48½	98

ROCKINGHAM DISTRICT

Dixon, F. E.—Mt. Gilead Ct.		3½
DuBois, W. J.—Laurel Hill Ct.		9
Few, E. C.—Hamlet	1	2
Grant, T. McM.—Lumberton		1
Groves, A. J.—West End Ct.		4
Hawkins, C. M.—Rockingham		24
Hillman, E. L.—Red Springs		3
Johnson, N. B.—Roberson Ct.	1	4
McCracken, J. H.—Troy	¼	8
Munns, R. F.—Maxton	3	7
Noblitt, F. B.—Montgomery Ct.	1	
Thompson, B. C.—Mt. Gilead		2
Thompson, J. B.—St. John-Gibson	½	8
Trawick, W. F.—Ellerbe Ct.		1½
Woodall, P. D.—Rowland Ct.		1
Yearby, N. C.—Raeford Ct.		3
Total	6¾	81

WASHINGTON DISTRICT

Broom, R. H.—Ayden	2½	15½
Farrar, W. G.—Rocky Mount Ct.		8½
Huckabee, W. C.—South Rocky Mt.		1
Poole, Ivey T.—Stantonsburg Ct.		1
Smith, L. L.—Bethel		4
Taylor, R. F.—Vanceboro Ct.		3½
Strickland, N. B.—Fremont Ct.	1	3
Tuttle, D. H.—Elm City	2½	13
Total	6	49½

WELDON DISTRICT

Bradley, Rufus—Rich Square Ct.		11
Craven, E. B.—Conway Ct.		6
Draper, J. T.—Middleburg Ct.		1
Hendricks, H. L.—Scotland Neck Ct.		3
Lane, Daniel—Northampton Ct.		1
Larkin, L. C.—Murfreesboro-Winton	1	18
Midgett, J. L.—Halifax Ct.	1½	2
Perry, G. W.—Weldon	4	42
Porter, H. B.—First Church		13
Smith, G. F.—Littleton		3
Towe, William H.—Warren Ct.		6
Vall, W. M.—Norlina Ct.	3	10
Wright, N. M.—Windsor Ct.	3	14
Total	12½	130

WILMINGTON DISTRICT

Buffaloe, J. H.—Clinton		2
Cade, W. C.—Grace Church		1
Freeman, W. J.—Shallotte Ct.	1	1
Frizelle, J. H.—Jacksonville-Richland		4
Gaines, L. R.—Swansboro		1
Harmon, J. C.—Carver's Creek Ct.	3	6
Houston, B. H.—Wilmington Ct.		3
Martin, W. C.—Fifth Ave.		½
Sell, E. C.—Maysville Ct.		1
Stack, E. L.—Faison-Warsaw		2½
Watts, L. A.—Burgaw Ct.		3
Total	4	25

ASHEVILLE DISTRICT

Banks, J. O.—Flat Rock-Fletcher		4½
Brinkman, G. C.—Black Mountain	11½	8½
Brown, D. W.—Weaverville	1	4
Clegg, M. B.—Biltmore	4	3
Cordell, L. T.—Leicester	2	1
Jordan, T. C.—Bethel	1	
Setzer, F. L.—Fairview		2½
Stamper, G A.—Chestnut Street	11½	17
Tate, C. F.—Mills River	1	4
Welch, E. R.—Brevard	1	2
Total	33	46½

CHARLOTTE DISTRICT

Billups, E. P. Duckworth Memorial	½	
Brown, O. L.—Unionville	2½	4
Crowder, E. N.—Hickory Grove	4½	2
Gibbs, J. S.—Morven		23
Hardin, H. G.—Central		3
Hunt, Robt. E.—Pineville		10
Mitchell, O. B.—Ansonville		1
Myers, Elzie—Marshville		2
Rozzelle, C. E.—Myers Park	½	
Osborne, M. A.—Waxhaw		2
Smith, J. A.—West Charlotte	1	
Umberger, J. C.—Peachland	½	1
Total	9½	48

GREENSBORO DISTRICT

Bell, A. R.—Pleasant Garden	2½	16
Burgess, A.—East Greensboro		2
Clay, G. W.—Uwharrie	1½	6
Crouse, T. V.—Carraway Memorial	9	6½
Davis, W. B.—Main Street		1
Dawson, W. L.—Proximity	2	3
Harbison, E. J.—East End	1	½
Hoyle, J. W., Jr.—Ramseur-Fr'klinv.		2
Nease, E. H.—Gibsonville	5	3
Rathburn, W. M.—New Hope		2½
Ratledge, J. T.—Wentworth		5½
Smith, C. B.—Ramseur	1	27
Tuttle, R. G.—Centenary	5	37
West, J. H.—Reidsville		1
Willis, W. H.—Asheboro	1	
Woosley, J. E.—Bethel		2
Total	27	115

MARION CIRCUIT

Freeman, H. C.—Micaville		2
Gentry, J. C.—Broad River	2	10
Hackney, W. J.—Table Rock	½	2
Heckard, M. W.—Cliffside	1	9
Poe, E. J.—Bostic		3
Poovey, W. E.—First Church		15
Postelle, J. C.—Old Fort Ct.		1
Simpson, Elmer—Mill Springs	1	2
Stimson, H. E.—McDowell Ct.		5
Tabor, J. B.—Gilkey	3	9
Ware, W. R.—Forest City		1
Total	7½	44

MOUNT AIRY DISTRICT

Abernethy, L. B.—Elkin	2	32
Albright, W. T.—Sumnerfield	16½	
Eads, J. J.—Ararat		½
Leftwich, M. E.—Stokesdale		1
Tuttle, M. Q.—Stoneville-Mayodan	1	
Ward, R. E.—Yadkinville		5½
Wellman, H. M.—Pilot Mountain	1	6½
Total	20½	45½

NORTH WILKESBORO DISTRICT

Allen, H. G.—N. Wilkesboro	1	40
Bryans, Alfred H.—Avery		1
Spinks, J. I.—Elk Park		2½
Thomas, W. A.—Creston		1
Total	1	44½

SALISBURY DISTRICT

Cornelius, H. R.—Norwood Ct.	1½	6
Courtney, R. M.—Concord Central	10	38
Dutton, V. O.—Kerr St.	7	11
Green, Jas. H.—E. Spencer, Long St.		1
Griffith, L. H.—Albemarle Ct.	1	4¾
Higgins, T. F.—Forest Hill		1
Keever, J. C.—Harmony	3	1
Loftin, A. G.—Concord Ct.		3
Plyler, T. A.—Woodleaf		1
Rollins, W. A.—South Main St.		15
Stough, F. S.—Gold Hill		1
Swaringen, R. A.—First Street		4
Total	15½	93¾

SHELBY DISTRICT

Adams, G. G.—Stanley		5
Ader, O. P.—King's Mountain		3
Combs, J. W.—Goodsonville	2	1
Forbis, R. L.—Maylo	½	1
Fry, J. A.—Park Street		3
Green, John H.—Belwood		52
Houser, J. E. B.—Cherryville Ct.	7½	1
Kennerly, C. O.—Dallas		3
Mock, R. F.—First Church	1	13
Moser, C. H.—Smyer		1
Needham, S. M.—Polkville	2	8½
Raper, A. S.—Lafayette St.	2	15
Thompson, W. B.—Lowesville	1	
Tippett, A. C.—Lowell		1
West, W. B.—Lincolnton		½
Williamson, E. E.—Mount Holly		7
Total	13½	102

STATESVILLE DISTRICT

Barber, J. M.—Stony Point	1	2
Bradley, J. H.—Race Street	2	20½
Brittain, P. H.—Dudley Shoals		3
Jordan, H. H.—First Church	22	
Lewis, D. A.—Statesville Ct.		1
Rayle, J. L.—Rhodhiss	2	
Stafford, R. M.—Hickory	1	1
Vick, G. W.—Mount Zion	1	
Wilson, Beverly—Catawba		10
Yates, E. E.—Olin	1	4
Total	29	41½

WAYNESVILLE DISTRICT

Medford, W. C.—Glenville	1	3
Needham, E. W.—Whittier	3½	4
Plyler, C. S.—Hayesville		2
Rhinehart, D. H.—Murphy Station		6½
Total	4½	15½

WINSTON-SALEM DISTRICT

Avett, E. M.—Davie	3	7
Bennett, J. W.—Lexington-Erlanger	4	
Campbell, J. W.—Linwood		1
Cornett, J. C.—Central Terrace	1	1
Duncan, H. F.—Oak Ridge	1	1
Goode, C. P.—Denton	5	6
Holmes, Parker—Walkertown		3
Hutchins, W. L.—Main Street		1½
Johnson, T. B.—Hanes-Clemmons		4
Pilcher, W. G.—Lewisville		9
Proffitt, D. R.—Thomasville Ct.		4
Weaver, C. C.—Centenary		1
Williams, J. W.—Burkhead		2
Total	14	40½
Total N. C. Conference	122¼	649¾
Total W. N. C. Conference	175	636¾
Grand total	297¼	1286½

SPECIAL AGENTS

DURHAM DISTRICT

	New	Renwl
Barbee, Mrs. G. C.—East Durham		18½
Compton, Jas.—Cedar Grove		2
Mansfield, Miss Mamie, West Durham		2½
Lewis, Miss Essie—Jalong	1	
McFarland, Mrs. M. J.—Mebane		3
Newton, Miss Ruth—Roxboro		25½
Pleasants, Mrs. Mary, Danville, Va.		1
Raney, Thos. H.—Chapel Hill	16½	16½
Scott, Miss Carolina—Milton		1
Thompson, Mrs. W. E.—Graham	1	1½
Wagstaff, Miss Mary—Roxboro	1	10½
Total	19½	82

ELIZABETH CITY DISTRICT

Jones, J. B.—Elizabeth City, R.F.D.		2
Smith, Mrs. Clyde—Pantego		9
Total		11

FAYETTEVILLE DISTRICT

Council, Miss E. B.—White Oak		1
Driver, Mrs. M. M.—Dunn	3	
John, Rev. R. B.—Fayetteville		3½
Total	3	4½

NEW BERN DISTRICT

Frank, Miss Margaret—Kinston		19
Hooker, Mrs. M. W.—Alliance		1
Matthews, Mrs. Gertie—New Bern	2	
Moffitt, Retha—Sanford		11
Pittman, Mrs. R. E.—New Bern		9
Yelverton, Mrs. O. L.—Eureka		1
Total	2	41

RALEIGH DISTRICT

Stephenson, Mrs. F. H.—Raleigh, R. 4		4

ROCKINGHAM DISTRICT

Baldwin, Miss Jannie—Ellerbe	8½	
Cowan, Mrs. A. S.—Hamlet		15
Johnson, Rev. J. G.—Laurinburg	4½	19
Leach, Miss Hetty—Star	1	
Ross, Mrs. L. L.—Mt. Gilead	2	16
Watson, Mrs. A. B.—Rowland		1
Total	16	51

WASHINGTON DISTRICT

Benson, Mrs. H. E.—Nashville		5
Brown, Mrs. J. K.—Greenville		6½
Brown, Miss Mary—Conetoe		3
Brown, Mrs. Wiley—Greenville		2
Carter, Miss Frances—Vanceboro		2
Carter, Miss Leyta—Rocky Mount	24½	41
Currin, Mrs. S. B.—Greenville		13½
Hooks, Mrs. C. D.—Fremont		7
Howard, Mrs. F. E.—Black Creek	4	5
Lancaster, Miss Katherine—Pinetops		2
Lewis, Mrs. J. J.—Grimesland		1
Nicholson, Mrs. P. A.—Washington		9
Rumley, Mrs. J. L.—Farmville	4	28
Spruill, C. R.—Washington		8
Stokes, Miss Catharine—Stokes		1
Stubbs, Mrs. D. L.—Aurora		6
Wilder, Mrs. Roy E.—Spring Hope	1	7
Wilson, Miss Lill—Greenville		2
Total	33½	149

WELDON DISTRICT

Lassiter, Mrs. S. F.—Conway	1	4
Shaw, Mrs. H. T.—Weldon	7	7
Watson, Mrs. R. T.—Warrenton	1	17
Total	2	28

WILMINGTON DISTRICT

Carney, Mrs. M. A.—Wilmington		6½
Durham, Mrs. J. E.—Rocky Point		5
Fay, Mrs. R. L.—Scott's Hill		4
Meares, Miss Daretha—Hallsboro		1
Mitchell, Mrs. Isaac—Hallsville	1	8
Woodside, Miss Elsie—Southport	1	
Total	2	24½

ASHEVILLE DISTRICT

Allen, Mrs. Irma—Hendersonville	7	3
Andrews, R. F.—Saluda		6
Barnett, Rev. Lee—Weaverville		2
Carpenter, Rev. C. M.—Candler	1	2
Glenn, Rev. T. F.—West Asheville	11	10
Haynes, Prof. L. B.—Brevard	21	15
King, Prof. H. L.—Asheville, R. 1	8	155½
Latham, Mrs. A. L.—Candler	7	17
Ledford, Miss Margaret—Hendersonville		5½
Reaves, Miss Lucy—Leicester	2	
Reeves, Wm.—Weaverville		4
Rhinehart, Mrs. Ed—Asheville	4	7
Total	61	227

CHARLOTTE DISTRICT

Akers, Mrs. J. J.—Charlotte	2	4
Harkey, Miss Lycenia—Matthews	1	3
Kennedy, John T.—Wadesboro		3
Lee, Miss Callie B.—Charlotte	3	2
Mauney, Mrs. J. M.—Ansonville	1	4
Sease, Jas. S.—Charlotte		5
Wayland, E. E.—Charlotte		2
Wooten, L. E.—Charlotte		10
Total	7	33

GREENSBORO DISTRICT

Brendall, Mrs. J. H., Jr.—Liberty	4	3½
Hunt, Miss Jennie—Greensboro		4
Ingram, Mrs. H. T.—Asheboro		5
Sherrill, A. C.—Greensboro	3	
Strupe, Miss Elzora—High Point		3
Turner, J. S.—Reidsville		33
Weaver, Violet—Randleman		7
Winslow, Elma—High Point	2½	
Total	9½	55½

MARION DISTRICT

Connelly, Mrs. A. A.—Morganton	2	51
Winters, R. A.—Morganton, R. 5		4
Total	2	55

MOUNT AIRY DISTRICT

Coats, Miss Jessie—Summerfield	3	20
Teague, Mrs. T. J.		15
Total	3	35

NORTH WILKESBORO DISTRICT

Blair, Fred—Boone	1	10
Taylor, Paul R.—Amantha		5
Total	1	15

SALISBURY DISTRICT

Barringer, J. V.—Norwood		22
Blackwelder, Mrs. E. P.—Concord		3
Bolick, Miss Naomi—Draper	12½	½
Cobb, Mrs. Geo. M.—Kannapolis	23½	24
Furr, Mrs. A. P.—Concord, R. 6		3
Harris, John B.—Albemarle	1	15
Total	37	47

SHELBY DISTRICT

Abernethy, Miss Rozella—Mt. Holly	1	22½
Cornwell, Mrs. S. C.—Dallas		9
Gallimore, Yates—Black Mountain		3½
Joy, Miss Gertrude—Gastonia	1½	1
Rockett, F. P.—Gastonia	11	1
Shannonhouse, J. M.—Shelby	1	90½
Surig, Miss Annie Belmont	2	9
Total	16½	136½

STATESVILLE DISTRICT

Christie, Miss Katharine—Mt. Mourne	1	
Clay, Miss Jackie—Statesville		4
Clay, Miss Mary—Lenoir, R. 5	1½	1½
Flowers, Mrs. Geo.—Hickory		2
Jones, N. W.—Catawba, R. 2		8
Mayhew, Mrs. Florence E.—Mooresville		1
Rainey, Mrs. W. M.—Mooresville		27½
Russell, Mrs. David—Granite Falls	4	30½
Upright, Mrs. W. L.—Mt. Ella		3
Whisnant, Miss Irene—Maiden	3	2
Total	10½	78½

WAYNESVILLE DISTRICT

Akin, R. A.—Murphy		1
Boyd, Miss Bessie—Waynesville	1	12
Jacobs, Rev. A. W.—Cullasaja	9	30
Keever, Homer M.—Waynesville		3
Reagan, Mrs. P. M.—Andrews		8
Total	10	54

WINSTON-SALEM DISTRICT

Byerly, Miss Victoria	1	19
Griffith, Fannie Sue—Kernersville		2
Hutchins, Mrs. W. L.—Thomasville		4
Perryman, Miss Margaret—Welcome		5
Ripple, Mrs. L. E.—Lexington	4	4
Stockton, Miss Ollie—Mocksville		10
Total	5	44

AGENTS, NO LIMITED TERRITORY

Maness, Dewey L.—Rowland	1	18
Woosley, O. V.—Lexington	1	
Total	2	18
Miscellaneous	2	18
W. N. C. Conference	161½	780½
N. C. Conference	78	391
Grand total	241½	1189½

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The celebrated Shiver Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,
Box 4B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please Write Distinctly)

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LETTER OF W. O. GOODE TO DR. J. W. LONG

Dr. John Wesley Long,
Greensboro, N. C.
My Dear Dr. Long:

As you doubtless know I am spending a while doing research work at Oxford University. During the Easter vacation Mrs. Goode and I were two or three weeks on the continent, visiting Paris, Rome, Florence, Venice and other important centers of interest. Our nephew, Dr. Vance Goode, of Statesville is now over here spending some time in Vienna studying surgery there and also in London.

But what I started in the beginning to write about was the bicentenary celebration here at the University of John Wesley as Fellow of Lincoln College. What an eventful occasion! On March 28 distinguished representatives of Methodism from all parts of the world were gathered here for two days, at the close of which the university accepted the bust of Wesley in a beautiful ceremony held in the Quadrangle of Lincoln College. This bust is the gift of the Methodist church of the world to the university. Mr. Wesley's bust is set in the wall of his old college just outside of his rooms where he lived and studied and did his work as a tutor. At last the great Wesley has come into his own as a prophet, even among his own people and in his own house, who had denied him his rightful place only because he dared to differ from them and to break away from the conventions of his day.

Very soon it will be necessary for me to pull myself away from this wonderful association and surpassingly beautiful spot. Mrs. Goode and I will return home by June. Accept assurances of our love for yourself and family. I am,

Most cordially yours,
W. O. Goode.

WOMAN'S PAGE

(Continued from page eight)

School and the Belle Bennett Memorial.

"Will it count?" as is so often asked. Yes, it will count on your pledge; it will count in the foreign field; it will count in making ourselves Christlike.

When our allotted space is filled then our report must close.

The choir of First church, including Mrs. J. Wesley Foreman, soloist, delighted the conference. Our delegate thought just one selection from the choir could furnish joy for days to come.

The women from First church and neighboring auxiliaries furnished delicious lunches and numerous courtesies. And we can't forget the sack of peanuts that each member received from the Minnie Wilson auxiliary of Hertford.

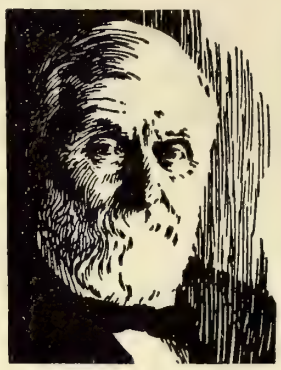
Of course everybody enjoyed the boat ride down the Pasquotank river. That is, everybody but the delegate from Stumpy Point. She didn't care to go, because she goes boat-riding whenever she pleases; whether she travels to the north or south or east or west, she must go in a boat.

Although the boat was a large steamboat used for big summer excursions, some of those from the hill country sat in the center, and they sat quietly. But some didn't want the boat ride to stop; then wanted to keep boat-riding indefinitely. Refreshments were served on the boat and it afforded a fine opportunity for getting better acquainted.

The conference closed Thursday evening with a pageant presented by the young people's missionary society of First chruch.

Figures that have attracted men: Venus de Milo, Ruth St. Dennis, Annette Kellerman.

Figures that have attracted women: $3.98.



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Dr. Caldwell's Syrup Pepsin helps to establish natural, regular bowel movement even for those chronically constipated. It never gripes, sickens or upsets the system. Besides, it is absolutely harmless and pleasant to take.

Buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

For The

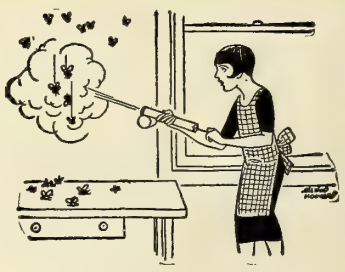
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Our Little Folks

LITTLE PIG AND BIG PIG

"Woof, woof!" said Little Pig; which meant, "I am not happy." Little Pig had a curly tail and a black spot over one eye. Little Pig's pen was new and clean, set in the edge of a sweet-smelling field of clover. At one end of the pen was a little house where he could stay when it rained. He had a new trough, which Harry had just filled with warm mush and milk.

It seemed that he had everything needed to make him a contented Little Pig. Harry and Chrissie thought so as they stood by the pen, watching.

And yet, Little Pig winked his small eyes sorrowfully, and sighed.

It was only two days since he had been taken from his mother and nine little brothers. He had been dreadfully frightened by a long ride, tied up in a bag, and then, when the bag was opened, he had found himself alone in this little pen.

"Come, Piggy, Piggy!" called Chrissie. "Eat your nice dinner!"

Little Pig put his queer, pink nose in the trough, then ate very fast.

"Now he'll feel better!" said Chrissie. "Let's go and swing."

"Umph! Gr-umph!" There it was again.

He ran around and around his pen, trying to look over the top. It was too high. At last he found a crack between the boards where he could look through. He saw another, larger pen not far away.

Over the top of the big pen he could see two ears and two piggy eyes.

"Quee, quee, quee!" he squealed, trying to jump over his fence.

"Umph! Gr-umph! Woof, woof!" called Big Pig.

Little Pig began to dig at the edge of his pen. Up came the clover. Scratch, scratch, dug his little feet. Root, root, went his pink nose into the dirt.

The hole at the edge of the pen grew and grew, until Little Pig, with squeals of joy, crawled and scraped, and scratched his way through.

"O-o-oh, Harry!" shrieked Chrissie. "Little Pig's out of his pen!" From high up in the swing she had seen him running.

"We must catch him!" cried Harry, and dashed toward the clover field, shouting and waiving his arms.

As soon as she could jump from the swing, Chrissie followed.

Poor Little Pig! Frightened out of his little wits, off he scampered, across the garden, around the house, down the driveway, into the road, while the children gave chase.

An automobile, with a loud "Honk, honk!" barely missed him as it sped past.

Across the road, under a fence—then down a steep bank Little Pig rolled.

Splash! he went into a tiny brook. Up the other bank he scrambled, winking the water from his eyes.

"Quee, quee!" he squealed, shivering, "I am cold!"

Running in the sunshine soon warmed him.

"Quee, quee!" said Little Pig. "I am no longer cold. I am hot and tired."

Ahead of him he saw the friendly woods, cool and shady.

The children, too, were tired. "I just can't run another step!" panted Chrissie, and tumbled headlong on a bed of soft moss.

"We've lost him, anyhow! We never could find him in the woods!" gasped Harry, and dropping down beside his sister, he fanned himself with his cap.

Wild flowers were growing nearby, and the children picked a great bouquet to carry home.

"I hear a bell!" said Chrissie. "Listen!"

"Why, it must be supper-time, and mother's ringing for us!" said Harry, looking up at the sun. We ought to have gone right back."

Father, when they told him about Little Pig's wanderings, said, "We'll see what we can do about it tomorrow."

Next morning Harry and Chrissie started for Big Pig's pen, Harry carrying the pig's pail.

"Why, Harry! There's a hole dug under Big Pig's pen, too! Did the pigs think we were not good to them so that they both ran away?"

"Umph! Gr-umph!"

That was certainly Big Pig's voice. He had not run away.

"Woof, woof! Quee, quee, quee!"

"O-o-oh! It's Little Pig! He came back in the night! He dug both holes. He was lonesome."

Sure enough, there in Big Pig's pen was Little Pig, with his curly tail and the black spot over one eye.

"Woof, woof! Quee, quee!" said Little Pig, which meant "I am happy now, for I am lonely no longer!"—Exchange.

LUCK COMES HIS WAY

The principal of the school heard a group of boys talking about one of their comrades.

"Fred will probably win the prize this year," one of them said. "Luck always comes his way."

The teacher interrupted at this point.

"Fred may win the contest as you boys say. But if he does it will not be because of luck, but a reward for faithful work. A lot of things which people call luck are really rewards for conscientious service. You boys know that Fred has been working hard for weeks. He has denied himself the good times that some of the rest of you have insisted on. These things will furnish the reason, if he wins. Surely that is not luck."

Luck is supposed to be the good fortune which comes accidentally. But as some one has said, real luck is found more seldom than four-leaved clovers. Another person explains why the finding of four-leaved clovers will bring luck. "The man who sticks to the search until he finds a four-leaved clover will be apt to stick to any other task until he wins out." Then his reward comes as a result of service; but people carelessly call it luck.

There is an eastern parable which illustrates the system of rewards very well.

A certain king divided up his kingdom into farms, giving to each subject the same-sized plot. To all those who worked faithfully, and brought to him the fruits of the harvest he would give a valuable reward.

Among the subjects was Alphonse. His plot lay along the king's highway. He carefully put in his seed near the highway. The rows were straight, and the seed carefully sown. But back a few rods from the road he decided to skip every other row. He went to the highway and looked back.

"The king can't tell the difference from here," he said.

In a little while the sun became hot, and his body tired, and he decided that he could skip two rows and plant each third. Again he saw with satisfaction that the king passing by could not detect the missing rows.

In the fall each subject brought the fruits of the harvest to the king and awaited the prize which he had promised to give. The sack that Alphonse received seemed smaller and lighter than that given his fellows. He complained because of the injustice which was done him.

"I have not done you injustice," said the king. "Each man has received as a prize the exact value of the grain he brought to the storehouse. If you neglected to get the most from your plot, you have done yourself the injustice and you have no one else to blame."

And that is the way our rewards are given in life. Real luck is scarce.—Church Management.

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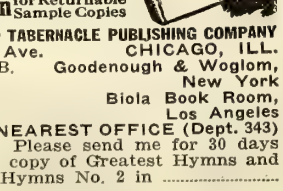
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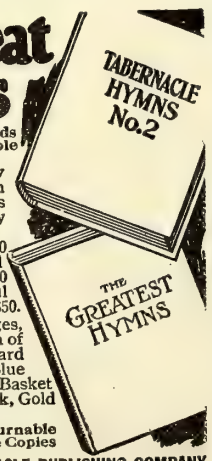
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I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

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* * * *

Grimesland, Washington and Greenville—The singing class left Raleigh on the afternoon of April 24th for the above named places. On Saturday night they gave the sacred concert at Grimesland, on Sunday morning at Washington and Sunday night at Greenville. Mrs. Rives and class give interesting reports of their visits to these three churches. At each place many of our friends were out to see and hear the children. The pastors, Brothers, Lewis, Royall and Jones, gave the class the right-of-way and the congregations gave them a great hearing. The class returned late Sunday night tired and sleepy, but happy over the good time which they enjoyed at the hands of their real friends. These churches are good to us and we were glad that our children could in some measure repay them for their love and gifts to them. When they take their place in the world along the side of others, they are going to make a great contribution in Christian service which will in part repay the friends for their self-sacrificing love and devotion to them when they needed tender ministry and mother love.

* * * *

A Welcomed Visitor—There are hundreds of visitors who drop in to see us and they are all welcomed. Of course I do not have the space in the Advocate to write about these much appreciated visits. Just last week Dr. Lynn, superintendent of the Thornwell Presbyterian Orphanage, spent a night with us. Dr. Lynn is the superintendent of one of the oldest and best managed orphanages in the South. He has about four hundred children in the home over which he presides. He is a great preacher and possesses excellent administrative qualities. Some few years ago I had the privilege of being his guest for a few days. I found the institution in splendid condition and a fine morale among the children. Dr. Lynn made a very significant remark to me in reference to children trained in an orphanage. He declared that in most institutions they are better trained than children in private homes. I can endorse the statement made by Dr. Lynn, who is one of the most scholarly men in the South.

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DISTRICT CONFERENCE DIRECTORY

North Wilkesboro, at Jefferson ..... May 25-26
New Bern, at Ocracoke ..... May 25-27
Durham, at Chapel Hill ..... May 27-28
Waynesville, at Bethel ..... May 30-31-June 1
Wilmington, at Pollocksville ..... June 1-2
Elizabeth City, at Hertford ..... July 6-8
Statesville, at Balls Creek ..... July 15-16

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E.
THIRD ROUND

May
Flat Rock-Fletcher, Fletcher, 3 16
Hominy, Snow Hill, 11 29-30
Mount Pleasant, night 30

June
Mills River, Sardis, 11 5-6
Elk Mountain, Elk Mountain, 3 6
Biltmore, night 6
Pastors' Summer School Duke University 9-23
Henderson Ct., Moore's Grove, 11 26-27
Fairview, Skyland, 3 27
Oakley, night 27
Haywood Street,, night 30

July
Weaverville Ct., Flint Hill, 11 3-4
Ivy, Bright Hope, 11 4
Weaverville, night 4
Central, night 5
Chestnut Street, night 7
Saluda-Tryon, Saluda, 11 11
Hendersonville, night 11
Bethel, night 14
Spring Creek, Baldings, 11 17-18
Marshall-Hot Springs, Hot Springs, 3 & night 18
West Asheville, night 21
Sandy Mush, Teagues, 11 24-25
Leicester, Riverview, 3 25
Swannanoa, Swannanoa, night 25
Black Mountain, night 28

August
Rosman, East Fork, 11 ..... July 31 & 1
Brevard, night 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

May
Rural Trinity, 11 9
Thrift-Moores, Moores, 3 9
Spencer Memorial, 8 9
Thrift-Moores, Moores, 11 16
Chadwick, 8 16
Polkton, Poplar Hill, 11 23
Ansonville, Wightman, 3 23
North Monroe-Icemorelee, 8 23
Monroe, 11 30
Waxhaw, Heath, 3 30
Duckworth, 8 30

June
Belmont Park, 11 6
Hickory Grove, 8 6
Pastors' School at Duke University 9-23

July
Prospect, Prospect, 11 Sat. 10
Weddington, Indian Trail, 3 Sat. 10
Hawthorne Lane, 11 11
Unionville, Zion, 11 18
Matthews, Bethel, 3 18
Peachland, Fountain Hill, 11 Sat. 17
Lilesville, Shady Grove, 3 Sat. 17
Morven, McFarlan, 11 Sat. 24
Bethel-New Hope, Union, 3 Sat. 24
Wadesboro, 11 25
Marshville, Wingate, 3 25

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Av., Greensboro, N.C.
THIRD ROUND

May
Pleasant Garden, Bethlehem 3 9
Randolph, Mt. Vernon, 11 15
West Greensboro, Groometown, 11 22
Jamestown, Jamestown, night 31

June
Bethel, Bethel, night 1
Coleridge, Mt. Olivet, 11 2
Ramseur, Ramseur, night 2
Uwharrie, Salem, 11 4
Wentworth, Wentworth, 11 5
Ruffin, Hickory Grove, 3 5
Centenary, 11 6
Randleman, Old Union, 3 6
West Market, 11 13
Reidsville, night 13
Park Place, night 14
Deep River, West Bend, 11 20
New Hope, Centre, 3 20
East End, High Point, 3 27
Highland, Highland, night 27
Main Street, High Point, night 28

July
Wesley Memorial, 11 4

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.

May
Todd, Pleasant Valley 8-9
Watauga, Valle Crucis 15-16
Creston, Southerland 22-23
Helton, Grassy Creek 29-30

June
Jefferson, West Jefferson 5-6
Avery, Jonas Ridge 12-13
Elk Park, Minneapolis, 3 p.m. 13
Warrensville, Mill Creek 19-20
Sparta, Cor's Chapel 26-27

July
Laurel Springs 3-4
The District Conference will be held at Jefferson May 25-26.

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

May
Spray, 11 9
Walnut Cove, St. Mark's, 2:30 and 3 8-9
Danbury, Pine Hall, 11 15-16
Pilot Mountain, Whitakers, 3 16
Elkin, 11 23
Dobson, Stony Knoll, 11 and 3 22-23
Ararat, Hunter's Chapel, 11 29-30
Mount Airy, Rockford Street, 7:30 30

June
Summerfield, 2:30 and 11 19-20
Stokesdale, Mount Zion, 11 and 3 19-20
Yadkinville, Macedonia, 11 26-27

July
Mount Airy, Central, 11 4
Mount Airy Ct., Epworth, 11 and 3 3-4
Jonesville, Longtown, 11 11
Stoneville-Mayodan, 11 18
Sandy Ridge, 3 18

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
THIRD ROUND

May
Albemarle, Central, 11 9
Albemarle, First Street, 8 9
Salisbury, First Church, 11 16
Salisbury, Park Ave., 8 16
Bethel, 11 23
Albemarle Ct., Providence, 3 23
Landis, Unity, 11 29
Spencer, Central, 11 30
Salisbury, Main Street, 8 30

June
Norwood Ct., Aquadale, 11 5
Norwood, 11 6
Salem Ct., Oak Grove, 11 13
Badin, 8 13
Mt. Pisasant, Friendship, 11 19
Kannapolis, Trinity, 11 20
Yadkin, Rowan-Yadkin, 8 20
New London, Richfield, 11 27
China Grove, 8 27

July
Concord, Westford, 11 4
Concord, Harmony, 8 4
Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P.S., Gastonia, N. C.
THIRD ROUND

June
King's Mountain, night 2
McAdenville, night 3
Polkville, Casor, 11 5
Belwood, Kedesh, 11 6
Crouse, Laboratory, 3 6
Shelby, Central, night 6
Franklin Avenue, night 7
Duke University Summer School 9-23
East End, night 25
Trinity, Tate's Chapel, 11 26
Bessemer, Puette Chapel, 4 26
Stanley, Trinity, 11 27
Cramerton, night 27

July
Cherryville Ct., St. Pauls, 11 3
Lafayette Street, 11 4
Shelby Ct., Salem, 3 4
Cherryville, night 4
District Conference, Cherryville 5-6
Gastonia, Main Street, night 7

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
THIRD ROUND

May
Hickory, First, 11 9
East Hickory, 3 9
Westview, night 9
Lenoir Ct., Gamewell, 11 16
Olivet, 3 16
Lenoir, First, night 16
Dudley Shoals, Cedar Valley, 11 19
Rhodhiss, night 19
Jones' Memorial, night 21
Cool Springs, New Salem, 11 23
Olin, Macedonia, 3 23
Mooresville, Broad St., 11 30
Mooresville Ct., McKendree, 3 30
Mooresville, Central, night 30

June
Race Street, St. Johns, 2:30 5
Davidson, 11 6
Huntersville, 3 6
Mt. Zion, night 6
Newton, 11 13
Hickory Ct., Fair Grove, 3 13
Maiden, May's Chapel, night 13
Catawba Ct., Hopewell, 11 16
Ball Creek, Pisgah, 11 17
South Lenoir, Mt. Zion, 11 20
Hudson, 3 20
Granite Falls, night 20
Statesville Ct., Midway, 11 22
The district conference will be held at Balls Creek camp ground July 15 and 16.

WAYNESVILLE DISTRICT
P. W. Tucker, P. E.
201 Branner Ave., Waynesville, N. C.
THIRD ROUND

May
Delwood, Elizabeth, 11 9
Jonathan, night 9
Judson, Maple Springs, 11 15-16
Bryson City, Ravens Ford, 3:30 and night 16
Webster, Webster, 11 22-23
Whittier, Echota, 3 23

June
Bethel, Pisgah, 11 5-6
Waynesville, night 6
Franklin, night 10
Franklin Ct., 11 11
Macon Ct., Mt. Zion, 11 12
Glenville, Glenville, 11 19-20
Highlands, Flatts, 3 20
Murphy, night 25
Murphy Ct., Tomotla, 11 26-27
Miawassee Ct., Belview, 3 27
Hayesville, Ledfords, 11 26-27

July
Robbinsville, 11 4
Andrews, night 4
The Waynesville district conference will be held in the Bethel Methodist church, eight miles from Waynesville, beginning Sunday, May 30, and closing June 1.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

May
Advance, Fulton, 11 8
Farmington, Wesley Chapel, 3 29
Grace, 11 30
Farmington, Huntsville, 3 30
Mocksville, night 30

June
Linwood, Wesley's Chapel, 3 6
Thomasville, 11 6
Erlanger, night 6
Denton, Jackson Hill, 11 and 1:30 12-13
Lexington, First Church, 11 13
Centenary, night 13
Davie, Hardison, 11 and 3 19-20
Cooleemee, 11 20
Lewisville, Lewisville, night 20-21
Davidson, Good Hope, 11 and 3 26-27
Welcome, Center, 8 and 11 26-27
Central Terrace, night 27

July
Oak Ridge, Oak Ridge, 11 4
Kernersville, Shady Grove, 3 4
Walkertown, night 4
Thomasville Ct., Fair Grove, 11 and 3 10-11
Hanes-Clemmons, Clemmons, 11 11
Burkhead, night 11
Thomasville, Trinity, 11 18
Forsyth, Marvin, 3 18



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DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

May
Durham Ct., Pleasant Green, 11 8-9
Carrboro Ct., Orange, 3 9
Branson, 11 16
Gregson, night 16
Calvary, 11 23
Lakewood, night 23
Graham and Haw River, Graham, 11 30
Mebane, night 30

June
South Alamance, Clover Garden, 11 6
Pastors' School, Duke University 9-23
Hillsboro, Lebanon, 11 26-27

July
Cedar Grove, Prospect, 11 3
Webb Avenue, 11 4
Carr, night 4
Person Ct., Woodsdale, 11 10
Long Memorial, 11 11
East Roxboro, Grace, 3 11
Milton Ct., Purley, 11 17-18
Brooksdale, Trinity, 11 24
Front Street, 11 25
West Burlington, night 25
Durham Ct., Bethany, 11 31

August
Carrboro Ct., Carrboro, 11 1
Chapel Hill, 3 1
Duke Memorial, night 2
Trinity, night 3
Burlington Ct., Bethel, 11 7
Rougemont Ct., Tabor, 11 13
Leasburg Ct., Salem, 11 14-15
Mt. Tirzah Ct., Mt. Zion, 11 21-22
West Durham, night 22
Yanceyville Ct., Bethel 28-29
District Conference at Chapel Hill May 27-28.

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

May
Parkton, Marvin 8-9
Duke, Angier, night 15-16
Hay Street, night 16
Fayetteville, Salem 23
Newton Grove, Wesley's Chapel 29-30
Dunn, night 30-31

June
Roseboro, Halls 5-6
Steadman, Bethany, 3:30 6-7
Haw River, Ebenezer 12-13
Mamers, Cool Springs 19-20
Carthage, Center, 3:30 20-21
Glendon, Carbonton 26-27
Goldston, Bethlehem, 3:30 27-28

July
Elizabeth, Clarkton 3-4
Bladen, Bethel 5
St. Paul, Barkers 10-11
Parkton, Sandy Grove 17-18
Person St. and Calvary, Gardners, 3:30 18
Lillington, Parker's Grove 24-25
Hemp, Pleasant Hill, night 25-26

August
Siler City, Hickory Mountain ..... July 31 & 1
Pittsboro, Zion, 3:30 1-2
Jonesboro, night 7-8
Sanford 8-9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
THIRD ROUND

May
Mt. Olive Ct., Brownings, a.m. 8-9
Mt. Olive, p.m. 9
Elm St. and Pikeville, a.m. 15-16
St. John, p.m. 16
Goldsboro Ct., Pine Forest, a.m. 22-23
St. Paul, p.m. 23
Grifton, Edwards, a.m. 29
LaGrange, Institute, a.m. 30
Queen St., p.m. 30

June
Jones Ct., Oak Grove, a.m. & p.m. 5-6
Centenary, a.m. 6
Riverside, p.m. 6
Palmico, a.m. 20
Craven, Beach Grove, a.m. 24
Dover, Lane's, a.m. 25
Snow Hill, Tabernacle, a.m. 26-27

July
Seven Springs, Indian Springs, a.m. 4
Atlantic-Straits, Atlantic, a.m. 11
Beaufort, p.m. 11
Pink Hill, Webb's, a.m. 18
Newport, Oak Grove, a.m. 24-25
Morehead City, p.m. 25
Hookerton, Ormondsville, a.m. 31

August
Oriental, Pamlico, a.m. 1
Ocracoke ..... May 27
District Conference at Ocracoke May 25-27. Special boat leaves New Bern 10:30 a.m. May 25 and returns May 27.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

May
Wilmington, Fifth Ave., 11 23
Wilmington, Trinity, night 23
Scott's Hill, Union, 11 30

June
Ingold, Antioch, 11 5-6
Tobar, Bethesda, 11 13
Hallsboro, Shiloh, 3 13
Faison-Warsaw, Goshen, 11 19-20
Clinton, Keener, 3 20
Magnolia, Carlton's, 11 27
Wallace-Rose Hill, Charity, 3 27

July
Kenansville, Lee's, 11 2
Jacksonville-Richlands, Haw Branch, 11 4
Burgaw, Trinity, 11 11
Wilmington Ct., Federal Point, 11 18
Wilmington, Grace, night 18
Swansboro, Bethlehem, 11 24-25

August
Maysville, 11 1
Southport, Southport, night 4
Shallotte, Andrews Chapel, 11 5
Town Creek, Shiloh, 11 6
Carver's Creek, Bladen Springs, 11 8
Whiteville, Whiteville, night 8
District Conference at Pollocksville June 1-2.

RESOLUTIONS OF RESPECT

The quarterly conference of the Faison-Warsaw charge takes this opportunity to pay a tribute of love and respect to the memory of one of its oldest and most faithful members, Bro. James Henry Weeks, who went to his reward March 29, 1926. His was a life spent in the Master's service; he spared not himself, but lived for his Lord and his fellowmen. Therefore be it resolved:

First, That we bow in humble submission to the will of Him who doeth all things well. Although we shall miss him in our conferences, where his pleasant smile and gentle words always brightened the occasioned, we rejoice that we can feel that our loss is his eternal gain.

Second, That we would commend his life of devotion and faithful service to the young men of the church as one that was worthy of emulation.

Third, That our deepest sympathy goes out to his loyal ones in their bitter sorrow. While they will ever miss his gentle and loving influence and hold it in sacred memory, may it be their guide in the years to come.

Fourth, That a copy of these resolutions be spread upon the minutes of this quarterly conference, a copy be sent to the bereaved family and one to the North Carolina Christian Advocate.

Mrs. H. J. Faison,
W. R. Sutton,
J. J. Gibbons.

NORFOLK SOUTHERN RAILROAD
PASSENGER SCHEDULES
Effective May 2, 1926
From Raleigh, N. C.
Daily except as shown

Leave For	Arrive From
6:15 a. m.—A Norfolk	8:30 p. m.
7:30 a. m.—B Charlotte	5:15 p. m.
3:00 p. m.—Washington	12:50 p. m.
9:45 p. m.—D Norfolk	7:05 a. m.

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B—Connects week days for Fayetteville.
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IN MEMORIAM

MECUM—Mrs. Margaret Mecum, wife of A. M. Mecum, died at her home in Walkertown, N. C., December 23, 1925. She was 61 years of age. She was a faithful, devoted wife and a true mother, one who put God first in all things. She was not only loved by her family circle but was loved by her home community, the people among whom she lived during the years of her quiet life. Sister Mecum had been an invalid for the past 14 years. During her long illness her life was an example of patience and perfect submission. Those who will miss her most are her husband and seven children, devoted and faithful to her through her life. Funeral was conducted in Love's Methodist Episcopal Church, South, of which she was a devoted member. Interment was in the church cemetery.

Parker Holmes.

EVANS—Daniel Evans was born in Currituck county, N. C., November 26, 1861, and died January 29, 1926.

In early manhood he joined Mount Zion Methodist church, in which he took an active part and soon became one of its honored and faithful leaders as a steward and Sunday school worker. On March 20, 1887, he was married to Miss Elizabeth Forbes, which union was blessed with three children, Laura (Mrs. Clyde Barco), Isaac and Orion.

Brother Evans was fortunate in birth and training, and from this fact he inherited many good qualities. From early life he cultivated high ideals and followed noble principles, by which he was able to serve well his day and generation and leave to his loved ones and friends the noble heritage of a good name.

From the church he loved so well we bore his body and laid it away to await the resurrection morn. Till then farewell dear comrade and friend.

L. E. Sawyer.

WILSON—Thurston M. Wilson, son of A. T. and Nannie Wilson, was born May 24, 1893; died at his old home March 24, 1926. If he had lived to reach his next birthday he would have been 33 years of age.

He united with Trinity M. E. church in 1921, where he remained a member until the death angel came for him. He loved life and wanted to live, but said it was all right if God's call had come.

He leaves behind a father, mother, one brother, Willie, a sister, Mrs. May Pernell, and a host of friends. In November, 1921, he was happily married to Miss Bertha Bledsoe. To this union was born one child, Elemore Gray.

The funeral services were conducted in his home by the pastor with the a ssistance of Brother Tigg, a Baptist minister and friend, after which his body was laid to rest in the family burying ground at Trinity church.

May the God of love keep and comfort the family in this hour of sorrow.

J. C. Williams, P. C.

EARLY — Florence Mae Early, fourth child of Mr. and Mrs. S. E. Early, was born at Old Fort, N. C., November 30, 1911, and departed from this life to a better one at Marion, N. C., March 25, 1926, age 14 years, eight months and five days. Her death was so sudden and unexpected it was a great shock to every one. She was sick only a few days until death claimed her. She was in the seventh grade at school and wa sdearly loved by every one who knew her. A friend once said of her, "I don't see who could help but like Florence, for she always wears a smile." She joined the Methodist church, Murphy Chapel, Marion, N. C., at the age of 12 years and remained a true member until God claimed her. She leaves to mourn her going a father and step-mother, Mr. and Mrs. S. E. Early of Marion, and six sisters and brothers, Guy, Gertrude, Bertha, Virginia, Ernest and Manuel, besides a host of friends and relatives. Her body was laid to rest to await the resurrection morning beside her mother at Providence cemetery, Marion, N. C., March 26, 1926. The funeral services were conducted by Rev. E. D. Ballard and Presiding Elder Cole. To the relatives we extend our greatest sympathy. We also miss thee, dear Florence. All is dark without you; but we expect to meet again in heaven to part no more. May God comfort the dear heart-broken relatives in the time of sorrow.

Mabel Pyatt.

COLLINS—Mrs. Jane A. Collins passed away at the home of her daughter in New Bern, N. C., March 19, 1926, aged about 74 years. She had been in declining health for some time, and as the days passed it became more evident to all that the end was coming. Surviving are one half-brother, seven sons and two daughters.

Sister Collins was ready to go. She was a faithful member of the church and a devout Christian. Her faith was in God. She was not afraid to die. The end was peaceful. Her eyes closed to earthly scenes and opened to heavenly beauties.

Her remains were interred in the family burying ground near the home in which she lived so long. Floral offerings were beautiful and attested the love of her relatives and friends.

May God comfort the bereaved family.

E. C. Sell, P. C.

GREGORY—On the morning of March 13, 1926, at her home in Angier, N. C., Evelyn Louise Gregory without a struggle quietly passed away into the great beyond. Evelyn was born October 8, 1909, having lived nearly sixtee nand a half years. She was blooming into full and beautiful womanhood. Had she lived she would have graduated with the senior class of Angier high school this spring, but our heavenly Father admitted her instead into that realm of eternal sunshine for which she was so well prepared to enter.

After she entered the "teen age" Evelyn joined the M. E. Church, South, the church of her parents, where she attended regularly and worshipped devotedly.

A short time before her death it was the pleasure of her devoted and admiring parents to take her on an extended trip through the West, a trip that Evelyn looked forward to and dreamed of, and at last, ere her departure to a better world, she enjoyed the beauty and grandeur of this one in trave

We can't understand all of God's ways; they are past our little understanding—just why Evelyn in the bloom of life should be taken from us—but we can trust our heavenlly Father to do all things well.

May God comfort the sorrowing parents with His loving presence and cause His face to smile upon the children.

Her pastor,

L. C. Brothers.

USRY—How blest the righteous when he dies! Sarah Adline Usry (nee Suit) quietly and peacefully fell on sleep at her home near Wilton March 15, 1926. She was born in Granville county May 31, 1839.

On the 14th of November, 1870, she was happily married to Samuel W. Usry. He only lived a few years, having died February 18, 1876. Then the widow with a two-day-old girl baby (which died the next year), two sons and one daughter began the struggle of life. It was a hard fight, but with an unfaltering trust in God and the help of relatives and friends she succeeded well. The two sons both became preachers. Rev. William Thomas Usry was for several years an honored member of the N. C. conference until his death several years ago. And Rev. Eugene Usry is a beloved and honored preacher in the Baptist church. The daughter (Mrs. Strother) is also a widow with several children and took care of her mother. Besides these there are eight grandchildren and 32 great-grandchildren.

In early life Sister Usry joined Concord Baptist church, but in 1871 united with Banks Methodist church and the second oldest member. For about two years she had been an invalid and suffered greatly. She was a good woman, true to her church and loyal in all things pertaining to the kingdom of God. Some of the principal traits of her life were the great patience and forbearance together with love and charity for all.

A mother in Israel has gone from us and one of God's own children has passed upward and through the pearly gates to be forever with her Lord.

B. E. Stanfield, P. C.

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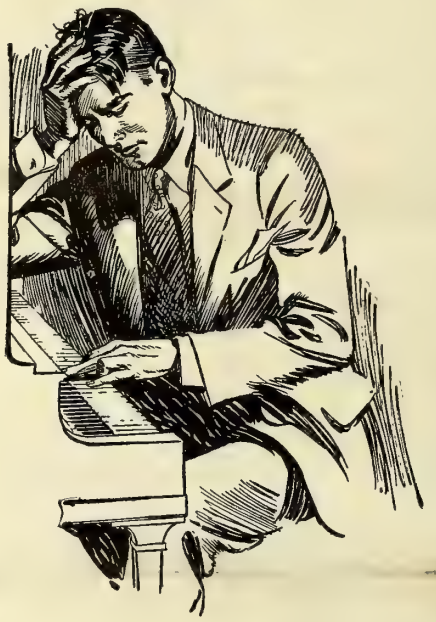
Daily	Schedule	Daily
Lv. 12:58 P.M.	Greensboro, N. C.	Ar. 12:45 P.M
Lv. 5:20 P.M.	Charlotte, N. C.	Ar. 9:40 A.M.
Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, MAY 13, 1926 Number 19

The Bishops' Address

To the General Conference of the M. E. Church, South in Session at Memphis, Tenn.

BRETHREN: We, your general superintendents called and set apart to this service by the authority of the church, greet you in the name of the Father, and of the Son, and of the Holy Ghost. This God is our God, yours and ours, for ever and ever; he will be our guide even unto death. Amen.

Our Several Responsibilities

While far from making light of our responsibility in connection with the work of the General Conference, we emphasize the fact that here your responsibility is far graver and heavier than ours. To you each of us is accountable for his life and administration. To you, not to us, are committed, under limitations, full powers to make rules and regulations for our church. Our duties are to enforce rules of order which you yourselves shall enact, and to call your attention to any infraction of our constitution which inadvertently in the course of legislation may be committed.

Prayer and Exhortation

By the will of our annual conferences you are the delegates of our church. To you has been given great honor because to you has been committed a trust. We do not expect you to fail. We are continuing instant in prayer that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion; and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. If you be willing that God shall answer this prayer, you cannot fail; but if you lean to your own understanding instead of seeking and following the guidance of the Holy Spirit, you will certainly fail and damage will befall the Church of God. As you have our prayers, so you have our confidence. Suffer us to remind you, as well as for ourselves to keep in mind, that oft repeated word of our Lord's, which was also so frequently on the lips of his great apostle: Watch.

Death of Our Colleagues

With sorrow we give official notice of the death during the quadrennium of four of our episcopal colleagues: John Carlisle Kilgo, Richard Green Waterhouse, James Atkins, and William Belton Murrah. According to our custom, it will doubtless be your pleasure to hold a memorial service for these brethren, at such time as you may appoint.

Of these colleagues we can truly say that in character and reputation they were unblemished, in courage undaunted, in love for the church unfailing, in faith pure, in work for God constant and abundant. They have endured the fiery trials to which each of us is subject, and have entered into the presence of God, nor has the smell of fire passed on them. To them life presented no greater honor, because at the call of God it offered no wider field of usefulness than the Methodist ministry.

Health and Activity of Living Bishops

Of your living bishops fourteen are active and in good health, so far as can be determined. During the quadrennium God has enabled us each year to hold every annual conference. In addition we have attended many district conferences, and have constantly traveled at large to serve our people. Under the blessing of God upon our labors and upon the labors of our brethren, our beloved church has had a period of prosperity, for which we, with you, give fervent thanks.

Lightening the Burden of the Pastors

The daily life and work of the pastorate continually become more complex. Many of our pastors are burdened with obligations which we should seek to lighten. Every man ordained to the leadership is solemnly enjoined to give himself wholly to this office, whereunto it hath pleased God to call him: so that, as much as lieth in him, he will apply himself wholly to this one thing, and draw all his cares and studies this way, and that he will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, he may wax riper and stronger in his ministry; and that he may so endeavor himself from time to time to sanctify the lives of himself and his, and to fashion them after the rule and doctrine of Christ, that he may be a wholesome example and pattern for the people to follow. These sacred obligations cannot possibly be met if the preacher is to be only a man of affairs, to lose himself in a multitude of details and, in the language of Scripture, become a server of tables. Let us see if it be not possible to make some provision that may enable every pastor to spend the whole or a generous part of each week day morning in his study. The need of well-furnished men for thought and spiritual leadership in the church makes this a matter of the most earnest consideration, and also of legislation which shall look to a less onerous order of pastoral administration, with this so great end in view.

Boundaries of Our Duties

Every period is for its generation critical. What is true and good must be preserved in vigor, what is outworn must be abolished or adjusted, wrong and error must be uprooted, good must be assisted. The responsibility is on each living generation. Only the man or institution whose roots are buried deeply and firmly in the past can influence the future for good. As a church we have a glorious past. To be severed from it would be not a loss only, it would be our death. To accept what our past has given us and then to deny the gift or to disparage the giver is akin to theft, and thieves are not welcomed into the kingdom of God. But those roots, however deep and firm they may be, do not exist simply for our admiration. They are needed sources of the fruit intended for the sustenance of our generation and those that are to follow. Without fruit for present and future use and service those roots only cumber the ground. He who kindles his torch even at the pure fire of the past kindles it that he may light the present and all the way forward. The smoking flax is not without some fire, and we can say with a great poet, "Ev'n in their ashes live their wonted fires." To the Israelites of old Moses repeated the statement: Beware lest ye forget. We need the same warning, for our day is not without contempt for the lessons of the past. Life is a partnership, and such a partnership as includes all human and divine interests. Burke as impressively as eloquently said:

Life "is indeed a contract (parnership). Subordinate partnerships for objects of mere occasional interest may be dissolved; but 'life' ought not to be be considered as nothing better than a partnership agreement in a trade of pepper and coffee, calico and tobacco, or some other such low concern, to be taken up for a little temporary interest, and to be dissolved by the fancy of the parties. It is to be looked on with other reverence, because it is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science, a partnership in all art, a partnership in every virtue and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are dead and those who are to be born. Each affective relation of each particular life is but a clause in the great primeval contract of eternal society, linking the lower with the higher natures, connecting the visible and the invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures each in its appropriate place."

Our Faith

Since Wesley's death Methodism the world over has had many divisions, but it has been our boast that no division over doctrine has yet occurred. Today the world is in commotion. Not only does it suffer from the results of a war that involved the whole world, it also is poisoned by the causes that produced that war. Left in their train are all kinds of corruption, moral depravity, and widespread crime. This commotion is not confined to a few of the relations and interests of life. It affects the whole life. Our day is another confusion of tongues around the ruined Tower of Babel, and not of tongues only, but of all intellectual and spiritual interests. Foundations confidently believed to be too deep to be shaken, eternal indeed, supporting a building whose top reached to heaven, are claimed to be untrustworthy and the building fast falling to ruin. It is claimed by some that the very ark of God is in the control of modern Philistines and is being desecrated. No doubt many professed Christians are departing from the faith, though not always from membership in the church. Our Methodism is not unaffected by this world-wide commotion.

(Continued on page four)

The General Conference

[Reported by the Editor]

Exactly on the hour of 9 o'clock, May 5, Warren A. Candler, senior bishop, led the procession of bishops, Collins Denny, Edwin D. Mouzon, John M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. DuBose, W. N. Ainsworth, James Cannon, Jr., William B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt M. Dobbs and Hiram A. Boaz, in the order named, across the auditorium stage.

There was a clapping of hands as they appeared. More than 1,000 delegates and visitors were in the audience. A dozen official stenographers, a score of girl pages, a staff of secretaries and their assistants, along with a corps of editors of religious publications and newspaper reporters, occoupied seats at tables on the stage and in the pit.

Bishop Candler opened the conference by announcing hymn 221 in the Methodist hymnal,

"High on His everlasting throne."

After the singing of the hymn Bishop DuBose led the conference in the Apostles' Creed, after which Bishop Mouzon led in prayer.

Bishop W. F. McMurry led in the responsive reading of Psalm 145, and Bishop Moore read for the New Testament lesson the first eighteen verses of the tenth chapter of John.

The conference joined in singing hymn 547,

"Children of the Heavenly King,
As we journey, let us sing,"

the hymn having been announced by Bishop U. V. W. Darlington.

Dr. H. C. Morrison of the Kentucky conference offered prayer.

Bishop Ainsworth announced and the conference sang hymn 24, after which Bishop Candler asked A. F. Watkins, secretary of the last General Conference, to call the roll.

All the bishops were present except Bishop Eugene R. Hendrix, who was detained at home by illness. And only a very few delegates failed to respond to their names.

At the conclusion of the roll call the secretary called the roll of the conferences, to give opportunity for the substitution of alternates in cases where the principals were absent.

The following names were placed in nomination for secretary of the conference: L. H. Estes of Memphis, Tenn; R. G. Mood of McKinney, Texas; A. F. Watkins of Meridian, Miss.; B. Rhett Turnipseed of Greenwood, S. C.

The first ballot was taken by a rising vote with the following result:

Total number of votes cast	377
Votes for L. H. Estes	142
Votes for R. G. Mood	57
Votes for A. F. Watkins	163
Votes for B. Rhett Turnipseed	15

The bishop announced that there was no majority and a second ballot was therefore in order.

The names of L. H. Estes, R. G. Mood, and B. Rhett Turnipseed were withdrawn at their requests. The second ballot was then taken by a rising vote and Dr. A. F. Watkins was declared unanimously elected as secretary of the conference.

The assistant secretaries were then nominated and unanimously elected as follows:

F. S. Parker	Journal Secretary
J. A. Burrow	Journal Secretary
W. Ashbury Christian	Calendar Secretary
M. T. Haw	Revision of Discipline
E. L. Crawford	Revision of Discipline
R. S. Satterfield	Daily Advocate and Press
J. H. Eakes	Fraternal Correspondence

G. S. Harmon, Yea and Nay Votes, standing votes and supervision of tellers and ballot sheets.

L. H. Estes, Reading Secretary.

R. G. Mood, Reference of Papers.

The chair then presented Hon. Rowlett Paine, mayor of the city of Memphis, to speak a word of welcome. The mayor was particularly felicitous in his address, which was warmly received.

Following the address of Mr. Rowlett, Dr. C. C. Grimes, presiding elder of the Memphis district, was both eloquent and convincing in his welcoming speech.

Bishop Dobbs responded for the conference and performed his task to the queen's taste.

After a few details in completing the organization of the conference Bishop Denny read the Episcopal Address. The reading of this virile and comprehensive address, the greater part of which had been written by Bishop Denny, required one hour and fifty minutes, but both the conference and the visitors heard it with manifest interest.

At the conclusion of the address conference adjourned.

Second Day—Thursday, May 6

Promptly at nine o'clock Bishop Candler called the conference to order and announced hymn 354,

"Oh, for a Heart to Praise My God,"

which was sung by the conference.

Rev. W. G. Henry, of the North Alabama conference, offered prayer.

Bishop Candler then read for the Scripture lesson from the first chapter of Acts, delivered a short, doctrinal address emphasizing the fundamental doctrines of our faith, particularly the resurrection, and then led the conference in singing "My faith looks up to Thee, Thou Lamb of Calvary, Saviour Divine."

On motion made by the secretary and duly seconded it was voted that in calling the roll only the names of the absentees of yesterday should be called, and the roll was so called.

The journal of yesterday's session was read by Secretary Watkins, and was approved.

Bishop Candler announced appointments ordered yesterday, as follows:

Committee on Introduction and Correspondence—J. M. Rogers, A. R. Kasey, W. P. Few, J. L. Decell and Forney Hutchinson.

Committee on Rules—T. D. Ellis, N. L. Miller, R. C. Stuart, M. E. Lawson, James Kilgore, B. F. Lipscomb and R. E. Stackhouse.

Bishop Collins Denny took the chair.

The Bishop:

There is a matter of courtesy if you please.

The following telegram was read:

Washington, D. C., May 5, 1926.

Bishop Collins Denny,
General Conference, Memphis, Tenn.

The bishops of the Methodist Episcopal Church, in session in Washington, send to the bishops and members of the General Conference of the Methodist Episcopal Church, South, most cordial greetings. They rejoice in the splendid accomplishments of the past, and pray that unto the great church representatively gathered in Memphis, Tenn., there shall be granted the richest blessings of Him whose we are and whom we serve.

Luther B. Wilson,
E. G. Richardson,
W. F. McDowell.

The Bishop:

This telegram goes to the record. What is your wish in reference to it?

J. M. Rogers, South Georgia conference:

I move that our College of Bishops make a suitable response to the bishops of the Methodist Episcopal Church.

The motion was adopted.

Thus began the work of the second day and the items of business came thick and fast throughout the entire morning. First arose the question whether the representatives from the mission fields should be allowed to vote in committees, the question having arisen in the Committee on Relations where this right was questioned. The question was discussed at some length but not finally disposed of and we will hear more about it.

Another matter that provoked interest and talk both humorous and serious was a motion to increase the per diem of members of the conference from $4.00 to $5.00.

The Commercial Appeal in its story of the incident said:

"The move to increase the per diem of delegates from $4 to $5 started an oratorical battle.

Dr. Bascom Anthony, a presiding elder from Thomasville, Ga., insisted that $1.50 was ample, and that he could live comfortably on $1 per day.

A delegate from St. Louis said he had discovered a place in Memphis where one could get three "square meals" for a dollar.

The pay increase resolution was offered by the Rev. R. G. Mood, McKinney, Texas. The resolution finally was lost by a vote of 176 to 172."

Bishop Candler then said:

Mr. President and Brethren, our real senior bishop is absent by reason of sickness and the infirmities of age. I will not venture to advise this conference, but it occurred to me that if it were brought to your notice you would take some appropriate action in the way of a message to Bishop Hendrix, or some other action that you might regard proper and called for.

On motion the secretary of the conference was instructed to send a telegram of sympathy and love to Bishop Hendrix.

The Bishop: We will now have the reports from commissions, boards and connectional officers.

Bishop Candler:

I desire to submit to the conference the report of the Commission on Connectional or Co-operative Union with theologically kindred bodies other than the Methodist Episcopal Church. This is printed and will be in the hands of the conference, if it is not already there.

On motion this report was referred to the committee on church relations.

Bishop Candler: I desire, on behalf of the Commission on the Constitution of the Methodist Episcopal Church, South, to submit their report.

The Bishop: What is the pleasure of the conference?

W. A. Christian: I want to offer the following resolution:

Resolved, That when this conference has heard the report of the Commission on Constitution of the church, it resolve itself into a committee of the whole and take up the said report item by item, and when it has completed its consideration as a committee of the whole, it report its findings to the General Conference for its decision.

After extended discussion the resolution was adopted to be reconsidered the following day and the report sent to a special committee of twenty-five appointed by the College of Bishops.

The report of the Commission on Consolidation of Boards was sent in like manner to a committee of fifteen appointed by the College of Bishops.

A committee of nine on the spiritual state of the church was ordered by the conference.

Organization of General Conference Committees

Episcopacy—F. P. Culver, Central Texas conference chairman; J. C. Jenkins, Florida conference, secretary.

Itinerancy—B. F. Lipscomb, Virginia conference, chairman; W. F. Dunkle, Florida conference, secretary.

Revisals—E. B. Chappell, Tennessee conference, chairman; F. A. Carter, Holston conference, secretary.

Publishing Interests—W. R. Odell, Western North Carolina conference, chairman; J. W. Perry, Holston conference, secretary.

Education—R. L. Flowers, North Carolina conference, chairman; J. H. Reynolds, North Arkansas conference, vice chairman; Paul B. Kern, East Oklahoma conference, secretary.

Church Extension—T. D. Ellis, South Georgia conference, chairman; M. H. Norton, Florida conference, secretary.

Missions—Bascom Anthony, South Georgia conference, chairman; W. Erskine Williams, Central Texas conference, secretary; S. H. Blan, Alabama conference, and Ira F. Hawkins, North Alabama conference, assistant secretaries.

Conference Claimants and Finance—J. B. Winn, Virginia conference, chairman; John W. Barton, Tennessee conference, secretary.

Temperance and Social Service—C. M. Hay, St. Louis conference, chairman; W. G. Henry, North Alabama conference, secretary.

Sunday Schools—Andrew Sledd, Alabama conference, chairman; W. Asbury Christian, Virginia conference, secretary; W. G. Henry, North Alabama conference, assistant secretary.

Epworth Leagues—George Pohlman, Missouri conference, chairman; W. W. Holmes, Louisiana conference, secretary.

Church Relations and Bible Cause—W. A. Cooper, Florida conference, chairman; J. A. B. Fry, Pacific conference, secretary.

Lay Activities—M. E. Lawson, Missouri conference, chairman; J. E. Crawford, Central Texas conference, secretary.

It will be noted that North Carolina fared well in these elections, W. R. Odell being chairman of Pub-

lishing Interests, R. L. Flowers, chairman of Education, and Dr. Albert Anderson is secretary of the hospital committee which does not appear in the foregoing list.

Third Day—Friday, May 7

The conference was called to order by Bishop Denny promptly at nine o'clock.

Bishop Denny:

It has been my pleasant privilege for a number of General Conferences to have with us in the delegation from Virginia either my pastor or my presiding elder, and in each instance I have requested him to open for us. Again I have that privilege and I have asked Dr. George E. Booker, presiding elder of the Richmond district, my neighbor and friend, to conduct the opening service this morning.

Dr. Booker announced hymn No. 2: "Come, Thou Almighty King."

Dr. Booker then offered prayer.

The journal of yesterday's session was read and, with some minor corrections, was approved. M. H. Norton, of Florida, gave notice that he intended to make a motion to reconsider the action of yesterday whereby it was decided to go into a committee of the whole and consider the report of Commission on the Constitution of the Church.

Notice was also given by J. D. Gardner, of South Georgia, to move reconsideration of the vote with reference to the per diem.

L. H. Estes:

May I make this announcement concerning the minutes? Every night at 7:45 the day's proceedings are broadcast from WMC by the Commercial Appeal. The proceedings of the conference are to be thus broadcast, and if you will write your friends at home to tune in at 7:45 p. m. they will get the day's proceedings.

Bishop Denny then delivered the devotional address of the day, basing his remarks upon the incident of the poor sinful woman which is recorded in the seventh chapter of Luke's Gospel. The conference then stood and sang "Just as I am without one plea."

Bishop Denny then presented Bishop Mouzon, who presided through the day.

A prolonged discussion ensued upon the question of reconsidering the action of yesterday that had ordered the conference to go into the committee of the whole to consider the proposed constitution of the church. Finally the motion to reconsider reached a vote and was adopted and the question was disposed of for the time by sending the proposed constitution to a special committee of 25.

The committee on rules submitted its report, which was with one slight change the rules of the preceding General Conference.

Amid routine matters of the morning but really of little if any public interest Dr. Charles L. Goodell of the Federal Council of Churches was introduced to the conference. It was made the order of the day for next Tuesday at 11:30 o'clock to hear Dr. S. Parkes Cadman, president of the Federal Council of Churches of Christ in America.

The session was one of much inconsequential talk and the transaction of little business of importance. But with it all the conference thus far has been in an amiable mood.

Fourth Day—Saturday, May 8

An incident that furnished the reporters of daily papers quite a bit of copy was the reading by Bascomb Anthony of the South Georgia conference in most dramatic style toward the close of the session a paper that urged soundest of doctrine and insisted that church boards should carefully guard this point in employing teachers, and that colleges should be careful at the same point.

There appeared to be no objection to the content of the paper, but there was to certain implications that the resolutions contained and to the rugged and erratic sentences that had been employed by the author of this paper.

Nevertheless, some members of the conference desired immediate action, which required the suspension of the rules. This effort failed and the resolutions went to committee on the spiritual state of the church.

Constitution Committee Named

The College of Bishops announced the appointment of a committee of 25 members to which is referred the draft of the proposed new constitution shaped by a commission on constitution named at the last General Conference in Hot Springs.

Members of this special committee authorized at Friday's session include: Dr. A. J. Lamar, Nashville; Dr. B. Rhett Turnipseed, Greenwood, S. C.; Dr. C. C. Grimes, Memphis; Dr. Charles L. Brooks, Henrietta, Okla.; Rev. J. D. Randolph, Columbia, Mo.; Rev. W. J. Sims, Phoenix, Ariz.; Rev. V. C. Curtis, Starkville, Miss.; Rev. O. E. Goddard, Conway, Ark.; Rev. F. P. Culver, Waco, Texas; Dr. Ivan Lee Holt, St. Louis; Rev. H. L. Clay, Clarksburg, W. Va.; Rev. C. C. Selecman, Dallas; L. D. Murrell, Marshall, Mo.; W. P. Thomas, Ukiah, Calif.; George S. Jones, Macon, Ga.; H. C. Stuart, Elk Garden, Va.; H. H. White, Alexandria, La.; Nathan L. Mills, Birmingham, Ala.; W. P. Few, Durham, N. C.; J. R. Caton, Alexandria, Va.; S. J. Hillburn, Palatka, Fla.; T. L. Hulse, Louisville, Ky.; Charlton DuRant, Manning, S. C.; John Barton, Nashville, and T. F. Turner, Amarillo.

The committee on constitution is instructed to report at 10 o'clock next Friday morning, when it will be taken up as a special order of business.

Dr. W. L. Northridge, fraternal delegate from the Irish Methodist church, was presented by Bishop Moore.

"Rah for the Irish," yelled a delegate.

Dr. Northridge was greeted with a rousing cheer.

He will deliver the fraternal message of his church to the General Conference at a special session in the auditorium concert hall at 8 o'clock Monday evening.

The College of Bishops was instructed to name a committee of three members to nominate a committee of five on entertainment of the next General Conference.

John R. Voorheis, secretary of the Far East Relief, was presented and he delivered a message of gratitude to the Methodists for their co-operation in the great project of mercy handled by America.

It was announced that an automobile ride had been arranged for the women visitors at 2:30 o'clock next Tuesday afternoon from the Hotel Peabody with Mrs. W. D. Reeves as official hostess.

Messenger From Canada

Dr. George W. Kerby, official messenger of the United States Church of Canada, will present the fraternal message of that body Monday night in the auditorium concert hall.

Telegraphic greetings were received from the Wesley organization at Yale University.

Memorial services for the lamented Bishops James Atkins, John Carlisle Kilgo, William Belton Lambuth and Richard Green Waterhouse were postponed until next Saturday morning.

The College of Bishops ruled that the movement to extend the right of vote to delegates from missions in committee rooms would be illegal. They are entitled to a voice on the floor of General Conference but not a vote, the bishops announced.

A resolution was introduced which would prevent members of the College of Bishops from receiving additional pay for any special services rendered.

It was announced that Dr. A. J. Lamar and John W. Barton had been re-elected by the Book committee publishing agents for the next four years.

Dr. W. H. Nelson was re-elected editor of the Pacific Methodist by the Book committee.

Dr. D. H. Hotchkiss, clerical delegate from Huntsville, Texas, offered a resolution of sympathy for people in Great Britain in the strike calamity that has befallen them. Rules were suspended and the resolution adopted.

Bishop William Newman Ainsworth offered prayer for those involved in the conflict.

The resolution anent the British strike was presented by D. H. Hotchkiss, F. S. Onderdonk, Clem Baker, I. H. Henderson, R. W. Adams and Laurence Reynolds. It follows:

"Whereas, there exists today in Great Britain a labor strike which is assuming such proportions as to threaten not only civil war for that nation, but even the peace of the world; and

"Whereas, the ties of blood, of a common language and of the same high ideals bind us as people close to that people, so that what affects them for good or ill is of much concern to us; therefore

"Be it resolved, That this General Conference desist from its labor for a season, that with millions of praying hearts the world over, we may pray to our God, the Lord of nations, the God and Father of our Lord Jesus Christ, who is the Prince of Peace."

The Ayden Methodist church, Washington district, North Carolina conference, has recently been removed to a new and more desirable site, and is to remodeled and greatly improved.

GREENSBORO COLLEGE COMMENCEMENT MAY 29-JUNE 1

These are busy days at Greensboro College. With commencement only three weeks off, with examinations within two weeks all enregy is centered on the close of one of the most successful terms in the history of the college. The program arranged seems a fitting climax to this year's work.

The commencement program will open on Saturday evening, May 29, in Odell Memorial, with the presentation of two one-act plays by students in the department of spoken English and dramatic art under the direction of Miss Elba Henninger. These plays have been selected from nine plays given during the year as representing some of the best work in dramatics. Each play at the initial performance received much favorable comment and numerous requests have been received for reproduction.

Students appearing in the casts are Misses Juanita Gregg, Mae Kinsland, Wilma Cross, Janie Cunningham, Margie Marsh, Grace Yarbrough, Thelma Harbin, Epie Plyler, and Edna Fussell.

The publis is cordially invited to attend the performance.

On Saturday, May 29, from 2 to 4 p. m. the art department will give a reception in the art studio. Miss Porter, director of the department, promises that this will be the best exhibit the department has ever given. Lovers of art know that Miss Porter will have something that will be artistic and refined. The studio will also be open to visitors on Monday afternoon and all visitors and friends of the college are urged to visit the art department while at the college.

Sunday, May 30, at 11 o'clock Bishop James Edward Dickey, D.D., LL.D., of Waco, Texas, will preach the baccalaureate sermon in Odell Memorial. Dr. Dickey is one of the great preachers and orators of the South, who will bring an inspiring message to his audience. In the evening at eight o'clock in Odell Memorial Bishop Dickey will deliver the annual address to the Young Women's Christian Association.

Monday, May 31, will be crowded with meetings. At 3 p. m. the annual business meeting of the Alumnae Association. Following this at five o'clock the class day exercises will take place. At six in the dining hall the very enjoyable alumnae-student dinner will be served.

Following the dinner at eight o'clock the annual concert in Odell Memorial will begin. The exercises promise to be of absorbing interest. The piano Concerto in F minor by Arensky will be played by Mr. Carl Beutel, director of the department of music, and the orchestral parts will be played on the large pipe organ in the Odell Auditorium by Miss Ida M. Bridgman.

Mr. Gilman F. Alexander of the voice department will contribute an interesting group of songs for this occasion.

Mr. Robert L. Roy of the violin department will add to the enjoyment of the program by rendering violin solos.

Tuesday, June 1, at 10:30 the annual graduating exercises will begin. The usual events will be given from 10:30 to 11:30, at which hour the annual address will be delivered by Hon. George Benedict Cromer, LL. D., of Newberry, South Carolina. After the awarding of degrees and presentation of Bibles and diplomas followed by the annual address, the 78th annual commencement will close.

The class reunions promise an added feature to the events of the week. Many of the former graduates will return for commencement. The members of the classes of 1888, 1891, 1916, 1918, 1920, 1922, 1924 have signified their intention to come to visit their alma mater this year. Commencement will be a time of gladness and happy reunion.

DURHAM DISTRICT CONFERENCE

This conference will be held at Chapel Hill May 27-28. The first session will open at 10 a. m. Thursday, May 27; adjournment Friday afternoon.

Committee on all examinations: H. C. Smith, D. E. Earnhardt, J. W. Bradley.

Local preachers are expected to report to the conference and make request for renewal of license if this is what they want.

Pastors are requested to submit brief written reports on matters suggested by the Discipline.

Dr. E. D. Soper of Duke University will preach Thursday at 12 o'clock. M. Bradshaw.

[The Bishops' Address]

Continued from page one

That were impossible. We do not live in a water-tight compartment. Influences from without touch us, tend to disintegrate us. Only our fidelity to God, only our co-operation with his mercifully offered power, can prevent us in this critical hour from a bastard creed.

We are glad to believe that with rare exceptions our preachers and people are true to the old faith for which our fathers without the slightest apology joyfully and successfully contended, the faith which is our heritage and glory; and in the words in which four hundred years ago the noble martyr Tyndale Englished the inspired words of that other noble martyr St. Paul, we sing our psalm of praise: "God be thanked, that though ye were once the servants of synne, ye have yet obeyed with herte unto that forme of doctryne where unto ye were delyvered." So St. Paul wrote to the Romans, as may be seen in Wesley's Notes, in the Revised Version, and, what is even better, in the uncontested Greek text. As Wesley says in his "Notes upon the New Testament": "Literally it is the mould which, as it contains a beautiful allusion, conveys also a very instructive admonition: intimating that our minds, all pliant and ductile, should be conformed to the gospel precepts, as liquid metals take the figure of the mould into which they are cast." What is this mould of doctrine believed and proclaimed without variableness or shadow of turning by Methodism from its beginning, whose abandonment for any other mould would be the betrayal of the faith of our fathers, worse, the betrayal of our Lord?

Holy Scriptures supreme and inspired by the Holy Ghost announcing the rule of life, of doctrine, of morals, from which we learn that there is one living and personal God, our Father, whose nature is spirit, light, love; almighty and infinite in all his perfections, who in wisdom, justice, and mercy is above all, and through all, and in all, and who fills, preserves, and governs the universe which he created; that there is one only begotten Son of God, our Lord and Saviour Jesus Christ, God of God, Light of Light, very God of very God, who before all worlds was with the Father, who in the fullness of the time was conceived by the Holy Ghost, and was born of the Virgin Mary, in whose two whole and perfect natures dwelleth all the fullness of the Godhead bodily, who was the brightness of God's glory and the express image of his person; who for us men and for our salvation, sinners though we all are, died for our sins, the just for the unjust, neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved; who did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven and there sitteth at the right hand of the Majesty on high; to whom all authority in heaven and on earth is given for the establishing and perfecting of the kingdom of God; that there is one Holy Ghost, very and eternal God, who convicts men of sin, and of righteousness, and of judgment, who leads all men willing to be led to repentance toward God, faith in our Lord Jesus Christ, and to loving obedience and willing service, who himself bears witness with our spirit that we are the children of God, and offers those children the power to rise to the measure of the stature of the fullness of Christ.

This inspired record teaches us also that God is no respecter of persons, but will have all men to be saved, and to come unto the knowledge of the truth, excluding not one who does not by willful resistance of his gracious influence exclude himself, that those who by faith respond to the love of God in Christ Jesus are born again, become partakers of the divine nature, and are sanctified in spirit and soul and body.

Authoritatively in this inspired record is proclaimed the moral law which our Lord confirmed and perfected as the eternal and immutable rule of life, his commandments, which if we love him we will keep. There also is to be found the fact that good and evil have eternal consequences, and that all must appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done whether it be good or bad.

In brief, this is the mould of doctrine whereunto world-wide Methodism has been delivered, and to which to this day it is authoritatively committed.

Dangers and Remedies

We have been alarmed because in some instances men have applied for admission into our ministry or into full connection in our conferences, who have confessed that they do not agree with us in doctrine. In addition, there are some men in our ministry who dissent from points most surely believed by us. In the case of the former the conferences have wisely declined to receive the applicants, for there is no proper place among us for those who do not believe our authoritative standards. This action is not due to sectarian narrowness, certainly not to the denial of the right of any man who possesses the ability to think for himself, and, bearing his own responsibility to God, to reach his own conclusions. Liberty to think is allowed. The right of any man to think cannot by state or church be denied or abridged. The fortress of thought is impregnable. The question with us is wholly different. Can the man who asks admission into our ministry that he may preach another gospel find among us a fruitful field of service? The world is wide and full of organizations constituted for the proclamation of every human vagary. An organization with beliefs congenial to any man can be found. He can find a home and a field. In our ministry there is no place for the man who denies our faith. Miserable indeed and mischievous must be the man who is with us and not of us.

In this connection sight must not be lost of an important fact. In a world whose recent wastes are now populous, at a time when applied science has immeasurably widened man's outlook and increased his power, amid the continuous crash of philosophies, and the burial and birth of new and strange scientific hypotheses, life, particularly for the uninformed and untrained Christian mind, is difficult. In addition, even a little knowledge of men and books shows a truth brought out by Bacon: the universal tendency to hasty and false generalizations. The one in error, all the more if he be young and immature, needs to be dealt with tenderly, patiently, wisely, lovingly. Harshness should be wholly avoided. Firmness must never be abandoned. We must not lose sight of the fact that hasty and harsh punishment damages the punisher more than the sufferer. The loving cultivation of sound sentiment and nourishment of truth does more good than hasty punishment.

But what must be done with any among us who for any reason holds another gospel? So far as the facts warrant let us hope the nnmber is few. If against an elder not even an accusation should be received but before two or three witnesses, certainly floating suspicions with no clear proof ought not to be received. Yet neither our hope nor our charity can make or change facts. Adam Clarke teaches us, "'To think no evil where no evil seems' is the duty of a Christian, but to refuse to see it where it most evidently appears is an imposition on the understanding itself."

We cannot forget that St. Paul said: I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch. St. Peter announced: There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. Especially do we recall that solemn admonition of our Lord's: Beware of false prophets which come in sheep's clothing, but inwardly they are ravening wolves.

Methodism has always been glad to recognize the right of its people and preachers to ample room in in which to move around. It would not restrict proper liberty and advance of true thought or right action. It continues to agree with Wesley that spiritual life will preserve true creeds rather than true creeds spiritual life. While we rejoice that pure Methodism has never been narrow, we also rejoice that it has never been loose. Our real opponents, our dangers, are mostly within, not without. By the lessons of the ages we must profit. Heresy hunting destroys its professed purpose. It fails to cure, and it fails to protect. It begets suspicions, destroys charity, works evil.

Since false prophets do exist in the church and have always existed, and since we are charged to beware of them, what is the remedy? We need not be in despair, or, as Tyndale translated in terse Anglo-Saxon words, "we are not without shift:" Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Our purpose should be, in meekness, to instruct those that oppose themselves. Some of our brethren may have honest difficulties of which we are ignorant, or which we have never faced, may have been subjected to evil influences from which we have been saved. Each of us must be sure to make straight paths for his feet, lest that which is lame be turned out of the way; but let it rather be healed. Not destruction, but cure, is the object to be sought, and sought with patient tenderness and love. It is seldom easy to bring back a man who has gone wrong, impossible if we begin by condemning him. We must not therefore despair. Let us remember how the Lord has borne and worked with us. Let us not forget that except the limits we ourselves fix his pardoning mercy knows no limits. Not till we have made the last possible effort, used the last available resources, should we cease, and even then we must continue to pray. Paul may have been the answer to Stephen's dying prayer.

Should all our efforts fail, or once more to use the strong and beautiful translation of Tyndale, "should the man not be willing to permit us to helpe him," should the man we received into our house, commended to our people, and entrusted with our work, insist on burning the house, then we must act. Common honesty demands that on his own motion the man who holds another gospel, who will no longer be true to his solemn vows, should leave the house to whose interests and ideals he is opposed. We must not match his dishonesty by an equal dishonesty. We are keepers of the house. We are traitors if we fail to protect our trust. True the burning bush cannot be consumed by the false fire of heresy, yet no shod foot must be allowed to defile the holy ground. If there be "a stain in the fabric of the temple deep and foul as that left by the streaks of leprosy on the walls of the infected houses of old". . . . we must "purify the fabric of the temple, and the unclean stones in which the plague is must be removed and cast out of the building." If we be too weak to defend and preserve our doctrine we shall not be strong enough to preserve our church as a branch of the true Vine. But let us be willing to see our faults and errors in the criticisms of our enemies, for on those faults and errors they focus all their light. "'Tis right even from our foe to learn." While we recognize that there is often pride of orthodoxy of which we should be ashamed, because it is contrary to that spirit of love characteristic of all true followers of our Lord, we must not suppose that orthodoxy has a monopoly of spiritual pride. The self-satisfied devotee of error is even more poisoned, because to the pride he adds the error.

Growth of the Church

During the present quadrennium we had increases in preachers and members as follows:

Traveling preachers	482
Local preachers	356
Members	249,466
Sunday schools	176
Officers and teachers	17,814
Scholars	184,842
Epworth Leagues	2,794
Members	70,563

We thank God that there has been in each class an increase, though considering our total membership, laymen and preachers (2,602,217), our material prosperity, our abundant opportunities, these relatively small increases lead us to mourn our leanness, not to boast. Were we not settled on our lees we should have brought many more thousands into the kingdom of God. Instead of congratulating ourselves that we are said to have produced more fruit than any other branch of world-wide Methodism, we should long to see others bring forth more than our small harvest. Not till we shall be filled with a greater passion for the conversion of lost sinners, not till we ourselves have working in us God's mighty power which he wrought in Christ when he raised him from the dead, not till he who commanded the light to shine out of darkness shall

shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, can we meet our obligations as individuals and as a church. In vain shall we perfect an already efficient organization, in vain shall we hold fast to our form of sound words, for unless Christ be formed in us the hope of glory, and we give ourselves to loving service without stint, we shall fall short. May God send us, and soon, a mighty revival of pure religion and undefiled.

Prevalent Worldliness

While rejoicing in the victories of the church achieved by the power of the Holy Spirit, we cannot overlook the sorrowful fact that sin abounds in the land. The consequences following the World War have contributed doubtless to bring to pass lowered standards of morality and excess of riotous living. But whatever may be the source of the social disorder, none can be blind to the fact that multiplied thousands seem to have lost the sense of sin and to have set at naught the moral law. Greed and licentiousness, rapine and murder prevail in what are called "waves of crime." The exhibitions in playhouses were never more vile, and by modern devices they are brought before all classes, especially children and immature youth, to a degree unknown in former times. Without exaggeration it may be truly said that they have become "schools of vice." At the same time from the press of today pour forth floods of publications more demoralizing than were those of the period when Wesley found it necessary to write into the General Rules the inhibition of "singing those songs, or reading those books which do not tend to the knowledge or love of God." To overcome these prevalent evils, the powerful preaching of the gospel of Christ is a sure and sufficient means of salvation. Its calls to repentance and its denunciations of that "friendship of the world which is enmity with God" must be proclaimed with the unction of the Holy Ghost sent down from heaven.

It is especially necessary for us, if we be indeed Methodists, and not merely have a name to live and are dead, to return to that form of life which from the organization of Wesley's Societies the church has declared "we know his Spirit writes on truly awakened hearts." Though many of us have departed from that form of life, from the declaration of its divine sanction the church has never swerved. Expressly the General Conference is denied the power to change the General Rules. The attempt to weaken our Lord's commands by applying to the life he approves the false and fallacious epithet of Puritanism cannot even alarm us. Our citizenship is in heaven, and our life is to be ruled by our Lord. On earth we must represent him by action and word. No form of criticism can ever cast out of his word that we are not our own, that we are bought with a price, even the precious blood of Christ, that we must take up our cross daily, that in our lives he must be first, that whosover shall be ashamed of him and his words in this adulterous and sinful generation of him will the Son of man be ashamed. True creeds are essential, but in vain shall we hold the most perfect creed if to his will our lives be not conformed. "The tree is better known by its fruits than by any tag the owner can attach to its trunk." O brethren, many of us have spiritually declined, backslidden. Let us cry unto God for ourselves and for all others: Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old. From the very depths of our hearts let us pray:

"O Thou, who camest from above,
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart!"

Then may we expect, as we are glad to believe our fathers enjoyed, "a kindling touch of that pure flame." Then once more shall the Lord our God walk in the midst of the camp and the shout of our King shall be heard among us, and with an everlasting salvation shall we, our children, and our neighbors be saved.

Divorce

Four years ago we called attention to the growing, the terrible evil of divorce. Respectfully and earnestly we call your attention, you to whom our church has committed the duty to speak with authority, to what was then said: "No sadder, no more ominous condition confronts us than the increasing breakdown of home life in our country. Divorce, very often for the most trivial so-called reasons, is rapidly increasing. Marriage in many instances has become a mockery. Those who should live together in the holy wedlock instituted by God himself, specifically sanctioned by our Lord and his inspired apostles, brazenly change partners as if no immorality were involved. Many children are growing up who see their parents separated, yet living with other persons to whom, nominally, they are married. If such conditions be not checked, they will run rapidly to greater ungodliness and immorality. Where these conditions prevail they bring grave danger of lapsing into the looseness and sin of paganism. History shows that, unless such conditions are speedily cured, they bring disgust and secret loathing and make life as they made that hard Roman life—a hell. Let us unitedly cry to our Lord for help, and let us put forth all the power he may graciously give us to create a widespread Christian sentiment that shall condemn this evil and arrest it. Let the New Testament teachings on divorce, and especially those of our Lord, be faithfully proclaimed from all our pulpits and our people publicly and privately exhorted to do all in their power to put down this terrible menace to our homes, to our country, to our civilization, to our religion.

More than thirty years ago our present Paragraph 162 (now Par. 167) was enacted, the paragraph prohibiting our ministers from solemnizing the rites of matrimony between divorced persons, except in the case of innocent persons who have been divorced for the one Scriptural cause. This prohibition does not meet our present need. No penalty was then, nor has any even yet been fixed for the breach of this law. How is it to be determined that a person is innocent? We suggest that this paragraph be amended by inserting some such words as, "which fact of innocence shall be established by the court records," or by other satisfactory evidence. We recommend that our law be amended so that a person divorced for any other cause than infidelity, which infidelity shall be established by the court records, or by other satisfactory and ascertained evidence, and then shall marry another shall not become or remain a member of our church; that any minister who shall solemnize the rite of matrimony where either person has been divorced for any other than the one Scriptural cause of infidelity, and that fact determined by the court records, or by any other satisfactory and ascertained evidence, shall be dealt with as in the case of immorality.

Brethren, dearly beloved, equally responsible with us for the purity of the church, and you alone responsible for the enactment of the law of the church, let us keep in mind that our Lord Jesus pronounced these divorced and remarried persons adulterers, and that the inspired apostle announced that adulterers could not inherit the kingdom of God. As a church let us not waver in our proclamation of God's truth. Let us keep in mind the true declaration of John the Baptist to the guilty Herod and Herodias. Let us do all we can to check this terrible tide of evil, assured that if we prove true to God's truth we shall have his blessing. If we cannot effect a remedy for this sin so far as our country is concerned, we can at least bear our testimony, we can keep ourselves pure. Unless we be true to our Lord's teaching we have a sure word of prophecy that there awaits us a certain fearful look for of judgment and fiery indignation. At this time, ye who are men of God, help!

Christian Citizenship

In our country there is a complete separation of church and state, and we are glad to have it so. We must not forget those words of our Lord's, My kingdom is not of this world; nor of St. Paul's that the weapons of our warfare are not carnal. The church as a church cannot properly project itself into political affairs, yet we cannot forget that we are citizens as well as members of the church. The same moral principles that bind us as Christians bind us as citizens, and we are under obligation to God to be governed by those principles in all the relation of life. We are to submit ourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and the praise of them that do well. For so is the will of God. Because we are Christians we are not therefore the less loyal citizens, but the rather we should be better citizens. Our country long ago proclaimed that all governments derive their just powers from the consent of the governed. The majesty of our laws is grounded on the majesty of the people who through authorized tribunals enacted the laws for their direction and obedience; yet lawlessness now abounds. It cannot for a moment be tolerated that any man, particularly a Christian, be permitted to choose the laws he is to obey. All laws are to be obeyed. All our people must be prevailed on as a matter of conscience, as a matter of right, to be themselves obedient to all law, and to use every proper influence with others to induce them to become law abiding. Contempt for the law of the land, a substitution of personal desire or judgment for law, leads straight to anarchy. We cannot be good Christians and bad citizens. We remind you of those strong, true words in the Episcopal Address to the General Conference of 1890: "While we aim to secure our separation from the world, we cannot forget that by the terms of our gospel we are brought into special relations to it. Our responsibility is not restricted to the sphere of the interior life of the church. Our Lord's words, Ye are the salt of the earth, ye are the light of the world, put upon us a sacred trust; while the apostolic exhortation that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and all that are in authority, is prompted by the consideration that a healthful social order and righteous rule are necessary to the quiet and peaceable life in all godliness and honesty, upon which the growth and prosperity of the church greatly depend. In the world, though not of it, the church acts intensely upon it, and in its turn on many sides of its mainifold life is strongly influenced by it. These vital and responsible connections between the two should be consciously and constantly in view when regulating the affairs and shaping the economy of the church. Very many questions of social order are, on one side, principles of godliness, and the assertion and enforcement of them within the limits of its own life and action are the church's witness to the truth before the world. Our members have their names enrolled in the commonwealths and kingdoms of earth as well as written in heaven; and it is within the province of the church to exact that in the discharge of their functions as citizens, in the conduct of business, in the regulation of the family, and in the observance of social requirements they shall conform to and illustrate the law of life given in and by the Son of man. We cannot hope by impertinent and unwarranted interference in the affairs of the government and society to change the currents of human life; but by unequivocal testimony to the truth, and its constant and uniform application and enforcement within the sphere of the church's rightful authority, we may exert a healthful and saving influence upon the world. The careful observance of the scope and limit of the church's action, combined with bold, uncompromising enunciation of every ethical and spiritual principle of the gospel, will save us from embarrassment and entanglement in worldly schemes and insure the greatest efficiency to our measures for saving men."

An outstanding fact in the life and work of the world today is the steady, irresistible translation into the life of individuals and of organized society of the teaching of Jesus Christ concerning the vital central truth of human brotherhood, of the obligations of neighborly love, including willing self-denial, and the implication and practical results which necessarily follow a sincere recognition of that fact.

Herein is implied the right of all men and women to a living wage, to limited hours of service, proper restrictions on child labor, a larger participation in the fruits of industry, better medical care, more parks and playgrounds, opportunity for self-culture and development—in short, whatever makes for a richer, fuller life. This same teaching also implies that men must not kill their brother men, and so demands physical and spiritual disarmament, the abolition of aggressive war, the adoption of peaceful methods to settle international disputes, such as adherence to a world court and by the formation and maintenance of an international organization by whatever name it may be called, to initiate and put into effect plans for the uplift of the entire social order throughout the world. The same teaching demands equal justice and opportunity for all persons regardless of race, color, or sex, the complete abolition of the traffic in women and children for immoral purposes, and of the traffic in narcotic drugs and intoxicating liquors.

Indeed, these teachings have developed a new conscience which declares and emphasizes the rights and duties of organized society as positively and with as sweeping an imperative as it declares the duties of the individual. It is this social conscience which has demanded the adoption of the national prohibition law and has put the brand of the outlaw upon the traffic in intoxicating liquors.

The national prohibition law is the most remarkable social enactment by any great nation to promote the general welfare by the restriction of the activities of the individual. The full effect of such a law will not be secured immediately, or even in a decade. That the results already secured are exceedingly beneficial is evident to any impartial observer, and there is good reason to expect far greater benefits in the future. The practical question today is whether the prohibition law shall be nullified or shall be properly enforced. The amendment prohibits the manufacture or sale of "intoxicating liquors for beverage purposes." The traffic in intoxicants of any kind is, therefore, a lawless traffic, even though they should be denominated "light wines and beers," and the aim of all such proposed weakening legislation is the practical nullification of the prohibition law. The industrial, social, educational, moral, and religious forces of the nation, led by its Christian citizenship, overthrew the legalized liquor traffic and secured national prohibition. The same great forces must unitedly fight with equal vigor and persistence the outlawed criminal traffic and the would-be nullifiers of the law. The open defiance of those who declare, even in the highest legislative assembly of the nation, that men will have intoxicating liquors, constitution or no constitution, is an incitement to anarchy. It must be recognized as such, and whatever is necessary to secure effective law enforcement must be done. Adequate appropriations should be made by state and nation to provide a sufficient number of men, with salaries commensurate for such important, dangerous work. Prosecution of offenders should be speedy; penalties by judges and juries should be adequate; violators of the prohibition law, however prominent, should be branded as criminals. Above all, there must be continued, ever-increasing emphasis upon the educational process in the press, in the pulpit, and in the school, setting forth the evil of alcoholism and the destructive results of lawlessness upon the entire fabric of the national life.

Advisable Omissions From This Address

Many considerations induce us to omit from this address summaries of the work of the several departments of our church activities. We have weighty authority for the statement that an address of hours dies with the hours. In addition our Church Combined General Minutes and Yearbook is so full and satisfactory in its information touching all the work of the church, and the report to you by each board, commission, and committee will be so detailed that any statement we could properly make would be perfunctory and unsatisfactory. It seemed advisable to refer to some departments of our work partly because that work was recently organized and partly because special tasks assigned have not yet been completed.

Superannuate Endowment Fund

Among our unfinished tasks, all too long delayed, is the provision of an adequate endowment fund to care properly for our superannuated preachers, their widows and orphans. If kind words could have met the legitimate needs of these brethren they would have been amply provided for from the beginning of American Methodism. All along our way we have said to the brother or sister, naked and destitute of daily food, depart in peace, be warmed and filled; notwithstanding we gave them not those things which are needful to the body. If the open confession of our failure to pay the debt we owe them had sufficed, not one of them would have lacked. We have done everything except the one thing needful. How many of these brethren, like Lazarus, have eked out a starved existence on the crumbs that fell from our well-filled tables and have gone to Abraham's bosom is known only to God. We are easily able to meet the needs of these brethren who gave their all to the church of God. We ought to meet those needs. We must do it. Of the ten million dollars authorized by the General Conference of 1922 to be raised within five years, somewhat more than two million dollars have been collected. Will you not direct that nothing shall take precedence of this sacred interest and that the call to the church shall continue to be made till the whole fund is in hand? Let us at last cleanse ourselves from this deep stain of our lack of proper care. Let us no longer trifle with this obligation. It is useless to weary you with a recital of details, since every quarterly conference and every preacher has been furnished with the facts.

(To be Continued)

AN APOSTROPHE TO BOOKS

By John Jeter Hurt.

I love you, Friends of Mine, sitting there serenely, row on row and tier on tier! Some see you as paper, printers' ink and pictures. But not I! To me you are Heartaches, Toils and Triumphs—embalmed for keeping. You are History, Love and Inspiration—focusing upon the present need. You are Faith, Philosophy and Revelation—waiting for the people to see.

I love you because you do not obtrude! Others rush upon my thinking. You respect the individuality and the moods of man. With a reverence that is almost appalling you sit with closed lips before him who does not wish to hear. You know that Truth welcomed is Truth's only opportunity to win. Pent-up Wisdom and All Emotions grow restless within your bosoms, seeking ingress into the minds of men. But you bide your time—having confidence that inspired messages will inspire in season.

I love you because you are tolerant! Others grow impatient when dissenting words oppose their own. Thereupon Symmetry loses to Silence—and Half-Truths put on the robes of Authority. You are tolerant for the sake of Wisdom. You let me underscore your noble utterances, thus adding witness to witness. You do not complain even though I set a framework of dissenter's opinions all about the margins of your most eloquent declarations. Therefore, you and I can retrace our steps; and start again from the touchstones of agreement.

I love you because you are not jealous! Some friends are. But I am a composite creature—of many fancies, and needing strength from its varied sources. My spirit is timeless, and seeks fellowship with great souls of all ages. The friend who can must help me when he can. If I choose one from among you the ties with the many are not strained. This assurance of freedom, without consequent ills, turns me to you when other circles are distrusted. You are not jealous.

I love you because you are hospitable! Some of you have held unchallenged your seats of supremacy through the years. Then you have been shoved aside to make room for newer and clearer advocates. And you uttered not a word of protest! What sermons you preach to some who look upon you! The places of dominion belong to those who know. You seem to have divined what many humans have never learned. You would not hold your place just for the sake of keeping them. Thus, by sacrificial retirement, you advance the march of Knowledge, which is far dearer to you than position without the power belonging thereto.

For all these reasons I love you, Friends of Mine—sitting there serenely, row on row, tier on tier!—The Christian Index.

AN APPRECIATION OF DR. R. C. BEAMAN

Great Heart has fallen. North Carolina has produced but few men the superior of R. C. Beaman. He died the other day, an humble Methodist preacher. No, he didn't die, for men like Beaman never die; he merely finished his physical duties. It is given to few men to see their own immortality, but Dr. Beaman lived to see his own life translated in the lives of others, and thousands of North Carolina men, women and little children have felt the ennobling and enriching influence of his life as it touched theirs, and, by reason thereof, have been lifted to higher and loftier ideals of living.

The ministers of the North Carolina conference who knew his worth acclaim his as one of their greatest preachers, and such he was. Master of both tongue and pen, for nearly fifty years he went up and down the eastern part of this state, and with a golden voice sounded the gospel of righteousness with an eloquence and power surpassed by few, if any. Rich as he was in preaching the Word, he was richer in prayer. When occasion arose and his heart was touched with the vibrant feelings of sympathy, he talked with his God with such a fervor as to make men gasp in reverent awe at the wonder and power of his petitions.

He served Chestnut Street church in Lumberton for six years, longer than any other Methodist preacher had served a charge in this state, at that time. His life was then, and is now, a benediction to this town. Not many, in this generation, have walked our streets who so completely commanded the respect of all classes of people as did he. The virtues of greatness were pyramided in his life, and he had the uncommon ability of crystallizing these virtues in his personality in such a manner as to instantly captivate and permanently hold the admiration and esteem of all, who were so fortunate as to come under the influence of that personality.

When we contemplate the full measure of the man and the magnitude of the loss we have sustained in his parting, we can but exclaim with the poet, "Oh noble soul, hail and farewell."

Lumberton, N. C. H. E. Stacy.

RUTHERFORD COLLEGE COMMENCEMENT EXERCISES MAY 16-19

Sunday, May 16, 8 p. m.—Y. M. C. A. sermon by Rev. H. C. Smith, pastor Duke Memorial church, Durham.

Monday, May 17, 8 p. m.—Recitation and declamation contests.

Tuesday, May 18, 11 a. m.—Baccalaureate sermon by Dr. E. K. McLarty, High Point.

Tuesday, May 18, 1 p. m.—Alumni luncheon. Address by Prof. Horace Sisk, North Wilkesboro.

Tuesday, May 18, 8 p. m.—Inter-society debate.

Wednesday, May 19, 10 a. m.—Graduating exercises.

Wednesday, May 19, 11 a. m.—Literary address by Dr. Edmund Soper, Duke University, Durham.

Wednesday, May 19, 8 p. m.—Play by Rutherford College Dramatic Club.

This is the twenty-fifth anniversary of Rutherford College under control of the Western North Carolina conference. All ministers of the church and alumni are urged to come back. Entertainment will be provided.

CAROLINA COLLEGE COMMENCEMENT PROGRAM

Sunday, May 16, 11 a. m., St. Paul's M. E. Church. Carolina College Day. Sermon to Y. W. C. A. Rev. W. V. McRae of Aberdeen, N. C.

Sunday, May 23, 11 a. m., College Auditorium. Sermon to graduates. Rev. T. McM. Grant of Lumberton, N. C.

Monday, May 24: 6 p. m., alumnae dinner; 8:15 p. m., senior recital; 9:30, senior reception.

Tuesday, May 25, 10:30 a. m. Graduating exercises. Address to graduates, Rev. E C. Few of Hamlet, N. C. Presentation of diplomas.

Mrs. M. L. Zimmerman of 111 Best street, High Point underwent a very serious operation at the High Point hospital Monday. Mrs. Zimmerman is a daughter of Rev. O. P. Routh of Shepherd circuit, Statesville district. She is getting on nicely.

"At the close of the meetings held by Rev. G. B. Clemmer at Asheboro sixteen persons joined the church. Mr. Clemmer with his fine preaching and attractive personality pleased our people greatly."—W. H. Willis.

Rev. E. C. Sell, Maysville, sends this note: "Mother's Day was observed by our Sunday school here. A short but appropriate and properly arranged program was rendered. The children did well. 'My Mother's Song' was impressively sung by the choir and much enjoyed by the audience. It was a delightful and inspiring service."

The ex-crown prince of Germany is staying in a large villa at Minusio, near Locarno, which he has rented for several months. According to a Swiss report in the New York Times, he may be joined later by his father, who is tired of Doorn and wants a holiday in a sunny resort.—Central Christian Advocate.

Mrs. H. L. King, 82 years old, died May 3rd at her home in Asheville after an illness of two weeks. Mrs. King was one of Buncombe county's oldest and most respected citizens, having been a prominent figure here during the Civil War, and for years an active member of the Asheville Chapter, United Daughters of the Confederacy. She is survived by her husband, Prof. H. L. King, formerly connected with Buncombe county schools; one daughter, Mrs. R. C. Stevens, of Asheville; a sister, Mrs. Noel Whitaker, of Fletcher, and one brother, William Stroup of Fairview.

COUNCIL OF RURAL AGENCIES

The Council of Rural Agencies met at Duke University April 1 for the purpose of organizing and discussing some of the more pressing questions with which this group is concerned. It will be remembered that such an organization was authorized by the sessions of the two North Carolina conferences last fall. The council is composed of two representatives from each of three conference boards, viz: Sunday School, Missions and Church Extension, together with the president of Duke University, the head of the rural life department of Duke University, and the chairman of the Duke Fund Commission. Rev. J. M. Ormond was elected temporary chairman, and Mr. L. L. Gobbel was elected secretary. Several members could not attend on account of other engagements.

The purpose of the Council was outlined by the chairman. Many persons and organizations have given much time and thought to this part of our church which has served the major portion of its membership. Presiding elders, pastors and laymen, as well as the various conference boards, have rendered valiant service in causing the country church to come into its larger usefulness. While due appreciation is given to such service, it may be stated that the purpose of this council is not to institute some new agency to supercede all others, but rather to combine and correlate the agencies already established. Its purpose is to make a serious and co-operative attempt to assist the church of the country in performing its fullest mission in this day of great opportunity.

It seems especially appropriate that such co-operation should be promoted now when Duke University has been made the custodian of large funds for the purpose of training a ministry and of securing better church equipment. If the conferences are to receive the greatest benefit from this generous gift, they must unite with the University forces in making the wisest and most complete use of the funds.

As a starting point of discussion several members were asked to make reports of what is being done already by the agencies represented. The Sunday School Board of each conference in the state is rendering splendid service in conducting Cokesbury training courses for the country schools under the leadership of a whole-time man. They are, also, reaching out into new fields with a view to organizing schools where there is none, giving assistance in securing right kind of buildings, and standardizing the work of the local schools. The mission boards are appropriating funds for country church work. The Rural Life Department of Duke University is engaged in building maps of the state which show the location of all the churches of white people and gathering data which will serve to stimulate more effective activity in the country. Duke University, through its president, is distributing generous funds for better church buildings and will begin to contribute something to the compensation of rural ministers.

Arrangements were made for the preparation of blanks which are to be used in securing country church reports for the next conference journal. In this service Revs. W. L. Sherrill and Thomas McM. Grant, secretaries of the two conferences, who were invited to be present, were enlisted. These gentlemen together with the chairman of the Council are looking after this interest, and they have been requested to have the blanks in the hands of the presiding elders in ample time to meet the needs.

The council recognizes the importance of avoiding mistakes in the location of new church buildings as well as those of building the wrong type of churches. There should be more wise consideration of these matters when the money is to be expended. It is, therefore, recommended that the question of architecture be more adequately presented to all concerned. It is also desirable that a more thorough knowledge of church and Sunday school organization be acquired in order to establish a common understanding of what are the needs in the matter of equipment. To realize these ends the council approves the work of the Sunday School Board in offering training courses in administration and recommends that special rural church organization courses be given wherever possible. It is also recommended that building funds be used only where the location is suitable for effective service, and that when new churches are to be built they must be properly arranged and located before appeals should be considered.

The council considered very thoroughly the question of training a country ministry for tomorrow. It is recommended that candidates for the ministry seek the fullest academic and theological preparation that may be possible, and that such training should include practical courses which will help the candidate to a fuller appreciation of the rural service and a more effective approach to the task. It is agreed that student pastorates which serve only as meal tickets should not be encouraged, but that wise and experienced supervision should be given to all students who are in training until they have reached a point of development where they can assume the full responsbilities of a charge.

The council covets the hearty co-operation of all persons who have these questions in mind, believing that there is much strength in unity. The field is ripe; the opportunity is great. A constructive service must produce results.

J. M. Ormond, Chairman.
L. L. Gobbel, Secretary.

OUR CHURCH AT BLOWING ROCK

The Advocate of April 30th carried the announcement as coming from the pastor that the church there had been made anew, barked on the outside and made new on the inside. This was wholly misunderstanding, as Pastor Woosley meant to tell the editor **what we were going to do**; and the premature statement plays havoc with my campaign by letter to raise the needed money to do this work. It is yet to do, and all I said in my letter to the personal friends still stands, and I hope this will remind such that I am still waiting for their checks.

The church has been moved back 35 feet from the highway; raised; a rock porch with rock floor and tall pillars built; the bell tower taken off; dormer windows placed in the long roof line; entrance moved from corner to center; yard graded and a new floor laid inside.

The complete plans call for the following: Convas on the walls, all exposed wood work stained, new pews to match the good pews now there and all stained a pleasing color, and chestnut bark on the outside. All mentioned in this paragraph is yet to do and we need, in all, at least $800. To get this amount out of friends (the home folks have gone the limit) some will need to send $100 and some $50 checks. We want to do this before the season proper opens, so we may have a place of worship where we feel as good as we do at home. I am now writing to secure a preacher for each Sabbath, and have it all fixed early, so we can depend on having service each Sunday.

If you are a good Methodist and have been to Blowing Rock you have felt ashamed of our poor house of worship; what I have outlined above will make a place you will be proud of. Mail me a check for what you feel you can; for little or much we need it all. I am using the personal pronoun here for the reason I go there and work. I do not mean to displace Woosley; he knows how it is. If you wait you forget; do it now. C. W. Hunt.
Route 7, Charlotte, N. C.

The above statement of Mr. Hunt's relating to what has been done on the Blowing Rock church and what is to be done is correct. Furthermore, Mr. Hunt has been for a number of years interested in a better building at Blowing Rock, and in keeping a church organization at this resort, all of which is appreciated by the pastor and local people. We hope to have a hearty response to this urgent call.

M. B. Woosley.

THE JUNIOR CONGREGATION

Responding to a resolution passed by the Charlotte district conference at Wadesboro on April 27, I am submitting this article to the Advocate.

The junior congregation is an attempt to solve the problem of the meeting congregation—the Sunday school going home and meeting the church congregation at 11. In Trinity church we have reached a practical solution. The junior congregation was organized in the middle of December 1925. Accurate records have been kept of the attendance of the Sunday school members at the 11 o'clock church service since that time. The highest was 86 per cent and the lowest is 74 per cent of the Sunday school remaining to the church service. Since March 21 the record has been published in the Sunday bulletin of the church in detail. From that date until the writing of this article, April 30, the average attendance has been 82.3. This record does not include the visitors and members of the cradle roll. It does include everything beginning with the primary and extending through the adult classes. The actual number by count of children between the ages of six and fifteen years average 107.4 per Sunday. If we include the children between six and eighteen years of age the average attendance is 133 each Sunday.

This group is called the junior congregation and is assigned a particular section of seats nearest the pulpit. They are organized and have monthly business and social meetings. They have eight stewards, four boys and four girls. They have a treasurer and collectors. These collectors wait upon the junior congregation at the same time and in the same manner that the collectors wait upon the entire congregation. At their business meetings they appropriate their money as they desire. At this writing they have a bank account of more than $50. The collectors are changed each month in order to give a larger number of children this sort of training. From this group has been organized a junior choir which sings in the regular congregation, but not on every Sunday.

The children assemble in their section each Sunday morning just before the opening of the 11 o'clock service. Most of them remain through the entire service. They take part in every feature of the service worship. Immediately after reading the second scripture lesson I turn to the junior congregation and deliver to them a sermon of from five to ten minutes in length. This sermon has a text, an interpretation of the text, and one or more pointed stories to illustrate the truth of the text. The sermon is just as complete as that which is later delivered to the entire congregation; it is just as much of a sermon although its form and manner and content are adapted to the needs and desires of little children. It is remarkable that the entire congregation of adults listens with as intense interest to this sermon as they do to the sermon delivered to them.

After the sermon to the junior congregation the service proceeds without lost motion through the regular form. As the congregation rises to

(Continued on page fourteen)

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North Carolina Conference

"THE MOTHER MAKES US MOST"

OUR MISSIONARY NEWS

This is our conference paper containing news items from our conference society and also valuable material that is inspirational. The editor spends much time and thought to make it worthy of your support. The conference at Greenville voted to continue its publication; the conference is appropriating several hundred dollars out of the treasury to furnish this paper for its development of the work; it is only fifty cents a year and a good investment. Why not come to the rescue and support this publication?

The special Council Number of Our Missionary News costs only fifty cents and contains enough to keep one interested for days to come. It is well illustrated—a veritable picture gallery—and should be interesting to every Methodist, and especially those who are trying to advance the cause of Christ.

Mrs. W. R. Royall, Washington, N. C., will be glad to send you one or more copies of the Council number and also to take your subscription for the coming year.

The more we know the more we shall do if our knowledge is consecrated to His service.

MEETING OF MISSION BOARD

At the recent meeting of the Board of Missions on April 27 the total receipts from all sources the past year were $6,376,121. To this should be added the total of $1,350,000 raised by the Woman's Council, making a grand total of $7,726,121 for the year.

SHALL WE OFFER THEM A SEAT?

More than eight hundred Methodist boys and girls attend the State University. Many of these boys and girls have been having a part in the worship at their home church. There is scarcely a community in our state that doesn't send some Methodist students each year to the University. The eight thousand adult members of our conference society represent the most potent force of our church life; these have been guarding the spiritual interests of our children and young people. Now, shouldn't this interest be carried over and extended to our young men and women receiving their educational training at Chapel Hill? Each auxiliary in the conference could raise $7.50 to provide a seat for a student at our Methodist church at Chapel Hill. Then it would be so easy to say to a prospective student: "Our auxiliary has furnished a seat in our Methodist church at Chapel Hill, and we would be so glad for you to use it while you are a student at the University."

The church has been built at a cost of $225,000 and is a structure of which every Methodist should be proud. It is essential that each community should contribute something that Methodism should continue its hold on the religious life of the student body.

The local congregation cannot assume the whole financial burden. The conference and the general boards have appropriated $110,000 of the whole amount; the balance is to be raised by personal subscriptions.

Many of the auxiliaries have already sent their contribution to Rev. Walter Patten, Chapel Hill, N. C.

COLLEGIO ISABELLA HENDRIX, BELLO HORIZONTE, BRAZIL

This school should be of interest because it is one of our Week of Prayer specials.

This school is situated in the state of Minas, which furnishes many precious stones. The lot was the gift of the city in the early days of the city's history. It is our only school in the great state of Minas, and the strong Roman Catholic influence makes the work of the institution especially difficult.

The main building is small and crowded. Every available corner is occupied for class room space, two classes at a time reciting in the chapel. An administration building is imperative if we hold the ground we have already gained in this Catholic center. The annual appropriation for Collegio Isabella Hendrix exclusive of missionaries' salaries is approximately $2000.

BREVARD INSTITUTE

Brevard Institute is also one of our Week of Prayer specials, and being situated within our own borders is of special interest to all. At one time this was the property of the Woman's Board of Home Missions. At the present time it is one of the successful enterprises of the Council. The student body numbers about 300. The farm connected with the school furnishes all the milk and a large part of the meat consumed by the boarding department. The school has its own lighting plant, shoe shops and printing office in which all programs and hand bills for the school are printed. Besides the literary work preparatory to college entrance, there are splendid courses in bookkeeping and stenography, normal training, music, household management and domestic science, telegraphy and agriculture. Brevard is making its influence felt throughout the South.

ENFIELD MISSIONARY SOCIETY

We would not have our sister auxiliaries think we are not at work, for we are. The work for 1925 was good, but not at all satisfying. Our society has begun the new year with a greater determination to do more for the extension of the Master's kingdom than ever before.

This first quarter our meetings have all been well attended and every member seemed interested; especially do we enjoy discussing the questions given in our year book. The president gives these questions out to different members about a week before the time for the regular meeting, so that each one has time to look up and study her question. Then, too, our meetings are made more interesting by the help of the Epworth Leagues and Bright Jewels, for often they give us something worth while on the program. Our missionary society takes a part in Sunday school each fourth Sunday, as this is Missionary Sunday, by having the Bright Jewels sing, recite or tell a missionary story.

In February our officers were installed. The installation service took place at one of our regular Sunday evening services. The officers are: Mrs. C. T. Rogers, president; Mrs. R. L. Wood, vice president; Mrs. Sheverette, corresponding secretary; Mrs. A. W. Andleton, recording secretary; Mrs. E. H. Gattis, treasurer; Mrs. Garnett, Supt. social service; Mrs. Short, Supt. M. S.; Mrs. Sullivan, Supt. publicity; Mrs. Sherwood, Supt. supplies; Mrs. Shippe, Supt. Bright Jewels.

Our society has an interesting study class. We are studying the book, "Healing Ourselves." We met Monday afternoon with fourteen present. Much interest was manifested.

We have raised this quarter our remainder of pledge on Belle Bennett Memorial fund of $45; sent to district secretary this quarter $58. We have added three new members to the roll; now have 27 members.

Our Bright Jewel Band is doing good work, have 31 on roll and the attendace is splendid. Several of our Bright Jewels are leading in prayer. and they seem so intterested in the work.

I will not tell you of social service and local work. Am leaving this for our social service superintendent to do.

Mrs. C. H. Sullivan,
Supt. Publicity.

Western North Carolina Conference

"If you cannot at the meeting,
Speak with grace to move the heart,
You can come with cheer and greeting
Helping on the socail part.
If you're timid in the forum
And command no prowess rare,
You can help to make a quorum,
You can occupy a chair."
—Heard at North Alabama conference meeting. From Missionary Voice.

Junaluska, the "Summer Capital of Southern Methodism," is getting things in readiness for a large gathering of Methodists during this summer. An interesting program from June 10 to first of September has been arranged, and during those three months each week will find something that is of benefit and value going on at our Southern Assembly Grounds. The Junaluska summer school (affiliated with Duke University) occupies the first place on the summer's program, the dates for that meeting having been set for June 10-July 20. Other meetings with their dates are: Y. W. C. A. Industrial Division Conference, June 24-July 4; Young People's Department, General Sunday School Board, June 30-July 14; Social Service Conference, July 4-11; first term Adult Section Training School, July 14-28; Missionary Training School, July 14-28; second term Training School, July 29-August 12; Epworth League Conference, August 5-August 15; Chautauqua week, August 15-22; Assembly platform week, August 22-29; Haywood County Day, August 29. We are sure that there are many of our readers who are contemplating one or more of these splendid meetings, which will be so interesting and profitable. Let us quote from Mr. J. R. Pepper, president of the Southern Assembly:

"Nineteen twenty-six will be the thirteenth year that the assembly has conducted its program and the general work of the varied institutions carried forward in many lines of social and cultural work. Many of the boys and girls who were at Junaluska the first year are now married, and in many cases have little homes and families of their own. They form the alumni of the institution and will evermore be staunch friends of the work undertaken in the beautiful "Land of the Sky." Each year brings numbers of new young folks to Junaluska, some of whom are not able to be there more than one or two seasons, but such deep impressions are being made by the work done there, in sundry directions, that they carry with them lasting pictures of happy days spent beside charming Lake Junaluska. It is a great joy to believe that, as we who are older pass on, one by one, the youth of our church are coming on to take our places and to carry forward the work that we have begun. May God's guidance be vouchsafed to those who are in the places of leadership in the great work of the Southern Assembly and may all who come within the influence of the work be genuinely blessed and carry home with them substantial good to be practiced in their home churches and communities."

Extracts from address of Miss Esther Case, Council administrative secretary, in charge of Latin-American fields, given at Council meeting in Raleigh:

"There are 179 missionaries on the foreign fields, the direct care of woman's missionary societies.

One hundred native Bible women are at work for the evangelization of their own people.

There is a student body of 12,980, the largest being in China.

Forty thousand people are enrolled in social evangelistic centers located in the Orient and Latin America. Adding 871 native workers, you have a total of nearly 53,000 Protestant Christians in nine foreign fields where the women of the church are at work. Adding to these forces the organization of woman's missionary societies in Japan, China, Siberia, Mexico and Cuba—all engaged in mission work at home, and all of them contributing of their funds to propagate the gospel in other lands, and a growing native leadership, and you have an international service which gives promise of making Christ's name known to yet more remote and unchristian areas. The ideal toward which the Woman's Missionary Council looks for its fields across the world is self-support, self-perpetuation, self-government. And when we consider the advance of the past forty-eight years, this goal seems not far removed. As the native church increases may the home church learn home to decrease.

Mrs. J. W. Downs, administrative secretary of home fields, spoke with power of the development of the home missions among women of the church, of the small parsonage society with its splendid service as a beginning, on to the present status of above three hundred workers of various types and an increase of property values of more than one-half million dollars in the last quadrennium.

Home mission women stand for the offering of the best in God's world to all classes, that all may get what comes to the best."

We are glad to give in this issue two of our most important committee reports so that our people may begin to familiarize themselves with some of the things that are required of them during this year along extension and financial lines.

EXTENSION OF WORK

With the spirit, always, of moving forward in our Master's work to greater tasks, and praying for added zeal and power to do the work committed to our hands, we, your committee on Extension of Work, submit the following report:

1. Although the Council has changed the Standard of Excellence and we adopt it, we recommend that we put the regular Standard of Excellence in the minutes, but have the new one printed and in the hands of our distributor of literature by December that it may be sent out with the first quarter's literature. And we urge greater effort to attain this honor.

2. That the Week of Prayer and Harvest Day be observed by each auxiliary and that they encourage and plan to have our young people and juniors join in these services.

3. That we make an effort to have monthly missionary programs in every Sunday school where they do not already have one.

4. That we strongly recommend, where practicable, that the circuit missionary societies be organized.

5. That we cultivate the large, untouched group of isolated women forming "Gibson Auxiliaries," using suitable literature provided by headquarters.

6. Believing that we all need to keep in mind our duty as stewards, we would urge our auxiliaries to lay more stress upon Christian stewardship and report to the district secretary each quarter.

7. That the missionary societies already organized shall assist the district secretary in organizing and fostering new societies.

8. We would again ask our district

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

HALLELUJAH

Supt. E. R. Bucher of Trinity Sunday school, Charlotte, sends the following good news to Treas. H. A. Dunham, Asheville: "Enclosed please find check No. 435 of Trinity church Sunday school for $166.93 payable to your order, being our Sunday School Day offering taken Sunday, May 2, 1926." Our conference Sunday school work has always been well supported by our Trinity, Charlotte, friends. We trust our work will continue to grow in line with their growth in support.

SOJOURNING

The press of material has prevented my calling attention to two very pleasant visits outside our conference, the first being to the North Carolina Conference Sunday School Conference at Goldsboro. Chairman Spence and Superintendent Gobbel headed up a most well balanced and profitable conference. A few weeks ago I was requested by Dr. J. W. Shackford to represent the General Sunday School Board at the Baltimore Conference Sunday School Council held at Mt. Vernon Place, Washington, where a most profitable meeting was held. I was pleased to again be permitted to hob-nob with Dr. W. A. Lambeth, formerly chairman of our Sunday School Board. Lambeth is in fine favor with his people.

APRIL RECORD

Complete attendance and offering records for the month of April have been received in this office from 23 of the 26 centers having two or more Methodist Sunday schools. These records have proven to be interesting and valuable to our Sunday school readers. Below in the following table are given the name of city, number of Sunday schools and the combined average attendance per Sunday for the month of April. Next week we will compare the average attendance with church membership.

Charlotte	12	3432
Winston-Salem	9	2743
Greensboro	9	2486
Gastonia	7	2097
Asheville	8	2070
High Point	4	1424
Salisbury	4	1250
Thomasville	4	712
Statesville	2	683
Hickory	3	640
Lexington	2	633
Shelby	2	615
Mooresville	3	593
Marion	4	593
Monroe	3	582
Albemarle	2	525
Spencers	2	524
Lenoir	2	502
Brevard	2	474
Morganton	2	472
Wadesboro	2	437
Mt. Airy	2	343
Wilkesboros	2	309

THANK YOU

Cordial thanks are hereby extended to 23 co-operating reporters in our various centers. In addition to the press of duties they found time to collect and forward Sunday school attendance and offering facts for their cities. Kindly note our good reporters and breathe a spirit of thankfulness for them:

Asheville, J. Foster Barnes.
Brevard, J. F. Zachary.
Charlotte, Miss Maud McKinnon.
Monroe, W. Z. Faulkner.
Wadesboro, P. J. Kiker.
Greensboro, R. B. Henry.
High Point, J. W. Clinard.
Marion, N. F. Steppe.
Morganton, Dr. E. L. Edwards.
Mt. Airy, H. M. Foy.
Wilkesboro, J. R. Hix.
Albemarle, C. A. Reap.
Salisbury, D. E. Murph.
Spencers, M. L. Kiser.
Gastonia, C. W. Gunter.
Shelby, William Lineberger.
Hickory, G. W. Ivey.
Lenoir, J. E. Shell.
Mooresville, Mort McKnight.
Statesville, A. J. Salley.
Lexington, G. L. Hackney.
Thomasville, C. F. Lambeth.
Winston-Salem, W. C. Campbell.

SALISBURY-SPENCER SCHOOL

The sixth annual Salisbury-Spencer standard training school has just closed the best series of sessions yet held. In addition to the splendid enrollment there was a most excellent morale. Our fine people at Salisbury, Spencer, East Spencer, Cooleemee and other contiguous territory make anything successful they put their hands and hearts to.

The official enrollment of the school was 145, of which number 114 earned certificates of credit. There will be several deferred credits. The credit students are listed as follows: First church, Salisbury 30, Central, Spencer 25, Park Avenue 13, Cooleemee 13, China Grove 10, Coburn Memorial 8, East Spencer 7, Woodleaf 5, Gold Hill 1, Bethel 1, Davie circuit 1.

The courses, instructors and credit students are listed by name as follows:

Bible (New Testament), Rev. W. E. Poovey, instructor—Mrs. Ella Holt, Mrs. R. M. Holt, Miss Gladys Holt, P. W. Ward, Mrs. W. B. Dalrymple, D. E. Murph, Mrs. D. E. Murph, Rev. W. A. Rollins, Rev. L. D. Thompson, J. C. Kestler, B. B. C. Kestler, Mrs. M. C. Rufty, Mrs. S. R. Smoak, Mrs. G. L. Yingling, Rev. T. A. Plyler, Mrs. T. A. Plyler, Mrs. W. B. Harrison, Rev. P. L. Shore, Mrs. P. L. Shore, G. L. Lovell, F. I. Morgan, Charles Williams.

Principles of Religious Teaching, Prof. G. B. Phillips, instructor—Miss Naomi Benson, Miss Annie Bostian, Miss Chlois Byerly, H. T. Cook, Mrs. J. A. Cooke, Miss Ferrie Dorton, Miss Ferrie Dorton, Miss Alva Earle, Miss Laurie Felker, D. A. Hatley, Mrs. D. A. Hatley, Lorenza Kizer, A. S. Morgan, Miss Mary Moyle, Miss Annie Mae Murray, Mrs. L. D. Perkins, Miss Ethel Reade, F. R. Richardson, Pelham E. Smith, Mrs. Carl Surratt, Miss Monnie Taylor, Miss Ruth Taylor, Miss Eva Walker, Mrs. W. W. Weant, Mrs. Frank Yarborough.

City Sunday School Management, Mr. O. V. Woosley, instructor—Rev. E. M. Avett, Rev. R. O. Eller, Rev. J. A. J. Farrington, Rev. W. E. Hauss, W. E. Harkey, A. S. Jones, T. A. Jones, M. L. Kiser, Mrs. M. L. Kiser, D. B. McMillan, K. A. Shinn, Rev. F. J. Stough, P. Stoudemire, D. B. Miller.

Intermediate-Senior Pupil, Mr. Forest E. Dudley, instructor—Miss Ethel Brown, Miss Victoria Byerly, Mrs. Lizzie B. Carrick, J. N. Dayvault, Mrs. J. N. Dayvault, Mrs. M. L. Harrison, Miss Bertha Ledwell, Miss Alma Murray, Miss Mary R. Sherrill, Miss Elizabeth T. Whisner.

The Junior Pupil, Mrs. E. R. Michaux, instructor—Miss Annie Mae

(Continued on page twelve)

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

PASTORS' SCHOOL, JUNE 9-23

Pastors throughout North Carolina will be interested in the program of the pastors' school to be held at Duke University June 9-23. Graduate teachers include Dr. Worth M. Tippy, Dr. A. W. Taylor, Dr. E. D. Soper, Prof. J. T. Hooker, Mrs. L. F. Sensabaugh, and Mr. Fred P. Barnett; and on the program for platform addresses are Bishop Hoyt M. Dobbs, Rev. Wm. G. Thonger of Belgium, Dr. Soper, Dr. Tippy, and others.

Courses counting for credit on the standard training course will be offered, as follows:

"Principles and Development of Religious Education," Mr. Sensabaugh, instructor.

"Administration of Leadership Training," Mr. Sensabaugh.

"Church Building and Equipment," Mr. H. M. King, our architectural secretary, instructor.

"Music and Hymnody in Religious Education," Professor Hooker.

"Rural Sunday School Management," Mr. Sensabaugh.

"Bible," Dr. Soper.

Various other courses will also be given. The school will begin officially Wednesday evening, June 9. Class sesions will begin Thursday morning at 8 o'clock.

TWO SCHOOLS EACH WEEK

We are conducting two schools each week these days. For instance, while we were holding the Alamance standard training school at Burlington April 25-30, Rev. Mr. Harris was conducting a Cokesbury school at Milton. And last week, while we were putting on the standard training school at Hamlet, Mr. Harris was holding a Cokesbury school at Manteo.

WELDON DISTRICT SCHOOLS

Four training schools are being arranged for the Weldon district this summer. The district has been divided into four groups of charges, and a training school is to be conducted for each group. The writer met with pastors and superintendents at Warrenton, Conway, Roanoke Rapids and Aulander April 30 and May 1, at which time machinery for promoting these schools was set up.

For the group of charges and Sunday schools surrounding Warrenton a Cokesbury training school will be held at Warrenton June 27-July 2. For the group surrounding Conway will be held a Cokesbury school at Conway May 30-June 4. During the week of the Conway school will be held, also, a Cokesbury school at Aulander for the group surrounding Aulander.

At Roanoke Rapids will be held a standard training school, the exact date of which has not been definitely determined, but it will probably be the week of July 18-24. Definite announcement will be made in due time.

VACATION SCHOOL WORK

Mrs. V. R. McDonald, director of week-day and vacation work of the General Sunday School Board, spent four days in the North Carolina conference last week, assisting charges in planning for vacation Bible schools for the summer.

Her itinerary began at Jackson Sunday, where she met with Rev. Daniel Lane and his workers, who, on Monday morning, opened a splendid vacation school for the Northampton charge. This school started off with an enrollment of approximately 125, made up not only of children of Jackson, but also of children of other points on the charge. The children from a distance are being transported to hte school by trucks.

At Wilson Tuesday evening Mrs. McDonald met with Rev. E. H. McWhorter, Rev. W. A. Kale, and other workers of the First Methodist church, who are planning to conduct a vacation school following the close of the public schools. Wednesday afternoon she met with Rev. W. G. Pratt and a group at Garner; and on Wednesday evening she was at Memorial, Durham, to confer with the leaders and other interested persons about the promotion of a vacation school at Memorial in the summer. Memorial held such a school last summer and is planning to repeat it this year.

In the vacation time with its possibilities for ill or for good the church has an opportunity as at no other time of the year to build into the child's life a natural, normal religious experience by providing in the vacation program the opportunity for whole-hearted, purposive Christian living. Without urging, many churches are taking advantage of this opportunity to supplement the work of the Sunday school, and we are convinced that the vacation school idea is growing in favor and is destined to become an increasingly important factor in the development of Christian character.

OUR JUNALUSKA PROGRAM

June 29 will mark the beginning of our program at Lake Junaluska, and from that day through August 17 the General Sunday School Board will be offering wonderful opportunities to boys and girls, young people, and adults who wish to combine recreation, study, and inspiration in their summer schedule.

The Place: Many of our good Methodist people of North Carolina have yet to become acquainted with Lake Junaluska, "the summer capital of Southern Methodism." Gorgeous scenery, glassy lake, majestic mountains, cool, refreshing mountain atmosphere—an ideal place to spend a summer.

The Program: The Junaluska program, insofar as it relates to the Sunday school, includes camps for older boys and girls, and leadership schools for young people and adults. The dates are as follows:

(1) Camp Cheonda, June 30-July 13 (first term); July 15-28 (second term) for girls 15, 16, 17. A wonderful opportunity for high school girls to attend an ideal camp at nominal cost.

(2) Camp Cheonda, August 3-17, for boys 15, 16, 17.

(3) Junaluska Leadership School for young people, June 29-July 13.

(4) Junaluska Leadership School for Adults, July 14-28 first term); July 29-August 12 (second term).

To attempt to give the details of these camps and schools would require more space than is at our disposal. Leaflets giving details may be had upon request. Such outstanding leaders as Dr. Luther A. Weigle, Dr. E. D. Soper, Dr. H. J. Sheridan, Dr. W. I. Cranford, and Prof. Harvie Branscomb are on the program. We are hoping our conference will be largely represented at Junaluska this summer and thereby receive its full share of the blessings and benefits to be derived. Write for information. Address L. L. Gobbel, Durham.

COKESBURY SCHOOL CREDITS

Below we list names of persons who earned certificates of credit in Cokesbury schools conducted by Rev. L. V. Harris at Hertford, Whiteville and Jacksonville:

Hertford

"The Small Sunday School, Its Plans and Work," Rev. L. V. Harris, instructor—Mrs. J. C. Blanchard, Kate Blanchard, Mrs. J. V. Knight, Helen Newbold, Mrs. Edgar Morris, Mrs. D. F. Reed, Mrs. E. L. Reed, Rev. L. S. Massey, Mrs. J. T. White, Mrs. Sarah R. White.

"What Every Methodist Should Know," Rev. C. B. Culbreth, instructor—Rev. H. A. Chester, C. W. Morgan, Timothy Morgan, Mrs. Timothy Brim, and Mrs. L. S. Massey.

Whiteville

"The Small Sunday School, Its Plans and Work," L. V. Harris, instructor—Miss Bessie Ward, Miss Zorah Sellers.

"What Every Methodist Should Know," Rev. James H. Frizelle, instructor—Rev. J. K. Worthington, Mrs. J. K. Worthington, Mrs. J. H. Frizelle and J. T. Lazar.

Jacksonville

"A Short History of Methodism," Rev. J. H. Frizellle, instructor—Mrs. J. L. Koonce, Mrs. E. M. Koonce and Frank R. Pettiway.

"The Small Sunday School, Its Plans and Work," Rev. L. V. Harris, instructor—Mrs. E. L. Cox, Mrs. Lora Capps, Ethlyn Foscue, Henry Koonce, Mrs. F. W. K. Kellum, Bertha Morton, Mrs. F. E. Pettiway, Mrs. E. W. Summersill, and R. C. Warlick.

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

"PROFIT AND PLEASURE" LOUISBURG SUMMER ASSEMBLY JUNE 28 TO JULY 3, 1926

LOUISBURG SUMMER ASSEMBLY

June 28-July 3, 1926, is the time of the summer assembly. The meeting place is Louisburg, North Carolina. This is one week out of the fifty-two that really counts for the most in the work of the Epworth League. It is the period of concentration of effort, of thought, of inspiration, of the very best there is in young folks.

An assembly is not a mournful occasion. It is a time when the youth of our church comes together for an exchange of thoughts and ideals. It is a time when anaemic chapters can obtain some new hope of life and inspiration for a better work in the next year. It is a time of real joy, for recreation is a valuable part of the work there. It is a time when boys and girls over the conference can become acquainted, make new friendships, and renew old acquaintances. At the assembly you can be a real valuable part in the forward movement of youth in modern times. It is a place of real life, life that counts. In truth, it is the climax of a whole year's work, a time when you are at your very best.

You will not find this to be a place for sheiks and shebas only. The social side of the assembly is an important one, and the administration sees that this phase of the assembly is cared for. You will have an opportunity to exercise any ambitions along that line. But the assembly does not exist primarily for that. It is not a house party, and you will not find it to be one.

The summer assembly will be a wonderful guide for you in the working out of ideals and religion. Big men in religious thought will be there to give lectures, and also to give courses in subjects pertaining to the worthwhileness of life. You will truly enjoy these features. It will be profitable to you to attend.

In the afternoons you will have baseball games, tennis tournaments and other forms of athletics open to you. This open recreation follows the morning hours that are given to classes and a business session. In the evening you will assemble for a lecture on some worthy topic. The remainder of the evening is at your disposal.

Expenses will be nominally small.

If you have ever attended an assembly before, you surely know its value and you will attend this year. If you have never been one of the boys and girls who shared in the assembly, come just this once and see what you have been missing. You'll never regret it.

Just write to Miss Eunice Blair, Raleigh, N. C., or to your district secretary for further information about the assembly.

A WORD FROM VANCEBORO

We are beginning a series of meetings to last about three weeks, under the auspices of the Chrstians of the entire town and community of all Christian denominations. The services are being held in the graded school building in the center of the town. The preaching is being done by Rev. John C. Cowell, the youngest evangelist in the state.

Yesterday, May 9, was the first service. There was a splendid congregation at the morning service and a still larger congregation at night. Brother Cowell brought us two very fine messages at both services and the people were very much pleased at the beginning. The prospects are very bright at the present time for a great revival.

Union prayer services were held each night during last week for the meeting. The people are enthusiastic about the meeting. Just last week our people here at Vanceboro put in some new furniture and Friday night they came en masse and pounded the preacher the second time this year; they seemed to know just about the time the first one was consumed. We feel very grateful for their many acts of kindness. May the good Lord richly reward them for their thoughtfulness and expressions of love to us.

Miss Frances Carter, the choir leader in the meeting, has organized a splendid choir of about thirty-five voices with Mrs. J. E. Witherington as pianist, and they are doing some splendid singing to begin with. Miss Lillie Wilson of Greenville is with us also doing some fine work as a personal worker among the young people.

Married.

On February 13, 1926, at the Methodist parsonage in Vanceboro, N. C., Mr. L. T. Arthur and Miss Estelle Tripp, both of Craven county, Rev. R. F. Taylor officiating.

On May 5, 1926, at ten o'clock p. m., at the Methodist parsonage in Vanceboro, Mr. James W. Brothers of LaGrange, N. C., and Miss Anna Belle Warren of Vanceboro, N. C. The happy couple left immediately by auto for Goldsboro, thence to Washington, D. C., and other Northern cities, Rev. R. F. Taylor officiating.

R. F. Taylor.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, P. O. Box 608, High Point, N. C.

EPWORTH LEAGUE CONFERENCE Asheville, June 29-July 2

EPWORTH LEAGUE ASSEMBLY Lake Junaluska, August 5-15

We are spending a few days in the native state of Mrs. Barber. Miss Lillian Bootner, assistant pastor of Centenary church, Winston-Salem, calls Atlanta (where we are) the foothills of North Georgia, garden spot of the world. We, or rather the lesser portion of us, hesitate to call Georgia, north or south, the garden spot of the world, yet it is a wonderful place. We noticed a piece in the Atlanta paper today about the "Perfect Georgia." Now it will be easy to indulge in boasting of North Carolina and her wonderful achievements. We stood yesterday at the foot of Stone Mountain, where the world's most famous memorial is being hewn from that gigantic solid granite mountain, and now the work of one man being torn from the bosom of the mountain to permit the vision of another man to take shape and shine forth in its stead. Truly a wonderful undertaking. In a few years people will be coming from all parts of the world to see that which we casually paused a few minutes in passing to look upon. Atlanta leaguers are very active. A great city union is probably one cause for this. We witnessed the league officers of one church installed, after which we were given the privilege of preaching on Sunday night. We head back for the real garden spot of the world Thursday morning.

THE CHARLOTTE EFFICIENCY INSTITUTE

Last week at Trinity church, Charlotte, an efficiency institute was conducted. Brother Wilcox and his leaguers were the splendid hosts. Charlotte leaguers showed their interest in league work by attending five successive nights anu doing real class work. Features of the institute included a demonstration devotional meeting, an address by Mrs. G. G. Adams and a pageant. Dr. F. J. Prettyman was prevented from attending and delivering an address as scheduled. Forty-four certificates of credit were issued. The program follows:

Institute committee: Rev. J. Frank Armstrong, Rev. E. P. Billups, Miss Winnie White, Miss Snow Davis, Miss Lottie Bixbie, Mrs. Jennie M. James, Henry B. Simpson.

Motto: "All for Christ."

Text Books and Faculty.

First Department: "What We Believe," Parker. Miss Lola Long, Rev. J. Frank Armstrong.

Second Department: "The Young Christian and His Community," Smith. Rev. W. Arthur Barber.

Third Department: "Recreational Leadership," Powell. Mrs. G. M. Lupo, Rev. E. P. Billups.

Fourth Department: "Money the Acid Test," McConaughy. Rev. A. D. Wilcox, Rev. R. H. Daugherty.

Juniors and Intermediates: "Evangelism of Youth," Gage. Mrs. Jennie M. James, Mrs. A. D. Wilcox.

Monday, May 3.

7:30-7:45—Devotional.
7:45-8:30—Department groups.
8:30-9:15—Classes.
9:15—Demonstration social.

Tuesday, May 4.

7:30-8:15—Departmental groups.
8:15-8:45—Demonstration devotional meeting. Conducted by Miss Winnie White.
8:45-9:30—Classes.

Wednesday, May 5.

7:30-8:15—Departmental groups.
8:15-8:45—Address by Mrs. G. G. Adams.
8:45-9:30—Classes.

Thursday, May 6

7:30-8:15—Departmental groups.
8:15-8:45—Address by Dr. Forrest J. Prettyman.
8:45-9:30—Classes.

Friday, May 7.

7:30-8:15—Departmental groups.
8:15-9:00—Classes.
9:00—Pageant by Trinity League.

Meeting his pet enemy on Main street one day, Jim observed, affably:

"I was sayin' some good things about you to a man this mornin'."

"You was?"

"Ya'as. I said you had the best cattle an' sheep of any farmer I knowed. An', what was more, I said that pair o' hosses o' yourn was the finest in Franklin county—wuth at least $800."

"Who'd you say it to?" queried the flattered foe.

"The tax assessor."—The Outlook.



Genuine ASPIRIN

SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 25 years.

DOES NOT AFFECT THE HEART

Safe

Accept only "Bayer" package which contains proven directions.
Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

666

Is a prescription for
Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria
It kills ...e germs.



Get Rid of Roaches

They crawl up water pipes and through cracks—but you can stop them forever. Bee Brand Insect Powder will kill every one. Sprinkle or blow it into every crevice — all around your kitchen and pantry. It's harmless to mankind, domestic animals, birds and pets of all kinds, but death to roaches.



It also kills Ants, Fleas, Flies, Mosquitoes, Water Bugs, Bed Bugs, Moths, Lice on Fowl, and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and $1.00. Puffer gun, 10c.

If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.



McCormick & Co.
Baltimore, Md.



THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Orphanage Will Entertain Conference—The Raleigh district conference will hold its next session at the Methodist Orphanage. This privilege will be enjoyed by all the children and officers. This plan of holding the conference with us will give our children a chance to see and know the friends who are so deply interested in them; it will also afford a fine opportunity for the district conference to become better acquainted with our home. All of us will be mutually benefited by the conference.

* * * *

Board Meeting—The executive committee has set June 16th for the annual meeting of the board of trustees. We are planning a great day on this occasion. Last year every member of the board was present except one and that one was detained at home on account of sickness. We have had a very fine year in our school work. Our financial condition is decidedly the most discouraging that we have experienced during the past eleven years. Unless conditions improve the board of trustees will have to ask for an increase in the assessment for the coming year. If the free will offerings and specials can be increased and not applied to the assessment, we may be able to continue as we have for the past twenty years. I am opposed to any increase in the assessment if we can supply the difference between the assessment and our actual needs, which is about fifty thousand dollars. If the money secured from the Sunday schools, organized classes and Thanksgiving is put to the credit of the assessment, we will become seriously involved in our finances before the end of this conference year.

* * * *

Tri-State Orphanage Conference—This important body covering Georgia, South Carolina and North Carolina met at Barium Springs Presbyterian Orphanage near Statesville the last week in April. When I came to the Methodist Orphanage some over eleven years ago, Barium Springs Orphanage was just about the size of ours. Now they have over a hundred more than we have. The Presbyterians of this state are generously supporting their orphanage, and it is going forward along many llines.

It seems to me that we must go forward if we are to do the work that falls to our lot. We are sadly deficient in industrial equipment for our boys. We ought to have a business department in connection with our school so that we might prepare our girls for some business career. It is almost a tragedy to send forth boys and girls out into the world at the tender age of eighteen and expect them to make a living without special preparation. They ought to be prepared along some definite line so they can support themselves. Not to do this for them means, in many instances, that all we have done for them previously is thrown away.

* * * *

Orphanage Revival—Special services lasting for a week were held in the auditorium of the Vann building. The meeting closed on the first Sunday in May. Rev. W. A. Stanbury, pastor of Edenton Street Methodist church, did the preaching. Preparatory services were held by different ones the week previous to the beginning of the revival. Brother W. H. Brown, our devoted pastor, was present and rendered efficient service throughout the meeting. At the close of the revival we received sixty odd for church membership. This means one hundred per cent church membership among our two hundred and fifty-two children.

We were particularly fortunate in securing Brother W. A. Stanbury to conduct these services. From the first service till the last one he held the undivided attention of all the children. His messages were well prepared and were delivered with an earnestness and directness which made a profound impression upon all present. Brother Stanbury has the happy faculty of taking the great truths of the Bible and giving them a present day application, which makes these old truths live and throb as they did when first spoken. Such an interpretation and application of the Word of God never fails to touch and move the hearts of all who hear such messages. If all of us who preach the gospel could preach it like Stanbury, no congregation would ever leave the church hungry and thirsty for the Bread and Water of life. Edenton Street church and the city of Raleigh are to be congratulated on having a really great preacher in their midst. Without doubt, and I say this after due deliberation, Stanbury is one of the biggest preachers in our Southern Methodist church. We have but few if any bishops that surpass him as a forceful, inspiring preacher of the Word. His work among us will abide, and we will never cease to be thankful that he labored among us so effectively. After proper instruction Brother W. H. Brown will receive the class into Jenkins Memorial church.

BURGAW CIRCUIT

It is with some degree of joy and thanksgiving that we look upon the program of work that our six churches have set out to do this year. Not only was the program outlined but there was a willingness to do, and some of it has been accomplished at this period of the year.

When our presiding elder, Brother Humble, came to visit us for the first quarterly conference he presented in his usual quarterly conference sermon the call of the church and the mission board, and as a result of that sermon our congregation responded with a hundred and twenty-nine dollars.

Our congregations have set themselves to the task of getting the conference collections this year and at present a fair portion has been raised.

Sunday schools are organized in four of the six churches. Attendance is good and increasing. Prayer meetings have been started in three of them and they are being attended and this phase of the work progresses in a fine way.

From June 6 to 27 the Burgaw congregation is uniting with the other denominations in a revival meeting which we expect to make county wide. We are inviting all the congregations regardless of denominational affiliations to co-operate in this meeting. Rev. Gus A. Klein of Memphis, Tenn., one of our general evangelists, will do the preaching and Mr. Henry Litchfield will lead the singing. With these brethren to aid us we expect to do great things and to strengthen the churches.

NORFOLK SOUTHERN RAILROAD

PASSENGER SCHEDULES
Effective May 2, 1926
From Raleigh, N. C.
Daily except as shown

Leave For		Arrive From	
6:15 a. m.	A Norfolk	8:30	p. m.
7:30 a. m.	B Charlotte	5:15	p. m.
3:00 p. m.	Washington	12:50	p. m.
9:45 p. m.	D Norfolk	7:05	a. m.

A—Parlor Car-Marsden to Norfolk.
B—Connects week days for Fayetteville.
D—Sleeper to Norfolk.

C. W. Seagle, C. T. A.
J. E. Singleton, D. T. A.

Your Own Likeness
Is Reflected
In Your Yard



Like a man's clothes, his premises appear constantly before the public as the most telling illustration of his pride, thrift, dignity, efficiency and honesty. There is no denying the pronounced effect of a strikingly beautiful place.

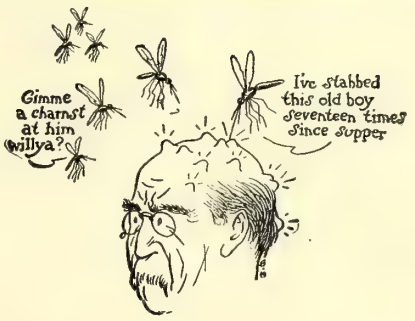
Ornamental shrubs, flowers, trees, nature's methods of expression, completely change the aspect of a house or estate. When well and artistically planted they have the happy ability of blending the entire place into one pleasing, beautiful, serenely homelike effect.

Our nursery stock, absolutely guaranteed to grow and thrive when planted by us, will make your place into a very beautiful home. We take over the entire responsibility of beautification and our years of experience prove our ability.

Vigorous fruit trees and plants, too.

Write us about your place and ask for booklet on landscape problems. Get ready now for fall planting.

The Howard-Hickory Co.
Landscape Gardeners
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9th Ave., Hickory, N. C.



Seven skeets to baldpate

MOSQUITOES—buzzing, biting pests! Kill them all at once with Flit.

Flit spray clears your home in a few minutes of disease-bearing flies and mosquitoes. It is clean, safe and easy to use.

Kills All Household Insects

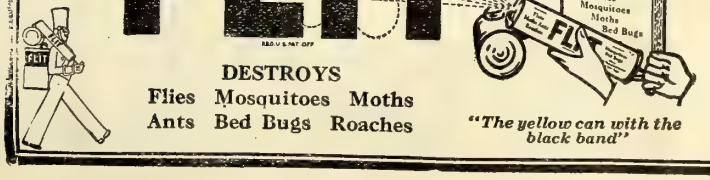
Flit spray also destroys bed bugs, roaches and ants. It searches out the cracks and crevices where they hide and breed, and destroys insects and their eggs. Spray Flit on your garments. Flit kills moths and their larvae which eat holes. Extensive tests showed that Flit spray did not stain the most delicate fabrics.

Flit is the result of exhaustive research by expert entomologists and chemists. It is harmless to mankind. Flit has replaced the old methods because it kills *all* the insects—and does it quickly.

Get a Flit can and sprayer today. For sale everywhere.

STANDARD OIL CO. (NEW JERSEY)

FLIT



DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches

"The yellow can with the black band"

NEGRO ROMAN CATHOLICS

Information supplied the Institute of Social and Religious Research by the National Catholic Welfare Conference, Washington, estimates the Negro membership of the Roman Catholic church at about 250,000. The Negro Year Book for 1926 places this membership at 60,288. In New York and Philadelphia having a Negro population of not far from 200,000 each, there are only three exclusively colored Catholic churches; in St. Louis and Cincinnati there are two each; Chicago, Detroit, Buffalo, St. Paul, Milwaukee, Atlantic City, and a few others have each one Catholic church. In 1923 there were only three colored priests. There are two institutions which accept colored candidates for the priesthood; they have an enrollment of 104 and 31 respectively, but as a matter of fact the students are chiefly white. There is a mission in Mississippi; and in Highwood, N. J., there is a seminary conducted by the Lyonese African Mission devoted entirely to Negro candidates for the priesthood.

For many years the Catholic church has tried to get in behind the Negro life. It has all the way from 60,000 to 250,000, out of the 5,354,640 colored members of churches. The colored Baptists number 3,391,844. Thus far the Catholics have not been successful. They have about one hundred churches among the 12,000,000 colored people. In St. Martinsville, La., a few weeks ago we observed several Negroes telling their beads, we have observed them also in white churches in New Orleans and elsewhere. However, thus far the Catholics have not done much with the colored people of this land.—Central Advocate.

WOMAN'S PAGE

(Continued from page eight)

secretaries to urge our women to observe the "morning watch," at which time prayer shall be made for missionaries, deaconesses, conference officers, district secretaries and the advancement of the work.

9. As this is the last year of the Belle Bennett Memorial, and our Council has given this year to some of us to redeem ourselves, we ask that emphasis be placed on the memorial again this year, urging our women to strive for the $5.00 per capita, that our names may be placed in the Book of Remembrance.

10. That we can no more fittingly honor our retiring active president or show our deep appreciation of her long and faithful service than by the scholarship for our North Carolina girls. We urge every society to make special effort this year to increase our contribution to the Lucy Robertson scholarship.

11. That whereas a number of conferences have successfully used the zone and county plan of district organization, we recommend its use in all districts wherever possible, securing plans and literature from headquarters.

Mrs. J. Dale Stentz, Sec.
Mrs. H. A. Dunham, Convener.

REPORT FINANCIAL COMMITTEE

The inspirational reports made by all district secretaries bring a thrill of pride and of thankfulness to our hearts, but we realize ever that there can be no such thing as standing still. If we do go forward, we inevitably go backward. Christ practically says to us: "Your money or your life." "When we cease to give, we die!"

The finance committee therefore makes the following recommendations as helpful toward the progress and enlargement of the missionary work:

1. That "stewardship" in its broadest sense—life, prayer, service, money—be given a prominent place once a quarter on all auxiliary programs. Especially let the young people and children be trained along this line.

Mark Every Grave with Winnsboro Blue Granite

Perfection in Monuments

The most beautiful memorial designs and the greatest skill of the artistic sculptor will not produce perfection in the monument unless the stone used is capable of being cut accurately into that perfect artistic form.

Winnsboro Blue Granite
"The Silk of the Trade"

may be cut into the most intricate designs and it will not flake, chip or crack. Its great density accounts for its remarkable weather resisting qualities, its durability, its permanence.

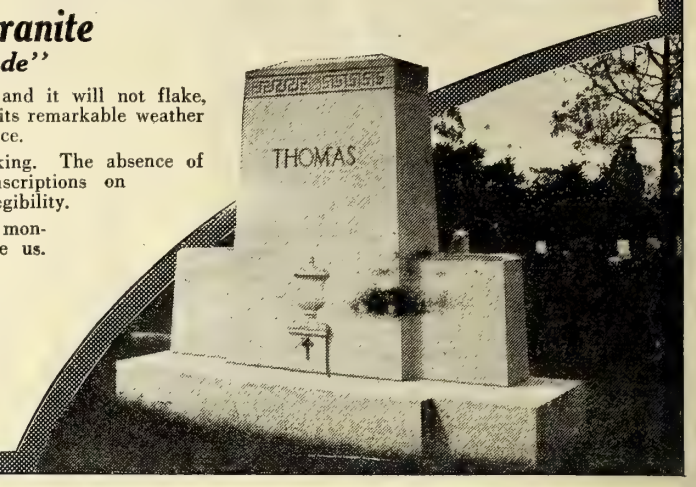
Its beautiful crystaline formation is striking. The absence of iron prevents formation of rust spots. Inscriptions on Winnsboro Blue Granite are noted for their legibility.

Specify Winnsboro Blue Granite to your monument man. If he cannot supply you, write us.

Winnsboro Granite Corporation
Rion, S. C.

Monuments Maintain Memories

Mark Every Grave with Winnsboro Blue Granite



2. That more diligent efforts be made to secure societies in the now unorganized territory. Every new society, every new member means increased finances.

3. As we recognize that a much larger amount will be paid if subscribed early in the year, we urge auxiliary treasurers to make free use of pledge cards during the first quarter. A pledge made will probably be paid. It is far easier to collect in full if collected quarterly.

4. Correct reports with check to correspond should reach the conference treasurer on or before the first day of January, April, July and October. This will give five points on the honor roll. Reports must be in by the fifth of these months.

5. Having seen the wonderful results in the lives of the young women who have been trained at Scarritt, we urge larger and more generous gifts for the Lucy H. Robertson scholarship.

6. Miss Mabel Howell's inspiring talk has given us a clearer understanding of the needs of greater Scarritt, and a wider vision of its possibilities for the future in the life of the church. Therefore we urge an active campaign for our Belle Bennett fund, that the contributions from our conference may be increased to the desired quota of five dollars per member. May full co-operation be given Miss Daisy Davies when in our conference.

7. We recommend the importance of giving specials to the auxiliaries as a means of increasing personal gifts.

8. All local work and supplies should be reported to the conference treasurer.

9. We recommend a pledge of $55,400 to be paid by the districts as follows:

District	Budget
Asheville	$ 5,800
Charlotte	10,000
Greensboro	11,000
Marion	2,600
Mt. Airy	2,900
N. Wilkseboro	900
Salisbury	5,000
Shelby	3,500
Statesville	4,300
Waynesville	2,300
Winston-Salem	7,000
Total	$55,400

Mrs. P. N. Peacock, Chm.
Mrs. Hoke Bullard, Sec.

THE SUNDAY SCHOOL

(continued from page nine)

Brown, Mrs. G. L. Burke, Miss Ellen Click, Miss Sadie Click, Miss Chloe Cooke, Mrs. Ernest Davis, Mrs. D. A. Daniel, Miss Nena DeBerry, Mrs. W. F. Ellis, Mrs. D. Wesley Earnhardt, Mrs. W. S. Freeman, Miss Pattie Gibbs, Miss Irma Holmes, Miss Hilda Holman, Mrs. W. D. Hutchison, Mrs. W. N. Hoyle, Miss Frances Hoyle, Miss Flora Harvell, Mrs. W. R. Johnson, Miss Mary Jones, Miss Juanita Koontz, Miss Katherine Kluttz, J. M. Lesley, Arthur Morris, Merrill Richardson, Fred Sides, Mrs. Fred Sides, Miss Ruth Walker, Miss Lillian Watkins, Miss Elizabeth Tierman, Baxter Ridenhour, David Sigmon.

Study of Early Childhood, Mrs. H. D. Guerrant, instructor—Mrs. W. N. Earnhardt, Miss Corene Hamilton, Miss Myrtle Hamilton, Mrs. W. E. Hauss, Mrs. J. A. Jones, Mrs. E. M. Kendrick, Mrs. H. M. Leonard, Mrs. E. A. Powell, Miss Gladys Russell, Mrs. K. A. Shinn, Mrs. W. E. Strider, Mrs. D. C. Young.

ASHEVILLE SCHOOL

The seventh annual standard training school for Asheville, held last week, proved to be the largest and best yet staged. Out of a bona fide enrollment of 155, 142 did the required work and earned certificates of credit. The credit students are listed as follows with the various churches: West Asheville 53, Central 45, Chestnut Street 13, Haywood Street 10, Weaverville 6, Mt. Pleasant 5, Bethel 3, Biltmore 3, Swannanoa 2, Azalea 1, Asheville district 1. The courses, instructors and credit students are listed as follows:

The Teachings of Jesus, Prof. Harvie Branscomb, instructor—Mrs. J. Foster Barnes, W. A. Bryan, Mrs. S. H. Bryan, Mrs. Ashley Chappell, Robt. L. Cooke, Jr., Mrs. Robt. L. Cooke, Jr., Mrs. M. H. Cox, Rev. J. O. Cox, Rev. M. G. Erwin, Mrs. M. G. Erwin, Charles Fuller, Mrs. Whit Gaskins, Mrs. C. F. Glenn, Miss Olive Green, Miss Goldie Gutbrod, John Hocking, Mrs. A. E. Huffman, Mrs. Chester Hunnicutt, Miss Jessie Hyder, Miss Mary Jernigan, Ira B. Jones, Miss E. Kerr, Miss Mabel Kerr, John Machin, M. L. McMullen, Miss Bettie H. Moore, C. E. Morgan, Miss Viola Owenby, Mrs. W. K. Roberts, Mrs. Dion A. Roberts, B. Robinson, Miss Margaret Rogers, Frank S. Smith, Rev. G. A. Stamper, Miss Elizabeth J. Tiddy, William Walkup, Mrs. Howard A. Wright, H. N. Weir, Mrs. Eva Summer, J. D. Johnston, Mrs. J. P. Morgan.

Pupil Study, Mrs. O. V. Woosley, instructor—J. B. Anderson, Garrett Anderson, Edward Baskerville, Mrs. Robt. Bell, Miss Grace Bishop, L. J. Brookshire, Rev. D. W. Brown, Mrs. F. Eugene Myerly, Miss Aretha Cowan, F. A. Cazel, Mrs. Howard Clayton, Mrs. M. N. Clayton, Mrs. Mamie Edmondson, Miss Alice Eller, J. R. Elmore, Mrs. L. J. Brookshire, F. F. Ford, Mrs. R. T. Harwell, Miss Margaret Jarrett, Samuel H. Jones, Mrs. J. J. Mackey, Miss Ernestine Melton, T. Smith Marrison, Mrs. R. E. Mumpower, Mrs. E. A. Ogle, Miss Sara Orr, Miss Ruby Reister, J. V. Roberts, Mrs. V. L. Stone, Miss Nina Summer, C. M. Taylor, Miss Esther Thomason, Miss Beulah Weir, Miss Annie Weir, Miss Ruth Weir, Weldon Weir, Mrs. Caroline Whitehead, Mrs. S. S. Williams, Mrs. J. A. Williamson.

Principles and Development of Religious Education, Dr. Arlo A. Brown, instructor—J. Foster Barnes, Mrs. E. O. Chandley, Rev. M. B. Clegg, H. A. Dunham, Lewis W. Elias, Rev. T. A. Groce, S. D. Hall, Rev. J. S. Hiatt, Rev. T. C. Jordan, J. W. McRary, L. B. Rogers, W. B. Starnes, Dr. T. C. Smith, Rev. H. C. Sprinkle, Mrs. W. B. Wheeless, Mrs. B. B. Watson, W. C. Woods, Rev. E. L. Kirk.

Junior Lesson Material and Teaching, Mrs. E. R. Michaux, instructor—Miss Eva F. Brown, Mrs. C. G. Beachboard, Sidney Crag, Miss Eula F. English, R. B. Fuller, Mrs. R. B. Fuller, Mrs. A. L. Grant, Dennis Hall, Mrs. Albert Hickle, Mrs. Fred Hampton, Mrs. A. Jordan, D. T. Jarrett, Miss Catherine Kille, Miss Hilda Kille, Mrs. Archie Nichols, Miss Ethel B. Patterson, Miss Ethel W. Mattes, Mrs. Gussil S. Simmons, Mrs. L. E. Sumner, Miss Elizabeth Weir, Miss Mary Williams, Miss Dixon Watkins.

Primary Materials and Methods, Mrs. W. B. Ferguson, instructor—Anne Bouchelle, Grace DeLoach, Irene Hall, Mrs. John G. Hodges, Anne Kerr, Mrs. T. C. Smith, Lela Mae Spivey, Mrs. G. A. Swope, Mrs. H. L. Thompson.

Training Beginners to Worship, Mrs. H. D. Guerrant, instructor—Mrs. M. R. Adams, Mrs. Alfred Allen, Mrs. Burgin Baity, Mrs. Jas. W. Bennett, Miss Ruth Brown, Mrs. J. O. Cox, Miss Amy B. Hackney, Miss Stanley Hall, Mrs. H. K. Keever, Mrs. R. L. Lewis, Mrs. Roy McDuffy, Jr., Miss Josephine Reagan, Miss Rebecca White.

A RECORD BREAKER

Rev. J. S. Hiatt, better known as "Joe Hiatt," is regarded as a record breaking church builder, his work in this particular having ben phenomenally successful. In the Asheville training school he broke another record in securing 53 credits, this being the largest number of credits earned by visiting Sunday school yet made in the state of North Carolina. Whenever Brother Joe proposes anything it just gets done. His work at West Asheville is wonderful.

CHURCH SUPPLIES AND REQUISITES

Collection envelopes and cards for securing pledges printed to order.

Report of trustees to quarterly conference, 15 cents per dozen.

Certificates of membership, book form, 50 to book, 50 cents.

Baptismal and marriage certificates, small, 25 cents per dozen.

Sunday school class cards, 25 cents per dozen.

When in need of any church supplies order from the Advocate, Greensboro, N. C.

Our Little Folks

"THE EVENING STAR"

By Frances E. Mock.

In the evening, very early,
'Way before you go to bed,
I come out to look upon you,
Come to hear what you have said.
See if all the little faces
Still are there as yesterday;
See if tears have rimmed their lashes.
If they have I softly say,
I can't shine tonight so brightly,
For you've almost made me sad;
I was hoping that I'd find you,
As you ought to be, just glad—
Laughing, singing, 'cause it's evening,
And your bed time story's near;
Tender feet all white and tidy,
Coming from a mother's care.
Then you're tucked in 'neath the covers,
There to dream of sailing ships;
Little lads with smiling faces,
Lasses, too, with cherry lips.
Oh, I see you, and I love you;
I'm a sentinel in the sky,
Peeping out from clouds of darkness,
Sometimes hidden from the eye.
Yet I see you, and I hear you,
In the eve when shadows fall,
When the night winds softly murmur
At the whippoorwill's first call!
I am loving you, and watching,
Smiling with you in your glee;
And, dear children, won't you promise
To shine always just like me?

LITTLE SISTER SWALLOW

"Something must be done immediately," said Mamma Swallow to her little ones. "The nest, this morning, seems so very small and you so very large that I am afraid to have you stay in it longer. You must learn to fly."

"Oh, I'm so glad!" said Big Brother. "When can I begin?"

"Right away, you may begin," said Papa Swallow," coming up just then. "Fly right over to that limb over there."

With that Big Brother spread his wings and flew. "That was so easy," he called back, as his feet touched the friendly branch.

"Come on, Younger Brother. It's lots of fun."

"I'd like to try," said Younger Brother, as he stepped to the edge of the nest.

"Come on, then," called Big Brother. "I'll wait here for you."

So Younger Brother spread his wings and landed safely beside Big Brother.

"Come on, Little Sister," called both brothers. "It's really not hard at all," they coaxed.

Little Sister fluttered to the edge and looked down. "Oh, it's so very far down, I'm afraid," she said.

"Don't be afraid," coaxed Big Brother. "Just try. We'll wait here for you."

"Do just as I do—just this way," said Father Swallow.

"Just this way," said Mother Swallow. "Don't be afraid, dear."

So Little Sister tried, but, oh, dear me, she didn't quite reach the first limb. Instead she sank to the ground. There she flopped and fluttered in despair.

Just then a terrible sound came floating on the air, "Me-ow, me-ow!" Louder it came. Nearer it came.

"Oh, Little Sister," called the brothers from above, "we'd help if we could."

"My child, my child," called Mother as she flew down to the ground. "I'll try to help you from this side."

"Keep calm, little one, I'm right here," said Father. "I'll lift on the other side."

Oh, how near that cat sounded now! Every one was so excited that he did not notice a boy who darted around the corner of the house just then. Quickly he dashed to the rescue of the little bird.

"I'll give you a boost. Now fly," and he tossed Little Sister high.

Little Sister flew. Strength came to her in this great emergency. Her wings carried her safely above the reach of the disappointed cat. Mother, Father, Brothers, circled about her in the ecstacy of having her with them again.

"Me-ow, me-ow, I wanted that bird, I wanted that bird!" whined the cat.

"Not a bird," said the boy, who was kind to all things, "not a bird, pussy. I'll take you to the house and give you a nice drink of milk." Whereupon he tossed pussy up onto his shoulders and walked away.

"Thank you, thank you," chattered the birds to their new friend. "Maybe we can do something for you some day."—Florence H. Prouty, in Junior Home Magazine.

MY FIRST SADDLE ANIMAL

When most of us think of saddle animals, we picture stately thoroughbreds, lively little bronchos, and for the children diminutive, sturdy ponies. But my first steed was none of these.

On many of our Maine farms much of the heavier work is still done by oxen. Most farmers raise and train their own. The summer that I was ten years old my father bought a pair of Ayrshire steers. They were red and white, perfectly matched little creatures. Ayrshires are a wiry, nervous breed of cattle, good workers, but seldom becoming very large. From the first I did most of the training of the calves and found them intelligent and gentle. One of them was particularly lovable and was my favorite. I fashioned a harness for him out of stray straps and bits of rope and drove him in a two-wheeled cart.

One of my friends had a pony that she rode and I had always been envious of her and wished ardently that I had a pony, too. And one day the thought came to me that my little steer might make as good a steed as her pony. So I took him out in the pasture where I would be hidden from the eyes of the family and got on his back. He was surprised and for some time refused to move, but finally he moved gingerly off. I had a bridle on him, but a steer's mouth is not as tender as a horse's and he did not always obey my guiding hand on the reins. It was a long time before I considered him well enough broken to appear in company. My family greeted me with astonishment, not unmixed with admiration. My brother found an old saddle in the barn and fitted it to the steer's back. Then, indeed, I rode forth as proud as any king. At last I was able to join my pony-riding friend on her rides. We must have been a queerly assorted pair, she on her dainty pony and I on my nimbly trotting horned horse. But, strange as it may seem to those who think of oxen as lumbering, huge creatures, whose speed is several degrees slower than that of a snail, my steed was far from slow. He trotted as swiftly and easily as any horse and if urged could gallop very successfully. I loved him dearly and rode him for several years until it became necessary to put him and his mate to work. I gave him up with sincere regret. He is still active on the farm, but the years have changed him and I find it hard to recognize in the great, slow beast of burden my nimbly trotting "saddle horse" of long ago.—Elizabeth B. Thomas, in Our Dumb Animals.

The teacher was giving the class a lecture on "gravity."

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"But, please, teacher," inquired one small child, "how did we stick on before the law was passed?"

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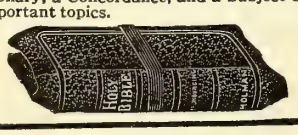


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THE JUNIOR CONGREGATION

(Continued from page seven)

sing the hymn just preceding the regular sermon, the younger children, up to ten or twelve years of age, are permitted to retire from the church. Many of these go to the nursery in the Sunday school department and wait for their parents and older brothers and sisters who remain for the 11 o'clock service. Here they are entertained every Sunday by one or more of our volunteer workers. This nursery usually takes care of from fifteen to twenty children every Sunday. Perhaps about the same number of older children go home, the rest remain throughout the entire service.

In the Christian Advocate of February 26, 1926, under the department of Methods in Church Activities, Mr. L. C. Walsh, asssitant superintendent of Grace Sunday school, Wilmington, of which church I was pastor before coming to Charlotte, has an article on "Does the Junior Congregation Pay?" From that article I quote the following:

"The writer sits in the choir about twenty-five feet from the junior congregation. In two years he heard the pastor speak to the junior congregation three times as to their conduct. There seems to be an inborn reverence for the church in a child that many older people might pattern after. There is less talking among the junior congregation than among the older congregation. There is far more quiet attention given every word of the pastor than he could ever hope for from an older congregation.

So much for the church side.

In the Sunday school we find it a big help. The children are learning the church service, the creed, the hymns and the communion service while young. They are learning to give to the church. They are learning to worship God in the quiet of His church. We believe that on Decision Day in the Sunday school they will have a fuller understanding of the acceptance of Jesus as a personal Saviour. We believe that when they are turned into the church as members they will be members in more than name.

How do the children regard the junior congregation?

On the last Sunday before the annual conference of 1925 the junior congregation was held, and 78 per cent of those attending Sunday school remained for the church service.

On the first Sunday after conference there was no junior congregation, and 52 per cent of those attending Sunday school remained for church.

On the following Sunday there was no junior congregation, and only 60 per cent of those attending Sunday school remained for church, and that on the first Sunday of our new pastor.

The following Sunday I was told by Brother Cade, our present pastor, that I might announce a junior congregation. On that Sunday 77 per cent of those who attended Sunday school remained for church."

Of the children who make up our junior congregation 47 have united with the church on profession of faith since January 1st this year. It has passed the experimental stage. The officials of the church and congregation are unanimously for it. The only inconvenience that it has caused at all is overcrowding the church. Sometimes adults have to stand in the aisles or take a chair or crowded seat to await for the dismissal of the younger group of children in order that they may find comfortable seats. But a crowded church isn't generally considered a liability. I have heard no complaints of the people who have been inconvenienced in this manner.

A. D. Wilcox.

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DISTRICT CONFERENCE DIRECTORY

North Wilkesboro, at Jefferson ..... May 25-26
New Bern, at Ocracoke ..... May 25-27
Durham, at Chapel Hill ..... May 27-28
Waynesville, at Bethel ..... May 30-31-June 1
Wilmington, at Pollocksville ..... June 1-2
Elizabeth City, at Hertford ..... July 6-8
Statesville, at Balls Creek ..... July 15-16

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E.
THIRD ROUND

May
Flat Rock-Fletcher, Fletcher, 3 16
Hominy, Snow Hill, 11 29-30
Mount Pleasant, night 30
June
Mills River, Sardis, 11 5-6
Elk Mountain, Elk Mountain, 3 6
Biltmore, night 6
Pastors' Summer School Duke University....9-23
Henderson Ct., Moore's Grove, 11 26-27
Fairview, Skyland, 3 27
Oakley, night 27
Haywood Street, night 30
July
Weaverville Ct., Flint Hill, 11 3-4
Ivy, Bright Hope, 11 4
Weaverville, night 4
Central, night 5
Chestnut Street, night 7
Saluda-Tryon, Saluda, 11 11
Hendersonville, night 11
Bethel, night 14
Spring Creek, Baldings, 11 17-18
Marshall-Hot Springs, Hot Springs, 3 & night....18
West Asheville, night 21
Sandy Mush, Teagues, 11 24-25
Leicester, Riverview, 3 25
Swannanoa, Swannanoa, night 25
Black Mountain, night 28
August
Rosman, East Fork, 11 ....July 31 & 1
Brevard, night 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

May
Thrift-Moores, Moores, 11 16
Chadwick, 8 16
Polkton, Poplar Hill, 11 23
Ansonville, Wightman, 3 23
North Monroe-Icemorelee, 8 23
Monroe, 11 30
Waxhaw, Heath, 3 30
Duckworth, 8 30
June
Belmont Park, 11 6
Hickory Grove, 8 6
Pastors' School at Duke University 9-23
July
Prospect, Prospect, 11 Sat. 10
Weddington, Indian Trail, 3 Sat. 10
Hawthorne Lane, 11 11
Unionville, Zion, 11 18
Matthews, Bethel, 3 18
Peachland, Fountain Hill, 11 Sat. 17
Lilesville, Shady Grove, 3 Sat. 17
Morven, McFarlan, 11 Sat. 24
Bethel-New Hope, Union, 3 Sat. 24
Wadesboro, 11 25
Marshville, Wingate, 3 25

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Av., Greensboro, N.C.
THIRD ROUND

May
Randolph, Mt. Vernon, 11 15
West Greensboro, Groometown, 11 22
Jamestown, Jamestown, night 31
June
Bethel, Bethel, night 1
Coleridge, Mt. Olivet, 11 2
Ramseur, Ramseur, night 2
Uwharrie, Salem, 11 4
Wentworth, Wentworth, 11 5
Ruffin, Hickory Grove, 3 5
Centenary, 11 6
Randleman, Old Union, 3 6
West Market, 11 13
Reidsville, night 13
Park Place, night 14
Deep River, West Bend, 11 20
New Hope, Centre, 3 20
East End, High Point, 3 27
Highland, Highland, night 27
Main Street, High Point, night 28
July
Wesley Memorial, 11 4

MARION DISTRICT
Edwin O. Cole, P. E., Box 264, Marion, N. C.
THIRD ROUND

May
Cross Mill, Concord, 11 23
McDowell Ct., Bethel, 3 23
Marion, First Church, 8 26
Old Fort Ct., Carson's, 11 30
June
Old Fort, 8 2
Mill Spring, Gray's, 11 6
Rutherfordton, 8 6
Bald Creek, Elk Shoals, 11 27
Spruce Pine, 8 27
July
Micaville Ct., Bakersville, 11 4
Burnsville, Shoal Creek, 3 4
Bostic, Cedar Grove, 11 10
Spindale, Alexander, 11 11
Broad River, Tanner's, 3 11
Forest City, 8 11
Gilkey, Centennial, 11 17
Henrietta-Caroleen, Caroleen, 11 18
Cliffside-Avondale, Cliffside, 8 18
Marion Ct., Pleasant Hill, 11 24
Morganton, First Church, 11 25
Marion Mills, Glinchfield, 8 25

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

May
Danbury, Pine Hall, 11 15-16
Pilot Mountain, Whitakers, 3 16
Elkin, 11 23
Dobson, Stony Knoll, 11 and 3 22-23
Ararat, Hunter's Chapel, 11 29-30
Mount Airy, Rockford Street, 7:30 30
June
Summerfield, 2:30 and 11 19-20
Stokesdale, Mount Zion, 11 and 3 19-20
Yadkinville, Macedonia, 11 26-27
July
Mount Airy, Central, 11 4
Mount Airy Ct., Epworth, 11 and 3 3-4
Jonesville, Longtown, 11 11
Stoneville-Mayodan, 11 18
Sandy Ridge, 3 18

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.

May
Watauga, Valle Crucis 15-16
Creston, Southerland 22-23
Helton, Grassy Creek 29-30
June
Jefferson, West Jefferson 5-6
Avery, Jonas Ridge 12-13
Elk Park, Minneapolis, 3 p.m. 13
Warrensville, Mill Creek 19-20
Sparta, Cor's Chapel 26-27
July
Laurel Springs 3-4
The District Conference will be held at Jefferson May 25-26.

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
THIRD ROUND

May
Salisbury, First Church, 11 16
Salisbury, Park Ave., 8 16
Bethel, 11 23
Albemarle Ct., Providence, 3 23
Landis, Unity, 11 29
Spencer, Central, 11 30
Salisbury, Main Street, 8 30
June
Norwood Ct., Aquadale, 11 5
Norwood, 11 6
Salem Ct., Oak Grove, 11 13
Badin, 8 13
Mt. Pleasant, Friendship, 11 19
Kannapolis, Trinity, 11 20
Yadkin, Rowan-Yadkin, 8 20
New London, Richfield, 11 27
China Grove, 8 27
July
Concord, Westford, 11 4
Concord, Harmony, 8 4
Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P.S., Gastonia, N. C.
THIRD ROUND

June
King's Mountain, night 2
McAdenville, night 3
Polkville, Casor, 11 5
Belwood, Kedesh, 11 6
Crouse, Laboratory, 3 6
Shelby, Central, night 6
Franklin Avenue, night 7
Duke University Summer School 9-23
East End, night 25
Trinity, Tate's Chapel, 11 26
Bessemer, Puette Chapel, 4 26
Stanley, Trinity, 11 27
Cramerton, night 27
July
Cherryville Ct., St. Pauls, 11 3
Lafayette Street, 11 4
Shelby Ct., Salem, 3 4
Cherryville, night 4
District Conference, Cherryville 5-6
Gastonia, Main Street, night 7

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
THIRD ROUND

May
Lenoir Ct., Gamewell, 11 16
Olivet, 3 16
Lenoir, First, night 16
Dudley Shoals, Cedar Valley, 11 19
Rhodhiss, night 19
Jones' Memorial, night 21
Cool Springs, New Salem, 11 23
Olin, Macedonia, 3 23
Mooresville, Broad St., 11 30
Mooresville Ct., McKendree, 3 30
Mooresville, Central, night 30
June
Race Street, St. Johns, 2:30 5
Davidson, 11 6
Hunterarville, 3 6
Mt. Zion, night 6
Newton, 11 13
Hickory Ct., Fair Grove, 3 13
Maiden, May's Chapel, night 13
Catawba Ct., Hopewell, 11 16
Ball Creek, Pisgah, 11 17
South Lenoir, Mt. Zion, 11 20
Hudson, 3 20
Granite Falls, night 20
Statesville Ct., Midway, 11 22
The district conference will be held at Balls Creek camp ground July 15 and 16.

WAYNESVILLE DISTRICT
P. W. Tucker, P. E.
201 Branner Ave., Waynesville, N. C.
THIRD ROUND

May
Judson, Maple Springs, 11 15-16
Bryson City, Ravens Ford, 3:30 and night....16
Webster, Webster, 11 22-23
Whittier, Echota, 3 23
June
Bethel, Pisgah, 11 5-6
Waynesville, night 6
Franklin, night 10
Franklin Ct., 11 11
Macon Ct., Mt. Zion, 11 12
Glenville, Glenville, 11 19-20
Highlands, Flatts, 3 20
Murphy, night 25
Murphy Ct., Tomotla, 11 26-27
Miawassee Ct., Belview, 3 27
Hayesville, Ledfords, 11 26-27
July
Robbinsville, 11 4
Andrews, night 4
The Waynesville district conference will be held in the Bethel Methodist church, eight miles from Waynesville, beginning Sunday, May 30, and closing June 1.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

May
Farmington, Wesley Chapel, 3 29
Grace, 11 30
Farmington, Huntsville, 3 30
Mocksville, night 30
June
Linwood, Wesley's Chapel, 3 6
Thomasville, 11 6
Erlanger, night 6
Denton, Jackson Hill, 11 and 1:30 12-13
Lexington, First Church, 11 13
Centenary, night 13
Davie, Hardison, 11 and 3 19-20
Cooleemee, 11 20
Lewisville, Lewisville, night 20-21
Davidson, Good Hope, 11 and 3 26-27
Welcome, Center, 8 and 11 26-27
Central Terrace, night 27

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Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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July
Oak Ridge, Oak Ridge, 11 4
Kernersville, Shady Grove, 3 4
Walkertown, night 4
Thomasville Ct., Fair Grove, 11 and 3 10-11
Hanes-Clemmons, Clemmons, 11 11
Burkhead, night 11
Thomasville, Trinity, 11 18
Forsyth, Marvin, 3 18

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

May
Branson, 11 16
Gregson, night 16
Calvary, 11 23
Lakewood, night 23
Graham and Haw River, Graham, 11 30
Mebane, night 30
June
South Alamance, Clover Garden, 11 6
Pastors' School, Duke University 9-23
Hillsboro, Lebanon, 11 26-27
July
Cedar Grove, Prospect, 11 3
Webb Avenue, 11 4
Carr, night 4
Person Ct., Woodsdale, 11 10
Long Memorial, 11 11
East Roxboro, Grace, 3 11
Milton Ct., Purley, 11 17-18
Brooksdale, Trinity, 11 24
Front Street, 11 25
West Burlington, night 25
Durham Ct., Bethany, 11 31
August
Carrboro Ct., Carrboro, 11 1
Chapel Hill, 3 1
Duke Memorial, night 2
Trinity, night 3
Burlington Ct., Bethel, 11 7
Rougemont Ct., Tabor, 11 13
Leasburg Ct., Salem, 11 14-15
Mt. Tirzah Ct., Mt. Zion, 11 21-22
West Durham, night 22
Yanceyville Ct., Bethel 28-29
District Conference at Chapel Hill May 27-28.

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.

May
Columbia, Holy Grove 22-23
Plymouth, Siloam 29
Roper, Mackeys 30
June
South Mills, Sharon 26-27
South Camden, Shiloh 27-28
July
Pantego-Belhaven, Belhaven 4
Hertford 8
Perquimans, New Hope 10-11
Pasquotank, Union 11-12
Chowan, Bethany 17-18
Edenton, night 18
August
Gates, Sunbury .... July 31 & 1
North Gates, Hebron 1-2

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

May
Duke, Angier, night 15-16
Hay Street, night 16
Fayetteville, Salem 23
Newton Grove, Wesley's Chapel 29-30
Dunn, night 30-31
June
Roseboro, Halls 5-6
Steadman, Bethany, 3:30 6-7
Haw River, Ebenezer 12-13
Mamers, Cool Springs 19-20
Carthage, Center, 3:30 20-21
Glendon, Carbonton 26-27
Goldston, Bethlehem, 3:30 27-28
July
Elizabeth, Clarkton 3-4
Bladen, Bethel 5
St. Paul, Barkers 10-11
Parkton, Sandy Grove 17-18
Person St. and Calvary, Gardners, 3:30 18
Lillington, Parker's Grove 24-25
Hemp, Pleasant Hill, night 25-26
August
Siler City, Hickory Mountain .... July 31 & 1
Pittsboro, Zion, 3:30 1-2
Jonesboro, night 7-8
Sanford 8-9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
THIRD ROUND

May
Elm St. and Pikeville, a.m. 15-16
St. John, p.m. 16
Goldsboro Ct., Pine Forest, a m. 22-23
St. Paul, p.m. 23
Grifton, Edwards, a.m. 29
LaGrange, Institute, a.m. 30
Queen St., p.m. 30
June
Jones Ct., Oak Grove, a.m. & p.m. 5-6
Centenary, a.m. 6
Riverside, p.m. 6
Palmico, a.m. 20
Craven, Beach Grove, a.m. 24
Dover, Lane's, a.m. 25
Snow Hill, Tabernacle, a.m. 26-27
July
Seven Springs, Indian Springs, a.m. 4
Atlantic-Straits, Atlantic, a.m. 11
Beaufort, p.m. 11
Pink Hill, Webb's, a.m. 18
Newport, Oak Grove, a.m. 24-25
Morehead City, p.m. 25
Hookerton, Ormondsville, a.m. 31
August
Oriental, Pamlico, a.m. 1
Ocracoke .... May 27
District Conference at Ocracoke May 25-27. Special boat leaves New Bern 10:30 a.m. May 25 and returns May 27.

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
THIRD ROUND

May
Rowland, Purvis, 11 14
Hamlet 16
Rockingham 23
Lumberton, 11 30
Lumberton Ct., 3 30

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

May
Wilmington, Fifth Ave., 11 23
Wilmington, Trinity, night 23
Scott's Hill, Union, 11 30
June
Ingold, Antioch, 11 5-6
Tobar, Bethesda, 11 13
Hallsboro, Shiloh, 3 13
Faison-Warsaw, Goshen, 11 19-20
Clinton, Keener, 3 20
Magnolia, Carlton's, 11 27
Wallace-Rose Hill, Charity, 3 27
July
Kenansville, Lee's, 11 2
Jacksonville-Richlands, Haw Branch, 11 4
Burgaw, Trinity, 11 11
Wilmington Ct., Federal Point, 11 18
Wilmington, Grace, night 18
Swansboro, Bethlehem, 11 24-25
August
Maysville, 11 1
Southport, Southport, night 4
Shallotte, Andrews Chapel, 11 5
Town Creek, Shiloh, 11 6
Carver's Creek, Bladen Springs, 11 8
Whiteville, Whiteville, night 8
District Conference at Pollocksville June 1-2.

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IN MEMORIAM

FLOWERS—Brother John Edwin Flowers was born December 10, 1870, and died March 21, 1926. From early manhood Brother Flowers was a devoted servant of the Master. He was a member of Shiloh M. E. Church, South, and was at the time of death and for many years Sunday school superitnendent. He leaves a wife and five children besides a mother and four brothers and sisters and a host of friends to mourn his going. He will be greatly missed in his community. The funeral was conducted by his pastor, assisted by Rev. J. H. Armbrose and J. A. Gibbs. May heaven's richest blessings attend those who survive.

T. B. Hunnycutt, P. C.

CLEMENT—Ralph Alexander Clement was born near Rockford, N. C., August 9, 1862, and died Marcn 21, 1826. Thus his age was 61 years, seven months and 11 days. He was married to Miss Emberzetta Ann Smith April 15, 1883. To this union were born nine children of which eight are still living, while one is dead. He joined the M. E. Church, South, at Carter's Chapel several years ago. He was buried at Carter's Chapel on March 24, 1926. The funeral was largely attended by his grief-stricken loved ones and a wide circle of friends, he having been prominently connected with the community life for quite a number of years.

J. J. Eads, Pastor.

CRANFORD—Samuel C. Cranford passed to his eternal reward March 20, 1926, at the age of 73 years. Brother Cranford was a real help to his community in many ways. He was a member of Concord M. E. Church, South, and faithful to every duty he was assigned. He was married to Miss Nannie Elliott November 1, 1877, who with nine children preceded him to the grave. Two children survive, Van Cranford of Farmer, N. C., and Mrs. Walter Newby of Thomasville, N. C. He has many friends who shall morun his going, and his services will be greatly missed. He was buried by his pastor, the writer, Sunday, March 21, in the presence of a large congregation of people. May the Lord bless the breaved ones. Geo. W. Clay.

HOOKS—Mrs. Laurinda Speight Hooks, daughter of William Haywood and Bobbie Rhodes Speight, was born in Wayne county, Georgia, May 26, 1868. After a short illness she died December 13, 1925, at Goldsboro, N. C.

Her sunny disposition was nurtured in a Christian home, so that in early life she became a member of the Methodist church at LaGrange. This combination of influences upon such a choice spirit made of her a beautiful young woman, both in body and spirit.

She came to the marriage altar with John B. Hooks March 17, 1898. Theirs was a home such as two well mated Christian young people could make. It was blessed with four children: Laudinda, John B., Jr., William Borden, and Robert. The latter died in infancy.

The saintliness of her own mother revealed itself in her. So the children grew to maturity in a well nigh model home. Living to her yas not a strain but a joy, for she knew the more abundant life. So the years came and went bearing along this triumphant spirit to her final goal.

Her pastor and I with a great concourse of friends were at the church of her marriage vows where the last service was held. She sleeps nearby in the cemetery at Fremont.

Such lives enrich the world with blessed truths and help us to look with joy into the great eternal.

J. C. Wooten.

SHINN—A. J. Shinn, one of our most faithful members at Mt. Carmel church, Concord circuit, departed this life on February 15, 1826. Brother Shinn was always faithful to his church, both in attendance and financial support. He was a friend to his pastor and always tried to uphold his hands in the work of the church. He was converted in early life and joined the Methodist church and was for many years a faithful steward in the church. He was 77 years old and leaves a wife and four children, twelve grandchildren and a host of friends to mourn his loss. Not only his family, but the church and Sunday school has been sorely bereaved. We were for forty years a co-worker with him in the church and Sunday school. We feel sure our loss is his eternal gain. When a man like Brother Shinn passes away we are reminded of the words of King David on the death of Abner, "Know ye not that a great man has fallen in Israel this day."

The funeral services were conducted at the church by our pastor, Rev. A. G. Lofton, assisted by Rev. A. R. Surrat of Charlotte, a former pastor. A beautiful and fervent prayer was offered by Rev. Mr. Brown, a minister from the town of Cornelius, amid a great crowd of sorrowing friends and loved ones.

We miss him greatly, but with a great hope to meet him in the glory land our hearts are comforted.

R. M. Fink.

HENDRICK—William H. Hendrick died on March 28, 1925, a this home on Queen street, Beaufort, N. C., being in his 91st year. He was born September 11, 1934. For more than a year prior to his death he had been a great sufferer and had been confined to his bed during his illness.

Many years ago he assumed the vows of Ann Street Methodist church. At the time of his death he was one of the oldest and best known citizens of his community. The funeral services were conducted from his home by Rev. E. Frank Lee on March 29, 1925, and the remains were interred in Octan View cemetery.

In a few brief months his faithful helpmeet, Mary Elizabeth Hendrick, followed him to their final resting place, her summons coming on August 24, 1925. She was born on October 8, 1943.

For more than a half century she had been a member of Ann Street Methodist church, and through all those years with steadfast and unwavering devotion, had carried the church and its interests upon her heart. What a messenger of comfort and timely material relief she had been to the poor of her community, among the members of both races! Numerous are they who have risen up to call her blessed for the good that she did. And how she loved and honored God's servants, the pastors of her church, being always full of praise for them, and of a spirit of ready cooperation with them in their great service.

On the afternoon of August 25, 1925, her funeral services were conducted from Ann Street Methodist church by her pastor in the presence of a goodly number of friends and acquaintances. Interment followed in Ocean View cemetery.

For more than fifty years this devoted couple had walked and worked together along down the pilgrimage of the years, and so completely knit together were their souls that in death, as in life, it was the will of Divine Providence that they should not for long be separated in their last sleep.

Their only child, Mrs. Bettie Rodgers, of New York and Beaufort, gave herself with perfect devotion to nursing them and doing all in her power to comfort and solace them in their affliction.

Well done, enter ye into the joy of your Lord.

E. Frank Lee, Pastor.



Fortunate youth

THE educational opportunities for the boys and girls of the South are keeping pace with the leadership of the South in the economic progress of the Nation. This is seen in the following facts:

In the last twelve years more than $125,000,000 has been spent for the construction of new school buildings in the states of the South served by the Southern.

In 1900 there were less than 73,000 school teachers in the states of the South served by the Southern, and the appropriation for education amounted to only 90 cents per person living in these states. In 1922 the appropriation was $6.85 per person, and the number of trained teachers had increased to 139,309.

In 1900 only 64.8 per cent of the children of school age in these states attended school, while the average for the nation as a whole was 72.4 per cent. But in 1922, the latest year for which complete figures are available, 81.4 per cent of the children in the states of the South served by the Southern attended school, while the average for the nation as a whole was 81.2 per cent.

The growth in the educational facilities of the South, as well as the number of children that can take advantage of them, is one of the fortunate and direct results of the prosperity that has come to the South.

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NORTH CAROLINA
Christian Advocate

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Fraternal Message of the United Church of Canada

ELOQUENT ADDRESS TO GENERAL CONFERENCE BY THE BRILLIANT DR. GEORGE W. KERBY OF CALGARY

A generation has come and gone since those days in the morning of our ministry, when we crossed the Mason and Dixon Line, and first set foot in this wonder land of song and story. We pitched our tent in the beautiful valley

"Where the waves of the Tennessee
Flow under the mistletoe hanging free;
Where orange, fig, and trumpet vine
Their odors mix with eglantine;
Where snobbery ends, and true worth reigns—
Down where the South begins."

And then, sir, we made our way in the gray dawn of the morning, up to the very top of yon historic mount, where with clarified vision and a widening horizon, we sang "The world must be conquered for Christ," and pledged anew our life and love to Him who went to the cross for us.

Encamped in the valley, and in sight of the graves of the nation's heroes, there was a mighty army of the young crusaders of the cross; and with them the seraphic Galloway, the great souled Hoss, the keen and farsighted Hendrix, and those knights of the new chivalry—Steele, DuBose and John R. Pepper, and a score of others.

Then, too, they were there from the sister church in the north; and among them the beloved McCabe, Warren of scientific renown, Joyce of administrative force and power, and Berry, the Boanerges of them all.

From the land of the "far horizons"—the land of the maple and the pine—came John Potts, a bishop in all but name, and the stalwart Crews, captain of the Canadian contingent, and his lieutenants Bond and Burns, and Courtice.

These men, leaders all, of the mighty host assembled, and prophets of the new era. What wonder, if during those days of exaltation, was visualized another scene—

"From the north where the lakes are like mirrors
unrolled
And the autumn woods frame them in purple and
gold,
From the west where the rivers in majesty run
And the great highlands catch the last kiss of the
sun,
From the south where the beautiful summer is born
And the east where the Gentiles saw Bethlehem's
morn,
They come in the name of the nation and God
To crush the last viper from Liberty's sod."

A vision not yet fulfilled, but—

"Beyond the present sin and shame,
Wrong's bitter, cruel, searching blight
We see the beckoning vision flame
The blessed kingdom of the right."

Upheavals Everywhere

Victor Hugo once said that the battle of Waterloo had changed the frontiers of the universe. If this be true, then the great war has changed not only the frontier, but has shifted the very center of the universe itself. Change, upheaval, revolution and reconstruction, are everywhere going on. The world is off its track and out of its orbit, and we have not yet learned the art of living together in freedom, in justice, and fraternal righteousness. The mountains are touched with the splendor of the new day, but dark shadows linger in the valleys—shadows of ignorance, or racial rancor, and religious superstistition. We are at one of the great turning points of history. Will it be a new Dark Ages, or will it be a new Renaissance? These are questions which are being asked.

The titanic forces of the last ten years have precipitated a plastic condition of world life. This condition cannot continue—of militarism, the war-breeding balance of power, the hatreds, the prejudice, the bitterness? Or will it respond to these higher ideals of brotherhood that are interpreted for us in the life, teaching and spirit of Jesus, the Carpenter of Nazareth?

Leaders of religious thought of today are telling us that the next fifteen years will be the most difficult ones the Christian religion has yet had to encounter. They will be mainly so because the implications of the gospel of Jesus are known and understood today as never before. These are great challenging years for every man and woman who has any intellectual or spiritual adventure in their souls.

Civilization has broken through the hard crust of the customs of the ages, and has struck out upon the open road. We are walking out of the shadows of the old—we are passing through the gates of the new—and it doth not yet appear what we shall be. The job of adjusting ourselves to the new situation is vital to every phase and form of progress, whether it be industrial, political, educational or religious.

"The Spirit that moved upon the deep
Is moving in the minds of men;
The nations feel it in their sleep,
A change has touched their dreams again.".

Must Abandon Old Methods

Old methods have had their day, old lines are broken down, old plans are inadequate, old party shibboleths, in politics and religion, no longer find the response they formerly did in the hearts of the people. The time has come for some new vision. Each generation must make its own visions and dream its own dreams. There are people in all our churches who have not had a new spiritual vision for forty years!

We need a new vision of God. The only foundation for a new world is a new acknowledgment and a new apprehension of God. We are suffering from a paganized conception of Deity, and a religious terminology which has lost its meaning to the modern mind. There is no healing for the nations in the thought of an angry and vengeful God. There is no inspiration for our common life in a God who is pleased with burnt offerings and bloody sacrifices. There is no secret joy in the thought of a God who is remote and removed. We need a Christ-like conception of God—"he that hath seen Me hath seen the Father."

Then we need a new vision of man, a new vision of human relations, a new interpretation of religion—religion interpreted in terms of everyday human life. A new conception of patriotism is needed—a sovereign, world minded patriotism—new social alignments are needed, and new forms of cooperation. "New occasions teach new duties."

Amid shifting scenes, changing forms, crumbling dynasties and world confusion, disorder and chaos, a new star appears in the constellation of the nations! Canada is no longer one of the colonies of the British empire—Canada is one of the nations of the great British commonwealth. A change in status from a dependent colony to a free self-governing and self-determining nation has not only increased the prestige of Canada, it has also extended her obligations and responsibilities; and

"If the Empire needs us
She'll require no chains to lead us,
For we are Empire's children,
But Canadians all over."

Pictures Canadian Types

The Canadian people are a peculiar people. They have a history, a romance and traditions that ought to be better known and understood than they are. The Canadians themselves are slow to appreciate the historical background of their national existence. Henry Van Dyke, the American ambassador to Holland during the war, said that he used to like to get over to London as often as he could to see "those Canadian soldier boys." Said he: "You can always see them, you can always know them, you can always tell them—but you cannot tell them much." Yes, those Canadian soldier boys in the fight for democracy, pitted against the picked fighting men of the world, were found to be the peers of any or all of them, for that matter. They went out from the farm, and the store, and the bank and the factory, and the pulpit and the pew. They went up against the mustering battalions of despotism, and by their sheer audacity they flung their glory against the imagination of the world, and blazed out a new trail for Canada among the nations.

And yet the world our boys died to save and the world your boys died to save is not saved yet. There are still "wars and rumors of wars." Can it be that we failed because we did not have the courage to put the principle of Jesus into practice? Can it be that we tried to make a good world without the fear of a good God? We do not need to belittle the achievements of the past, by which the nations were saved in a great crisis—but we are facing a new world. Surely there is a better way of settling international disputes than by recourse to murderous weapons? We must make the way of Jesus—the way of peace and good will. We must create a new atmosphere and understanding in all international relations.

Those who profess to read the signs of the times tell us that the storm center for the next 100 years will be the Pacific. They say that the Atlantic has shot its bolt, but that out yonder on the Pacific the old and the new, the east and the west, are meeting face to face, and heart to heart, and hand to hand, as never before. It will be a conflict, not of brute force or physical power, or garments rolled in blood. It will not be a measuring of steel dreadnought against steel dreadnought, or aeroplane against aeroplane—but it will be ideas against ideas, character against character, citizenship against civilization.

Weapons Will Be Spiritual

The weapons of this warfare will not be carnal, but spiritual. We shall win not by might nor by power, but by new spirit of life, by the power and passion of love. By love that drives selfishness and greed and injustice out of trade, out of labor, out of politics and out of all international relations; and who shall say but what Canada, a young nation, free from the jealousies and prejudices of the older nations of the world—Canada that has overcome barriers of race, religion and geography—Canada that has lived in good will alongside of a sister nation for 100 years without any frowning guns to keep the peace—Canada that is leading the world today in a great religious movement—who shall say but what Canada may not gather up the best out of all the nations, and, following the star of destiny, give to the world a new international ideal and

bring about the creation of a world state of brotherhood and good will?

Tonight I bring you a message from Canada—a message from a "fine, proud people to a people proud and free." For 23 years we lived "out where the west begins—out where the world is in the making." Out where La Salle and La Verendrye, and Samuel Hearne and Mackenzie and Rundle and Evans and Lacombe and Robertson and the MacDougalls—men who by canoe and dog train, and snowshoe and dugout, helped to roll back the misty map of the unknown, and discover a new dispensation of hope for the peoples of Europe.

Sir, theland of the pioneer and the discoverer has gained a new place in the sun. The land that was desolate has become the garden of the gods. A great and notable thing has come to pass. Canada has staged a new trail; she has launched a new adventure—an adventure made possible by the clear-eyed vision and stout-hearted faith of three Christian bodies, who have pooled their resources and individualities in the United Church of Canada. Three streams of spiritual experience and achievement have come together in one channel.

New Spiritual Movement

The United Church is not simply a great organization, it is a new spiritual movement—a movement that brings together the achievements of a wonderful past and the promise of a more wonderful future. It is not a consummation, it is a beginning. It is not an end in itself, it is a means to an end—it is a prophecy as well as a history.

The warming heart, the evangelistic fervor, the human appeal and experience, and the doctrine of the blessed assurance, are here. The name "Methodist" disappears, but the soul of Methodism goes marching on.

The independence, the courage, the love of freedom, the daring adventure, the spirit of the men who made the Mayflower is in the movement. The name "Congregational" dies, but that which Congregationalism stood for lives on.

The sovereignty of God, the infinite love and compassion that seeks, pursues, loves, sacrifices and never rests until it has brought the child home to the Father's house, is here. The spirit of the men who formed the Scottish Covenanters is in the union. The name "Presbyterian" goes out, but the spirit of the Covenanters will never die.

It is only a little over 300 years since the Protestant church came into existence, yet it is split up into more than 150 divisions and bodies, each one calling themselves Christians. Before a world broken, bruised and bleeding—before a world sinking and suffering, through sin, ignorance, pestilence, famine and social injustice—a narrow sectarianism, a divided Protestantism, a rigid denominationalism stands condemned and powerless to grapple with the world's needs.

This was the one unanswerable argument to the people of Canada for the union of the churches. Someone had to break away—someone had to break the spell of things as they were. The Canadian spirit has always moved towards wider and wider unity. The United Church of Canada has grown out of the unions of the past and it looks forward to other unions to come. Our fathers believed in church union and practiced their belief. There were 19 union in Canada prior to the present—nine in the Presbyterian, eight in the Methodist and two in the Congregational churches. By the grace of God and the courage of our fathers, we have led the world in church union from the first. This union is the embodiment of a great ideal. It is an answer to the prayer of our Lord, "that they all may be one."

"We will not cease from mental fright
Nor shall our swords sleep in our hands
Till we have built Jerusalem
Within our broad and beauteous land."

The united church must go forward. It must go all the way—

"On, on to the bounds of the waste,
On to the city of God."

Truce Formed in Canada

In the middle ages, when the whole of Europe was in conflict, men of good will strove in vain to get what they called "a truce of God." A truce in which the people might comport their differences and live like brothers. We have succeeded in forming such a truce in Canada. The united church looks forward to where the perfect unity of the kingdom of God stretches out like a "vision splendid."

It has taken faith and tolerance, and patience, and daring, and courage to bring this about. It always takes courage to accomplish anything of great moment. It took courage to produce Calvin and Knox. John Knox was never afraid of the face of any man. He was like Moses on Pisgah's heights, looking into the Promised Land. He saw the future and the great developments that were to come.

It took courage for John Robinson to step out and stand up against the Protestant popery of his day and form an independent organization—the Congregational Church of the new world.

It took courage for John Wesley to break through the long standing customs and ecclesiastical forms of his time, and preach to men in the open fields, in the market place, and at the mouth of the coal pit. And it took courage for the three churches in Canada to give up their names and put aside their prejudices and get together in a great forward movement for the kingdom of God.

There is a call everywhere for courage. Courage not only to step out, but to get together. We must come out of our insular provincialisms and face our problems. Whether we like it or not, as one has said, "the fingers of God are closing in upon us," making of us one common family with a single economic and intellectual life.

We must get together if we are to put a new spirit into the whole relationships of the world. We must get together if we are to control the tide currents of world life that are flowing for the first time across the world. We must get together if we are to reinforce and re-impower our home Christianity so that it will penetrate human life, and we may go to the people of the other side of the world and say "this is the Christian church, it will apply anywhere."

Any approach to the religious problems of the world which conceives these problems in mere geographical terms is outworn. We cannot make occidental Christians out of oriental peoples, and we ought not to try. The gospel must take on the form and manner of life of the countries where it is preached. Our missionary frontiers must be social, economic and political. Jesus must become incarnate in the traditions, habits and thoughts of each people for itself. The peoples of the world want our Christ—they want the religion of Jesus—but they do not want our institutional Christianity nor our denominational divisions.

Ninety per cent of the students of Tokyo University are agnostics. They have studied their religion and ours. They know that ours is far superior to theirs, but when they look at the way Christianity is lived by many Christian people in the western world, they turn away.

The spirit of Methodism has never been the spirit of a party. Methodism has ever been the friend of all and the enemy of none. From its beginnings one of its fundamental principles was anti-sectarianism and a warm catholic spirit. "If thy heart is as my heart, if thou lovest God and all mankind, I ask no more—give me thine hand." Such were the words of the founder of Methodism.

The fraternity of Methodism is not a fraternity of class or clique or blood, but a fraternity of spirit, of fellowship. A fraternity that is not limited by creed or color, or race, or property, or party. There is nothing upon which men differ so hopelessly as a creed, and nothing upon which they so completely agree as character. The fraternal spirit of Methodism was not a new creation. It was a new manifestation, a new channel through which the love and brotherhood of Jesus might go like an electric current, from hand to hand, and heart to heart, and community to community, and nation to nation.

The fore-gleams of this spirit, which has had so much to do with the union of the churches in Canada, first shone out in 1729, from that little room at Lincoln College, Oxford, where the Holy Club was formed.

It was kindled afresh that night at the Aldersgate Street Mission, when Wesley's heart was "strangely warmed."

It flamed forth in that wonderful vision when Wesley caught more fully the "Mind of Christ" and took for his slogan, "The world is my parish"; and Methodism swept on and out into the tide currents of world life, and became a universal brotherhood and fellowship.

Formation of Methodism

Inspired by this vision, the first Methodist Society on this continent was formed at Savannah, Ga. A society which gave the setting of Methodism for the world.

It was under the spell of this vision and spirit that in 1774 Barbara Heck with her husband, pioneer Methodist in New York City, came over and settled in the wilds of Upper Canada; and putting her brave soul against the rugged possibilities of the future, established Methodism in Canada and North America, and brought millions of people into this brotherhood of love and righteousness.

It was this spirit, through the last 100 years or more—in the early pioneers, in the circuit riders, in the famous orators and preachers, and in the rank and file of the people—that made the contribution of Methodism to the religious, the social and intellectual life of Canada, one of the most glorious and outstanding events in our nation's history.

It was this spirit, from the days of Ryerson until now, that has furnished an ever increasing army of men and women—splendidly endowed in mind and heart—doughty champions of a country of free men and women—freely expressing themselves—freely educating themselves—worshiping freely ,as they chose—freely hewing out their own destiny, and freely laying deep and strong, and broad and well, the institutions of the new Democracy—the foundation of truth, tolerance, reverence, nationhood and world-wide citizenship.

But, sir, the culminating manifestation of this spirit took place on the tenth day of last June in the city of Toronto, when in the presence of 8,000 souls assembled in holy communion and convocation, the Methodist Church of Canada—with its history, traditions and romance of pioneer service east and west—with its wealth and variety of spiritual values—with its missionary enterprise and evangelistic fervor—with its sense of social obligation and religious education and training—with its warmth of Christian fellowship and its spirit of brotherhood—with its world view of religion and citizenship—with its spirit of discovery and adventure—with its artisans, and poets, educators, public servants, and interpreters of the spirit without number—with its oldest and largest publishing house in Canada and its annual circulation of more than 25,000,000 periodicals—with its schools and colleges and universities stretching across the land like a chain of light from St. John, Newfoundland, to Vancouver—with its Sunday schools and hospitals and redemptive homes—with its thousands of churches and congregations and ministers—with its great body of Christian laymen and laywomen—without reserve and with complete unanimity—reverently, intelligently and with the heartening thought of all that God has wrought, and all the way He has led in the past—with courage and confidence and unswerving faith, and with a widening vision of the future—at that final milestone along the triumphant march of its progress through the years, Canadian Methodism placed all on the altar of the United Church of Canada.

And why? Animated by one holy impulse and supreme purpose—for a new realism of faith—for a uniting of the old values of the spirit with a new vision of the world—for a fulfilling of the passionate longing for Christian unity—for a deepening sense of religion and a re-appraisal of religious experience—for a re-discovery of the inner life, and a revival of the mystic element in religion—the search after God, the better to fit us to cope with the bewildering issues of our age—and for a synthesizing of all these in the eager, earnest, insistent desire for a better understanding of Jesus—His way, His will, His spirit, His teaching—who alone has in His keeping the secret the world needs to know—that His Kingdom may more fully come in Canada, in North America, in the empire, and in the world.

"Sail on, O union, strong and great;
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate.
Sail on, nor fear to breast the sea,
Our hearts, our hopes, are all with thee.
Our hearts, our hopes, our prayers, our tears
Are all with thee, are all with thee."

Rev. A. L. Lucas is assisting Rev. Orell Linberger in a meeting at Mt. Hermon church on the Sandy Ridge charge this week.

General Conference Proceedings

Fifth Day—May 10

At 9 a. m. Bishop Moore took the chair and said: The conference will be in order. The opening hymn is No. 355: "Love divine, all love excelling."

This hymn was sung, and then Rev. Frank S. Onderdonk offered prayer. In announcing him the bishop said: Brother Onderdonk has spent more than a quarter of a century in missionary work among the Mexican people.

Dr. Chas. Goodell made the devotional address of the morning. (This very fine address will appear in a later issue of the Advocate.)

The Bishop: The chair will announce for the College of Bishops the appointment of the committee of three who are to nominate the committee on arrangements for the next General Conference. The nominees are W. E. Brock of the Holston conference, J. H. Dils of the Northwest conference, and R. Ira Barnett of the Florida conference.

Bishop McMurry then took the chair.

Following announcements of little interest outside of the conference room there ensued a prolonged discussion upon a change of the name of the Board of Finance to some other name. Upon final vote the name remains as it was.

Judge Rogers: I would like to ask the conference in addition to hearing the British delegate, the delegate from the Wesleyan Church of England, to also hear on Wednesday evening at the same session which you have already ordered, the fraternal delegate from the Japan Methodist Church. I so move.

The move was seconded, a viva voce vote was taken and the motion prevailed.

Little of general interest was done at the morning session.

Evening Session

Promptly at 8 o'clock Bishop McMurry called the conference to order.

After prayer by Dr. F. N. Parker, the fraternal delegate from the United Church of Canada, Dr. G. W. Kerby, was introduced and delivered an address.

Dr. F. N. Parker responded to this address.

Dr. W. L. Northridge, fraternal delegate from the Irish Methodist Church, was introduced and delivered an address. Bishop Candler responded to this message. The benediction was pronounced by Bishop Moore and the conference adjourned.

Both these fraternal messengers completely captured the conference. Dr. Kerby measured up to Dr. Southerland and other famous Canadian orators who have visited us in the past.

Dr. Northridge's conquest of the conference and those who met him personally was complete in every particular. Both these addresses will appear in the Advocate as soon as space will permit.

Sixth Day—Tuesday, May 11

Bishop McMurry called the conference to order at nine o'clock and announced that Rev. Dr. W. J. Young of the Virginia conference would conduct the devotional exercises.

Dr. Young read the fourth chapter of Second Corinthians and announced hymn No. 415, which was sung by the conference:

"Faith of our fathers! living still
In spite of dungeon, fire, and sword."

Bishop McMurry presented Dr. W. L. Northridge of the Irish Methodist Church, who delivered the devotional address.

The hymn "Sweet Hour of Prayer" was sung, and the bishop said: I am sure I express the sentiment of this entire conference when I say that we have been greatly helped and blessed by the earnest and strong words of our brother from across the sea.

The following resolutions were adopted:

Whereas, we have heard with profound thankfulness of the greatly improved conditions in Ireland, and also of the gracious spiritual awakening that has resulted in the conversion of many thousands, large accessions to church membership, greatly improved social conditions, and unparalleled opportunities to Methodism to extend its sphere of influence; and,

Whereas, we have heard with interest that our Methodist brethren in Ireland are planning a large program of church building, and that included in this program is the erection of a memorial church to Robert Strawbridge, Philip Embury, Barbara Heck and others of their kind who laid the foundation of American Methodism; and,

Whereas, Irish Methodism continues to send us its best sons and daughters:

Resolved, therefore, that this General Conference give its hearty approval to the enterprise.

Chas. D. Bulla, James M. Rogers, H. M. Canter, Nathan Newby, H. D. Knickerbocker.

Judge Rogers: May I present to you Bishop W. F. Oldham of the Methodist Episcopal Church, fraternal delegate from that church?

The Bishop: It becomes my very great pleasure to introduce to this body Bishop W. F. Oldham of the Methodist Episcopal Church.

Next in order were reports from boards and commissions, and the secretary called the roll of the same.

Bishop Cannon presented Report No. 3, from the Commission on Temperance and Social Service, and said:

The commission will appreciate it if instead of referring this report, the conference will have it read and, if possible, under suspension of the rules, put it on its passage immediately. We have some advices from Washington requesting us to take prompt action on the matters contained in this report. So I am glad to present this report and ask Brother R. L. Russell to make the necessary motion.

R. L. Russell: In view of the importance of this paper and the crisis upon us with reference to enforcement of the law enforcing prohibition, I move that we suspend the rules and put this on its immediate passage.

The rules were suspended and the secretary read Report No. 3 from the Commission on Temperance and Social Service.

In connection with this report the following resolutions were adopted:

Resolved first, That the General Conference of the Methodist Episcopal Church, South, assembled in Memphis, Tenn., in quadrennial session, representing a Christian citizenship of more than 2,600,000, hereby respectfully and earnestly petitions the Congress of the United States,

First, to reject all proposals to enact any legislation which has as its object to nullification or the weakening of the prohibition enforcement act commonly known as the Volstead law.

Second, to enact into law during the present session of Congress the legislation proposed by the prohibition department of the federal government as outlined in this statement, with the purpose to prevent evasions of the law, to increase penalties for its violations, to improve the personnel of the prohibition department and its general efficiency, and to supply whatever men and money may be necessary to compel obedience to the law even by those who in high social life have publicly declared that they will have intoxicants, "constitution or no constitution." We most positively insist that when men openly flaunt their determination to violate any law of our country, the government must suppress anarchy and compel obedience to the law absolutely, regardless of cost.

Resolved, second, That the secretary of this General Conference be instructed to send copies of this statement promptly to Hon. Morris Shepherd, a member of this commission, with the request that he transmit the same to the presiding officers of the United States Senate and the House of Representatives, to be presented by said officers to the respective bodies over which they preside.

James Cannon, Jr., Chairman.
Mrs. W. A. Newell, Secretary.

The paper was adopted by a rising vote.

The vote in favor of adoption was unanimous and followed by applause.

The report of the Commission on Budget was adopted as follows:

Dear Brethren:

We your Commission on Budget, appointed by the last General Conference and continued by this conference to serve till the adjournment of the same, beg to submit the following report:

In obedience to a resolution of the General Conference at Hot Springs, we were called together by our chairman, Mr. C. B. Lewis, at Nashville, Tenn., April 6, 1926, to receive reports from the different boards and commissions for which assessments were to be asked by the General Conference.

Furthermore, we have been in many sessions since coming to the seat of this conference, and have carefully considered the needs and claims of the different interests seeking appropriations; and we recommend that the assessment on our church remain what it has been for the last two years, namely, $2,120,000 per annum for all purposes, and that the assessment be distributed as follows:

Bishops Fund	$225,000
Temperance and Social Service	24,000
American Bible Society	50,000
Board of Finance	191,000
Sunday School Board	191,000
Church Extension	183,000
Missions	800,000
Epworth League	47,000
Education	129,000
Hospital Board	50,000
Lay Activities	50,000
Theological Schools	80,000
Negro Work	60,000
General Conference Expense	40,000

We understand that the Board of Missions will no longer contribute to the work being done by our church in our state schools and that the Board of Education desires to take over all this work in said schools; so we have accordingly raised the assessment for the Board of Education to an amount which we estimate will produce revenue sufficient to carry on this work in state schools.

Respectfully submitted,
Commission on Budget.
R. A. Clark, Chairman,
H. Lynn Wade, Secretary.

At 11 o'clock Dr. S. Parkes Cadman, president of the Federal Council of Churches of Christ in America, delivered an address that pleased the conference very greatly.

Evening Session

The conference was called to order at 8 p. m. by Bishop Darlington. After singing hymn 544, "I Love to Tell the Story," Dr. A. R. Kasey of the Louisville conference offered prayer.

Judge J. M. Rogers introduced Bishop W. F. Oldham of Buenos Aires, fraternal messenger from the Methodist Episcopal Church, who delivered the address of the evening.

Dr. W. A. Shelton responded.

Dr. I. P. Martin of the Holston conference offered the following resolution concerning the death of Dr. George R. Stuart:

The conference is shocked and deeply grieved to hear of the sudden death of Dr. George R. Stuart of our First church, Birmingham, Alabama. A heroic knight of the cross has fallen; a voice that never hesitated to speak out in loyal defense of the right, and in courageous denunciation of the wrong, is hushed; a heart that always beat true to humanity and to God is stilled.

This conference bows its head in grief, as it recognizes the loss our church has sustained.

Resolved, that the secretary be instructed to wire the bereaved family our deepest sympathy, and express to them assurance of our love and prayerful remembrance in this hour of their sorrow.

I. P. Martin,
J. M. Carter,
J. N. Hillman,
E. A. Carter.

Dr. H. C. Morrison offered prayer.

The benediction was pronounced by Dr. W. J. Young and the conference stood adjourned.

We are largely indebted to the Daily Christian Advocate for the foregoing reports of conference business.

Seventh Day—Wednesday, May 12

Bishop Darlington called the conference to order at nine o'clock and announced that Rev. D. Atkins of the Western North Carolina conference would lead in prayer.

Rev. Mr. Atkins offered prayer.

The Bishop: While the brethren are gathering Brother Bridgers will sing for us.

Mr. Bridgers sang the hymn, "My latest sun is sinking fast, My race is nearly run."

The Bishop: I have asked Bishop Oldham to deliver the devotional address of the morning.

The Bishop: Brethren, just a moment to hear this most important announcement from the secretary.

The Secretary: The Associated Press, through their representative here, brings us this announcement: "Through the efforts of the Bishop of Canterbury the strike in England was settled this morning." (Applause, the conference rising and singing the Doxology.)

(*continued on page six*)

The Bishops' Address

[Continued from last week]

Hospitals

Another duty long neglected by our church is the obligation to provide hospitals for the treatment of the sick and the relief of the suffering. The General Conference of 1922 did not act too soon when it directed the organization of the General Hospital Board.

Pursuant to that action the board was promptly organized in 1922, with headquarters in Atlanta, and a charter under the laws of the state of Georgia. The financial provision made for the maintenance of the board and the promotion of the great interest committed to it was wholly inadequate. For the first year of its operation it had no funds for its work because collections on the assessment made for it by order of the General Conference of 1922 could not be realized for a year afterwards. Being thus without funds to engage an executive secretary, the board requested its president, Bishop W. A. Candler, to do the work of that office without salary during the first year until money could be secured from collections on the assessment to employ a competent man for the position, and this he did. At the end of the period the board called to its service Rev. Charles C. Jarrell, D.D., who has prosecuted the work most zealously and successfully for three years, notwithstanding the lack of sufficient resources.

Our church now has in operation seven hospitals —namely, the Barnes Hospital at St. Louis, Mo., the Wesley Memorial Hospital at Atlanta, Ga., the Methodist Hospital at Memphis, Tenn., the Methodist Hospital at Houston, Texas, the Methodist Hospital at Hattiesburg, Miss., the Montgomery Memorial Hospital at Montgomery, Ala., and the Good Samaritan Hospital at Lexington, Ky. The aggregate value of these institutions is $4,304,965. They have 884 beds, and in them upward of 20,000 patients are treated annually.

Two other hospitals are under construction—namely, the Dallas Sanatorium at Dallas, Texas, to cost $700,000 when completed, and the Methodist Hospital at Fort Worth, Texas, the cost of which is estimated at $1,000,000. For the Methodist Hospital at Hattiesburg, Miss., an expenditure of $175,000 is proposed for building purposes.

When all the hospitals now in process of erection have been completed, our church will have invested in institutions of healing $7,239,235, and in them will be 1,534 beds.

As soon as sufficient funds can be secured the General Hospital Board has in contemplation the establishment of two hospitals for the treatment of patients afflicted with tuberculosis. It is proposed to locate one of these at some suitable point east of the Mississippi and the other at some proper place west of the river.

The hospitals of the church, with two exceptions, have no endowments. The Barnes Hospital at St. Louis has an endowment of $1,014,270, and the Wesley Memorial Hospital at Atlanta has an endowment of $45,000. No other has any endowment.

It is manifest, therefore, that our hospitals must depend for the care of their charity patients upon the annual income from the Golden Cross Enrollment. The necessity of this income cannot be emphasized too strongly.

The hospital work of our church has barely begun, and its development should be promoted by the most wise and energetic measures. It should be made distinct and prominent before the eyes of our people and laid upon their hearts with the weight of the most sacred obligation. It has been delayed too long, and now that it has been undertaken its advancement should have undivided attention and support.

This great interest is commended to your most careful consideration with the confident hope that you will devise the best means and the most generous measures for its support. Much has been done in a few brief years, but more remains to be done.

Christian Education

To argue the question of the teaching function of the church would be a waste of time. Christian education is essential to the progress, yea, to the existence of the church. It has been by ignorance not by learning that the church, including Methodism, has been hurt. We need and we welcome minds that have been truly trained, knowledge from which all error has been sifted, learning that is broad and sound. However, we need to stand fast by the fact that education is not a matter of a short time, not by any means the possession of a diploma secured after a few years of college residence, but that it is the work of a lifetime, and even then too frequently is not attained. The son of Sirach enjoins: "My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age." Pretense, at times a pretense that blinds the pretender, is in our day not a new development. It is as old as history and is a persistent quality of human nature. Let us beware of all shams in every sphere of life. The church has always been blessed with scholars. Clement of Alexandria and Origen were not the first, nor Wesley and Adam Clarke the last. Pray God that there may be many more. But "the conceit of fancied scholarship is scarcely less offensive than the arrogance of ignorance." While our age has its emancipations from no little of the error of the past, it has also its limitations from which the past was to some extent free.

Unless the church has something in education to add to that offered by the state, there is no longer room for the church school. Our schools must be Christian. They must not confine themselves simply to intellectual training, to imparting information, to training in methods of work. They must develop Christian character, the only thing worth living for, worth dying for. They must hold up Christ as the truth. In them his spriit and his ideals must be dominant. To train the mind and teach men what is his service, and to inspire them to serve him, to make known his will, and to kindle their desire to do it, is their end. The school that does not truly represent Christ, whatever else it may be, is not Christian.

Our Discipline clearly sets forth our educational aim: "The Methodist Episcopal Church, South, stands committed to education sound in principle and Christian in spirit as fundamental to its work, and it accepts the duty and obligation of maintaining institutions dedicated to the diffusion of a distinctly Christian culture. Such institutions are necessary as special agencies to help the church more effectively to perform its own divinely appointed ministry of service. Central, therefore, at the heart of the supreme educational processes in which the church is engaged, the Bible must be placed, as inspired of God, and the sufficient rule of faith and practice." Emphatically as we approve sound training, broad and accurate scholarship, the garnering of mental riches of the past, the earnest purpose to bring even greater stores of knowledge to the service of God, we shall lose all if we fail to conserve and improve the quality of genuine Christian life. Our purpose is to become Christian ourselves and to make this country and the world Christian.

One of our crowns of rejoicing is that so many of our people in their provision for our schools are giving the church their trust. Never before have our church schools held so high a place in the confidence of our men of means. We would not overlook the increasing number of those whose deep poverty abounds unto the riches of their liberality to education. Like the two mites given by the widow, a gift made immortal by our Lord, the record of their gifts is in heaven. These multiplied mites are turning the deserts of ignorance into a rich harvest which both feeds the givers and fills the hungry with good things. But riches for educational work in an abundance never before known among us has been poured into the lap of the church. Gifts to Emory University, to Southern Methodist University, and to many other of our institutions continue to abound. The gifts and bequests of Mr. James Buchanan Duke to Trinity College (now Duke University), North Carolina, of forty million dollars and more, and the funds for kindred purposes about equal to those provided for the university, constitute the largest single trust ever committed to the Methodism of the world. Such munificence, while it stirs our gratitude, lays on us a burden of responsibility that we cannot shirk. Men who do such deeds must have found in the aims and character of our church, in our trustworthiness and fidelity to our God, a sure foundation for their confidence. Truly our responsibility is appalling and should put us as humble petitioners for help at the feet of our God. Unless we keep full faith with our benefactors we shall have, as we shall deserve, no benefactors. To divert a trust by action or by inaction from the intention of the donors, not matter how plausible may be the excuse alleged, will bring on us the deserved scorn and condemnation of all true men. Terrible will be our punishment if we do not keep faith with this confidence. God being our helper, we will keep faith and will try to make our present wastes more rich than the fertility of former days. We must sow the seed into good ground and watch lest the fowls devour any of it.

It is no unkind criticism of the public schools to say that they do not and cannot provide the Christian instruction and training necessary as a foundation for the Christian life and character of their pupils. The perils of having a generation grow up in an educational system that undertakes to equip for living, but passes by the most essential matters of life, has been repeatedly called to our attention in recent years.

The church has claimed the right to teach and to interpret religion; the state is not free to do so. The answer of the church, therefore, to the need presented by this situation must be to provide the needed Christian instruction and training, and to make it available through the local churches for all the people.

The Sunday school seems to be the providential agency to undertake this difficult task, which, under the circumstances, is obviously one of the major tasks before the church.

Our Sunday School Board has for a number of years been calling attention to the great opportunities and needs in the field of Christian instruction and training. Our Sunday school literature has undergone a most remarkable development during the years, has been made more and more suited to the demands of a thoroughgoing teaching program and has steadily increased in circulation. For a quarter of a century the board has been working in the direction of preparing our Sunday school officers and teachers for their task. We note with gratitude that through the nearly one thousand training schools held during the last quadrennium and through the correspodence department, tens of thousands of our Sunday school workers have been specially trained for their work. The board reports that its training work has increased 300 per cent during the last quadrennium and 2,200 per cent during the last two quadrenniums.

Along with improved teaching there will always be need to keep the emphasis upon vital religious experience. No process, however effective, can take the place of the life of God in the soul, of conscious salvation through Jesus Christ, and of personal fellowship with the living Saviour. The fact that 368,938 Sunday school pupils were, during the past quadrennium, received into church membership on profession of faith, or 64 per cent of the total number received into the church on profession of faith, suggests the important place that the Sunday school has come to occupy as a doorway into church membership and indicates the necessity of maintaining the spirit of vital evangelism in all our Sunday school work.

Missions

You know of the immense advance of our church in our foreign mission work beginning with the Centenary period. You do not need to be told of the millions of dollars given by our people that our work might be materially better quipped, or of the many new workers sent abroad. Reports of this blessed progress were made to our people. In men and means we were never before so well furnished. God graciously poured out his blessings on our work, and thousands were added to the church such as should be saved. The men to whom the church committed the management and oversight of this work, indeed all of us, hoped for a larger return from the subscriptions than has yet been received. It was not an unreasonable expectation that when the interest of the church was once aroused, when information of the legitimate demands on us was spread abroad, when the people to whom we went preaching the glad tidings of good things gave such ready response, when so many were offering to forsake houses or brethren or sisters or father or mother or children or lands for the sake of Jesus—it was not unreasonable to expect that the work begun would be sustained. To no small extent this expectation was not realized. Our mission work has been, is now in a critical position. Only the response of the church to an effort strenuous and

widespread enabled us to keep the workers in the field. We must lift our mission work out of these recurring crises, we must plant it firmly on a steadfast foundation. If we are to honor God, to be true to his call as revealed in our opportunities, provision must be made for continuous support. Now is the accepted time, and on your wisdom and fidelity the church relies. A detailed report of all the work of our Board of Missions in all its departments will be presented.

The interest of our home mission work will engage the earnest attention of the General Conference. The need for immediate and far-reaching advance upon former lines of organization and effort in this department is apparent. New goals and larger ends should be provided for in appropriate legislation. Not less in the older and more thoroughly cultivated parts of the connection, but also in the remoter and spiritually more destitute sections of the West, the frontier and the border, where our work has been legitimately established, a policy of intensive home mission methods should be applied. This would not be to discriminate against the cause of foreign missions, but rather would become the means of directly stimulating that interest. An aggressive home mission movement will create an enduring base for foreign effort. Not a few of the embarrassments suffered recently by our foreign work may be traced to a lack of expansion in our continental home enterprises. The largest thought should now be given to the means of promoting this expansion. The need of enlarged plans for church erection, evangelism, special training of workers, and hospital service in connection with the home mission field is a matter to which we are sure you will direct particular thought and action.

We may be permitted to say again what was said in the Episcopal Address of four years ago: "that in our opinion the time has come when the interests of our enlarged and enlarging foreign fields and activities really require all the attention of a general board. The sessions of the Board of Missions demand for the transaction of the large business of foreign missions all the time which the members can usually give without interference with other personal, private, or public duties. The board has not been able, therefore, to give to the consideration of home missions at any session the attention which its importance really demands. The conditions in this country, and in every part where our church is operating, warrant the formation and execution of a far-reaching, comprehensive, and effective home mission policy. We are convinced that the interests of both foreign and home missions would be greatly advanced by the provision of separate boards for their promotion and administration. Of course, it is contemplated that the organization of the missionary work of the women of the church will be preserved and properly related to the other missionary agencies."

Lay Activities

Four years ago the General Conference provided for the organization of our laymen into boards of lay activities. Through these boards our laymen have shown an increasing interest in the work of the church. To bring our laymen to bear more of the burdens of our church work, to provide for the cultivation by them of fields altogether unworked, to bring them into even closer connection with the upbuilding of the church, will be to multiply our usefulness many fold. It would be a calamity should our members ever descend to the position of being passive recipients of things spiritual. An indifferent laity fosters a sacerdotal clergy. Methodism has never known such a state as that and would be Methodism only in name if it were thus atrophied. By right as well as by duty our members are partners and co-workers with our preachers in all our service.

Our eyes must be open to the widespread change taking place in our conditions of life. In an ever-increasing stream the people of the South are flowing from the country into the towns and cities. In many instances agricultural pursuits are being abandoned for factory and other congested industrial work. The comparatively simple country life of our fathers is becoming a complex urban life. These changes are practically in their infancy. In addition, a tide of population never before so strong, and wealth in volume incalculable, flow in our direction. Great changes must come. If we would preserve our ideals, our morals, our religion, we must put forth our utmost effort. Preservation of these priceless imponderables will not be sufficient. If what we possess be worth while, if aught in our lives be of real value and immortal because it bears the stamp of God's approval, we must share it, or we shall lose it.

By no means must we lose sight of the importance of our country work. Not all the people are leaving the country for the towns and cities, but the movement taking place is greatly weakening many once vigorous country charges, partly by depletion of the membership, partly by disheartening those who remain. We still have a clear call to care for these country charges. Work there should not be disparaged, but emphasized and honored. Such work needs greater appreciation and attention. The response will be immediate and great. Let our annual conferences and the church at large give even greater attention to this field which grows more needy each year. There seems to be an unfortunate and hitherto almost nonexistent tendency on the part of some of our preachers to turn away from work in the country, to regard an appointment to that work as a reflection on their ability, a marring of their careers. If such work calls for the heroic, when did Methodism prove indifferent to such a call? If many of our best-equipped young people joyfully offer for work in foreign fields, can they not be expected to devote their lives to this equally honorable field? All Christian life is a life of sacrificial service, not of ease and self-seeking, and where else better than among our appreciative country people can a life be spent? We are rejoiced to know that many of our laymen are helping and leading in the conservation and upbuilding of this work. What can be done to induce more strong preachers to give themselves to this still needy and fertile field we earnestly ask you to do.

These rapid and radical changes bring on us, especially on our laymen, a responsibility never before so easily realized. To meet the demand for the conservation of Christian civilization, for the preservation and progress of the church, lay activity must continue to increase. Our boards of lay activities are bringing more and more laymen into this blessed work, their fields of usefulness are constantly extending, and their efficiency gains impetus. Your own appreciation of the importance of the service already rendered by these organizations of laymen will lead you to take every necessary step to further their efficiency without the slightest suggestions from us, and we shall see this progress with thanksgiving and shall gladly co-operate to the full measure of our powers.

Our Colored Brethren

Again and again the General Conference has had its attention called to our relations and duty to the Colored Methodist Episcopal Church. To that great church we continue to be cordially bound. We would not and we cannot deny our duty to these our brethren, a duty to be truly measured only by our means and opportunity. From the organization of that church nothing has disturbed the harmony of our relations. We cannot too highly praise their coduct. Their work continues to be blessed of God, and for this we rejoice with great joy. No good can come to them, no success can attend their work, that will not deepen our joy. Our love for them is reciprocated. The help we have given to their educational, church extension, and missionary work has been appreciated by them. Without curtailment of the assistance we are giving to any department of their work, we believe that greater help to their schools would be profitable. Can we help them in the legitimate expenses of school management? With them, as with us, a better educated ministry is needed. They, as do we, need wider and sounder Biblical training. Their preachers need such training as will enable them to appeal to the increasing number of their educated and leading people. No less for their sake than for our own we need to continue and to increase the help we are giving. But it must be emphasized that not by financial assistance alone do we meet our obligation to these brethren. They need our manifested sympathy, our personal interest, our service of love. Here as elsewhere, in all life it holds true that the gift without the giver is bare. To draw nearer to them, not in condescending and hence offensive manner, but as truly brethren serving the same God, rejoicing in the same Saviour, and seeking the same goal—these we should make manifest.

We should not fail to emphasize the responsibility of our church toward the eight million people of African descent who reside within our territory. This vast and needy population of another race is at our very doors. We are linked together by innumerable bonds, subtle and not to be escaped. Our proximity makes inevitable the reaction of these races upon each other. By every token the Methodist Episcopal Church, South, has no missionary obligation of superior claim. Every contact of our people ought to be an avenue for carrying Christ to our brother in black. Moreover, the objectives of Jesus Christ involve not only the mastery of individuals and their relations with other individuals, but equally his lordship over races and their relations with each other. Christianity is a failure unless it can bring the different races of the world into right relations with one another and set them to living on the basis of brotherhood in the household of God. Men must be brothers, if there is to be any brotherhood. God demands it. Thou shalt love thy neighbor as thyself. It is not thou mayest be brotherly; **thou shalt.** It is still a new commandment that we should love one another. Too frequently we subscribe to it as a creed, but do not practice it. Brotherly love and service are the essence of loyalty to God. Our holy religion demands the sovereignty of right and the law of love in applied helpfulness in all the relations of the white race to the negro within our gates.

Our Church Papers

Among our needed and helpful activities are our church papers. Unless we have a sufficient number of well-edited and widely read church papers all our work will suffer. Week by week our papers bring information of our work, of our success, of our need, that should be and will be to Christian life a healthy stimulant. Through no other means can we so quickly and so influentially reach our people. Without our papers ignorance of our work, already too prevalent, will increase. A member ignorant is a member crippled. Whatever this General Conference can do to increase the circulation of our papers, to improve their quality, to discover a solution for their financial difficulties, to help the editors and publishers in work to which they are giving themselves without stint, will be a blessing to the church.

Committee on Style and Arrangement of the Discipline

Four years ago the General Conference, following a suggestion contained in the Episcopal Address, appointed a committee on the "Style and Arrangement of the Discipline," and authorized the committee to edit the next Discipline and issue it in the best form and arrangement upon which they might agree. The work of that committee was promptly and carefully done and has been satisfactory to the church. We recommend the appointment of a similar committee to edit the next edition of the Discipline. We suggest that, if it should meet your approbation, the committee be given authority to omit such parts of the Discipline as are no longer applicable to our work. For example, the China Mission Conference is not a mission. It would help to a clearer understanding if the word "Mission" were stricken from the name of that conference. There is a section (III, 45-47) "Of the Mission Annual Conferences." There are no such conferences in our church. Nothing would be lost by the excision of this and other obsolete parts, and much would be gained. If it seem best to you to appoint a committee of yourselves to make a careful study of the entire Discipline, and to recommend here needed omissions, the end would be attained; but since at times a law is enacted which differs from an existing law, and the latter is not repealed, thus leading to possible confusion and indeed conflict of administration, it may be wiser to charge the committee on style and arrangment, should you appoint one, with this difficult work.

Suggested Changes in the Discipline

Our law now makes a local preacher amenable for his conduct to the district conference, and that when he serves as a supply of a pastoral charge; and a preacher on trial, when accused of immorality, to the quarterly conference of the charge that he serves. Since a preacher on trial is a traveling preacher, and since law charges the annual conference with the oversight of the life and official administration of traveling preachers, we suggest that you consider and determine whether it may not be best to charge the annual conference with the oversight of preachers on trial.

In addition to pastoral work our law authorizes the president of an annual conference, sometimes on his own judgment, sometimes when requested by the annual conference, to appoint our preachers

to a variety of religious and philanthropic work. Our interpretation of this law (Paragraph 125) is that only for work specifically set forth is the president of an annual conference authorized to make such appointments, yet the paragraph makes no mention of our Epworth League work. We suggest that this paragraph be given careful examination, and if need be revision, and that it be expressly stated that in addition to pastoral work no preacher be appointed to work not specifically designated in the paragraph. Frequent calls are made for the appointment of traveling preachers to work not mentioned in our Discipline, and some brethren wish to attend to such work for years under this sanction of the church and to retain their membership in the annual conference. One result of this practice will be ultimately to add to the number of our superannuates men who have done little or no pastoral work in our church. We suggest that you lay down the law for our guidance as well as for the information of our preachers and people.

In our judgment the time has come when the conferences in some of our mission fields should have legal connecting bodies of their own through which they can act as units in planning and executing their work.

We respectfully recommend that the General Conference make provision for central delegated bodies or for regional conferences, made up of representatives, clerical and lay, with such power under the constitution as may be conducive to the larger responsible action upon the part of the national Methodisms.

Brethren, Pray for Us

Brethren, pray for us, not simply because it is the duty of each Christian to pray for his brethren, but especially because you have assigned us work that is both delicate and difficult. Unless we have your confidence, your sympathy, your co-operation, we cannot succeed. If you should withhold these you would indeed leave us lonely and miserable, little in efficiency and strength. We do not need to tell you that we are all partakers of the same human weaknesses, that to do this work as it should be done not one of us is fully equipped. But for the help of God and our confidence in you all our strong desires to glorify our Lord and Saviour Jesus Christ would droop and die, and the light of our life would go out.

The Spirit of Our Fathers and Our Spirit

In the Discipline of 1789 for the first time there is published an address "To the Members of the Methodist Societies in the United States" signed by Thomas Coke and Francis Asbury. With a change in the latter part of the title, a few omissions of sentences no longer applicable, this address, with the names of the bishops living at the time of publication, has been published in each edition of our Discipline. It closes in 1789 as it closes today: "We remain your very affectionate brethren and pastors, who labor night and day, both in public and private, for your good." That is a solemn statement, but in the sight of God we are for ourselves earnestly striving to make it a fact. We say this not to steal your hearts with craft of smiles, but as the true desire of our hearts.

Warren Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. DuBose, W. N. Ainsworth, James Cannon, Jr., William B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz.

GENERAL CONFERENCE PROCEEDINGS

(*continued from page three*)

The minutes of yesterday morning's and evening's sessions were read and approved.

Bishop Darlington surrendered the chair to Bishop H. M. DuBose as president of this morning's session.

Announcements were read by various delegations regarding the seating of alternates.

Bishop Cannon: I have received a telegram from the family of Dr. Stuart stating that services will be held at Birmingham today at four o'clock; leaving Thursday morning at eight o'clock by special train for Cleveland, Tenn., services there to be held at 2:30 on the 13th.

Judge Rogers: Mr. President, I would like to introduce to you Dr. Frederick Platt, the fraternal delegate of the British Wesleyan Church.

Dr. Platt was introduced to the conference, the members rising and applauding.

Judge Rogers: Mr. President, I move that this telegram be sent by this body to the Southern Baptist Convention which is just meeting this morning at Houston, Texas: "The General Conference of the Methodist Episcopal Church, South, now in session at Memphis, Tennessee, sends its cordial greetings to the Southern Baptist Convention now assembling at Houston, Texas. Read Ephesians VI:23-24." And, Mr. President, while I hesitate to suggest a lack of familiarity on the part of anyone with the entire Epistle of the Ephesians, may I read what those two verses contain just to remind you all of them: "Peace be to the brethren and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ with a love uncorruptible."

A delegate: I move the telegram be sent as suggested by Judge Rogers.

The motion prevailed.

Judge Rogers: Mr. President, I move that a special session of this General Conference be held tomorrow,Thursday evening, at eight o'clock for the purpose of hearing the message of the fraternal delegate from the church of the United Brethren in Christ.

The motion prevailed.

Judge Rogers: Now, Mr. Chairman, may I introduce through you Mr. H. C. Armstrong, who is associate secretary of the World Conference on Faith and Order.

Mr. Armstrong was presented to the conference, the members rising and applauding.

The Bishop: We will now take up the order of the day which is to hear appeals, memorials, petitions and resolutions proposing changes in the Discipline, such as have been deposited with the secretary.

Following these and other announcements the morning was spent in the discussion of rules, the reading of memorials in which the committees had non-curred and other inconsequential matters till near the hour of adjournment, when Bishop Boaz upon the platform arose and said:

Mr. Chairman and brethren, I hold in my hand what might be considered a sacrificial gift. Some months ago in Chang Chow our missionary physician, Dr. Russell, died, partly, one of the physicians tells me, because we did not have a satisfactory hospital in that city. He was in charge of a hospital when the soldiers came in and contracted a disease and died. His widow is here today and is proposing in this to make a sacrificial offer on condition, of course, that a hospital be built there. The body of that great and good physician lies there in Chang Chow. We want a hospital built in Chang Chow. There has been $1,800 collected by the widow of life insurance and she had a string of beads that she prized very highly and she said to me, "If our church will build a hospital in Chang Chow I want to take a thousand dollars of the eighteen hundred I have collected as life insurance —she has four children—and to that thousand dollars of life insurance add this string of beautiful amber beads if somebody wants to buy it." Brethren, that is the kind of heroism that is among the missionaries out in China. Today is her birthday. She makes this as a gift for the beginning of a hospital in Chang Chow. I wish we had that hospital. No place needs it worse than Chang Chow. If anybody wants to buy these beads you can see me or Mrs. Russell a little later. A jeweler tells her that these beads are worth $500 or more. I do not know about their value myself. You can see me or Mrs. Russell if you want to contribute something for that hospital. (Applause).

A delegate: I want to move that Mrs. Russell be invited to the platform and introduced to the conference.

The motion prevailed and Mrs. Russell was escorted to the platform while the conference rose.

Bishop Boaz: Brethren and sisters, this is Mrs. W. B. Russell, the widow of our faithful physician who died partly because we did not have a satisfactory hospital. He gave his life to the cause. (Applause).

Dr. Mood: I move that the conference buy these beads and give them back to Mrs. Russell. I will be glad to give $10 towards it. (Applause).

The Bishop: To make this motion formal I will put it to the house.

The motion prevailed.

Dr. Morrison: Bishop, there ought to be something more definite with reference to the use of the money that is paid for the beads. I think if the brethren understood there would be almost universal response.

Bishop Boaz: It is starting a fund to build a hospital in Chang Chow.

R. A. Clark of Memphis: I suggest that in buying the beads we also buy the amount of money from that insurance policy. We don't want her to give this money to the hospital.

The collection amounted to more than $1500.

Evening Session

The conference met in evening session, Bishop DuBose presiding. Prayer was offered by W. A. Christian of the Virginia conference.

Judge J. M. Rogers of the South Carolina conference introduced the Rev. Yoshira Tanaka, fraternal messenger from the Japan Methodist Church, who delivered an address. Response was made by Bishop H. A. Boaz.

J. Loyd Decell of the Mississippi conference introduced Dr. Frederick Platt, fraternal messenger from the Wesleyan Methodist (British) Church, who delivered an address. Bishop DuBose responded.

The conference adjourned with the benediction by Dr. J. C. C. Newton.

Eighth Day—Thursday, May 13

The conference opened at 9:05 a. m. with Bishop DuBose in the chair. Hymn No. 137, "How sweet the name of Jesus sounds," was sung. Dr. W. J. Sims of the Arizona conference offered prayer, after which the conference joined in singing Hymn No. 208, "I love Thy Kingdom, Lord, the House of Thine abode." Bishop DuBose then lead the conference in the responsive reading of Psalm 115—"Not unto us, O Lord, not unto us, but unto Thy name give glory." After the reading of the psalm the conference sang the Gloria.

Bishop DuBose: We will hear a brief statement from Dr. W. P. Few of the North Carolina conference.

Dr. Few: Dr. A. J. Lamar, chairman of the special committee on the constitution of the church, asked me to bring this matter before you. This committee, of which I chance to be a member, has been as diligent in its labors as it has seemed possible to be and still we are behind and unless the committee is excused from attendance here upon this morning's session of the conference, it will not be possible for the committee to make its report in time for the special order tomorrow. Therefore I am asking for the committee that you excuse it from this morning's session.

Dr. W. A. Christian: I move that the committee be excused from this morning's session.

The motion prevailed.

Bishop DuBose resigned the chair to Bishop W. N. Ainsworth as the president for today.

Bishop Ainsworth: Brethren, the general conference has designated this hour for a service of solemn memorial of our beloved brethren who have joined the church above, Bishops John Carlisle Kilgo, Richard Green Waterhouse, James Atkins and William Belton Murrah. We are some 25 or 30 minutes behind the expected movement of the morning, but I am sure that your good sense of propriety will dictate that every person will be seated, as far as possible, and that perfectly good order and reverent attention shall characterize us in the service of this hour.

D. H. Hotchkiss of Texas led the conference in singing Hymn No. 593, "Servant of God, Well Done."

Bishop Warren A. Candler offered prayer, followed by a reading of the Scripture from the fifteenth chapter of First Corinthians by Bishop Mouzon.

The secretary read the report of the Committee on Memoirs as follows:

Report of the Committee on Memoirs

To the General Conference Assembled at Memphis, Tenn., May, 1926.

Your Committee on Memoirs beg leave to report that they have a memoir of Bishop John Carlisle Kilgo, who departed this life August 11, 1922, prepared by W. P. Few; that of Bishop Richard Green Waterhouse, who died December 9, 1922, prepared by J. W. Perry; that of Bishop James Atkins, who died December 5, 1923, prepared by T. C. Ragsdale, and that of William Belton Murrah, who died March 5, 1925, prepared by F. N. Parker, and respectfully submit the same for the consideration and disposition of the General Conference.

J. W. Perry,
F. N. Parker,
T. C. Ragsdale,
W. P. Few,
Committee.

The Bishop: Will Dr. W. P. Few come forward and present to the conference the memoir of Bishop Kilgo?

Dr. Few: I was asked to prepare this memoir

since coming to Memphis. In the circumstances under which I have had to work I have felt free to rely largely upon an admirable memoir prepared by Rev. J. C. Wooten for the North Carolina annual conference.

Dr. Few read the memoir.

The memoir of Bishop Richard Green Waterhouse was read by J. W. Perry; that of Bishop James Atkins by T. C. Ragsdale; and the memoir for Bishop Murrah was read by F. N. Parker.

The report of the committee is before you. What is your pleasure with reference to it?

The report was adopted.

The memorial services were quite impressive, when in addition to memoirs read several members of the conference spoke most appreciatively of the departed bishops. The remainder of the session was given to minor matters of little general interest.

Evening Session

At eight o'clock Bishop Ainsworth called the conference to order.

Prayer was offered by Rev. J. L. Neill.

Judge J. M. Rogers introduced Bishop W. M. Bell of the United Brethren Church, who delivered a stirring address.

Bishop DuBose responded.

Judge Rogers introduced Mr. Andres Osuna, who gave an interpretation of Mexico's constitution and political life in relation to the charges of religious persecution.

Bishop Cannon responded.

Bishop Bell pronounced the benediction and the conference stood adjourned.

Ninth Day—Friday, May 14

Bishop Ainsworth called the conference to order promptly at 9 o'clock and announced Hymn No. 492, "O, for a Closer Walk With God," which was sung by the conference.

Rev. Dr. C. R. Jenkins of the South Georgia conference led in prayer.

The Bishop: Will the conference permit in this opening moment a matter of high privilege? One of the bishops of our great sister church, the Methodist Episcopal Church, chances to be present with us this morning and I wish the very great privilege of introducing to the conference Bishop Miller of the Methodist Episcopal Church. (Applause, the conference rising). Bishop Miller, we hope you will remain with us as long as you can and occupy a seat with us on the platform as long as you can stay.

The journals of yesterday's morning and evening sessions were read byg the secretary and approved as read.

The Bishop: The secretaries of the conference deserve the greatest praise for the records of accuracy that they bring to us from day to day almost without exception. (Applause).

Secretary Estes: I just want to tell you, brethren, that we are assisted by two shock troops who pass them on to us.

The Bishop: Let our papers be now laid aside. May we listen reverently and prayerfully to the reading of the scripture for the morning.

The Bishop then read as the scripture lesson a portion of the second chapter of the Epistle of St. Paul to the Hebrews.

The Bishop: Before resigning the chair, I announce the following committee for the College of Bishops, which was ordered yesterday, a committee of nine touching the matter of the hospital in Tucson, Arizona: L. J. Cox, C. A. Hatch, D. E. Hawk, J. L. Decell, S. E. Allison, Frank Barrett, J. B. Ivey, W. T. Whiteside, J. W. Fristoe.

It gives me great pleasure to resign the presidency of the conference to my friend and colleague, Bishop James Cannon, Jr.

Bishop Cannon took the chair.

The Bishop: I will announce that the bishops appointed Bishop Collins Denny to be tbe representative of our church on a committee of three, one from the Methodist Episcopal Church, one from the Methodist Protestant Church, and one from our own church, to select three historians to consider and report on the question of the priority of the origin of the American Methodism.

Bishop Denny: From the Board of Bishops of the Methodist Episcopal Church a communication came to the General Conference, through the secretary of the conference, requesting the appointment of this nominating committee. There were other papers referred with this.

The secretary read the following telegram:

Houston, Texas, May 14, 1926.

To the General Conference of the Methodist Episcopal Church, South:

The Southern Baptist Convention heartily reciprocates your cordial greeting, and wishes you increasing power. Read First Corinthians 15:58."

Signed by the Chairman and Secretary.

The Bishop: The order of the day is immediately after the approval of the journal, and that order is consideration of the report of the special committee on the Constituiton of the Church. Dr. Lamar is chairman.

C. L. Brooks, secretary of the Committee on Constitution, handed in the report, which was read.

The entire morning was given to a discussion of the constitution presented by the special committee and more than half of it was adopted item by item. But the following day the whole matter of a constitution was referred to a commission that will report to the General Conference of 1930.

WEAVER COLLEGE COMMENCEMENT PROGRAM, MAY 28-JUNE 1, 1926

Friday, May 28

8:00 p. m.—Music recital.

Saturday, May 29

9:30 a. m.—Last chapel exercises for the year. Address by the president of the college.

2:30 p. m.—Field day.

8:00 p. m.—Annual junior debate. Query: Resolved, that the inter-allied debts should be cancelled. Affirmative: Miss Beatrice Sisk, '27, Rosman, N. C.; Mr. Craig Beam, '27, Cherryville, N. C. Negative: Miss Elise Horne, '27, Peachland, N. C.; Mr. John McNeill, '27, North Wilkesboro, N. C.

Sunday, May 30

11:00 a. m.—Commencement sermon preached by Rev. J. M. Ormond, profesor of Biblical Literature, Duke University, Durham, N. C.

4:00 p. m.—Vesper service conducted by the Florian Choir of Asheville, N. C.

8:00 p. m.—Anniversary sermon to Epworth League.

Monday, May 31

10:00 a. m.—Annual declamation contest between members of the Cliosophic and Delphian literary societies.

3:00 p. m.—Class day exercises.

8:00 p. m.—Annual reading contest between members of the Mnemosynean and the Euterpean literary societies.

Tuesday, June 1

10:30 a. m.—Commencement procession to the chapel. Speakers: Faculty, alumni, students and visitors.

11:00 a. m.—Literary address to the class of 1926: Hon. Zebulon Weaver, representative of the Tenth North Carolina district in the House of Representatives.

12:30 p. m.—Community dinner on the campus.

2:30 p. m.—Regular annual meeting of the board of trustees.

6:30 p. m.—Commencement banquet and business meeting of the alumni association. Admission of the class of 1926. Address by Rev. R. L. Ownbey, pastor of Belmont Methodist church, Nashville, Tenn.

GREENSBORO COLLEGE COMMENCEMENT PROGRAM

Greensboro College commencement will embrace the period beginning Friday evening, May 29, and closing Tuesday noon, June 1. The baccalaureate sermon will be delivered by Bishop James E. Dickey of Waco, Texas, on Sunday morning, May 30, in West Market Street Methodist church. A union service of the Methodist churches of Greensbor will be held in Odell Memorial Sunday evening, May 30, at 8 o'clock, when Bishop Dickey will preach the anniversary sermon to the college Y. W. C. A. The other commencement exercises will be held in Odell Memorial as indicated in the full program which follows:

Saturday, May 29

8:30 p. m.—Dramatic recital, Odell Memorial building.

Sunday, May 30

11:00 p. m.—Baccalaureate sermon, Bishop James Edward Dickey, D.D., LL.D., Waco, Texas, at West Market Street Methodist church.

8:00 p. m.—Anniversary Young Women's Christian Association, Bishop James Edward Dickey, Odell Memorial building.

Monday, May 31

3:00 p. m.—Annual business meeting of the Alumnae Association.

5:00 p. m.—Class day exercises.

6:00 p. m.—Alumnae-student dinner.

8:30 p. m.—Annual concert, Odell Memorial building.

Tuesday, June 1

10:30 a. m.—Graduating exercises, Odell Memorial building.

11:30 a. m.—Annual address, Hon. George Benedict Cromer, LL.D., Newberry, S. C., Odell Memorial building.

MRS. L. B. HAYES

The friends of Rev. L. B. Hayes, pastor of Ardmore church, Winston-Salem, will deeply sympathize with him in the los of his wife, who died unexpectedly at a Winston hospital early Monday morning.

Mrs. Hayes was the daughter of the late Rev. James Chester Rockwell and Dr. Lula Ayers Rockwell and was born at Morristown, Tenn., about 35 years ago. She was educated at Wellesley College and prior to her marriage to Rev. L. B. Hayes was an instructor in English in the Southern Methodist University at Dallas, Texas.

Surviving are her husband, three children, Kiffin Rockwell Hayes, Mary Elizabeth Hayes, and an infant son; her mother, Dr. Lula A. Rockwell of Asheville, and one brother, Capt. Paul Rockwell, who is engaged in newspaper work in Paris. Another brother, the late Kiffin Rockwell, a brave and widely known aviator, lost his life in the service in France.

Mrs. Hayes was a woman of charming personality and fine culture whose unselfish life was an adornment to the place she held as a minister's wife wherever her lot was cast.

Her friends in Greensboro, where her husband was a pastor for four years, and elsewhere, will sadly miss her.

She was laid to rest in Green Hill cemetery, Greensboro, the afternoon of May 18.

WAYNESVILLE DISTRICT CONFERENCE NOTICE

The Waynesville district conference opens at 10 o'clock a. m. on Sunday, May 30, at Bethel church, eight miles from Waynesville.

Beginning Saturday, May 29, all trains will be met at Waynesville, so that those coming by railway may be conveyed to seat of conference.

I shall appreciate information from all visitors out of the district who expect to attend the conference as to what day they expect to arrive and whether by train or automobile.

Canton, N. C., R. F. D. 2. R. P. Fikes.

TO THE LAYMEN OF SHELBY DISTRICT

There are two distinct services which the laymen, headed by the lay leader, can render the cause of Christ during the month of June. The first is to take charge of the church services the second and third Sundays in June while the pastor is at Duke University summer school. At this time a telling message on stewardship and finances could be presented. A second service which our laymen might render is that of raising the money and presenting the pastor a purse to defray expenses while at Durham. Will not our men see that this is done?

C. S. Kirkpatrick.

WEAVER COLLEGE ALUMNI BANQUET

The annual banquet of the Weaver College Alumni Association will be held on the evening of June 1. Rev. R. L. Ownbey of Nashville, Tenn., will deliver the address. Dr. Ownbey is one of the leading preachers of our church and many of the old Weaver students will be pleased to have him back with us on that occasion. All the old students are urged to be present at the banquet and learn more of the plans for greatly enlarging the college.

C. M. Pickens,
President Alumni Association.

NORTH WILKESBORO DISTRICT CONFERENCE

The North Wilkesboro district conference will be held at Jefferson Tuesday and Wednesday, May 25-26. Rev. J. S. Folger will preach the opening sermon Monday evening, May 24. The first business session will open Tuesday at 9 a. m.

Committee on examination: J. S. Folger, A. L. Lucas, R. E. L. Plummer. S. Taylor.

Rev. and Mrs. G. A. B. Holderby's address is now 716 East Street, Flint, Michigan.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

THE SANCTIFIED TASK

By Henry Van Dyke.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room.
Let me find it in my heart to say,
When vagrant wishes beckon me astray:
"This is my work; my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in my own way."

Then shall I see it not too great nor small,
To suit my spirit and to arouse my powers,
Then shall I cheerfully greet the laboring hours,
And cheerfully turn, when the long shadows fall
At eventide to play and love and rest,
Because I know my work for me is best.

Our hearts go out in tenderest sympathy to Mrs. J. Dale Stentz, district secretary of the Waynesville district, and to the other members of his family, in the passing of Dr. George R. Stuart, father of Mrs. Stentz. Dr. Stuart died Tuesday afternoon, May 11, in Birmingham, Ala., where he had lived for a number of years as pastor of the First church there. He had been ill for about two years, and a recent operation had left him in a weakened condition. He was one of the most notable and prominent figures in Southern Methodism and in his going the church has sustained an irreparable loss. A magnetic and forceful speaker, of cheery and happy disposition, wherever known he was loved and admired, and during his pastorate in Birmingham from the first to the last service, he preached to a full house, and at almost every service numbers of people were unable to get inside.

His ministry has been a blessing to many and hundreds of hearts are bowed today in sorrow at his passing.

"Life's labor done, as sinks the clay,
Light from its load the spirit flies
While heaven and earth combine to say,
'How blest the righteous when he dies!'"

ASHEVILLE DISTRICT MEETING

Mrs. V. L. Stone, secretary of the Asheville district, asks us to announce that the annual meeting of the missionary societies of her district will be held in Brevard Wednesday and Thursday, June 9 and 10. The service on Wednesday will be an evening service beginning at 8 o'clock. It will be good news to the women of the district to know that Mrs. Hume R. Steele, Council secretary candidate cultivation, will be present and will make an address at the opening service on Wednesday evening. Mrs. Stone is very anxious to have every organization of the district represented (adult, young people and juniors), and she asks that delegates be elected and plans made for a large attendance.

A most interesting program is being arranged and the Brevard people are opening wide their doors and their hearts to this meeting, and we hope that all the societies on the district will co-operate in making it a most pleasant and profitable occasion.

REPORT OF CONFERENCE COMMITTEE ON MISSION STUDY

We cannot be deeply interested in anything about which we are not well informed, therefore we recommend:

1. That our slogan be "Every Auxiliary a Study Class."

2. That the president of every auxiliary stress the importance of mission and Bible study. That where no superintendent of study has been elected, the president act as superintendent and co-operate with the conference superintendent of study in every way possible.

3. That our goal shall be "Every Class a Standard Class."

4. That the superintendent of study in the adult auxiliary encourage and foster mission and Bible study in the young people and junior societies by teaching classes, holding story hours, or co-operating in any way desired, by the superintendents of these departments.

5. That strong classes foster the weaker ones near them and strive to organize clases where there are none.

6. That we use the current books recommended by the Council for our study, and those of other years, as supplementary reading where desired.

7. That every society make a special effort to accumulate and use a missionary library and that we watch the current literature for news relating to missionary problems.

8. That we endeavor to increase the circulation of our missionary magazines—The Missionary Voice, Young Christian Worker, Everyland and The Missionary Review of the World.

9. That we urge the local society to elect one of its most effective women as superintendents of mission and Bible study.

10. That every adult society endeavor in co-operation with the superintendents of young people and juniors to organize and conduct daily vacation Bible schools and vacation reading clubs for our boys and girls.

11. That superintendents of study take the initiative in planning for a church school of missions in their congregations and do all in their power to have such schools.

12. That we insist, when at all possible, that the superintendent of study attend the summer school of missions at Lake Junaluska, July 14-28, and if she can't go see that she has a substitute to go.

13. That each district secretary, at her district meeting, place special emphasis on missionary education and provide an attractive program for it.

14. We plead that special care be exercised in reporting promptly by enrollment card every new class organized to Mrs. B. W. Lipscombe, Council home cultivation secretary.

15. That quarterly reports to the conference superintendent of study be made promptly and fully, not later than April 1, July 1, October 1 and January 1, and that every society is expected to order and use the latest report blanks prepared by the Council.

16. That we urge each society to select one or more missionaries as prayer specials and study specials, and to correspond with and send them little tokens of remembrance, and in every way possible create and maintain a close personal touch and friendship with them.

17. We believe these things can be made possible. "Where there's a will, there's a way."

Mrs. M. B. Goodwin,
Convener.
Mrs. J. H. Lambe,
Secretary.

REPORT OF COMMITTEE ON SOCIAL SERVICE

Your committee recommends:

1. That every auxiliary in a community having negro citizens appoint its best, most sympathetic members to serve as inter-racial committee to promote inter-racial justice and good will.

2. That social service committees adopt the book, "The Basis of Racial Adjustment," by T. J. Woofter of the General Commission on Inter-racial Co-operation (409 Palmer Building, Atlanta, Ga.), for study groups.

3. That legislative committees be appointed who will study the leaflet, "Church Women and Christian Citizenship" and adopt methods therein suggested for securing candidates who stand for law enforcement and other phases of reform and welfare.

4. That the committees continue

(Continued on page twelve)

North Carolina Conference

NEW BERN DISTRICT MEETING KINSTON, JUNE 1-2

The first meeting will be held at eight o'clock Tuesday morning. On Wednesday morning the opening session will begin at 9:30 o'clock. Presidents will please see that delegates from the adult, Y. P. and junior divisions are elected and urged to come.

Mrs. Gates and Mrs. Boney have promised to be with us. Come and help us have a large and enthusiastic meeting. Mrs. Flora M. Kendall,
District Secretary.

MISSIONS AND PUBLICITY

Your conference superintendent of publicity is send out 560 bulletins each month. There are 284 adult auxiliaries in our conference. Only 17 of these sent in reports the past quarter.

There must be more conscience and a greater sense of responsibility in the office of the auxiliary superintendents of publicity. The office exists for the spread of missionary news, and when that is accomplished there should be a record kept. Send in your reports to your conference superintendent of publicity at the end of each quarter, the last of March, June, September and December.

GENERAL INFORMATION ON MISSIONS

The presence of Miss Sarah Estelle Haskins was one of the attractive features of the recent annual meeting at Elizabeth City.

As most of you know, she is head of the department of literature of the Council. She is a wide-awake woman, well fitted for her important task, and is an author of several books that every auxiliary should own, one of these being "Women and Missions," which is a splendid basis for a missionary library. It would be interesting to know just how many missionary libraries there are among the auxiliaries. Of course these may be only a small collection of books, but even if there are only a dozen or two good books on missions it will help to cultivate a missionary spirit in the congregation provided they are used to advantage.

I should like very much for every auxiliary that has even a beginning of a library to report it through the columns of the Woman's Page.

Let us cultivate the reading habit; let us inform ourselves that we may be workmen approved of God.

I should also be glad for any member to write a list of the best missionary books she ever read. E. S. P.

PLEASE READ TO YOUR AUXILIARY

To the Auxiliaries of the N. C. Conference Society:

At the meeting of the conference in Elizabeth City it was decided to place more emphasis on the supply department than has been done in the last year. While our preachers are better cared for than formerly and the people generally are paying more attention to the care of their parsonages, there are many of our own missionaries and institutions who would gladly accept and much appreciate donations of books, fruit, household articles, and anything to help in the operation of their work. The leaders at Scarritt say they could not take care of the students on the small appropriation made them if it were not for the boxes sent them by the auxiliaries of the missionary society. Miss Oliver made a strong appeal for the Lucy Cunninggim School in Wonsan, Korea. This is our special work for 1926, and let us see to it that she does not return to that far-away field without many tokens of love and appreciation.

She specially wishes pencils, pencil sharpeners, tablets, penny pictures or any equipment for the kindergarten department and they can be sent to her before August 1, when she sails again for Korea. Any contribution sent to her or any other connectional enterprise be sure to value and report to me. Do not report boxes or supplies given locally or to our own orphanage. Hoping by our united efforts to bring joy to many hearts during 1926, I am,

Cordially yours,
Mrs. Ida Wilkins.

Weldon, N. C.

N. B.—Miss Bessie Oliver, Abbeville, Ga., is the address necessary for any supplies that you may furnish for the Lucy Cunninggim School.

THE RECEPTION OF A PROTESTANT BISHOP

By Bishop W. B. Beauchamp.

Brother Bartak, one of our great leaders in Czecho-Slovakia, had opened up an evangelistic campaign in the city of Trebon in southern Bohemia. The campaign was greatly blessed, and five hundred people came into the church. This church has steadily grown until they have a membership of eight hundred, and this in spite of the fact that they have never had a church service.

I was especially invited to visit this city of Trebon and to see the tent in which they were holding their Sunday services. I went and met with a reception with which I was totally unfamiliar.

The church and city officials met me on the end of the street leading into the tent with a loaf of black bread in a plate, a knife and salt on another plate. What it all meant I did not know. I turned to Brother Bartak and said, "What is this for?"

"It is an honorable reception to the city," said Brother Bartak. "You must cut a piece of bread with the knife, season it with salt and eat in the presence of the committee; then each person of the party with you will cut a piece of bread and eat it, then each member of the committee. This is an ancient function of the cities of Bohemia. It is their method of giving a distinguished guest the rights of the city. The last man before you to receive this particular honor was Dr. Masaryk, president of the republic."

It was all new to this American bishop, but very interesting.

And when I was introduced to the audience that night these words were used among many others:

"Comenius was the last Protestant bishop to visit Trebon, more than three hundred years ago. Bishop Beauchamp is the first Protestant bishop to visit the city since Comenius was exiled."

And the visitor found that the memory of Comenius opened up the hearts of the people to the next visiting bishop, and there resulted a great service in the tent that night.

Eternal life is the complement of all of my unsatisfied longings and ideals. It fits in so well.—Grenfell.

I do not expect to be reabsorbed. I do expect to grow more like Him when I can breathe His atmosphere. —Grenfell.

"So on I go, not knowing;
I would not if I might;
I'd rather walk in the dark with God
Than walk alone in the light;
I'd rather go by faith with him
Than go alone by sight."

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

PREACHERS' HONOR ROLL

Twenty-five additional preachers have taken one or more units of credit in one of the training courses since our last "honor roll" of preachers and preachers' wives. We are delighted to add their names to the roll and are hoping that every preacher in the conference will find it possible to qualify before the end of the conference year. Wives of preachers are also entitled to place on the honor roll, and we take pleasure in adding names of those who have taken one or more units since the list was published. The names follow:

Preachers—H. R. Ashmore, J. W. Autry, H. C. Blackwell, R. A. Bruton, H. A. Chester, W. F. Craven, E. C. Crawford (office credit), O. W. Dowd, D. E. Earnhardt, W. F. Elliott, E. C. Few, B. T. Hurley, J. B. Hurley, R. L. Jerome, C. A. Jones, W. C. Jones, F. A. Lupton, J. A. Martin, L. S. Massey, E. G. Overton, W. W. Peele, D. M. Sharpe, H. C. Smith, J. C. Williams, J. K. Worthington.

Preachers' wives—Mrs. E. C. Few, Mrs. J. H. Frizelle, Mrs. J. V. Knight, Mrs. F. A. Lupton, Mrs. J. A. Martin, Mrs. L. S. Massey, Mrs. W. W. Peele, Mrs. Robert M. Price, Mrs. C. L. Read, Mrs. D. M. Sharpe, Mrs. J. K. Worthington.

ALAMANCE SCHOOL CREDITS

A total of 74 persons earned certificates in our Alamance Co-operative Standard Training School held at Burlington April 25-30, out of an enrollment of 101. Of this number 19 were Presbyterians. The number earned by the co-operating churches were as follows:

Front Street 11, Swepsonville 11, Burlington Presbyterian 10, Graham Presbyterian 8, Gibsonville 7, Webb Avenue 5, Graham 3, Graham M. P. 3, Haw River 3, Mebane 3, Phillips Chapel 2, Burlington circuit 1, Gibsonville M. P. 1, Graham Christian 1, Mebane Christian 1, Mebane Presbyterian 1, New Salem 1, Oriental 1, and West Burlington 1. The following Methodist credits were issued:

"Principles of Teaching," Professor C. T. Carr, Mooresville, instructor—Rev. R. A. Bruton, Mrs. Carl M. Huffman, Joseph A. Isley, Rev. J. W. Autry, John F. Idol, Mrs. S. K. Ireland, Miss Louise Smith, Mrs. L. Q. Yow, and Mrs. T. L. Saunders.

"Beginner Worship," Mrs. C. L. Van Noppen, Greensboro, instructor—Mrs. R. N. Cook, Mrs. W. E. Thompson, Mrs. John J. Henderson, Miss Muriel Payne, Mrs. J. D. Rumley, Miss Ruth Riley, and Miss Gertrude Stanfield.

"Primary Worship," Miss Georgia S. Keene, instructor—Mrs. D. M. Davidson, Miss Mary Freeman, Miss Elsie Virginia James, Miss Pauline Kenney, Miss Mildred Lupton, Mrs. C. M. Ray, Mrs. John A. Robertson, and Mrs. W. M. Vincent.

"Junior Worship," Mrs. H. E. Spence, Durham, instructor — Miss Lucy Boone, Mrs. O. B. Cable, Mrs. W. G. Cox, Mrs. W. T. Pattishall, Miss Blennie Way, Miss Ruth Warren, and Miss Ruth Hoffman.

"Intermediate-Senior Agencies, Professor H. E. Spence, Durham, instructor—A. A. Apple, Mrs. Augusta Burke, Lona Cates, Phil S. Dixon, Lillie Fowler, F. C. Hunter, Rev. B. T. Hurley, Rev. J. B. Hurley, Rev. F. A. Lupton, Mrs. F. A. Lupton, Mrs. M. J. McFarland, Rev. E. H. Nease, W. C. Nease, Mrs. W. C. Nease, Rev. E. G. Overton, Mrs. A. M. Ray, C. M. Ray, Mrs. Eva Smith, Ola Snipes, C. P. Thompson, John W. Thompson, Mrs. John W. Thompson, W. E. Thompson, and Miss Annie G. Webster.

HAMLET SCHOOL FIGURES

Fifty-five workers earned certificates in the Hamlet Co-operative Standard Training School held May 2-7. There were 78 enrolled, not counting a number of visitors. There were 16 Presbyterians to earn certificates. The number, by churches, follows:

Hamlet Methodist 28, Hamlet Presbyterian 16, Laurel Hill 7, Richmond circuit 1, and Rockingham 3.

The following Methodist credits were issued:

"Organization and Administration of the Sunday School," Professor R. N. Wilson, instructor—J. H. Bowen, Rev. C. A. Jones, Mrs. Hugh R. Smith, T. E. Stough.

"Principles of Teaching," C. T. Carr, instructor—Mrs. W. C. Terry, Mrs. O. D. Wilson, Mary L. Wright, Mrs. Carl Benton, Mrs. A. S. Cowan, Kate Blalock, Ellen I. Hardie, Elizabeth Ivey, Mrs. T. B. King, Mrs. Lula F. Usher, Mrs. H. M. Kyzer, Viola Hurley, M. D. Livingston, and Mrs. Nina M. Lipscomb.

"Training of the Devotional Life," Mrs. M. J. McArdle, instructor—Thelma Cole, Rev. E. C. Few, Mrs. E. C. Few, Mrs. J. B. Dixon, Mrs. Nathan N. LeGrand, Mrs. M. D. Livingston, Myrtle Livington, Mrs. A. G. Powers, and Mrs. C. L. Read.

"Primary Pupil," Miss Georgia S. Keene, instructor—Mrs. J. H. Bowen, Mrs. W. C. Cottingham, Eva Dellinger, Mrs. H. E. Gibbons, Mary Prince Gibson, Mary Anna Howard, Mary Gordon, Mrs. Donno Pleasants, Mrs. H. J. Shoemaker, Mrs. L. J. Stubbs, Mrs. L. H. Thompson, and Mrs. S. B. Yates.

CLASSES AND CORRESPONDENCE

The following credits have recently been issued in training classes:

Mrs. A. J. McCullen, Jr., Mrs. H. W. Hueffner, Ruth Gates, Maggie E. Poole, Lizzie Bane, and Berta Vickers have received credit for "Organization and Administration of the Sunday School" in a training class held by Rev. D. M. Sharpe, Gregson church, Durham.

Mrs. L. G. Jordan, Mrs. B. M. Beasley, Mrs. T. F. Womble, Mrs. J. D. Bailey, and Mrs. R. B. Beasley have received credit for "Principles of Religious Teaching" in a class taught by Rev. W. C. Ball at Apex.

Mrs. Margaret Long Loy, Mrs. George Fox, Jr., Mrs. W. T. Carver, Mrs. Arch Moore, Mrs. D. S. Brooks and Mrs. E. L. Wilkerson of Brooksdale Sunday school received credit for "The Worker and His Bible" taught by Rev. W. L. Loy, Roxboro.

Mrs. R. S. Thompson, Mrs. Robert M. Price, Nida Lee Blalock, R. A. Thompson, Mrs. Allen Baker, Mrs. D. L. Stubbs and Mrs. Bonner Thompson received credit for "The Small Sunday School," a unit of the Cokesbury course, taught by Rev. Robert M. Price, Aurora, N. C.

Eugene Reynolds and V. W. Burkhead, Candor, have received credit for "Sunday School Organization and Administration" for completion of work begun in the Troy standard training school.

Mrs. B. C. McGraw, Troy, has received credit for "Primary Administration" in recognition of satisfactory completion of work begun in the Troy standard training school.

Mrs. J. A. Martin, West Durham, has received credit for "Organization and Administration of the Sunday School." Mrs. Martin has also received a standard diploma.

Two units each in Bible were issued to students from our conference in North Carolina College for Women, Greensboro.

Twenty-five units of the Standard Training Course were issued to students from our conference in Greensboro College, Greensboro. Three diplomas were also issued. Those receiving diplomas were: Miss Mary B. Kimball, Manson, Miss Louise Pierce, Weldon, and Maude Hooker, Kinston.

Three units of the standard course were issued to students from our conference for work taken in Martha Washington College, Abingdon, Va.

Rev. F. B. Belle, Biscoe, has received a standard diploma.

Miss Blanche Barringer, Raleigh, has been issued a gold seal diploma.

MILTON COKESBURY CREDITS

The following persons received credit for the course, "The Small Sunday School, Its Plans and Work," taught by Rev. L. V. Harris, at Milton, April 25-29: C. B. Austin, Rev. W. C. Jones, Mrs. G. W. Scott, Caroline Scott, Mrs. J. A. Hurdle, Frances Winstead, F. B. Barker.

MR. HARRIS AT BAILEY

Mr. Harris, our extension secretary, is this week with Rev. E. C. Maness and his people of the Bailey circuit in a Cokesbury training school at Bailey. Mr. Harris is teaching "The Small Sunday School, Its Plans and Work."

OUR SMITHFIELD SCHOOL

The last of a series of 12 standard training schools for the first half of this conference year was held at Smithfield last week. The details concerning this school will be given next week. Teachers in this school were Prof. B. G. Childs, Mrs. M. H. McArdle, Mrs. H. E. Spence, and Miss Georgia Keene.

MISS KEENE AT PRINCETON

Miss Keene spoke to the congregation at Princeton Sunday morning at 11 o'clock. In the afternoon she came, with a good delegation from Princeton, to the training school at Smithfield.

PROF. CHILDS AT SMITHFIELD

The pulpit of Centenary, Smithfield, was filled Sunday morning by Prof. B. G. Childs of Duke University. Professor Childs paid a beautiful tribute to the mothers of men and made a strong appeal in the interest of the proper training of childhood and youth.

LOCAL TRAINING CLASSES

It will be noted from the records given in these columns that considerable work is being done in local training classes. These classes offer a splendid opportunity to supplement the work of training schools to bring opportunities from training close home to all interested. This method should be even more widely used. For such classes we heartily recomend, in the Cokesbury course, the books by Sensabaugh on "The Small Sunday School, Its Plans and Work," and "The Sunday School Worker, His Life and Work." There are other splendid units in this course, to say nothing of the many excellent books in the standard course. Write for information and lend a hand!

Western North Carolina Conference

THANK YOU

Mr. L. F. Sensabaugh, director of leadership training in the Southern Methodist Church, writes as follows: "I have just received your reports on the Asheville and Salisbury schools and I cannot overcome the temptation to write a message of congratulation upon the splendid showing that you have made in both these schools. The schedule of courses is well balanced and the proportionate enrollment of the various classes is all that could be asked for. The large per cent of those who received credit is unusually gratifying.

I have taken occasion more than once to speak of your program as being unusually well balanced and measuring up to what ought to be looked for in a standard school. I shall have to make another study of your field for illustrative purposes."

SUNDAY SCHOOL DAY

The first report of Sunday School Day observance this year came from First Street, Albemarle. Pastor Swaringen writes that the day was very profitably observed. Other Sunday School Day observers are also listed:

First Street, Albemarle	$12.10
Salem, Franklin Ct.	15.00
Grace, Dudley-Shoals Ct.	4.80
Oak Summit, Winston-Salem	10.00
West End, Winston-Salem	75.00
Lewisville, Lewisville Ct.	6.25
Central, Monroe	50.00

PASTORS' SCHOOL

Indications point to the usual large attendance upon the sessions of the annual pastors' school held at Duke University beginning Wednesday night, June 9, and closing Wednesday at noon, June 23. Those desiring Sunday school credit courses will have two general courses and four specialization administration courses to accommodate their preferences. The general courses are Bible and Music and Hymnology in Religious Education, these courses being taught by Professor Hooper of Millsap College, Miss., and Dr. Soper of Duke University, respectively. The administration courses are Principles and Development of Religious Education, Administration of Leadership Training, Rural Sunday School Management, and Church Building and Equipment, the first three being taught by Mr. L. F. Sensabaugh, director of leadership training in the Southern Methodist Church, and the latter by Mr. H. M. King, architectural secretary of our General Church Extension Board.

COKESBURY SCHOOLS

Since last report four Cokesbury training schools have been held as follows: Highlands, Hickory, Stoneville, Fallston and Franklinville, Mr. Evans conducting the first two, Mrs. L. E. Stacy the one at Fallston and Rev. J. W. Hoyle, Jr., the one at Franklinville. Results from these schools are most promising. The following received certificates of credit:

Highlands—Mrs. L. A. Cline, Mrs. Lenoir Correll, H. L. Creech, Mrs. H. L. Creech, Rev. H. W. Howard, Mrs. W. H. Jones, Miss Augusta Killian, Miss Augusta Morrison, Mrs. R. W. Punch, Mrs. L. W. Punch, Miss Jennie Ruse, Mrs. T. J. Reynolds, Miss Nova Setzer, Rev. R. M. Stafford, Mrs. R. M. Stafford, Everett Vaughn, P. C. Williams, Mrs. P. C. Williams.

Stoneville—Mrs. G. E. Franklin, Miss Katye Harris, S. T. Hodgin, Mrs. S. T. Hodgin, Mrs. L. C. Joyce, Geo. D. Moyer, Mrs. John H. Price, Mrs. R. B. Price, Miss Mary Price, Mrs. B. W. Roberts, Rev. M. Q. Tuttle, Mrs. B. H. Wall.

Fallston—Miss Edna Dickson, Rev. John H. Green, W. R. Gary, C. T. Stamey, Mrs. R. W. Wilson.

Franklinville—Miss Hattie Burgess, I. F. Craven, Mrs. I. F. Craven, Mrs. G. P. Craven, Mrs. John Hoyle, Jr., Mrs. B. C. Jones, Mrs. C. A. Marley, W. E. Marley, V. C. Marley, Mrs. Sula Parks, Mrs. C. A. Pugh, Miss Fannie Sumner, Mrs. E. C. Watkins, J. R. Wilson, Mrs. J. R. Wilson, Mrs. J. E. Covington.

HIGH POINT SCHOOL

With an official enrollment of 113, of which number 106, representing 17 Sunday schools, earned certificates of credit, the third annual standard training school for High Point and surrounding territory was voted a decided success. The contributing Sunday schools furnished credit students as follows: Wesley Memorial 41, Main Street 23, First Church, Lexington 7, East End 6, Archdale 4, Hopewell 4, First Presbyterian 4, Trinity 3, First Methodist Protestant 2, Jamestown 2,

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

EPWORTH LEAGUE CONFERENCE
Asheville, June 29-July 2

EPWORTH LEAGUE ASSEMBLY
Lake Junaluska, August 5-15

Though there has been little said about the Epworth League of First Methodist church, Lenoir, it is one of the great young people's organizations of the church. The chapter was established in January of this year, and it has been moving forward without a halt since its organization.

Our league is an organization of young people with a program and a purpose. Its program ministers to the physical, intellectual and moral capacities and develops them until the individual life comes to its greatest strength and beauty. Its purpose is to save life and to consecrate it to its highest uses in the kingdom of God.

Several months ago our pastor, Rev. Carlock Hawk, suggested to the members of the league cabinet that they make plans for getting a director of religious education for the church. This idea has now been put into effect, and the services of Miss Idalene Gulledge, a graduate of Duke University, have been secured. The Epworth League is responsible for her salary.

Our league observed anniversary day Sunday evening, May 9. It was not convenient for us to observe anniversary day on the second Sunday in April, and so we chose the second Sunday in May. We wanted to do more than wear a flower on Mothers' day, betokening love for her to whom, after God, we owe devotion. We honored the tender memories of mother and offered our tributes of praise to the one person, who is greater than all the greatest of earth, by giving our anniversary day program on Mothers' day. The following program was given:

"Prelude to Worship" (Watson).

Opening sentence: "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my Redeemer."

Hymn 677, "Saviour, like a Shepherd, lead us."

Prayer.

Solo, "Little Mother of Mine" (Burleigh). Miss Mary Louise Bender.

Psalm 37, Part I: "Fret not thyself because of evil doers."

Gloria Patri.

New Testament lesson.

"What the Epworth League Means to Young People." J. P. Leeper.

"The Work of the Epworth League Departments":

Dept. of Spiritual Work, Miss Florrie Wilson.

Dept. of Social Service, Miss Louise Todd.

Dept. of Recreation and Culture, Miss Kirkpatrick.

Dept. of Missions, Miss Jennie Dysart.

Hymn 408, "Lead On, O King Eternal." Ernest W. Shurtleff.

"The Younger Generation." Miss Idalene Gulledge.

Offertory, "A Sunset Fancy" (Ashford).

Hymn 348, "Take My Life, and Let It Be." Frances R. Havergal.

League benediction.

Postlude, "Canzone" (Harris).

The Asheville City Union met on last Friday night at Mt. Pleasant church, and an interesting meeting it was. The chief topic discussed was the Epworth League Conference, which is to meet in Asheville June 28-July 2. The Asheville leaguers, from the district secretary down are fired with enthusiasm, and the leaguers from all over the conference may expect the best session of the summer conference the league has ever had. Asheville is the best summer city in the state, and they do say up here (we are now in Asheville) that it is the best city in the state winter and summer. Mr. Clyde Taylor, the Asheville district secretary, and his able coworkers are working unceasingly to the end that every one who comes may be comfortably cared for while here. The homes of Asheville will be open to leaguers. Breakfast and supper will be furnished in the homes, while lunch will be served at Central church, where the sessions of the conference will be held. The expense to those attending will be railroad fare and registration fee. The fee is $1. It is time for each chapter to select delegates, and much care should be taken in the selection. A copy of the program will appear in an early edition of this paper.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

"PROFIT AND PLEASURE"
LOUISBURG SUMMER ASSEMBLY
JUNE 28 TO JULY 3, 1926

LOUISBURG SUMMER ASSEMBLY

There are some things, like some people, that need no introduction. An Epworth League Summer Assembly is one of these. It is almost as impossible to think of summer without thinking of an Epworth League assembly as it would be to think of June without roses.

Nor does Louisburg College need any introduction. The splendid way in which the assembly was entertained there last year was convincing proof that that was an ideal place for the North Carolina conference leaguers to meet each year. But Louisburg College has grown since last June. A new dormitory has been built during the past year—which should be welcome news to those leaguers who had to "camp out" last year—and there will be ample room for all those who want to come. As last year, no limit is set to the number of delegates each league may send. However, the conference officers are asking that the selection of delegates be approved by the pastor of the local church.

Even though the cost of living may have advanced in some quarters the rates for the summer assembly have not changed. They will be $1 a day. In addition to this expense there will be a registration fee of $1, which is to be sent in with the name of each delegate. It will facilitate matters greatly for the conference secretary if the names of delegates, together with the registration fees, be sent in as early as possible. Please elect your delegates at once and send in their names and registration fees to Miss Eunice W. Blair, Conference Secretary, Raleigh, N. C.

At the very low rate of $1 a day the college cannot afford to furnish linens. Therefore each delegate is asked to bring his own sheets, pillow cases and towels.

The program for the assembly will be published later. Among the outstanding things on the program will be the inspirational addresses by Dr. L. D. Patterson of Birmingham, Ala. In addition to the regular classes in Mission and Bible Study and Methods, there will be three calsses in Recreation.

Don't forget June 28-July 3! The assembly at Louisburg will miss you if you don't come.

Eunice W. Blair.

PINETOPS

We have just closed a very successful two weeks' revival here at Pinetops. Large numbers attended the services each day, which resulted in several conversions and reconsecrations and ten additions to the church. One joined the Presbyterian church. There will be others to come in later. The pastor did the preaching and was presented with a nice purse at the close of the meeting.

J. Herbert Miller.

At the pastors' school at Duke University, June 9-23, provision has been made for taking the course for admission on trial. Applicants for admission would do well to take advantage of this course if possible. Further information can be obtained by writing Mr. H. E. Spence, Duke University, Durham, N. C.

"All former pastors of Tar River charge are invited to attend the dedication of Trinity church on May 30, the fifth Sunday."—J. C. Williams, P.C.

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Make all checks payable to A. S. Barnes, Superintendent.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Commencement Preacher—We feel very fortunate in securing the services of Brother H. C. Smith to preach our commencement sermon. This young preacher is one of our most vigorous thinkers and successful pastors. Duke Memorial church is one of the great churches of our connection and he is filling the pulpit in a most acceptable manner. We confidently expect him to bring a great, stirring message to our graduating class on the second Sunday in June. Brother Smith is devoted to our home and takes great pleasure in helping it in every way. We welcome him to our beloved Methodist Orphanage.

* * * *

An Impressive Scene—Jenkins Memorial church witnessed an impressive scene on the second Sunday morning when Rev. W. H. Brown baptized and received more than sixty of our orphanage children into the church. Most of the children were of tender years, but have been taught the ways of God ever since coming to us. Brother W. A. Stanbury's preaching led them to a definite decision to give their hearts to Him and to consecrate their young lives to His service. There was a week between the close of the revival and the reception of the class into the church. During this interval careful instruction had been given the children by Brother Brown and others. They were the best informed class we have ever taken in the church from the orphanage, and they were absolutely sincere in their purpose to live and serve their Saviour. The teachers and matrons stood at the altar and pledged themselves to do all within their power to train them up in the nurture of the Lord. What a holy privilege such an opportunity affords us! It was Mother's Day and many of the children wore white flowers. It was a beautiful sight to see our workers standing by these children pledging a mother's devotion to these dear children. After the reception Brother Brown preached a most appropriate sermon on Motherhood. With proper training and guidance these dear ones will grow up into Christ, their living Head, without ever knowing what it means to sow wild oats, which is another name for bad living. May I ask the prayers of the whole conference that all these who have recently joined the church may experience the fullness of a Saviour's love?

* * * *

Let's Do It—This month has five Sundays. I want to make one urgent appeal to every Sunday school and organized class to take a special offering on the fifth Sunday for our home. Our maintenance fund is exhausted and we are face to face with financial difficulties. Many of the specials that used to come to us to supply the difference between the assessment and our actual needs have been diverted to the assessment and this is one of the main contributing causes of our financial embarrassment. Another cause for the falling off of the specials is due to the fact that a great many of our people think that the Duke Foundation is going to pour large sums into our treasury. There are more than forty orphanages which are the beneficiaries of this fund. It is expected by the trustees of the Duke Fund that whatever amount goes to the different orphanages should be applied to some special development or extension of the work and not for current expenses. If our share of the fund were applied to the current expenses of the home it would pay our expenses only for twelve days. But we can't use it that way, so I am informed.

There is another cause that has had its influence in bringing about this embarrassment. The thought has obtained throughout the conference that we have a big endowment from which we can draw for current expenses. This is erroneous also. We have a small endowment and all the money from this source goes toward new buildings. All the interest from this source this year must go toward paying off an indebtedness on our new buildings. Furthermore the failure to pay the ten per cent assessment in full cripples us considerably. There was several thousand dollars shortage on the assessment last year.

The short crops and low prices of farm products and the unsettled condition of our industries have had much to do with the situation.

Unless our people rally immediately to our support we are going to become seriously involved in our finances. Money matters are decidedly the most distressing I have experienced since coming to the orphanage more than eleven years ago. While I am very solicitous over the condition which confronts us, I am not discouraged because there is one thing I know, and that is that our churches are going to rally to our support and not let our home suffer.

With the above explanations and urgent appeal, I believe our pastors and Sunday school superintendents are going to do something right away to relieve us of this embarrassing situation.

Let's have a big rally on the fifth Sunday in all of our Sunday schools and as many churches as possible, so we may have the wherewithal to meet our living expenses!

A piano teacher would be glad of the opportunity to play for meetings in churches during school vacation time. Can assist in singing. Address "Music Teacher," care of Christian Advocate.

666

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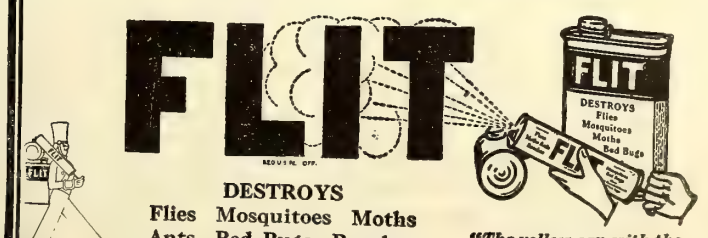
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"The yellow can with the black band"

HIS PICTURE

By Minna McEuen Meyer.

On one of the hills above the town in which Jesus grew to manhood stands a low building, surrounded by fields and fir trees. This building is the home of more than a hundred boys from twelve to fourteen years of age—orphans of the great war or survivors of the deportations from Turkey. From their home on the hill they may look out over the valley of Esdraelon through which, centuries ago, great kings with their legions marched to conquest or to defeat. It was on this plain that

"The Assyrian came down like a wolf on the fold,
His cohorts were gleaming in purple and gold."

Over it the Egyptians passed with their war chariots and their horsemen, and the armies of many nations followed until, last of all, Allenby, in the year 1917, marched into Palestine and drove out of the land its Turkish oppressors. To the west stands Carmel, a long low range, on which Elijah met the priests of Baal.

In the valley, a little to the south and west of Nazareth, stands the village of Dothan where Joseph went to see his brothers as they cared for their father's flocks. It was there the brothers took Joseph and sold him to some merchants passing by on their way to Egypt. The boys of the Nazareth orphanage watch the shepherds leading their flocks to pasture and the merchants with their camel caravans pass along the road, just as they did in the days of long ago. The events of the Bible stories are so real to them that they have dramatized the story of Joseph, and often act it for visitors from America who visit Nazareth.

In a shop down in the village of Nazareth, and across the street from the place where it is supposed stood the carpenter shop of another Joseph, a large group of boys from the orphanage are learning the trade that Jesus learned when he was a boy. From the wood of olive trees, cut down during the war because of the heavy tax on orchards, the boys make furniture for the people of Nazareth, and souvenirs, such as rulers, book-ends and fancy boxes, for American visitors who like to take such souveniers back to their homes. The boys are interested in their work and try to do it well.

One evening someone entering the large room where at night the boys sleep, spreading their pallets on the floor, heard a lad of twelve close his evening prayer with the words, "and make me a good carpenter."

The orphanage buildings, though clean and tidy are very plain, and the whitewashed walls are bare, except for three pictures. Two of these are framed pictures of Lincoln and of Roosevelt. They were a gift from some American friend. The boys are familiar with the words and deeds of these great men which caused others to love them and honor their memory. The third picture is a new one that was recently placed between the other two. It is the gift of Mr. Blatchford, the Near East Relief director for Palestine. After several years of strenuous work, Mr. Blatchford was planning a vacation trip to England. Before sailing he went to say goodbye to the boys of the orphanage and they asked for his picture for their hall.

"Who am I that my picture should be placed beside the pictures of those two illustrious men?" asked Mr. Blatchford, modestly. But the boys urged, and finally he consented to bring them a picture on his reutrn.

His vacation over, the director was again welcomed to the orphanage. "I have brought my picture, as I promised," he said, and opening a package, held up to the boys' astonished gaze a photograph of that famous statue by Thorwaldson, showing a man wrestling for his life in the coils of a huge serpent.

"That is a picture of me," said Mr. Blatchford. "All my life I have wrestled daily with an old serpent, which is called by such names as my lower self, my temper and my temptations. And so must every man or boy wrestle who would win the victory over himself."

Mr. Blatchford's picture was placed on the wall between the pictures of Lincoln and Roosevelt, and evenings when the day's work is done, the boys frequently gather in groups before it. One evening a teacher heard a boy say to a friend who stood beside him: "Have you had a fight with the serpent today?"

"Yes, I have," replied the other boy, "and I strangled him, too."

WOMAN'S PAGE

(Continued from page eight)

their support of the 18th amendment and its enforcing law, the Volstead Act, with no modifications.

5. That we support the Cramerton bill to provide for civil service appointment for all prohibition officials rather than the present plan of political patronage.

6. That the committees call the attention of the auxiliaries to the work of the Federal Motion Picture Council, and protest to representatives committee on education against failure of National Board of Review and Better Films committee to protect the public from indecent and immoral scenes in some recent popular productions. That we go on record as favoring some bill providing for federal control of motion pictures.

7. That we endorse the plan and purposes of the Covenant of the League of Nations, and hope to see our nation assume full membership in that great body.

8. That we study the facts concerning war and the evil effects of military training and give publicity to our findings.

9. That we test our lives by the way of Jesus, learning what love is and proving that love makes the only lasting adjustment of controversies between individuals, races and nations.

Miss Pearl Weaver,
Conf. Supt.
Mrs. C. O. Spencer,
Chairman.
Miss Jessie T. Cofer,
Secretary.

THE SUNDAY SCHOOL

(continued from page nine)

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Primary Organization and Administration, Mrs. W. B. Ferguson, instructor—Miss Lottie Barber, Miss Norma Dutton, Miss Elizabeth Ford, Miss Beulah Hassell, Mrs. E. A. Hatcher, Jr., Mrs. M. T. Hicks, Miss Rachel Hodgin, Mrs. A. H. Holton, Mrs. W. R. Jones, Mrs. Henry Link, Miss Virginia McCarn, Miss Stella Nance, Miss Ruth Russell, Mrs. N. E. Russell, Miss Mabel Stephens, Mrs. L. R. Terry.

Junior Pupil Study, Mrs. E. R. Michaux, instructor—Mrs. Clyde F. Conner, Mrs. H. T. Douglass, Mrs. Carter Dalton, Miss Louise Edwards, Miss Lena Grimes, Miss Clara Goolsby, Mrs. W. A. Harper, Mrs. Russell Hoke, Miss Pauline Hicks, Mrs. Roy Kearns, Mrs. Oscar Moffitt, Miss Alleen Nance, Mrs. John Peacock, Miss Sallie Ratcliffe, Miss Mary Shepherd, Mrs. R. C. Stuckey, Miss Anna Stanfield, Miss Ruth Welborne, Miss Elma Winslow, Mrs. Albion Millis, Mrs. John W. Fambrough, Mrs. E. S. Eggleton.

Intermediate-Senior Lesson Materials and Teaching, Miss Jane McDonald, instructor—Mrs. E. S. Armfield, Mrs. J. W. Austin, Mrs. R. A. Baird, Miss Claude Byerly, Mrs. W. C. T. Carter, Rev. W. B. Davis, Mrs. J. A. Eshelman, Mrs. J. G. Greene, Mrs. E. C. Holden, Mrs. H. W. McCain, Mrs. Arthur Marsh, E. A. Osborne, Miss Nellie Stone, Mrs. John Talbert.

Pupil Study, Prof. B. G. Childs, instructor—Miss Elsie Cole, Garlan B. Daniel, Miss India Edmunds, Miss Lola Fallerstein, Thomas H. Elder, Mrs. J. H. Gilmore, Mrs. Farrell Gray, Mrs. W. B. Hall, B. C. Harmon, Miss Susie Kirkman, Miss Claudia Lambe, Miss Alma Lambeth, Mrs. Ernest Marsh, Miss Genevieve Moore, Miss Pattie Newlin, Chas. Osborne, Jr., Mrs. Dillard C. Ragan, Miss Troy Lucille Sapp, Mrs. F. J. Sizemore, Mrs. Delk Smith, Miss Elizabeth Strickland, Miss Elzora Strupe.

The Christian Religion, Dr. C. C. Weaver, instructor—Dr. J. W. Austin, Rev. E. J. Harbison, Miss Charlotte Hodges, Mrs. Fred Ingram, Miss Lena Lambeth, Mrs. Z. L. Phipps, Mrs. C. L. Reynolds, Edward E. Teague, Mrs. Walter Watson, Mrs. C. C. Weaver, Miss Edna Wilkins, Mrs. N. S. Wilson, Rev. W. R. Harris.

The Sunday School, Mr. O. V. Woosley, instructor—J. W. Clinard, Chas. P. Evans, Miss Selma Elder, Dwight L. Fouts, Mrs. C. F. Mann, J. W. Meredith, H. C. Royals, E. L. Varner, Mrs. E. L. Varner.

HONOR ROLLS

Since last report the following pastors, pastors' wives and Sunday school superintendents have earned one or more certificates of credit in the Sunday school training school courses:

Pastors—W. T. Albright, D. C. Ballard, M. A. Osborne, H. G. Hardin, J. N. Wise, W. E. Poovey, E. O. Cole, E. D. Ballard, J. J. Gray, M. W. Dargan, H. E. Stimpson, G. T. Bond, D. G. Smith, John Cline, J. H. Brendall, Jr., W. Z. Hackney, W. R. Jenkins, G. G. Adams, J. H. Green, J. B. Fitzgerald, W. E. Moretz, J. N. Randall, W. B. West, R. F. Mock, J. E. B. Houser, W. B. Thompson, R. M. Stafford, H. W. Howard, H. K. Boyer, S. M. Needham, A. S. Raper, C. F. Sherrill, D. P. Waters, L. D. Thompson, W. A. Rollins, T. A. Plyler, P. L. Shore, E. M. Avett, R. O. Eller, J. A. J. Farrington, F. J. Stough, W. E. Hauss, J. O. Cox, M. G. Erwin, G. A. Stamper, D. W. Brown, E. L. Kirk, M. B. Clegg, T. A. Groce, J. S. Hiatt, T. C. Jordan, H. C. Sprinkle, Rev. W. B. Davis, Rev. E. J. Harbison, Rev. W. R. Harris.

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The only remedy for war is conscience, and you won't have conscience until you have religion carefully taught and inculcated.—George Bernard Shaw.

I owe, and India owes, more than can be expressed, to One who never set his foot in it, and that is Jesus Christ.—Mahatma Gandhi.

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Our Little Folks

THE FABLE OF THE POOR MAN

Once upon a time a child was born in a tumble-down hut on a neglected piece of land near a tidy and prosperous town. As the lad grew up he listended to many harsh criticism of their neighbors and of the townsfolk, so that by the time he was a youth, he was firmly convinced that every one who had a comfortable home and neat clothing and something of an education was an enemy and to be feared, if not hated.

The youth liked to throw stones and to break windows. He felt a fierce joy in trampling down fields of grain and beds of flowers. His mental attitude toward those who were better off than he, and who would have been kind to him, was one of defiance. So little by little as he approached maturity he built a wall about himself which shut the world out and shut him in.

He did not realize, poor fellow, that the wall was of his own construction, and that the stones of which it was reared were the ugly, jagged ones of envy, malice, ignorance and stupidity. He did not know that many of the people whom he looked upon as proud and contemptuous of him, were sorry for him and would have helped him, had he let them. He did not know that many of these people would have been as poor and wretched as he, had they not opened their hearts to the joy of life and had they not worked cheerfully to improve their condition in life.

One day the Poor Man, for he had grown to manhood years, was walking by the roadside in the spring time. The sky was overcast and a strong wind was blowing.

"Blow," he muttered bitterly. "My cupboard is bare, my woodpile is burned, and I have not seed to plant if the sun should come out. Luck is against me. It always has been!"

There was a groaning noise above, followed by a creaking and a sharp crash, and a great branch came tumbling down from the tree top above. It felled the Poor Man to the earth, where he lay like one dead. When he woke up he was in a clean, white bed, soft as down. The room was more beautifully furnished than any he had ever seen, and in the window chirruped a beautiful bird in a golden cage. The man frowned darkly at the little feathered songster.

"Oh, little bird," he muttered, "it is all very well for you to sing, for you are fed and given a golden cage to live in. But I am only a Poor Man and life isn't worth living."

The little bird hopped excitedly from perch to perch, then shook his little yellow head, and as plainly as if a Magic Princess spoke from within, he warbled forth these words:

"O Poor man, the kind of a life you have lived is not worth while unless its very wretchedness makes you long for something better. A man who is really poor is poor all the way through, for wealth is not of gold or silver, but treasures rather of the heart and head. Happiness and success lie within. Joy is the warming fire which keeps our hearts aglow. Determine to be happy and to help others to be happy, and you will be rich as a king!"

The man in the soft white bed sat up on one elbow, his eyes were aglow, his heart warmed to the sound of soft music somewhere near.

"O little bird," he muttered, "say that again."

The little bird was trilling merrily in a burst of golden song. Besides the man in the soft white bed had need to think, for he had set his face in a new direction. He had turned his back on the poverty of Life and Spirit which had been his. He was no longer filled with bitterness and envy. He was no longer shut in by a cold stone wall, for the Sun was shining, and Happiness and Treasure lay ahead.—Emma Gary Wallace, in Pittsburgh Christian Advocate.

THE SQUIRREL'S NEST

Sometimes we think that birds are the only wild creatures that build nests, but we are forgetting a large number of our near neighbors. The pretty gray squirrels that become so tame in the city parks are really famous nest builders. I have seen them at work, gathering branches and carrying them into the tree-tops for a summer home, while many people passed quite near them. They show no fear of the curious crowd, but keep steadily at their work.

The summer home of the squirrels is a very important place, for it is to hold the tiny baby squirrels until they are big enough to go about. So the parents fashion this nest with much care. They lay a foundation of coarse twigs, which they cut with their own sharp teeth. Inside this outer layer of sticks they place several layers of coarse leaves; then they line it all with strips of bark cut very finely. Over the top they place a roof of leaves, arranged like shingles, to keep out the rain, and at one side they leave a little round doorway just large enough for their own use.

The baby squirrels are very small, and, having no fur, they look like baby rats and mice. They grow very fast, however, and soon look more like their pretty gray parents. The nest in the top of the tree makes a good home unless some one bothers them. In case this happens, the babies are quickly moved to another place for safety. When an unwelcome visitor approaches, the parents hurry away, and remain at a safe distance until the trouble is over. But they take no second chance, for the babies are moved before another visit can take place.

In the winter the squirrels like a nest in a hollow tree. Sometimes they take possession of boxes built for birds. When none of these can be found they build a rough nest of dry leaves high in a tree-top. These are not so well built as the summer homes, but they serve to protect the little wild creatures from the storms and cold.—Ruby Denton, in Our Dumb Animals.

LEADERS OBEY FIRST

"If you two girls were boys," said Uncle Frank, "I think Marian would stand the better chance of becoming the general of an army." His 12-year-old niece, Margery, turned questioning eyes on him. Her twin sister, Marian, had just run upstairs in answer to mother's "Come up here, girls."

"Yes," continued Uncle Frank, "people who are advanced to positions of command are those who have learned first to obey. Marian went at once in response to mother's call, and mother is still waiting for Margery."

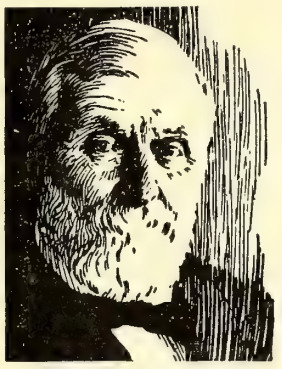
Margery was off like an arrow.

Perhaps the girl who drops into slack habits of obedience hardly realizes how much she is limiting her own future. If we cannot make ourselves obey a call, how can we lead others? Positions requiring leadership and control have to be given to those who themselves have first learned to obey. Be a general in your own heart. Make yourself drop at once the thing you are doing to do the thing which you are asked to do.—Queen's Gardens.

WHY?

"Now suppose a man suddenly fell off the river bank into the river. He can't swim. He cries out for assistance. His wife hears him and runs to the bank. Why does she run to the bank?"

And the bright pupil in the rear seat piped out, "To draw his insurance money."—Loomis News.



DR. W. B. CALDWELL AT THE AGE OF 83

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To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated men, women, children, and particularly old folks, had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

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Greensboro, N. C.

A FAMILY REUNION

Rev. and Mrs. J. A. Bowles, West Green Court, Pomona, had the pleasure of having all their children, children-in-law and grandchildren with them the 25th of April in a family reunion. A big dinner was spread, in picnic style, which each family brought in well filled baskets. It was not only a reunion but the occasion of the 38th anniversary of the married life of Rev. and Mrs. Bowles, also the birthday of Rev. Mr. Bowles. It was a most happy occasion when the 24 members of this family gathered in the one home and with one accord to honor their father and mother. Those present were: Mr. and Mrs. J. A. Bowles, Jr., and their daughter, Virginia, of Charlotte; Mr. and Mrs. Hargrove Bowles with their four sons, John, Hargrove, James and Richard, of Monroe; Mr. and Mrs. Arthur McDaniel and son, Junie, of Forest City; Mr. and Mrs. Cam Jenkins and daughter, Mollie Gayle, of Greensboro; Mr. David Bowles of Monroe; Mr. and Mrs. Joe C. Bowles of Detroit, Michigan; Mr. and Mrs. Wade Bowles of Winston-Salem; Annie Maie and Charles, at home. It was a very delightful occasion.

REV. AMOS GREGSON

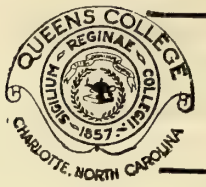
Rev. Amos Gregson went to heaven Tuesday night, May 11, from his daughter's home in Rock Hill, S. C., and was buried in Randleman Wednesday afternoon in the presence of sorrowing friends after services conducted by his pastor, assisted by Rev. Mr. Maness, pastor of the Siler City charge.

Brother Gregson, who was a son of Julius Gregson and Holland Briles Gregson, was born March 21, 1839, and was 87 years old at the time of his death. His companion, who was Martitia Dicks, to whom he was married September 3, 1895, died in 1916. To them were born five children, three of whom with a number of grandchildren survive. The surviving children are Walter J. of Asheboro, J. Clarence of Siler City, and Mrs. C. N. Steed of Rock Hill, S. C.

Brother Gregson lived the most of his life in Randleman. He was connected with the mills at Randleman for 50 years, many years of which time he served as superintendent of the weaving at both factories and as the superintendent at Naomi Falls mill. He was for a while superintendent of a cotton mill at Spray, and also was connected with the mills at Draper for a short time. He was greatly loved and admired by those who worked for and with him. Few men ever had a greater influence for good over the mill population and others who knew him than he had.

Brother Gregson felt called to preach and was pastor of the old Main Street church in Durham for some years and had much to do with the building of that church in every way—the church where the great Duke benefactors held their membership. He also served the Stoneville-Mayodan charge, but owing to a head trouble had to give up the regular pastoral work. However, he continued to preach as a local elder whenever opportunity and his health would allow. He preached with earnestness and power and many a soul claimed him as their spiritual father. He was loyal to and loved and honored by his pastors, many of whom felt that he was the best help they ever had in a local preacher. He was a power in revivals and in the religious life of his home town. He was active in all good works and in the civic life of his community as well as the religious and church life. His church membership was at Randleman from his childhood to his death. He is mourned by a great host of friends, but we all feel that we know where he is gone and we hope to meet him in heaven.

His pastor, S. T. Barber.



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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

North Wilkesboro, at Jefferson ..... May 25-26
New Bern, at Ocracoke ..... May 25-27
Durham, at Chapel Hill ..... May 27-28
Waynesville, at Bethel ..... May 30-31-June 1
Wilmington, at Pollocksville ..... June 1-2
Elizabeth City, at Hertford ..... July 6-8
Statesville, at Balls Creek ..... July 15-16

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E.
THIRD ROUND

May
Hominy, Snow Hill, 11 29-30
Mount Pleasant, night 30
June
Mills River, Sardis, 11 5-6
Elk Mountain, Elk Mountain, 3 6
Biltmore, night 6
Pastors' Summer School Duke University 9-23
Henderson Ct., Moore's Grove, 11 26-27
Fairview, Skyland, 3 27
Oakley, night 27
Haywood Street,, night 30
July
Weaverville Ct., Flint Hill, 11 3-4
Ivy, Bright Hope, 11 4
Weaverville, night 4
Central, night 5
Chestnut Street, night 7
Saluda-Tryon, Saluda, 11 11
Hendersonville, night 11
Bethel, night 14
Spring Creek, Baldings, 11 17-18
Marshall-Hot Springs, Hot Springs, 3 & night 18
West Asheville, night 21
Sandy Mush, Teagues, 11 24-25
Leicester, Riverview, 3 25
Swannanoa, Swannanoa, night 25
Black Mountain, night 28
August
Rosman, East Fork, 11 ..... July 31 & 1
Brevard, night 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

May
Polkton, Poplar Hill, 11 23
Ansonville, Wightman, 3 23
North Monroe-Icemorelee, 8 23
Monroe, 11 30
Waxhaw, Heath, 3 30
Duckworth, 8 30
June
Belmont Park, 11 6
Hickory Grove, 8 6
Pastors' School at Duke University 9-23
July
Prospect, Prospect, 11 Sat. 10
Weddington, Indian Trail, 3 Sat. 10
Hawthorne Lane, 11 11
Unionville, Zion, 11 18
Matthews, Bethel, 3 18
Peachland, Fountain Hill, 11 Sat. 17
Lilesville, Shady Grove, 3 Sat. 17
Morven, McFarlan, 11 Sat. 24
Bethel-New Hope, Union, 3 Sat. 24
Wadesboro, 11 25
Marshville, Wingate, 3 25

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Av., Greensboro, N.C.
THIRD ROUND

May
West Greensboro, Groometown, 11 22
Jamestown, Jamestown, night 31
June
Bethel, Bethel, night 1
Coleridge, Mt. Olivet, 11 2
Ramseur, Ramseur, night 2
Uwharrie, Salem, 11 4
Wentworth, Wentworth, 11 5
Ruffin, Hickory Grove, 3 5
Centenary, 11 6
Randleman, Old Union, 3 6
West Market, 11 13
Reidsville, night 13
Park Place, night 14
Deep River, West Bend, 11 20
New Hope, Centre, 3 20
East End, High Point, 3 27
Highland, Highland, night 27
Main Street, High Point, night 28
July
Wesley Memorial, 11 4

MARION DISTRICT
Edwin O. Cole, P. E., Box 264, Marion, N. C.
THIRD ROUND

May
Cross Mill, Concord, 11 23
McDowell Ct., Bethel, 3 23
Marion, First Church, 8 26
Old Fort Ct., Carson's, 11 30
June
Old Fort, 8 2
Mill Spring, Gray's, 11 6
Rutherfordton, 8 6
Bald Creek, Elk Shoals, 11 27
Spruce Pine, 8 27
July
Micaville Ct., Bakersville, 11 4
Burnsville, Shoal Creek, 3 4
Bostic, Cedar Grove, 11 10
Spindale, Alexander, 11 11
Broad River, Tanner's, 3 11
Forest City, 8 11
Gilkey, Centennial, 11 17
Henrietta-Caroleen, Caroleen, 11 18
Cliffside-Avondale, Cliffside, 8 18
Marion Ct., Pleasant Hill, 11 24
Morganton, First Church, 11 25
Marion Mills, Clinchfield, 8 25

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

May
Elkin, 11 23
Dobson, Stony Knoll, 11 and 3 22-23
Ararat, Hunter's Chapel, 11 29-30
Mount Airy, Rockford Street, 7:30 30
June
Summerfield, 2:30 and 11 19-20
Stokesdale, Mount Zion, 11 and 3 19-20
Yadkinville, Macedonia, 11 26-27
July
Mount Airy, Central, 11 4
Mount Airy Ct., Epworth, 11 and 3 3-4
Jonesville, Longtown, 11 11
Stoneville-Mayodan, 11 18
Sandy Ridge, 3 18

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.

May
Creston, Southerland 22-23
Helton, Grassy Creek 29-30
June
Jefferson, West Jefferson 5-6
Avery, Jonas Ridge 12-13
Elk Park, Minneapolis, 3 p.m. 13
Warrensville, Mill Creek 19-20
Sparta, Cox's Chapel 26-27
July
Laurel Springs 3-4
The District Conference will be held at Jefferson May 25-26.

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
THIRD ROUND

May
Bethel, 11 23
Albemarle Ct., Providence, 3 23
Landis, Unity, 11 29
Spencer, Central, 11 30
Salisbury, Main Street, 8 30
June
Norwood Ct., Aquadale, 11 5
Norwood, 11 6
Salem Ct., Oak Grove, 11 13
Badin, 8 13
Mt. Pisgah, Friendship, 11 19
Kannapolis, Trinity, 11 20
Yadkin, Rowan-Yadkin, 8 20
New London, Richfield, 11 27
China Grove, 8 27
July
Concord, Westford, 11 4
Concord, Harmony, 8 4
Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P.S., Gastonia, N. C.
THIRD ROUND

June
King's Mountain, night 2
McAdenville, night 3
Polkville, Casor, 11 5
Belwood, Kedesh, 11 6
Crouse, Laboratory, 3 6
Shelby, Central, night 6
Franklin Avenue, night 7
Duke University Summer School 9-23
East End, night 25
Trinity, Tate's Chapel, 11 26
Bessemer, Puette Chapel, 4 26
Stanley, Trinity, 11 27
Cramerton, night 27
July
Cherryville Ct., St. Pauls, 11 3
Lafayette Street, 11 4
Shelby Ct., Salem, 3 4
Cherryville, night 4
District Conference, Cherryville 5-6
Gastonia, Main Street, night 7

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
THIRD ROUND

May
Jones' Memorial, night 21
Cool Springs, New Salem, 11 23
Olin, Macedonia, 3 23
Mooresville, Broad St., 11 30
Mooresville Ct., McKendree, 3 30
Mooresville, Central, night 30
June
Race Street, St. Johns, 2:30 5
Davidson, 11 6
Huntersville, 3 6
Mt. Zion, night 6
Newton, 11 13
Hickory Ct., Fair Grove, 3 13
Maiden, May's Chapel, night 13
Catawba Ct., Hopewell, 11 16
Ball Creek, Pisgah, 11 17
South Lenoir, Mt. Zion, 11 20
Hudson, 3 20
Granite Falls, night 20
Statesville Ct., Midway, 11 22
The district conference will be held at Balls Creek camp ground July 15 and 16.

WAYNESVILLE DISTRICT
P. W. Tucker, P. E.
201 Branner Ave., Waynesville, N. C.
THIRD ROUND

May
Webster, Webster, 11 22-23
Whittier, Echota, 3 23
June
Bethel, Pisgah, 11 5-6
Waynesville, night 6
Franklin, night 10
Franklin Ct., 11 11
Macon Ct., Mt. Zion, 11 12
Glenville, Glenville, 11 19-20
Highlands, Flatts, 3 20
Murphy, night 25
Murphy Ct., Tomotla, 11 26-27
Miawassee Ct., Belview, 3 27
Hayesville, Ledfords, 11 26-27
July
Robbinsville, 11 4
Andrews, night 4
The Waynesville district conference will be held in the Bethel Methodist church, eight miles from Waynesville, beginning Sunday, May 30, and closing June 1.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

May
Farmington, Wesley Chapel, 3 29
Grace, 11 30
Farmington, Huntsville, 3 30
Mocksville, night 30
June
Linwood, Wesley's Chapel, 3 6
Thomasville, 11 6
Erlanger, night 6
Denton, Jackson Hill, 11 and 1:30 12-13
Lexington, First Church, 11 13
Centenary, night 13
Davie, Hardison, 11 and 3 19-20
Cooleemee, 11 20
Lewisville, Lewisville, night 20-21
Davidson, Good Hope, 11 and 3 26-27
Welcome, Center, 8 and 11 26-27
Central Terrace, night 27
July
Oak Ridge, Oak Ridge, 11 4
Kernersville, Shady Grove, 3 4
Walkertown, night 4
Thomasville Ct., Fair Grove, 11 and 3 10-11
Hanes-Clemmons, Clemmons, 11 11
Burkhead, night 11
Thomasville, Trinity, 11 18
Forsyth, Marvin, 3 18

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

May
Calvary, 11 23
Lakewood, night 23
Graham and Haw River, Graham, 11 30
Mebane, night 30
June
South Alamance, Clover Garden, 11 6
Pastors' School, Duke University 9-23
Hillsboro, Lebanon, 11 26-27
July
Cedar Grove, Prospect, 11 3
Webb Avenue, 11 4
Carr, night 4
Person Ct., Woodsdale, 11 10
Long Memorial, 11 11
East Roxboro, Grace, 3 11
Milton Ct., Purley, 11 17-18
Brooksdale, Trinity, 11 24
Front Street, 11 25
West Burlington, night 25
Durham Ct., Bethany, 11 31
August
Carrboro Ct., Carrboro, 11 1
Chapel Hill, 3 1
Duke Memorial, night 2
Trinity, night 3
Burlington Ct., Bethel, 11 7
Rougemont Ct., Tabor, 11 13
Leasburg Ct., Salem, 11 14-15
Mt. Tirzah Ct., Mt. Zion, 11 21-22
West Durham, night 22
Yanceyville Ct., Bethel 28-29
District Conference at Chapel Hill May 27-28.

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.

May
Columbia, Holy Grove 22-23
Plymouth, Siloam 29
Roper, Mackeys 30
June
South Mills, Sharon 26-27
South Camden, Shiloh 27-28
July
Pantego-Belhaven, Belhaven 4
Hertford 8
Perquimans, New Hope 10-11
Pasquotank, Union 11-12
Chowan, Bethany 17-18
Edenton, night 18
August
Gates, Sunbury ..... July 31 & 1
North Gates, Hebron 1-2

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

May
Fayetteville, Salem 23
Newton Grove, Wesley's Chapel 29-30
Dunn, night 30-31
June
Roseboro, Halls 5-6
Steadman, Bethany, 3:30 6-7
Haw River, Ebenezer 12-13
Mamers, Cool Springs 19-20
Carthage, Center, 3:30 20-21
Glendon, Carbonton 26-27
Goldston, Bethlehem, 3:30 27-28
July
Elizabeth, Clarkton 3-4
Bladen, Bethel 5
St. Paul, Barkers 10-11
Parkton, Sandy Grove 17-18
Person St. and Calvary, Gardners, 3:30 18
Lillington, Parker's Grove 24-25
Hemp, Pleasant Hill, night 25-26
August
Siler City, Hickory Mountain ..... July 31 & 1
Pittsboro, Zion, 3:30 1-2
Jonesboro, night 7-8
Sanford 8-9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
THIRD ROUND

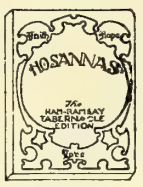
May
Goldsboro Ct., Pine Forest, a.m. 22-23
St. Paul, p.m. 23
Grifton, Edwards, a.m. 29
LaGrange, Institute, a.m. 30
Queen St., p.m. 30
June
Jones Ct., Oak Grove, a.m. & p.m. 5-6
Centenary, a.m. 6
Riverside, p.m. 6
Palmico, a.m. 20
Craven, Beach Grove, a.m. 24
Dover, Lane's, a.m. 25
Snow Hill, Tabernacle, a.m. 26-27
July
Seven Springs, Indian Springs, a.m. 4
Atlantic-Straits, Atlantic, a.m. 11
Beaufort, p.m. 11
Pink Hill, Webb's, a.m. 18
Newport, Oak Grove, a.m. 24-25
Morehead City, p.m. 25
Hookerton, Ormondsville, a.m. 31
August
Oriental, Pamlico, a.m. 1
Ocracoke ..... May 27
District Conference at Ocracoke May 25-27. Special boat leaves New Bern 10:30 a.m. May 25 and returns May 27.

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
THIRD ROUND

May
Rockingham 23
Lumberton, 11 30
Lumberton Ct., 3 30

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

May
Wilmington, Fifth Ave., 11 23
Wilmington, Trinity, night 23
Scott's Hill, Union, 11 30
June
Ingold, Antioch, 11 5-6
Tobar, Bethesda, 11 13
Hallsboro, Shiloh, 3 13
Faison-Warsaw, Goshen, 11 19-20
Clinton, Keener, 3 20
Magnolia, Carlton's, 11 27
Wallace-Rose Hill, Charity, 3 27
July
Kenansville, Lee's, 11 2
Jacksonville-Richlands, Haw Branch, 11 4
Burgaw, Trinity, 11 11
Wilmington Ct., Federal Point, 11 18
Wilmington, Grace, night 18
Swansboro, Bethlehem, 11 24-25
August
Maysville, 11 1
Southport, Southport, night 4
Shallotte, Andrews Chapel, 11 5
Town Creek, Shiloh, 11 6
Carver's Creek, Bladen Springs, 11 8
Whiteville, Whiteville, night 8
District Conference at Pollocksville June 1-2.



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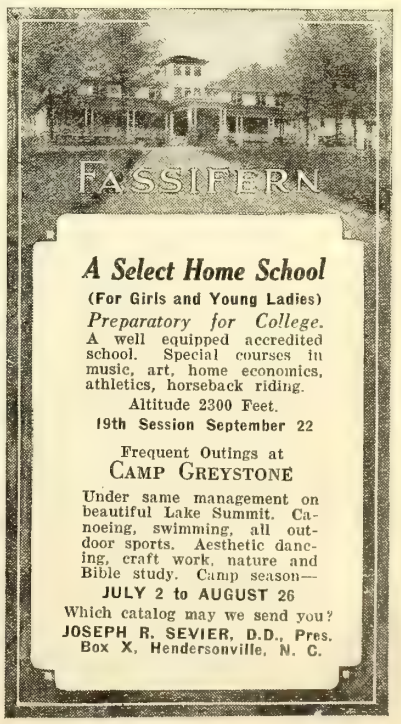
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IN MEMORIAM

McLAMB—Miss Mary McLamb was born May 22, 1875, and died January 23, 1926. She was a consecrated Christian from her early girlhood days, and was loved by all who knew her. A faithful member of the Methodist church at Hopewell. A good neighbor, she was a good woman as we understand the word. She leaves two brothers and one sister, with the entire community and Hopewell church to feel keenly the loss. May He carry all of our sorrows and bear all our grief. W. J. Underwood, P.C.

GAY—Miss Dorothy Gay, daughter of Mrs. Charles Ehrhart, Jackson, N. C., died March 27 at the age of 27. She was a most beloved and useful teacher in the day school and Sunday school. Religion to her was vital, real and constant. She sought ever to improve herself and her opportunities for a larger, fuller life and service. She was quiet, gentle, patient and sunny of temperament, though in failing health, consciously facing life as a closed door. To knew her and her heroic struggle was to love her, thank God, and take courage.

Her pastor, Daniel Lane.

MILLS—John L. Mills died at his home on Route 1, Maysville, N. C., March 28, 1926. He was 74 years old, and is survived by his wife, one brother, two sons and one daughter.

Brother Mills had been a member of the Methodist church for many years. He was a good man, lived a quiet life, patiently bearing through the years his bodily afflictions.

We laid him to rest in the Mills burying ground near the grave of his brother, William H. Mills, whom we had buried 20 days before. They lived near each other in life. They rest near each other in death. Many relatives and friends gathered about his grave. Beautiful flowers bore testimony to the high position he occupied in the estimation of the people.

May God comfort the bereaved ones.

E. C. Sell, P. C.

RESOLUTIONS OF RESPECT

Whereas, in the wise providence of God, on March 8, 1926, our friend and brother, W. M. Taylor, while undergoing treatment in the hospital in Richmond, Va., was taken to his eternal reward; therefore be it resolved:

First, That we, the members of the official board of the Middleburg charge, have lost a valued and highly esteemed associate and co-laborer in the Master's cause, and that the church has lost one of her most loyal and devoted members.

Second, That we hereby express to his family our heartiest appreciation of his valuable service to the church, and our deepest sympathy for them in their great bereavement.

Third, That a copy of these resolutions be sent to the family, a copy sent to the North Carolina Christian Advocate for publication and a copy placed on the records of this quarterly conference.

J. T. Draper,
J. A. Turner,
C. G. Fleming.

ROSE—Charles A. Rose was born in Granville, now Vance county, North Carolina, April 25, 1865. On January 13, 1892, he was happily married to Miss Annie L. Watkins. This union was blessed with four splendid children, as follows: Rev. C. Herbert Rose, Mrs. R. J. Mootheart and Miss Mabel Rose of Melbourne, Florida, and Mrs. J. D. Mabry of Middleburg, North Carolina.

Brother Rose professed faith in Christ when but a boy and joined the Methodist Episcopal Church, South, at Tabernacle, and later moved to Cokesbury, where he held his membership until a few months before his death. He loved his church, and for a number of years was an efficient, faithful teacher in the Sunday school. His faith in God, the Bible and his church was as clear as the noonday sun.

In the fall of 1923 his health failed, and for several weeks he and his friends thought the end was near. During the following year, while his condition was so serious, it was the writer's privilege to visit him and pray with him often, and we always found him patient and resigned to the Lord's will. The one thing that seemed to grieve him most was being deprived of attending and taking part in the various activities of his church.

In 1924 he moved with his family to Melbourne, Florida, to be near his son, hoping the change of climate might improve his health. For several months he seemed to greatly improve. His friends were hopeful that his health would be fully restored, but in the midst of our hopes his heart failed, his candle went out, and he went home to God on March 11, 1926. His body was brought back to North Carolina, and we laid it to rest in the cemetery at Middleburg amidst a great gathering of relatives and friends. A good man is gone. May God bless and comfort the bereaved family. J. T. Draper.

WOMACK—Little Hugh Anderson, son of Brother and Sister J. O. Womack, slipped away from the loving arms of mother and father in the early morning of March 21, 1926. He had been in the home little more than one short half year, just long enough to get a tender hold upon the tender heartstrings of his fond parents, grandmother and little brother and sister. Yes, he made a visit to the home long enough to add his bit of smile and sunshine to make earth sweeter and to bring heaven nearer. Then went away to play on the golden streets of that city "fore-square" where his dear ones hope to join him some glad day.

"Man proposes; God in His time disposes. And so I wandered up to where you lay—
A little rose among the roses, and no more dead than they.
It seems your childish feet were tired of straying. You did not greet me from your flower strewn bed.
Yet I know you were only playing at being dead.
I might have thought you were sleeping, so quiet lay your eyelids to the sky.
So still your heart, but surely you were peeping, so I did not cry.
God knows, and His proper time disposes.
And so I smiled and gently called your name. Added my rose to your sweet heap of roses and lift you to your game.

J. O. Ervin.

AMAN—David S. Aman, the oldest and best known man in this community, died at his home, Route 2, Maysville, N. C., on April 6, 1926. He was born April 1, 1833, and was 93 years and five days old.

He began life a poor boy—had nothing of the world's goods as a nucleus to which he could add. But, catching a vision of greater things, he persevered and achieved success. He was a prosperous planter.

As a Christian, Brother Aman was broad, liberal and charitable. He was a Methodist and devoted to his church but loved all of God's people. His faith was strong, his experience clear. With St. Paul he could say, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

The end was peaceful. It was two o'clock in the afternoon. The sun was lighting up the earth. The sun of righteousness was illuminating his soul—he passed over the river and entered the joys of the redeemed host in heaven.

His body now rests beside the grave of his wife near Tabernacle church. Happily they lived together for many years. Quietly and side by side they rest together, awaiting the call of the archangel's trumpet. We shall see them again.

E. C. Sell, P. C.

RESOLUTIONS OF RESPECT

The great soul of Mrs. Annie McMurray Craig passed through the gates of the City of God in the afternoon hours of March 30, 1926. Her going was like snatching a sweet-scented flower from our midst—the flower gone but the perfume lingers. This friend of ours and servant of God lingered only for a very short time along the border, and since she has slipped so quietly from us, we feel that her will as well as the will of her Father in heaven has been accomplished in her going.

She was in the highest and best sense a pure, sweet-spirited Christian woman. Her piety, her genuineness and courtesy with broad mind and culture made her a woman of character and influence. Though modest and retiring in disposition, she reigned queen of the home where God enthroned her and "the heart of her husband did safely trust in her," and "her own works praise her in the gates." Without affectation she put into daily practice the precepts of her religion. She gave herself devotedly and untiringly to her Master's cause, and was particularly interested in both home and foreign missionary work.

We, the members of the Woman's Missionary Society of Wadesboro M. E. church, feel keenly the loss of this faithful member and leader, but know that her spirit will hover over us in all we undertake. Therefore be it resolved:

First, That we humbly bow in loving submission to our heavenly Father's will.

Second, That we shall always treasure the memory of our co-worker, whom God in His infinite wisdom has seen fit to take from us.

Third, That we express to her devoted children—George, Marion and "Little Marion," whose loss has been greatest—and to other members of the family our deepest sympathy.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate and county paper for publication, also that they be recorded in our minutes.

"Somewhere today among the hills of Heaven
She walks with all her stars around her;
And we who lost her here on earth
Grow happy, knowing God has found her."

Mrs. W. T. Moss,
Mrs. I. H. Horton,
Mrs. W. W. Bennett,
Mrs. W. N. Jeans.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and compassionate love has deemed it best to summon from her earthly home to the great court of His eternal home above, there to dwell forever with the white-robed, shing throng one of our most dearly loved and most faithful members, Mrs. Junius Philip Hurdle. Therefore be it resolved:

First, That in the removal of this dear sister from our midst the Laura Haygood Missionary Society loses a member who had the society's interest at heart, who upheld the noble principles for which it stands and was ever ready to share her musical talent with us.

Second, That this society extends to each member of the bereaved and sorrowing family the assurance of our tender and heartfelt sympathy. We commend them to the God of all love and comfort, who knows the inmost recesses of our hearts, and will not fail in the darkest hour of sorrow to apply the precious balm of consolation. We would have them feel that she is not dead—she only lives again again in the "land of the sun-bright clime."

"We cannot say and we will not say
That she is dead. She is just away.
With a cheery smile and a wave of the hand,
She has wandered into an unknown land
And left us dreaming how very fair
It needs must be, sinse she lingers there.

And you, oh! who the wildest yearns
For the old time step and the glad return—
Think of her faring on, as dear
In the love of there, as the love of here.
Think of her still, as the same, but say,
She is not dead, she's [illegible]y."

Rev D M Sharpe (P)
1004 Erwin Ave

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication, a copy incorporated in our minues and a copy sent to the bereaved family in token of our deep sympathy for them in their great grief, which we would have them feel, is our common sorrow.

Mrs. Hoke Bullard, Pres.
Mrs. R. C. Vaughn, Sec.
Mrs. B. S. Womble.

PHELPS—One by one God is gathering home His tired and wornout servants, who have borne the burden and the heat of the day, to be with Him and to rest from their labors. Thus it is true with Brother James A. Phelps, who quietly answered the call on March 30, 1926. Brother Phelps was born in Person county February 20, 1848. He was a life long Methodist, a devout Christian, a noble citizen, and a devoted father and husband. He leaves his wife and six children and a host of relatives and grandchildren. His children are: Mrs. W. J. Warren, Mrs. L. R. Burch, Mrs. J. D. Bradsher, Mrs. L. R. Britt, Miss Jewel and Ralph Phelps. May God comfort their sorrowing hearts.

B. T. Hurley.

RESOLUTIONS OF RESPECT

We, the members of the Catawba Ladies' Aid Society, bow in humble submission to the will of God in the removal of our beloved sister, Mrs. A. C. Moore, whose death occurred March 29, 1926. She was a faithful and worthy member. Therefore be it resolved:

First, That the will of God is our will, for He doeth all things well.

Second, That our Ladies' Aid, and the community as well, has lost a much esteemed and beloved member.

Third, That we extend our love and sympathy to the bereaved family, and we pray that God will comfort and bless them in their great loss.

Fourth, That a copy of these resolutions be placed in the minutes of our society, a copy be sent to the family, and one to the North Carolina Christian Advocate and to the News-Enterprise.

Mrs. John Sherrill,
Mrs. B. Wilson,
Mrs. J. H. Pitts,
Mrs. L. H. Lowrance.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has called from the Ladies' Aid Society of Mocksville Methodist church to her reward our much loved and oldest member; be it resolved:

First, That while we miss Grandma Rose, we bow in humble submission to His will, realizing that her life among us will ever be an incentive for better efforts in the work for the Master.

Second, That the Ladies' Aid Society extend to her family our most sincere sympathy in their loss, and pray God's blessings upon them.

Third, That a copy of these resolutions be put upon our minutes, a copy sent to the family, a copy to the Mocksville Enterprise and the North Carolina Christian Advocate for publication.

Mrs. V. E. Swaim,
Mrs. J. L. Sheets,
Mrs. Ollie Stockton.

RESOLUTIONS OF RESPECT

The Ladies' Aid Society of Farmington Methodist church wish to pay loving tribute to the memory of one of its oldest and most beloved members, Mrs. Jane Amanda Bahnson, being one of its charter members in the organization some thirty-six years ago. She was always keenly alive to all its work and progress, giving her personal service these many years.

"Grandmother Bahnson," we miss you in your accustomed place,
Your chair is vacant never to be filled.
We hope to meet you some day face to face,
In our Father's house where all is as He willed.

Therefore be it resolved:

First, That while we have lost a faithful member, we pledge ourselves to the task of carrying on with renewed zeal and faithfulness the work she loved so well.

Second, That while we greatly deplore our loss, we would be submissive to the will of our heavenly Father.

Third, That we extend our love and sympathy to the family and pray that there may be a happy reunion in that land where parting is no more.

Fourth, That a copy of these resolutions be put upon our minutes, a copy be sent to the family and a copy be sent to our county paper and the North Carolina Christian Advocate for publication.

Mrs. T. H. Redman,
Mrs. R. C. Brown,
Mrs. C. C. Williams.

NORTH CAROLINA
Christian Advocate

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The General Conference *on* Unification

THE action of the General Conference on the subject of unification is contained in the following report which is of the widest interest to our people.

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE

Your Committe on Conference Relations and Bible Cause submit the following:

Since the day of our separate existence as a branch of American Methodism we have maintained a fraternal attitude toward the Methodist Episcopal Church. We indicated this in 1848 by sending Dr. Lovick Pierce as our fraternal messenger to their General Conference. Dr. Pierce, while treated most cordially, personally, was not officially received and on retiring said: "The proposition can be renewed at any time even now or hereafter by the Methodist Episcopal Church. And, if ever made on the basis of the plan of separation adopted by the General Conference of 1844, the Church South will cordially entertain the proposition." In 1872 when that Church saw fit to begin fraternal relations with us we gladly reciprocated. Thus, there have been since that time mutual fraternal greetings in all the sessions of both General Conferences.

In our session in 1910 in Asheville, N. C., we said: "We recommend that our representatives in the Federal Council of Methodism be directed to further, as far as is consistent and practicable, closer relationship with the Methodist Episcopal Church." In 1914 in Oklahoma City, we declared it feasible and desirable to have a closer union. In all our General Conferences for fifteen years we have declared and repeated with almost monotonous repetition, both in the Episcopal addresses and in Conference deliverances, that we desired a closer relationship with the Methodist Episcopal Church. In this Conference our Bishops have said: "We cannot forget that three recent General Conferences have declared their belief in the feasibility and desirability of some plan of unification for American Methodism. The utterances of our leaders and the testimony of our councils from the beginning make a record on which we stand and furnish a basis and warrant a hope of unification. We commend the facts of the case and the momentous issues that are involved to your careful and prayerful consideration and will rely upon your wisdom to deal properly with this great matter and determine what course should be followed. Let us not cease to cherish the glad expectation of a closer unity of the people of God in general and of our own Methodist families in particular."

Joint commissions composed of good and holy men from both Churches have not yet been able to submit to the two Churches a plan that is satisfactory to a sufficient number of both Churches. The first plan wrought out, called the "Regional Conference Plan," was never voted on by the churches; hence no one knows precisely how that plan would have been received; but the General Conference of the Methodist Episcopal Church held at Des Moines in May, 1920, said: "There appear to be in each Church considerable numbers who are not entirely satisfied with the plan suggested for consideration, many of whom would be distressed if it were adopted in its present form; and in order that the members of each Church shall be in full accord when unification is accomplished, it is our conviction that every possible effort should be made to reach an early conclusion that may be acceptable to all members of both Churches at home and abroad." The recent plan, which was submitted by the churches, while satisfactory to a majority of our voters in the Annual Conferences, was looked on with fear by a very respectable and powerful minority. Hence, the necessity for a more careful and a more scientific study of the whole problem in all of its phases.

Therefore, Be it Resolved, First, that there be no agitation, discussion or negotiation concerning unification during the ensuing quadrennium.

Second, that a special Committee of Research and Investigation composed of seven elders and seven laymen be elected by the General Conference upon nomination of the General Conference Committee of Church Relations, whose duty it shall be to make a careful and scientific study of the whole question in its historic, economic, social, legal and other aspects, and report their findings in detail to our next General Conference in 1930.

Third, that we nominate the following members of this committee, to-wit: Dr. Franklin N. Parker, Dr. Andrew Sledd, Dr. J. W. Mills, Dr. Ivan Lee Holt, Dr. A. R. Kasey, Dr. V. C. Curtis, Dr. A. L. Moore, T. D. Samford, Dr. W. P. Few, M. E. Lawson, H. C. Stuart, J. M. Rogers, Nathan Newby, H. H. White.

Fourth, that in case of a vacancy in this committee arising from death or otherwise, the remaining members of the committee shall have authority, by a two-thirds vote, to fill said vacancy.

Fifth, that the expenses of this committee be paid out of the fund assessed for the General Conference.

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WHAT THE GENERAL CONFERENCE DID AND WHAT IT DID NOT DO

At 9 o'clock Wednesday morning, May 5, the General Conference of the Methodist Episcopal Church, South, assembled in its twentieth quadrennial session in Memphis, Tenn., and adjourned sine die at 1 o'clock p. m. Thursday, May 20. With the single exception of the second session of the conference at St. Louis in 1850 this was the shortest session in the history of the church. The present session exceeded the St. Louis conference one day and lacked one day of sitting as long as the Atlanta conference in 1918.

The Memphis conference assembled with some of the "knowing ones" forecasting stormy weather. But the storms failed to materialize. On the contrary, it was a period of good fellowship, and the conclusions reached were with remarkable unanimity. This was emphatically true in regard to the very issues which were expected to become storm centers—notably, Unification and questions of doctrine.

The action of the conference relative to the subject of Unification appears upon the first page of this issue of the Advocate. That paper was adopted with but two dissenting votes and was enthusiastically received as a wise disposition of a question that has been uppermost in the minds of the church for the last two years. There is to be no agitation of the subject during the next four years, but the commission is "to make a careful and scientific study of the whole question from the historic, economic, social, legal and other aspects, and to report their findings in detail to our next general conference in 1930."

With equal, if not greater unanimity, the conference adopted the report of the special committee on the spiritual state of the church, which in a most satisfactory manner disposed of the oft mooted question that the church is not of one accord in doctrine. The report is in fact a reaffirmation of our standards of doctrine with a request that these standards be guarded with care. (If this paper fails to find a place in the present issue it will appear next week.)

Annual Conferences Greatly Enlarged.

The action of the conference in giving each annual conference one delegate for every 800 members of the church will materially increase the size of these conferences. The minimum for a district remains eight as at present, but many of the larger districts on the 800 basis will have more than double the former number of lay members. This decided increase in the annual conference membership may result in these conferences meeting only in the larger towns and cities where they will provide their own entertainment.

The new law does not go into effect till 1927.

The next General Conference, instead of numbering approximately 400 as the present conference did, will be increased to more than 500 as a result of this recent legislation.

Perhaps the most radical piece of legislation by the conference was to give any man in charge of a circuit or station the right to administer the sacraments of the church. To appoint a man preacher in charge authorizes him to administer the sacraments the same as any regularly ordained elder in the church of God.

The conference re-elected all the present connectional officers, editors, and secretaries of the boards, except in the case of the board of missions where material changes in the structure of the board left a general secretary of the board to be elected by the conference instead of two foreign secretaries and two home secretaries as formerly. W. G. Cram was elected general secretary and the board will elect one foreign secretary and one home secretary as the new constitution of the board provides.

The academic requirement for admission on trial in an annual conference was raised from a four year high school course to two years of college work in a standard college or its equivalent. Any exception to this must be by a two-thirds vote of the annual conference after the presiding elder has presented in writing a bill of particulars stating wherein the case is special and unusual.

By an almost unanimous vote the conference endorsed a national board of censors for moving pictures. A vigorous paper against war was adopted.

The budget remains $2,120,000 annually as it has been the last two years and the assessments are distributed as follows:

Bishop's Fund	$225,000
Temperance and Social Service	24,000
American Bible Society	50,000
Board of Finance	191,000
Sunday School Board	191,000
Church Extension	183,000
Missions	800,000
Epworth League	47,000
Education	129,000
Hospital Board	50,000
Lay Activities	50,000
Theological Schools	80,000
Negro Work	60,000
General Conference Expense	40,000

What the Conference Refused to Do

The conference refused to adopt a constitution. A commission appointed four years ago reported a constitution for adoption. But this constitution proposed by the commission on constitution was referred with other papers on the same subject to a special committee ordered by the conference. This special committee after long and laborious sessions finally submitted the result of its labors. To this proposed constitution the conference gave an entire morning session. But it became evident as the work proceeded that the conference could not agree upon a constitution that would command the necessary two-thirds majority of the body. In consequence it was decided by an overwhelming majority to put the matter in the hands of a commission which is to report to the next conference four years hence.

Neither antagonism to the adoption of a constitution nor enthusiasm for such adoption appeared anywhere at any time. Some thought this an inopportune time to adopt a constitution, others seemed to think that it would be well to have a constitution, but the fact that we had gotten on eighty years without one and without any acute sense of the need of one weighed most heavily with this as it has done with preceding general conferences.

A commission that had been appointed by the conference of 1922 brought in a plan for the consolidation of the boards of the church. But the plan was too complex and too radical to command more than a passing notice. In fact it had been shot to pieces by its critics weeks before the conference assembled.

The boards remain as they were except some minor charges which were most pronounced in the board of missions to which reference has already been made.

The conference did not elect any new bishops. It seemed to be the opinion of a very large majority of the conference that the bishops we have can do the work.

An effort was made to increase the pay of the members from $4.00 a day to $5.00. This the conference refused to do, leaving the per diem as the committee had fixed it.

GENERAL CONFERENCE NOTES

In his response to the addresses of welcome by the mayor of Memphis and the presiding elder of the Memphis district Bishop H. M. Dobbs was especailly felicitous as the single paragraph from his address will clearly indicate:

"We come this morning from all parts of the world, grateful for favors which have been without number, rejoicing in the songs which echo in our ears today from the lips of those who have been born in the kingdom, rejoicing also in the privilege of co-operating in the great task of bringing the meaning and the message of the Christian religion to all mankind, for we believe the Holy Gospel is the gospel for the whole world."

* * * *

Among the outstanding devotional addresses delivered each morning at the opening of conference were the address of Dr. Chas. L. Goodell on "Evangelism" and that of Dr. Northridge, the fraternal messenger from the Irish Methodist church on "Mysticism." Be sure to read these.

* * * *

Near the close of one of the morning sessions Bishop Boaz on the platform held before the conference a string of beautiful amber beads and explained that Mrs. W. B. Russell, whose husband had died at Chang Chow, China, for want of proper hospital facilities, desired to donate this string of beads and $1000 of her $1800 insurance policy to start a fund to build a hospital at Chang Chow. A member of the conference requested that Mrs. Russell who was in the audience be escorted to the platform. This was done and as the young woman dressed in deep mourning timidly appeared upon the platform the entire conference burst into cheering. A suggestion that money be raised to redeem the beads and pay back the $1000 was speedily adopted and in a few minutes $1800 and more had been contributed to the hospital fund.

* * * *

The humorist of the conference turned out to be Chas. M. Hay of St. Louis, Mo., a lawyer, whom Senator Read, according to reports, looks upon with fear. Mr. Hay one morning gave a humorous description of lay delegates to the district and annual conferences that convulsed the conference with laughter. In the midst of the hilarity he shouted "they ought to be shot." The Associated Press man dared to put bits of this humor on the wires, and as is usually the case, some took it seriously and one editor was known to write that if church folks talked that way, what may we expect of sinners.

* * * *

Mr. W. R. Odell was made chairman of the Committee on Publishing Interests and Prof. R. L. Flowers of the Committee on Education at the recent session of the general conference. We are told that this is the first time in the history of the general conference that a member of either one of the North Carolina delegations has ever held a chairmanship of one of the important committees in a general conference.

* * * *

North Carolina Methodism is well represented on the new quadrennial boards and commissions as the following assignments will indicate: Sunday School Board, Dr. W. P. Few and L. B. Rogers; Epworth League, C. S. Kirkpatrick; Education, Prof. R. L. Flowers and G. T. Rowe; Church Extension, C. S. Wallace; Committee of Appeals, W. W. Peele; Book Committee, W. R. Odell; Arrangements for next General Conference, G. L. Hackney; Hospital Board, J. B. Ivey; Board of Missions, F. S. Love and J. F. Shinn; Laymen's Activities, W. P. Few and C. H. Ireland; Commission on Budget, J. G. Brown; Federal Council, M. T. Plyler, and to Study Connectional and Conference Organs, T. A. Sikes.

OUR NEW BISHOP

Bishop Edwin D. Mouzon has been assigned by the College of Bishops to North and South Carolina for the present quadrennium. Our new bishop is one of the great preachers of America, a revivalist of power and a leader of men. He gives himself without stint to the work committed to his care and will undoubtedly render superior service among us. North Carolina Methodism extends to him a most cordial welcome to the Tar Heel state and expects our bishop to meet every reasonable demand that may be placed upon him.

People and Things

The Christian Advocate, Nashville, and the N. C. Christian Advocate during June, $3.50. You save $1.00.

Rev. A. W. Roten, of the Virginia conference, made the Advocate a pleasant call on Wednesday. He is a brother of Rev. T. S. Roten of the Macon charge.

Mr. J. M. Core, choir director of Proximity church, will direct a choir in gospel singing next Sunday afternoon at 3 o'clock at Proximity. Members of several choirs in this section will compose the chorus. Everybody is invited.

"I have just closed a glorious meeting at Whittier. My brother, S. M. Needham, did the preaching. Will receive 12 into the church and more later, besides dividing with the Baptists."—E. W. Needham.

Rev. J. S. Hiatt filled two engagements out of town Sunday, preaching the baccaluareate sermon at 11 o'clock at Columbus high school, Polk county, and delivering the commencement address to the graduating class of Haw Creek high school in the afternoon.—Asheville Times.

Mr. C. W. Hunt requests the Advocate to say that if any of our preachers in either conference want to spend a week end at Blowing Rock and preach for them there, he will be entertained while there, if he will write Mr. Hunt, Route 7, Charlotte, and a date assigned. The idea is to have some preacher fill the pulpit each Sabbath.

Rev. J. B. Craven, presiding elder of the Greensboro district, and family, are motoring through Ohio, Maryland, District of Columbia and Virginia. Brother Craven left his family at Louisville, Ky., while he attended the General Conference. They are expected home the latter part of this week.

Rev. J. H. Barnhardt, presiding elder of the Winston-Salem district, announces that his district conference wil be held at Central Terrace July 8-9. This conference was to have been held at Midway, but because of the highways being torn up for hard surfacing it was necessary to make the change to Winston-Salem, Central Terrace, July 8-9.

Speaking of the modernist-fundamentalist controversy, Bishop A. W. Leonard says: "I cannot say that I am a modernist or a fundamentalist, although I am both modern and fundamental. I am an essentialist. Men say they are modernists when they merely mean that they are progressive."

Rev. Thomas McM. Grant, the popular pastor of Chestnut Street church, Lumberton, has been much in demand as a commencement speaker this year. He will preach the sermon before the graduating class of the Beaufort high school next Sunday. This will make eight sermons and addresses on similar occasions during the year.

The disposition to stretch out "Resolutions of Respect" to great length and to incorporate meaningless platitudes has caused an embarrassing situation in this office. We are behind and cannot catch up. Please limit these expressions of respect to the departed to facts that contain some information about those who are gone and that can be appreciated by the friends who are living.

The many friends throughout North Carolina of Rev. J. F. Kirk, the popular pastor of West Market Street church, this city, and Miss Agnes Ellinwood, who for several years has been the efficient secretary and treasurer of that church and also assistant treasurer of the Western North Carolina conference, will be interested in the announcement that they are to be married at the home of the bride's sister, Mrs. L. H. Martin, 615 West Gaston street, this city, on June 8, at 10 o'clock.

Walt Holcomb has just closed a series of engagements in the Florida conference which has kept him busy since last fall. Mr. Holcomb began his evangelistic meeting in Miami under a big tent and before leaving the city conducted revivals in four different sections of the city. Then the tent was moved to Fort Lauderdale, where he conducted two revivals, one of them resulting in the organizing and building of a new Methodist church. Other places where he held meetings were Key West, Homestead, Delray, Okechobee and Wauchula. Brother Holcomb is planning to go to Lake Junaluska, N. C., the first of June, where he will spend part of the summer taking a much needed rest. His summer address will be Lake Junaluska, N. C.

MISS EMMA WILLIS

A mantel of gloom covers Elizabeth City when the news that Miss Emma Willis had passed from this life was flashed to us from Norfolk. What we thought was a simple operation proved to be far more serious and on the 29th of May with words of encouragement to loved ones and a smile on her face for the surgeon who had so faithfully ministered unto her she passed out in the beautiful faith that had made her one of the most loved young women we have seen. In the death of Miss Willis the preachers of the North Carolina conference will recall the passing of her princely brother and our fellow pastor, Rev. R. H. Willis.

It would be a testimony to her life most easily understood to say that she had the faith of her brother and like him was devoted to her Lord. Rarely does one so endear himself to a community. For several years she has been teaching in the city schools and the parent who had a child assigned to her for guidance felt that for a year at least it was safe for the child. As parents trusted her the children loved her and neither was ever betrayed. Her place in First Methodist church will not be easy to fill. As superintendent of the primary department of the school she not only gave gladly of her time and powers but she gave with a rare wisdom. She knew the child and she knew the school, and she believed in both with an abiding faith. The church is richer for her touch upon it and Elizabeth City is a better town because for a while her gracious personality revealed to many the power of the Christ in the heart of a real Christian.

F. S. Love.

SON OF REV. AND MRS. J. O. ERVIN DROWNED

The dailies of last Sunday morning carried the following tragic story:

James Osborne Ervin, Jr., the 12-year-old son of Rev. and Mrs. J. O. Ervin, pastor of the Methodist church of Rutherfordton, was drowned yesterday afternoon in Broad river, six miles west of here. He had gone out with two other young companions to camp for the night and to fish. They decided to go in swimming and wading when young Ervin stepped in water over his head and went under. His companions brought him up and it is supposed that he took cramp, due to the cold water, and fell back into the water and disappeared.

His body was found at 7 o'clock about one and one quarter miles below where he went under after staying under water for three hours and fifteen minutes. A large party of men formed a line and searched the river until they found his body.

Young Ervin is survived by his parents, five brothers and two sisters. Two brothers, Paul and Lamonte Ervin, are students at Duke University, while the eldest brother, Rev. Clifton Ervin, is a student at Vanderbilt University, Nashville, Tenn. All will be at home for the funeral, which will be conducted at the Methodist church tomorrow afternoon at 4:30 o'clock, and interment will be in the Rutherfordton cemetery.

Rev. J. Frank Armstrong of Charlotte will be in charge of the funeral services, assisted by a number of other ministers.

Young Ervin had just finished the sixth grade in school.

To the stricken family we extend our warmest sympathy in these dark hours.

WHY NOT?

1. Why not each pastoral charge furnish the parsonage with a piano and relieve pastors of the burden of moving one from place to place?

2. City churches furnish their pastors an auto; why not country charges furnish their pastors a good parsonage cow?

3. The "children of this world" are making of the Sabbath a holiday for sports, frolics, gain and carnal pleasure. Why not the church people be different and keep it holy for worship and rest? Quit using it for holding quarterly meetings, for Sunday school institutes and birthday spreads and picnics. Stay off Sunday trains, refuse Sunday papers and mail, etc.

4. Many other churches are placing emphasis on organization, standard plans, education, finances, etc. Why not Methodism use its fine opportunity now and specialize in religion and spirituality? They can do that. God wants us to do this.

Jim Green.

Rally to the Advocate during the month of June.

PROF. C. L. HORNADAY ELECTED PRESIDENT OF HENDERSON-BROWN COLLEGE

Recently the board of trustees of Henderson-Brown College, Arkadelphia, Arkansas, elected President Clifford L. Hornaday of Davenport College as president of that institution, filling a vacancy made by the resignation of President W. M. Workman. President Hornaday has been at the head of Davenport College for four years and for several years has been connected with educational work in this state. Since his coming to Davenport there has been marked progress. The funds for the new building soon to be erected were raised, and $7,500 pledged by Lenoir citizens was collected in cash under his administration. In addition fifty thousand dollars have been added to the endowment. The Pioneer Library, for many years the public library in Lenoir and one of the oldest in the state, has been donated to the college and added to the Davenport library within the past four years. Various internal improvements and additions to the laboratory equipment have been made and the infirmary thoroughly refurnished in his administration, campus improvements, grading, planting of grass and flowers and shrubs have added to physical appearance. The new stone wall and the entrance steps and lights contribute much to the beauty of an already beautiful campus. Thus assets amounting to nearly one hundred thousand dollars have come to the college. The general standard has been raised and the entire curriculum is now thoroughly recognized and fully credited by the accrediting agencies.

Henderson-Brown College is a co-educational four year A grade college, well equipped and well endowed, and has a student body of about four hundred. It is one of the three large colleges belonging to the Arkansas Methodists and is under the management of the Little Rock and Arkansas conferences. It is an institution with a rich history of educational work and gives promise of being one of the leading Methodist colleges of that great and developing section of our country.

MRS. FRANK H. WOOD

Mrs. Frank H. Wood, widow of the late Dr. F. H. Wood, who was for a long time one of the leading ministers of the Methodist church in North Carolina, died at the home of her daughter, Mrs. W. F. Ellis, Salisbury, on Tuesday, May 25. Sister Wood was 88 years old, and had been a faithful minister's wife for nearly a half century, sharing the burdens as well as pleasures of her husband in all his fields of labor. Funeral services were held at Old Trinity and her body tenderly laid to rest beside that of her husband.

Mrs. Wood leaves four children, Mrs. Ellis, Salbury; Mr. Frank Wood, Marion; Mrs. J. J. Farris and George Wood, High Point.

A more extended notice of the death of this good woman will be given later by some one who is more familiar with her life than the writer.

CONTINUE TO WORK

So many calls have been made upon our pastors during the past few months that they have not had time or opportunity to give attention to the circulation of the Advocate, hence we are asking that during June special emphasis be placed upon the circulation of religious literature with special emphasis on the Christian Advocate. We must have a larger circulation. It can be increased by little effort on the part of preachers and agents. May we urge all to make special efforts to put a larger list in every charge? The Christian Advocate (Nashville) and N. C. Christian Advocate during June for $3.50.

CALL NUMER 13, NORTH CAROLINA CONFERENCE BROTHERHOOD

On account of the death of Brother J. A. Hornaday, a faithful member of the North Carolina Conference Brotherhood, the secretary is making a call for assessment No. 13. Make checks payable to B. B. Slaughter, and with his endorsement of the check it will serve as a receipt.

B. B. Slaughter, Treas.

PASTORS SALISBURY DISTRICT

The pastors of Salisbury district are urged to attend the pastors' summer school at Duke University in June. Let the people as far as possible pay up their pastors so they can go, and let the lay leaders arrange to fill their pulpits in their absence.

Z. Paris, P. E.

FRATERNAL MESSAGE TO GENERAL CONFERENCE, M. E. CHURCH, SOUTH, FROM THE METHODIST CHURCH IN IRELAND

By Rev. W. L. Northridge, Ph. D.

It is a great privilege to be the medium of conveying to you the cordial greetings of Irish Methodism. The Irish Methodist Church is one of the smallest of all branches of Methodism, but in its spirit, history and fruitfulness, it scarcely has a rival in any land. Our people are fervid, devoted, simple-hearted, generous and sacrificial. We have congregations of not more than a dozen members supporting a minister in the out-of-the-way places, because they believe in the value of the Methodist witness. Our church does what few, if any, other branches of Methodism are doing—it provides for the free training of all its ministers. It can go to young men who have the ministerial gifts and calling, but who have not the means of education, and say to them: "If God has called you, offer yourself, and we will take care of your education and maintenance." The result is that we have been able to keep up a supply of strong ministerial candidates when other churches have had difficulties in meeting their requirements.

Irish Methodists have been great pioneers. Wesley said to those who criticized him for visiting Ireland so frequently: "Have patience with Ireland and it will repay you." That prophecy has been justified in a thousand ways. One hundred years ago last month Adam Clark completed his famous commentary. Adam Clark was converted in an old barn in Ireland through Methodist preaching. If Irish Methodism gave to the world only Adam Clark and his commentary, then Wesley's words would have been abundantly justified. But it has done immensely more than this for world-wide Methodism. There is no need to remind you that Irish Methodism is the mother of American Methodism. In 1760 or thereabouts came that illustrious band of Irish immigrants including Philip Embury and Barbara Heck. Embury planted Methodism in New York. The tradition has been that he planted Methodism in America. That, I find, is now challenged, and it is claimed by the people of the South around Maryland that Robert Strawbridge laid the foundation stone of American Methodism. However that question may be settled matters not to us in Ireland, for both Embury and Strawbridge were Irish, and Ireland is your motherland in the faith.

Robert Williams was another gift of early Irish Methodism. He was one of our Irish preachers who sold his horse to pay his debts, came to the boat with a loaf of bread and a bottle of milk, and induced an Irish layman called Ashton to accompany him to America and pay his passage. Williams is known in early American Methodist history as "the first preacher itinerate, the first to issue a class ticket, the first to write a book, the first to get married, the first to locate, and the first to die." He is best known, however, as the spiritual father of Jesse Lee, whose volume, "The History of Methodism in the United States of America," I am glad to see has been reprinted. There was another Irishman who had something to do with Jesse Lee. Jesse Lee would never have entered the ministry were it not for the influence of Edward Dromgoole. Edward Dromgoole was converted from Roman Catholicism under the preaching of early Irish Methodists and joined the Baltimore conference.

If Ireland bulks largely at the beginning of American Methodism, it figures more largely in succeeding years. The Baltimore conference in 1857 discovered that in the Eastern states there were at that time 250 Irish preachers, and a couple of weeks ago I learned that there were more than 1,000 Irish born preachers in the ministry of the church today. How many are in the ministry of the M. E. Church, South, I would like to know. But Irish Methodists planted the seeds of Methodism not only in U. S. A., but in Canada, the West Indian Islands, the Cape of Good Hope, Ceylon, Madras, Australia, Gibraltar. William Butler, an Irishman, was also the pioneer missionary of the M. E. Church in India and Mexico.

Wesley was surely right when he said: "Have patience with Ireland—it will repay you."

But this is all recorded history, with which anyone can make himself familiar. What I want especially to say is that in these days when so many think that the days of religious revival are over, we in Ireland have been experiencing one of the greatest revivals that ever came to us or any people. The remarkable thing is that it was not organized into existence. You can never manufacture a genuine religious revival. This revival came as it were in the fulness of time. It is accounted for by a certain set of antecedents.

The age preceding it was characterized by a collapse of philosophical materialism. Fifteen years ago there was no more potent force in Ireland than Robert Blatchford. He was the leading champion of materialism. He drove more young people out of the church into the ranks of infidelity than any man before his day or since. Ten years ago he became silent. Then he broke the silence about four years ago by an article in the first paragraph of which he said: "All my past arguments have been built up on imperfect understanding of the facts. I used to believe that all was matter—there was no such thing as spirit; today I believe all is spirit, there is no such thing as matter." The conversion of Blatchford was significant. It represented the utter collapse of materialism as a philosophy of life. With it passed away atheism and unbelief so that for the last eight years I have not met a man who said, "I am an unbeliever."

Then there took place a few years ago in the ranks of the younger ministry a significant movement. It may best be described as a movement back to Christ from the discussion of theology, from the preaching of socialism merely as a remedy for human ills—back to Christ and to early Methodist inspirations. Young ministers met in groups to explore the New Testament experience of God in Christ, and seek if for themselves. The result was a new note of certainty in their preaching—a note of conviction born of experience. They were able to translate their doctrine back into their experience and their experience out into the doctrine, and so the old message was proclaimed in a new spirit. They were saying, whether they were conscious of it or not, in every sermon: "Come all ye and we will declare unto you what the Lord has done for our souls." The result of the movement was that our best, most cultured young preachers discovered that they had unsuspected gifts of evangelism. They became not only teachers and preachers, but evangelists. They discovered also that there was no inconsistency between the best culture and the warmest evangelism. Finally in Ireland four and five years ago we passed through the fires. For a period no life was safe, law and order were at an end, intimidation, arson and murder were every-day occurrences. Political war soon passed over into a war of religious kind and Protestants and Roman Catholics were massacreing each other daily.

I want here to pay a tribute to our Methodist people. In all the troubles not one of them has been known to have stained his hand or sullied his character. On the other hand, scores of them suffered the loss of all things for principle's sake. They were driven from their homes, had their property seized, and many of them had their lives taken, rather than be untrue to their conscience.

In those days Protestants of all denominations were drawn together in a new spirit. They suffered together and prayed together. It was in answer to the suffering and prayers of God's people that a movement began that did more for us in Ireland than anything else in recent times. Suddenly the sound of hymn singing on the city streets took the place of the sound of bursting bombs; groups intent on mischief gave way to groups of open-air worshippers at every street corner; discussion of the previous day's crime gave place to conversations in experimental religion; the mobs governed by passion gave way to orderly processions of new-born souls marching through the city streets on processions of witness. One might read on the door of a saloon: "This saloon is closed forever, for the owner has become converted." On a bridge over which I had to pass on all-fours on my way home from church one Sunday night to escape the passing bullets, I stood a week later with a large group of men who were mainly ex-gunmen. They were singing "What a wonderful change in our lives has been wrought since Jesus came into our hearts." As I listened, I was conscious as never before that in our midst had been wrought one of the most amazing miracles of modern times.

Tested by its results, three facts bear testimony to the genuineness of this awakening.

First, it helped to bring to us in Ireland more than the political settlement did, the peace that the country has enjoyed for two and a half years. Irish troubles have not been due to any pugnacity that characterizes Irishmen more than the rest of the race, though they often get credit for it. We have been divided on the question of politics and religion, and we take these matters rather more seriously than people do elsewhere. Especially is this true of religion. The south of Ireland contains the strongest Roman Catholic community in the world. It is said that 13 out of every 16 priests in this country are Irish. Then in the north we have on the other hand the strongest Protestant community of the extreme evangelical type that can be found in any land. There the people are willing still to fight for the Bible as their fathers did, and die for Protestantism, as did their Scottish forefathers. Arising out of these attitudes there has been in Ireland much religious hatred and always the possibility of religious warrfare. Three and four years ago what was possible became actual and the lives of many were taken, not for crimes that they committed, but for the name Protestant or Catholic. The revival took the spirit of bitterness away from the hearts of thousands of these, and there exists today a genuine spirit of good will and tolerism for which we thank God.

It will interest you to know that the younger Roman Catholics of Ireland are not only more tolerant than their fathers were not only more independent, but also more ready and eager than ever for the Gospel. It is possible for our ministers now to preach in the open air in almost every Roman Catholic town in Ireland. About three years ago a small group of Roman Catholic business men asked our home mission authorities not to withdraw our open air missionaries, for it was their Gospel Ireland needed.

The president of our Irish church said at last conference that we never had in the last 200 years a greater opportunity to evangelize Ireland than we have at present. What a wonderful thing, not only for Ireland, but for the rest of the world, if Irishmen, with their genius for religion, are rescued from superstition and brought into saving relationship with Christ!

The second result was a spirit of social well being of the people. That spirit has expressed itself in many ways, but I have only time to state that it brought to the temperance movement a new impetus. People tell me that prohibition in America is a failure, because some people know how to get drink. My reply is that to get the saloon removed from the public street, to have drink taken from the tables of the hotels and the liquor evil outlawed is one of the greatest achievements of modern times. It can only be appreciated by one who is capable of contrasting conditions here in America with those in one's own land, where there is still one saloon for every 230 people, and where for every $5 spent on milk, $13 are spent on strong drink—where, instead of a few men being after the drink, as is the case in this country, the drink is everywhere after the men, as is the case with us.

Now for three years we have been waging warfare on the drink evil in Ireland. All the churches are united policy and they support one great temperance organization. Our objective is total prohibition of the liqour traffic from Ireland.

The third main result of the revival has been large accessions to our church membership, and the need for an aggressive movement of church extension. It has been estimated that the revival brought between 50,000 and 60,000 non-church-going people into church connection. This led us to consider no longer the problem of the empty church, but that of the over-crowded church in many parts where the revival operated.

We have undertaken the biggest program Irish Methodists ever faced in a single generation. The younger men of Irish Methodism are fixed with a passion to do in the present generation as much to make Ireland once again the "Island of Saints" as their fathers did in any single past generation.

May I be permitted to say in conclusion as a matter of interest that the idea was conceived a couple of years ago by certain of Ireland's sons in this country that it would be a gracious thing if American Methodism, that owes so much to Ireland, would in this day of Ireland's opportunity, establish one church to the memory of its Irish founders and as a symbol of the gracious affection in which the mother Methodism is held in the daughter churches of this great America.

CONFERENCE HEARS CHARLES L. GOODELL

Dr. Charles L. Goodell, secretary of the mission on evangelism, Federal Council of Churches of Christ in America, and a former Methodist pastor, delivered a morning sermon at the General Conference. His discourse is given below:

I can hardly find words to express my deep appreciation of the kindness of your presiding officer and my friend, in allowing me to present this morning the brief message that I would like to give you out of my heart concerning this great work of evangelism. There is, perhaps, no communion in America to whom we are looking more intently and hopefully than to yours. One of the greatest historians of Methodism who not only wrote history, but made it, said that the spirit of Methodism could be condensed into three words—appeaseless soul hunger. That was the characteristic spirit of our church from the beginning.

"I used in my youth to hear men of prominence, not to say bishops, in the northern church, say that Methodism had its birth in the university. Now, as the newspapers say, that is interesting if true, but as a matter of fact it is not true. Methodism was not born in the university, Methodism was born in Aldersgate Street on a day never to be forgotten, in a night that Methodism will hold sacred forever, when John Wesley (as he said) 'about quarter to nine I felt my heart strangely warmed.' And then Lecke, the historian, takes up the pen and says, 'What happened to John Wesley that night was of more importance to England than all the victories of Pitt by land or sea.'

How Wesley Pursued Souls

"We talk about matters of personal religion as if they were simple matters. We sometimes seem to think that great movements are social movements, but if you will give careful attention to the fact you will remember that every great social movement is the lengthened shadow of a man. You will remember that it was Luther who changed the face of his time and Wesley who changed the face of his time. Lecke gives this great testimony as an historian and Woodrow Wilson gives us the same message and we are told that after what happened to John Wesley he went out 'pursuing souls.' It is said that he rode more miles and paid more tolls than any man who ever bestrode a beast for Christ's sake, and it was with that challenge and that beginning that Methodism was born.

"It was the same spirit that came across the sea and men took it up here in this land of ours and carried it gloriously forward. We marched in last century to the tune of 'No hope of land do I possess, a cottage in this wilderness, a true wayfaring man.' We were poor then, and unknown. They tell us that now we are floating more banners and pitching more tents than any other division of God's great army. They tell us that our churches are as fine as any anywhere in America, and the churches of your own denomination are second to none, and they are telling us that our ministers are as well trained and almost as dull as the ministers of other denominations. (Applause). When we were poor and unknown we had power to say to a derelict, 'rise up and walk,' and it would be a thousand pities if now that we have got more money we should lose our power. May God keep that to us forever!

"You have had your men whom God thus stirred and who marched on. Do you remember that the first generations of Methodist preachers averaged eight years of ministerial life? In eight short years they burned themselves out for God. You had men of that type here in the south. Your own Roger Nolley, going yonder through the canebrake of Louisiana, and falling at last out in the open and when they found him dead they found the prints of his knees in the turf where he had conquered the last enemy and with the words, no doubt, on his lips: 'O grave, where is thy victory; Oh, death, where is thy sting?' He passed over as Mr. Valiant for Truth is represented by Bunyan as having passed over and all the trumpets of God sounded for him on the farther shore.

Wanted Swimming Pastor

"Some of our northern bishops used to say in conference that sending petitions to an espiscopal board with regard to ministers was entirely unmethodistic, that it should not be done and was not done in the early history of the church. Well, I might say that in a few cases it was done in the early history of the church. Of course, the conditions were a little different. Now the representatives of the churches ask for a great preacher or a fine promoter or a man who parts his hair in the middle. But in those earlier days this was the request that came up to the episcopal board: 'Send us next year a man who can swim. The man you sent us last year was drowned crossing a raging stream before he got to his parish.'

"You sent from the southland your own Jesse Lee. I can show you his footprints all through the northern states clear to Canada. They tell us now that he might have been elected bishop but for one fault. They said he had the piety, but he did not have the solemnity. He knew a good joke when he met it in the street and had to stop and shake hands with it as he passed. It is a beautiful thing for you that you have not limited your episcopacy in any such way. If you had you would have greatly limited the mighty brains which have helped you in this great Episcopal College of yours.

"Wonderful, I say, has been the record of the past, and now the question is, are we fit men to follow in the footsteps of such men as these? It is a fearful thing for a nation or for a church when it has a great future behind it, when it has to look back to gravestones for its virtues and the genealogies for its achievements. It is quite the fashion now for little fellows in lavender to malign the old masters and the great leaders of state and church.

Washington Wore No. 14

"They are even telling us now that George Washington was a very common man and as evidence of that they tell us that his boots were number 14. Now, however that may be, it is pretty generally understood that there have been many men since his days in Washington who are big enough to fill his shoes. It is a classic phrase, 'Nobody but Ulysses could bend Ulysses' bow.' You had great masters here in the south, but it might still be that by the help of Almighty God you could yet send home an arrow to hearts imprisoned in iniquities that would bring them in penitence to their knees. God give you grace to do it, that you may see here the glorious riches that your hearts so yearn for.

"I have been reading this great episcopal address of yours. It is a great state document. Of course, you will see to it that it is read in every one of your pulpits as a text and commented on by your faithful pastors. But I wish to say to you that the message is a message which all the churches will be glad to hear. I wish to say to you that its grip on present events and the knowledge it so portrays of life and of literature will give it an outstanding position in the thoughts of the Christian world. I was immensely moved as I saw that deeply hidden in the heart of it is that great challenge which your chairman has just expressed toward the evangelistic life and ministry. We were stirred mightily as your bishops so wonderfully set forth the need of the church face to face with the sins of the world. No other remedy, none anywhere else. The world stands halting today at the four corners. It has tried about every path in the world but the right path, and it is really coming to understand that what is needed today is not a newly painted guide post, but for the man with the pierced hand, son of Mary and son of God, to stand there at the crossroads and to say, 'I am the way, the truth, and the life. Without Me there is no going. Without Me there is no knowing. Without Me there is no life.'

The Challenge of Today

"That is the challenge which is being uttered today and here in this great episcopal address there are three points which you make. First, this same passion of your Lord for the souls of men. And with that, passion for service. And then the holy hope is expressed that God would give us a great revival of religion. Now I have no question but what the board of bishops would be the first to say that God had already done all that infinite love could do to bring that revival about. He broke his heart upon the cross.

That Christ like a far seen beacon stands
In the midst of a world of sin
And stretches out his bleeding hands
To gather the wanderers in.

"It is a great hour of opportunity and of privilege. The challenge is coming home with smiting force upon the heart of the church. Are we ready to undertake this great task and to do it now? May God help us to realize that this is the hour of a very great, a tremendous opportunity. I wish to say that God having done all He can do, pentecosts are hanging low. And we must get our new pentecost in the same way we got our first one. When we get in touch with the Infinite, then the power will fall upon our hearts and glorious victories will be accomplished. I would like to say to you speaking from the firing line, that the day of controversy, of bitter controversy, seems to be passing away. We have put a good deal of stress, of course, upon orthodoxy and heterodoxy, and in many cases orthodoxy has meant my doxy and heterodoxy has meant the other fellow's doxy. We have been face to face with that experience, but we are coming to see now that we must snuggle up to one another and put the first things first.

The New and Old Nehemiah

"We are coming back now to the old book of Nehemiah and the new Nehemiah is taking down the book to read, learn, mark, and inwardly digest. In the old days they said to Nehemiah, 'Come down, let us talk it over. Quit your work and come down to the plain and we will discuss these things. They are talking about you and saying bad things.' Gashmu sayeth this, 'Come down and let us talk it over.' But Nehemiah, 'Why should I leave the upbuilding of the walls and talk with you? I am about a great work and I cannot come down.' And his one answer was the ring of the trowel as they built up the walls of Jerusalem. 'They say! What do they say? Let them say,' says Nehemiah, and goes about his work. I should fail in what is on my heart if I did not in a word congratulate you on your own commission on evangelism. Dr. Russell has done a splendid magnificent work, and all the churches feel under obligations to him. I hope you will put all the emphasis you can on that work.

"I have seen all over the country the evidence of the good work of your own summer institutes. You are getting your ministers together and teaching them theology and history, but under it all and through it all is the evangelistic note. May that never die out in our Southern Methodism. May it everywhere be set at the front. This is a glorious message which you are giving. It is with the aid of religious education. I have sometimes wished they would change that first word and call it Christian education. But as it stands it is 'religious education.' In some quarters they are spelling the first word with a small 'r' and the last word with a big 'E.'

"I would agree that while we shall never have too much real honest, heart-searching, mind-reading thought, at the same time 'the world by wisdom knew not God.' We must come close to him in spiritual affairs. We must set up the family altar. The men who founded this country bounded it on the east by supplication and on the west by thanksgiving, and when their children came they named them after the virtues of the New Testament and the heroes of the Old Testament and they set up a country here in America that has blessed all the ages.

"Speaking before the President of the United States and holding his hand at the close of my address I was glad to feel that thrill of his own devotion to these great things and to see the tears roll down the cheeks of the first lady of the land as she spoke of the consolations of God's grace. And whether you are Democrats or Republicans you ought to thank God that there is a man in the White House who fears God and wants to work righteousness. (Applause).

"Much more I would be glad to say but cannot. You have gained 64 per cent of your increase from the Sunday schools. See to it that the teachers not only teach the form of things, but by personal contact bring their scholars unto the Lamb of God. I see great visions for the future. Great things are going to be accomplished here.

"Some hearts may brood upon the past,
Our eyes with smiling picture glisten,
For now the dawn breaks up the sky—
Tear out your soul and listen.
The world rolls freedom's radiant way,
And brightens all our sorrow;
The fears of death seem strong today,
But Christ shall rise tomorrow."

REVIVAL SLATE OF REV. JIM GREEN

May 16 to 25, Balls Camp.
May 30 to June 9, Gastonia (Rones).
June 27 to July 18, Leicester (tent).
July 29 to August 8, Camp Free.
August 18 to August 27, Camp Fig.

RUTHERFORD COLLEGE COMMENCEMENT

The commencement at Rutherford College this year was splendid in every way. A larger number of old students attended than heretofore and more interest was shown. The student exercises showed careful preparation and indicated that thorough work has been done during the year. The trustees in their meeting noted encouraging progress in the effort to complete the $100,000 endowment. The alumni resolved enthusiastically to work for a greater and more useful Rutherford College.

The messages of the commencement speakers were up to the best. Rev. H. C. Smith of Durham, preaching before the Y. M. C. A., faced up to the doubts that inevitably come to the student, but held up Christ as the final and sufficient answer of those doubts. Dr. E. K. McLarty called upon a large assembly of students and friends to submit themselves to God. When he had drawn a picture of the greatness and goodness of God everybody had a mind to submit to him. America's greatness and responsibility were dwelt upon by Dr. Edmund D. Soper in the commencement address. He went over the dangers that face America in the matter of the present anti-prohibition agitation, interracial relations, war, disturbed industrial conditions, etc., and rang out a clarion call to the young people to dedicate themselves to good citizenship and noble living. Professor Horace Sisk, in the alumni address roused the alumni to new resolutions to greater love for the old school.

The prospects for a capacity enrollment next year are the brightest, as a large number of students already have been enrolled. Perhaps all of the 12 students who graduated from the college department will enter some higher school of learning next year. Thus comes to a close the first year of Rutherford under the presidency of Prof. W. F. Starnes, and its success furnishes ground for the belief that under his management Rutherford has a bright future.

Otho J. Jones.

GEORGE R. STUART

This weary soldier of the cross laid down his earthly armor on May 11. More than two years ago he went under the surgeon's knife. His recovery was very slow. At the General Conference in Chattanooga in July of 1922 we saw him pale and aging. Mentally he was still full of fire, and his spirt was intrepid and alert, but the tabernacle was evidently dissolving.

He returned to his work in Birmingham and for a time was able to go on with it. Recently, however, the surgeons once more sought to give him relief. Again he seemed improving and was able to return to his home. But presently the silver cord snapped, and in a moment he was gone.

George Stuart was not only able to do the special type of preaching called for in concentrated evangelistic endeavor, but, as the event proved, made an uncommon success as pastor of a great city. He had a genius for organization and was a really great preacher, stirring, evangelistic, witty, unconventional, deeply spiritual. He was also the most brotherly and genial of men and numbered his friends literally by the thousand. In the days of the great temperance movement which led up to prohibition he was one of the most fiery and able advocates of the reform. His work in this interest and his success as a lecturer made him well known throughout the country, in all parts of which he will be missed and mourned.—Methodist Advocate.

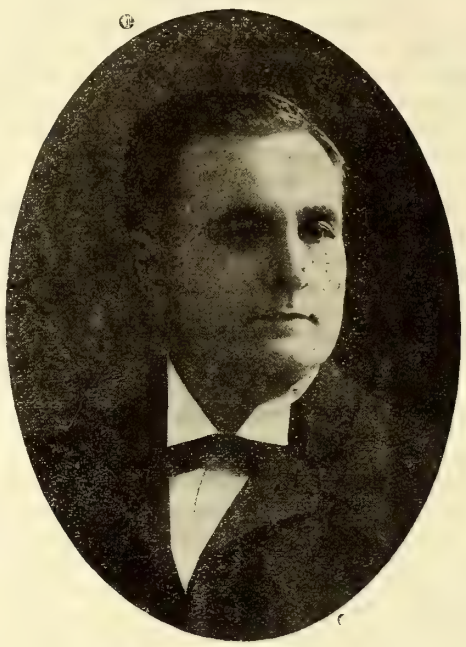
REV. J. A. HORNADAY PASSES FROM EARTH

Rev. J. A. Hornaday, an honored and greatly beloved member of the North Carolina conference, passed to his eternal reward at 1:15 p. m. Thursday, May 20, 1926. For several months he had been in failing health and the end was not unexpected to his family and friends.

The funeral services were held Friday afternoon, May 21, in the Methodist church at Maxton, N. C. These services were conducted by Revs. C. L. Read, his presiding elder; R. F. Munns, his pastor; R. B. John, Fayetteville; J. D. Bundy, Fayetteville; A. McCullen, Rockingham, and T. McM. Grant, Lumberton. An immense concourse of friends and admirers of this popular itinerant assembled for the funeral. At the close of these services the body was laid to rest in East Side cemetery, Maxton.

Maxton was Brother Hornaday's first pastoral charge 39 years ago and his last pastoral services were with the same church. When he took the superannuated relation several years ago, he chose to spend the remainder of his life with his Maxton friends who loved him devotedly, and this godly man through these last years has been priest and bishop for all Maxton regardless of name and order. If love enriches a man, and it does, J. A. Hornaday was a very rich man when he died.

Furthermore, he was rich in his family life. Surviving him are his wife, two daughters, Mrs. C. L. Stephenson of Richmond, Va., and Miss Bernice Hornaday of Rockingham; four sons, Jack Hornaday of Beaufort, N. C.; Leslie Hornaday of Roanoke, Va.; Glenn Hornaday of Richmond, Va., and Prof. C. L. Hornaday, who has just been elected



president of Henderson-Brown College, Arkansas.

Another will write at length and with a fullness of knowledge that will be worthy of this popular and useful minister whose departure leaves a great vacant space as when some mighty oak has fallen in the forest.

A Triumphant Death

When the news went out that Brother J. A. Hornaday was dead many hearts were saddened, but in the midst of the gloom there was a note of triumph.

Brother Hornaday's life was triumphant and this made his death victorious. In the message that this preacher proclaimed there was no uncertain note, but it was filled with conviction and the passion of the cross. It was a challenge to men to live in the glory of the spirit and the spirit's great possibilities.

Not only was his message triumphant but his heart was aglow with that holy enthusiasm that comes from the fire on the altar of God. This victorious and enthusiastic heart was freighted with peace, laden with joy and fraught with assurance. Death could not bring terror to him; it meant the going into the larger life with his Master.

The multitudes brought their testimony of victory. Brother Hornaday had the supreme joy of making many lives better and leaving in the souls of men a light that does not go out. These contributions to his fellows elicited from their hearts respect, confidence and affection. This fact was in evidence in Maxton at the hour of his funeral. To give testimony of their love to this good man, all the business men had their stores closed during the time of the funeral service.

His brothers in the ministry brought testimony of the triumphant life of Brother Hornaday, for he had made a contribution to their lives as well as the lives of others; they knew him to be a workman of God and a man who filled his place with credit and effectiveness. We are grateful that this man lived.

Brother Hornaday's funeral was conducted in Maxton on Friday afternoon, May 21. Rev. C. L. Read was in charge of the service and was assisted by the following members of our conference: H. M. North, A. McCullen, R. F. Munns, J. D. Bundy, R. B. John, T. G. Vickers and T. McM. Grant.

A widow and six children, Miss Bernice, Mrs. George Stephenson, Messrs, C. L., J. A., Lattimore and Leslie Hornaday survive him.

T. M. G.

We want 2000 new subscriptions and 2000 renewals during June. Come on, let's go.

"UNCLE JESSE AND AUNT LUCY"

It was my privilege to attend the annual meeting of the N. C. Conference Woman's Missionary Soceity for one day, and fortunately that day was the day in which Miss Bessie Oliver made her appeal for the funds necessary for the repair of the Lucy Cunninggim Home and School in Wonsan, Korea. I have never been more favorably impressed with the rare judgment and thorough information of any one than I was with Miss Oliver. Her plea carried me along to the conclusion that the work done by the Lucy Cuninggim School was most helpful to Korea: that the work of the Master would suffer irreparable hurt if the school was not continued and strengthened. I think that she convinced all her hearers that the school was a necessity to that part of Korea, that the Master's work would suffer greatly if it was closed; and when she reached the fact that unless there could be raised $10,000 for this purpose by free will offerings the school must close, every one who heard her knew that here was a work which must be done.

There was no difference of opinion about this and the society at once decided to undertake the work. But when the practical question was raised, how? it seemed to me that I sensed a feeling of hopelessness. The society had already undertaken so much, work which was laid upon them that they could not turn from, that the district secretaries did not seem to know where they were to get this $10,000. However, they are at work upon it and will call upon the societies to make a contribution.

The phase of the matter which brought pain to my heart was that so few of the present leaders of that society knew and loved Aunt Lucy and Uncle Jesse. How swiftly do the passing years wipe out our memory. I do not think that those of us who loved these great people have forgotten them, but the work is passing to those who did not know them. I found myself saying to myself, "how I wish that this house might be full of the many yet living who like me cherish an undying love for Uncle Jesse and Aunt Lucy. If those who knew them and who loved them were here. If they were, there could be no doubt that the money to preserve and advance the school which they founded and which is named for Aunt Lucy would be raised without question."

Brooding over this I was reminded that the only time I had ever been a guest in the home of Mr. Ben Duke, I went with Uncle Jesse and there witnessed the respect and affection which Mr. Duke had for Dr. Cuninggim. I therefore took it upon myself to lay the matter before Mr. Duke by letter. I received from him a prompt response that he would be glad to pay $1,000 of the $10,000 whenever the other friends of Dr. and Mrs. Cuninggim raised the remainder. This offer from Mr. Duke lays the responsibility on me of assisting the women of our conference in bringing the matter to the attention of others who loved these saints.

In addition to Mr. Duke's offer, Mrs. W. R. Blades of my church has offered to give $500. I make appeal to every one who knew and loved Uncle Jesse or Aunt Lucy to help. If those who were brought to Christ by him, those who were baptized by him, those who were helped by them—if each of us will give as we are able the work will soon be done. There is another class to whom I make appeal, those whose fathers and mothers, now gone, loved Uncle Jesse and Aunt Lucy. In memory of these you love and of their sacred affection for these, will you not lend a hand?

I am authorized by the president of the Woman's Missionary Society to receive these funds and to give credit to whatever district or conference society the donor may desire. This should not be a conference but a North Carolina gift. They served the whole state. Send what you can to me and then think up some other lover of Aunt Lucy and Uncle Jesse and tell them about it.

Box 457, New Bern, N. C. N. H. D. Wilson.

SUNDAY SCHOOL DAY ENVELOPES

Arrangements have been made with Lamar and Barton, Richmond, Va., to furnish free of charge the desired number of Sunday School Day offering envelopes to any Western North Carolina conference Sunday school desiring to use these envelopes in preparation for the offering on Sunday School Day. It will be necessary to order these envelopes and direct that the bill be charged to the W. N. C. Conference Sunday School Board. It is hoped that a number of our schools will avail themselves of this opportunity.

O. V. Woosley, Conf. Supt.

WHAT ABOUT THE ADVOCATE?

Below will be found an itemized statement of subscriptions, new and old, received in this office since the first of February. It will be seen that many charges are not included in the report, and many others by a very small margin. Some of the charges have done well, and many have gone beyond our expectations. Wherever the pastor has been able to lead in this work it was easy, and new subscriptions and renewals were secured without much trouble. May we not ask that until all the district conferences are held every pastor and agent put forth an extra effort to secure as many new and renewal subscriptions as possible? This will then be published again. Go to work now for the Advocate.

DURHAM DISTRICT

	New	Renwl
Bradley, J. W.—Person Ct.	1	12
Clegg, E. R.—Leasburg		8½
Craven, W. F.—Durham Ct.		3
Earnhardt, D. E.—Calvary St.	6	6
Elliott, W. F.—Branson	2	5
Grant, R. R.—Carr St.		1
Hurley, B. T.—Mebane		1
Jones, W. C.—Milton Ct.		4
Lance, H. E.—Mt. Tirzah Ct.		1
Loy, W. L.—Brooksdale		2
Lupton, F. A.—South Alamance	1	1
Merritt, W. C.—Yanceville Ct.	2	5
Starling, G. W.—Graham & Haw River		3
Overton, E. G.—West Burlington	2½	1½
Total	14½	54

ELIZABETH CITY DISTRICT

Betts, W. A.—Kitty Hawk	2½	3¼
Black, B. H.—Gates Ct.		10
Bross, J. P.—Pantego-Belhaven	1	6
Chester, H. A.—Chowan Ct.	1	
Coble, T. S.—Hatteras Ct.	1	4
Fitts, R. N.—Kennekeet Ct.	3	
Hardesty, Wm. R.—Wanchese		4
Harrell, J. W.—City Road	2	18
Johnson, C. A.—Stumpy Point		9½
Love, F. S.—First Church	1	
Massey, L. S.—Hertford		14
Merritt, B. O.—North Gates Ct.		5
Phipps, W. T.—Pasquotank Ct.		1
Stanford, J. T.—Perquimans Ct.		5
Thrift, C. T.—Moyock Ct.	1	6½
Total	12½	8¼

FAYETTEVILLE DISTRICT

Biggs, G. H.—Golston Ct.		1
Boone, J. J.—Parkton Ct.		1
Brothers, L. C.—Duke Ct.	2	27
Caviness, C. H.—Elizabeth Ct.		1
Dailey, J. A.—St. Paul Ct.	2	24½
Ellington, S. S.—Bladen Ct.		2
Goodchild, R. C.—Hemp Ct.		2
Hinson, O. I.—Jonesboro Ct.		5
Hodges, M. F.—Person St.-Calvary	1	5
Humble, J. C.—Fayetteville Ct.		5½
Humble, W. B.—Glendon Ct.		6
Lance, C. M.—Pittsboro Ct.		1
Maness, W. L.—Siler City Ct.		9
Shore, J. H.—Hay St.		2
Starling, G. B.—Dunn	1	2
Underwood, W. J.—Newton Grove Ct.		3
Womble, C. F.—Lillington Ct.		1
Wright, J. M.—Carthage	5	9
Total	11	107

NEW BERN DISTRICT

Atkinson, R. E.—Dover Ct.		14
Bell, E. R.—Atlantic-Straits	2½	10
Brown, R. E.—Goldsboro Ct.		5
Cook, K. S. L.—Pink Hill		1
Daniel, J. M.—St. Paul		4
Davis, H. L.—Newport-Harlowe	2	23
Hobbs, A. J., Jr.—Pamlico Ct.	2	2
Holden, J. E.—Morehead City		4
Jerome, R. L.—Elm St.-Pikeville	2	2
Leffers, Sam—Gloucester Ct.		4
Pittman, R. E.—Mt. Olive Ct.		1
Russell, J. A.—Snow Hill Ct.		8
Watkins, W. P., Jr.—St. John		1
Wilson, N. H. D.—Centenary		4½
Total	8½	83½

RALEIGH DISTRICT

Ball, W. C.—Carey-Apex		2
Brown, W. H.—Jenkins Memorial		1
Crawford, E. C.—Louisburg Ct.	1	3
Davis, E. H.—Franklinton		4
Dodd, E. D.—Four Oaks		19
Dowd, O. W.—Louisburg		15
Duval, K. F.—Fuquay Ct.		5
Fisher, G. W.—Garner Ct.		1
Fitzgerald, O. P.—Selma	10½	7½
Glass, H. I.—Central	1	
Hall, E. M. —Zebulon Ct.	1	
Joyner, L. H.—Granville Ct.	½	20
Lanning, J. H.—Oxford Ct.	2	3
Maness, E. C.—Bailey		2½
Ormond, A. L.—Oxford	16½	11½
Royal, V. A.—Franklinton Ct.		3½
Self, Marvin Y.—Clayton		4
Stanfield, B. E.—Creedmore	25	14
Starnes, S. J.—Millbrook Ct.		9
Williams, J. C.—Tar River		3½
Total	57½	125½

ROCKINGHAM DISTRICT

Dixon, F. E.—Mt. Gilead Ct.		3½
DuBois, W. J.—Laurel Hill Ct.	3½	19½
Few, E. C.—Hamlet	1	2
Grant, T. McM.—Lumberton		1
Groves, A. J.—West End Ct.		7
Hawkins, C. M.—Rockingham		24
Hillman, E. L.—Red Springs		3
Johnson, N. B.—Roberson Ct.	1	4
Jones, C. A.—Richmond Ct.		1
McCracken, J. H.—Troy	¼	8
Munns, R. F.—Maxton	3	7
Noblitt, F. B.—Montgomery Ct.	1	
Thompson, B. C.—Mt. Gilead		2
Thompson, J. B.—St. John-Gibson	½	9
Trawick, W. F.—Ellerbe Ct.		1½
Woodall, P. D.—Rowland Ct.		1
Yearby, N. C.—Raeford Ct.		3
Total	10¼	96½

WASHINGTON DISTRICT

Broom, R. H.—Ayden	2½	15½
Farrar, W. G.—Rocky Mount Ct.		8½
Huckabee, W. C.—South Rocky Mt.		1
Poole, Ivey T.—Stantonsburg Ct.		1
Smith, L. L.—Bethel		4
Taylor, R. F.—Vanceboro Ct.		3½
Strickland, N. B.—Fremont Ct.	1	3
Tuttle, D. H.—Elm City	4½	14
Total	8	50½

WELDON DISTRICT

Bradley, Rufus—Rich Square Ct.		11
Clegg, W. L.—Aulander Ct.		1
Craven, E. B.—Conway Ct.		6
Crichter, D. B.—Garysburg Ct.		7½
Draper, J. T.—Middleburg Ct.		3
Hendricks, H. L.—Scotland Neck Ct.		3
Lane, Daniel—Northampton Ct.		11
Lee, T. W.—Williamston & Hamilton		7
Larkin, L. C.—Murfreesboro-Winton	1	18
Midgett, J. L.—Halifax Ct.	4½	4
Perry, G. W.—Weldon	4	43
Porter, H. B.—First Church		13
Smith, G. F.—Littleton		3
Towe, William H.—Warren Ct.		6
Wall, W. M.—Norlina Ct.	5	12
Wright, N. M.—Windsor Ct.		23
Total	14½	171½

WILMINGTON DISTRICT

Buffaloe, J. H.—Clinton		2
Cade, W. A.—Grace Church		1
Freeman, W. J.—Shallotte Ct.	1	1
Frizelle, J. H.—Jacksonville-Richland		4
Gaines, L. R.—Swansboro		1
Harmon, J. C.—Carver's Creek Ct.	3	7½
Houston, B. H.—Wilmington Ct.		3
Martin, W. C.—Fifth Ave.		½
Sell, E. C.—Maysville Ct.		1
Stack, E. L.—Falson-Warsaw		2½
Watts, L. A.—Burgaw Ct.		3
Total	4	36½

ASHEVILLE DISTRICT

Banks, J. O.—Flat Rock-Fletcher		4½
Brinkman, G. C.—Black Mountain	11½	8½
Brown, D. W.—Weaverville	1	4
Clegg, M. B.—Biltmore	4	3
Cordell, L. T.—Leicester	2	2
Jordan, T. C.—Bethel	1	
Setzer, F. L.—Fairview		2½
Stamper, G. A.—Chestnut Street	11½	17
Tate, C. F.—Mills River	1	4
Welch, E. R.—Brevard	1	2
Total	33	47½

CHARLOTTE DISTRICT

Billups, E. P. Duckworth Memorial	½	
Brown, O. L.—Unionville	2½	4
Crowder, E. N.—Hickory Grove	4½	2
Gibbs, J. S.—Morven		23
Hardin, H. G.—Central		3
Hunt, Robt. E.—Pineville		10
Kennedy, J. W.—Bethel & New Hope	1	3
Mitchell, O. B.—Ansonville		1
Myers, Elzie—Marshville		2
Rozzelle, C. E.—Myers Park	½	
Osborne, M. A.—Waxhaw		2
Smith, J. A.—West Charlotte	1	
Umberger, J. C.—Peachland	½	1
Total	10½	51

GREENSBORO DISTRICT

Bell, A. R.—Pleasant Garden	2½	16
Burgess, A.—East Greensboro		2
Clay, G. W.—Uwharrie	1½	6
Crouse, T. V.—Carraway Memorial	9	6½
Davis, W. B.—Main Street		1
Dawson, W. L.—Proximity	2	3
Harbison, E. J.—East End	1	½
Hoyle, J. W., Jr.—Ramseur-Fr'klinv.	1	29
Nease, E. H.—Gibsonville	5	3
Rathburn, W. M.—New Hope		2½
Ratledge, J. T.—Wentworth		6½
Starr, H. F.—Coleridge		1
Tuttle, R. G.—Centenary	5	37
West, J. H.—Reidsville		1
Willis, W. H.—Asheboro	1	
Woosley, J. E.—Bethel		2
Total	28	117

MARION CIRCUIT

Freeman, H. C.—Micaville		2
Gentry, J. C.—Broad River	2	10
Hackney, W. J.—Table Rock	½	2
Heckard, M. W.—Cliffside	1	9
Hornbuckle, J. P.—Henrietta-Caroleen	2	1½
Poe, E. J.—Bostic		4
Poovey, W. E.—First Church		15
Postelle, J. C.—Old Fort Ct.		1
Simpson, Elmer—Mill Springs	1	2
Stimson, H. E.—McDowell Ct.		5
Tabor, J. B.—Gilkey	3	9
Ware, W. R.—Forest City		1
Wise, J. M.—Marion Mills		1
Wilkinson, G. L.—Burnsville		4
Total	9½	66½

MOUNT AIRY DISTRICT

Abernethy, L. B.—Elkin	2	32
Albright, W. T.—Summerfield	18½	
Eads, J. J.—Aarat		1
Leftwich, M. E.—Stokesdale		2
Tuttle, M. Q.—Stoneville-Mayodan	1	
Ward, R. E.—Yadkinville		5½
Wellman, H. M.—Pilot Mountain	1	6½
Total	22½	47

NORTH WILKESBORO DISTRICT

Allen, H. G.—N. Wilkesboro	1	40
Bryans, Alfred H.—Avery		1
Spinks, J. I.—Elk Park		2½
Thomas, W. A.—Creston		1
Total	1	44½

SALISBURY DISTRICT

Cornelius, H. R.—Norwood Ct.	1½	6
Courtney, R. M.—Concord Central	10	38
Dutton, V. O.—Kerr St.	7	11
Green, Jas. H.—E. Spencer, Long St.		1
Griffith, L. H.—Albemarle Ct.	1	4¾
Higgins, T. F.—Forest Hill		1
Keever, J. C.—Harmony	3	1
Loftin, A. G.—Concord Ct.		3
Plyler, T. A.—Woodleaf		1
Rollins, W. A.—South Main St.		15
Rufty, W. E.—Landis		1
Stough, F. S.—Gold Hill		1
Swaringen, R. A.—First Street		4
Total	22½	87¾

SHELBY DISTRICT

Adams, G. G.—Stanley		5½
Ader, O. P.—King's Mountain		4
Combs, J. W.—Goodsonville	2	1
Forbis, R. L.—Maylo	½	1
Fry, J. A.—Park Street		3
Green, John H.—Belwood		52
Houser, J. E. B.—Cherryville Ct.	7½	1
Kennerly, C. O.—Dallas		3
Mock, R. H.—First Church	1	13
Moser, C. H.—Smyr	1	
Needham, S. M.—Polkville	2	8½
Raper, A. S.—Lafayette St.	2	15
Thompson, W. B.—Lowesville	1	
Tippett, A. C.—Lowell		1
West, W. B.—Lincolnton		½
Williamson, E. E.—Mount Holly		7
Total	16	116½

STATESVILLE DISTRICT

Barber, J. M.—Stony Point	1	4
Bradley, J. H.—Race Street	2	20½
Brittain, P. H.—Dudley Shoals		3
Jordan, H. H.—First Church	22	
Lewis, D. A.—Statesville Ct.		1
Rayle, J. L.—Rhodhiss	2	
Routh, O. P.—Shpeherd	¼	3
Stafford, R. M.—Hickory	1	2
Vick, G. W.—Mount Zion	2	6
Wilson, Beverly—Catawba		10
Womble, W. F.—Newton		7
Yates, E. E.—Olin	1	4
Total	31¼	60½

WAYNESVILLE DISTRICT

Medford, W. C.—Glenville	1	3
Needham, E. W.—Whittier	6½	5
Plyler, C. S.—Hayesville		2
Rhinehart, D. H.—Murphy Station		6½
Roten, T. S.—Macon		2
Robbins, W. M.—Sylva		15
Total	7½	33½

WINSTON-SALEM DISTRICT

Avett, E. M.—Davie	3	7
Bennett, J. W.—Lexington-Erlanger	4	
Campbell, J. W.—Linwood		1½
Cornett, J. C.—Central Terrace	1	1
Duncan, H. F.—Oak Ridge	1	1
Goode, C. P.—Denton	5	6
Holmes, Parker—Walkertown		3
Hutchins, W. L.—Main Street		2½
Johnson, T. B.—Hanes-Clemmons		4
McFarland, W. G.—Kernersville	1	
Pilcher, W. G.—Lewisville		9
Proffitt, D. R.—Thomasville Ct.		4
Shelton, C. R.—First Church		29
Weaver, C. C.—Centenary		1
Williams, J. W.—Burkhead		2
Total	17	71
Total N. C. Conference	140¼	801¼
Total W. N. C. Conference	197¾	742¾
Grand total	338	1544

SPECIAL AGENTS

DURHAM DISTRICT

	New	Renwl
Baldwin, Mrs. J. J.—Durham		7
Barbee, Mrs. G. C.—East Durham		18½
Compton, Jas.—Cedar Grove		2
Ireland, Mrs. Pearl—Elon College		2
Lee, Mrs R. E.—Durham	2	2
Lewis, Miss Essie—Jalong	1	
Mansfield, Miss Mamie, West Durham		2½
McFarland, Mrs. M. J.—Mebane	1	4
Newton, Miss Ruth—Roxboro		25½
Pleasants, Mrs. Mary, Danville, Va.		1
Raney, Thos. H.—Chapel Hill	16½	16½
Scott, Miss Carolina—Milton		1
Thompson, Mrs. W. E.—Graham	1	1½
Wagstaff, Miss Mary—Roxboro	1	10½
Total	20½	92

ELIZABETH CITY DISTRICT

Jones, J. B.—Elizabeth City, R.F.D.		2
Smith, Mrs. Clyde—Pantego		9
Total		11

FAYETTEVILLE DISTRICT

Council, Miss E. B.—White Oak		1
Driver, Mrs. M. M.—Dunn	3	
John, Rev. R. B.—Fayetteville		3½
Total	3	4½

NEW BERN DISTRICT

Frank, Miss Margaret—Kinston		19
Hooker, Mrs. M. W.—Alliance		1
Matthews, Mrs. Gertie—New Bern	2	
Moffitt, Retha—Sanford		11
Pittman, Mrs. R. E.—New Bern		9
Yelverton, Mrs. O. L.—Eureka		1
Total	2	41

RALEIGH DISTRICT

Leach, Floy J.—Cary	4	10
Stephenson, Mrs. F. H.—Raleigh, R. 4		4
Total	4	14

ROCKINGHAM DISTRICT

Baldwin, Miss Jannie—Ellerbe	8½	
Cowan, Mrs. A. S.—Hamlet		15
Johnson, Rev. J. G.—Laurinburg	4½	19
Leach, Miss Hetty—Star	1	
Ross, Mrs. L. L.—Mt. Gilead		19½
Sanders, Mrs. Pleasant—Ophir		2
Watson, Mrs. A. B.—Rowland		1
Total	14	56½

WASHINGTON DISTRICT

Benson, Mrs. H. E.—Nashville		5
Brown, Mrs. J. K.—Greenville		6½
Brown, Miss Mary—Conetoe		3
Brown, Mrs. Wiley—Greenville		2
Carter, Miss Frances—Vanceboro		2
Carter, Miss Leyta—Rocky Mount	24½	41
Currin, Mrs. S. B.—Greenville		13½
Hooks, Mrs. C. D.—Fremont		7
Howard, Mrs. F. E.—Black Creek	4	5
Lancaster, Miss Katherine—Pinetops		2
Lewis, Mrs. J. J.—Grimesland		1
Nicholson, Mrs. P. A.—Washington		9
Runiley, Mrs. J. L.—Farmville	4	28
Spruill, C. R.—Washington		8
Stokes, Miss Catharine—Stokes		1
Stubbs, Mrs. D. L.—Aurora		6
Wilder, Mrs. Roy E.—Spring Hope	1	7
Wilson, Miss Lill—Greenville		2
Total	33½	149

WELDON DISTRICT

Brown, Mrs. W. H.—New Hope		3
Lassiter, Mrs. S. F.—Conway		5
Shaw, Mrs. H. T.—Weldon	7	7
Watson, Mrs. R. T.—Warrenton	1	17
Total	8	28

WILMINGTON DISTRICT

Carney, Mrs. M. A.—Wilmington		11½
Durham, Mrs. J. E.—Rocky Point		5
Fay, Mrs. R. L.—Scott's Hill		4
Meares, Miss Daretha—Hallsboro		1
Mitchell, Mrs. Isaac—Hallsville	1	8
Woodside, Miss Elsie—Southport	1	
Total	2	29½

ASHEVILLE DISTRICT

Allen, Mrs. Irma—Hendersonville	7	3
Andrews, R. F.—Saluda		6
Barnett, Rev. Lee—Weaverville		2
Carpenter, Rev. C. M.—Candler	1	2
Glenn, Rev. T. F.—West Asheville	21½	20½
Haynes, Prof. L. B.—Brevard	21	15
King, Prof. H. L.—Asheville, R. 1	8	155½
Latham, Mrs. A. L.—Candler	8	17
Ledford, Miss Margaret—Hendersonville		5½
Reaves, Miss Lucy—Leicester	2	
Reeves, Wm.—Weaverville		4
Rhinehart, Mrs. Ed—Asheville	4	7
Total	72½	237½

CHARLOTTE DISTRICT

Akers, Mrs. J. J.—Charlotte	2	4
Harkey, Miss Lycenia—Matthews	1	3
Kennedy, John T.—Wadesboro		3
Lee, Miss Callie B.—Charlotte	3	2
Mauney, Mrs. J. M.—Ansonville	1	4
Sease, Jas. S.—Charlotte		5
Wayland, E. E.—Charlotte		2
Wooten, L. E.—Charlotte		10
Total	7	33

GREENSBORO DISTRICT

Brendall, Mrs. J. H., Jr.—Liberty	4	3½
Hunt, Miss Jennie—Greensboro		5
Ingram, Mrs. H. T.—Asheboro		5
Sherrill, A. C.—Greensboro	4	1½
Strupe, Miss Elzora—High Point		3
Turner, Mrs. J. S.—Reidsville		33
Weaver, Violet—Randleman		7
Winslow, Elma—High Point	2½	
Total	10½	58

MARION DISTRICT

Connelly, Mrs. A. A.—Morganton	2	72
Winters, R. A.—Morganton, R. 5		4
Total	2	78

MOUNT AIRY DISTRICT

Coats, Miss Jessie—Summerfield	3	20
Pickett, Mrs. Nat M.—Madison		6½
Teague, Mrs. T. J.		15
Total	3	41½

NORTH WILKESBORO DISTRICT

Blair, Fred—Boone	1	10
Taylor, Paul R.—Amantha		5
Total	1	15

SALISBURY DISTRICT

Barringer, J. V.—Norwood		22
Blackwelder, Mrs. E. P.—Concord		7
Bolick, Miss Naomi—Draper	12½	½
Cobb, Mrs. Geo. M.—Kannapolis	24½	28
Furr, Mrs. A. P.—Concord, R. 6		3
Harris, John B.—Albemarle	1	15
Holt, Gladys—Spencer		4
Total	38	79½

SHELBY DISTRICT

Abernethy, Miss Rozella—Mt. Holly	1	22½
Brown, Mrs. J. S.—Gastonia		4
Cornwell, Mrs. S. C.—Dallas		9
Durham, S. J.—Bessemer City	4	21
Gallimore, Yates—Black Mountain		3½
Joy, Miss Gertrude—Gastonia	1½	1
Rockett, F. P.—Gastonia	11	1
Shannonhouse, J. M.—Shelby	1	90½
Surig, Miss Annie Belmont	2	9
Total	20½	161½

STATESVILLE DISTRICT

Christie, Miss Katharine—Mt. Mourne	1	
Clay, Miss Jackie—Statesville		4
Clay, Miss Mary—Lenoir, R. 5	1½	1½
Flowers, Mrs. Geo.—Hickory		2
Jones, N. W.—Catawba, R. 2		8
Lazenby, Miss Leila—Statesville		12½
Mayhew, Mrs. Florence E.—Mooresville		1
Rainey, Mrs. W. M.—Mooresville		27½
Russell, Mrs. David—Granite Falls	4	30½
Stamey, Mrs. W. A.—Newton		5
Torrence, Miss Florence—Davidson	2	
Upright, Mrs. W. L.—Mt. Ella		3
Vaughn, Mrs. Luke—West Hickory		6
Whisnant, Miss Irene—Maiden	3	2
Total	11½	103

WAYNESVILLE DISTRICT

Akin, R. A.—Murphy		1
Boyd, Miss Bessie—Waynesville	1	12
Drake, Mrs. F. M.—Franklin		5
Jacobs, Rev. A. W.—Cullasaja	16	36
Keever, Homer M.—Waynesville		3
Reagan, Mrs. P. M.—Andrews		8
Total	17	65

WINSTON-SALEM DISTRICT

Byerly, Miss Victoria	1	19
Griffith, Fannie Sue—Kernersville		2
Holder, M. A.—Clemmons		2
Hutchins, Mrs. W. L.—Thomasville		4
Miller, L. L.—Mocksville		2
McGehee, W. H.—Winston-Salem		2
Ogburn, Mrs. Jessie—Thomasville	1	2
Perryman, Miss Margaret—Welcome		5
Ripple, Mrs. L. E.—Lexington	4	4
Stockton, Miss Ollie—Mocksville		10
Total	6	52

AGENTS, NO LIMITED TERRITORY

Maness, Dewey L.—Rowland	1	18
Woosley, O. V.—Lexington	1	
Total	2	18
Miscellaneous	2	18
W. N. C. Conference	189	876
N. C. Conference	87	425½
Grand total	278	1319½

GREEN STREET, WINSTON-SALEM

We observed Mothers' Day yesterday. We had 51 mothers present in Sunday school and 42 fathers. Our enrollment is 414; we had 343 present yesterday; had a fine day all round. Bro. W. B. Shinn preached a great sermon on mother and the child to a large congregation at 11 a. m. (Exodus 2:9—Take this child away, and raise it for me and I will give thee thy wage. And the woman took the child and raised it). Brother Shinn is doing a good work at Green Street. He is a great fellow for us all, but he is especially great among young people. Brother Shinn is one of the big preachers of the conference; he is one of the best we ever had. We are looking for him to stay at least two more years.

Our congregations are good and growing better. H. C. Jones,
Supt. S. S.

The Christian Advocate, Nashville, and the N. C. Christian Advocate during June, $3.50. You save $1.00.

We want 2000 new subscriptions and 2000 renewals during June. Come on, let's go.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

WILMINGTON DISTRICT MEETING

This meeting was held in Grace church, Wilmington, on the 27th. A detailed report cannot be given at this time.

Rev. A. S. Parker spoke on "The Missionary Society in the Rural Church." Mrs. Howard Branch presented the Belle Bennett Memorial fund. Mrs. Harvey Boney conducted a round table discussion on all phases of the work, giving the congregation an opportunity to consider the problems of the local auxiliaries, thereby giving impetus to the general activities of the district work.

The W. M. S. of the First M. E. church, Elizabeth City, N. C., wishes to pay tribute to one of its most loyal members, Miss Emma Willis.

On April 29, 1926, God in His infinite love and wisdom saw fit to call her unto Himself and she gently fell asleep.

She was a most earnest worker in the church, always present at the midweek prayer service, an officer in the Missionary Society and superintendent of the primary department of the Sunday school.

In her modest, unassuming way she was a faithful co-worker with our heavenly Father in the establishment of His kingdom here on earth.

In her work, for years, with the children in the day school as well as the Sunday school, she had endeared herself in the hearts of hundreds of His "little ones," and throughout the entire community "Miss Emma" is loved and revered by them all.

Her memory is universally cherished. Therefore, be it resolved:

First, That we bow in humble submission to Him who giveth and taketh away.

Second, That we have lost one of our most faithful, loyal and efficient members.

Third, That we thank our heavenly Father for her life of Christian service, and we shall endeavor to show our appreciation of her work among us by trying to follow more closely Him who was her Guide through life.

Fourth, That we extend to her sorrowing relatives our deep sympathy and pray heaven's richest blessings upon them.

Fifth, That a copy of these resolutions be sent to the family, a page in our minute book inscribed in her memory, a copy sent to the Missionary News and to the North Carolina Christian Advocate.

Mrs. G. R. Barrow,
Mrs. B. L. Banks,
Mrs. R. S. Fearing.

Miss Emma Willis was the youngest child of Rev. and Mrs. R. A. Willis, whose memory is cherished throughout the bounds of North Carolina Methodism. For many years she taught in the public schools of Elizabeth City. She was an efficient and faithful teacher and true to all her relationships. E. S. P.

The Woman's Missionary Society of First church, Elizabeth City wishes to pay loving tribute to one of its members, Miss Sallie A. Perry, who passed away May 1, 1926, at Virginia Beach, Va., at the home of her sister, Mrs. J. Trofton. Miss Perry loved her church and her society. Therefore be it resolved:

First, That while we bow in humble submission to the will of our Father, we feel that our loss is her eternal gain.

Second, That we extend to her family and many who loved her our deepest sympathy, and pray that the heavenly Father may be very near them in their sorrow.

Third That a copy of these resolutions be sent to the bereaved family, the Advocate, the Missionary News, and a page in our minute book be inscribed to her memory.

Mrs. George Markham,
Mrs. W. J. Lumsden,
Mrs. W. A. Peters.

FROM THE LAND OF HUSS

The youngest church in Czecho-Slovakia and perhaps the youngest Methodist church in the world is the one in Sedlcany, an ancient town dating back to the twelfth century, located about forty-five miles south of Prague. The teachings of John Huss early penetrated this city and lodged in the hearts of its people. But the cruel period of the anti-Reformation changed the complexion of the city to such an extent that when exile, dungeon, fire and sword had their way it rested under the heavy yoke of Romanism for three centuries. In the providence of God the Methodist church has been enabled to open up work in this land and has been the means of reviving the dormant evangelical consciousness of its people.

Writing of an evangelistic campaign in Sedlcany, the Rev. Joseph Paul Bartak says: "In no other place did we receive a more cordial welcome. We were permitted to erect a tent on the city square. Two big flags were suspended in front, the flag of Czecho-Slovakia and the Hussite flag, a red chalice on a black field, symbolic of the new religious freedom under the republic. Our first Sunday morning service, conducted according to the Methodist order of worship, was held June 28, 1925. The collection amounted to 200 Czecho-Slovakia crowns (about $6). A carpenter donated a pulpit, and the congregation took pride in decorating the tent with flowers and wreaths to make it look more like a church. Before the campaign closed 310 people had applied for church membership more than ten per cent of the total population. Among those who joined are some of the prominent leaders of the city. The growth of our church in Sadlcany did not stop with the close of the special evangelistic campaign. There are now 360 members, and the work is promising. Our Sunday school has been organized according to up-to-date methods."

PERTAINING TO MEXICO

In adopting the report of the commission on the Mexican question the board of missions in its last annual session declared itself in favor of any movement among Mexican Methodists which had for its purpose the development of a national spirit of self-reliance and expresed itself as desirous of assisting in the cultivation of self-direction and self-support on the part of the Mexican Methodist church. The board did not recommend any General Conference legislation on the Mexican situation, but memorialized that body to instruct the committee on missions to appoint a special committee which shall give a full hearing to those desiring to appear before it and through consideration to the facts presented concerning Mexico and make report thereon to the committee on missions for final action by the General Conference. It also voted to appoint a treasurer of the general work in Mexico, who, in addition to this work, shall travel in the interest of the work of the board of missions and be the property agent of the board in Mexico.

WARNS AGAINST CHANGING CONDITIONS IN AFRICA

Mr. J. H. Oldham of London, editor of the International Review of Missions is probably the leading authority on the relations of missions to conditions in Africa at the present time. Mr. Oldham has recently pointed out that the enormous increase of foreign capital at work in Africa has given rise o na gigantic scale to all the political, racial, educational, social and intdustrial problems which have emerged in Europe and America. "We are living in a fool's paradise," Mr. Oldham says, "if we think that missionaries are to maintain their present influence in Africa. Missions are now, relatively speaking, at a standstill compared with the other influences—economic, political, governmental—which are changing the whole life of Africa. Industrial, commercial and government forces are now having a great influence, and there ought to be a greater co-operation between these agencies of civilization and the missionary and educational bodies working on the continent."

Western North Carolina Conference

PERSEVERANCE

"We must not hope to be mowers,
And to gather the ripe, gold ears,
Unless we have first been sowers
And watered the furrows with tears.
It is not just as we take it,
This mystical world of ours;
Life's field will yield as we make it,
A harvest of thorns or of flowers."

—Goethe.

MRS. W. N. HACKNEY SUSTAINS FALL

We are sure there are numbers of friends in the state who will hear with genuine regret of the serious accident that befell Mrs. W. N. Hackney, mother of Miss Amy Hackney, our conference superintendent of children's work, a few days ago at her home in Asheville, and as a result of which she will be confined to her bed, probably, for many weeks. Mrs. Hackney and Miss Amy had just returned home from a missionary meeting, and in changing her dress Mrs. Hackney's heel caught in the hem of the dress, throwing her to the floor and as she fell, fracturing the hip bone. She is reported as resting as comfortably as could be expected for one of her age. Mrs. Hackney is a real "mother in Israel," and one the 18th of July will pass her eighty-fifth milestone in a life that has been dedicated since early childhood to her heavenly Father. She is also the mother of Miss Kate Hackney, superintendent of kindergarten work in Laura Haygood School, Soochow, China, and is at this time looking forward with joy and expectation to the home coming of Miss Kate, who is expected to arrive in the States early in August for a year's furlough. We are sure many prayers will ascend for the recovery of this sainted woman.

MRS. W. J. FRALEY

It is with sincere regret that we have learned of the serious illness of Mrs. W. J. Fraley of Salisbury, who for several weeks has been in a hospital at Statesville undergoing treatment, and we truly hope that she may soon be able to return to her home and family. Mrs. Fraley has been assistant to our conference treasurer, Mrs. P. N. Peacock, for several years and has done a faithful work. She is the daughter of Mr. and Mrs. G. M. Foard of Statesville, the latter the efficient district secretary of the Statesville district. We are sure many friends will join us in the wish for her speedy restoration.

ASHEVILLE DISTRICT MEETING

We are due the Asheville district secretary an apology for the manner in which we mixed the announcement of her district meeting in our last issue. Instead of the first service being held on Wednesday evening, June 9, as we stated, it will be held Wednesday morning, June 9, at 11 o'clock, and Mrs. Stone, the district secretary, wants a full attendance at the very first service. As previously announced, Mrs. Hume R. Steele, candidate cultivation secretary of the Woman's Missionary Council, will be present and will be the chief speaker at Wednesday evening's service. Thursday morning will be given over to the work of the young people and children, and an interesting program is assured. Mrs. Stone asks that we further announce that lunches will be served both Wednesday and Thursday at the church.

STATESVILLE DISTRICT MEETING

The annual meeting of the Woman's Missionary Societies of the Statesville district will be held at Cornelius, N. C., on Friday, May 28, and the people of that district are looking forward to a helpful and an inspirational meeting. Mrs. Foard, district secretary, urges the attendance of representatives from all the organizations in the district (adult, young people and junior). She will also be glad to have representatives from churches where there are no missionary organizations. Remember the date of this meeting, May 28, at Cornelius.

CHARLOTTE DISTRICT MEETING

From Miss Gertrude Dickinson, secretary of the Charlotte district, we have announcement of the district meeting for that district which will be held at Calvary church, Charlotte, on Tuesday, June 8, beginning promptly at 10 o'clock. Among the splendid things arranged for that meeting is an address by Miss Ella D. Leverett, who was a visitor at our annual meeting in Asheville, and who is a most magnetic and convincing speaker. Miss Leverett has been a missionary in China for thirty-six years, and is thoroughly familiar with the conditions existing there. It will be a great opportunity to hear her. Miss Dickinson is one of our new district secretaries, and we bespeak the co-operation of the entire district for her in making this a great meeting.

GREETINGS TO YOUNG PEOPLE

We know the young people of our conference are glad to have this message of love and greeting from their new leader, Mrs. Hoke Bullard of Winston-Salem. We feel sure that under the leadership of Mrs. Bullard this department is going to go forward in the great work that has been so efficiently carried on for the past few years under the guidance and leadership of Mrs. C. C. Weaver.

My Dear Young People:

After leaving Asheville I found, much to my surprise, that I had oeen elected to take Mrs. Weaver's place as your conference superintendent. I feel most unworthy of the honor bestowed upon me, but I'm going to do the very best I can to make this year a most successful one. In order to accomplish this I must have your loyal support back of me. I'm sure I'll have it, for Mrs. Weaver has already told me what splendid young people you are.

This year I'm anxious that each society in the conference organize another one. Let's remember our watchword, "Each one win one." There are nine hundred and twenty-eight (928) congregations in the conference, and just eighty-eight (88) young people's missionary societies, so you see the field is white, and we must get busy.

Another goal we want to work for is one hundred per cent on the honor roll. We can do it if we will. There were 37 societies that achieved this honor roll last year.

Let's think, talk, work and pray for the success of our young people's work this year, and be sure to let me know when there is anything I can do to help. Sincerely yours,

May Moore Bullard (Mrs. Hoke.)

"Only by baptizing all work with prayer and following all prayer with work can we attain our end"—and save the world for Christ.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

ATTENDANCE RECORD

Through the co-operation of accommodating leaders the Sunday school attendance and offering record in cities and towns numbering two or more Methodist Sunday schools were furnished Sunday by Sunday through the month of April. These records, published from time to time, proved to be both interesting and profitable. A good attendance usually shows a good Sunday school interest. A good interest usually solves problems. Below are given the city or town, number of Sunday schools listed, total church membership and percentage Sunday school average attendance per Sunday on church membership, respectively:

Bervard	2	564	84
Gastonia	7	2928	72
Wadesboro	2	667	65
Lenoir	2	779	64
Winston-Salem	9	4354	63
High Point	3	2483	61
Thomasville	4	1171	61
Lexington	2	1058	60
Shelby	2	1090	56
Greensboro	9	4952	54
Spencer	2	983	53
Albemarle	2	993	53
Morganton	2	952	50
Mooresville	2	1196	50
Marion	4	1191	50
Salisbury	4	2547	49
Charlotte	12	7239	47
Monroe	3	1251	47
Asheville	8	4731	45
Wilkesboro	2	716	43
Statesville	2	1583	43
Mt. Airy	2	856	40
Hickory	3	1641	39

GROUPS

Relatiev to its Sunday-School Day offering each one of the 294 charges of the Western North Carolina conference will be classified in one of five groups. Group 1 will include those charges giving an offering of over $100. Group 2 will include those charges giving from $50 to $100. Group 3 will include the $25 to $50 givers. Group 4 will list those charges giving $1 to $25. Group 5 will include those giving nothing. Group 4 may mean as much for some charges as group 1. It is hoped that no charges will come in group 5. Which group will your charge be in?

SUNDAY SCHOOL HELPERS

The following Sunday schools do not dodge, shirk or excuse themselves. They are real helpers. Kindly join in our cordial thanks to them for the observance of Sunday School Day and the forwarding of their offering to Treasurer H. A. Dunham, Asheville, N. C.

Trinity, Charlotte	$166.93
Central, Shelby	75.00
Dilworth, Charlotte	35.00
Brevard St., Statesville	23.00
First Church, Lenoir	20.17
First Church, Forest City	16.15
Central, Spencer	15.00
China Grove	10.00
Bethel, Morganton Ct.	3.67
Farmington, Farmington Ct.	3.00
Prospect, Prospect Ct.	5.26

GROWING

Mr. J. Foster Barnes, director of religious education at Central, Asheville, is leading in an earnest effort to increase Central's Sunday school attendance. He is succeeding. The church bulletin for last Sunday showed the average attendance for the first three months of the past four years as follows:

First quarter 1923	497
First quarter 1924	589
First quarter 1925	552
First quarter 1926	875

Suppose you check up on your school.

MISSIONARY HELPERS

The following fine list of Sunday schools have forwarded a dual special offering to Mr. H. A. Dunham, Asheville, N. C., since our last report. If your Sunday school does not do likewise it is not in their good company. Why not help our European mission fields with a liberal offering and make your own Sunday school feel lots better? Kindly note those who did:

Tryon Street, Charlotte	$100.00
Ramseur	50.00
Haywood Street, Asheville	38.46
West Asheville	43.30
Centenary, Winston-Salem	32.85
Trinity, Charlotte	29.21
Bethel, Greensboro	25.00
Norwood	17.02
Myers Park, Charlotte	25.00
Centenary, Greensboro	35.54
First Church, Salisbury	25.66
Salem, Franklin Ct.	15.00
Central, Concord	13.67
Trinity, Kannapolis	20.00
Rockford Street, Mt. Airy	12.08
Andrews	10.00
Bethesda, Swannanoa Ct.	8.36
Harrison, Pineville Ct.	7.36
Providence, Salisbury Ct.	3.90
Central, Albemarle	8.72
Fallston, Belwood Ct.	1.85
Friendship, Ball's Creek Ct.	2.68
Stokesdale, Stokesdale Ct.	1.00
Mills River, Mills River Ct.	1.50
Long's Chapel, Lake Jun'lka Ct.	4.16
Avery's Creek, Mills River Ct.	5.00
Alexander, Spindale-Alexander	7.50
Antioch, Rural Hall Ct.	4.09
Carraway Mem., Greensboro	10.92
Bethel, New Hope Ct.	2.86
Hickory Grove, Charlotte	3.50
Oak Summit, Winston-Salem	4.20
Nebo, McDowell Ct.	3.50
Bethel, Bethel Ct.	1.16
Smith's Grove, Farmington Ct.	1.30
Old Union, Randleman Ct.	1.50
Pine Hall, Danbury Ct.	.50
W. M. Davis	9.22
St. John's, Statesville	4.61
Farmington, Farmington Ct.	3.34
Liberty, Liberty Ct.	4.95
Woodleaf, Woodleaf Ct.	2.39
Rockwell, Gold Hill Ct.	3.00
Mt. Harmony, Budke Ct.	1.00

IREDELL COUNTY SCHOOL

The last of our series of twelve consecutive standard training schools was held at Broad Street, Statesville, last week. If all our leaders had been as much interested in the welfare of the school as were Revs. M. F. Moores and Fred H. Price our school would have been much larger. General rains and general apathy can put any school out of business. From an enrollment of 53, 39 earned certificates of credit. The credit students were listed as follows with the churches: Broad Street 20, Cool Springs 5, New Salem 5, Rose's Chapel 4, Cleveland 2, Race Street 1, Wesley Memorial, High Point 1, First Presbyterian 1.

The courses, instructors and credit students follow:

Pupil Study, Mr. O. V. Woosley, instructor—N. M. Blackwelder, Mrs. M. P. Hager, J. L. Holmes, Miss Cleo Harper, Miss Leila Lazenby, Rev. M. F. Moores, Mrs. D. M. Parlier, E. M. Sentman, D. L. Wright, Mrs. D. L. Wrgiht, J. E. Webb, Mrs. T. C. Yates.

Bible, New Testament, Rev. L. B. Hayes, instructor—Miss Ina M. Anderson, Mrs. Jessie M. Brown, Miss Hessie Blankenship, Mrs. Ethel Jacques, Mrs. J. H. Lamb, Miss Frances Nicholson, Rev. F. H. Price, E. S. Hager, Mrs. J. E. Scroggs, Mrs. W. C. York, P. L. Wooten.

Junior Pupil, Mrs. E. R. Michaux, instructor—Mrs. D. S. Conway, Miss Seal Gregory, Mrs. M. F. Moores, Mrs. A. F. Mayes, Miss Willie B. Nicholson, Mrs. Russell Sherrill.

A Study of Middle Childhood, Mrs. W. B. Ferguson, instructor—Mrs. G. L. Ballance, Miss Lola Harper, Miss Julia Meacham, Mrs. F. H. Price, Mrs. Walter Watson, Mrs. J. E. Webb.

Primary Organization and Administration, Mrs. O. V. Woosley, instructor—Mrs. A. B. Harmon, Miss Elizabeth Turner, Miss Bessie Watson, Miss Lucile Watson.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

AS ONE CHARGE DOES IT

Typical of what is taking place in a number of places and of what might and ought to take place in many charges in the North Carolina conference is the progress being made by the Sunday schools of the Creedmoore charge under the leadership of Rev. B. E. Stanfield, pastor. These schools are going forward and not a little of their progress is a result of the encouragement and guidance of the official programs of work. Creedmoore and Banks are already ranking "progressive" and expect to attain "advanced" rank this fall.

Bullocks, the third school of this charge to adopt Program of Work C, hesitated for a considerable time about undertaking to follow a program of work, thinking a program of work practicable only in the larger Sunday schools. Encouraged by the pastor, however, this school decided to try, with the result that it will unquestionably reach "progressive" rank before fall, and possibly "advanced." The pastor says the workers at Bullocks are now enthusiastic, for they have attempted something, attained it, have a sense of progress, and expect to carry on and on and on, improving, growing, serving more effectively. Among other things they have regular meetings of the workers' council, have secured small chairs for the little children, separated the classes by screens, and are now talking about building class rooms.

Another fine feature of the work of these Sunday schools, carried on in keeping with a requirement of their programs of work is the circulating library. Each officer and teacher of Creedmoore and Banks has already read one or more approved books on Sunday school work this year, and Bullocks is about to begin this reading. There is a common library for the charge, composed of about ten books. Each school has a leader of training, or librarian, whose duty it is to see that each worker reads a book and to report the reading to the workers' council. Mrs. C. D. Lyon has this work in charge at Creedmoore, Miss Norma Breedlove at Banks, and Miss Rena Crews at Bullocks.

Back of and encouraging in all of this work is the pastor, who considers this one of his most fruitful fields of endeavor. He was a pleasant visitor in our office last week, dropping in for some Wesley class report blanks. He expects to see that every class above 12 years of age is not only organized and enrolled as a Wesley class but that it makes its annual report.

It can be done. And it pays!

MAJOR GRAHAM ON PROGRAMS

Major W. A. Graham, superintendent of Grace Sunday school, Wilmington, and of the public schools of New Hanover county, and past president of the North Carolina Education Association, who has assisted the Sunday School Board in program of work checking in the Wilmington district, and whose Sunday school was the first in the North Carolina conference to attain "standard" rank under Program of Work B, addressed our conference-wide Sunday school conference at Goldsboro on the subject of programs of work. We are glad to be able to quote the folowing from his address:

"We are living in a period of standardization. The commercial world has discovered great loss in a variety of standards in manufacturing. Mr. Herbert Hoover is perhaps the outstanding man in the President's cabinet, and his greatest achievement has been in setting and securing agreement to standards for the commercial world.

"In the field of secular education conformity to standards is required. Standardization always imposes certain penalties, but the benefits far outweigh the penalties. In North Carolina, standardization has wrought wonders in the development of secondary schools. Every community now wants a standard high school. The movement has spread to the elementary school field, and the state department of education has set up certain standards of excellence for elementary schools, and hundreds of schools will be benefited through efforts to attain these standards.

"The same is true of the standardization of higher institutions. A recent report of the state superintendent of public instruction paid a splendid tribute to the improvement which has resulted from standards prepared in the North Carolina College Conference.

"The same is true of standards for the Sunday school. The Central Board has set up certain definite standards for three types of schools. To qualify under any one of the three will mean changes in practice for any type of school; but such changes make for improvement. Grace church school, Wilmington, is one of the six schools of the Southern Methodist church that has qualified as standard school of the 'B' type. Grace school is a better school because it modifies its program in order to meet the standards. There are perhaps other schools in the North Carolina conference that are better than Grace school, but they in turn would be still better if they conformed to the requirements for standardization."

ROANOKE ISLAND—THE BANKS

For eight days, May 2-9, Rev. C. B. Culbreth, presiding elder of the Elizabeth City district, and Rev. L. V. Harris, our extension secretary, worked with the people on Roanoke Island and down on The Banks. They report a great time with these good people. During the first part of these days Messrs. Culbreth and Harris were at Manteo in a Cokesbury training school, which was in many respects the most successful Cokesbury school we have held this year. The interest and loyalty manifested by the people in the "Albemarle Country" are encouraging. A finer response than those folks gave could scarcely be expected.

One of the big reasons for the splendid showing made in this school is that Mr. Culbreth has been very much on the job, boosting and popularizing the Sunday school work.

Some of those taking credit came twenty and thirty miles on the water to attend the classes. There will be twenty-five credits issued.

On Saturday and Sunday school institutes were held at Rodanthe, Salvo, Avon, Buxton, Frisco, and Hatteras. There were large congregations at all of these places, and much interest was evident. During the Manteo school an institute was held at Wanchese. These people have wonderful opportunities with the boys and girls in the Sunday school and are awakening to these opportunities.

MISS BLAIR QUITE ACTIVE

Miss Eunice Blair, elementary superintendent of the Raleigh district, is doing a fine piece of work in her district. She has been presenting elementary programs of work and checking departments in schools that have been working on these programs. To

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

"PROFIT AND PLEASURE" LOUISBURG SUMMER ASSEMBLY JUNE 28 TO JULY 3, 1926

ARE YOU READY? READ THIS

Miss Eunice Blair, the efficient secretary of the Conference Epworth League, has sent out the following letter dated May 15, 1926, telling about the summer assembly to be held at Louisburg College:

Dear Epworth Leaguer:

May I write this letter to remind you that June 28-July 2 is the date of our summer assembly, to be held this year at Louisburg College? We have set no limit to the number of delegates each league may send. In fact, we urge that you send just as many as you possibly can. We would suggest that the selection of your delegates be approved by your pastor. Among the many splendid advantages of this assembly will be the inspirational addresses of Dr. L. D. Patterson of Birmingham, Ala., and a well rounded program of recreation.

The rates at the college will be $1 a day. There will be in addition to this a registration fee of $1. We are asking that this resignation fee, together with the name of each delegate, be sent in to me before the conference, as far as possible. This will facilitate matters greatly for the officers and the college authorities. Upon payment of this registration fee, room will be reserved immediately.

It will be necessary for each delegate to furnish his or her own towels, sheets and pillow cases. At the very low rates of $1 a day the college cannot afford to furnish tese linens. Therefore each delegate will be responsible for furnishing his or her own. Be sure to bring them with you.

Will you also see that some of your delegates bring your secretary's book so that it may be graded by the Standard of Efficiency.

Finally, we urge that each delegate be at the college before five o'clock, Monday, June 28. We are anxious to complete our registration by that time. Will you not try to be there by 5 o'clock?

Again asking that you co-operate with us in electing your delegates and sending in their names and registration fees as soon as possible, I am,

Yours in His service,

Eunice W. Blair, Sec..

EPWORTH LEAGUE ASSEMBLY

Have you ever been at an Epworth League assembly? If you have you do not have to be urged to go again, for to go once means to want to go again and again. If you have never been think of what you've been missing and resolve not to let this opportunity of helping yourself, your league and your church go by again.

When you go to Louisburg you mingle with the present leaders of the leagues and the future leaders of the churches of North Carolina. You realize that you are a member not only of your local league but also of a vast body of young people, each of whom in his own community is striving towards the same goal, the fulfilling of Christ's purpose for His life. You get a new vision of the meaning of your work, you are ashamed of your feeble efforts in the past, and determine that your league shall no longer be a poor struggling one, but that next year when the reports are given it shall stand among the first. You learn from outstanding Christian workers just how you can make it a hundred per cent league and how you can make it of the most possible help to your community. And all the time that you are learning this you're having the best time you ever had in your life. By the time the week is over you're wishing that league assemblies were held more often and you are including next year's assembly in your plans for the summer.

Hurry and send your name and registration fee to the conference secretary so that a place will be reserved for you and that you may share in the "profit and pleasure" of your own league assembly.

Mabel E. Merritt.

ONE HUNDRED PER CENT

Our league motto is "All for Christ" and to that end we would serve. A leaguer who is not a subscriber and reader of the Epworth Era is falling short of being a full fledged one hundred per cent leaguer, and a local chapter that has failed to meet its quota of subscriptions is ignoring one of the principal inspirations and helps that exists for making it and its membership one hundred per cent efficient.

The Epworth Era is published to be used, not as a pair of crutches, but as an aid in preparing devotional programs and to keep one informed as to our league work at large.

A subscriber for every four members is the goal, but it should be "every leaguer subscribes, reads and uses the Epworth Era." You can't be a one hundred per cent leaguer unless you do. Subscribe—and do it now!

Raleigh District Secretary.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

EPWORTH LEAGUE CONFERENCE
Asheville, June 29-July 2

EPWORTH LEAGUE ASSEMBLY
Lake Junaluska, August 5-15

ANSON COUNTY LEAGUE PROGRAM, MAY 30, ANSONVILLE

11:00 a. m. Song by congregation.
11:05. Prayer by Rev. J. W. Ingle.
11:10. Song by Ansonvlile League.
11:15. Address by field secretary, Rev. W. Arthur Barber, of High Point.
11:50. Song by Wightman League.
12:00. Dinner on the ground.
1:00. Song by congregation.
1:05. Prayer by Rev. J. C. Umberger.
1:10. Minutes of last meeting.
1:15. Report of League presidents.
1:35. Song by Wightman League.
1:45. Reading by Peachland League.
2:00. Song by Bethel League.
2:10. Talk by Morven League.
2:20. Song by McFarlin League.
2:30. Reading by Polkton League.
2:40. Song by Hopewell League.
2:45. Open discussion, three miutes talks.
3:00. Song by congregation.
Benediction.

HUDSON LEAGUE

We write because we are proud of victory. The winter is past; however, we had league 100 per cent of the time. Rain or snow, fair or windy, Epworth League every Sunday. Members kept dropping out, but the faithful continued to come. Now our attendance is on the increase. We are striving to build up the league large enough so we can send six or eight members to Asheville. We have an efficiency contest on now. The member who performs his duty the best wil be awarded a gold league badge.

EPWORTH LEAGUE DISTRICT UNION MEETING

The Epworth League District Union meeting was held at Main Street church, High Point, Thursday evening, May 13, and although the weather was a little disagreeable we had a most agreeable crowd. There were about 150 leaguers present, besides several visitors.

After the devotional and business session everybody was invited to the basement of the church where a social hour was enjoyed.

One feature of the program was a very comical stunt, "The Womanless Wedding," which of course created lots of fun.

The spirit was fine throughout the social hour and everybody seemed to have a good time. We assure all the leaguers that we were delighted to have them present at this meeting, and expect to see you everyone at the June meeting at Pleasant Garden.

Mrs. Roy Kearns, Cor. Sec.

GRANITE FALLS LEAGUE

The Granite Falls Epworth League has shown great interest in their work during the past six years under the leadership of their active president, H. O. Bolick. The officers with the co-operation of the members have done splendid work. The league has a great future in store for the coming year.

On Sunday, May 16, the following officers were elected for the year 1926-27:

President—H. O. Bolick.
Vice President—Garland Winkler.
Secretary—Willie Sherrill.
Cor. Sec.—Emily Russell.
Treasurer—Mary Russell.
First Supt.—Kathryn Jones.
Second Supt.—Anne Jones.
Third Supt.—Margaret Jones.
Fourth Supt.—Rev. D. H. Holloway.

Emily Russell, Cor. Sec.

The Moravian Falls Epworth League met Sunday night, April 25, and the following officers were elected:

President—Ruth Hubbard.
Vice President—R. Don Laws, Jr.
First Supt.—France Pearson.
Second Supt.—Thomas Hix.
Third Supt.—Lucille Scroggs.
Fourth Supt.—Julia Pennell.
Sec.-Treas.—True Hubbard.
Cor. Sec.—Charles Pearson.
Era Agent—Helen Hix.

True Hubbard.

As we haven't seen anything in the Advocate from our league for some time, thought we would let you know that we are still very much alive.

On May 9th our junior league celebrated Mothers' Day in a very effective and appropriate way. Leaguers were at the door to pin a rose on every one who came—red for the living mother and white for the dead. Our motto was and is, "Crown your mother with love." Our colors are red and white.

Every one stayed for preaching service. Our pastor, Rev. John H. Green, preached a very forceful Mothers' Day sermon.

Hoping you all a very successful year in your league work,

Carrie Lee Weaver,
Cor. Sec.



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Miss Fannie Gray ..... Head Matron
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Imperative—It is imperative that all the Sunday schools of the North Carolina conference take a special offering on the fifth Sunday for the benefit of our beloved Methodist Orphanage which is without funds to meet its current expenses. I am trusting that this coming Sunday will be observed as Orphanage Day by all of our Sunday schools and that a free will offering be taken for the benefit of the Methodist Orphanage at Raleigh. I believe that this S. O. S. call will be heard and that speedy relief will be sent to us.

* * * *

Clinton and Erwin—The singing class gave a sacred concert at Clinton the second Sunday afternoon and at Erwin that night. It was not my privilege to accompany the class. For four years I served the Clinton church and have many warm personal friends in that community. I had hoped that I might mingle with them on that happy occasion. Brothers Buffaloe and Brothers, pastors of the above named churches, are staunch friends of the orphanage. They will continue to keep our cause upo nthe hearts of their people. We are very appreciative of the financial and moral support these churches and friends are giving our beloved Methodist Orphanage.

* * * *

A Great Offering—Rich Square Sunday school brought a distinct blessing to our orphanage a couple of weeks ago. It beat any Thanksgiving offering they have ever sent us when money is more plentiful. Just think of receiving a check of $439.65 during the month of May. This Sunday school is among the very best supporters we have among us. The fountain of their liberality never drys up. They are unselfish and generous in season and out of season. Hearing of our financial distress they made a special effort to relieve us of our heavy burden. Such an expression of love is exceedingly gratifying to us when our need is so urgent. Every one who contributed toward this great offering has our sincere gratitude. It is hoped that others will follow this fine example which Rich Square Sunday school has so unselfishly set.

* * * *

Memphis Orphanage Conference—All the superintendents of the Southern Methodist church were called to meet in Memphis, Tenn., 12th, 13th and 14th of May. As far as I now recall every orphanage throughout our great church was represented. The program was a splendid one and the discussions were of a high order. Last year the conference met with the Methodist Orphanage in Waco, Texas. Next year it meets with our orphanage in Raleigh. The Alabama Methodist Orphanage worked hard for it, but ours won out. We feel highly honored in having it to come to us next May. By having these meetings we exchange ideas and methods which prove a great help in solving many of our perplexing problems. While in Memphis I had the privilege of attending some of the sessions of the General Conference. It was a great pleasure to greet our North Carolina delegation.

Steele's Mill, Rockingham and Hamlet—I am always at a disadvantage when writing of the visits of the singing class when I do not have the privilege of accompanying the class. The duties of the home have grown and multiplied in recent years to such an extent that I can find time to be absent only occasionally. On the third Saturday night and Sunday morning and Sunday afternoon the class visited Steele's Mill, Rockingham and Hamlet. The congregations are reported as being satisfactory and a good impression was made upon those who waited on the ministry of songs and readings. The thing that our friends throughout the conference enjoy and appreciate most is the fine appearance and manners of the children who compose the class. The wholesome influence which they leave behind them lingers and blesses all with whom they associated. We feel very grateful to the friends for their unfailing goodness to our home. Since the visit of the class I believe that they will make a larger place in their hearts for our cause. Brothers C. A. Jones, C. M. Hawkins and E. C. Few had everything in readiness for the visit of the class. For such friendly consideration I wish to express my sincere appreciation.

* * * *

The Secret—Secrets are told sometimes under certain conditions. If I can get the ear of the friends of the orphanage I will communicate a secret to them. Next Sunday is the fifth Sunday in May. Our resources are exhausted and we are in need of funds to meet our current expenses. It is earnestly desired that every Sunday school in the conference will make a special effort to raise a large offering that Sunday for the benefit of our Methodist Orphanage at Raleigh. If all will put forth an earnest effort after due preparation our immediate needs can be supplied. I want all to remember that we have to raise around fifty thousand dollars in addition to the amount we obtain from the regular ten per cent assessment. We have no agent in the field to raise the fifty thousand dollars needed above the regular assessment. We have not asked the conference to increase the ten per cent assessment, though it is inadequate for our current expenses. We spend hundreds of dollars annually taking the singing class to visit the churches and do not ask for a cent to pay our traveling expenses. I visit many churches during the year supplying the pulpit for the pastors and never ask the congregations for a dollar. I have done my level best to be considerate of the pastors and churches and not burden them by constantly calling on them for specials. Now our need is so pressing and urgent I am expecting all the pastors and churches to send me a part of their regular assessment as early as possible. In addition to this I am asking all the pastors, superintendents, teachers and organized classes to come to our rescue by giving us the right of way on the fifth Sunday. Our slogan is, An offering from every member of every Sunday school throughout the North Carolina conference. Let's put forth every ounce of our being in making this one, united effort a grand and glowing success!

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Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

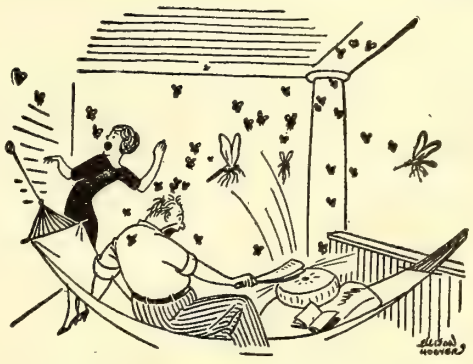
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SCARRITT STUDENT LOAN FUND CONTINUES TO GROW; A GIFT FROM TEXAS

Early in the present year the business woman's Bible class of McKendree Methodist church, Nashville, contributed $100 to the Scarritt Student Loan Fund. This amount was sufficient to aid a young woman preparing for Christian service to complete a year's work at Scarritt.

Mention of this gift was made in the Missionary Voice and in some of the conference Advocates. A good layman from Mississippi read the article, learned of the existence of the loan fund and of the good it was accomplishing, and promptly sent a check for $300 to be added to the fund. His only specification was that his name should not be made public. His generosity made it possible to extend aid in the form of loans to three Scarritt students uring the present year.

The account of the gift was published in the April number of the Missionary Voice. Under date of April 26, 1926, the following letter, inspired by the article, was received by Dr. Cunninggim:

"I have been reading an article in my mother's Missionary Voice for April which tells of a Student Loan Fund which has been established at Scarritt College. I have $100 which I have saved out of my tithe money and when I read of this fund I felt that I could find no better place to put such an amount than in a cause like that, where it could go on helping some girl get a Christian education.

"I would rather not have my name made known in connection with the gift. . . ."

It is a very generous thing which this young Texas business woman has done. Her gift will make it possible for Scarritt to give assistance to some student during 1926-27, and it will become a part of a fund that will through all the future be used for such purposes. Investments in things have a transient value only; investment in life constitute "treasure laid up in heaven"—they are eternal.

The Student Loan Fund was established about twenty-five years ago by Miss Belle H. Bennett. She proposed that money from the fund be loaned to students in reasonable amounts and at a low rate of interest in order that they might finance themselves during the period of their preparation for Christian service. This fund, though never adequate, has enabled many young women to complete their training earlier than would otherwise have been possible.

The recent gift raises the total amount in this fund to slightly above $3000. Not more than $100 is loaned an individual during a year, and practically the entire amound available is now in use. During the past two years, since the school was moved to Nashville, the student body has nearly tripled. The total enrollment during the last year in Kansas City was 69. The total enrollment during 1924-25 was 167. The total enrollment during the present year is 176. There is a consequent need for the doubling and tripling of this loan fund.

DEDICATE TWO CHURCHES OGBURN MEMORIAL CHARGE

The new Ogburn Memorial Methodist church, Winston-Salem, was formally dedicated Sunday afternoon, May 2.

Rev. J. S. Hiatt of Asheville, a former pastor, was present for the dedication ceremony and delivered an address. Dr. J. H. Barnhardt, presiding elder of the Winston-Salem district, made a brief address and pronounced the sentence of dedication.

The church is a beautiful brick structure of colonial design, expressing most modern ideas of church architecture. The auditorium has a seating capacity of 300. By means of folding partitions the auditorium can be enlarged to seat 400. Ten beautiful memorial windows add much to the attractiveness of the auditorium. Ample provision has been made to accommodate the fast growing Sunday school. There is an assembly room with a seating capacity of 200 in the basement. Altogether there are sixten class rooms and a large well equipped kitchen.

Shiloh is a new church built of concrete material at a cost of $5,000. This church is located on the Box-Mountain-Germanton road, eight miles from the city. The debt on this church has been paid, and it was dedicated at 11 o'clock, May 2.

The charge when it was formed a little over two years ago was then one of the weakest in the district. It is now one of the most progressive in the district, and it is quite likely that Ogburn Memorial church will be made a separate charge at the next annual conference.

In addition to the building of the church the congregation has purchased the Forsyth circuit parsonage, which stands beside Ogburn Memorial church, remodeled and refurnished it. The church and parsonage represent a total investment of $30,000. The completion of this program is an achievement of which the congregation is justly proud.

By far the largest contribution received was the gift of S. A. Ogburn, for whom the church is named. Mr. Ogburn is a man of splendid vision and large heart. He has never turned a deaf ear to any appeal for help from this cause. The amount of his total benefactions is well over $7,000.

Rev. G. B. Clemmer is pastor of this enterprising charge. Thirty members have been taken into the church since Easter.

SPRING HOPE CHARGE

Just a word about the fine time we Methodists of the Spring Hope charge had last Sunday. The choirs from White Oak, Bethlehem and Sandy Cross, with many from the other churches and many friends from country and towns, met at Sandy Cross and spent the day in singing and talking upon important subjects relating to the church and its problems. An old time basket dinner helped to revive the spirits after several hours of service inside the house, and served to help the social side of the meeting.

We believe such occasions conducive to much good in many ways, and are planning to have another in June.

W. E. Trotman.

THE SUNDAY SCHOOL

(continued from page nine)

assist her in this fine work she has secured Mrs. T. G. Stem of Oxford as sub-district chairman. Mrs. Stem will visit the elementary workers in the schools near Oxford and assist in the promotion of these programs.

CARY DEPARTMENTS RANKING

The cradle roll and beginner departments of Cary Sunday school have attained "standard" on their programs of work, and the primary and junior departments "advanced," having attained eight of the ten points. Miss Blair, the district secretary, did the checking. Mr. R. S. Curtis, superintendent, Rev. W. C. Ball, the pastor, and the workers in these groups are to be congratulated on their good work.

SMITHFIELD SCHOOL CREDITS

Our Smithfield training school held in Centenary church, May 9-14, was small but vigorous. Scheduled for March, it had to be changed to May on account of the meeting of the Woman's Missionary Council in the district. This change threw the school into the period of public school commencements, which fact cut into the attendance. There were thirteen Sunday schools represented in the enrollment. Thirty-six persons out of forty-six enrolled earned certificates of credit. These certificates were divided among the Sunday schools as follows:

Smithfield 16; Edgerton Memorial, Selma 7; Clayton 4; Sanders Chapel 2; Princeton 1; Elizabeth 1; Ebenezer 1; Garner 1; Selma Mills 1; Trinity, Red Springs 1; Smithfield Presbyterian 1. Names of those earning certificates by courses are as follows:

"Principles of Religious Teaching," Prof. B. G. Childs, instructor—Miss Braxton Banks, Mrs. J. J. Broadhurst, Mrs. N. T. Holland, Miss Frances Hunter, Mrs. T. J. Lassiter, Mrs. Harris Robertson, Mrs. L. T. Royall, Miss Bettie Sanders, Mrs. Mamie Self, N. C. Shuford, Miss Maude Westbrook, and T. C. Young.

"Junior Administration," Mrs. H. E. Spence, instructor—Mrs. R. A. Ashworth, Mrs. Jesse Coates, Miss Ruth Jones, Miss Flossie Lassiter and Miss Leah Love.

"Training of the Devotional Life," Mrs. M. J. McArdle, instructor—Mrs. George Brettz, Rev. O. P. Fitzgerald, Miss Myra Kelly Hill, Mrs. Y. M. Holland, Mrs. Cledith Oakley, Rev. A. J. Parker, Miss Georgia Pearsall, Rev. Marvin Self, Mrs. J. D. Spiers, and Lelia R. Straughon.

"Primary Lesson Materials and Teaching," Miss Georgia S. Keene, instructor—Miss Margaret Lee Austin, Mrs. A. K. Eason, Mrs. O. P. Fitzgerald, Miss Sarah Hill, Mrs. John W. Keen, Miss Esta Lee, Miss Mabel Olivia Nordan, Mrs. B. M. Robertson, and Miss Ione Abbell, office credit.

Does Your Home Please The Public?

You are in and out of it every day, and have become accustomed to its effect, possibly overlooking its defects. The home owner can easily fool himself into liking the homeliest, most unattractive place in the world, but—can you fool the public so well?

Ninety-five percent of the passing public never sees anything b t the outside. Your premises therefore have much to do with the opinion the public forms of your place. They interpret your homelife within by the appearance without, and your very character, stability, thrift, dignity, credit and respectability are measured in the public's eye by the appearance and effect presented by your premises, be they good or bad.

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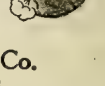
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Our Little Folks

AS THE TWIG IS BENT

Dad tried his best, when I was young,
To fix it in my mind,
That "as the tiny twig is bent
So is the tree inclined";
And when he'd lay me 'cross his knee
On punishment intent,
I used to cry, "Say, dad, look out,
Or I'll grow up all bent!"
And when he'd say, "Come on, young man,
And weed this onion-bed!"
Just when I'd planned a fishing trip
With Jimmy Jones instead,
I used to scowl until my face
Was black as black could be,
And mutter, "When I do grow up
I'll be humpbacked—you'll see!"
But years have come and years have gone,
With many a care and trouble,
With many a load that for a time
Has bent me nearly double;
But always I've sprung back again
Before it was too late—
For, thought he made me bend a bit,
'Twas dad who made me straight!

—Selected.

THE LITTLE TOWN OF UPSIDE DOWN

There was once upon a time a good little girl who woke up one morning and got out of the wrong side of the bed. It was a dull, rainy day, instead of a bright, sunny one, and she had wanted to play out of doors in the garden. That is the way things started.

When her nurse wanted to wash the little girl's face, she sputtered and she pouted. When her hair was brushed, she squealed and she cried. She wouldn't let nurse put on her stockings, and she didn't want any breakfast. After breakfast she sulked with her nose flat against the rainy window pane. She was as cross as cross could be if anybody spoke to her.

Well, while she was standing with her nose flat against the rainy window pane, a little elf hopped out of a raindrop and slipped in through the window ventilator. "Hello!" he said, "I've come to take you to the little town of Upside Down. Come along! All aboard for the Upside Down Place!"

He took the little girl and whisked her off, and the first thing she knew she was on a puffy-puffy train that had its engine at the back and not at the front, and the train went backwards instead of going the right way! The little girl kicked and she screamed, but the train kept on going wrong! "Where are you taking me?" she asked.

I'm going to show you what the Upside Down country is like," the little elf answered. "You belong there because you've been doing everything wrong since you got up this morning. That's why you belong there, and not with right side up people. That's why I'm taking you to the little town of Upside Down."

So they kept going on and on and on with the engine at the back of the train and the train going backwards instead of the right way. By and by the little girl noticed that the trees were all upside down, with their roots in the air; the sky was where the ground ought to be; the houses stood on their roofs, and everybody walked wrong side up. She didn't like it at all, at all.

"I don't want to go any farther," she screamed. "I want to go home."

"I can't take you home. You belong in the Upside Down country where the little girls won't let their nurses wash their faces, where they scream and kick when their hair is combed, and where they won't put on their stockings or eat any breakfast."

There was nothing to do but just as the elf said. And at last they stopped at an upside down station and got out at the little town of Upside Down. "This is where you belong," said the little elf. "You don't belong where things are right side up."

So the little girl got out at the upside down station and walked through the upside down streets of the little town of Upside Down. It was not at all nice. It was horrid. When she spoke to anybody she met, that person snapped and snarled or else that person sulked and pouted. O, the little girl did not like being treated that way at all. She began to think that that was just exactly the way she had behaved to her nurse. And she said to the elf: "I am tired of this upside down place, and I want to be right side up. Can't I go home again ever?"

"If you do things the right way," said the elf, "then you can go home. But you really belong here." And he looked hard at the little girl. "Let me see how you act when the nurse wants to wash your face," he asked. "Let me see what you do when she puts on your stockings. Do you feel like doing things right and eating your breakfast?"

So the little girl said: "I want to go home and be right. Please take me home, and I will be good." And she showed the elf how she would behave when she went home again.

"It looks as if you might go home," he said. "But I must be sure you can be pleasant before I take you. Smile."

So the little girl smiled. And they went to the station and got on the train that went the right way and not the wrong way, and they went home lickety-split.

When they reached home there was the nurse waiting for the good little girl; and the little girl said: "Oh, I'm not upside down and wrong any more. I'm glad I'm home, where everything is polite and right side up. I don't want to go to the little town of Upside Down any more."

And what became of the little elf? That I don't know, but I wouldn't want him to take me to the little town of Upside Down, would you?—Congregationalist and Advance.

BE KIND TO DUMB ANIMALS

"Bow-wow," says Rover, "be kind to me.
I don't like to be whipped, can't you see?"

"Meow," says Tabby. "Please don't treat me bad,
For I have feeling same as any lass or lad."

"Men whip me, men beat me, they don't care how they treat me.
No wonder we fuss," said the horse.
Won't you boys and girls try to be kind to us?"

"Chirp, chirp," says the bird, "boys shoot us for fun;
It's no fun for us, no—none under the sun."

Doesn't this make your heart feel sad?
It does mine, I know, my dear lass and lad.
I know you'll be kind to all animals now,
Including the cat, horse, bird, and bow-wow.

—Selected.

A schoolboy wrote an essay on cats. The chapter on different breeds supplies the following information:

Cats that's made for little boys and girls to maul and tease is called Maltease cats. Some cats is known by their queer purrs—these are called Persian cats. Cats with bad tempers is called Angorrie cats. Cats with deep feelin's is called Feline cats.

"Papa," said the small son, "what do they mean by college-bred? Is it different from any other kind of bread?"

"My son," said the father, "it is a four-years' loaf."—Evensville Crescent.

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CULBRETH AT COLINGTON

The pastor began an eight day series of revival services at Colington on Sunday night, April 25, and Monday the elder came and twice a day preached in his usual straight-from-the-shoulder manner an unmutilated and worth while gospel to the fisher folk of the twin islands. Into the homes with the pastor he gladly and unweariedly went to greet and worship with the home folk, mainly mothers and children. The thirty-six families resident there were visited and prayed with. Hospitality of the cordial coast-side type was uniformly tendered the ministers. A fish dinner on the beach was an enjoyable incident. The services at night were commendably well attended, though many of the men were away at their nets. Several persons publicly decided for Christ and two choice young ladies applied for church membership. An introductory song service with the little people was daily conducted by the pastor. A distinct uplift religiously was one of the cherished results of the special services held not at the most favorable time, owing to the busy fishing season. A new bridge connecting the islands with the banks brought quite a large number of visitors to profit by the meeting, and the moonlight was favorable. A purse of $20 was contributed for the elder as a small token of the people's appreciation of his fine fellowship and faithful preaching. He disposed of a number of copies of "The Christ of the Indian Road," throwing in for good measure some excellent periodicals and single copies of the gospels and psalms. Large benefits surely will come from such faithful and discreet labors for the Master.

W. A. Betts.

PARKTON

The revival which began the fourth Sunday in April closed Monday, May 12. Rev. J. J. Boone, the pastor, did all the preaching. The attendance was good. The church was packed to its capacity several times and on one occasion more than one hundred people were unable to find room. His sermons were of the highest standard, and no preacher ever hit sin any harder. This is Mr. Boone's first year with us and he has won the admiration and confidence of his people and congregation, and regardless of denomination the people hear him gladly. The meeting just closed was one of the best ever held in the M. E. church of our town.

Mother's Day was observed on last Sunday morning in connection with the revival and it was a spiritual inspiration. The church had been supplied with new song books (Cokesbury Hymnals) and the choir furnished splendid music throughout the meeting—all local talent as well as the leader. As a result of the revival 19 were received on profession, two by certificate, and a number will join other churches. A free will offering was tendered Mr. Boone, which was appreciated.

The following attended the quarterly conference which met at Marvin church on last Saturday, officially: Mr. and Mrs. A. M. Stubbs, J. R. Russell, J. T. Lewis, L. M. Powell, N. W. Garney, C. D. Williamson; and as visitors, Mr. and Mrs. Yancy McCall.

It was said that the quarterly conference was the best attended of any held in along time. Rev. J. D. Bundy, P. E., preached an able sermon. Dinner was served on the grounds and a social hour greatly enjoyed.

C. D. Williamson.

Church etiquette note: After the service, the minister stations himself at the exit and listens to compliments on his execution of his sermon. Frequently when one of his worshipers speaks approvingly of the weather he murmurs with a smile, "Thank you, very much."—John A. Holmes.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

New Bern, at Ocracoke ..... May 25-27
Durham, at Chapel Hill ..... May 27-28
Waynesville, at Bethel ..... May 30-31-June 1
Wilmington, at Pollocksville ..... June 1-2
Elizabeth City, at Hertford ..... July 6-8
Mount Airy, at Leaksville ..... July 7-8
Statesville, at Balls Creek ..... July 15-16

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E.
THIRD ROUND

May
Hominy, Snow Hill, 11 29-30
Mount Pleasant, night 30
June
Mills River, Sardis, 11 5-6
Elk Mountain, Elk Mountain, 3 6
Biltmore, night 6
Pastors' Summer School Duke University 9-23
Henderson Ct., Moore's Grove, 11 26-27
Fairview, Skyland, 3 27
Oakley, night 27
Haywood Street,, night 30
July
Weaverville Ct., Flint Hill, 11 3-4
Ivy, Bright Hope, 11 4
Weaverville, night 4
Central, night 5
Chestnut Street, night 7
Saluda-Tryon, Saluda, 11 11
Hendersonville, night 11
Bethel, night 14
Spring Creek, Baldings, 11 17-18
Marshall-Hot Springs, Hot Springs, 3 & night 18
West Asheville, night 21
Sandy Mush, Teagues, 11 24-25
Leicester, Riverview, 3 25
Swannanoa, Swannanoa, night 25
Black Mountain, night 28
August
Rosman, East Fork, 11 ..... July 31 & 1
Brevard, night 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

May
Monroe, 11 30
Waxhaw, Heath, 3 30
Duckworth, 8 30
June
Belmont Park, 11 6
Hickory Grove, 8 6
Pastors' School at Duke University 9-23
July
Prospect, Prospect, 11 Sat. 10
Weddington, Indian Trail, 3 Sat. 10
Hawthorne Lane, 11 11
Unionville, Zion, 11 18
Matthews, Bethel, 3 18
Peachland, Fountain Hill, 11 Sat. 17
Lilesville, Shady Grove, 3 Sat. 17
Morven, McFarlan, 11 Sat. 24
Bethel-New Hope, Union, 3 Sat. 24
Wadesboro, 11 25
Marshville, Wingate, 3 25

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Av., Greensboro, N.C.
THIRD ROUND

May
Jamestown, Jamestown, night 31
June
Bethel, Bethel, night 1
Coleridge, Mt. Olivet, 11 2
Ramseur, Ramseur, night 2
Uwharrie, Salem, 11 4
Wentworth, Wentworth, 11 5
Ruffin, Hickory Grove, 3 5
Centenary, 11 6
Randleman, Old Union, 3 6
West Market, 11 13
Reidsville, night 13
Park Place, night 14
Deep River, West Bend, 11 20
New Hope, Centre, 3 20
East End, High Point, 3 27
Highland, Highland, night 27
Main Street, High Point, night 28
July
Wesley Memorial, 11 4

MARION DISTRICT
Edwin O. Cole, P. E., Box 264, Marion, N. C.
THIRD ROUND

May
Old Fort Ct., Carson's, 11 30
June
Old Fort, 8 2
Mill Spring, Gray's, 11 6
Rutherfordton, 8 6
Bald Creek, Elk Shoals, 11 27
Spruce Pine, 8 27
July
Micaville Ct., Bakersville, 11 4
Burnsville, Shoal Creek, 3 4
Bostic, Cedar Grove, 11 10
Spindale, Alexander, 11 11
Broad River, Tanner's, 3 11
Forest City, 8 11
Gilkey, Centennial, 11 17
Henrietta-Caroleen, Caroleen, 11 18
Cliffside-Avondale, Cliffside, 8 18
Marion Ct., Pleasant Hill, 11 24
Morganton, First Church, 11 25
Marion Mills, Clinchfield, 8 25

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

May
Ararat, Hunter's Chapel, 11 29-30
Mount Airy, Rockford Street, 7:30 30
June
Summerfield, 2:30 and 11 19-20
Stokesdale, Mount Zion, 11 and 3 19-20
Yadkinville, Macedonia, 11 26-27
July
Mount Airy, Central, 11 4
Mount Airy Ct., Epworth, 11 and 3 3-4
Jonesville, Longtown, 11 11
Stoneville-Mayodan, 11 18
Sandy Ridge, 3 18
The Mt. Airy District Conference will be held at Leaksville July 7-8.

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.

May
Helton, Grassy Creek 29-30
June
Jefferson, West Jefferson 5-6
Avery, Jonas Ridge 12-13
Elk Park, Minneapolis, 3 p.m. 13
Warrensville, Mill Creek 19-20
Sparta, Cor's Chapel 26-27
July
Laurel Springs 3-4
The District Conference will be held at Jefferson May 25-26.

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
THIRD ROUND

May
Landis, Unity, 11 29
Spencer, Central, 11 30
Salisbury, Main Street, 8 30
June
Norwood Ct., Aquadale, 11 5
Norwood, 11 6
Salem Ct., Oak Grove, 11 13
Badin, 8 13
Mt. Pleasant, Friendship, 11 19
Kannapolis, Trinity, 11 20
Yadkin, Rowan-Yadkin, 8 20
New London, Richfield, 11 27
China Grove, 8 27
July
Concord, Westford, 11 4
Concord, Harmony, 8 4
Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P.S., Gastonia, N. C.
THIRD ROUND

June
King's Mountain, night 2
McAdenville, night 3
Polkville, Casor, 11 5
Belwood, Kedesh, 11 6
Crouse, Laboratory, 3 6
Shelby, Central, night 6
Franklin Avenue, night 7
Duke University Summer School 9-23
East End, night 25
Trinity, Tate's Chapel, 11 26
Bessemer, Puette Chapel, 4 26
Stanley, Trinity, 11 27
Cramerton, night 27
July
Cherryville Ct., St. Pauls, 11 3
Lafayette Street, 11 4
Shelby Ct., Salem, 3 4
Cherryville, night 4
District Conference, Cherryville 5-6
Gastonia, Main Street, night 7

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
THIRD ROUND

May
Mooresville, Broad St., 11 30
Mooresville Ct., McKendree, 3 30
Mooresville, Central, night 30
June
Race Street, St. Johns, 2:30 5
Davidson, 11 6
Huntersville, 3 6
Mt. Zion, night 6
Newton, 11 13
Hickory Ct., Fair Grove, 3 13
Malden, May's Chapel, night 13
Catawba Ct., Hopewell, 11 16
Ball Creek, Pisgah, 11 17
South Lenoir, Mt. Zion, 11 20
Hudson, 3 20
Granite Falls, night 20
Statesville Ct., Midway, 11 22
The district conference will be held at Balls Creek camp ground July 15 and 16.

WAYNESVILLE DISTRICT
P. W. Tucker, P. E.
201 Branner Ave., Waynesville, N. C.
THIRD ROUND

June
Bethel, Pisgah, 11 5-6
Waynesville, night 6
Franklin, night 10
Franklin Ct., 11 11
Macon Ct., Mt. Zion, 11 12
Glenville, Glenville, 11 19-20
Highlands, Flatts, 3 20
Murphy, night 25
Murphy Ct., Tomotla, 11 26-27
Miawassee Ct., Belview, 3 27
Hayesville, Ledfords, 11 26-27
July
Robbinsville, 11 4
Andrews, night 4
The Waynesville district conference will be held in the Bethel Methodist church, eight miles from Waynesville, beginning Sunday, May 30, and closing June 1.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

May
Farmington, Wesley Chapel, 3 29
Grace, 11 30
Farmington, Huntsville, 3 30
Mocksville, night 30
June
Linwood, Wesley's Chapel, 3 6
Thomasville, 11 6
Erlanger, night 6
Denton, Jackson Hill, 11 and 1:30 12-13
Lexington, First Church, 11 13
Centenary, night 13
Davie, Hardison, 11 and 3 19-20
Cooleemee, 11 20
Lewisville, Lewisville, night 20-21
Davidson, Good Hope, 11 and 3 26-27
Welcome, Center, 8 and 11 26-27
Central Terrace, night 27
July
Oak Ridge, Oak Ridge, 11 4
Kernersville, Shady Grove, 3 4
Walkertown, night 4
Thomasville Ct., Fair Grove, 11 and 3 10-11
Hanes-Clemmons, Clemmons, 11 11
Burkhead, night 11
Thomasville, Trinity, 11 18
Forsyth, Marvin, 3 18

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

May
Graham and Haw River, Graham, 11 30
Mebane, night 30
June
South Alamance, Clover Garden, 11 6
Pastors' School, Duke University 9-23
Hillsboro, Lebanon, 11 26-27
July
Cedar Grove, Prospect, 11 3
Webb Avenue, 11 4
Carr, night 4
Person Ct., Woodsdale, 11 10
Long Memorial, 11 11
East Roxboro, Grace, 3 11
Milton Ct., Purley, 11 17-18
Brooksdale, Trinity, 11 24
Front Street, 11 25
West Burlington, night 25
Durham Ct., Bethany, 11 31
August
Carrboro Ct., Carrboro, 11 1
Chapel Hill, 3 1
Duke Memorial, night 2
Trinity, night 3
Burlington Ct., Bethel, 11 7
Rougemont Ct., Tabor, 11 13
Leasburg Ct., Salem, 11 14-15
Mt. Tirzah Ct., Mt. Zion, 11 21-22
West Durham, night 22
Yanceyville Ct., Locust Hill 28-29
District Conference at Chapel Hill May 27-28.

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.

May
Plymouth, Siloam 29
Roper, Mackeys 30
June
South Mills, Sharon 26-27
South Camden, Shiloh 27-28
July
Pantego-Belhaven, Belhaven 4
Hertford 8
Perquimans, New Hope 10-11
Pasquotank, Union 11-12
Chowan, Bethany 17-18
Edenton, night 18
August
Gates, Sunbury ..... July 31 & 1
North Gates, Hebron 1-2

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

May
Newton Grove, Wesley's Chapel 29-30
Dunn, night 30-31
June
Roseboro, Halls 5-6
Steadman, Bethany, 3:30 6-7
Haw River, Ebenezer 12-13
Mamers, Cool Springs 19-20
Carthage, Center, 3:30 20-21
Glendon, Carbonton 26-27
Goldston, Bethlehem, 3:30 27-28
July
Elizabeth, Clarkton 3-4
Bladen, Bethel 5
St. Paul, Barkers 10-11
Parkton, Sandy Grove 17-18
Person St. and Calvary, Gardners, 2:30 18
Lillington, Parker's Grove 24-25
Hemp, Pleasant Hill, night 25-26
August
Siler City, Hickory Mountain ..... July 31 & 1
Pittsboro, Zion, 3:30 1-2
Jonesboro, Seven Springs 7-8
Sanford, night 8-9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
THIRD ROUND

May
Grifton, Edwards, a.m. 29
LaGrange, Institute, a.m. 30
Queen St., p.m. 30
June
Jones Ct., Oak Grove, a.m. & p.m. 5-6
Centenary, a.m. 6
Riverside, p.m. 6
Palmico, a.m. 20
Craven, Beach Grove, a.m. 24
Dover, Lane's, a.m. 25
Snow Hill, Tabernacle, a.m. 26-27
July
Seven Springs, Indian Springs, a.m. 4
Atlantic-Straits, Atlantic, a.m. 11
Beaufort, p.m. 11
Pink Hill, Webb's, a.m. 18
Newport, Oak Grove, a.m. 24-25
Morehead City, p.m. 25
Hookerton, Ormondsville, a.m. 31
August
Oriental, Pamlico, a.m. 1
Ocracoke ..... May 27
District Conference at Ocracoke May 25-27. Special boat leaves New Bern 10:30 a.m. May 25 and returns May 27.

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
THIRD ROUND

May
Lumberton, 11 30
Lumberton Ct., 3 30

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

May
Scott's Hill, Union, 11 30
June
Ingold, Antioch, 11 5-6
Tobar, Bethesda, 11 13
Hallsboro, Shiloh, 3 13
Faison-Warsaw, Goshen, 11 19-20
Clinton, Keener, 3 20
Magnolia, Carlton's, 11 27
Wallace-Rose Hill, Charity, 3 27
July
Kenansville, Lee's, 11 2
Jacksonville-Richlands, Haw Branch, 11 4
Burgaw, Trinity, 11 11
Wilmington Ct., Federal Point, 11 18
Wilmington, Grace, night 18
Swansboro, Bethlehem, 11 24-25
August
Maysville, Hopewell, 11 1
Southport, Southport, night 4
Shallotte, Andrews Chapel, 11 5
Town Creek, Shiloh, 11 6
Carver's Creek, Bladen Springs, 11 8
Whiteville, Whiteville, night 8
District Conference at Pollocksville June 1-2.



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IN MEMORIAM

AUTRY—Mrs. Cassie Warren Autry, wife of Brother Walter Autry, died March 28, 1926, and was laid to rest on the following day near Wesley's Chapel church, of which she was a faithful member. It is said that she was one of the many Sunday school teachers with enough tact and grace to hold at all seasons of the year her class attendance at 100 per cent. She leaves a husband, three small children and parents, brother and sisters to mourn her loss. Truly a good woman has gone to reecive her rich reward. W. J. Underwood, P. C.

HONEYCUTT—Sister Mary Brillo Honeycutt was born September, 1862, and died March 29, 1926. She joined the Methodist church when a girl and remained a faithful member until death. Her last few years were spent with her half brothers and sisters and other special friends. She was with her brother, B. E. Jackson, when she reached the end of the way. She was a true, good woman and died in the faith. She was laid to rest in the Wesley's Chapel church cemetery March 30, 1926, in the midst of many friends. May the Comforter abide with the sorrowing ones.

W. J. Underwood, P. C.

PARSONS—Walter F. Parsons was born in 1872. On December 24, 1925, while returning home from Dunn, where he had gone to purchase Christmas presents for his family of 12 children, his car turned over, wounding him so that he died on the 25th of December, 1925, and was laid to rest on the evening of the 26th at Hopewell Methodist church, of which he was a member. He was a good citizen, a good neighbor, a faithful husband and father. An honest, hard working man has gone to his reward. May the Comforter abide with the wife and children.

W. J. Underwood, P. C.

THORNTON — Mary Elizabeth Thornton was born May 27, 1885, and died April 14, 1926. She was the daughter of John and Amy Wiggins. The deceased leaves to mourn their loss her husband, Fred Thornton, and seven children, five daughters and two sons. The daughters are Mrs. Eddis McCullen and Misses Flossie, Rena, Alma and Lizzie Thornton; the sons are Fay and Elston Thornton. She also leaves one brother, Leslie Wiggins of Faison, N. C., and one sister, Mrs. Carson Thornton of Dunn, N. C. She professed Christ at the age of fourteen years and united with the Goshen Methodist church. Sister Thornton was a quiet, unassuming Christian with strong faith in God, a dutiful wife, an affectionate mother and a kind neighbor. We laid her body to rest in the old Wiggins burying ground in the presence of a host of relatives and friends that gathered to pay her their last tribute of respect. May the Holy Comforter ever abide with the bereaved ones.

E. L. Stack.

WEEKS—James Henry Weeks, son of Kenan and Mary Weeks, was born May 23, 1851, and died March 29, 1926. He joined Goshen Methodist church at the age of ten years and made one of its most faithful members. He served as assistant superintendent of the Sunday school for a number of years, and was superintendent for about forty-one years, and the records show that he only missed twelve Sundays during that long period of office. He was also one of the most faithful stewards of the church, and it was an unusual thing for him to be absent from a quarterly conference. His funeral was conducted by the writer, assisted by Rev. J. H. Buffalo of Clinton, Rev. E. M. Snipes of Mount Olive and Rev. G. W. Starling of Graham, and was one of the most largely attended I ever saw. The very expressions on the face of this large concourse of people gave testimony to the severe loss to the church and community. Faithful, patient and loving service has been rewarded, but such a life does not cease; his words and influence still remain and will be noted in the life of the community for years to come. He had been the husband of three wives, all of whom had preceded him to the spirit world. He was the father of twenty-three children, and hadoETA 23 children and had 61 grandchildren and 26 great-grandchildren. May heaven's richest blessings attend all those who survive, and may they emulate the life of this faithful servant of the Lord. E. L. Stack.

YORK—Nelson D. York, M. D., was born December 12, 1851, and died at his home in Mebane February 25, 1926, after an illness of but a few hours. Dr. York was a physician much beloved b yhundreds who have been restored to health through his skill and patient attention. The weather was never too had, nor the nights too dark and stormy, nor the roads too rough for Dr. York to disregard the call of suffering humanity. Monetary consideration was not the first with him in his profession. To relieve suffering and to restore health was to him a duty and a privilege.

Dr. York was the son of Rev. Brantly York, who was the founder and principal of Union Insitute, which later developed into Trinity College, now Duke University. He was faithful and loyal to his church, to his community, to his friends, and was an affectionate and tender husband and father. In his passing he leaves behind his aged and faithful wife, two daughters, Mrs. N. F. Brannock of Elon College and Mrs. E. A. Crawford of Mebane, and two brothers, Rev. B. A. York of the Western North Carolina conference and Rev. B. V. York of Florida. B. T. Hurley.

HUGGINS—On Sunday morning, March 28, just as the sun started its path across the heavens, death came suddenly and took from our midst one of the best beloved women in the community, Mrs. E. B. Huggins, nee Hettie Gibson. She was thirty-eight years old, reared in this community, and was educated at Flora McDonald College.

In 1907 she was married to Mr. E. B. Hugins, and to this union was born one child, Miss Elizabeth Huggins. The greater part of her married life was spent here in Red Springs. Mrs. Huggins joined the Methodist church early in life and this church never had a more loyal and devoted member.

The Bible speaks of those who "came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Mrs. Huggins was deeply acquainted with suffering, but as she faced the end no soul ever knew a sweeter calm. She trusted her Lord and was waiting "patiently for Him." Her genuine Christian spiirt has left its impress upon the life of her pastor. May the mantle of her beautiful life fall upon us that we may be more like our Master.

Surviving her are her husband, Mr. E. B. Huggins; daughter, Miss Elizabeth Huggins; her mother, Mrs. W. W. Gibson; her three brothers, Messrs. W. W. Gibson, T. A. Gibson and H. N. Gibson. May the blessings of the heavenly Father abide upon her loved ones.

The funeral was conducted from the Methodist church by her pastor. Following this her body was laid to rest in Alloway cemetery, where a host of friends and many beautiful floral tributes attested their love and esteem of this good woman.

E. L. Hillman.

JONES—Mrs. Martha Ann Jones (nee Creef) was born at East Lake, Dare county, N. C., January 16, 1857, and died March 31, 1926.

About fifty years ago she was married to Asa W. Jones of Dare county, who died and left her in 1899 with ten children from babyhood up to manhood. Thus for twenty-seven years she was a widow. This was no ordinary woman. Her children rise up and call her blessed If she suffered she bore it in silence and the world knew it not; she was not a complaining spirit.

Mrs. Jones had been identified with the Methodist church since her early life. Her family has meant something to Manteo from a religious point of view, as well as business prominence. Her ten children survive her. They are Claud, Onslow J., Clarence, Roscoe C. and Asa W., sons; Mrs. W. F. Baum, Mrs. Nannie Northam and Miss Callie of Manteo, Mrs. Dr. Willis of Farmville and Mrs. Josie Farabee of Montana.



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The funeral was conducted by the writer, assisted by Rev. H. B. Hines of the Missionary Baptist church. The consensus of opinion is that a good woman has gone from our midst. In the cemetery at Manteo we laid her body to rest by the side of her husband to await the resurrection of the just. The floral offering was beautiful. The good name she bore is a priceless heritage to ner children. May they all strive for that good name. To the bereaved children we would say, mother is not dead but sleepeth. May the comforting presence of the Holy Spirit abide with you until you are permitted to see and be with her where no parting words are spoken and no farewell tears are shed. J. M. Jolliff.

CLARK—Joseph H. Clark, son of Kinchon and Parmie Clark was born January 17, 1943, and died April 11, 1926, at 7 a. m. He was born and reared in Pitt county and spent the greater part of his life in this county. Twenty years ago he moved to Conetoe in Edgecombe county and it was at this home he died. He was a Civil War veteran, volunteering at the age of seventeen, serving the entire five years, receiving a slight wound in the arm.

January 3, 1867, he married Anna Bullock, a noble Christian character, a helpmeet indeed. To them were born twelve children; three preceded him home. With the devoted wife nine children are left to think of him sweetly at rest. Besides the wife, those surviving are three daughters, Mrs. R. J. Little, Falkland; Mrs. Caddy James and Mrs. W. C. Lewis, Bethel; six sons, Wm. J. Clark, Greenville; W. K. and R. F. Clark, Conetoe; J. S. Clark, Gastonia; C. O. Clark, Wilson; J. A. Clark, Lakeland, Fla.; two half-sisters, Mrs. Fannie Spain, Durham, and Mrs. Ford, Hopewell, [illegible] also a large number of [illegible] great-grand[illegible] and a host [illegible]ss.

In e[illegible] the Method[illegible], South, at Shi[illegible] was ever a faithful member. He was a steward of this church about forty years. His pastor, Rev. J. H. Miller, conducted the funeral service. In his beautiful talk he remarked, "Brother Clark was always at church when his health permitted; I never found him sitting on a back seat, always on a front seat where he worshiped the Lord." Just after the funeral service his old comrade, Mr. S. S. Nash of Tarboro, spoke a few encouraging words, also read General Lee's farewell mesage to his twenty-third regiment. He was laid to rest in the family burying ground near the church. The pallbearers were grandsons, the flower carriers granddaughters.

Grandpa, we miss you at early dawn,
We miss you as the days roll by;
Your chair is vacant never to be filled,
Your voice is hushed forevermore,
But we know you will greet us at the heavenly shore.

Granddaughter, Anna Little.

HESTER—Quietly and peacefully Bro. B. L. Hester fell on sleep at his home in Creedmoore April 7, 1926.

He was born in Granville county December 1, 1853. His father was Rev. Benjamin B. Hester, who was once a member of the N. C. conference, and an upright, true, Christian gentleman; and Brother Hester inherited from his parents those fine qualities of a true Christian citizen. For more than twenty years he was in the U. S. postal service as a R. F. D. carrier, and had been receiving a pension for three years for his faithful service.

He was twice married. His first wife was Miss Julia B. Minor. On April 2, 1879, he was married to Miss Ann Bobbitt of Warren county. She with her six children survive. Two children died several years ago. One son, Thomas, has been in the U. S. Army for more than 20 years and is at present a first lieutenant in the hospital corps in the Philippines.

In early life Brother Hester was happily converted and united with the Methodist church, and remained a true, loyal Christian until called home.

There was in him a sense of humor and wit that made him a favorite and welcome guest in any circle of friends.

He was not afraid to go, but bravely met his Pilot face to face and embarked to realms above, where all is love and joy, to the home of the soul.

The funeral service was in the Methodist church, conducted by the writer, assisted by Rev. V. S. Royal and the Baptist preacher, Mr. Lamonds.

A loving, true husband and father, a faithful friend, a kind, good neighbor and an upright citizen has gone from us. We hope to meet again. May God bless the bereaved.

B. E. Stanfield, P. E.

Rev L V Harris (F)
So. Atl. Quarterly
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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, JUNE 3, 1926 Number 22

The General Conference Speaks Upon Questions of Doctrine

BY a unanimous vote the General Conference adopted the following report of the Committee on the Spiritual State of the Church This action by the duly chosen representatives of the Methodist Episcopal Church, South, becomes positive proof that our church remains true and steadfast to our accepted standard of doctrines and any cry to the contrary is a false alarm. Let one and all read carefully the following declaration by the General Conference at Memphis:

Report of the Committee on the Spiritual State of the Church

We, your Committee on the Spiritual State of the Church, have carefully examined the several papers which were referred to us, namely: Sections of the Episcopal address, resolution signed by Dr. Bascom Anthony and Dr. A. J. Lamar, and a recommendation form Trinity Methodist Episcopal Church, South, Los Angeles, and a paper presented by Dr. R. P. Shuler and L. N. Stuckey. In the judgment of your committee, all of these papers call for a statement and reaffirmation of our loyalty to the time honored and universally accepted doctrines of our Church. In the report herein submitted we have embodied the essential points contained in all these papers.

The spiritual state of the Church should be our chief concern, for only as we preserve the integrity of the faith once delivered to the saints, and safeguard the ideals of our Holy Religion will the Church continue to receive the divine favor and to be the instrument of God's power in the evangelization of a sinful world.

We would direct the mind of the Church to those things which make for peace and harmony and that unite our people in the bonds of brotherly affection. As we face a new quadrennium, let it be our prayer and purpose to give ourselves with all diligence to the work of the Kingdom of our Christ, losing sight of all unworthy considerations and devoting ourselves to the things which are vital and essential to the success and highest usefulness of our Church.

Our Bishops in their address to this Conference have set forth the doctrinal standards of our Church in clear and unmistakable terms. There can be no doubt as to what we, as Methodists, believe and what our preachers should proclaim. As a part of our report we beg to quote the following paragraph from the Bishops' address concerning "our faith" as well as the dangers of the hour and the remedies they suggest.

"Holy Scriptures supreme and inspired by the Holy Ghost announcing the rule of life of doctrine, of morals, from which we learn that there is one living and personal God, our Father, whose nature is divine, light, love; almighty and infinite in all his perfections, who in wisdom, justice and mercy is above all, and through all, and in all, and who fills, preserves and governs the universe which he created; that there is one only begotten Son of God, our Lord and Saviour Jesus Christ, God of God, Light of fullness of the time was conceived by the Light, very God of very God, who before all worlds was with the Father, who in the Holy Ghost, and was born of the Virgin Mary, in whose two whole and perfect natures dwelleth all the fullness of the Godhead bodily, who was the brightness of God's glory and the express image of his person; who for us men and for our salvation, sinners though we all are, died for our sins, the just for the unjust, neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved; who did truly rise again form the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven and there sitteth on the right hand of the Majesty on high; to whom all authority in heaven and on earth is given for the establishing and perfecting of the Kingdom of God; that there is one Holy Ghost, very and eternal God, who convicts men of sin, and of righteousness, and of judgment, who leads all men willing to be led to repentance toward God, faith in our Lord Jesus Christ, and to loving obedience and willing service, who himself bears witness with our spirit that we are the children of God, and offers those children the power to rise to the measure of the fullness of Christ.

"This inspired record teaches us also that God is no respecter of persons, but will have all men to be saved,and to come into the knowledge of the truth, excluding not one who does not by willful resistence of his gracious influence exclude himself, that those who by faith respond to the love of God in Christ Jesus are born again, become partakers of the divine nature, and are sanctified in spirit and soul and body.

"Authoritatively in this inspired record is proclaimed the moral law which our Lord confirmed and perfected as the eternal and which if we love him we will keep. There also is to be found the fact that good and immutable rule of life, his commandments, evil have eternal consequences, and that all must appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.

"In belief, this is the mould of doctrine whereunto world-wide Methodism has been delivered, and to which to this day it is authoritatively committed.

Dangers and Remedies

"We have been alarmed because in some instances men have applied for admission into our ministry or into full connection in our Conference who have confessed that they do not agree with us in doctrine. In addition, there are some men in our ministry who dissent from points most surely believed by us. In the case of the former the Conferences have wisely declined to receive the applicants, for there is no proper place among us for those who do not believe our authoritative standards. This action is not due to a certain narrowness, certainly not to the denial of right of any man who possesses the ability to think for himself, and bearing his own responsibility to God, to reach his own conclusions. Liberty to think is allowed. The right of any man to think cannot by State or Church be denied or abridged. The fortress of thought is impregnable. The question with us is wholly different. Can the man who asks admission into our ministry that he may preach another gospel find among us a fruitful field of service? The world is wide and full of organizations constituted for the proclamation of every human vagary. An organization with beliefs congenial to any man can be found. He can find a home and a field. In our ministry there is no place for the man who denies our faith. Miserable indeed and mischievous must be the man who is with us and not for us."

We earnestly request that our Annual Conferences, the Connectional Boards, Trustees of our educational institutions, editors of all our Church literature, and all other responsible officers of our Church, to guard with care our doctrinal standards that the integrity of our faith may be preserved, and the spiritual life of our people promoted.

In the sections of our Bishops' address on "Prevailent Worldiness" and "Dangers and Remedies" our attention is directed to things that hinder the development of the spiritual life of our (*Continued on page six*)

GREENSBORO COLLEGE COMMENCEMENT

Tuesday morning, June 1, at 10:30 o'clock President S. B. Turrentine, Hon. George B. Cromer, the speaker of the hour, Dr. Dred Peacock, a former president of the college, Mrs. Lucy H. Robertson, president emeritus, the college faculty, the board of trustees and the college chaplain took their places upon the stage of the Odell Memorial auditorium and the members of the graduating class, 43 in number, in cap and gown filed in becoming dignity to their seats in front of the stage. The big auditorium was already well filled with friends who had assembled for the final ceremonials of one of the most successful commencements in the history of Greensboro College.

The exercises of the day began with the singing of the hymn, "O Worship the King," after which Rev. J. F. Kirk, pastor of West Market Street church and college chaplain, led in prayer.

The musical program consisted of "Ave Maria," violin solo, by Mr. Robert L. Roy, Miss L. Pearl Seiler, accompanist; "I Am Fate," vocal solo, by Mr. Gilman Alexander, Miss Audrey Bruton, accompanist; "Concerto in F Minor," Miss Ida M. Bridgman and Mr. Carl Beutel.

Then in an appropriate speech of less than one minute in length which was the limit he had set for himself, Dr. Dred Peacock presented Hon. George B. Cromer of Newberry, South Carolina, who in vigorous and telling phrase and with broad conception of our national responsibility discussed the development of our constitution and national life from "union to unit," with emphasis also upon our international responsibility. It was an admirable address.

Following the address, diplomas, degrees and Bibles were presented by President Turrentine.

Degrees and Honors

There were 43 in this year's graduating class and the degrees and honors were as follows:

Graduates School of Spoken English and Dramatic Art: Eva Maxine Johnson, Augusta Almeda Sample.

Candidates for B. M. Degree: Kathleen Emma Dayvault, Sophia Mildred Godfrey, Mary Pender Hales, Maude Jeannette Hooker.

Candidates for A. B. Degree: Willie Thelma Albright, Ruth Estelle Boyles, Lillian Alda Caldwell, Irene Littleton Chandler, Katherine Howard Cole, Lula Norris Cox, Alberta Louise Davis, Nellie Plitt Dodson, Gladys Roselle Dwiggins, Inez Felmet, Frances Elizabeth Formy-Duval, Gladys Lillian Foy, Leanna Douglas Geddie, Martha Carolyn Glascock, Margaret Pearson Glover, Mary Dixon Hines, Ruth John, Eva Maxine Johnson, Nelle Ballard Joyner, Ruth Kennedy, Julia Little McGregor, Dorcas Elizabeth McKinne, Thelma Maxwell, Annie Jeannette Nance, Prestiss Odom, Louise Pierce, Virginia Clemm Poe, Mary Exum Rose, Augusta Almeda Sample, Julia Viola Sanderson, Frances Burgess Taylor, Sara Vertee Umstead, Sadie Elizabeth Welch, Alice Boyd White, Sue Frank White, Gertrude Lila Winn, Sarah Louise Womble, Mattie Marguerite Yorke.

Senior Honors

Summa Cum Laude—Annie Jeannette Nance, Sadie Elizabeth Welch.

Magna Cum Laude—Willie Thelma Albright, Alberta Louise Davis, Leanna Douglas Geddie, Sophia Mildred Godfrey, Mary Dixon Hines, Nelle Ballard Joyner, Prentiss Odom, Virginia Clemm Poe, Augusta Almeda Sample, Sara Vertee Umstead.

Higest Honors—Sadie Elizabeth Welch.

Baccalaureate Sermon

Bishop James E. Dickey last Sunday morning in the West Market Street church delivered the baccalaureate sermon. A very large congregation had assembled for these services. President S. B. Turrentine was in charge and the music was furnished by the faculty and students of the department of music of the college.

Bishop Dickey's sermon from the text, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth," was of a very high order and greatly pleased his congregation. It was his first appearance in Greensboro and the people were delighted with his sermon and those who had the privilege of meeting the bishop and Mrs. Dickey socially were charmed with them.

Bishop Dickey also preached the annual sermon for the college Y. W. C. A. At 8 o'clock in the evening another large congregation assembled in the Odell Memorial auditorium for the services. Miss Hazel Thompson, the incoming president of the association, presided. Among the features of the services were a comprehensive and interesting report of the year's work by Miss Virginia Poe, the retiring president, and a solo by Miss Gwendolyn Mitchell.

Bishop Dickey's sermon on John 3:16 went to the very heart of the gospel and was quite inspiring and helpful as well as instructive.

Special Features of the Finals

The commencement opened last Saturday evening with a fine showing of dramatic talent and training. "The Wonder Hat," "The Rescue" and "The Sweetmeat Game" were the three plays of the evening wherein the students in drama acquitted themselves admirably. "The Rescue" as presented by the Greensboro College students had in a recent contest with the other colleges of the state won first prize, and the audience in attendance Saturday evening was not surprised to know that it had taken first place.

Another new feature was the presentation of an act in grand opera most successfully. "Hansel and Gretel" was given by Mr. Gilman Alexander and three of his students. This is said to be the first time that grand opera with the dramatic action has been given by local talent in Greensboro. But this pioneer and rather daring effort was a pre-eminent success.

The student-alumnae dinner Monday evening was largely attended and a brilliant occasion. The Daily News in an extended story of the occasion among other things carried this interesting item:

"One of the brilliant spots of the program was response of Mrs. J. M. Atwater, class of '76, to the toast, 'Glimpses of the Past.' She recalled vividly her first arrival at the college, by way of omnibus; painted graphically some of the high lights of the college life of a half century ago, when, among other things, they didn't have bath tubs. 'And,' testified Mrs. Atwater, 'we didn't need them.' Skirts were long in those days, necks were cut high and sleeves long. And when her class assembled to receive diplomas she avowed that there wasn't a compact, a lipstick or a snitched eyebrow in the lot.

"'He laughs best who laughs last,' concluded Mrs. Atwater. 'Don't laugh at your grandmothers of 50 years ago. In 1976 your grandchildren will be laughing at you.'"

Officers of the Alumnae Association

Following are the officers: President, Mrs. E. L. Sides, Greensboro; first vice president, Mrs. W. C. Tucker, Greensboro; second vice president, Mrs. Dred Peacock, High Point; third vice president, Miss Evelyn Burton, Asheboro; recording secretary, Miss Mary Brock, Greensboro; assistant recording secretary, Mrs. Comer Covington; corresponding secretary, Mrs. Junius Wrenn, Siler City; recorder, Miss Geraldine Smith, Greensboro; treasurer, Miss Nannie Lee Smith, Greensboro.

LOUISBURG COLLEGE COMMENCEMENT

The annual commencement of Louisburg College for the term of 1925-26 came to a close on Wednesday morning, May 26, when the graduating exercises were held at the Mills High School uditorium. A large crowd had gathered and enjoyed a most delightful, interesting and forceful address by Dr. Edgar W. Knight, professor of Rural Education at North Carolina University, Chapel Hill. Dr. Knight's address was a literary gem and he expounded much sound doctrine and advice in dealing with the problems of the young people as they march along life's pathway.

After the graduating address President Arthur Mohn presented the diplomas and certificates to the following graduates in their chosen courses:

Junior College Department: Literary—Mona Jane Ashley, Timberlake; Mildred Grandy Ballance, Poplar Branch; Bettie Mae Bennett, Louisburg; Emily Frances Douglas, Washington; Mary Alice Ferguson, Siler City; Ozelle Foster, Harmony; Minnie Spencer Grant, Durham; Katherine Moore Hardison, Washington; Lucie Sutton Hayes, Gold Leaf, Va.; Inez Hooker, Laurel Hill; Fanny Howell, Goldsboro; Margaret Inscoe, Louisburg; Lucille Jennings, Elizabeth City; Ida Mae Langston, Kinston; Frances Lawrence, Jackson; Hazel Belle Owens, Elizabeth City; Irene Parker, Louisburg; Laura Frances Person, Macon; Margaret Rich, Four Oaks; Tressie Evelyn Sloan, Jonesboro; Susan Rebecca Webb, Durant's Neck; Ellta Roberts Whitehurst, Straits; Martha Lee Wheeler, Waltonburg; George Sampson Wilcox, Dover; Fannie Belle Woody, Roxboro.

Classical—Margaret Elizabeth Barfield, Clarks; Lucy Perry Burt, Louisburg; Jewel Clarke, Virgilina; Mary White Daniel, Roxboro; Christine Dixon Edwards, Hookerton; Gertrude Marion Gardner, Louisburg; Laura Virginia Gibbs, Beaufort; Corinne Lee Harris, Roxboro; Marina Estmere Jarvis, Swan Quarter; Blanche Spivey, Rich Square; Doza Upchurch, Louisburg; Neila Elaine Weston, Swan Quarter.

School of Music: Piano—Diploma, Chrstine Dixon Edwards, Hookerton; Lucie Sutton Hayes, Gold Leaf, Va.; Anna Fuller Parham, Louisburg; Margaret Rich, Four Oaks.

Certificate—Laura Frances Person, Macon.

Voice: Certificate—Lucie Sutton Hayes, Gold Leaf, Va.

Home Economics: Diploma—Victoria Adcocke, Louisburg; Elizabeth Clifton, Louisburg; Elizabeth Reese Poyner, Moyock; Elizabeth Grey Timberlake, Louisburg.

Certificate—Margaret Dell Weeks, Whitakers.

School of Business: Secretarial—Diploma, Sarah Allen, Neuse; Lela Beasley, Apex; Iva Bruton, Mt. Gilead; Beulah Cooper, Louisburg; Frances Daniel, Battleboro; Martha Fulford, Raleigh; Sarah Harrison, Stantonsburg; Ruth Page, Mt. Olive; Mildred Rawls, Alliance; Mary Sanders, Wendell; Nora Sanders, Raleigh; Bernice Smith, Louisburg; Ruby Willis, Morehead City.

Certificate—Eva Bradsher, Oxford; Lillie Edwards, Louisburg; Louise Egerton, Louisburg; Mary Egerton, Louisburg; Helen Gattis, Louisburg; Mattie Herndon, Durham; Virginia Keene, Cary; Chellie Mae Royall, Benson; Mary Willis, Morehead City.

Bookkeeping—Diploma, Blanche Bruton, Mt. Gilead.

Certificate—Lela Beasley, Apex; Martha Fulford, Raleigh; Ruth Page, Mt. Olive; Chellie Mae Royal, Benson; Mary Willis, Morehead City.

Rev. O. W. Dowd presented Bibles to the graduates of the junior college department.

Baccalaureate Sermon

The baccalaureate sermon was preached at the Methodist church on Sunday morning at 11 o'clock by Dr. E. D. Soper, vice president and head of the department of religion of Duke University. His text was taken from Matthew 4:1-11 and his subject, "Ambition," was appropriate, forceful and masterly handled, being one of the strongest sermons heard here in some time. A beautiful musical program had been arranged and was well rendered. The church was crowded to its capacity and many were unable to gain entrance.

On Sunday evening Rev. O. W. Dowd, pastor of the Methodist church, prached a strong and wonderfully inspiring sermon to the Young Woman's Christian Association. Miss Blanche Epivey, president of the organization, had charge of the splendidly arranged program which contained special musical numbers that added much to the service.

Class Day Exercises

On Tuesday afternoon at five o'clock the class day exercises of the senior class of Louisburg College were held on the campus. The seniors, wearing the Oxford cap and gown and singing "Alma Mater" preceeded from the main building down the south walk and crossed over to the southern part of the campus where the exercises were held. Miss Neila Weston of Swan Quarter gave the salutatory, after which the class quartette, consisting of Misses George Wilcox, Dover; Christine Edwards, Hookerton; Lucie Hayes, Gold Leaf, and Fannie Howell, Goldsboro, sang "Farewell." Miss Jewel Clarke of Virgilina, Virginia, read the history, followed by the class poem by Miss Christine Dixon Edwards. "Climb Though the Rocks Be Rugged" was sung by the class. Then Miss Lucie Hayes read the prophecy. Next was the last will and testament by Miss Rebecca Webb of Durant's Neck, after which the class sang, "Where, O Where." Miss Corinne Harris of Roxboro, who was the valedictorian, gave her cap and gown to the president of the junior class. The seniors sang their farewell song, and singing "Good-bye Girls, We're Through," marched away.

The annual concert of Louisburg College was held in the music hall on Tuesday evening at 8:30. This is one of the most important events of commencement, and a large crowd was present both from Louisburg and out-of-town. Each pupil played her part nicely, and showed good training as well as talent.

C.

People and Things

Rev. T. S. Coble has been in a revival at Buxton, where a family altar league of thirty-nine members was organized.

Rev. S. E. Mercer, presiding elder of Washington district, will preach at Tarboro next Sunday morning and Bethel at night.

Rev. A. L. Lucas is conducting a revival for Rev. J. J. Spinks in the church at Montezuma. The church is greatly revived and a large number have been converted since the services started.

Rev. and Mrs. G. G. Adams and two-year-old son were visitors to Greensboro this week, being in attendance upon Greensboro College commencement. Brother Adams favored the Advocate with a pleasant call while in the city.

Rev. J. W. Kennedy and Mrs. Kennedy of Bethel and New Hope were in Grehnsboro this week. Their daughter graduated at Greensboro College and this with a desire to return to their old charge brought them back. They are delighted with Anson and the good people of that choice land.

"Let any pastor in the Shelby district who wishes his services cared for during the summer school apply to the district lay leaders—A. J. Kirby, Gastonia, Thad C. Ford, Shelby, and G. B. Goodson, Lincolnton. These brethren will be glad to co-operate." —C. S. Kirkpatrick.

"Mr. and Mrs. John Dandridge Carter request the pleasure of your company at the marriage of their daughter, Helen Virginia, to Mr. John Temple Gobbel on Thursday evening, June the tenth, at nine o'clock, five hundred thirteen, Second street, Spencer, North Carolina."

Rev. W. A. Jenkins, the new president of Davenport College, has been appointed pastor at Lenoir for the remainder of this conference year. Rev. E. J. Harbison becomes pastor at Park Place, Greensboro to succeed Brother Jenkins, while Rev. H. C. Byrum takes E. J. Harbison's place at East High Point.

Rev. Carlock Hawk, pastor of the Lenoir First Methodist church, has received the appointment as financial agent and vice president of Weaverville College, Weaverville, N. C., and will enter upon his new duties at an early date. The appointment was made by Bishop Mouzon of Nashville, who is charge of the four conferences of North and South Carolina.

It used to be the fashion to say that "the voice of the people is the voice of God." But now, when we must see that the people will rule, we have got also to see that their voice is as likely to be the voice of Satan as that of God. For folly multiplied does not become wisdom, and mass election may be nothing more than affirmation of individual stupidity.—Normal Angell.

Seven cities contended for the honor of being the birthplace of Homer. Six cities are already contending for the right to claim Bishop Edwin D. Mouzon as one of their citizens while bishop in the Carolinas. These cities are Spartanburg, S. C., Winston-Salem, N. C., Charlotte, N. C., Greensboro, N. C., Raleigh, N. C., and Wilmington, N. C., and others are expected to enter the race. We are delighted to see the activity of these rival cities, but trust that Bishop Mouzon will select the one that he may personally prefer.

"Our revival meeting held at Simms church the latter part of April resulted in the reception of five members on profession of faith, four of the number by baptism. Brother S. J. Starnes of Millbrook did the preaching for us after the first service. He preached well and gave us good service. Rev. L. V. Harris was with us in Bailey last week and conducted a Cokesbury training school which was a very good success and, I think, is going to mean much to the Sunday schools on our charge. Twenty of our people won a credit for the course of study given."—E. C. Maness.

Rev. and Mrs. W. F. Womble of Newton attended Greensboro College commencement and were warmly greeted by their Greensboro friends. Brother Womble for four years was the successful and popular presiding elder of the Greensboro district. At the last conference he became pastor of the first Methodist church, Newton, and the work prospers greatly under his pastoral care. With the exception of seven years in the presiding eldership he has been one of the most popular and useful pastors of his conference. He invariably stays four years and can return whenever he chooses for a second pastorate as in the case of Newton.

Rev. R. E. Brown, the pastor of Goldsboro circuit, is sending out the following invitations duly illustrated: "You are cordially invited to attend the home-coming of Thompson's Chapel, Goldsboro circuit, June 6, 1926. A very special program has been arranged. Dinner will be served on the grounds and the day will not be complete without your presence. Come and bring your friends."

Earl R. Sikes last Friday, May 28, received his Ph. D. degree from Cornell University. Dr. Sikes is a son of Rev. T. A. Sikes, business manager of the North Carolina Christian Advocate, an A. B. graduate of Trinity College and for the last two years has been an instructor in Economics at Dartmouth College. He expects to remain at Dartmouth. A Boston house has employed him to write a text book in Economics.

"Rev. M. T. Plyler, elder of the Raleigh district, gave us a great surprise at Ebenezer church on the Garner circuit Sunday. Without even being invited, he came out unexpectedly and preached a great sermon for us. We are trying hard to build a new church at Ebenezer and Mr. Plyler's message was one of encouragement to us. He spoke on the 'Upper Room Experiences of Our Lord.' It was a heart-searching message. Our hope is that he will surprise us again soon."—William Pratt.

To Miss Sadie Elizabeth Welch belongs the distinction of receiving highest honors this year at Greensboro College. She was also president of her class and active in college life. Miss Welch is the daughter of Rev. and Mrs. E. R. Welch of Brevard, N. C., and her parents have reason to be proud of her achievements. She has been already elected teacher of Latin next year in the high school of her home town, Brevard. Brother Welch is now in his third year as pastor at Brevard.

The following connectional officers were elected by the General Conference: Book Editor and Editor of Review, G. T. Rowe; Editor Christian Advocate, A. F. Smith; Editor Sunday School Literature, E. B. Chappell; Secretary Board Church Extension, T. D. Ellis; General Secretary Board of Missions, W. G. Cram; General Secretary Sunday School Board, J. W. Shackford; General Secretary Epworth League Board, F. S. Parker; General Secretary Board of Education, Stonewall Anderson; General Secretary Board of Finance, L. E. Todd; General Secretary Hospital Board, C. C. Jarrell; General Secretary Lay Activities, G. L. Morelock.

The George Stephens revival campaign that had been in progress for seven weeks in Greensboro came to a close last Sunday evening and the big frame tabernacle was torn down Monday. Those in closest touch with the revival campaign are confident that great good was accomplished. The attendance was large, the evangelistic party worked hard and the preaching was plain, direct and forceful, the very sort that people need and that most people like to have. It is really difficult to estimate with any degree of accuracy the results of these big evangelistic campaigns because the work is like all spiritual efforts in the realm of the invisible. But we believe that much good has been accomplished. The number of new members received into the churches will not be fully known till after next Sunday.

Mrs. T. F. Mangum, well known resident of Greensboro and a sister of Rev. J. A. Bowles, died at the family home, 122 Wilson street, Saturday afternoon at 12:45 o'clock after an illness of six months. Mrs. Mangum had been a resident of Greensboro for 38 years, during which time she annexed and held a wide circle of firm friends, attracted to her by those excellent qualities that go to the making of the ideal home loving mother. Mrs. Mangum had long been a faithful and consistent member of West Market Street Methodist Episcopal church and her Christianity, of the unwavering sort, was shown by the fortitude with which she bore the illness that brought about her death. In addition to the husband, Mrs. Mangum is survived by one son, Carlyle T. Mangum of Hendersonville; four daughters, Mrs. A. W. Lull, Mrs. J. Max Rawlins and Mrs. A. C. Cobb of Greensboro, and Mrs. F. D. Barrow of Norfolk, Va., one brother, Rev. J. A. Bowles, Greensboro; four sisters, Mrs. Charles W. Anderson, Norfolk, Va.; Mrs. J. H. Caldwell and Mrs. James A. Fife, Winston-Salem, and Mrs. W. H. Brewer, this city, and three grandchildren. At the same hour of the same day that Mrs. Mangum passed away in Greensboro W. W. Workman, a brother-in-law of hers, died in the city of Norfolk, Va., and was buried last Monday in Greensboro which formerly was his home.

Dr. Arthur Moore, pastor of one of our largest churches in San Antonio, has been appointed to succeed Dr. George Stuart, deceased, as pastor of First church, Birmingham. Dr. Moore's pastorate will begin July 1. He is one of Southern Methodism's outstanding men, and since Dr. Stuart's death he, along with four or five other men, has been frequently mentioned as a possible successor. He was the platform speaker at the Epworth League Assembly here last year, and made many friends during his visit here. His recent article in the Alabama Christian Advocate on "Preaching With Passion" stamps him as a man with literary ability, and with old-fashioned fervor. He will receive a most cordial welcome in Alabama.—Alabama Christian Advocate.

NORTH WILKESBORO DISTRICT CONFERENCE

The shade trees along the main street of Jefferson, the county seat of Ashe county, are cherry trees fifty feet or more in height and laden with cherries that in due time will supply the citizens of the town with fruit which may be converted into pies and preserves the mention of which makes one's mouth water.

When my Buick rolled into the shade of these fruit laden trees Tuesday evening, May 25, the first day of the North Wilkesboro district conference had just been concluded. And the reports on every hand were to the effect that it had been a great day with a very large attendance and much business transacted.

The time was, and not so far in the past, when it was practically impossible to secure a full attendance at district conference. If the conference was held beyond the Blue Ridge the people on this side of that great mountain range found it a long and difficult journey to the "regions beyond." And the people up there for the same reason refused to come down. But those days are no more. Good roads and automobiles have made the trip quick and easy to any part of the district and the result is that the members gather for the conference just as they do in the compact districts below the mountains.

I heard Tuesday evening an excellent sermon by Rev. M. B. Woosley, the popular pastor at Boone, and was privileged to attend the entire morning session Wednesday, which was well attended although it was the second day of the conference. One of the features of the morning was a very fine address on the Sunday school work by O. V. Woosley.

Rev. Seymour Taylor, the presiding elder, behaves like a veteran and is leading the forces of Methodism wisely and well in that great territory. He is a man of sound judgment and understands the needs of his territory as few men know them.

Among the church building enterprises is the erection of a new church at West Jefferson, the new and growing town two miles from Jefferson. The concrete foundations are in and brick enough on the grounds to build the church. All these have been paid for in full and the plan is to get the church under roof this summer. The new church is well located and greatly needed as the Methodists are now worshiping in a temporary structure erected to take care of the situation till the new church could be built.

Rev. J. L. Reynolds is completing four years on the Jefferson charge and the people speak in the highest terms of him and of his work. Any charge committed to him will be in safe hands is the judgment of his people who will regret to see him moved to another field of labor.

Brother W. J. Miller, the efficient secretary, has promised a full report of the conference for Advocate readers.

A. W. P.

NOTICE TO SUBSCRIBERS

This office will begin sending out subscription statements early next week. We hope that none will accept these as "duns." The summer is hard on newspapers of all kinds, and especially is this true of religious papers. We have tried to treat our subscribers with all leniency and courtesy possible, and now we are sending out the S. O. S. and we are confident that our friends will respond. When your statement arrives if there seems to be an error be kind enough to notify us at once. If it is correct please mail us check at once to cover the amount due. Thank you.

Rally to the Advocate during the month of June.

MORNING DEVOTIONAL ADDRESS OF BISHOP MOUZON AT GENERAL CONFERENCE

Now, may I ask that we put aside all our papers and that there be just as little movement in the house as possible, and let us be as reverent in our attitude as we are Sunday mornings during church services.

I will read two passages of Scripture, each bearing on prayer and both from the gospel according to Matthew. The first is in the sixth chapter beginning with the fifth verse and going to the fifteenth. (Bishop Mouzon read the passage). The second is in the seventh chapter, beginning with the seventh verse and going to the thirteenth. (Bishop Mouzon read this passage).

One of the fundamental vices of the age in which we live is interest in form rather than in reality, interest in mere things rather than in actual being. The practical man is with most of us the ideal man —the man of affairs, the man with great gifts for business. We are much more interested in doing things than we are in really being. I desire this morning to lay emphasis upon being rather than doing.

All the great religions of the world were born in silent places. The great religions of India came out of the solitude, and nowhere in the world are men more conscious of God than in India. Mohammedanism was born in solitude. The religion of our Bible came out of silent places. It was when Moses was far away from the abode of man at the back side of the desert that God spoke to him. Jesus loved the silent places. Early in the mornings he would rise up and go apart into the mountain to pray. He would get away from the noise and bustle of the day that he might be alone and have communion with God. There is possibly nothing that we need more today than to understand that an appreciation of spiritual reality will come to us only as we go apart and shut ourselves up with God.

There are one or two things I wish to say in a very general way about prayer, and then one or two things in a more definite way.

We need to pray because prayer gives atmosphere and we cannot live and breathe and do our work without atmosphere. Some years ago I presided over the conference meeting in Butte, Montana. As my train came around the mountain the first thing I noticed was that the forest trees were all dead on the mountainside. Down in the city I observed that the women were able with great difficulty to make shubbery and flowers grow in the gardens. The cause of it was manifest. The gases from the smelters poisoned the atmosphere, and tender and beautiful green things could not live and blossom there. Prayer gives us atmosphere. I have been daily praying that the atmosphere of prayer may be the atmosphere of this conference, and nothing else will give us the atmosphere that we should live and work in during the days immediately before us, nothing except prayer.

Prayer gives outlook. The trouble with too many of us is that we have no outlook. We have inlook, we have downlook, but we haven't uplook and we haven't outlook. You will recall a story that Dr. Jowett used to tell: how that visiting among his parishioners he called on a pious cobbler and found him in his little shop all hemmed up in a small place shut in away from the great big world. And Dr. Jowett said to him, "Do you not find yourself miserably cabined and confined here, shut in between the narrow walls of this little shop?" He said, "Yes, I do." "Well," said Dr. Jowett, "when you feel so cabined and confined what do you do?" "This is what I do," said the cobbler as stepping to his back door, he opened it and looked out over the sea—"this is what I do; I open my door and look out on the sea." We need to be much in prayer that we may open a door and look out upon the sea of the infinite. For if during the hours of this General Conference, we shall be much in prayer, there will be given to us a heavenward outlook, and when we have a heavenward outlook we wlil have a heavenward behaviour and then we will come to understand what Saint Paul meant when he said, "Our citizenship is in heaven," or, to use the beautiful translation of Dr. Moffatt, "We are a colony of heaven."

What is prayer? Prayer is the communion of the Christian with God. That is the most important thing to say about it. The very essence of all religion is communion with God. The essence of religion is not creed; the essence of religion is not cultus; the essence of religion is not conduct. The essence of religion is the communion of the Christian with God. Religion would have died long ago without it. Creed would have perished without it; cultus would have disappeared without it; conduct would have been lowered without it. I repeat with emphasis: the heart of all religion is the communion of the Christian with God. And it does seem that we should not need to be exhorted to seek to have fellowship with our Father. I recall how, not quite sixteen years ago, some few months after I had been called to the service which since that time I have been trying to render the church, I had been a long time from home. I came in during the night time and in the morning, as I went to my study, I said to my wife, "I have important papers and correspondence to look over; do not let the little children trouble me or interrupt me." I was sitting at my typweriter when bye and bye my wife knocked at the door, which was locked and said: "You must open the door and look at our little boy." The little fellow was then just three years old, and there he was, still as a mouse, out in the hall, back jammed up against my door, blocks and playthings all around him, and I didn't know he was there. He wanted to get as close to his father as possible. I opened the door and said, "Come in, son; bring your playthings; stay in here with me."

Dear brethren, there is nothing that I desire more, and nothing that I need more than a more intimate communion with the Father in heaven. And that is what prayer gives. Prayer is more than a monologue. Prayer is dialogue. I think that one reason why prayer does not mean more to some of us is that we do all the talking and make so much noise that we cannot hear God's voice. Enter into your closet, shut the door, be still, listen; and whispers out of the infinite will come to you and there will be a new poise and a new dignity and a new power in your life.

What is prayer? Prayer is asking for things. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." Ask for what? For anything that touches life fundamental. May we ask for material blessings as well as for spiritual blessings? Certainly, and why not? But we are told that everything is in the grip of law; law rules everywhere and God will not violate law. But what is law? Law is the method of the Divine activity. Law is the habit of God. Law does not shut Him out. Law lets Him in. Some seem to think that the spiritual is without law and therefore prayer may operate in that realm, but that the material is subject to law and beyond the power of Almighty God. We live in a unitary world and all of nature's laws are in the hands of him who was nailed to the cross for our redemption. Therefore, ask, seek, knock.

Prayer is the effort and the struggle of the soul to relate itself to God and to the Divine Will. Possibly that is an aspect of prayer concerning which some of us have not thought. I say it is the effort and the struggle of the soul to relate itself to God and the Divine Will. I cannot pray aright when my soul does not harmonize with the Divine Will. I cannot pray aright when I am trying to have my own way. The trouble with too many of us is that we first decide what we are going to do and then ask God to bless it. Everyone recalls a familiar story told of Abraham Lincoln: how, when certain gentlemen who had called upon him, were leaving, one said to him, "Well, anyhow, Mr. President, I hope that we have God on our side." Mr. Lincoln shocked them by saying, "It doesn't make any difference to me whether we have God on our side or not." And when an explanation was asked he said, "I am concerned as to whether we have God on our side, but whether or not we are on God's side."

When we pray, therefore, we need to pray for Divine grace that we may put ourselves in harmony with God and with the Divine Will. There is nothing of greater importance, nothing that I personally desire more than to know God's will and to do it.

May I call your attention to one other matter? Did you notice that at the conclusion of the second passage I read, after Jesus had spoken about prayer he said, "All things, therefore, whatsoever ye would that men should not unto you, even so do ye also unto them." What does that have to do with praying? And did you notice in that other passage I read to you he said, "If ye forgive men their trespasses your heavenly Father will also forgive you, but if ye forgive not men their trespasses neither will your Father forgive your trespasses." In both of these passages Jesus insists that if we are to pray aright we must be in love and charity with our fellowmen and that the spirit of forgiveness must be the spirit of our hearts and lives. If you would have God merciful to you, you must be merciful toward your fellowmen. If you would have God do good things for you, you must be in the attitude of loving kindness toward all. "All things, therefore, whatsoever ye would that men should do unto you, even so do ye unto them." The unloving heart cannot pray. If you would have fellowship with the God of Love, love must be in your hearts. Every tender and beautiful thing withers where love is not. Where suspicion, where hate is, every tender and beautiful thing is withered as by a breath out of a furnace. And we would better be very careful about our strong dislikes; our strong personal dislikes may easily go a little further and become hate. We must love if we would pray.

> "He prayeth best who loveth best
> All things both great and small,
> For the dear Lord who loveth us
> He made and loveth all."

Note that other passage, "For if ye forgive men their trespasses your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

I am sure that many of us have not yet come fully to appreciate the importance and place of forgiveness in the teachings of Jesus. It comes somewhat as a surprise to a man when he reads the teachings of Jesus with that in view, to see how Jesus insists upon forgiveness over and over again. We stood this morning and recited the great creed together, and we said, "I believe in the forgiveness of sins." There is not a more important article in that great creed than "I believe in the forgiveness of sin." And that should mean to us not only, I believe in the divine forgiveness of sins, I believe that God can forgive sinners and redeem and save sinners by forgiving them, but also, I believe in the forgiveness of sins as a practical working principle in human life and behavior. I believe that just as God forgives sins so I ought to forgive sins, and that just as there is saving and redemptive power in the divine forgiveness of sins, so there is redemptive and saving power in the human forgiveness of sins. You remember that Jesus said, "Be ye perfect as your Father in heaven is perfect." Be ye perfect **in the same way** as your Father in heaven is perfect. But in what way is He perfect? He is no respecter of persons.

"He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Therefore, we should "Love our enemies and pray for them that persecute us." So shall we be sons of our Father in heaven.

But what about another passage? Did not Jesus say that if you have done your best to recover your brother and did not succeed with the offender—did he not say, "And if he refuse to hear thee, tell it unto the church, and if he refuse to hear the church, let him be unto thee as a **gentile and publican**—and **have done with him.**

That is totally to misrepresent Jesus. For Jesus received sinners and publicans, and ate with them —and we send missionaries to the heathen, "For the Son of man is come to seek and to save that which was lost." To demand that the offender repent and come with humble apology before we forgive him is very far from the spirit of Jesus.

That is not to live even in the atmosphere of the Old Testament. It is very far from coming into the atmosphere of the New Testament. Bishop William Temple has, in a very discriminating manner, said that we ought to have two words—**forgiveness** and **forgivingness.** Certainly, if a man has offended and sinned there cannot be that intimate fellowship between you and him which you pray for and daily desire. But there can be evermore be the spirit of forgivingness on your part. There cannot be that intimate fellowship between the unrepentant sinner and God that God desires, for in the full sense of the word the forgiveness of sin is the restoration of personal relationships upon a basis of mutual trust—God trusts me and I trust God in the forgiveness of my sins. If then a man who has offended still offends and does not love and will not trust, what shall I do? I will not offend. I will still love. I will still trust, as far as I may by the grace of God. And that is the way to restore men. That is the way to bring men back to fellowship with their brothers. It is a prince's part to pardon, and only the man born of God and baptized into the

spirit of Jesus understands the things of Jesus. We must act on that principle more and more, dear brethren.

Just this word. It is said, "If any man have not the spirit of Christ, he is not his." That is the acid test. Creeds are of great importance—let no man discount them. But they are not of any value unless they give us the spirit of Jesus. Forms of worship are of great importance—let no man discount them. But they have no value to us unless they give us the spirit of Jesus. The final test of any religion is the kind of men it produces. The final test of any creed is the kind of men it produces. The final test of your religion and of mine is, "Does it give us the spirit of Jesus?" We remember that he said, "Father, forgive them." Therefore was his fellowship with the Father unbroken. Therefore was he able to live such a life of prayer as no man ever lived.

A SANE EVANGELISM

By John F. Kirk.

This is **the day of the specialist**—at least the specialist himself says it is, and he says it with such emphasis that those of us who are not specialists have mildly acquiesced in his asseverations and have **allowed it to be his day.** We have the efficiency engineers in business, the expert in financial drives, and the specialist in evangelism. Each line of medicine is being pre-empted by the specialist so that there is hardly any place left for the old-time doctor, or regular practitioner. The question now is, what is to become of the old-time family physician, the old-time lawyer, and the old-time pastor, who was supposed in a general way to know his business.

There is no discounting the importance of evangelism in the program of the present day church. There is as great need to reach the great unsaved masses through special effort as there has ever been. The only question that is at all debatable is the method to be used in these special efforts. The thing that has muddied the waters for us in this **matter of method in evangelism is the specialist.** The specialist in evangelism has blossomed out into the professional evangelist; the specialist in the training, or cultural, method of evangelism is usually found in some connectional position in the church, or as an employee of some interdenominational Sunday school organization, or as the occupant of some chair in a college. These two schools not only differ from each other in methods, but they each declare the other's method to be entirely mistaken, if not indeed vicious.

Now the church and the Bible clearly recognizes both methods, as not only permissable, bus as indeed necessary. It is certain that the Bible teaches that we are to train the child in the way he should go, and it is equally certain that the Bible teaches that we are to be born again. Since moral and spiritual training are clearly revealed as necessary, both in the Bible and in human history, the common sense thing for the local church is to have an adequate training program. Since both the Bible and human experience show us that man is by nature sinful, the common sense thing is to find the most effective method of getting him to turn away from his sin, and to accept Christ as the remedy for his sin. There can be no possible denial of the fact that the revival is the best means the church has yet devised to bring this about.

Again there are revivals—and revivals. The wise pastor will be able to discriminate. There has been a tendency to go to extremes for the past twenty-five years. The extremist in politics has developed into a Jim Reed or a Cole Blease. The extremist in liberal religion has developed into a Bishop Brown or Percy Stickney Grant. The extremist among the evangelists becomes a Billy Sunday or a Cyclone Mack. The wise pastor will not train with extremists of any party. These extremists are always storm centers of controversy. They are not only centers around which controversy rages, but they delight to be. Indeed they resort to sensational tactics in order to attract attention to themselves. And the worst phase of the whole business is that these sensationalists capitalize it. They would debase truth by coining it into common dollars, they would barter in the destiny of human souls. The pastor cannot afford to allow himself, or his church, to be used as a tail to the kite of these spiritual adventurers.

Then there is the unbalanced fanatic, who is as dangerous as the commercialized evangelist. He is earnest enough, and may be sincere, but he is lopsided. He is inacapable of seeing truth balanced and whole. His truth is nearly always a truth so distorted as to be made repulsive. These men do as much to make religion unattractive as any class that I know. They undo any little amount of seeming good they might do by the indiscriminate abuse they heap upon the church and its membership, and by their caustic criticism of preachers generally. It is a pretty safe rule to have nothing whatever to do with any evangelist whose main stock-in-trade is railing against the church and its pastors.

What then is left to us as pastors? First of all, the pastor must again become his own evangelist. That is the normal thing. If we can again lead our people to accept us as their rightful leaders, and accept us as being as capable as the average outsider, and that we are as able preachers as they would find on the part of the average evangelists, and as pure in life, and as unselfish in motive, just that within itself would go far toward solving our problem. I will say in all candor that I believe that the average pastor will stack up alongside the average peripatetic evangelistic **as superior** in preaching ability, in intellectual power and in character. But the tendency of the average layman is to discount his own pastor, and to go out and hunt up some novelty in the way of a sensationalist. It is the duty of us pastors to lay aside our sense of modesty long enough to tell our church members some things that would be for the good of their souls and for the souls of the unsaved round about. We should lead our people to expect the pastor to be just as zealous for the salvation of the lost as any outsider, and that he is far wiser in his knowledge of the needs of his people than any stranger could be, and far more sympathetic.

It is also left to us to cultivate the spirit of personal evangelism on the part of the rank and file of the membership of our churches. We have in the large percentage of inactive church members an asset of incalculable worth to the church and of great potential value to the world at large, if it were but developed and utilized. The development and use of the great body of our church membership in personal evangelism would make the work of the professional evangelist superfluous. Besides the work accomplished would be of higher value, of a deeper nature, and of a more lasting quality, when brought about by the personal effort of the members themselves.

Another observation that I would make is that much of the superficiality now prevalent in so-called revivals would automatically disappear under a pastor-conducted system of evangelism. Mere card-signing does very little toward regeneration of life and transformation of character. In connection with this matter of evangelism I often think of the Master's words, "This kind goeth not out but by prayer and fasting." If there is to be real work done there must be power enough somewhere to get the work done. Prayer is the divinely appointed means of the procurement of this needed power. Do we as people and pastors agonize in prayer sufficiently to bring about a really significant revival? I **very much doubt** whether the **average church wants** a revival. They usually prefer some man like Cyclone Mack to pull vaudeville stunts, and are ready to pay him much good money to do it. Whenever the pew really demands a man to preach the gospel it will find no trouble to get him. They may have to trade off some of us that occupy their present pulpits and bring in some circuit preachers, but we station preachers will soon wake up to the demand, and we will be just as zealous as our country brothers. We preachers are all made of the same clay, and nearly all of your pastors are really yearning to give the people a spiritual leadership, if they would but respond to it.

I am calling upon the laity, first of all, to return to sanity. Look to your pastors to do your real work of evangelism, or rather to lead you out to do a real work in evangelism. You do not need machinery, you have tried that out. A real revival ought not to cost a church a cent beyond the price of the song books, and the heat and light bill. You ought not to have to hire an evangelist, you ought not to have to send out to get a brother pastor, you ought to be able to lead your own singing, and would be able to do so if the people would only sing, without being cajoled into it by some acrobatic Keith artist. The pastors are only too glad to do the preaching, if you laymen would ask them to do it. We are now actually afraid to announce that the pastor will do the preaching in the revival, for fear that immediately the leading layman will stand up to say that if we are to draw the crowds, we must have an outsider to do the preaching. Your best song leader will be glad to lead the singing, if he were not afraid the crowd would fail to respond and sing when he said sing.

Let us get back to common sense in revivals and to the use of home talent. We have it. Let us use it.

THE MAN WHO KNOCKED AT MIDNIGHT

By T. F. Glenn.

I herewith introduce you to a Scotch preacher. He reminds one of an eccentric and dramatic preacher—the Rev. James Axley—of the old Holston conference who, with the Scotchman's learning might have been his peer in the pulpit.

The man who knocked at midnight. It is midnight. All the lights are out and everybody is in bed. "Friend, lend me three loaves! For a friend of mine in his journey is come to me, and I have nothing to set before him!" He knocks again. "Friend, lend me three loaves!" He waits a while and then knocks again. "Friend, I must have three loaves!" "Trouble me not: the door is now shut; I cannot rise and give to thee." He is dumb for a time. He turns to go home. But he cannot go home. He comes back. Friend! he cries till the dogs bark at him. He puts his ear to the door. There is a sound inside, then the light of a candle shines through the hole of the door. The bars of the door are drawn back, and he gets not three loaves only but as many as he needs.

"And I say unto you, Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you."

Our Lord Himself was often like that importunate poor man, out at midnight, knocking for bread. And, again, it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God. He continued all night. Do you see Him? Do you hear Him? Can you make out what He is asking? He stands up. He kneels down. He falls on His face. He knocks at the thick darkness. All that night He prays and refuses to faint, till the sun rises, and He descends to His disciples like a strong man to run a race.

This great Scotchman uses the personal pronoun type of preaching. "Thou are the man." Read on. See how he deals with a man who had neglected and forgotten the Hearer of prayer. "At my age"—you will number your days and blush with shame—"at my age, and only beginning to pray in any earnest! How many nights have I had no time to give to God! And, now, to expect that when I lift up my finger, and go down five minutes on my carpeted knees, God Almighty is to hasten and set everything aside to hear me!" Knock, man, knock for the love of God! Knock as they knock to get into heaven after the door is shut! Knock, as they knock to get out of hell!

Then the preacher tells of the joy that thrills the heart when the door at last is opened and the loaves are handed out. "Our souls taste the strength and sweetness of the Bread of heaven." Now the preacher strikes a still higher note.

"And, then, just before He shut up His sermon on prayer, our Lord touches the top and perfection of all prayer—importunate prayer, that is, for the Holy Spirit. It is not longer a prayer for bread, or a fish, or for an egg. . . . It is now for the Holy Spirit and for the Holy Spirit alone, and for His holiness in our hearts. Do we ever, do we often, do we without ceasing knock for holiness? For the death and destruction of sin in our souls? . . . For love to Jesus Christ? For love to our neighbor and for our false friend, and to our enemies? . . . For more long-suffering, for more meekness, for more gentleness? For a clean heart? For a heart clean of envy and ill will? . . . "Thy Father which seeth in secret shall reward thee openly." When the books are opened—that is to say, when your secret place of prayer is opened; when your midnight is no longer; when the Holy Spirit has finished His midnight work in you. As you pray at midnight, in the thick and dark and lonely midnight of this evil life, so shall it be answered and fulfilled to you in the morning.

"But then, when the day breaks": What are these which are arrayed in white robes, and whence came they? . . . They shall hunger no more, neither thirst any more. . . . For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of living waters: and God shall wipe away all tears from their eyes.

CAROLINA COLLEGE COMMENCEMENT

The commencement program of Carolina College began with Carolina College Day at St. Paul's Methodist church in Maxton on May 16. At the eleven o'clock hour Rev. W. V. McRae of Aberdeen preached a very thoughtful sermon to the Y. W. C. A. This service was the beginning of what proved to be the greatest commencement in the history of Carolina.

The following Sunday, May 23, the college auditorium was filled by the people of Maxton of all denominations together with many friends from Lumberton. The sermon to the graduating class was delivered by Rev. T. McM. Grant of Lumberton. His sermon was both forceful and inspiring. On Monday afternoon the college gave a fish fry complimentary to the alumnae, after which the alumnae had a very enthusiastic meeting and pledged themselves to some definite work for the college. At 8:15 p. m. the graduates of the music department gave a recital which was enjoyed by a host of friends. Immediately following this a reception was given by the college to the 24 graduates. This was in charge of the patronesses, friends of the college in town.

Tuesday was graduation day. The exercises were short, beautiful and impressive. Rev. E. C. Few of Hamlet said the final words for the college to the graduates. There was no mistake made in selecting him for the service. His talk was well thought out, forcefully delivered and well received. Mr. E. J. Green made a brief report for the trustees. He told of the standardization of Carolina College as a junior college, stating that a graduate of Carolina could now obtain a Class C teacher's certificate, also that on completing the two years course here that a graduate could graduate in two years in a four year college. He told of the splendid work of the student body this year, which resulted in only three subjects failed on, or to express it in terms of percentage only a little over one per cent. This record was made with very close grading. He then presented Rev. T. McM. Grant, who told very enthusiastically of the interest of the preachers of the Rockingham district and of their determination to place one hundred students in the college for the fall term and also to raise an endowment.

At one p. m. a barbecue, for which Maxton is famous, was given by the college to the trustees, preachers of the Rockingham district, college family and visiting friends. At two p. m. the trustees met. There were present a large number of the trustees. From two to six p. m. the trustees worked laying many plans for the future of Carolina. Mr. A. E. White of Lumberton, as chairman, is very enthusiastic for the college and under his able leadership things will come to pass. Rev. T. McM. Grant of Lumberton was elected as trustee to fill the vacancy made by the death of the beloved Dr. R. C. Beaman. Rev. C. L. Read, presiding elder of the Rockingham district, was elected in Brother Hall's place.

President Ernest J. Green made his report of the year's work. Following this the board took some very definite action regarding the work of the college, relieving Mr. Green of some of his work as president, to which position he was elected for another year.

Keep your eye on Carolina, for something is going to happen, and this institution will take its place among the outstanding junior colleges of the South.

Twenty-four young women received diplomas as follows:

Literary-College: Misses Virginia Bowen, Greenville, S. C.; Margaret Capes, Raleigh; Mary Biggs, Goldston; Betty Fussell, Rose Hill; Lena Maxwell, Laurinburg; Margaret Purcell, Maxton; Muriel Jones, Laurinburg; Bertha Walston, Walstonburg; Dorothy Carnes, Whiteville; Willie Mae Donohue, Mt. Gilead; Annie Kinlaw, Lumberton; Pauline McDonald, St. Pauls; Effie Wilkinson, Maxton; Eunice Wilkes, Maxton.

Piano: Betty Fussell, Rose Hill; Lena Maxwell, Laurinburg; Anna Hester, Laurinburg; Lela Woodard, Old Hundred; Eunice Wilkes, Maxton.

Home Economics: Hazel Davis, McDonald; Bertha Walston, Walstonburg.

Preparatory: Katie Lee Andrews, Lumberton; Bettie Barker, Lumberton; Frances Brooks, Shallotte; Hattie Mae Carter, Hoffman; Amanda Davis, McDonald; Anna Mae Hester, Laurinburg; Florence Mercer, Marston.

The following prizes were awarded in chapel on Saturday, May 22:

Best all round student: Frances Brooks, Willie Mae Donohue. The prize was a $5.00 gold piece given by the Honor Society.

Best student preparatory: Frances Brooks. The prize was a gold medal given by Mr. A. J. Holmes of Lumberton.

Best housekeeps: Margaret Capes and Bertha Walston. The prize was $5.00 given by the college.

MRS. A. S. RAPER PASSES

On May 28, from the hospital in Shelby, the pure spirit of Sister A. S. Raper departed to be with Christ. Sister Raper was a very choice Christian character. Modest, cultured and refined she made for herself a large place in every congregation to which she and her husband were sent. In the Sunday school, the Epworth League and the missionary society her splendid talents found a field for expression. Both at Dallas, where they served two years, and at Lafayette Street which Brother Raper now serves, I have heard words of appreciation for this good woman.

She was a loyal member of the Methodist itinerancy, going bravely and faithfully to whatever charge her husband was called to serve. Here she rendered a double service. She graced with dignity and culture the parsonage home and she served well the church itself. Many a Methodist preacher, whether elder or brother pastor, has learned to appreciate the Christian hospitality which she dispensed.

Deprived of children of her own, her warm mother heart reached out and drew under her loving care a little girl who needed a home. This one she mothered with all tenderness and love.

Such is the warm appreciation of Rev. C. S. Kirkpatrick, the presiding elder of the Shelby district.

The Dispatch carries the following account of the funeral services and of the family connections of this good woman:

Mrs. Ada Spaugh Raper, wife of Rev. A. Sidney Raper, pastor of Lafayette Street Methodist church, Shelby, who died Friday at a Shelby hospital, was buried yesterday afternoon at Mount Olivet cemetery in Arcadia township. Funeral services were conducted from Mount Olivet Methodist church at one o'clock. Ministers participating were Rev. R. F. Huneycutt, the pastor; Rev. John F. McCuiston, pastor of Friedburg Moravian church, of which the deceased was a member in girlhood days; Dr. C. C. Weaver of the Methodist church and Rev. Mr. Holton of the Moravian church, both of Winston-Salem.

Mrs. Raper was fifty-one years old, a daughter of the late T. P. and Maria Spaugh of near Friedberg. Two children died in infancy. The husband, one brother, A. A. Spaugh, of Winston-Salem, two nephews and one niece are the only immediate survivors.

The deceased had been in failing health for the past five years.

The bereaved husband is a brother of E. E. Raper of Lexington and J. R. Raper of Linwood.

DR. W. A. LAMBETH PREACHED IN GREENSBORO LAST SUNDAY

Rev. W. A. Lambeth, pastor of the Mt. Vernon Place church, Washington, D. C., was in Greensboro last Sunday to preach at the morning hour of the celebration of the twentieth anniversary of the Presbyterian Church of the Covenant, of which Rev. R. Murphy Williams is pastor.

Twenty years ago when the Church of the Covenant was established W. A. Lambeth had just been appointed pastor of Spring Garden Methodist Church, now College Place church, which is located in the same section of the city, the two churches being in two blocks of each other. At that time the two congregations frequently worshipped together and it was on account of this intimate relationship of two decades ago that led Mr. Williams to induce Mr. Lambeth to return for this occasion.

A great congregation of Greenshoro people greeted Dr. Lambeth, and in the congregation were also representatives from churches in Reidsville, High Point, Winston-Salem and elsewhere that Mr. Lambeth had served as pastor. The occasion was delightful in every particular.

At the evening hour Dr. C. E. Maddry, who in 1906 was pastor of Forest Avenue Baptist church, preached to the delight of a large congregation. Forest Avenue is the Baptist church in the same section of the city.

UNIVERSITY OF NORTH CAROLINA COMMENCEMENT

Everything is in readiness for the University of North Carolina's 131st commencement, which gets under way Friday, June 4, and continues through Monday, June 7. Friday will be Class Day, Saturday Alumni Day, Sunday Sermon Day, and Monday Commencement Day proper.

This promises to be the greatest reunion year, from the standpoint of numbers, in the history of the University. There are two reasons for this prediction. First is the fact that commencement is being held during the week-end, thus permitting the attendance of many alumni who hitherto have been unable to get away from their business the first part of the week. Second, is the fact that the Dix reunion schedule, which brings back contemporary classes at the same time and which goes into full effect this year, provides for 32 class reunions instead of the usual ten or twelve.

Thirty-two Classes Come Back

The 32 classes scheduled for reunions are: 1861, 1862, 1863, 1866, 1867, 1868, 1877, 1878, 1881, 1882, 1883, 1886, 1887, 1891, 1892, 1893, 1896, 1898, 1901, 1902, 1903, 1911, 1912, 1913, 1916, 1917, 1918, 1921, 1922, 1923, and 1925.

Friday Is Class Day

The program for Friday, the first day, will be featured by exercises of the graduating class. Dr. Horace Williams will deliver the farewell address at prayer services in Gerrard Hall in the morning. In the afternoon there will be a reception by President and Mrs. Chase and the final exercises of the graduating class, and at night the annual commencement debate and dinners for reunion classes.

Saturday Is Alumni Day

The Alumni Day program will get under way with the general assembly of the Alumni Association in Memorial Hall, at which time there will be the installation of new officers, an address by President Chase, and the reports of committees and transaction of general business.

Sunday's program has also been altered. The baccaluareate sermon will be preached in the morning by Dr. Beverley Danbridge Tucker, Jr., rector of St. Paul's church of Richmond, Va., and the Glee Club will give a concert at 4:30 in Memorial Hall.

The diplomas will be awarded Monday, June 7, when the commencement address will be delivered by Dr. Douglas S. Freeman, editor of the Richmond News Leader.

THE GENERAL CONFERENCE SPEAKS UPON QUESTIONS OF DOCTRINE

(Continued from page one)

our people and which also give the means for correcting such evils. While we believe that the heart of our church is sound, we recognize, as our general superintendents have pointed out, that there are things within as well as without the pale of the church which tend to weaken its spiritual life and destroy its highest usefulness. We therefore call upon all ministers and laymen to guard against all sinister influences, false doctrines and compromises which would result in loss of faith and purity of life.

We have reason for great thanksgiving for the success with which God has blessed our efforts during the past quadrennium. Revivals have been characteristic of our work throughout this period, resulting in a net gain of approximately 250,000 members to our church.

We call our entire membership to earnest and continued prayer that God may bless our beloved church with a great spiritual revival. The evangelistic note has sounded clear and strong through our whole history, and in this hour of world confusion, may we give it renewed emphasis. With our doctrines of sin and repentance, of regeneration, and the witness of the Spirit, let us devoutly pray that under the leadership of the Holy Ghost, God will give us a revival of power that will sweep throughout the bounds of our entire church, turning back the tides of skepticism and worldliness, healing all of our divisions, and resulting in the salvation of untold multitudes. To this task may be dedicated our best, and as we go forward, may our God lift up within our souls the light of the morning, and strengthen us by the might of his power.

(Signed) C. W. Tadlock, Chairman.
Arthur J. Moore, Secretary.

Rally to the Advocate during the month of June.

TO THE LAY WORKERS OF THE W. N. C. CONFERENCE

The time for an aggressive movement is upon us. A quadrennium of intense cultivation lies before us. At the earnest solicitation of the laity of the church no increased assessments were made for this quadrennium—the assurance coming from the laity that they desired to pay the asssessments in full rather than to increase them.

This means, on the part of the laity of the church, organization, agitation, co-operation and intense cultivation. Are we ready to pay the price? We cannot do it without due preparation. We haven't a day to lose. Let each district lay leader call together his workers, together with the elder and the pastor ,and plan for a forward movement looking to the collection of every dollar. Let's get that back of us. We must pay one hundred cents on the dollar towards the claim of God's church, but that is merely a secondary consideration.

A new day of hope has dawned upon Methodism—a day in which we shall realize the purpose for which we were raised up—to preach Scriptural holiness and to lead men to know and honor Jesus Christ. When Methodism was first formed it was lay preachers who, under the direction of Mr. Wesley, carried the gospel into every nook and cranny of the British Empire and brought it to the wilds of America.

Our material progress has been so rapid and so enormous that sometimes it is to be feared that we have lost sight of the great purpose for which we were raised up, namely, to lead men to a personal knowledge and acquaintance with Jesus Christ.

Is it too much to ask that 136,000 Methodists should add 10,000 to the roll of those who claim Christ as Lord and Saviour? We do not believe it is. In this day of extravagances I am anxious that the church should keep within its bounds and, hence, we do not want to strain our efforts too much at this time, but nothing short of 10,000 souls led to Christ in Western North Carolina conference will be commensurate with our position and strength.

To this end I am calling upon every lay leader, every layman, every member of the board of stewards, every pastor and every presiding elder. Let's come together, brethren, and make this the slogan of the Western North Carolian conference from now until the annual session—"Souls saved every day for Christ."

This is going to require much organization and much prayer. God has told us to open wide our mouths and He will fill them. I am calling, therefore, upon every layman in the Western North Carolina conference to a season of prayer and earnest effort that as God directs we may be able to accomplish something worth while between this and conference.

We must be honest, of course, and pay our debts, but that isn't all. The great thing is to enter into the great scheme which our Lord has for the salvation of the world, and our business is to carry salvation to those people amongst whom God has cast our lots.

Let every layman in our conference go to his pastor and volunteer his services to do what he can to make this the greatest year in our history.

In love and sincerity, I am,

Your brother,

Chas. H. Ireland,

Conf. Lay Leader.

EDENTON MEETING

The annual revival series of meetings always held in the Edenton church closed recently with four additions on profession of faith and two by transfer cards from other churches. Several others are expected to transfer soon.

The pastor was assisted this year by the Rev. F. S. Love of the First church, Elizabeth City. Nothing too fine could be said relative to Brother Love, either as a preacher or as a preacher companion. It was a delightful privilege to be associated with him for the two weeks. His messages were great and his association exceedingly helpful, especially so to this pastor and his wife. While the meeting was not at all what we expected, it was fine considering the fact that all of us labored in the face of difficulty, one in particular being "Adam's Folating Theater," which floated around town during the whole of the last week. Theaters are always popular, and this one exceedingly so with church and the world here in Edenton.

Our meeting has been very helpful in spite of the difficulties, and with many of us Brother Love's messages will live and bear fruit. We look forward to having this gifted preacher and pastor in our work again.

J. Vincent Knight.

HICKORY GROVE

Hickory Grove Sunday school fittingly observed Sunday School Day on May 23. A committee consisting of Mrs. Daisy Jordan, chairman, Mrs. J. T. Thompson and Mrs. Latta Caldwell were in charge. They were assisted by Rev. Mr. Crowder, Mrs. W. H. Stilwell and others.

Beginning with the cradle roll each department was given a part in the program. Mrs. Caldwell, superintendent of cradle roll, led her part of the program and told of the work and aims of her department.

As each department was called the leader arose and led his or her group in reciting, song, reading, etc.

Everyone enjoyed the service and thought it was the most helpful that we have ever observed.

MARRIED

On Tuesday, May 12, at 10 a. m., Miss Blanche Caviness and Mr. Garland Allen, both of Coleridge, at the home of the bride's parents, Dr. and Mrs. R. L. Caviness. A beautiful home wedding. The ceremony was performed in the presence of a number of relatives and friends.

Also on Saturday, May 15, at 5 p. m., Miss Virtle Wright to Mr. Marcus Craven, at the home of the bride's parents, Mr. and Mrs. J. L. Wright, near Coleridge. At 8 p. m. the same day, Miss Nellie Sugg to Mr. Ernest Teague, at the home of the bride's parents, Mr. and Mrs. L. O. Sugg.

Rev. H. F. Starr officiated in all three of these marriages.

TRUTH TABLETS: TAKE ONE OR MORE AS NEEDED

1. If, when you are sick, your pastor's prayers are not worth phoning for, do you think God would regard them in your behalf? Would you phone for a physician if you had no faith in his prescriptions? Read Matt. 8:5-6-7. Did it pay the Centurian to ask Jesus to go?

2. Some sick folks do not send for their pastor to come and pray for them because they do not care to meet the conditions on the performance of which God promises to heal the sick. If you are really interested read right now St. James 5:14-16, with greatest emphasis on 16th. I know personally of instances of healing where conditions were met. Read Matt. 8:14-17. If you would honor God's word, regard His promises and in sincerity of heart seek His aid first. You might save some money for missions. Try it.

3. I went for an hour's ride into the country, taking with me a few religious papers which I threw into front yards of homes. One of the papers fell on good soil, for within three hours after getting back home a man met me on the street and asked if I was not the man who threw the paper into his yard. I said yes. He then said, "For a long time my wife and I have needed alarge print Testament and Psalms that we could read at night, and I saw the picture of one in that paper. Could you get one like it for us?" "Yes," I said. "What will it cost?" was next. I told him. "When can you get it?" "Right now," I said, "if you will go with me back to the parsonage." He went, paid cash for it, saying, "I shore am glad to get this book." Quit wasting your Advocates and other religious papers. Give them to tenants on your farms and others. My, how careless many of God's servants are with good things they might use for His glory and the enlarging of their heavenly reward. Get busy, keep busy, for the time is short.

D. H. Tuttle.

REVIVAL AT VANCEBORO

Our town is being shaken from center to circumference by the great union revival campaign conducted by Rev. John C. Cowell, Jr., assisted by Miss Lill Wilson of Greenville.

Mr. Cowel is a young evangelist, a man of God, filled with the spirit, and brings to us great spiritual messages. He preaches the Word in season and out of season, condemning sin. He is willing to spend and be spent in the service of our Lord and Savior, Jesus Christ. Large crowds are in attendance, many being saved and reclaimed and Christians being spiritually uplifted.

God is wonderfully using them here. The young people are attending in large numbers their meetings each evening at 7:15. Many are being saved. There are about 50 prayer services held each week, and the early morning prayer meeting for the men at 8 a. m. is increasing in number and interest.

We are praying that when the meeting shall close on next Sunday evening Vanceboro will be a different place —the people a new people in Christ Jesus.

They will go from Vanceboro to Jacksonville for a three weeks' campaign, beginning June 13. Our prayers go with them and we trust they may be used more abundantly there than we can ask or think.

Miss Lillie Wilson.

MARRIAGE OF INTEREST

The many friends of Miss Frances Carter throughout the state will be surprised to hear of her wedding, which took place at Vanceboro May 22, when she became the bride of Mr. Ethridge Dixon of near Vanceboro.

The ceremony took place at the Methodist parsonage, Rev. R. F. Taylor, who is the bride's step-father, officiating. Only a few of their closest friends were present, as the wedding was a surprise affair.

Miss Carter was given in marriage by her mother. They entered the parlor where the ceremony was performed by the strains of Lohengrin's Wedding March, played by Mrs. Mary Witherington. The bride was beautifully attired in a suit of gray with hat and shoes to match.

Mr. Dixon is a prominent young citizen of Craven county, being associated with his father here in the lumber business.

They will continue to make their home here in Craven county near or in the Epworth community.

R. F. Taylor.

Mrs. P. W. writes: "A young woman of our family returning home from a trip brought a gift for each of her mother's servants. For the colored laundress she had a silk blouse of a very bright shade.

" 'That won't do for Hannah,' her mother said; 'her husband died and she is in mourning.'

"Later in the day she showed Hannah the present she had intended for her and said she was sorry for the mistake, adding: 'I will give the blouse to Lizzie and get you something else.'

"Hannah looked admiringly at the pretty garment and then said: 'Don't you give that blouse to no Lizzie, Miss Annabelle, 'cause next month I'se gwine outa mournin' from de waist up.' "—Boston Transcript.

Saffron Skin from Sour Bile

South Georgian Drives Out Enormous Quantity Sour Bile with Dodson's Liver Tone

After a long period of the worst form of weakness and the terrible feeling of sickness that comes from a system loaded with sour bile, Mr. Sam Puckett says: "When I kept getting those bilious attacks reckon I took enough calomel to kill a mule. Got worse all the time. Finally I turned saffron color all over. My wife happened to read about Dodson's Liver Tone in the Weekly Constitution, so we drove to town and got a bottle. It was like magic. It drove quarts of sour bile out of me as black as ink. From that day I have felt as if I had a new liver, and whenever I begin to feel weary and bilious, with no appetite, a dose of Dodson's Liver Tone puts me to rights."

This wonderful, quick-action, liver starter ought to be in every household, if for no other reason than to stop the use of dangerous calomel. Dodson's Liver Tone is pleasant to take, even for children, and never makes you sick.

Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

DISTRICT MEETING

Mount Holly will be the place of meeting of the Woman's Missionary Societies of the Shelby district for their annual district meeting, and the date is June 9—one day only. Mrs. A. J. Owen, district secretary, is anxious for a large attendance of representatives, so plan to be there and make the meeting a great success. The opening service will be at 9:30 a. m. Mrs. W. W. Hagood, conference vice president, and Miss Ella Leverett, who has been a missionary in China for thirty years, will be present and we are sure will have messages of interest for those attending the meeting. The Mount Holly ladies are expecting a big delegation and are planning to make it a pleasant and profitable occasion. Encourage them with your presence.

Mrs. J. L. Woltz writes us that she is holding her district meetings (Mt. Airy district) on Thursday and Friday, June 18 and 18. The first day's meeting on the 17th will be held at Draper, and that of the 18th at Booneville. Sessions each day will begin at ten o'clock and close in the afternoon at will, or when program is completed. On each day picnic dinner will be served on the grounds. Let adults, young people and juniors plan to attend one or both of these meetings. Mrs. Woltz also extends an invitation to the churches on the district having no missionary organization to send representatives and catch the inspiration and get the interest of those days' sessions. Several conference officers are expected and with interesting programs the meetings are expected to be most profitable and helpful.

Charlotte district meeting, June 8.
Asheville district meeting, June 9-10.

COUNTY FEDERATION

Since the annual meeting Mrs. W. C. Houston, Salisbury, district secretary, has been doing some telling work on her district and as a result has organized three county federations, which we believe includes the entire district. We are glad to have reports of two of these organizations and hope soon to be able to give our readers the account of the third organization which is in Stanly county. Mrs. Lois Winecoff Earnhardt sends us the following concerning the organization in Cabarrus county:

"The Methodist women of the county held an enthusiastic and delightful meeting at Mount Olivet church Wednesday, May 19, when a county federation of missions was organized. All societies within the confines of Cabarrus county sent delegates and an all-day meeting was held. Mrs. W. C. Houston of Concord, district secretary, had gathered an interesting group of speakers, women conversant with the missionary work, who gave some interesting talks on this occasion. Prominent among these was Mrs. C. C. Weaver of Winston-Salem, president of the W. M. Society, Western North Carolina conference. Dinner was served on the grounds by the ladies of Mt. Olivet church. During the afternoon session the organization was effected with the following officers: Chairman, Mrs. W. G. Graham; Concord, R. F. D. 2; vice chairman, Mrs. C. H. Barrier, Concord; secretary, Mrs. W. L. Scott, Mt. Pleasant; Supt. Y. P., Miss Blanche Turner, Kannapolis; Supt. Juniors, Mrs. J. W. Pike, Concord; Supt. Mission Study, Mrs. R. M. Courtney, Concord; Supt. Publicity, Mrs. Lois Earnhardt, Kannapolis. Seventy-four ladies were in attendance upon this meeting."

From Mrs. P. N. Peacock, Supt. of Publicity, comes the account of the Rowan organization:

"A new plan of organization was presented at the all-day missionary meeting held in Central church, Spencer, May 20. This was in accordance with recommendations from the Council and conference officers and provided for a division of districts into zone or county associations. A program replete with information and inspiration gave a most profitable day in missionary work. Mrs. W. C. Houston district secretary, presided and Mrs. C. C. Weaver, recently elected president of the conference, was the chief speaker. Interesting reports from the meeting in Asheville were given by the delegates. Special music added much to the occasion. The following officers were elected: Chairman, Mrs. D. A. Beaver, vice chairman, Mrs. E. H. Miller; secretary, Mrs. J. P. Lynch; Supt. Y. P. work, Miss Gladys Holt; Supt. children's work, Mrs. Jack Jordan; Supt. mission study, Mrs. T. C. Fisher; Supt. social service, Mrs. A. W. Hicks; Supt. publicity, Mrs. P. N. Peacock. The program committee consists of the chairman, secretary, superintendent of publicity and three appointed members, Mrs. H. D. Secrest, Mrs. K. A. Shinn and Mrs. P. L. Shore. We congratulate Mrs. Houston on having her entire district organized.

REPORT OF COMMITTEE ON Y. P. WORK

At the close of the greatest year of the Young People's Missionary Society having reached with marked progress our 45th anniversary, in order to "go forward" to larger achievements and greater service your committee recommends:

1. That each adult auxiliary hold its young people superintendent responsible for the organization and maintenance of a Y. P. M. S. in its church.

2. That the young people take as their goal for 1926, 2500 members; 100 organizations, $3600 offerings. We heartily endorse the Council plan that the Y. P. specials for 1926 shall be: home, Sue Bennett Memorial School; foreign, Bennett College in Rio.

3. That much emphasis be placed on the "Standard of Excellence" recommended by the Council.

4. We urge that executive committee meetings be held quarterly so that accurate reports are sent quarterly.

5. That we make an effort to enlist the young business girls in our work by the organization of circles for them with meetings at hours suitable to their work.

6. Since this is the closing year of the Belle Bennett Memorial campaign, we pledge our support and assume our proportionate part.

7. Since the contest for the pennant last year proved so helpful, we recommend that a pennant be given again this year to the district having the largest number of credits for young people's work. Credits will be given as follows: Ten points for each new young people's society organized in the district; ten points for the largest per cent of societies on the honor roll; ten points additional for every society making 105 points or more on the standard of excellence; and that a pennant be given the society making the largest number of credits in the conference.

8. That we approve the "Little Sister" plan by which societies help to organize and foster new societies.

Mrs. C. C. Weaver, Chm.
Mrs. W. I. Pitts, Sec.

"In God We Trust" is an excellent motto for a dollar, but not entirely adequate for a pedestrian.

North Carolina Conference

ATTENTION N. C. MISSIONARY CONFERENCE

Many inquiries have come to me concerning the Lucy Cuninggim School, and I wish to explain in the N. C. Christian Advocate that though this special is a worthy one there is no possibility for it to count on the pledge. If it should be any part of our council pledge it would mean that the council was that much in debt at the close of the year.

We must pay our dues, pledge, week of prayer special, Bennett Memorial, etc., first of all; then, because of the great need of the Lucy Cuninggim School, Wonsan, Korea, let us go that much farther and pay for the needed repairs there. We can sacrifice needless expenditures and have the ten thousand dollars asked for, if as a conference en masse we go into this great enterprise.

No person could be more grateful than Miss Bessie Oliver, the principal of Lucy Cuninggim School if we should this over and above our budget, or more grieved than she if because of her appeal we take one dollar from our promised budget.

Mrs. Harvey Boney.

WAYNE COUNTY FEDERATION

The Wayne County Missionary Federation held at Smith's Chapel April 17 was a very pleasant and in many respects its best meeting.

In the opening devotional conducted by Mrs. N. B. Strickland she beautifully explained "Christian Fellowship."

Prayer by Rev. C. P. Jerome.

Mrs. Gordon Casey gave the federation a most cordial welcome.

After a sweet violin solo the new preachers and new societies were introduced and welcomed to our midst.

We are encouraged when we think what has been accomplished since our last meeting. Thomson Chapel, Salem and Pine Forest have been organized, besides Young People's, Bright Jewels and Baby Divisions at Pikeville. Reports from the societies show fine work done and many new members added.

The attendance banner was won by Smith's Chapel.

We missed so much Mrs. Davis and Miss Hattie Dewey. It was good to have Rev. J. A. Dailey back with us. The following readings were very much enjoyed: "When I Met the Master," by Blanche Dunstan; "Jane Jones," by Miss Wilkinson; "My Little Patch of Blue," by Rev. J. E. Brown, and solo, "From Greenland's Icy Mountains."

"Council Gleanings' 'was next on the program. Many told what impressed them at the recent Council meeting.

At Mrs. Raper's suggestion the members agreed to each set aside some definite plan to raise their missionary money for this year, the result to be reported at our next meeting.

After a quartette by Smith's Chapel Rev. Glen Barden, a consecrated young man from our county, who sails as a missionary to Africa in a few days, gave his farewell address. There was not a dry eye in the church. Our prayers and our love go with him. As he closed Rev. R. E. Pitman very feelingly sang one verse of "If Jesus goes with me I'll go.." "Africa" was sung by Smith's Chapel choir. Prayer and dismissal by Mrs. Faison.

The appetizing and bountiful lunch, ice tea and the social hour was not the least attraction of the day.

After a song, "Where He leads me," by the Faro children, an impressive afternoon devotional was conducted by Miss Cora Thompson. Her subject was taken from Mat. 6:28, "Consider the lilies." Solo by Mr. Glen Barden, "Face to face." We thought how the people of Africa must be moved by his singing.

Then came the address of the day by Mrs. Henry Faison, "The Holy Land." Her recent visit over there, her knoweldge of Bible and ancient history and her pleasing delivery altogether made it both interesting and instructive.

A solo, "Some Day," was sweetly sung by Miss Louise Jones.

The federation voted to send Mrs. Raper to Elizabeth City.

After prayer and benediction by Rev. R. E. Pittman the federation adjourned to meet at Thompson's Chapel September 7.

Mrs. Alex. Taylor, Sec.

MINUTES OF WOMAN'S MISSIONARY CONFERENCE OF ROCKINGHAM DISTRICT

The Woman's Missionary Societies of the Rockingham district held their conference in the Red Springs Methodist church May 6, with Mrs. B. C. Thompson, district secretary, presiding.

Rev. E. L. Hillman opened the morning session with devotional service. Hymn 415 was sung, after which prayer was offered. The scripture lesson was taken from Philippians 4:1-8. Mr. Hillman in his message brought to us three great thoughts—the faith, cross-bearing, and unselfish service of the women in Bible times. That the women of our present day show the same spirit is manifested by the work which they are doing for the upbuilding of God's kingdom here on earth.

Mrs. Hillman in fitting words welcomed the conference.

Mrs. E. C. Few of Hamlet gracefully responded to the welcome.

Mrs. Thompson then brought her message to us.

Interesting messages from the Council meeting at Raleigh were given by Mrs. C. A. Jones, Mrs. C. L. Reads, Mrs. J. L. Everett, all of Rockingham, and Mrs. J. T. Fletcher of Roberdel.

Mrs. Everett in her talk on Bible and mission study then showed us how much more effective systematic study in these classes is than just doing it in a haphazard way.

Mrs. John Covington of Rockingham gave us an interesting talk on the Lucy Cuninggim School. She told of the pathetic appeal made by Miss Bessie Oliver, president of Lucy Cuninggim School, to the North Carolina Woman's Missionary conference for her beloved institution.

It was with great pleasure that we heard Mrs. Bartram Robeson of Flora McDonald College, who played for us a lovely violin solo, accompanied by Miss Elizabeth Russell, also of F. M. C.

The ministers present were then introduced to the conference by Mrs. Thompson. They were as follows: Rev. E. L. Hillman, Red Springs; Rev. McN. Grant, Lumberton; Rev. R. F. Munns, Maxton; Rev. Mr. Smith, Rev. T. G. Vickers, Laurinburg; Rev. P. D. Woodall, Rowland; Rev. B. C. Thompson, Mt. Gilead, and Preisdent E. J. Green, Carolina College.

The noon devotional was conducted by Rev. P. D. Woodall. Hymn 655 was sung. Psalm 2 was used for the scripture, followed by hymn 653. Rev. T. G. Vicers then pronounced the benedicion.

After a delicious lunch served by the ladies of Red Springs auxiliary, assisted by the members of the Young People's Society, the conference conveend for the afternoon session. Rev. Mr. Smith conducted the devotional service. After the singing of hymn 633 scripture was read and prayer offered.

The solo sung by Miss Louise Mandeville of F. M. C. was greatly enjoyed. She was accompanied by Mrs. J. L. Duncan of Red Springs.

This was followed by interesting talks by Rev. T. McN. Grant, Rev. R. F. Munns, and President E. J. Green in behalf of Carolina College.

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

VACATION BIBLE SCHOOLS

Clearly demonstrating that it is quite practicable and thoroughly worth while to hold vacation Bible schools in small towns and rural communities, Rev. William Pratt at Garner and Rev. Daniel Lane at Jackson closed very successful sessions last week. Writing of the school at Jackson, Rev. Mr. Lane says:

The Northampton School

"Our vacation Bible school, all who were in a position to judge say, was a grand success. Many and numerous were the commendations and expressions of surprise at the results as demonstrated in our commencement. We had two truck loads to come in daily from the other three churches. Our average attendance was 150. We had a hay ride picnic the last afternoon in big trucks—took the entire school to the county home, where they carried out the central lesson of service and cheer by giving gifts and a program in song and recitations to the inmates, white and colored. Then they returned to the courthouse square to be served ice cream by the Woman's Missionary Society."

Garner Vacation School

Concerning the school at Garner, Rev. Mr. Pratt sent the following report to our office at our request:

"The average attendance of the entire school was 76 a day. The four classes were taught by Mrs. J. G. Penny, Miss Linda Rand, Mrs. John Broughton, and Miss Valda Soady. I also taught one group. For the primary work we used two teachers. The books we used were those prescribed by Mrs. McDonald. They were very good. The course we gave to those above fourteen was one made up by myself, not one followed in the books. In this course we divided the class periods into two parts. In the first we studied the "Teachings of Jesus" and in the second "The Lives of Great Missionaries." Our text book in this course was "The Book of Missionary Heroes" by Basil Mathews. I have never seen a group of children and youths any more interested than these here were. The people of the town affirmed that it has been clearly demonstrated that a small town can have a daily vacation Bible school, and they want one every year now. This year we did not pay our teachers anything. They gave their services freely. The entire expense of the school for books, pictures, maps, trinkets for the little folks, and so forth, was paid and made up by the people of the town last night in a union service.

"We are well pleased with the results of the school. Next Sunday there will be a group to be received into the church as a result of the Bible school directly."

REV. L. V. HARRIS AT BAILEY

Rev. L. V. Harris, our extension secretary, conducted a Cokesbury school at Bailey May 16-21. There were approximately forty people enrolled and attending each evening. Twenty earned certificates of credit.

Preliminary to the training school Mr. Harris met with and talked to the Mt. Pleasant Sunday school at the close of the Sunday school session Sunday morning, spoke briefly to the Bailey congregation at the church service Sunday morning, and preached at Hornes Sunday afternoon. Mr. Harris says that the Sunday school workers in these communities are rapidly becoming interested in the question of a trained leadership and are responding in a fine way to the opportunities coming their way.

The following persons received credit for the course, "The Small Sunday School," at Bailey:

Bennett Davis, Mrs. H. C. Finch, J. E. Finch, Mrs. J. E. Finch, Mrs. Roy Glover, Mrs. R. C. Glover, Mrs. W. A. Griffin, Mrs. T. L. Haskins, Mary Harris, Mrs. L. Q. Lewis, Rev. E. C. Maness, R. M. Meacomes, Mrs. Ruth Mercer, Weston Perry, Mrs. Weston Perry, Mrs. N. H. Perry, Mrs. Iva Smith, Mrs. J. P. J. Underwood, Mrs. Viola V. Underwood and Maggie Williams.

MANTEO SCHOOL CREDITS

Twenty-four persons did credit work in the school at Manteo May 2-5. Sixteen certificates of credit were issued to the people in the course, "The Small Sunday School," taught by Rev. L. V. Harris: C. E. Payne, Mrs. R. D. Wise, Alditie Meekins, Mrs. Beatrice Meekins, Stumpy Point; Flora Belle Midgett, Mary H. Midgett, Mashoes; Margaret Sawyer, Amanda Pinner, East Lake; Rev. W. A. Betts, Kitty Hawk; Rev. R. L. Beasley, Mann's Harbor; Rena Baum, Mrs. B. H. Davis, Angerola Melson, Wanchese; Melvina Gray, Salvo; Mrs. Carrie Casey and Rev. J. M. Jolliff, Manteo.

The following credits were issued in the course, "What Every Methodist Should Know," taught by Rev. C. B. Culbreth: Rev. R. N. Fitts, Minnie Gaimell, Mabel Nelson, Ethel Meekins, Dr. H. B. Hoyle, Mrs. Pete Daniels, Rev. W. R. Hardesty, and Mrs. W. C. Simpson.

READS ALL S. S. NOTES

"Send me twenty-five programs for Sunday School Day in country school. Expect to observe the day in three of our communities next month. You are doing a great work for the Kingdom of our Lord. I read all of your Sunday school notes." Thus writes Rev. W. A. Betts of Kitty Hawk.

This leads us to ask three things:

1. Be sure to observe Sunday School Day. If you need more programs, write to us.

2. Read Sunday school notes regularly. It is one of our best apportunities for supplying information concerning activities, programs, and progress in Sunday school work.

3. Subscribe to the Advocate and get your friends to do likewise. If you are already a subscriber, be sure to renew. The Advocate and its editors are among the Sunday school's best friends.

ENJOYED SMITHFIELD SCHOOL

From Mr. M. P. Young, superintendent of our Sunday school at Princeton, and also of the Princeton high school, comes the following encouraging line: "I enjoyed the training school at Smithfield very much, and I think that it was very helpful to me as superitnendent, and all of my teachers in the Sunday school."

DURHAM DISTRICT MEET

With every pastor and many laymen in attendance, the Durham district conference convened at Chapel Hill, with Dr. M. Bradshaw, presiding elder, in the chair, and Prof. F. S. Aldridge as secretary. In his usual courteous manner the presiding elder opened the way for the consideration of the interests of the Sunday school. The conference gave the writer a very attentive hearing concerning some of the things that have been accomplished, and some things to be projected in the interest of the boys and girls, men and women, officers and teachers of the Sunday schools. The conference held some of its sections in the magnificent new church auditorium. At twelve o'clock Dr. E. D. Soper of Duke University preached the first sermon in this new auditorium. Among the former pastors of this church in attendance were Rev. M. T. Plyler and Rev. W. A. Stanbury.

COME TO PASTORS' SCHOOL

Pastors, pastors' wives and others sufficiently interested have a wonderful opportunity in the courses in religious education to be offered in the pastors' school which begins at Duke University June 9. Courses in "Rural Sunday School Management," "History and Principles of Religious Education," "Organization and Leadership Training," "Music and Hymnody in Religious Education," "Sunday School and Church Building Equipment," and "Bible" will be offered. Teaching these courses will be Mr. L. F. Sansabaugh, director of training work of the General Sunday School Board, Prof. J. T. Hooker of Millsaps College, Mr. H. M. King, architectural secretary, Louisville, Ky., and Dr. E. D. Soper of Duke University. We are expecting many of our people to attend and take some of these courses.

Western North Carolina Conference

DO YOU KNOW?

Do you know that the Southern Methodist Church through its General Sunday School Board has a camp at Lake Junaluska called "Camp Cheonda," and that promising Methodist boys and girls, when properly recommended, can get the benefit of this camp at less than half what other mountain summer camps charge? At this camp strong Christian leaders will give courses of study during the morning hours and during the afternoon hours direct recreational activities, both tending to develop Christian leadership. Everything that Lake Junaluska affords will be at the disposal of the membership of Camp Cheonda. Probably no greater service can be rendered than the directing of a real-hostest-to-goodness-redblooded youngster of approximately 15, 16 and 17 years of age to Camp Cheonda. The girls' camp will be open from June 30 to July 29; the boys' camp from August 3 to August 17. Cost $15 per week. No one taken for less than two weeks. Write Miss Alleen Moon or Mr. O. S. Gates, 810 Broadway, Nashville, Tenn., for particulars.

STANDARD TRAINING SCHOOLS

During the present conference year 17 standard training schools have been held, to which over 2000 people came to six or more fifty minute class periods, and 1716 atteended the entire twelve class periods, prepared their work and received certificates of credit. These credit students came from 279 Sunday schools. At least 1000 visitors who attended these schools are not counted in the given figures. The name of the school, official enrollment and total number of credits are listed as follows:

Charlotte	290	240
Winston-Salem	240	192
Gaston County	173	151
Asheville	155	142
Greensboro	173	131
Salisbury-Spencer	145	114
High Point	113	106
Lincoln County	106	97
Rutherford College	91	85
Cabarrus County	93	82
Cleveland County	82	75
Union County	76	63
Anson County	71	60
Stanly County	56	52
Burke County	63	47
McDowell County	50	40
Iredell County	52	39
Total	2011	1716

BISHOP DENNY'S REPORT

Bishop Denny's report to the General Conference gives the Sunday school enrollment growth for the past four years for the North Carolina conference to be 158, the Upper South Carolina conference 5179, and the Western North Carolina conference 14,873. He shows a decrease in the South Carolina conference of 663. The folowing is quoted from his report: "The total increase of scholars enrolled in the four conferences is 19,547. This increase in the Sunday school enrollment is less by 6827 than the increase for the quadrennium in our membership in those conferences. This fact is both regretable and ominous and every possible effort should be made to build up the Sunday schools. Only in the Western North Carolina conference is the Sunday school enrollment greater in number than the churcn membership. All through the quadrennium the call has been made on our preachers and people to bring the Sunday school enrollment up to the number of church members. The failure to accomplish this has been to me a great disappointment." During this period of time the Western North Carolina conference Sunday school enrollment growth overtopped the church membership growth by 4317.

DIPLOMA EARNERS

During the month of April the following earned diplomas in the standard training course:

Rev. C. O. Kennerly, Dallas.
Rev. G. T. Bond, Morganton.
T. R. Cash, Gastonia.
Miss Anna Keever, Concord.
Mrs. C. M. Pickens, Albemarle.

UWHARRIE CIRCUIT

During the week of May 16-21 Mr. Paul F. Evans conducted at Farmer, for Uwharrie circuit, a Cokesbury school in which there was an official enrollment of 20, of which number 14, rperesenting three Sunday schools, earned certificates of credit as follows:

T. W. Bingham, Rev. Geo. W. Clay, Miss Linnie Dorsett, A. L. Hill, Mrs. Zettie Hill, Ronald Hill, Miss Hope Hubbard, C. E. Kearns, Mrs. Charles Kearns, Mrs. J. H. Kearns, Miss Mamie Lackey, Miss Tula Morris, S. D. Surratt, Mrs. S. D. Surratt.

Mr. Evans received the hearty cooperation of Rev. G. W. Clay, pastor, who is reported as being in fine favor with his people.

MISSIONARY OFFERINGS

During the past week the following Sunday schools have forwarded their monthly missionary offering to Treasurer Dunham:

Norwood	19.69
Central, Concord	17.03
Andrews	8.96
Farmington, Farmington Ct.	4.56
Smith Grove, Farmington Ct.	.72
Pine Hall, Danbury Ct.	1.31
Gashen, Stokesdale Ct.	1.34
Mills River, Mills River Ct.	2.25
Providence, Salisbury Ct.	4.73
Nebo, McDowell Ct.	3.50
Macedonia, Linwood Ct.	1.41
Wesley Chapel, Linwood Ct.	2.15
Salem, Franklin Ct.	2.00
Liberty, Salisbury Ct.	4.96
Shiloh, Statesville Ct.	5.15
Woodleaf, Woodleaf Ct.	1.74

CREDIT STUDENTS

We have just found space for publishing the splendid April list of correspondence credits in the standard training course. They are as follows:

Rev. T. H. Swafford, Mrs. T. H. Swafford, Rev. W. E. Poovey, Rev. S. M. Needham, Mrs. J. I. Grose, Mrs. M. P. Coley, Mrs. V. O. Elmore, Miss Anne Bouchelle, Mrs. S. H. Bryan, Mrs. F. M. Salley, Mrs. J. D. Earle, Miss Vivian Gay, Mrs. Roy McDuffie, Jr., Miss Carolyn Cowan, Mrs. G. A. Swope, Miss Cora J. Roberts, A. Stanly Hall, Miss Hazel Sutton, Mrs. Gussie Smith Simmons. Mrs. H. A. Wright, Mrs. Alfred Allen, Mrs. A. E. Huffman, Mrs. A. C. Goodman, Mrs. E. A. Ogle, Mrs. Dion A. Roberts, Mrs. J. Foster Barnes, Miss Florence Tucker, Mrs. M. B. Wheless, W. Allen Riddick, Miss Anne Kerr, Mrs. H. L. Morris, Mrs. M. H. Cox, Mrs. C. F. Glenn,

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

EPWORTH LEAGUE CONFERENCE
Asheville, June 28-July 2

EPWORTH LEAGUE ASSEMBLY
Lake Junaluska, August 5-15

THE SUMMER CONFERENCE

Let us remember that our Summer Epworth League Conference is only a few weeks off. Asheville is fattening the calf and otherwise getting ready for us. A full delegation is expected, and we hope leaguers will attend the conference for profit as well as pleasure. We expect to have in this column next week the program of the conference with the list of the faculty. Think Epworth League Conference, talk Epworth League Conference and then come to the Epworth League Conference. And do not forget to send Mr. Earl W. Reese your missionary special and conference dues between now and the time of the conference. His address is Hickory, N. C.

We are giving this week the requirements for Standard Epworth League. It is well that we read these requirements often, and that we ask ourselves what color certificate we will receive at the Epworth League conference at Asheville June 28-July 2. Check the list over, and if your league does not measure up as it might send a good delegation to Asheville and be sure of the ten points counted in paragraph number nine. The requirements follow:

In order to be eligible under the Standard of Efficiency, a chapter of the Epworth League (1) must have been chartered by the Central Office; (2) must have accurately kept records, using the uniform secretary's book, which shall be submitted to the proper committee of the Epworth League conference for examination; (3) must have the four departments organized and active and every member assigned to work on some department.

1. A written policy of work for the year, including the budget plan for raising revenue.
2. Monthly business meetings, with written reports by officers correctly recorded; council meetings monthly; the maintenance of a junior or intermediate league.
3. Quarterly reports to the district secretary; correct list of officers reported to the district secretary.
4. Average attendance upon the weekly devotional meeting equal to sixty per cent of the chapter membership; constant stress to be laid upon active participation in the devotional meetings by the members of the chapter.
5. Net gain in membership during the year equal to ten per cent of the membership at the beginning of the year.
6. One subscriber for the Epworth Era to every four members of the chapter (estimated on Epworth Era Day).
7. One study class in any authorized Epworth League course, or a reading circle using the Epworth League reading course; a pledge on the Epworth League missionary special.
8. Maintaining the three Epworth League Covenants—the Quiet Hour, the Fellow Worker's, and the Christian Stewardship.
9. At least five per cent of the chapter membership studying for the Christian Culture diploma; chapter representation at the summer assembly.
10. A definite plan of recreational activities and social service.

In estimating the grade of a chapter each numbered paragraph counts ten in a possible hundred. Awards shall be made upon a percentage basis. Certificates will be awarded at the annual Epworth League conference as follows: To the chapter making 70 points a certificate with a red seal; to the chapter making 80 points, a certificate with a green seal; to the chapter making 90 points, a certificate with a blue seal; to the chapter making 100 points, a certificate with a gold seal.

SOME MORE ABOUT SHELBY DISTRICT INSTITUTE

Please excuse the delay between reports. We were saying that we received a great deal of pep, inspiration, and enthusiasm during our institute.

On Tuesday evening Rev. C. S. Kirkpatrick in his own jolly way discussed six league-killers, namely: Monotony, religious gloom, long talking, reading too much from program material, monopoly or a few doing all the work.

Wednesday evening Dr. Forrest J. Prettyman was telling us most interestingly of his spending an afternoon with the President of the United States, when Mr. Smith, recreational secretary of Main Street church, rushed into the room and motioned for the leaguers to rise and "sing Dr. Prettyman down." Of course the leaguers responded to Mr. Smith, and of course Dr. Prettyman ceased talking, joined in the laugh at his expense and proved that he is a good sport and can take a joke. But—oh, the curiosity of a woman—I am wondering what Dr. Prettyman had intended to say. Mr. Smith then invited all present to the recreational room, where he put on just about the best social that we Shelby district leaguers have ever attended. During the evening stunts were given by the different leagues in attendance; the loving cup was won by the Stanley League.

Thursday evening Rev. W. Arthur Barber told us so convincingly six reasons for attending the annual Epworth League conference at Asheville June 28-July 2, that we Shelby district leaguers have resolved to be there.

Part of the devotional hour on Friday evening had to be used for business, after which Rev. J. Frank Armstrong spoke to us on the necessity of putting into practice the things we had learned during the week and to remember our motto, "All for Christ." Mr. Smith led us in singing "Have Thine own way, Lord." With these words ringing in our hearts, we leaguers went home happy in the thought that "It is a good thing to be a leaguer" and that we intend to put into execution the words of the hymn, often sung during the institute, "Forward!"

Mrs. G. G. Adams,
District Secretary.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

"PROFIT AND PLEASURE" LOUISBURG SUMMER ASSEMBLY JUNE 28 TO JULY 3, 1926

THE FOUNTAIN OF YOUTH

Who said Summer Assembly? Will we be there? You said it! June 28 to July 3, at Louisburg, N. C., where every live leaguer in the North Carolina conference will be present.

Dr. L. D. Patterson of Birmingham, Alabama, will deliver the daily inspirational address and conduct the Thursday evening consecration service.

L. C. Larkins, R. F. Munns, R. S. Stewart, W. P. Watkins, W. C. Ormond, Hazel Thompson, A. J. Hoobs, Jr., J. H. Miller, B. Frank Pim, J. M. Ormond, Mabel Merritt, Blanche Barringer, and Mrs. L. C. Larkins compose the assembly faculty, headed by Dean E. L. Hillman.

Miss Blanche Barringer will again direct the recreation, assisted by Philip Schwartz, who will personally direct "field day" and "stunt night." The stunts will be held in connection with fellowship night, which will be Monday evening, June 28, beginning at eight o'clock, under the direction of Miss Barringer. Each district is expected to put on a stunt limited to eight minutes. The stunts will be judged for their originality, power to amuse, and simplicity of equipment used. Make 'em laugh!

Once again the Fountain of Youth will be in our midst. It is your golden opportunity to be young and remain so. Come to our Summer Assembly at Louisburg June 28 to July 3 and drink of the living waters of youth.

PLEASANT GARDEN LEAGUE

Sunday evening, May 9, Rev. A. R. Bell installed the newly elected officers. The following are the names of the officers:

President—Walter Ammen.
Vice President—Elizabeth Bell.
Sec.-Treas.—Menzell Ross.
First Supt.—Sara Neelley.
Second Supt.—Inez Ross.
Third Supt.—Melrose Vance.
Fourth Supt.—Ethel Neelley.
Cor. Sec.—Ethel Jones.
Era Agent—Etrulia Hearne.

With our new set of officers and with the co-operation of the league members, we are planning great things for the future and live up to our motto, "All for Christ."

Ethel Jones, Cor. Sec.

TRENTON LEAGUE OFFICERS INSTALLED

The installation of the officers of the Epworth League of the Trenton Methodist church was held here Sunday night, April 25. This service took the place of the regular service. The pastor made a short address along the lines of league work. The following officers were installed in the regular ceremony:

President—Mrs. J. S. Pollock.
Vice President—Dan Dixon, Jr.
Secretary—Nannie Eubanks.
Treasurer—Elijah Smith.
First Supt.—Miss Ora Wiliams.
Second Supt.—Sue Lina Brock.
Third Supt.—Mrs. Penny Foscue.
Fourth Supt.—Ozora Eubanks.
Era Agent—Nannie Polock.
Cor. Sec.—Tiny Hammond.

Tiny Hammond, Cor. Sec.

LOOK! CARY LEAGUE

We are making our second visit since we reorganized our league one year ago.

Making sure that it wouldn't be our last visit, the following officers were elected to serve the following year:

President—Miss Nell Waldo.
Vice President — Miss Florence Batts.
Secretary—Miss Minnie Murray.
Cor. Sec.—Miss Marie Murray.
Treasurer—James Bashaw.
First Supt.—Miss Minnie Murray.
Second Supt.—Miss Florence Batts.
Third Supt.—Miss Lola Northcutt.
Fourth Supt.—Leroy Northcutt.
Era Agent—Lola Northcutt.
Junior Supt.—Mrs. C. B. Smith.

(Continued on page fourteen)



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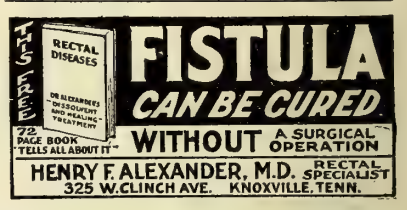
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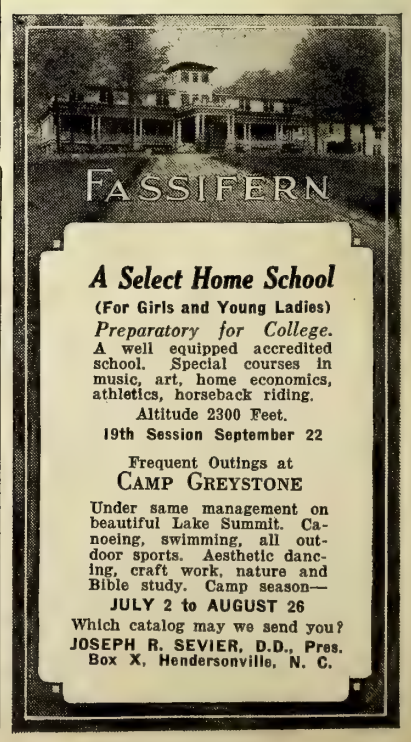
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21 But that ye also may know my affairs, *and* how I do, ℘ Tȳch'ĭ-cŭs, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Dry Weather—At this writing we are having a prolonged drought. It has been very hard to get our truck started off. Some of the seed never came up. Many of our good farmer friends have been hard hit by the dry weather.

* * * *

Our Epworth Leagues—Every Sunday night our two Epworth Leagues have their meetings. They are well attended and the programs are usually fine. Every time I have an opportunity I attend these meetings in order to give our young people my endorsement and to get a blessing out of the services. I wish all of our Epworth Leagues throughout the conference could attend some of our meetings.

* * * *

Timely Suggestion—The principal of our orphanage school tells me that we are sadly in need of reference books, especially encyclopedias. There are friends here and there throughout the conference who have such books and might be in a position to donate them to us for the benefit of our school children. I trust that those who read this suggestion will give the matter serious consideration.

* * * *

Another Chance—Possibly a goodly number of our Sunday schools did not take collections the fifth Sunday for the benefit of our Methodist Orphanage which is without funds to meet its current expenses. Here's hoping that all who failed last Sunday for one cause or another will make a special eflort next Sunday or the following Sunday to secure a free will offering for our Orphanage which is hard pressed financially. I wish to thank every Sunday school which took an offering for us on the fifth Sunday. Since we are in need of the money to pay our big bills which are now due I will thank all to send the money to me at once.

DON'T KICK

There ain't no use in kickin', friend,
When things don't come your way;
It does no good to holler 'round
And grumble night and day.
The thing to do is curb your grief,
Cut out your little whine,
And—when they ask you how you are,
Just say, "I'm feeling fine."

There ain't no man alive, but what is
Booked to get his slap;
There ain't no man that walks but what
From trouble gets his rap.
Go mingle with the buch, old boy,
Where all the bright lights shine,
And when they ask you how you are,
Just say, "I'm feeling fine."

Your heart may just be bustin' with some
Real or fancied woe,
But when you smile, the other folks
Ain't really apt to know.
The old world laughs at heartaches, friend,
Be they your own or mine—
So, when they ask you how you are,
Just say, "I'm feeling fine."
"Great stuff—try it."
—Sunshine News.

Rally to the Advocate during the month of June.

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An institution which stands for the highest education of the student, physically, mentally, and spiritually. The holy inspired Bible a textbook which ranks all other texts. An institution with accredited A-grade rating. Faculty with degrees from accredited colleges and universities. Expenses moderate. For catalog address

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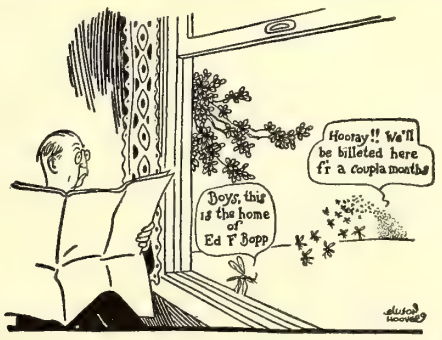
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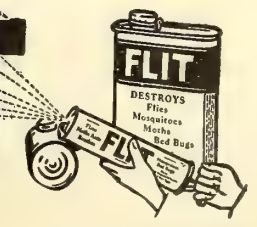
Flit spray also destroys bed bugs, roaches and ants. It searches out the cracks and crevices where they hide and breed, and destroys insects and their eggs. Spray Flit on your garments. Flit kills moths and their larvae which eat holes. Extensive tests showed that Flit spray did not stain the most delicate fabrics.

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"The yellow can with the black band"

A TRIBUTE TO THE MEMORY OF MR. JAMES B. DUKE BY THE N. C. SOCIETY OF NEW YORK

(Adopted at a meeting of the society at the Astor Hotel, New York, Tuesday evening, May 25, 1926.)

The generosity of Mr. Duke to the people of his native state cannot be measured in money and its magnitude is overshadowed by the inspired wisdom and benevolence which directed its application. This was no impulsive philanthropy born out of abundance of riches; rather it was planned with an increasing purpose through the years and the provision with which the gift was bestowed revealed a purpose which must have been long in his thoughts. Evidence of this long nourished vision was the splendid act of giving to the people as a part of the endowment, to be theirs for all time, the great power development which, in the employment of his constructive genius, he had built. Harnessing the rivers flowing through their midst, he converted the wasting energies of those waters into electricity to become the heart's blood of the industries he foresaw would spring up under this impulse, and gave back to the people these natural resources, trained to be their useful servants. This was part of his vision and one of his ambitions, for in making the gift he said:

"My ambition is that the revenues of such developments shall minister to the social welfare, as their operation is ministering to the economic welfare, of the communities which they serve."

Every North Carolinian experienced a personal loss when Mr. Duke died; but it is especially appropriate that the members of the North Carolina Society of New York express their profound sorrow for his death and pay a grateful tribute to his memory; for Mr. Duke was a member of this society from its organization in 1900, and many of its most active and useful members were his close personal and business associates.

Therefore, be it resolved, that the North Carolina Society of New York and its individual members have sustained a personal loss in the death of James B. Duke, and deeply sympathize with his family, his personal friends and business associates in their bereavement, and that copies of these resolutions be delivered to Mr. Duke's immediate family, to his brother, Mr. B. N. Duke, a former president of this society, and to the trustees of the Duke Endowment; and further, that a copy of the resolutions be spread upon the minute book of this society as a record of our admiration of his character and achievements, and our appreciation of his services to our state and country.

DAILY VACATION BIBLE SCHOOL

Rev. Daniel Lane and wife, in charge of the Northampton Methodist circuit, conducted and presided over the first daily vacation Bible school ever held on a circuit of the North Carolina conference. This ten day school opened at Jackson on May 3 and closed on May 14. With a larger enrollment, the daily average attendance of one hundred and fifty Methodist, Baptist and Episcopalian children was an inspiration to the community from whence they came to their teacher an dto their pastors. Two school trucks were used in transporting children for distances of six or more miles from at least three church communities of the charge.

Denominational lines were disregarded. Both the Jackson Methodist and Baptist churches were used for class work and in addition to the minister and his wife the faculty was composed of Baptist, Methodist, Episcopal, Presbyterian and Christian members, many of whom were trained teachers of the public day school just closed.

These teachers served without material compensation and were richly awarded by the apparent results attained. Although little home work was assigned the children were so anxious to learn Bible truths or to perform acts of service that they did much voluntary outside work and study.

Mrs. V. R. McDonald, representing the national headquarters of the vacation school at Nashville, Tenn., made a trip across the state to aid Mr. and Mrs. Lane in organizing this school into beginners', primary, intermediate and junior departments. She spent two days in its midst. Her visit was an impetus and inspiration to all its members. Each department divided its daily three hour program into a devotional period—a Bible study period, a text or story period, a music period, a social service period, and a recreational period. A strong effort was made to extend the teachings of the study periods into the play life of the children.

On the last day of the school all out-of-town children brought their lunches and were given an afternoon picnic by the teachers and ladies of the town. The merchants of the town furnished trucks, each child purchased fruit and a trip was taken to the county home, where the children rendered a beautiful song and devotional service and presented the inmates with their gifts of fruit.

That evening the school closed its work with a commencement in which all departments above the beginners were represented. There were songs, passages of scripture and other goodly excerpts from the work of each department. The Methodist church was practically filled to its capacity to witness this splendid program.

We doubt if Jackson and its surrounding communities has had any two weeks of such blessed and widespreading influence upon its present and future history as this two weeks' school for children under sixteen years of age. To Mr. and Mrs. Lane, who sponsored and controlled the enterprise, our town and community owes a debt of gratitude that only the heavenly Father Himself can repay.

Blanche Penny.

AN INTERESTING LETTER FROM VIRGINIA

Though Virginia is my birthplace and my home, I love "The Old North State" just about as well as any "Tar Heel" does. My father and mother are from North Carolina and I visit that good state every summer. Many of your readers know my grandfather, Rev. J. A. Hornaday, of Maxton, N. C., and my great-uncle, Dr. W. H. Pegram, of Duke University.

"Gangan" (as I lovingly call my mother's father) is ill in the Baker Sanitarium, Lumberton, N. C., having been carried there the 29th of April. During his long illness he has shown a beautiful spirit, proving that he has "been with Christ and learned of Him." Now, helpless, he has a strong "rod and staff to comfort him."

My eight-year-old sister and I want to join the church as soon as Gangan can help take us in. Our pastor, Dr. J. N. Latham, is greatly loved by the 1500 members of Centenary Methodist church. Next month he is to go abroad to be gone three months. Our Sunday school, under the leadership of Mr. A. L. Adamson, hopes soon to have a new building.

The apple-blossom festival in the Valley of Virginia this week has been attended by thousands, among them Governor Harry Flood Byrd, himself the largest apple-grower in the South.

Of course something must be said about school. I am in the high fifth grade and love my teacher, Miss Anne Childrey. Prof. A. L. Thomas is the popular principal. Schools here close the 11th of June.

Mary Ellen Stephenson,
3009 Montrose Ave., Richmond, Va.
(Age 10).

WOMAN'S PAGE

(Continued from page eight)

Mrs. Frank Hurley of Troy then made a talk on Y. P. work.

Short reports from Y. P. societies were made. The president of Young People at Rowland (a young man) made a short talk.

Pledges for the L. C. School were then discussed, several delegates pledging one dollar per member for their societies.

County work was discussed by Mrs. Fletcher, after which echoes from the Elizabeth City conference were called for. Mrs. Everett responded to this, talking to us about Scarritt.

A few of the societies had not received their honor badges for the past year. They were given at this time.

Mrs. Thompson impressed upon the conference the importance of the election of officers in November and seding list at once to superintendent of literature, district secretary and corresponding secretary.

The Gibson Auxiliary was explained. When a woman is too far away to join a society, she can write to headquarters for literature, etc., and be a society within herself, paying dues, pldges, etc.

The goal this year is to enroll every member as a tither.

Hamlet was selected as next meeting place or the conference.

The conference then adjourned with the benediction by Rev. Mr. Vickers.

Mrs. H. B. Ashley, Jr., Sec.

THE SUNDAY SCHOOL

(continued from page nine)

Mrs. T. C. Smith, Miss Jessie Hyder, Miss Edna M. Warlick, Mrs. J. E. Cooper, Mrs. Lloyd Jarrett, K. A. Shinn, Miss Mary R. Sherrill, Dallie Honbarger, Fred A. Sides, Mrs. K. A. Shinn, Mrs. K. A. Dayvault, Mrs. S. P. McLester, Mrs. W. E. Hauss, J. N. Dayvault, Mrs. W. R. Yost, Miss Grace Newton, O. B. Mitchell, Mrs. M. P. Coley, Miss Octavia Clegg, Miss Inez Felmet, Miss Mamie Colvard, Miss Norma B. Maynard, Miss Blanche Bodenheimer, Miss Nellie Cowan, Miss Doris Christie, Miss Ruby Dawson, Miss Kathleen Dayvault, Miss Nellie Dodson, Miss Mildren Godfrey, Miss Olivia Goode, Miss Iva Hipps, Miss Mary Johnston, Miss Julia McGregor, Miss Jeanette Nance, Miss Dorothy Nichols, Miss Virginia Poe, Miss Reva Reynolds, Miss Llewellyn Rhodes, Miss Madith Rutherford, Miss Hazel Thompson, Foye Woodruff, Miss Mabel Tate, Miss May Fields, Miss Vivian Kearns, Miss Edna A. Wilkins, Miss Alice Collins, Mrs. John K. Slear, Miss Daisy Cuthbertson, Miss Mattie McMinch, Miss Ethel Hales.

SUNDAY SCHOOL HELPERS

We are very much indebted to the following Sunday schools for observing Sunday School Day and for forwarding their offering to Treasurer H. A. Dunham, Asheville, N. C. We have now come to the time of year when our work is dependent on what our Sunday schools do for us financially. Please look through this week's list and join us in thanking them:

Centenary, Winston-Salem	$200.00
College Place, Greensboro	25.57
Mills River, Mills River Ct.	16.20
First Church, Wadesboro	23.52
Morven	13.67
Mt. Pleasant, Mt. Pleasant Ct.	7.10
Rockwell, Gold Hill Ct.	5.00
Beulah, Cherryville Ct.	3.17
Smith's Grove, Farmington Ct.	4.36
Balsam, Silver Ct.	3.17
Mt. Hebron, Gilkey Ct.	1.25
Bogers, Concord Ct.	5.75
Bethlehem, Statesville Ct.	2.35
Cliffside	5.00
Weightman, Ansonville Ct.	1.05
Old Fort	5.00

"Whoever sets the church to praying will perform the greatest service to God and man, for nothing stirs the central wheel of the soul like the breath of God."





If you want to become a proficient stenographer or bookkeeper or both, the proper instruction is to be found in this school. You can enroll any time. For catalogue address

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It's a powder. It can't explode. It can't stain. It's harmless to everything except insects. You can use it in a puffer gun, or blow it in the air from a piece of paper. You can burn it in the room.

It also kills Ants, Fleas, Flies, Roaches, Water Bugs, Bed Bugs, Moths, Lice on Fowl, and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and $1.00. Puffer gun, 10c.



If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

McCormick & Co.
Baltimore, Md.



Our Little Folks

WHEN MICKIE-DEAR WAS MISSING

"Where's Mickie-dear?" called Robbie, bursting into the kitchen, and speaking to nobody in particular, for there was nobody there. Jamie and Majorie followed, all of the three just home from school in the little country schoolhouse down at the "Turn."

"Kitty, kitty, kitty!" called Marjorie, opening the door that led into the dining room. "Kitty, kitty, kitty!"

"Mick, Mick, Mick!" called Jamie at the door that led through a covered "walk" from the kitchen to the carriage house. "Where are you, Mickie-boy? Wake up, there!"

But no big, plump, furry, golden-coated Mickie-dear came bounding to answer to his name.

"Queer!" exclaimed Jamie.

"He's always here when we come from school, not matter if he's at the barn all day. It is queer," agreed Marjorie.

Robbie's lips began to quiver. Mickie-dear belongs to the whole family in a general way, but very especially to Robbie and Great-Grandmother Burton.

"Maybe he's with Gramma," said Robbie, suddenly. "Sometimes he takes a nap in her sunshine for a while in the afternoon, she says; and maybe he overslept, especially if he was pretty busy all the morning."

He hurried in through the dining room the great-grandmother's sunny southwest room. Hopeful he looked toward the west windows. But great-grandmother hadn't even seen Mickie-dear all day.

"Very queer, too," she mused anxously. "I have learned to look for a visit from Mickie-dear every afternoon. I enjoy it exceedingly; he's always so cheerful, and such a gentleman!"

Yes, Mickie-dear was all that and more. Robbie agreed mournfully. "We had some catnip for him," he explained. "Fresh catnip from Aunt Sweet-Marie's sweet-herb garden in her south cellar window." Robbie left his great-granmother's room sorrowfully, and returned to the kitchen, where his sober little face told the others, without words, that he had no good news for them.

"Oh, if anything has happened to Mickie!" cried Marjorie.

"Oh, there couldn't!" wailed Robbie.

"Course not!" exclaimed Jamie. He tried to whistle, but the whistle stuck in his throat. "Let's look all over the house, thoroughly," he said. "How silly we were not to do that at first."

So they started, and made a thorough search, upstairs and downstairs, and no Mickie.

Just then big-brother Kent came breezing in cold and snow-powdered, after his long drive from the village, looking around at their unsmiling faces.

"Mickie!" quavered Robbie.

Kent looked puzzled. "Sick abed in the wood-box from too much petting?" he inquired, drawing the corners of his mouth away down.

"Don't be funny, Kent" snapped Marjorie. "He won't come for all our calling, and calling, and calling! Mickie-dear's lost!"

"Nonsense!" exclaimed Kent, impolitely, but cheerfully. "Mickie wouldn't get lost. In the first place, he has too much sense. And in the second place, where would he get lost? And he wouldn't run away, any more than I would, or you, or you, or you!" Kent almost had them smiling at the idea of one of them running away from such a perfectly wonderful home as they thought theirs was. But the smile didn't come through. Things looked too serious for that.

"Well, of course, you've looked all over the house. Let's try the carriage-house and the barn, and the tool-house, and the ice-house, and the old hen-house, and the new hen-house and the old sap-house, and the old stable and the new stable, and the pig-house add everything," rattled on Kent, still trying to get smiles back on those sober faces. It was no use, he found.

"He wouldn't be there," said Marjorie, briefly but firmly.

"No, he's always here when we get home from school," agreed Jamie.

"Always!" said Robbie. "He knew we expected him to be here!"

"But we'll go with you and look," consented Marjorie. "I suppose we should leave no stone unturned." She had heard her father use that expression that very morning, and this seemed to be just the place where it exactly fitted in.

So they started that very minute, none of them having taken off their outdoor clothing. And they searched in every one of those "outbuildings," which make almost a little village on the beautiful old Burton farm. Calling constantly, they went from one to the other, but no Mickie-dear appeared or answered. Down-heartedly they returned to the house. Mrs. Burton had just come home from mothers' meeting, and Mr. Burton had come up from the west woodlot and was taking down the milk pails.

"Mickie-dear lost? Imposible!" exclaimed Mrs. Burton. But when she heard what a search they had made for him, she was anxious, too. So was Mr. Burton. "But he'll return all right," he said. Still, he looked sober.

"Oh, did you feed the hens, Jamie?" he asked.

"I forgot—hunting for Mickie!"

"Well, it's too late now—they've gone to roost. Give them an extra treat in the morning. Did you go down to the brook to look at your muskrat trap you set this morning?" he asked.

"No, I forgot that too!"

"Well, then go now. Can't take the chances of an animal suffering in a trap overnight when it may have been in all day."

"I should say not!" said Jamie. "I'll go right off!"

"I'll go with you," said Marjorie. "May I, mother?" she asked, as Mrs. Burton came out from great-grandmother's room. "May I go down to Jamie's trap with him? I'll hurry and set the table when we come back."

"Yes, run along!" answered her mother, who knew as well as Marjorie and Jamie would like company. "But I don't like the trapping notion that Jamie's taken up. And neither does father, not really."

"But, mother, the muskrats are a nuisance, a pest! They catch little young ducks in the spring. Mr. Farr says so. And you know father means to raise ducks next year. And Mr. Farr will pay me lots of money for the skins. And that'll help father out, you know."

So they ran down the pasture lane and through the cedar grove on the flat, and in a few minutes were within sound of the brook.

"The trap's right down there," said Jamie, "there under that bunch of elders that droops over the brook. Saw a musk— What's that?"

At the sound of his voice, a pitiful cry had sounded through the snowy air. It seemed to fill the air, all around, with its pain and terror. The children stopped. It came again. Then they knew it came from under the elders.

"Why, it sounds like a baby!" whispered Marjorie. "But it can't be! Oh, what can it be?"

They went slowly nearer. It came again. Something light-colored, but dark against the snow, moved under the bushes. Then—

"Mickie!" gasped Marjorie. "Mickie, Mickie-dear!"

Yes, Mickie, beautiful, babied Mickie, struggling to free one soft forepaw from the cruel steel jaws of the muskrat trap! As they knelt beside him he stopped his struggles, and looked up at them with great shining bewildered eyes.

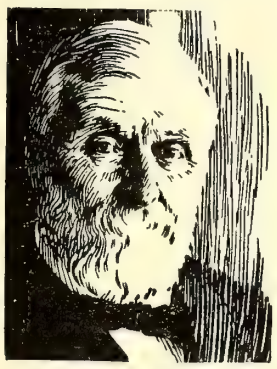
Without a word, Jimmie sprang back those crunching jaws. Tenderly Marjorie took Mickie in her arms and cuddled him under her cap where he clung to her trembling, and making strange little cries.

Jamie was unfastening the trap from the stake that held it. He lifted it high, and with his good baseball arm sent it flying through the air, to drop in the exact middle of a deep, dark pool.

"There!" he said. "The animals that are pests will have to be 'tended to in some other way, for all me! I guess a muskrat would feel just the same, exactly, about having his paw in that trap, as Mickie does. And some trappers don't go to their traps for a whole day, even days in bad weather. No more trapping for me!"

"Goody!" cried Marjorie.

And from under the cap came a sound different from the little moaning cries. It sounded like "Goody," too!—Minnie Leona Upton, in Canadian Baptist.



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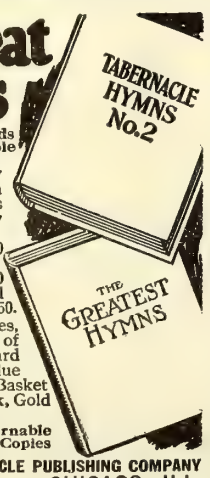
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N. C. LEAGUE

(Continued from page ten)

The retiring officers have done good work and they wish the new officers much improvement. New officers were installed May 16 by Rev. W. C. Ball, pastor.

Pansy Rogers, Secretary.

SALEM LEAGUE IS ACTIVE

The Salem League, Bostic, N. C., met at the home of Mr. E. N. Washburne, Sr., April 29 and elected new officers for the coming year. The work of the league was discussed and plans were made for the spring and summer. The officers elected were:

President—Layettle Weast.
Vice President—Gilmer Philbeck.
Sec.-Treas.—Howard Wells.
Cor. Sec.—Hubert Cooper.
First Supt.—Valoree Philbeck.
Second Supt.—Maxine Melton.
Third Supt.—Lillian Washburne.
Fourth Supt.—Mary Washburne.
Era Agent—Allen Melton.

We have a senior league with 35 members with an Epworth Era for every five members.

At our league meeting on May 9 an attendance contest was planned to begin May 16 and to continue for six weeks. The members were divided into two teams, the Blues and the Reds. Miss Layettle Weast is captain of the Blues and Carmel Cooper is captain of the Reds. Each team will keep a record of the number of its members each Sunday and try to get new members. Each member counts three points for the team, each new member ten points and a part on the program counts five points for that team. The team having the highest score at the end of the contest will be entertained by the losing team.

We hope to accomplish much and lasting good in this year of 1926.

Layettle Weast, President.

THE LIVE MAGAZINE FOR LIVE LEAGUERS

Miss Hazel Thompson, the Era agent for the conference, writes the following article for the interest of the leaguers:

Several months ago in this space there appeared an account of an Epworth Era contest. In this contest there was a chance for our leagues to make some money for their individual chapters. For some reason none of us busied ourselves very much and our North Carolina conference fell far behind the other conferences.

Now the Central Office is asking, "What's the matter with North Carolina?" We know that no better place can be found anywhere and we must immediately get busy and redeem ourselves in the eyes of the other Epworth League conferences.

In the last contest Texas came to the top of the list and now North Carolina stands fifth place with reference to the circulation of the Era. Why not put North Carolina at the top? Let's do it, Epworth Leaguers!

Our Epworth League conference year is rapidly drawing to a close and as we plan our work for another year let each league attempt to get every member to subscribe to our Epworth Era, the official publication of the Epworth League of the M. E. Church, South.

With 27,210 Epworth League members there are only 2,574 Eras being taken in both our conference and the Western conference together. North Carolina should be taking at least 10,000 Eras. This seems a monstrous undertaking, but if each chapter will do its part, our own conference will soon come to the very top.

We want these subscriptions.

Leaguers, "let's go get them!" It can be done. We are counting on each of you. Remember—

It ain't the individual,
Nor the army as a whole,
But the everlastin' team work
Of every bloomin' soul!

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Elizabeth City, at Hertford ..... July 6-8
Mount Airy, at Leaksville ..... July 7-8
Winston-Salem, at Central Terrace ..... July 8-9
Statesville, at Balls Creek ..... July 15-16

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E.
THIRD ROUND

June
Mills River, Sardis, 11 5-6
Elk Mountain, Elk Mountain, 3 6
Biltmore, night 6
Pastors' Summer School Duke University.....9-23
Henderson Ct., Moore's Grove, 11 26-27
Fairview, Skyland, 3 27
Oakley, night 27
Haywood Street,, night 30

July
Weaverville Ct., Flint Hill, 11 3-4
Ivy, Bright Hope, 11 4
Weaverville, night 4
Central, night 5
Chestnut Street, night 7
Saluda-Tryon, Saluda, 11 11
Hendersonville, night 11
Bethel, night 14
Spring Creek, Baldings, 11 17-18
Marshall-Hot Springs, Hot Springs, 3 & night....18
West Asheville, night 21
Sandy Mush, Teagues, 11 24-25
Leicester, Riverview, 3 25
Swannanoa, Swannanoa, night 25
Black Mountain, night 28

August
Rosman, East Fork, 11 .....July 31 & 1
Brevard, night 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

June
Belmont Park, 11 6
Hickory Grove, 8 6
Pastors' School at Duke University 9-23

July
Prospect, Prospect, 11 Sat. 10
Weddington, Indian Trail, 3 Sat. 10
Hawthorne Lane, 11 11
Unionville, Zion, 11 18
Matthews, Bethel, 3 18
Peachland, Fountain Hill, 11 Sat. 17
Lilesville, Shady Grove, 3 Sat. 17
Morven, McFarlan, 11 Sat. 24
Bethel-New Hope, Union, 3 Sat. 24
Wadesboro, 11 25
Marshville, Wingate, 3 25

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Av., Greensboro, N.C.
THIRD ROUND

June
Uwharrie, Salem, 11 4
Wentworth, Wentworth, 11 5
Ruffin, Hickory Grove, 3 5
Centenary, 11 6
Randleman, Old Union, 3 6
West Market, 11 13
Reidsville, night 13
Park Place, night 14
Deep River, West Bend, 11 20
New Hope, Centre, 3 20
East End, High Point, 3 27
Highland, Highland, night 27
Main Street, High Point, night 28

July
Wesley Memorial, 11 4

MARION DISTRICT
Edwin O. Cole, P. E., Box 264, Marion, N. C.
THIRD ROUND

June
Mill Spring, Gray's, 11 6
Rutherfordton, 8 6
Bald Creek, Elk Shoals, 11 27
Spruce Pine, 8 27

July
Micaville Ct., Bakersville, 11 4
Burnsville, Shoal Creek, 3 4
Bostic, Cedar Grove, 11 10
Spindale, Alexander, 11 11
Broad River, Tanner's, 3 11
Forest City, 8 11
Gilkey, Centennial, 11 17
Henrietta-Caroleen, Caroleen, 11 18
Cliffside-Avondale, Cliffside, 8 18
Marion Ct., Pleasant Hill, 11 24
Morganton, First Church, 11 25
Marion Mills, Clinchfield, 8 25

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

June
Summerfield, 2:30 and 11 19-20
Stokesdale, Mount Zion, 11 and 3 19-20
Yadkinville, Macedonia, 11 26-27

July
Mount Airy, Central, 11 4
Mount Airy Ct., Epworth, 11 and 3 3-4
Jonesville, Longtown, 11 11
Stoneville-Mayodan, 11 18
Sandy Ridge, 3 18

The Mt. Airy District Conference will be held at Leaksville July 7-8.

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.

June
Jefferson, West Jefferson 5-6
Avery, Jonas Ridge 12-13
Elk Park, Minneapolis, 3 p.m. 13
Warrensville, Mill Creek 19-20
Sparta, Cor's Chapel 26-27

July
Laurel Springs 3-4

The District Conference will be held at Jefferson May 25-26.

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
THIRD ROUND

June
Norwood Ct., Aquadale, 11 5
Norwood, 11 6
Salem Ct., Oak Grove, 11 13
Badin, 8 13
Mt. Pleasant, Friendship, 11 19
Kannapolis, Trinity, 11 20
Yadkin, Rowan-Yadkin, 8 20
New London, Richfield, 11 27
China Grove, 8 27

July
Concord, Westford, 11 4
Concord, Harmony, 8 4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P.S., Gastonia, N. C.
THIRD ROUND

June
McAdenville, night 3
Polkville, Casor, 11 5
Belwood, Kedesh, 11 6
Crouse, Laboratory, 3 6
Shelby, Central, night 6
Franklin Avenue, night 7
Duke University Summer School 9-23
East End, night 25
Trinity, Tate's Chapel, 11 26
Bessemer, Puette Chapel, 4 26
Stanley, Trinity, 11 27
Cramerton, night 27

July
Cherryville Ct., St. Pauls, 11 3
Lafayette Street, 11 4
Shelby Ct., Salem, 3 4
Cherryville, night 4
District Conference, Cherryville 5-6
Gastonia, Main Street, night 7

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
THIRD ROUND

June
Race Street, St. Johns, 2:30 5
Davidson, 11 6
Huntersville, 3 6
Mt. Zion, night 6
Newton, 11 13
Hickory Ct., Fair Grove, 3 13
Maiden, May's Chapel, night 13
Catawba Ct., Hopewell, 11 16
Ball Creek, Pisgah, 11 17
South Lenoir, Mt. Zion, 11 20
Hudson, 3 20
Granite Falls, night 20
Statesville Ct., Midway, 11 22

The district conference will be held at Balls Creek camp ground July 15 and 16.

WAYNESVILLE DISTRICT
P. W. Tucker, P. E.
201 Branner Ave., Waynesville, N. C.
THIRD ROUND

June
Bethel, Pisgah, 11 5-6
Waynesville, night 6
Franklin, night 10
Franklin Ct., 11 11
Macon Ct., Mt. Zion, 11 12
Glenville, Glenville, 11 19-20
Highlands, Flatts, 3 20
Murphy, night 25
Murphy Ct., Tomotla, 11 26-27
Miawassee Ct., Belview, 3 27
Hayesville, Ledfords, 11 26-27

July
Robbinsville, 11 4
Andrews, night 4

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

June
Linwood, Wesley's Chapel, 3 6
Thomasville, 11 6
Erlanger, night 6
Denton, Jackson Hill, 11 and 1:30 12-13
Lexington, First Church, 11 13
Centenary, night 13
Davie, Hardison, 11 and 3 19-20
Cooleemee, 11 20
Lewisville, Lewisville, night 20-21
Davidson, Good Hope, 11 and 3 26-27
Welcome, Center, 8 and 11 26-27
Central Terrace, night 27

July
Oak Ridge, Oak Ridge, 11 4
Kernersville, Shady Grove, 3 4
Walkertown, night 4
Thomasville Ct., Fair Grove, 11 and 3 10-11
Hanes-Clemmons, Clemmons, 11 11
Burkhead, night 11
Thomasville, Trinity, 11 18
Forsyth, Marvin, 3 18

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

June
South Alamance, Clover Garden, 11 6
Pastors' School, Duke University 9-23
Hillsboro, Lebanon, 11 26-27

July
Cedar Grove, Prospect, 11 3
Webb Avenue, 11 4
Carr, night 4
Person Ct., Woodsdale, 11 10
Long Memorial, 11 11
East Roxboro, Grace, 3 11
Milton Ct., Purley, 11 17-18
Brooksdale, Trinity, 11 24
Front Street, 11 25
West Burlington, night 25
Durham Ct., Bethany, 11 31

August
Carrboro Ct., Carrboro, 11 1
Chapel Hill, 3 1
Duke Memorial, night 2
Trinity, night 3
Burlington Ct., Bethel, 11 7
Rougemont Ct., Tabor, 11 13
Leasburg Ct., Salem, 11 14-15
Mt. Tirzah Ct., Mt. Zion, 11 21-22
West Durham, night 22
Yanceyville Ct., Locust Hill 28-29

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.

June
South Mills, Sharon 26-27
South Camden, Shiloh 27-28

July
Pantego-Belhaven, Belhaven 4
Hertford 8
Perquimans, New Hope 10-11
Pasquotank, Union 11-12
Chowan, Bethany 17-18
Edenton, night 18

August
Gates, Sunbury ..... July 31 & 1
North Gates, Hebron 1-2

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

June
Roseboro, Halls 5-6
Steadman, Bethany, 3:30 6-7
Haw River, Ebenezer 12-13
Mamers, Cool Springs 19-20
Carthage, Center, 3:30 20-21
Glendon, Carbonton 26-27
Goldston, Bethlehem, 3:30 27-28

July
Elizabeth, Clarkton 3-4
Bladen, Bethel 5
St. Paul, Barkers 10-11
Parkton, Sandy Grove 17-18
Person St. and Calvary, Gardners, 3:30 18
Lillington, Parker's Grove 24-25
Hemp, Pleasant Hill, night 25-26

August
Siler City, Hickory Mountain ..... July 31 & 1
Pittsboro, Zion, 3:30 1-2
Jonesboro, Seven Springs 7-8
Sanford, night 8-9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
THIRD ROUND

June
Jones Ct., Oak Grove, a.m. & p.m. 5-6
Centenary, a.m. 6
Riverside, p.m. 6
Palmico, a.m. 20
Craven, Beach Grove, a.m. 24
Dover, Lane's, a.m. 25
Snow Hill, Tabernacle, a.m. 26-27

July
Seven Springs, Indian Springs, a.m. 4
Atlantic-Straits, Atlantic, a.m. 11
Beaufort, p.m. 11
Pink Hill, Webb's, a.m. 18
Newport, Oak Grove, a.m. 24-25
Morehead City, p.m. 25
Hookerton, Ormondsville, a.m. 31

August
Oriental, Pamlico, a.m. 1
Ocracoke ..... May 27

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

June
Ingold, Antioch, 11 5-6
Tobar, Bethesda, 11 13
Hallsboro, Shiloh, 3 13
Faison-Warsaw, Goshen, 11 19-20
Clinton, Keener, 3 20
Magnolia, Carlton's, 11 27
Wallace-Rose Hill, Charity, 3 27

July
Kenansville, Lee's, 11 2
Jacksonville-Richlands, Haw Branch, 11 4
Burgaw, Trinity, 11 11
Wilmington Ct., Federal Point, 11 18
Wilmington, Grace, night 18
Swansboro, Bethlehem, 11 24-25

August
Maysville, Hopewell, 11 1
Southport, Southport, night 4
Shallotte, Andrews Chapel, 11 5
Town Creek, Shiloh, 11 6
Carver's Creek, Bladen Springs, 11 8
Whiteville, Whiteville, night 8

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IN MEMORIAM

WITHERSPOON—Mrs. Lidia Witherspoon, wife of L. D. L. Witherspoon, died at her home near Claremont, N. C., March 19, 1926. She was 59 years of age. She was a faithful, devoted wife and a true mother, one who put God first in all things. She was not only loved by her family circle, but by all who knew her. Those who will miss her most are her husband and her eight devoted children. She will be missed in the church and its organizations. Funeral was conducted in the Bethlehem Methodist Episcopal Church, South, of which she was a faithful member.

The Ladies' Aid Society.

CARSON—Miss Florence C. Carson was born October 30, 1869, and died at her home near Bostic, N. C., April 18, 1926. She professed faith in Jesus Christ and joined the Methodist church at Oak Grove in the year 1885, and lived a consistent Christian life until the end came. She was a faithful attendant at the church of her choice as long as she had good health, but for several years she was in declining health and could not attend regularly, but she continued to aid in the financial support of the church till the last. Her funeral service was held by the writer at Concord Baptist church, assisted by the pastor, Brother Buchanan, and Rev. I. D. Harrell of Lattimore. May the Lord comfort the saddened ones. E. J. Poe.

WOODY—The death of Cynthia Woody of Transou, N. C., caused genuine sorrow to the entire community. She was a friend to all. Fortunate was the stranger who came to her door; they would always find cordial welcome and the fare the best the home afforded.

Sister Woody was born March 17, 1864. She was the daughter of Frank Scott and wife, Nancy Scott. She was married to Mr. John Woody. To this uion were born five children. One of them with her husband preceded her to the other world. Four of the children still live to mourn her loss—Mrs. Ethel McNeil of Transou, Mrs. Dare Poplin of Charlotte, Mr. Floyd Woody of Transou, Mr. Joe Todd Woody in the West. She died June 21, 1925.

She professed faith and hope in Christ in early life and united with the Transou M. E. Church, South, and lived a faithful member until her death.

She was laid to rest in the cemetery at Transou. Funeral services were conducted by the pastor, J. W. Hall, Rev. Mr. Stone and Rev. Mr. Coffee.

DICKERSON—A. C. Dickerson, the son of James Wiley and Sallie Dickerson, was born March 2, 1850, and departed this life May 4, 1926, being 76 years, two months and two days old. He was united in marriage to Miss Vina Armstrong January 8, 1878. To this union were born 13 children, seven sons and six daughters, 12 of whom are living. Mrs. Dickerson crossed over September 19, 1911, preceding her husband 15 years. Brother Dickerson professed faith in Christ about 1892 and united with the M. E. Church, South, at Mount Morish, remaining a member there until that church transferred to Center, when Haynes Grove was organized. He transferred to Haynes Grove, remaining a faithful, loyal member until called to join the church triumphant.

Brother Dickerson leaves three brothers and three sisters, 12 living children, 45 living grandchildren and a host of friends to mourn his departure.

He was a clean, conscientious man, loyal to his church, devoted and kind to his family and true to his friends. He was chaste in his language. His children never heard him swear an oath or take the name of God in vain. He leaves to his children and grandchildren an untarnished character, worthy of their emulation. While Brother Dickerson was rather quiet and reserved in his make-up he ingratiated himself in the hearts of all who knew him, leaving all who knew him warm friends. Brother Dickerson was called on to suffer severe physical pain but he bore it patiently and was conscious to the end, and expressed his regrets to leave his loved ones, but realized he was going and said he was anxious to be relieved of his suffering. Again and again he said he was ready and at the last moment slipped away without a struggle.

We shall miss him until we meet him over yonder. C. C. Totherow.

EDWARDS—Grandison Christian Edwards was born May 30, 1858, and died May 7, 1926. He was the son of Rev. J. A. Edwards and Fannie Rosebud Dixian of Greene county. He graduated at Trinity College in 1878 and at Bellevue Hospital Medical College March 14, 1883. He married Sallie Fannie Brown July 27, 1887, Katherine E. Herman June 25, 1901, and Mrs. Florence Holder Cox June 30, 1923.

Dr. Edwards practiced medicine in the Hookerton community for over 43 years. He had been a member of the Methodist church since childhood.

He leaves a wife, Mrs. Florence Holder Cox Edwards, and six children, Rev. R. G. L. Edwards, Mrs. S. M. Bradera, Mrs. Henry Tysan, P. H. Edwards, A. C. Edwards and Christian Edwards, and two brothers, J. A. and H. C. Edwards.

The pastor was assisted by Rev. R. H. Broom, the burial taking place in the Edwards cemetery. Many whom he had served in sickness gratefully followed him to the grave.

Norman Harrison.

BAHNSON—Mrs. Jane Amanda Bahnson passed away at her home in Farmington March 26, 1926. She was born May 7, 1842. She was the daughter of the late Mr. and Mrs. George Wesley Johnson of Farmington.

At the age of 17 she was graduated from Greensboro Female College; at the time of her death she was the oldest alumna.

On December 12, 1865, she was married to Capt. Charles F. Bahnson, who died in 1911. Three children blessed this union, two of whom survive, Mrs. O. L. Williams of South Carolina and Frank H., who lives at the ancestral home, and who with his wife tenderly cared for his mother in her declining years. She is survived also by nine grandchildren and four great-grandchildren.

She was converted while a student at Greensboro. Later she joined a Methodist church near Farmington. This church was afterwards moved to Farmington and there she held her membership to the close of her life. Unless providentially hindered she was present at all the services of her church; even when failing health and partial blindness were handicaps, still she let not these keep her from the house of her Lord whom she loved and served. It was an unusual sight to see one well past the fourscore mark a regular attendant at Sunday school and untiring in the discussion of the lesson. It was inspiring to hear he rfine interpretation of the lesson.

She was a charter member of the Ladies' Aid and the missionary society, and was active in all work for the church and parsonage. Others might find fault with the pastor and his family, but not so would Grandmother Bahnson. She loved all her pastors and showed her affection and interest in many ways.

While her church came first she was also deeply interested in everything that was for the betterment of the community. She was very much interested in the Masonic Order and was a member of the Eastern Star.

Her mental attainments were of the highest order. She kept in touch witn the lierary thought of the present day and keenly enjoyed discussing literature, art, politics and other subjects of general interest. Her mind was a treasure house of fine thoughts and memories.

The sunlight of the Christian faith ever snone within her; the radiance of her Christian life was seen wherever she went. A life so full of deeds of charity and love was well worth living here and hereafter.

She was loved and esteemed by a large circle of friends, and her passing is a distinct loss to the community in which most of the more than eighty-three years had been spent.

On Sunday afternoon after a brief service at the home the funeral was held at the Farmington Methodist church, conducted by her pastor, Rev. C. M. McKinney. Interement was in the village cemetery.

Mrs. J. B. Tabor.



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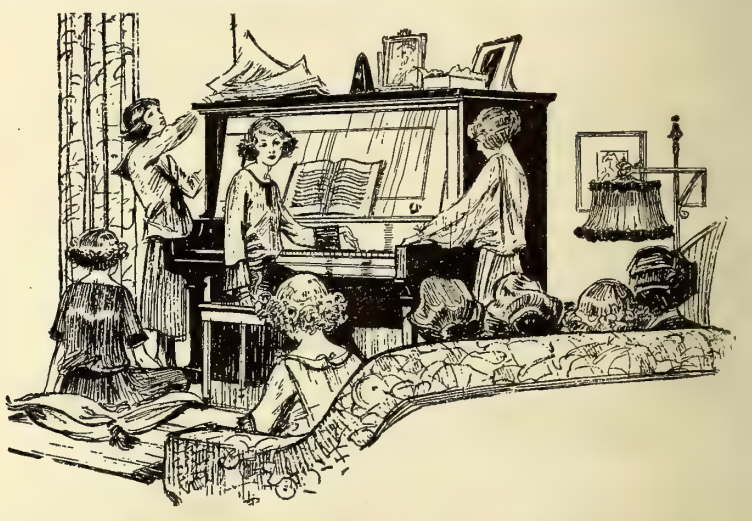
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NORTH CAROLINA
Christian Advocate

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Dr. W. L. Northridge's Address on "Mysticism"

THE very brief message that I desire to bring this morning I shall base upon the statement of Peter in the fourth verse of the seventeenth chapter of the Gospel according to St. Matthew, "Lord, it is good for us to be here." The Transfiguration is one of the high-tide experiences in the life of our Lord, and it was meant, of course, to brace them for the trying experience that was just awaiting them. The glimpse that he received on the mountain of the glory that he had with the Father before the world was and which he was again to share, the appearance of Moses and Elias on the mountain, reminded him of the interest and understanding of heaven. He was misunderstood on earth. And the voice of the Father saying, "This is my beloved Son in whom I am well pleased" — all of this nerved and braced the Master for the experiences of the Cross. And you will notice immediately after this transfiguration scene and experience, Jesus was able to hasten forth to his Cross with wonderful courage, with a light step, with a sense of joy and victory in his heart. Now into this uplifting, wonderful experience these three disciples entered to some extent. Peter felt it, felt its value for him, and he said, "Lord, it is good for us to be here."

It is legitimate for us to place this experience of the apostles' in the type that we early Church among the Disciples and down through the Christian centuries we have had generally know today as "mystical." In the great mystics, that is, men of special illumination and insight and wonderful appreciation of the living reality that we call God. John, of course, was one of the great mystics among the Disciples. And what a difference there is between the Gospel as he records it and the Gospel recorded by Matthew, Mark, and Luke! They simply set down the facts as they witnessed them concerning our Lord's life and doing. John went beyond the mere relating of bare facts connected with our Lord's life. He not only witnessed and recorded what he saw but he had a special insight into the meaning, and he gives us the facts together with their interpretation. And it is only the man who is a mystic himself who can understand the great Gospel according to St. John, can understand his wonderful language. And Paul, of course, was one of the great mystics. He tells us that on one occasion he was caught up into the third heaven and saw and heard unspeakable things. When he speaks of being in Christ and Christ being in him he is using the language of a mystic, a man who has had a very definite and very especial religious experience. It is difficult for us to define the experience called mysticism. We can think of it best in relationship to prayer, because mystic experience always comes of special prayer. Most of us who have had just an ordinary religious experience thank God when we pray, but the man who has had the special religious experience, the mystic, is a man who in prayer perceives God, sees God face to face, feels God near at hand. So we find as we read through the literature of the great mystics that they speak again and again of the ineffable perception and experimental knowledge and direct appreciation and spiritual intuition. And they tell us also that they experience wonderful, remarkable stages in prayer. Some of them have told us that they can distinguish between the prayer of silence and the prayer of union and the prayer of estasy. That is in the prayer of silence a man is inactive, but we are not free from earthly, worldly disturbances. In the prayer of union we forget all time, and toil, and care, and are free from these earthly distractions. And in the prayer of ecstasy, the highest of all these stages of mystic longing and prayer, the soul is not only asleep as regards the world, but also we receive divine visions and we are capable of hearing the Voice of the Divine. We have been reading a good deal on the other side of the Channel of some of these great mystics of the Christian Church. We have been listening to the famous Sunda Singh, and he has told us that he loses all perception of the eternal world after a time of prayer, that he has no sense of the lapse of time, and that once during an ecstasy he was stung by hornets while he felt nothing. Now mysticism is unpopular among a great many. The very term itself is misunderstood, I think, to a large extent. But I do believe that these experiences suggested by that term are of immense value, especially for all preachers. It does suggest a type of experience without which we cannot be effective in the ranks of the ministry. There is no doubt that a mystic experience of God could be for the mystic himself apart from utility from the point of view of society. Peter said, "Lord it is good for us to be here" apart from the people around us and down at the foot of the hill. It is good for us to be here. There is in the mystic experience for the mystic himself a type of pleasure that nobody else has ever experienced except the mystic. We are all human beings seeking satisfaction. Some people find it in the life. But the mystic is a man who finds his passing pleasure of the hour, meeting the desires of the body and of the flesh. Some find their highest pleasure in satisfaction in meeting the needs of the moral life, others in meeting the needs of the social life, others again in meeting those of the mental joy, in the spiritual realm, by meeting the longing of the heart. I think that we must define religion in the end as relating to the heart rather than to the head. I do not think that any of us will follow a religion that we cannot feel and that has not made a difference to our feelings. It is possible for a man to be a modernist and have no religion, and it is possible for a man to be a fundamentalist and have no religion. It is a matter of the heart mainly and chiefly. We want a religion that we can feel and that makes a difference to our feelings. It is often said, and I think with a great deal of truth, that the second generation of any religious denomination is not so enthusiastic and zealous as the first generation of that particular denomination. This is true in our country, at any rate, of the Salvation Army. There was a wonderful glow to the Salvation Army when it began its work in England. I am afraid it has lost some of its enthusiasm for the spiritual and that it has largely degenerated into a great social movement and organization. And I am afraid that the same holds true of some branches of our Methodism. We have not the faith of our fathers. And we have not the enthusiasm of our fathers. We are not willing to do and to bear and sacrifice as our fathers did. And the reason it that we are living in their experiences, not on our own. Religion does not mean for us what it meant for them. They had a great glowing experience. We have not entered into it to the same extent as they did.And if we are lacking in enthusiasm and the spirit of self sacrifice and if our ministry becomes mechanical it is because we have been living either on our experience of other days or on the experience of our fathers in another generation. We may criticize the mystic but the mystic has an experience that we have not, something that he feels makes life worth living for himself. And not only has the mystic the type of feeling that other people have not, but he has a type of knowledge as well. He is the man who has seen God face to face. He is sure of God and of spiritual reality. I never yet met a great mystic who was keen on entering into religious controversy. I never met a great mystic who made very much use of the traditional (*continued on page four*)

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COMMENCEMENT AT THE UNIVERSITY OF NORTH CARALINA

We take the liberty of giving our readers the appealing story of commencement as told by Ben Dixon MacNeill in The News and Observer. It is terse and vivid and at the same time gives the chief events of the day.

Mr. MacNeill's story is as follows:

Three hundred and sixty-six young men and women departed from here carrying diplomas received at the hands of Governor Angus W. McLean, and an entirely new sort of advice about what to do with themselves for the next twenty years received at the hands of Dr. Douglass Freeman, editor of the Richmond News-Leader, who delivered the baccalaureate address for the 131st annual commencement of the University of North Carolina.

Where the usual commencement orator summoned to advise the departing graduate concerns himself with the graduate's immediate future and his contribution to the world, Dr. Freeman was concerned principally that the graduates put something into their lives other than mere material success that will leave them stranded on the road like so many disintegrated flivvers, by the time they have reached the age of forty years.

Beauty the Supreme Aim

Beauty was the quality that he recommended to them as the supreme attainment in life. He took a word that has not much standing among men and made it a robust, masculine, virile and effective thing, a quality to sustain life when material things have palled, a mainstay in old age after forty years, when men and women are able only to do a little more of what they have already learned to do.

The Doctor called it culture. He declared that there is a beauty in religion that the South must maintain, in education, in politics, and in every field of activity into which men and women may find themselves. He talked not only of the beauty that contemplates line and color, but of the deeper significance of beauty in thought and action. He made it the thing to be put uppermost.

New Program Gives Satisfaction

This year's changed program in staging the commencement worked out to the satisfaction of everybody. Dividing the exercises and having a day on either side of Sunday seems to have worked very well. The crowds this year were larger than they have been before, though the number of members of the board of trustees was somewhat smaller. Friends and relatives of the graduating class were here in battalions.

In all thing the day adhered closely to honored tradition in the University. The academic procession formed itself in a double phalanx that turned itself wrong side out again as the president, the governor, the distinguished guests, the trustees and the faculty came down through the long, double line of graduates, while the band played "Onward Christian Soldiers."

Simplicity Reigns

But withal simplicity marked the exercises. The baccalaureate speaker was presented briefly by President Harry Woodburn Chase, and Dr. Freeman spoke for 34 minutes. Governor McLean was then presented and he in turn delivered the 366 diplomas. This feature of the program required slightly more than one hour. The seven honorary degrees were then conferred, and the year was done.

Deans of the several schools within the University presented the candidates for graduation, and the governor in turn presented them with their diplomas and their Bibles. Candidates for honorary degrees were presented by Dr. Archibald Henderson, and the degrees were conferred by President Chase.

First to receive the degree of Doctor of Laws was Dr. Charles L. Coon, of Wilson; others were: Dr. Charles Minor, Dr. Wilson E. Dodd, John Motley Morehead, John W. Fries, Governor Angus W. McLean, and Dr. Edwin Greenlaw.

A MARRIAGE OF INTEREST TO A WIDE CIRCLE OF FRIENDS

Miss Agnes Ellinwood of Greensboro and Rev. John F. Kirk, pastor of West Market Street church, Greensboro, were married at 10 o'clock Tuesday morning, June 8, at the home of Mrs. L. H. Martin, sister of the bride. Reverends J. B. Craven, presiding elder of the Greensboro district, and J. H. Barnhardt, presiding elder of the Winston-Salem district, were the officiating ministers.

The wedding was beautiful in its simplicity and only a few intimate friends witnessed the ceremony. Mr. and Mrs. Kirk left shortly after the ceremony for the western part of the state, where they expect to spend three weeks before beginning housekeeping in the West Market parsonage.

For fifteen years Mrs. Kirk has made her home in Greensboro, being a graduate of the high school of this city. She also attended the Northfield Seminary in Massachusetts. For the past five years she has held a position as secretary and treasurer of the West Market Street church and no church ever had one more efficient. She is a most excellent young lady in every particular.

Mr. Kirk is a leading member of the Western North Carolina conference and has served the most important stations and districts of the conference. He is now serving his second year as pastor of West Market Street church and has numerous friends in Greensboro.

To Mr. and Mrs. Kirk the Advocate extends its heartiest congratulations and good wishes.

NORTH CAROLINA COLLEGE COMMENCEMENT

The serious part of commencement, to use President Foust's words in making the announcements of the day, began Sunday morning, June 6, at 11 o'clock with the baccalaureate sermon and attendant services in the College Place Methodist church, Greensboro.

This was the 34th commencement of what has grown in these few years to be one of the great institutions of the country. The graduating class this year numbered 260, the largest in the history of the college.

The academic procession, composed of President J. I. Foust, Dr. D. H. Ogden, the preacher of the hour, the faculty and the graduating class numbering more than 400, that marched from the McIver building to the church presented an impressive array, robed as they were, in academic garments.

The big church with its capacity of 1300 was taxed to the limit with friends and visitors who had assembled for the services of the morning.

President Foust was in charge. The invocation was by Rev. G. Ray Jordan, pastor of the church, the music by members of the department of music of the college and the baccalaureate sermon was delivered by Dr. D. H. Ogden, pastor of the Government Street Presbyterian church of Mobile, Ala.

"Eyes That See" was the subject of the sermon, the text being "Their eyes have they closed, but blessed are your eyes, for they see." It was a helpful and suggestive sermon upon a most fruitful theme.

At 7 o'clock in the evening Dr. Ogburn delivered the annual sermon for the college Y. W. C. A.

Commencement Day

The commencement day exercises were held in College Place Methodist church Tuesday, June 8, at 10 o'clock. The church proved inadequate to accommodate the people who assembled for these exercises, so great was the interest in the commencement day program. The attendance of parents and friends of the members of the graduating class was unusually large this year.

The program was as follows:

Processional, Triumphal March (Mendelssohn). National anthem. Invocation. The Old North State. Announcements. Commencement address, Dr. Clarence Skinner. Quartet, He Shall Come Down Like Rain (Buck). Presentation of candidates for degrees. Awarding of diplomas. The college song. Benediction. Recessional, Triumphal March (de la Tombelle).

Miss Kate Hall of Asheville was announced by Dr. Foust to be the winner of the Weil fellowship, which is awarded on a basis of scholarship and permits a year of graduate work in a leading university. Miss Nell Clinard won the Murphy prize of $25 offered for the best paper on a subject pertaining to North Carolina history. Her paper was entitled "Social and Economic Conditions in North Carolina During the Civil War."

COMMENCEMENT AT DUKE UNIVERSITY

The old Craven Memorial Hall, enlarged by the use of amplifiers that converted the surrounding grove into an auditorium, became the place of assembly for the 2,000 persons who gathered last Tuesday at 11 o'clock to hear the baccalaureate sermon which was delivered by Dr. Ernest F. Tittle of Evanston, Ill.

This was Duke's 74th commencement and perhaps the last to be held in Craven Memorial Hall, which was erected only about 25 years ago, but is to give place to a larger and more elegant building that will be in harmony with the growth of the institution.

Dr. Tittle in his sermon measured up to the high standard set by eminent preachers who from year to year have appeared upon the same platform.

His subject was "The Greatness of Jesus." The following report of his sermon has been sent out to the press. It makes profitable reading.

"Jesus did not construct a great philosophical system," said the speaker. "These have their little day then pass away. He did something better, by his parables, his amazing insight into human life and the nature of God he proved his greatness.

"He was the greatest intellect; he had brains enough to be simple. In utter simplicity he solved the best of problems, yet much of Christ's teaching is not understood not because we can't understand but that we are afraid to.

"The parables of Christ were simple and profound. Jesus the artist painted six portraits which are destined to forever hang in the art gallery of the human mind. In less than a thousand words he created six portraits which are real. The prodigal son and the father, the priest and the Levite, the Pharisee and the Publican, are characters which he created and we meet in everyday life.

"Institutions, empires, nations and monuments will crumble away, but the words of Jesus will remain.

"His true greatness was in the realm of his character. He is incomparably history's greatest man, the world's greatest soul. He not only spoke the truth, he lived it. Jesus' words were a power because they were deeds. He did not only talk about courage, he died on a cross. He not only talked about forgiveness, he forgave them who crucified.

"The teachings of Jesus have an accent and emphasis, which were new, though they were based on the old Hebrew ideals. He made the old teachings over. He brought something new, and he spoke out boldly. Some preachers today keep quiet when they fear they might hurt the feelings of a possible donor of money to their church or to an institution. Jesus spoke the truth. 'Know the truth and it shall set you free.'

Not Afraid of New Ideas

"Jesus was not afraid of new ideas; we are. Jesus was not bound by tradition; we are. He was not technically a scientist, yet He was a scientific spirit, holding to fact and seeking only truth. *(Continued on opposite page)*

People and Things

After consultation with Bishop Mouzon, Rev. S. E. Mercer has appointed Rev. Lloyd Bray to supply for St. James church, Tarboro, until conference.

Fifty-eight new members have been received into the Ardmore church, Winston-Salem, within the last three months. Rev. L. B. Hayes is the pastor of that growing church that is not yet two years old.

After the paper was half off the press we received a message from Rev. C. L. Read asking that we announce quarterly conference for Caledonia June 6, and to remind the pastors of the Rockingham district of the summer school at Duke from June 9-23. It is not too late for the last announcement.

"On last Sunday Kerr Street, Concord, with 126 present in the Sunday school we collected $43.74 for the Children's Home at Winston-Salem. Our Sunday school at Kerr Street is doing fine work. We hope to soon send you a few more subscriptions for the Advocate."—V. O. Dutton.

"We have painted and papered our church all over on the inside, including the Sunday school class rooms, built a nice class room, and cleaned up the parsonage. We have things in nice shape here now. Come to see us and we will have you to preach for us."—W. F. Womble.

Rev. W. T. Albright has arranged for a circuit-wide meeting for the Summerfield charge to be held at Guilford Battleground, beginning on July 11 to continue for two weeks. Bishop E. D. Mouzon has been invited to preach several times during the meeting. Rev. G. W. Fink will be the assistant to the pastor.

Rev. E. J. Harbison made a good beginning at Park Place Sunday. He was greeted by a large congregation and preached a very helpful sermon. The new pastor let it be known that it was his purpose to go into the homes of his members and learn to know each one of them. The congregation seems greatly pleased with Brother Harbison and have indicated their intention of giving him their full and hearty co-operation.

State College this year had a choice list of speakers for commencement. Among these was Bishop W. F. McDowell of Washington, D. C., who measured up to his own high standard in the baccalaureate sermon last Sunday evening. Dr. Edwin Mims of Vanderbilt was, also, one of the principal speakers of the occasion and as usual delighted his North Carolina audience. In fact, this state has claims on him that are relinquished with pronounced reluctance.

"In this day of fads, specialists, fanatics, extremists, sensationalists and professional evangelists I want to commend the sane and safe article on sane evangelism by Rev. J. F. Kirk. If you failed to read it in last week's Advocate hunt up the paper and read it. If you have read it, read it again. If some brilliant writer did class Kirk with the atheists and infidels we need more such atheism and infidelity."—J. B. Tabor.

Rev. John R. Church of Andrews was the first of the summer school folks to stop in our office on his way to Duke. Brother Church expects to stay till the final bell. He is enjoying his work immensely at Andrews. The debt of $8,000 has been paid and the plan is to have Bishop Mouzon dedicate the church some time this summer. Brother Church is a fine spirit, a successful pastor and revivalist, and with it all is not neglecting his studies. We were glad to see him and hear the good reports of his work and of his elder, P. W. Tucker, who is making an enviable record on the Waynesville district.

Prof. J. D. Hodges, a member of the class of '73, Trinity College, passed through Greensboro last Monday on his way from his home in Davie county to Durham to attend Duke commencement. There have been few commencements since his graduation 53 years ago when Professor Hodges has not been present and an enthusiastic participant. He was on his way last Monday with his accustomed enthusiasm and expected to stay till the end. For years he taught school, but is now a big Davie county farmer who grows younger as the decades go by. He grew confidential and whispered to us the number of his years, but the secret must not be published anywhere between Dan and Beersheba. Professor Hodges and Senator Simmons were classmates and the fifty-fifth reunion of their class will be held two years hence.

Mr. Albert L. Prudens of Gates county and Miss Addie Bateman of Plymouth were united in marriage on Thursday morning, June 3, 1926, at the Methodist parsonage in Spring Hope, N. C., Rev. W. E. Trotman officiating.

On Sunday, May 23, Bishop Edwin D. Mouzon preached the commencement sermon before a congregation of nearly four thousand students and visitors at Tuskegee, Ala. There were several hundred white visitors, and the attention was so intense and the interest so great that one forgot that he was in a congregation composed of colored citizens and colored students in the greatest negro school in the world.—Nashville Christian Advocate.

ANNUAL TRUSTEES LUNCHEON AT DUKE

By R. P. Harris.

Much jollity and good-natured banter featured the annual luncheon of the board of trustees of Duke University here Monday in the Washington Duke Hotel, at which time the Duke alumni and alumnae councils were present as special guests. President W. F. Few, presiding over the affair, took occasion to twit various mmebers of the board, who came back with spirited smart retorts and jovial sallies, with much good fellowship being in evidence. Among the speakers called upon by President Few were Mrs. W. J. Brogden of Durham, Col John D. Langston of Goldsboro, and Hon. Joseph G. Brown of Raleigh, president of the board of trustees.

Those present at the luncheon were as follows: Miss Mary K. Knight, Durham; Mrs. Lila Markham Brogden, Durham; Miss Blanche Barringer, Raleigh; Mrs. Bailey T. Groome, Statesville; Mrs. Carlotta Satterfield, Durham; Miss Fannie Vann, Clinton; Mrs. Maury Whitaker, Oak Ridge; Charles H. Livengood, Durham; Rev. J. M. Daniel, Goldsboro; Dallas W. Newsom, Durham; Rev. W. B. West, Lincolton; Rev. H. E. Myers, Durham; R. G. Cherry, Gastonia; Col. John D. Langston, Goldsboro; Hon. Joseph G. Brown, Raleigh; T. F. Marr, Waynesville; J. F. Bruton, Wilson; J. C. Wooten, New Bern; W. E. Springler, Wilmington; James A. Bell, Charlotte; Rev. J. H. Barnhardt, Winston-Salem; Hon. W. D. Turner, Statesville; Rev. H. M. North, Rocky Mount; C. F. Lambeth, Thomasville; Rev. J. B. Hurley, Burlington; W. R. Odell, Concord; H. A. Page, Aberdeen; Rev. W. W. Peele, Durham; Rev. M. Bradshaw, Durham; R. A. Mayer, Charlotte; Dr. Albert Anderson, Raleigh; P. H. Hanes, Jr., Winston-Salem; Col. J. F. Bruton, Wilson; Rev. S. B. Turrentine, Greensboro; Dr. J. H. Way, Waynesville; J. H. Separk, Gastonia; Dred Peacock, High Point; Dr. E. T. White, Oxford; Miss Alice Baldwin, dean of women at Duke; Dean W. H. Wannamaker and R. P. Harriss.

COMMENCEMENT AT DUKE UNIVERSITY

(Continued from opposite page)

"He did not seek popularity. Most people want to do the popular thing. It is hard to be unpopular, and most of us follow the crowd. Jesus saw his popularity fade, but He clung to his ideals. He was called all manner of names. Yet he remained steadfast to his convictions. His whole life was a demonstration of courage.

"And he was the incarnation of the love of God. What a civilization we would have if employers loved employees, if nations would love nations, if the white race would love the black race. Love is not blind; it is jealousy that is blind. He who hates will not see the fine qualities of his neighbor. If we looked at one another with the eyes of love we would see new things in them. As Gilbert Chesterton said, 'Love has not been tried and found wanting; it has been found difficult and not tried.' Jesus showed his love and ideal by which we can reach the highest development.

Belongs to No Race

"Jesus belongs to no race; we do. Think of him as a Jew. He belongs to the world. He is not identified with any one century; he belongs to all centuries.

"In all history there has been no other character like him. The world can't yet get beyond Jesus; it can't get beyond love."

An absent-minded person has been defined as one who thinks he left his watch at home and then takes it out to see if he has time to go home and get it.—The Outlook.

Rally to the Advocate during the month of June.

RESOLUTIONS BY SPECIAL PROHIBITION COMMITTEE

The following resolution was passed by the Wilmington district conference held at Pollocksville, June 1-2, 1926:

Since the law prohibiting the making and selling of intoxicating liquors has been written into the constitution of the American nation, we rejoice that the money once spent for strong drink is now going into better homes, savings banks and the comforts of life.

There are less calls for charity among women and children. In place of the cross roads bar room we now have the high school, school trucks now running on hard surface highways and the ring of prosperity is everywhere. We deplore, however, the presence of the "bootlegger" and "runner" in our midst. We feel that these can be broken up when all Christian people and those who administer our laws will do their duty.

And to that end, be it resolved by the Wilmington district conference of M. E. Church, South, held at Pollocksville, N. C.:

1. That we call upon the entire membership of our church to pledge suport to do their full duty in both the observance and the enforcement of the prohibition law, giving to officers of the law support in a more rigid enforcement.

2. That the membership of our church be urged to use caution in selecting process officers, recorders, solicitors and judges who are in sympathy with the prohibition law, and who will undoubtedly do faithful service as officials in the enforcement of this law.

3. That we call on our people to watch and make a study of those officers who serve and those sentences imposed for violations of this law, and while we do not infringe upon the discretion of our judicial officers, we call attention to the effective result of road sentences.

RESOLUTIONS BY LAYMEN OF THE DURHAM DISTRICT

Whereas, we have listened to the earnest appeal made by our presiding elder and others that all assessments in the Durham district be paid in full, and

Whereas, we have been led to believe in the possibility of restoring the Durham district to its rightful place in the 100 per cent column in this respect, and

Whereas, we face the beginning of a new quadrennium in our church work; therefore be it resolved:

1. That we, the members of the Durham district, now in session at Chapel Hill commit ourselves to the program of paying all assessments in full by the coming session of the annual conference.

2. That we offer our services to any charge that may be in need of help to the end that this program may be successfully carried out.

3. That each preacher and each layman feels a personal interest not only in his own charge but in the district as a whole, and pledges himself to co-operate in any way possible to the task above set forth. Signed by twenty laymen.

$1.50—THE ADVOCATE—$1.50

For some time the management has had under advisement the wisdom of reducing the Advocate to $1.50 per year to new subscribers for a short period of time, but realizing that it is rather hazardous we have not done so; but in order to see just how much difference it will make in the matter of securing new subscribers, we have decided to test the matter, and from now until the 15th of July our pastors and agents are authorized to accept subscriptions, cash in advance, for $1.50 for one year.

This is done with the hope of securing a large list of new subscribers, and to give a large number of our people the opportunity to take their church paper, who do not feel able to pay the regular price.

At this price we cannot pay a commission, and this price only holds good for the period of time indicated above.

Now, we hope the friends of the Advocate will go to work at once and make a special effort to put the church organ in every Methodist home during the next four weeks. Remember all who pay $1.50 between now and July 15 will get the Advocate for one year. After July 15th the regular price will obtain. This offer is made only to new subscribers.

DR. W. L. NORTHRIDGE'S ADDRESS ON "MYSTICISM"

(Concluded form first page)

arguments for the existence of God. He hardly knows what they are. He has no need of them. He is sure of God. And Paul was such. A wonderful note of certainty runs through his epistles. How often he uses the word "know." "I know whom I have believed and I am persuaded that he is able to keep that which I have committed unto him against that day." "We know that all things work together for good to them that love God." "We know that if the earthly house of our tabernacle were dissolved we have a building from God, a house not made with hands, eternal in the heaven." It is that note of certainty and conviction that the church needs today. It is that that we need. And we will never get it along the ordinary processes of logic and of thought. We will get it only by religious experience, for real certainty is born of real religious experience.

The Mystic's Sense of Power and Security

And then the mystic, in the third place, has a sense of power and a sense of security that the man of average religious experience has not attained. A great many of us are troubled and perplexed, for example, by the problem of pain in the world. It is always haunting us and we are always trying to explain it away, trying to relate it to the idea of the power and of the goodness of God. You never find a mystic troubled about the problem of pain. Not that it has disappeared for him, but somehow or other he sees it through new eyes. The problem in that way has been solved for him. He is so sure, first of all of God, and he is so sure that God is love, that he is able to say with the Apostles, "We know that all things work together for good." Christianity, says one of the great mystics of the day, gives souls the faith and strength to grasp life's mettle. It is that sense of power and sense of security that comes to the man who spends much time alone upon his mountain top with God. Whatever we may say about the mystic experience it is for the mystic a wonderful feeling and gives him a great pleasure and joy and a knowledge that others have not, and gives him the sense of security and power that we especially need so much in the ranks of the ministry.

Value for the Church

May I say one or two words in conclusion? Mysticism has a value not only for the individual subject, but also a value for the church. After all, nearly all the theology of the church is born of the experience of the mystic. It is the outcome of anlysis and interpretation of mystical experience of John and Peter and St. Augustine and the rest of them down through Christian centuries. You may say it is dangerous to build up the theology of the church on the experience of a few mystics. Can we trust a mystic experience? And can we trust the mystic's own interpretation of his experience? The fact is we are not dependent on the experience of one or two mystics but on the experience of a great body of men with a special religious experience down through the Christian centuries. Then we have to remember that in all branches of knowledge we accept the testimony of experts. Philosophers today are making a useful distinction between knowledge by description and knowledge by experience or acquaintance. When I was a boy, growing up in school, I learned a great deal from my teachers and from books about Mt. Vesuvius and the buried cities. In imagination I pictured the mountain. I had a qnowledge by description. But one day sailing into the harbor I saw the smoke belching forth from that great mountain and at night I saw the flames leaping up from the crater and my knowledge from description certainly turned into a knowledge by direct acquaintance and experience. Most of our knowledge is simply a knowledge by description. I have not been able to enter into the starry heavens, but experts have gone there with their telescopes and have brought back knowledge that I can never get for myself, and I simply believe what they say they have found. There is nothing else to do. Why not follow the same principle in the realm of religion. There are religious experts and we receive from them the interpretation of their experiences and analyze it as they do, and the church has built up its theology out of the experiences of these great men who have had an outstanding religious experience. So again I claim that while we may smile sometimes at the mystic, we are always singing his hymns in our churches and we are always reading the theology that has been built up out of these experiences. I recently came across a rather remarkable statement in one of the books of Ben Atkins, "Theology always began with his molten outpouring of some transforming experience, and experiences are always begun glowing and fluid. Some glowing experiences are hard to undergo. They soon harden down and we inherit as cold logical form what was begun with a flaming experience."

Value for Society

May I finally just say that I believe mysticism also has its value for society and for the world at large. Here we come to the greatest criticism of mysticism. We are told that it represents a form of selfish religious point of view. That the mystic simply enjoys his religion and keeps it to himself. No doubt there have been mystics in the church who have come in for criticism of that kind. They have gone away up the mountain top and, as Peter desired to do, they have built there tabernacles and remained there. "Lord, it is good for us to be here. Let us build here three tabernacles" and settle down here. Those who have entered into their monasteries and have remained there shut in from the world have been of that type, and that is the un-Christian type of mystical experience. Jesus went up the mountain that his soul might be strengthened and he might be nerved to come back and face the duties and the service which lay ahead of him. And there is no incompatibility between the contemplative life and the life of religious service and activity. They are complementary. The one is essential to the other. It is very easy for people to say the place of the Christian is always at the foot of the hill among suffering humanity. There are those people who have always been at the foot of the hill, but they have never raised their hands to help the humanity at the foot of the hill. There are none to bring permanent peace and solace like those who come down from the top of the hill to help those who have always remained at the foot of the hill. And it is only those who have been on the mountain top and have come down from there who have the eyes to see the need of the helpless and suffering and troubled and burdened ones. I am simply pleading today that if we are to be effective in the service to which God has called us we must as Jesus did make a place for the quiet hour and the place of prayer in human life. If there is any weakness of the church today it is too great, too highly organized, and the preacher is becoming more and more simply a part of the organization of the great machinery of the church and his soul is being crushed within him. We must escape from that. The world is too much with us. I pray that we may make a time to get alone with God where we can see his face and hear his voice and receive this equipment for the task of life. Men of power in the church have always been great men of prayer.

MAKING JULY FOURTH USEFUL

The General Conference recognized the great importance of the work which is being done by the Commission on Temperance and Social Service, and changed the name of the commission into a board, and doubled the assessments upon the churches to carry on its activities.

The board will hold two summer conferences, one at Mt. Sequoyah on July 1-4, and the other at Lake Junaluska July 4-11. The topic at both conferences will be "Youth and the Future." Well-posted and well-trained speakers will lead the discussions at both conferences.

On July fourth the topic will be "Youth and Patriotism," and the board appeals to the pastors and the churches throughout our entire church to hold one service on July 4th, morning, afternoon or night in defense of the constitution of the United States against the attacks of those who because of their hatred to the prohibition amendment are preaching and practicing anarchy.

The ammunition of the "wets" consists largely in their ability to make a great amount of noise, and to secure the publication of their attacks upon prohibition in the press of the country. Our people are not only being deceived, but are being influenced by the false assertions that the opposition to prohibition is steadily increasing, and that therefore some modification must be made to meet a popular demand. The church must demonstate clearly that there has been no change of sentiment the statute books, and this must be done by counter demonstrations, setting forth the results of proamong the people who put the prohibition law on hibition, and the determination of our people that the law shall not only be maintained upon the statute books, but effectively enforced. The Board of Temperance and Social Service has a great task to perform, and it can perform it successfully only as it is supported by the leaders and the membership of the church.

Will not our pastors organize a meeting for Sunday, July 4th, which will rally the entire community, not only the Methodists, but all others who are willing to participate in an open, positive demonstration of the loyalty of our people to the greatest piece of social legislation adopted in the history of the world.

Senator Norris Sheppard had the statement made in behalf of our church before the Senate committee published in the Congressional Record, and this statement can be furnished at a cost of seventy-five cents per hundred, or $6.00 per thousand to churches or Sunday schools for distribution in church congregations, Sunday schools or Epworth Leagues. Send all orders for this statement to the Board of Temperance and Social Service, 52 Bliss Building, Washington, D. C.

The Board of Temperance requests the hearty, persistent, active co-operation of every pastor in Southern Methodism.

James Cannon, Jr., Chm.
Board of Temperance and Social Service,
52 Bliss Bldg., Washington, D. C.

THE PARABLE OF SAFED THE SAGE

There was once a Hotel that was torn down and a greater one Builded in its place. And they who managed the Hotel spake one to another, saying, We will establish a School of Courtesy, and every employee of this Hotel shall attend.

So they hired an hall, and every day for Six Weeks they instructed the Clerks and the Waiters and the Porters and Bell Hops and the Elevator Boys and Check Girls and the Chamber Maids. And they said, This School doth not imply a Criticism, but we desire to Elevate our Standard of Service. Therefore, must each and every employee learn Courtesy.

Now I was there on the day the New Hotel opened. And I sat down at a table and there came to wait on me an Aged Ethiopian whom I remembered well. And his name was Henry Clay White. And he also remembered me.

And he welcomed me with a stiff and Determined air that seemed to say, I will be Courteous if I die for it.

And I gave him my order, and he thanked me as If I had given him a Liberty bond for himself. But he was Stiff and not at Ease.

And he served the meal and moved as if he had been moulded out of two by four scantlins.

And I said, Henry what is the matter?

And he said, It is this School of Courtesy. I have always known how to behave toward White Folks until they sent me to this School of Courtesy.

And it was even so. For all his native politeness and that which had grown out of his Experience had gone, and in its place was this Professional and Artificial Courtesy which was proving Nearly Fatal. For he was taking it Hard.

And I smiled at this, but I mediated. And I said unto myself, Nevertheless, that School of Courtesy was a Brilliant Idea. For while that Hotel had never lacked Courtesy, it is meet, right and the bounden duty of those who manage it to rise to New Levels of conduct to match their Surroundings. And I would that all men who once drave Ox Carts and now drive Automobiles would do likewise.

And I considered yet further, and I said, Old Henry needed no one to teach him how to be polite and obliging, yet it were no harm that even he should be taught not to insert his Thumb any further into the Soup than is Convenient, and a few little matters of Extra Polish which even a Waiter may profitably learn.

And I said, Even though at the beginning it may be artificial, it is worth while. For all Good Manners are acquired since the days when Humanity Dwelt in Caves, and each in the beginning was artificial. Yet never doth a Good Quality appear to full advantage until it has passed that stage, and become, as it were, to the manner born. But it were better for some men to be Artificially Courteous all their lives than be as they are now.—Watchman Examiner.

ITEMS OF INTEREST ABOUT GREENSBORO COLLEGE

Following the report of the Greensboro College commencement given in last week's Advocate is a supplement giving some additional items.

At the annual business meeting of the alumnae association held at 3 o'clock on Monday afternoon, May 31, officers were re-elected, memorial tributes rendered and brief talks made.

Mrs. E. L. Sides presided. Devotionals were conducted by Mrs. E. J. Poe, of the class of 1888. An address of welcome to the alumnae was made by Mrs. S. L. Alderman, 1888. The response was made by Miss Julia Marshall Little, 1924.

Mrs. Sides in her address told of the great strides the college has made in the past year and prophesied even greater things for the future.

A beautiful tribute to the twelve members of the alumnae association who have died in the past year was given by Mrs. P. W. Flagge of High Point who made the report of the memorial committee. The names of these twelve follow: Mrs. I. M. L. Brock, Richlands; Mrs. L. W. Crawford, Greensboro; Miss Alberta Fuller, Raeford; Mrs. Mattie Atwater Jenkins, Raleigh; Miss Lizzie B. Lawrence, Charlotte; Mrs. Margaret Murray Thornton, Raleigh; Mrs. Z. I. Walser, Lexington; Mrs. Jas. Penrick Settle Wilkes, Charlotte; Mrs. E. C. Register, Charlotte; Mrs. F. H. Williams, Reidsville; Miss Emma Willis, Elizabeth City; Mrs. Frank Wood, Trinity.

Dr. S. B. Turrentine, president of the college, gave an account of its activities and growth in the past year. He spoke of the increased endowment, the addition of three professors in religious education, biology and foreign languages, told of the splendid health record of the students, the largest enrollment in the history of the college and the fine spiritual atmosphere.

Mrs. Lucy H. Robertson, president emerita, in her gracious manner, spoke of her love for the alumnae and how much they had meant to her during her more than 50 years of teaching.

Miss Mettie E. Ricketts, dean of the college household, in apt diction, expressed also her devotion to the institution and her affection for and interest in the college girls.

The annual concert under the general supervision of Mr. Carl Beutel, director, was given Monday evening, May 31, at 8:30 o'clock. The first part of the program consisted of the following numbers: "Rhapsodie in G minor," Brahms, Mildred Godfrey; "May Night," Palmgren, and "Country Gardens," Grainger, Kathleen Dayvault, and "Rigolett" paraphrase, Verdi-Liszt, Maude Hooker.

In the second part of the program representing the voice department of the college, Gilman F. Alexander, professor of voice, presented one act of the opera, "Hansel and Gretel," with Miss Madge Marley singing the role of the mother and Mr. Alexander that of the father. The title roles were taken by Misses Mary Pender Hales and Gwendolyn Mitchell, respectively, both from Clayton. The piano accompaniments were played by Miss Audrey Bruton. Miss Elba Henninger, professor of spoken English and dramatic art, also rendered an efficient part in the dramatic coaching of the opera.

The class day exercises, postponed from Monday evening till Tuesday morning on account of rain, were beautiful and impressive and were held on the circle in front of the Main building of the college. The daisy chain was carried by the Sophomores who were dressed in white.

The greetings from the senior class were given by Miss Elizabeth Welch, the president. Following this, Miss Gladys Dwiggins called the roll of the class, and Miss Louise Womble gave an original poem. Miss Jeannette Nance reviewed the history of the class through four years, and Miss Leanna Geddie prophesied the destiny of each member. Miss Alice White read the last will and testament and Miss Nellie Dodson was giftorian for the class.

Miss Ismay McCracken of the Sophomore class led the seniors down the Lane of Loving Hearts, and as they came back they were met and given a welcome into the alumnae association by Mrs. E. L. Sides, president of the association.

At the conclusion of the graduating exercises immediately following the class day exercises, Dr. Turrentine announced that the endowment fund had grown since last commencement more than $120,000, which included a gift of $100,000 of B. N. Duke having enhanced in value and other recent gifts amounting to about $9,000. The definite objective for endowment is at least $700,000.

The gift of the class of 1926, amounting to more than $4300, has been directed to the history and economics department of the library endowment fund. This amount includes about $800 added to the class pledge on endowment made last year.

The Leroy Smith Memorial scholarship for the best work in English in the freshman class was won by Miss Margaret Booth of Ninety-Six, S. C.

The T. C. Smith scholarship on religious education was won by Miss Olivia Goode of Denton.

Preceding the doxology and benediction Chas. S. Wallace of Morehead City, chairman of the board of trustees, stated that the college is now in the best condition in its history; that the aim is not to make the biggest college in the state but among the very best.

THE FLUMMADOODLE MAKES A FIASCO

By Dr. Joseph M. Rowland.

If there is any doubt look at the dictionary. It is a little incident that comes from the state of North Carolina, that great old state noted now for roads and schools and churches and the stirling qualities of its citizenry. All through the years the Old North State has not only raised tar, pitch and turpentine—she has also turned out many people whose horse sense is greater than their assanine mouth music.

The other day near the city of Charlotte—that fair city noted as the real birthplace of the Declaration of Independence—a little side show was pulled off. It should not be allowed to pass without due notice. It was promoted as a three-ring circus with fireworks, brass bands and roaring lions. It was hoped the gate receipts—which is the main reason for promoting any sort of a circus—would be large, and many reporters would be there to tell tales as well as to dream dreams and see visions. Much fear was expressed that hooded hoodlums and roughnecks would cause violence that would assume such proportions that the governor might have to call out the state troops when the revolution was staged.

The main animal in this circus was a lawyer member of the A. A. A. No, that is not a patent medicine concern nor the automatic Auto Association. It is a society that recently received a charter to operate in the state of New York and its business is what its name implies—The Association for the Advancement of Atheism. The promoters and members are giving their alleged brains to break down the church of God, repudiate the Bible, and turn this country down the road Russia travels. There is of course to be some income from the sales of tickets and books. When they have overthrown this Christian civilization they will doubtless take their money in a bag and hurry away to a place where securities will be safer than they will find them here.

One part of this performance was to be public debates on the things they do not believe. Great crowds would of course come to see the show and box receipts would swell. One of the first places to stage these shows was North Carolina. It would be interesting to know what kind of folk this High Priest of the A. A. A.'s think live in North Carolina. He thought they were the very ones to go wild over him and his wisdom. He found a preacher who was willing to debate with him. It is a pity some poor preachers will do some things, but there is always one who will get scared when the lion roars and the whangdoodle moans. So the A. A. A. priest and the poor preacher got ready for the show. They expected one hundred and fifty thousand people. All the preachers in the state and nearly all the school teachers were expected to be here and listen to this wise man tell them he descended from a tadpole and thus exonerate the Almighty of all responsibility of making such a freak.

But right there is where the flummadoodle made the fiasco. There was plenty of parking space there but few were the parkers. Not one lone teacher was found in the audience. Only one preacher was there and he was the doorkeeper, and like Judas carried the bag, so he had to go. The total count was one hundred and fifty rather than one hundred and fifty thousand. What a fiasco! What a flash! Down home they evidently don't care whether this A. A. A. descended from a proletariat or a polecat. They were more interested in riding their autos down the fine roads watching where they were going than they were listening to a fool lawyer try to find out where he came from. So North Carolina was not stampeded. A great old state that claims to have been first at Bethel, fartherest at Gettysburg and last at Appomattox was not likely to get all het up over a poor nut trying to establish his kinship to a tadpole and dethrone the God of their fathers.

And why cannot others do as North Carolina has done! Notice and notoriety is above all things what such freaks feed on. Why satisfy them? And why get alarmed over their gas and their brass? Why should we get alarmed when a poor nut gets a horsefly on his nob and thinks it is an idea? Honor to North Carolina for not being disturbed over such a thing. They know better. They have all the years watched pups bark at the moon and they have noted the moon never stops on that account, but continues to smile down on lovers and frown on fools. They have heard bull frogs bellow in a thousand ponds and have noted they did not bellow down the skies on their heads. They have seen the storms sweep down their lovely mountains and have noted when the clouds drifted away the mountains still stood. They have seen woodpeckers peck on their long leaf pines and lofty oaks and have noted the pines still sang their songs and the oaks still waved their arms toward their Creator's throne. Having seen these things they knew a boy cannot blow out the sun with a bean shooter nor a fool blow up the Rock of Ages with his mouth.

Honor to North Carolina for having sense enough not to notice such a thing. Many others follow her example.

Richmond, Va.

FLOTSAM AND JETSAM

All sorts of incidents remind us of how easy it is to get things mixed. It is the year of our Lord 1926 and the date is now; and it is only a little ride from New Jersey to the capital of this nation. And yet, a story in the New York Times tells us that an elderly, white-haired man walked slowly down Broad street with a puzzled expression on his face as though he was in search of some place he could not find. He gazed interestedly about him and peered intently at the larger buildings.

Outside the home of M. A. Pierson, justice of the peace and secretary of the Farmers' Mutual Fire Insurance Company of Warren county, he paused. Mr. Pierson was just closing the gate.

"Pardon me, sir," the old gentleman inquired in mild tones, "but would you be so kind as to inform me if this is big Washington?"

"What place do you mean?" asked Mr. Pierson in surprise.

"I am looking for the White House. Is this the White House?" went on the stranger, pointing to Mr. Pierson's home. "I should like to see the President," he explained.

The man was obviously disappointed. He was from New York, he said, and had saved up for a long time to go to Washington. That morning he had bought a ticket at the Hoboken depot, and not suspecting that there could be more than one city of the name, had unknowingly traveled sixty-nine miles in the wrong direction. Washington, N. J., is a little village, but for the third time in six months visitors have come there thinking it was the nation's capital. One of them, an elderly woman, was there a full day before she learned her mistake. What agitates us is, were they all from New York?

A new rule on smoking promulgated at Wellesley College establishes a deadline within which girl students may indulge in a cigarette. "All students are forbidden to smoke within the townships of Wellesley and Natick," the rule reads. "Students under chaperons are not exempt from this rule." The rule means that no Wellesley girl may smoke within the confines of Wellesley or the neighboring town of Natick except when she is in her own home.

A second gift of $4,000,000 to Northwestern University has been made by Mrs. Montgomery Ward of Chicago. The Montgomery Ward memorial building on the McKinlock memorial campus in downtown Chicago is now being constructed with the aid of these funds. The funds go for the building of a center and the endowment of a medical and dental faculty whose headquarters will face the lake front which for so many years received the unceasing guardianship of the late Montgomery Ward. At the moment Mrs. Ward is in California. Big institutions require big gifts from individuals. Big individual gifts made Chicago University possible. Big gifts are now expanding Northwestern. Let us record them in Denver and Kansas City and elsewhere in our Western colleges.—Central Christian Advocate.

MORE ABOUT EVANGELISM

The author of "Sane Evangelism" in last week's Advocate rather aptly described the three classes of evangelists he mentions, viz: The "cultured," the "sensational" and the "fanatical" evangelists. It is unfortunate that such are in the field. But it seems a bit unfortunate that he should therefore conclude that because such evangelists exist that no evangelists be desired. For we remember the Bible mention that the Lord "gave pastors" and some "evangelists" (Eph. 4-11. Such was Stephen, Philip, Paul, Wesley, Finney Jones, Moody and many others whom God called, sent and used mightily.

Why such prejudice against evangelists of recent years, anyway? Is it because we have sorry evangelists and because they collect more money than they are worth? No doubt some of them are sorry and a few of them overpaid—beyond what they are worth. But it might be fair to remember that we have some sorry pastors who are paid more than they are worth.

What think ye? When a pastor draws $4000 or $5000 per year, a good furnished parsonage, tax free and the use of an auto, etc., and a membership of 600 to 1200 members, and with all these he allows himself to smoke, attend movies, ball parks, town clubs, etc., and because so formal and powerless that he cannot preach and pray with enough unction to save his own members from card playing, dancing, etc., and not have revival enough to save a dozen old sinners in a whole conference year. Talk about sorry evangelists—what about sorry pastors? Is such a pastor worth his price? A peep at the conference minutes will reveal the facts that evangelists don't get all the money the people have; and investigation will disclose that some of our well paid pastors and elders have not by their pastoral evangelism converted the whole city or district where they preach, and for reasons that are cogent with logic it may be seen, why, in at least some instances, the "laymen do not invite their pastors to hold their revivals" rather than call some "evangelist to draw the crowds."

Use pastor evangelists? Yes, every one we have. They are the most useful men we have. But we have so few of them. Can pastors hold their own revivals? Yes, men like Kirkpatrick, McLarty, Stanford and a few others can—men who are willing to pay the price in separation from the world, in prayer, and deep heart yearning. But strange to say, usually pastors who can have successful, Holy Ghost revivals themselves do not criticize, but rather sympathize with evangelists who have good revivals.

Do we need evangelists? Shall we remember that three out of every five persons in this country do not belong to the church and never hear our pastors preach? Do we forget that Methodism's most successful method has been evangelism through revivals? Was it not Christian experience, rather than controversy and culture, that drew the multitude to our fellowship? Why change from our blessed, old-fashioned, wet-eyed, Holy Ghost, devil-defeating, world-puncturing, heart-purifying revivals to a few little dry-eyed, decision-day, pre-Easter campaigns, headed by a few circular-letter specialists from church headquarters and applied by some "school-bred" new-fangled pastors, who are hopelessly hedged about by a bunch of card-playing, dancing, movie-going, world-soaked church members, until their preaching never results in soul-saving revivals?

Can we with a few colleges and training schools and costly church buildings and a few millions of dollars revenue and the effort of human enterprise destroy the devil and get to heaven without holiness? We are now floating in our folly—propagating our opinions, theories, methods and programs, and the world is rushing on without salvation. God is waiting to see if we will "come to ourselves" and repent of our folly, forsake our ways and come back to His program—"tarry," "be endued," "go," "witness," "pray without ceasing," preach Christ not in the wisdom of this world but with the "power of the Holy Ghost" till "signs" and "wonders" follow. Jim Green.

WAYNESVILLE DISTRICT CONFERENCE

The Waynesville district conference met on Sunday morning, May 30, at Bethel church in Woodrow, N. C., with Presiding Elder P. W. Tucker in the chair.

After the organization of the conference had been perfected and the necessary committees appointed, Dr. T. F. Marr preached a scholarly and interestingly helpful sermon.

The afternoon session of the conference was devoted to the interests of the woman's missionary society and the district lay activities. Mrs. J. Dale Stentz led the missionary program and James Atkins, district lay leader, had charge of the program for the laymen. The speeches of both women and men were optimistic and the reports from the field seemed to justify the optimism.

At the evening hour (8 o'clock) Rev. A. C. Gibbs of Canton preached a very helpful sermon to the Epworth Leaguers of the district.

The second day (Monday) ran smoothly according to schedule. Many of the connectional brethren were heard. Among the visitors to the conference were Rev. W. L. Sherrill, O. V. Woosley, Rev. W. R. Jenkins, Rev. H. C. Sprinkle and others.

At 11 o'clock Rev. John R. Church of Andrews preached a very warm, spiritual sermon.

The afternoon session was taken up largely with the reports of committees and the election of delegates to the annual conference. At the evening hour Rev. B. C. Revis of Franklin preached to the delight of a large congregation.

The third and last day of the conference, that great day of the conference, was largely taken up with reports from the various committees. The report of the committee on missions and boundaries is especially worthy of mention. Rev. John A. Taylor in speaking to this report aroused so much interest that members of the conference volunteered an amount in cash that would insure a young man who might be selected by the presiding elder for the Canada mission in Jackson county—at least $125 per month till the annual conference.

After adjournment at noon, as the members of the conference lingered around the bounteous dinner which was spread on the ground, many opportunities were given to find what was the opinion of the conference which had just closed. It seemed to be the general opinion that a greater district conference has never been held in the Waynesville district. The hospitality of the community in which it was held, of course, contributed largely to its success. Then the pastor of the church, the host, Rev. R. P. Fikes, overlooked nothing that would add to the pleasure and comfort of his guests. But after all is said the real cause of the outstanding success of the conference was the presiding elder himself. Brother Tucker has been on the district "as one who serves." He has not spared himself. He has loved, and waited, and worked. His judgment is sound, his heart is pure, his aim is high. The Waynesville district is a unit in believing him the greatest presiding elder in the Western North Carolina conference J. H. Kirkpatrick, Sec.

IMPORTANT CHRISTIAN EDUCATION NOTICE

At a meeting held in Charlotte on March 3 last, attended by Dr. H. H. Sherman, associate secretary of the General Board of Education, the presiding elders, members of the Board of Education, and representatives of the schools of the Western North Carolina conference, plans were laid to promote the collection of all the Christian Education pledges. It was agreed that the presiding elders, at all conferences, emphasize the importance of paying these pledges, and diligently inquire as to how the work of securing payments was progressing in each individual church, and that they request all pastors to preach a sermon on Christian Education on Sunday, June 27, urging the people to pay the subscriptions, the sermon to be followed by an exhortation from the local church collector, or some other person, setting forth the urgent importance of this interest, and that the month of July following be utilized for a conference-wide campaign to collect the unpaid subscriptions. It was also urged that the preachers encourage the collectors at this special time to earnestly strive to raise the unpaid balances.

We trust that the people throughout the conference will co-operate with the presiding elders, the pastors and the local church collectors, and that during the month of July we may succeed in greatly reducing the balances due for this cause. Our schools are in sore need of the money, and it will prove a blessing to each subscriber to pay the subscription.

I shall be glad to co-operate in the work to the full extent of my ability.

William L. Sherrill,
Educational Secretary W. N. C. Conf.

NORTH WILKESBORO DISTRICT CONFERENCE

The sixteenth session of the North Wilkesboro district conference convened at Jefferson, N. C., Tuesday morning, May 25, at 9 o'clock. After conducting the devotional exercises our presiding elder, Rev. Seymour Taylor, called the conference to order. Brother Taylor has the interests of the church at heart, and his consecrated and faithful labor has brought forth much fruit in our district. His executive ability was evidenced by the efficient manner in which the business of the conference was transacted.

The sessions of the conference were well attended. All of the preachers in the district were present except one, and a large number of the delegates answered to their names when the roll was called.

After the usual committees had been elected, oral reports were heard from the preachers. These reports showed that much progress has been made in our district this year. Several church building enterprises are on foot, some good revivals have been held, and the spiritual state of the church is good.

The conference welcomed the following visitors who ably presented the causes which they represent: Rev. W. A. Barber, Rev. A. W. Plyler, Rev. C. A. Wood and Mr. O. V. Woosley.

The conference passed the characters and renewed the licenses of the following unordained local preachers: H. A. Bryans, Edwin Brinkley, Holton Cornett, L. C. Delp, J. W. Hall, Fielder Houck, Hobson Houck, G. A. Hovis, J. I. Neese, E. M. Osborne, Odell Parsons, Calvin Sexton, and R. F. Wellons. The conference passed the characters of the following ordained local preachers: J. W. Caudill, W. B. Scarboro and T. G. Williams, local deacons; and R. E. L. Blummer, J. D. Rankin, W. A. Thomas and R. G. Weaver, local elders.

The following delegates were elected to annual conference: W. H. Worth, J. S. Stanbury, Mrs. N. L. Mast, A. P. Brinkley, Eugene Transou, W. H. Jones, J. R. Hix, and J. D. Rankin. The alternates are: Miss Jennie Todd, T. J. Carson, J. R. Henderson and Mrs. J. L. Seagraves.

W. H. Worth was elected district lay leader and J. R. Hix, Jeff Stanbury, A. P. Brinkley and T. J. Carson, associate lay leaders.

The following were elected as a licensing committee: J. S. Folger, H. G. Allen, W. J. Miller and W. R. Absher.

The following resolution presented by G. B. Price, principal of the Jefferson school, was heard and adopted enthusiastically: "Whereas, the time has come in the educational development of North Carolina when it is increasingly difficult to finance a high school in competition with the system of free schools conducted by the state; and, whereas, the rapid development of our large colleges and universities opens an attractive field of service for junior colleges; and whereas, the Jefferson school has demonstrated its ability to serve the church and state, therefore be it resolved, that this district conference endorse the purpose of the school to be organized into a junior college."

After the report of the general committee had been read Rev. H. G. Allen delivered a stirring speech to the conference, urging that each pastor do his level best to bring up all the finances in full in his charge.

Prof. Horace Sisk, superintendent of North Wilkesboro schools, addressed the conference on the Superannuate Endowment fund. He presented the cause of the "forgotten man" in an able manner.

Able preaching was done by Revs. J. S. Folger, M. B. Woosley and A. W. Plyler.

Rev. J. L. Reynolds, the popular pastor of Jefferson, made an excellent host. The hospitality of the Jefferson people is unsurpassed. No one who was present will soon forget the good dinners the Jefferson ladies served on the church lawn under the big shade trees.

The district conference will meet next year at Hinson's Chapel on the Watauga charge.

The following resolution by Rev. H. G. Allen was adopted:

Resolved, That, knowing the need at Blowing Rock, we, the North Wilkesboro district conference, meeting at Jefferson, N. C., May 25, 1926, commend to our annual conference this work and urge our members to support same with their means.

Resolved, That a copy of this resolution be sent to the North Carolina Christian Advocate for publication. W. J. Miller, Sec.

REPORT OF COMMITTEE ON RESOLUTIONS OF DURHAM DISTRICT

Church Buildings

We note with pleasure the statement made by our presiding elder that the year has witnessed the completion of two churches within the district—Chapel Hill Methodist church and Trinity church—and that plans are being made for the erection of other church buildings in the near future. We would urge that great care be taken in the erection of houses of worship to see that they are in reality built with an eye to worship and to the carrying out of the educational program of the church.

Missions

Confessing that we as ministers have talked "Centenary" and "campaigns" and have not stressed as we should the missionary gospel during the past few years, and realizing that the people need to be brought again to see the universality of Christianity, we urge that sermons on missions be preached from time to time, that mission study classes be organized where possible, that mission literature be placed in the homes of our people, and that a persistent effort be made to get the people to give to the support of the church in a larger way to the end that we all may become more strongly missionary.

Education

We desire to renew our allegiance to the cause of Christian Education, and to affirm our confidence in the work that is being done in our church schools, colleges and universities. We recommend that an earnest effort be made to pay in full the educational pledge made during the educational campaign and that we give united support to the educational institutions of our church.

Evangelism

We recommend that an adequate program of evangelism be made by each pastor and that he seek to enlist the whole church in an effort to bring boys and girls, men and women into a vital personal knowledge of Jesus Christ their Lord and Saviour. Since this can best be done with childhood and youth we urge that wise plans be made for educational evangelism so that childhood and youth may be kept for God and the church. We note with great satisfaction that the Sunday school forces and the laymen of the church are being used more and more in evangelistic efforts.

North Carolina Christian Advocate

We rejoice at the high rank taken by the North Carolina Christian Advocate among the papers of our church and we urge that continued efforts be made to add to its merit and to increase its circulation.

THE DURHAM DISTRICT CONFERENCE

The Durham district conference convened at Chapel Hill Thursday morning, May 27, at 10 o'clock, and continued through Friday. The attendance was large. Every pastor in the district was present for the first session and only one failed to answer the first roll call. He arrived soon after. After substitution nearly every charge had a full delegation. The only serious disappointment was the small attendance of the charge lay leaders. Of the twenty-nine who should have been present only six reported the first day and one other the second.

Mr. Charles H. Ireland, conference lay leader of the Western North Carolina conference, of Greensboro, addressed the conference and especially the laymen on the importance and place of the laymen in the church.

At 12 o'clock Dr. E. D. Soper of Duke University had the honor to preach the first sermon in the beautiful new Methodist church. The church building is about completed except the seats. Chairs were provided for this service. Rev. W. M. Curtis spoke in the interest of Greensboro College for Women, Rev. T .A. Sikes for the Advocate, Mr. L. L. Gobbel for the Sunday school work. Rev. M. T. Plyler, presiding elder of the Raleigh district, was a visitor and spoke for Louisburg College. Rev. W. A. Stanbury, pastor of Edenton Street Methodist church, Raleigh, was also a visitor. Dr. W. P. Few was asked to speak for the Conference Brotherhood. After his address sixteen new members were added to the list of associate membership. These names were sent to Mr. B. Slaughter by the secretary.

F. S. Aldridge was re-elected district lay leader, and Messrs. H. H. Mullen and W. E. Sharpe were re-elected associate leaders.

Rev. C. H. Blackwell was recommended for local deason's order. G. C. Graham and C. C. Herbert were granted license to preach and were also recommended to the annual conference for admission on trial.

Delegates to the annual conference are Dr. L. R. Wilson, Dr. W. P. Few, Mr. J. A. Isley, Mr. R. A. Burch, Mr. M. E. Newsom, Miss Bessie Thompson, Mr. J. T. Ware and Prof. A. M. Proctor. Messrs. C. C. Durham, W. P. Henry, B. S. Satterfield and Dr. N. P. Boddie were elected alternates.

The special feature of the conference was the emphasis put upon the collections in full of all the assessments. Reports of the committee on resolutions will appear in the Advocate at an early date.

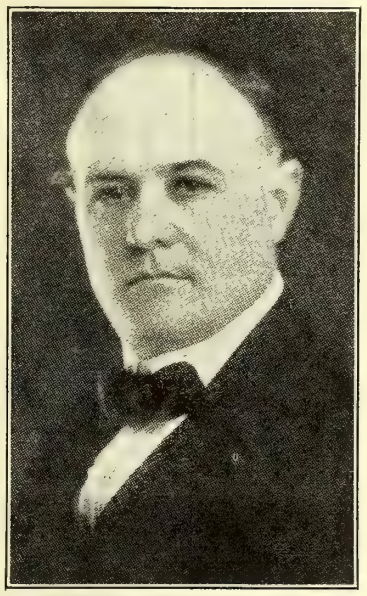
Bahama, on the Rougemont circuit, was selected for the place of the next district conference.

Dr. M. Bradshaw, the presiding elder, who has been very sick for several months, presided. He seemed more like himself than since he has been sick. It was a great pleasure to every member of the conference to see him and to have him to preside.

F. S. Aldridge, Sec.

OUR MISSIONARY SECRETARY

The General Conference recently held in Memphis elected Dr. W. G. Cram as general secretary of the board of missions and placed in his hands



Dr. W. G. Cram, Missionary Secretary, Elected by the General Conference at Memphis

the executive leadership of all the missionary work of our church. During the last four years the administration of the board was vested in the hands of eight secretaries, four men and four women, which arrangement has now been superseded by the unified administration of Dr. Cram. Under the new constitution he is the head of both the general work and woman's work of our board of missions.

Dr. Cram is admirably fitted for the responsibilities which the church has placed upon him. He has spent twenty years in Korea as a foreign missionary and rose to a position of unquestioned leadership in that field. He was known as the best Oriental linguist of any foreign worker, and in the absence of the bishop was elected president of the Korea conference and administered the work of the mission. He was at one time president of the Anglo-Korean College in Songdo, Korea. These contacts gave him a world vision and made him acquainted at first hand with all the problems of missionary administration.

Dr. Cram is best known to the church, however, for his work in connection with the Missionary Centenary. In 1918 he was the associate secretary of the Centenary movement under Dr. W. B. Beauchamp, and when in 1922 Dr. Beauchamp was elected a bishop of the church, Dr. Cram succeeded him as directing secretary of the Centenary. During his administration in four years he collected eight million dollars from the old Centenary pledges and thus brought to the board of missions from this source more money than the board received from all other sources combined. His work with the Centenary gave Dr. Cram an administrative experience and a knowledge of the whole church which added to his long missionary experience, admirably qualify him for the work to which he has been called.

Dr. Cram is a member of the Kentucky conference. He is a graduate of Asbury College with A. B. degree, and received the M. A. degree from Kentucky Wesleyan College. Asbury College also conferred upon him the honorary degree of Doctor of Divinity. Dr. Cram comes to the office of missionary secretary in the midst of a missionary crisis. The church has placed in his hands powers greater than any ever exercised by any previous missionary executive. It is confidently expected that under his administration our missionary crisis will be safely passed and that by the end of this quadrennium our work will be placed upon a solid foundation.

X.

FIFTEEN NEW MEMBERS OF THE FACULTY AT DUKE

The following additional members of the faculty —16 new professors and assistant professors—have been announced by President W. P. Few:

Frank K. Mitchell, A. B. Millsaps College, Fellow, M. A.; and instructor at the University of Michigan; Rhodes scholar from Mississippi to Oriel College, Oxford University, England, 1920-1924; from 1924 to present time, head of the English department of Mississippi Delta Teachers College, Cleveland, Miss. He will be assistant professor of English at Duke.

Lewis Patton, A. B. Furman University; student at Yale graduate school, 1923-1926. Instructor in English.

Frederick J. Rippy, A. B. Southwestern University; A. M. Vanderbilt; Ph. D. University of California; assistant professor at the University of Pennsylavnia; associate professor at the University of Chicago. Professor Rippy will hold a full professorship at Duke.

Henry K. Miller, B. S. Princeton University; Ph. D. Columbia University; instructor in chemistry, Columbia, 1920-22; instructor at Princeton, 1922-26. He will be assistant professor of chemistry at Duke.

Gyfford D. Collins, A. B., A. M., Center College; graduate work at Princeton University, 1921-26. Assistant professor of physics.

Charles E. Landon, A. B., A. M., University of Kansas; Ph. D., University of Illinois; for three years instructor in the University of Illinois. He wll be assistant professor of economics and economic geography.

John H. Shields, A. B., A. M., University of Texas; Columbia University, 1924-26. For two years instructor at Texas University; instructor in accounting, Columbia, two years. He will be instructor in accounting and economics.

Elbert Russell, A. B. Earlham College; Ph. D., University of Chicago; director of Woolman school and teacher of Bible at Swarthmore College. Dr. Russell will have the full ranking of professor, holding the chair of Old Testament Interpretation.

H. E. Myers, S. T. M., Boston University, professor of religious education.

A. S. Pearce, B. S., A. M., University of Nebraska; Ph. D., Harvard, professor of zoology. W. W. Rankin, Jr., B. E., N. C. State; A. M. North Carolina; Harvard, 1914-15. Professor of mathematics. Clement Vollmer, A. B., Heidelberg; A. M., Ph. D., University of Pennsylvania. Professor of German. F. C. Hall, A. M., Ph. D., University of Wisconsin. Assistant professor of zoology. E. W. Nelson, Ph. D., Cornell.

BISHOP DARLINGTON GOES TO EUROPE

After administering the affairs of our church in Illinois, Kentucky and West Virginia during the quadrennium which closed with the recent session of the General Conference, Bishop U. V. W[illegible]lington takes charge of our work in Europe. His friends in these states will follow him with their prayers and wish for him in his new field the degree of success which his devotion and faithfulnes[illegible] merit.

He visited these fields soon after the close of the World War, and is therefore not unacquainted with their needs and possibilities. The field to which he goes is one of the most promising in which our church is working, but just at this time conditions there are greatly disturbed. Our work has met with stenuous opposition from the Romanists from the first and it may be they are at the bottom of this trouble.

We bid the Bishop "God speed" in his new field and pray that great success may attend his labors there as it has in his native state.—Central Methodist.

Rally to the Advocate during the month of June.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

NOTICE TO AUXILIARY PRESIDENTS

The third quarter's program of literature for adult auxiliaries will be mailed out by June 10. Should you fail to receive it, please notify me at once.

Mrs. S. H. Scott,
New Bern, N. C.

THE LUCY CUNNINGGIM SCHOOL

Our conference should be much encouraged to go forward in raising the $10,000 for the repairs on this school, since Mr. B. N. Duke has promised a thousand and Mrs. Blades of New Bern five hundred, which leaves a balance of $8,500.

One auxiliary in the conference has set its goal for $500 and it is busy working to this end. It is an auxiliary that brings things to pass and it will hardly fail in this effort.

Every auxiliary, and there are 284 in all, can make some contribution to this worthy cause. Why delay? Let each auxiliary report the amount raised to the Advocate page so that all may see the line-up.

The Washington district meeting was held at St. James church, Tarboro, June 4. Mrs. A. M. Gates, Mrs. N. H. D. Wilson and Mrs. W. R. Royal had a prominent part in making the session delightful and profitable.

NOTICE TO ALL MISSIONARY WORKERS

Our conference publishes a thousand copies of the minutes of the annual meeting each year. These contain the reports of the conference officers, statistical tables of the district secretaries and other matter that is profitable to know. These are for free distribution. If you want to become better informed and more capable of doing the best in missionary service write for a copy. Address Mrs. S. H. Scott, New Bern, N. C.

SCOTLAND NECK AUXILIARY

The regular missionary meeting of the Scotland Neck Methodist church met on Tuesday afternoon, May 10, at 4 p. m. at the church. Miss Dalas Hardy acted as president in the absence of Mrs. Hardy, the president. After a brief business meeting Mrs. J. L. Midgett, of Halifax, the county organizer, gave a very interesting talk on missionary work and her visit to the Council in Raleigh. At the close of the meeting the society was invited in the Baraca room, where a social hour was enjoyed. Refreshments of two kinds of sandwiches and hot tea were served by Miss Dallas Hardy and Mrs. G. E. Pendleton.

Mrs. J. G. Madry.

FOREIGN MISSION FACTS

By Rev. E. H. Rawlings, D.D.

1. During the Centenary period, from 1918 to the present, approximately $7,000,000 was spent for foreign missions, general work, over and above income from the assessment; the membership of the church abroad increased fifty-nine per cent, and the offerings of the foreign church advanced from $74,950 in 1918 to $446,472 in 1925, an increase in the liberality of the native church in seven years of 495 per cent.

2. While we have in the same period doubled our foreign missionaries and opened four new foreign fields, the value of the dollar in missionary work has decreased forty per cent, so that the annual cost for bread and meat maintenance in foreign work has increased from $560,000 in 1919 to $1,145,000 in 1925, just doubling in seven years the foreign mission budget.

3. The foreign missions assessment was increased last in 1918, then stretching up to twenty-seven cents a member a year. Since 1918, although the membership has increased twenty per cent, the percentage of payment has diminished until the total payment on assessment has fallen from $496,000 in 1919 to $407,000 in 1925, and this total is not the twenty-seven cents a member assessed in 1918 or the twenty-three cents paid in 1919, but fifteen cents a member a year for our entire membership for foreign missions.

4. To a secretary that means hospitals, schools, missionaries, or the lack of them; to a church it means—well, maybe just "foreign missions." But for the world it means that the church, spending, as she does, out of every dollar for benevolences ninety-five cents on herself at home and five cents on the world abroad, is paying in the straight run of her membership a per capita for foreign missions of fifteen cents. The church we love is paying only fifteen cents a member for a whole year to reach with the gospel a thousand million people outside of the United States who have it not.

5. "That is old stuff," one says. And do doubt it is as old as the Great Commission. In that first chapter of the church our Lord said "all the world," and in his farewell interview with his disciples the very last words that they heard falling from his lips as a cloud received him said: "And unto the uttermost parts of the earth."

If the New Testament is our authority and guide and and we really mean to obey the voice of the King, then the "regions beyond" are integral in the scope of our Christian task, and "carrying the gospel to every creature" is no sideline but central in the main business of any true church of Christ.

6. Taking off all who are working at any "special" missionary objects, there are 17,696 congregations in our church in which the interest of the rank and file of our people revolves around the assessment. A million and a half of our people working to get twenty-three cents a member to evangelize 50,000,000 people assigned to us as our share outside of America and paying not that twenty-three cents but fifteen cents a member!

7. And further: In ten years the whole country has increased its wealth seventy-four per cent, the section of the South seventy per cent, while the South has increased its wealth seventy-eight per cent; our savings deposits have increased almost beyond accounting, and our Methodist people, paying for all church purposes $42,000,000, are estimated to be keeping back $160,000,000 of our yearly tithe. Our people are able.

8. But still further and on the brighter side: In seven years our people gave $10,000,000 foreign work. During this same period 290 young people went out as foreign missionaries, and our embarrassment at the moment is that a score of these young people already trained are pleading to be sent, and hundreds more are waiting to train with a word of encouragement from us. To the current call of the board of missions for a freewill offering of $750,000 to supplement the year's maintenance the people rallied as they did during the Centenary, and already $550,000 is in the treasury, with six months to go. Our people are willing when they know.

A great period ends; shall a new and greater missionary era begin? Shall we tell the people and trust them?

The Christian Advocate, Nashville, and the N. C. Christian Advocate during June, $3.50. You save $1.00.

Western North Carolina Conference

"LAY UP FOR YOURSELVES TREASURES"

Matt. 6:20.

Not gold, nor silver, nor costly gems,
Such as are seen in earthly diadems;
Not riches, wealth, nor fleeting fame
or power;
These count for naught, when comes
the final hour.
The tender, sweet and potent ministries of love,
In God's great storehouse lay them up
above;
And in that place, which He's gone to
prepare,
As rich adornments they will meet us
there.

Heaven is a home, a place of glorious
light,
And yet it is within us, when our
hearts are right.
O Saviour, help us lay this heavenly
treasure up;
Thy blessings have been rife, fill Thou
our cup.
O help us point some struggling soul
to Thee,
From sin's dark power Thou wilt set
them free,
And though on earth we be not rich
nor great,
Let someone watch for us at Heaven's
gate.

Mrs. E. M. Anderson.
St. Petersburg, Fla.

NEW ORGANIZATION ON GREENSBORO DISTRICT

Mrs. S. V. Dawson, district secretary Greensboro district, sends us the following announcement of a new organization on her district.

"On Tuesday evening, March 18, Mrs. W. C. Robinson, assistant district secretary secretary, and Mrs. H. E. Elliett of Park Place church, went to the home of Mrs. H. Pennington, Denim Station, Greensboro, and assisted in the organization of a Young People's Society for Carraway Memorial church. The following officers were chosen: President, Miss Irene Honeycutt; vice president, Miss Thelma Beal; corresponding secretary, Miss Lena Loman; recording secretary, Miss Eula Loman; treasurer, Miss Mamie Crouse; Supt. study and publicity, Miss Alma Holloway; Supt. social service, Miss Katherine Moore; Supt. supplies, Miss Hazel Kiger; leader, Mrs. T. E. Gardner. P. O. address of all officers, Denim Station, Greensboro, N. C. Following the business session a social hour was enjoyed and Mrs. Pennington served cream and cake."

GREENSBORO DISTRICT MEETING

Mrs. Dawson asks that we make the following announcement:

The annual meeting of the Woman's Missionary Societies of the Greensboro district will meet in Main Street church, High Point, June 14 and 15. The opening meeting will be at three-thirty o'clock Monday afternoon, the 14th. Mrs. Dawson is anxious for a large representation from the organizations of the district.

RECIPE: HOW TO KEEP YOUNG

A dear old Quaker lady, distinguished for her youthful appearance, was asked what she used to retain her charms. Her answer was: "I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; and for the heart, love."—Jerry Fleishman.

THE ANNUAL MINUTES

We suppose that by the time this issue of the Advocate reaches you, you will have received the copies of the annual record of our conference at Asheville. We hope you will read this record closely, and find the many good things contained therein, for there are many things of interest and of profit to be found there. Let us read carefully the suggestions made to our auxiliaries through the committee reports, and remember these suggestions are to be used and not simply to fill up the space. See the reports of conference officers and district secretaries and get the inspiration from them for a larger and more efficient service in 1926. Let us urge you to read the record carefully.

MISS HACKNEY COMES ON FURLOUGH

It will be of interest, we are sure, to the many friends of Miss Kate Hackney of Soochow, China, a Western North Carolina conference girl, to know that she will arrive in the States the latter part of June for a year's furlough. Upon arrival she will come to her home in Asheville to be with her mother, Mrs. W. N. Hackney, and sisters, Misses Minnie, Nell and Amy Hackney. Miss Hackney is the "adopted missionary" of the Marion district. She went to the foreign field in 1915 and for the greater part of the 11 years has been superintendent of the department of kindergarten education in that splendid school —Haygood Normal School, Soochow, China.

H. L. White said at the recent session of the Council of Home Missions at its annual meeting in St. Louis "that the spiritual conquest of the United States had been progressing through three centuries with a constantly moving frontier. Gradually, in the earlier settled districts, there had grown up churches, colleges and other religious institutions. National missionary organizations had been set up for the benefit of frontier points, and the people had been taught to erect their altars where they plowed their furrows. At one time a missionary, writing from his Western field to the board in New York, said: 'I think you have made a mistake in sending us here; there can never be a settlement in this swamp.' Chicago is there today. Those were days of foundation laying; it is ours to rear a fitting superstructure. Through the years we have learned to work cooperatively as far as possible, in our endeavor to spiritualize all contacts. We seek, too, to study together the overchurched, the underchurched, and the no churched community, and through co-operation to bring about the forty, the sixty, the hundredfold results. We live in a country where all nations are represented. Ours is a task no other group has ever been asked to undertake; ours is an interstate, an intertribal, an interracial, yes, an intercontinental task."

In Japan the number of children in the public schools has grown from 3,725,000 to 10,243,217 in thirty-five years. The whole school system of the Philippines is the creation of twenty-five years, with its 28,665 teachers and 1,204,217 pupils. In India, from 1891 to 1921, to choose the census years, the literate males increased from ninety to one hundred and thirty per thousand; the number of educational institutions from 139,215 to 169,226 and of scholars from 3,729,555 to 8,381,401. In Christian missions since 1891 the number of educational institutions has grown from 11,164 to 49,426 and of pupils from 558,417 to 2,440,148. These missions did not have a single university in China in 1895. Now they have seven, and their schools are crowded in every land in Asia except Turkey, which is harming herself by hindering them.—Robert E. Speer, in "The Unfinished Task of Foreign Missions."

There are at least two million lepers in the world, acording to the estimate of the American Mission to Lepers. Some experts estimate the number at three million, but accurate figures are impossible. If the two million figure is correct, then at least one person out of every eight hundred of the earth's population is afflicted with this preventable disease.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

ENCOURAGING

Among the many instances of liberality on the part of our smaller congregations there is noted this year a splendid disposition on the part of our larger congregations to properly finance our Sunday school program. The following splendid offerings have been received: Centenary, Winston-Salem, $200; Trinity, Charlotte, $166.93; West End, Winston-Salem, $100; Hawthorne Lane, Charlotte, $100. Mr. R. B. Henry, director of religious education at West Market Street, Greensboro, writes that this church will certainly go in the $100 class. Mr. C. W. Gunter, superintendent of Main Street, Gastonia, writes that his Sunday school has observed Sunday School Day and that a splendid offering was given, this to be reported through proper channels. Let the good work continue. Not one cent of this money will be wasted.

MEYERS PARK

Mr. J. J. Akers, chairman of the board of stewards of our new congregation at Myers Park, Charlotte, is very alert to every interest of the Methodist church. His new organization is starting off exactly right. Sunday School Day was observed on the third Sunday in April as the Discipline suggests. Chairman Akers writes as follows: "I have been looking in the Advocate for Myers Park on the Sunday School Day honor roll. This day was observed April 18, as per the Discipline, and our offering was $25, which was remitted to Mr. Dunham the same week. I suggest that you print in the Advocate the offering from every school in every district, no matter how much or how little. I think this will greatly help the cause." I wish we had more acres of Akers.

WESLEY CLASSES

Earnest effort is now being made to bring up to date every Wesley class in the Western North Carolina conference. In addition letters are going out to all other eligible Methodist Sunday school classes whose leader has been reported to our office by the superintendent urging that such class properly enroll as a hustling Wesley class, willing and ready to put impression into expression. It will be remembered that this work is now splendidly headed up by Mrs. E. O. Chandley of Asheville. Mrs. Chandley reports ten new classes organized and thirty visited during the past month. It is confidently expected that our organized class movement will be worth a great deal to the classes themselves and to the work such organizations should accomplish.

OUR SCHEDULE

With the closing of our spring series of standard training schools we are now giving much time to meeting with our workers in circuit, sub-district and district meetings. Such will continue through the summer months. Later summer will bring district and sub-district institutes. These will be followed up by our fall series of training schools, the observing of Children's Week and the second annual check-up on the program of work placed.

WOODLEAF

It was a great satisfaction to mingle with our fine people at Woodleaf as they observed Sunday School Day, Sunday, May 30. A very carefully prepared program extending through the morning and evening services was prepared. Rev. T. A. Plyler is serving his fourth year with these good people and of course as is usually true with four year men a strong mutual admiration prevails. I regretted to have to leave before the bountiful spread of dinner under the big oaks near the church was served.

NEW SALEM

Hurrying from Woodleaf I arrived at New Salem, on the Cool Springs circuit, in time for the afternoon program of their circuit Sunday school rally day. I have rarely seen a larger, better behaved and more interested group of people than those celebrating in the name of religious education at New Salem. Rev. Fred H. Price, pastor, had turned the entire day over to his five superintendents who sat together in the pulpit enclosure and directed their splendidly prepared program. The program was so arranged as to make it a circuit affair rather than an individual church contribution. A stranger would have to know the school from which announcing superintendent was from to determine which school's representative was performing. It was a great day. New Salem will at once enlarge its plant to accommodate the growing Sunday school there. Rose's Chapel, another point on the circuit, will make its second recent enlargement during the summer. Cool Springs circuit is growing in every way. The pastor and his good wife are in fine favor with their people.

WAYNESVILLE DISTRICT

Leaving Statesville at five-thirty o'clock Sunday afternoon, a hurried trip brought me into Asheville by bedtime. Arising early next morning the journey was continued to Bethel in the beautiful Pigeon valley of Haywood county, where Waynesville district conference assembled in large and enthusiastic numbers in the beautiful community public school auditorium. Presiding Elder Tucker gave a large part of his Monday morning time to the "connectinals." I always like to go to the Waynesville district. During this summer quite a bit of time will be spent within this territory mingling with our leaders in schools and institutes.

STATESVILLE DISTRICT

Three days this week have been set apart by Presiding Elder Abernethy for booster meetings in the Statesville district, these meetings emphasizing every phase of work entered into by our church. These meetings held at Lenoir, Troutman and Newton were well attended and splendidly directed. Brother Abernethy, noted for his preaching ability, is making a surprisingly good presiding elder. No man is working harder. Prospects are good for the good old consevative Statesville district doing big things this year.

NORTH WILKESBORO DISTRICT

The North Wilkesboro district conference offered me the first opportunity in many years for spending two days at a district conference. It was very enjoyable to let down from the rush attendant to my position and really enjoy the services of a splendid group of earnest workers. Presiding Elder Taylor and his loyal pastors continue to work together in bringing things to pass in the North Wilkesboro district.

THANK YOU

Kindly join us in thanking the following Sunday schools for observing Sunday School Day and the giving of their offering for our Sunday school work:

Hawthorne Lane, Charlotte	$100.00
West End, Winston-Salem	100.00
First Church, Lexington	55.00
Central, Mt. Airy	32.30
Gilkey, Gilkey Ct.	20.64
Jonesville, Mt. Airy Ct.	10.00
Friendship, W. Greensboro Ct.	7.20
St. Peters, Belwood Ct.	7.50
Rural Trinity, Charlotte	8.92
Cullowhee	5.00
Vanderburg, Shepherd Ct.	3.82
Trinity, McDowell Ct.	4.25
Stewarts, Mt. Airy Ct.	1.40

ATTENTION, WESLEY CLASSES

Rev. W. C. Owen, superintendent of the department of adult work of the General Sunday School Board, authorizes me to state that during the next three months all adult Wesley classes in arrears may have their charter renewed to January 1, 1927, by making a report on proper blank and the paying of $1.00, the usual annual fee. This of course means that all organized Wesley adult classes may reinstate themselves for $1.00, regardless of how far behind they are in dues. Report blanks are being mailed out, but those not receiving same should write me for them.

Let us all work towards attaining a goal of one thousand properly enrolled and registered Wesley classes by the meeting of our next annual conference in October. If every Sunday school will co-operate we can readily do this and thus lead Southern Methodism in Wesley Bible class work. From time to time I will be glad to inform the Advocate readers of the splendid services Wesley classes are rendering.

Mrs. E. O. Chandley,
Supt. Wesley Bible Class Work,
Asheville, N. C. W. N. C. Conf.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

A CORRECTION IN SUNDAY SCHOOL REPORT

On the Sunday school page of the Advocate of June 3 my good friend and co-laborer Woosley refers to Bishop Denny's report to the General Conference in which Bishop Denny is alleged to have reported "the Sunday school enrollment growth for the past four years for the North Carolina conference to be 158, the Upper South Carolina conference 5179, and the Western North Carolina conference 14,873." The South Carolina conference is reported to have suffered a decrease. If these figures as to the North Carolina conference were correct, we should be greatly disheartened and sadly disappointed with the results of the work we "sandfiddlers" have been doing during the past quadrennium. It would seem that we have been "fiddling while Rome burned."

But, fortunately, the good Bishop or Friend Woosley is, or both are, in error. Reference to the facts as set forth in the journals reveals that the net increase in Sunday school enrollment in the North Carolina conference is 13,048.

The enrollment figures as set forth in the journals for the past five years are as follows:

1921	83,715
1922	89,169
1923	90,220
1924	92,893
1925	96,763

It will be noted that there has been an annual increase ranging from 1,051 to 5,454, or an average annual increase of 3,262—an annual increase equal to 20 times the increase with which we are credited for the four years.

Mr. Woosley quotes Bishop Denny further as saying "The total increase of scholars enrolled in the four conferences is 19,547. This increase in the Sunday school enrollment is less by 6,827 than the increase for the quadrennium in our membership in those conferences."

Taking into account the correction noted above, Bishop Denny's statement should read that the total increase of scholars enrolled in the four conferences is 32,437. This increase in the Sunday school enrollment is greater by 6,063 than the increase for the quadrennium in our membership in those conferences.

Although our net enrollment increase has not been what we wish it had been, the increase in the North Carolina conference is over 42 per cent of the increase of the four conferences combined. It has not only kept pace with the increase in church membership, but it has reduced the difference between our church membership and our Sunday school enrollment by 2,697. The net increase in our church membership for the quadrennium is 10,351.

Our goal has been and is to bring our Sunday school enrollment up to the number of our church members. This shall be our goal until it is reached. Sandfiddlers, let's keep working and do our full duty to reach the unreached and teach the untaught!

AULANDER SCHOOL GOOD

Over at Aulander they had a good school, too. Rev. W. L. Clegg, pastor of the Aulander charge, Rev. Rufus Bradley, of Rich Square, and Rev. R. G. L. Edwards, of Ahoskie, with the co-operation of their superintendents and other loyal co-laborers, enrolled approximately 50 people in the two courses. Mr. Harris taught "The Small Sunday School, Its Plans and Work," and Miss Keene, "The Sunday School Worker, His Life and Work." In a note to the writer, Mr. Harris said of the school:

"Our classes are going nicely. Miss Keene has enrolled 24, and I have enrolled 23. The attendance is holding up very well. The people seem to be really interested."

MR. HARRIS AT LEWISTON

Rev. L. V. Harris, our extension secretary, preached at Lewiston, on the Aulander charge, Sunday morning preliminary to the opening of the training school at Aulander Sunday evening. A church practically full of people heard his message. The writer was at Conway Sunday morning and at Bethany Sunday afternoon.

BETHANY BUILDS FOR FUTURE

A brand new church and Sunday school building that would do credit to towns much larger than Milwaukee (N. C.!) is about to be completed by the Bethany congregation on the Conway charge. Providing space to take care of a congregation and Sunday school of 300 or 400 people, this building is being constructed along the most up-to-date lines. Departmental rooms for the beginner, primary, junior and cradle roll groups are provided, and class rooms for the older groups. It is of brick veneer construction and, when completely furnished, will represent an outlay of about $15,000. It was started during the pastorate of Rev. J. B. Thompson and is being constructed under the direction of Rev. E. B. Craven, the present pastor. Mr. A. J. Panton is superintendent of the Sunday school. We advise building committees and others interested to visit this building and see what can be done in a rural community.

HOME AND PARENT WORK

Edenton Street, Raleigh, is doing some pioneer work in the field of religious education through its home and parent-teacher work. Under the leadership of Mrs. N. B. Blalock as president this Sunday school is maintaining a parent-teacher association. In addition, it is doing good work through its mother's class, of which Mrs. N. E. Edgerton is president.

JUNALUSKA SUMMER PROGRAM

An excellent place to spend two or more weeks this summer is Lake Junaluska, "the summer capital of Southern Methodism." There on the moun-

(Continued on page fourteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

"PROFIT AND PLEASURE" LOUISBURG SUMMER ASSEMBLY JUNE 28 TO JULY 3, 1926

We shall never forget the 1925 Epworth League Assembly at Louisburg. There were two sides to our life at Louisburg, namely, the religious and the social.

The religious life was brought out in the classes, which started about nine and lasted till twelve o'clock. There were three courses that one couldt take, the one on Bible missions, and intermediate methods. All of these were most interesting and helpful. The most beautiful thing at the conference and the one we loved best was the vesper services. These were held out in the open on the lovely lawn just at dusk, when perhaps one feels nearer the Infinite than at any other time. At these services there were beneficial and enjoyable songs, prayers and lectures. From these lectures we could always get something to carry away with us to help us in future struggles. After attending these services we could not help but wish to consecrate ourselves to Christ and aspire to higher things.

The social part of the conference life was the party given the first night to welcome the leaguers. Of great fun are the baseball and tennis tournaments. At dinner we had a grand time singing and giving yells. Each district tries to out sing the other. Then perhaps the best of the social life was the friends we made.

After you go to a league assembly you will surely find it easier to live up to the league motto, "All for Christ," and you will certainly want to attend another assembly. So let's all go to the league conference at Louisburg! Dorothy Evans,

Edenton St. In. League.

RETROSPECTION

A year has already passed by. We are nearing the end of another Epworth League year. We have attended our meetings and have recited our benediction as many times as we have met. We know it verbatim. It has become a form with us. It is a regular part of the meeting. It is becoming tradition.

But the benediction is more than a prayer, more than a form, more than a group of words. The benediction of the league is that cry for a larger vision of the work of the Master and His philosophy. We are meaning to say: Help us to see the value of the days that we have to live and plan to live the very best life ahead of us. We would have the insight into the future that would make us see the end of our efforts, the reward of a Christian life.

That is what we have been asking for all the year Have we truly been trying to find what we have most desired? Have our efforts been directly placed with the foresight of the prophets, looking into the future to make ourselves and our league of the very highest and most efficient sort. Have we truly the broad Christian life? Do we think that the Master is satisfied with the way we have conducted ourselves and tried to enlarge the kingdom?

As we look back over the year's work can we satisfactorily answer these questions? If we can, then may we find favor in the sight of our Master. But if we have failed, then let us make the benediction a part of our lives, and next year, may God teach us to number our days, and may He also show us how to use them wisely. 'So teach us to number our days that we may apply our hearts unto wisdom."

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

EPWORTH LEAGUE CONFERENCE
Asheville, June 28-July 2

EPWORTH LEAGUE ASSEMBLY
Lake Junaluska, August 5-15

Word has come to us that some of our leaguers still think that they will have to pay for some of their meals while in Asheville at the conference June 28-July 2. Let us say again that the only expense to those attending will be transportation and a registration fee of $1.00. We are requesting the Southern Railway Company to make special rates to those who desire to go by train. Word of this will be given soon. One delegate for each fifteen members of your chapter is allowed. Your junior and intermediate superintendent may attend as a delegate, and each district, county or city union president may of course be a delegate. A full delegation from each chapter is expected. Send in the registration cards early. The Asheville district leaguers should have these by June 20. If in doubt about anything pertaining to the conference, drop your field secretary a line and he will give you any information possible.

MRS. L. B. HAYES

On May 17th the hearts of all leaguedom in our conference went out in deep sympathy to the president of the Epworth League conference, who was called upon to continue life's journey without the personal touch and help of the one who had encouraged and aided him so generously and willingly—his wife. Agnes Rockwell Hayes was born September 5, 1890, and died May 17, 1926. She became the wife of Brother Hayes on December 8, 1916. It has been said that not every woman knows how to be a wife, and certainly there are those who know not the secret of being a preacher's wife. Such cannot be said of Mrs. Hayes. Not only a charming wife and mother, she came early to know the obligation and privilege that was hers as the wife of a Methodist preacher, and how well she took her place in the ranks of leadership in the church is attested by the great place she came to occupy in the hearts of not only her own church people, but of all who knew her. Brother Hayes has been deprived of the earthly companionship of this, his wife; the church, her friends and society is deprived of one who enriched life wherever she went. W. Arthur Barber.

Many of our Epworth League chapters have not grasped the significance of the four departments in league work. There are yet many leagues which function in only one of the four departments. It would be hard indeed for a wagon to run on one wheel. Is your league a high powered four-wheeled automobile or a little wheelbarrow? We give here the work of the four departments, which go to make a real 100 per cent league:

The work of the league shall be divided into four departments, as follows: (1) The department of spiritual work; (2) the department of social service; (3) the department of recreation and culture; (4) the department of missions. The work of each department shall be in the hands of a committee, of which the appropriate department superintendent shall be chairman. Care should be taken that every member of the league, if not an officer, be annually assigned to work in one of the departments.

Sec. 1. The department of spiritual work shall have charge of all the devotional services of the league, such as prayer and praise meetings, and Bible reading meetings. It shall seek

(Continued on page fourteen)



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FORM OF BEQUEST
I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Sincere Appreciation—I asked every Sunday school within the bounds of the North Carolina conference to take a special offering on the fifth Sunday for our beloved orphanage which is without funds. Many of the schools have responded promptly. Of course there is not very much money in circulation at this season of the year. Taking these facts in consideration the appeal was heeded by a goodly number of our Sunday schools. Here and now I want to record my sincere appreciation for the help which was so cheerfully extended to us by good friends of the Sunday schools. There were some who wanted to help us, but other matters needed their attention. While this is true there are quite a large number that have not responded. I am just hoping that they will yet respond even if the offering is very small for every dollar will aid us in tiding over the embarrassing situation into which we find ourselves financially.

* * * *

Durham District Conference—unusual interest centered about the Durham district conference this year. It met in the town in which our State University is located. It is known far and near that our State University is one of the greatest in the country. For many years our church at this great seat of learning has been inadequate to meet the demands of the town and University. The local community and the two conferences in the state have erected an up-to-date church building which will serve the needs of all concerned. It is an exceptionally handsome building and has the best location of any church in town. Brother Walter Patten has wrought well in bringing this great undertaking to a successful conclusion. With this splendid equipment our church ought to minister to the needs of the community in a very constructive and effective way.

I reached the conference the day it closed. The reports from the preachers indicated a determination to put over the entire program of the church. Dr. W. P. Few is giving his effort to make the Durham district the banner district in North Carolina. This great university president is lined up with the preachers and laymen in helping our church to accomplish the big, worth while things of life and experience. Brother M. Bradshaw, the beloved presiding elder, was in the chair and had things going at a lively gait when I reached the conference. While he is not as strong physically as he used to be, yet he is more wide-awake and progressive than I have ever known him to be before. As he regains his strength, he will be a still greater power in bringing things to pass on the Durham district. We trust that within a few months he may be entirely recovered from the effect of his illness. Everybody loves Brother Mike Bradshaw. He is one of our truly great preachers and leaders. Many prayers have been offered in his behalf. We feel that we can't get along without his wise counsel and his great messages which are a benediction to our conference. He was good to me in giving me time to present the needs of the orphanage. He urged all the pastors to stand by the orphanage. Brother Bradshaw is not only one of our trustees, but one of the best friends the orphanage has. We appreciate all that he is doing for our fatherless children.

* * * *

New Bern District Conference—For the first time the New Bern district conference met on Ocracoke Island. Brother J. C. Wooten secured a large boat from Mr. Blades of New Bern on which to take the passengers and delegates to Ocracoke. We left New Bern about ten thirty and reached our destination about seven thirty. A large gathering was at the wharf to welcome us and to take us to the homes in which we were to be entertained. Brother J. M. Daniel, pastor of St. Paul church, Goldsboro, preached an appropriate and helpful sermon that night. It was especially interesting to the people of Ocracoke because he spoke on a subject that was perfectly familiar to all present. For a long time to come the people of the island will not cease to compliment the sermon. The closing sermon was preached by Rev. W. P. Watkins of St. John church, Goldsboro. This young, vigorous thinker and eloquent speaker brought the conference an inspiring message. He served Jarvis Memorial church most of last year, where he won the affections of the people of Greenville. In culture and real ability he is capable of filling any of our pulpits. A bright future lies before this consecrated young preacher. I know what is said in reference to comparisons, but I think all the members of the New Bern district conference will understand and appreciate what I say about that really great sermon preached by Dr. H. M. North. I doubt if he has ever surpassed that sermon on any other occasion. Every one present felt the presence and power of God as he spoke to us about the deep things of the Spirit. His masterly sermon will linger with me throughout the remainder of my life. From start to finish the conference was kept on a high level spiritually. The business side of the conference was carefully looked after. Brother Wooten makes an ideal presiding officer. He put great emphasis upon the essentials of our holy religion. There was not a dull moment during the entire conference. Many of us have come to the conclusion that he is one of the oustanding presiding elders in Southern Methodism.

Too much cannot be said in praise of the hospitality shown us by the good people of Ocracoke and Brother W. T. Cheek, the pastor. I doubt if the New Bern district conference was ever appreciated more in any community than by the kind people of that interesting place. It fell to my happy lot to be the guest of Mr. and Mrs. Tom Howard. They not only gave us the best that land and sea affords, but gave us themselves along with the other things. That old saying that the gift without the giver is bare did not apply in their case. Their hospitality was just a sample of the way all the friends there treated the delegates. One of the most delightful experiences of the conference was the mingling of the delegates on the boat going and coming. Seventy-five or eighty people of the same mind, associating together for several hours going and coming, affords a fine opportunity to become acquainted with each other. Other delegates went also by boat from Morehead City and other points from the lower sections of the district. Of course they had a good time too! Great good will follow from the session of the New Bern district conference. I haven't space to tell of getting up at 3:30 a. m. to go on a fishing trip with Brothers Wooten, North and Daniel. If I were to tell how many fish we caught most people would say that it was a sure enough fish story, so I'll not mention anything along that line. For Brother J. M. Daniel's benefit I might say that the "wind was contrary."

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What the General Conference of 1926 Did About The Special Effort for Superannuate Endowment

By LUTHER E. TODD, *Secretary*

Th General Conference assembled at Memphis, Tennessee, in May, 1926, took definite action touching the Special Effort for Superannuate Endowment, as follows:

Whereas, the General Conference held in Hot Springs, Arkansas, May, 1922, unanimously approved the five-year plan of the Board of Finance concerning the Special Effort to raise $10,000,000 for Superannuate Endowment, and gave the Board authority to explain the plan to the Annual Conferences at their meetings of 1923, looking actually to begin the Special Effort movement in the charges in the spring of 1924, and

Whereas, the Board of Finance did, strictly following the authority given by the General Conference, inaugurate and carry on said Special Effort, under the plan as approved by the General Conference, for two full years to March 31, 1926, receiving during this time more than $2,000,000 on Special effort quotas, notwithstanding the serious hindrances of other financial movements, some of which had to be completed and others being newly launched, and

Whereas, there are yet three full years for the Special Effort to run, according to the plan of the movement which was unanimously approved by the General Conference of 1922, and since it appears that even more time will be needed to complete the work, as there is yet $8,000,000 to be raised for this purpose;

Therefore, this General Conference does reaffirm the plan and specifications of the Special Effort for Superannuate Endowment as presented to and unanimously approved by the General Conference at Hot Springs, Arkansas, in 1922, and authorizes the said board to proceed with the Special Effort for Superannuate Endowment, as follows:

1. The Carry-on of the Movement

(a) The Time Allotment

The movement shall be authorized to proceed throughout the quadrennium of 1926-1930.

(b) The Plan of Procedure

The Plan of the Special Effort for Superannuate Endowment, as approved by the General Conference of 1922, shall be the plan by which the movement shall continue during the ensuing quadrennium; provided, however, that the Board of Finance shall have authority to make such changes in this plan as may seem best to meet the conditions of success.

(c) Representation at the Annual Conferences

The bishops in charge of the Annual Conferences throughout the ensuing quadrennium are requested not only to provide ample time at each Annual Conference for the representative of the Board of Finance properly to present the cause of Superannuate Endowment and to urge faithful co-operation in the Special Effort, but also the bishop presiding in every instance should follow the board's representative with an earnest exhortation in behalf of the cause.

(d) Representation at the District Conferences

The presiding elders of every Annual Conference, throughout the ensuing quadrennium, are urged to give faithful attention to that part of the plan of the Special Effort which calls for a speaker at every District Conference in the interest of Superannuate Endowment, and to follow such speaker with a personal exhortation on the subject.

(e) Official Oversight at the Quarterly Conference

The presiding elders of every Annual Conference, throughout the ensuing quadrennium, are urged strictly to follow the Disciplinary requirements with respect to the following: The appointment at the First Quarterly Conference each year of the Charge Special Effort Committee, the appointment of a committee at the third Quarterly Conference each year to examine the books of the treasurer of the Special Effort Committee and to make report at the Fourth Quarterly Conference, and the Disciplinary questions concerning the amount raised during the quarter for Superannuate Endowment which the law of the church requires to be asked and answered at every Quarterly Conference.

(f) Pastoral Leadership Within the Charge

Every pastor of the entire church, throughout the ensuing quadrennium, is urged as never before to give to the Special Effort for Superannuate Endowment a persistent and unyielding endeavor to accomplish the work of the movement which, under the plan, has been to a very considerable extent entrusted to his care and leadership.

(g) A Call to the Entire Church

The entire ministry of the church in any and all relations, the lay members of every age, Sunday Schools, Epworth Leagues, Missionary Societies, Lay Leaders and their groups, and every individual or society of any character within the entire Connection, is called upon to give to the Special Effort for Superannuate Endowment, during the next four years, such an interest and sustained endeavor in its behalf that its complete success may be accomplished.

2. Special Resolutions Adopted

(a) Statistical Blanks

Whereas, the General Conference of 1922 made such changes in the constitution of the Board of Finance, and enacted such other legislation, as to make necessary the inclusion of reports touching financial matters of the Special Effort for Superannuate Endowment in the statistical blanks; therefore,

Resolved, that the General Conference Committee on Statistical blanks for the ensuing quadrennium be instructed to accept such changes in said blanks, concerning the Special Effort for Superannuate Endowment, as the Board of Finance may present; and that Statistical Tables Number 4 touching the Special Effort for Superannuate Endowment, be published each year throughout the ensuing quadrennium in the minutes of the Annual Conferences, in accordance with the official copy for these tables as furnished each Annual Conference by the Board of Finance, which copy shall arrange the matter to show the name of the charge, the total five-year quota assumed, the amount paid to date, and the balance yet to be paid.

(b) Period of Special Endeavor Each Year

Whereas, there is urgent necessity for the entire church to have a definite period each year of the ensuing quadrennium when unusual and specific endeavor may be applied by all the charges in raising their quotas for Superannuate Endowment; therefore,

Resolved, that the Special Effort for Superannuate Endowment be given March, April and May of each year throughout the ensuing quadrennium as a period when all the charges of the entire church shall be urged to special endeavor to raise their respective quotas for this cause; that it shall be permissible for the Board of Finance to do such publicity work for the benefit of the movement, throughout all of any and every year of the quadrennium, as seems necessary; and that all the charges of the entire church be requested, as far as possible, to observe one Sunday of each year as Superannuate Endowment Day and seek at this time to raise the Special Effort quotas.

(c) Authority for the Board of Finance

Whereas, in the further prosecution of the Special Effort for Superannuate Endowment there may arise urgent need to make some changes in the plan of the movement, in order to safeguard its success; therefore,

Resolved, that the conduct of the Special Effort for Superannuate Endowment, throughout the ensuing quadrennium, be committed to the Board of Finance with authority to make such variations in the approved plan of the movement as may be necessary in carrying it to a successful completion.

In addition to the above action, the General Conference unanimously voted not to change the name of the Board of Finance, but to leave it with the same corporate name it has had from the beginning, namely, The Board of Finance of the Methodist Episcopal Church, South.

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Our Little Folks

WHAT A BANK PRESIDENT SAW IN A BOY

A man with whom I have only a paper acquaintance has sent me a letter which he received from his son at college. He felt that in this incident was concrete proof of the value of little things; an actual case where the seemingly trivial traits in a boy won for him the attention and confidence of a great banker. It is an excellent case in point. I'd like to share it with the readers. An actual illustration of this kind is worth pages of preaching.

Dear Dad:

What do you think has happened? You never could guess! You know I have spent several week-ends at Winthrop Park's house. His father is the president of the ——— Bank, which I understand is one of the largest banks in the country.

Well, Mr. Park came up today to spend the week-end with Win. After dinner while we were talking he suddenly turned to me and asked:

"Perry, what are you going to do when you graduate? Going to be a lawyer like your father?"

I told him I didn't know yet, but that you thought that I didn't have the making of a lawyer in me.

"Well," he said, "I don't want to steal you away from your father, if he wants you. But the next time you write him tell him there's a place in the bank for you if you want it."

Really, dad, I was flabbergasted. At last I found my voice: "But I don't know, Mr. Park, that I am fitted for banking."

"Of course, you don't," he answered. "But talk it over with your father."

Now comes the amazing part of it all! "What makes you think, Mr. Park," I asked, "that I might be fitted for finance?"

"You'll laugh when I tell you," he said. "In the first place Win has told me how carefully you have kept within your allowance all through college. Win says you're generous, but careful: neither extravagant nor close; good traits for a banker.

"Then," he continued, "here is where you will smile. Mrs. Park says you are the most careful boy that Win has ever brought home to visit us. You always turned out the lights when you left your room; when we had trouble with our waterworks once Win told us you drew only a third of a bath the next morning instead of a full one. You never left the soap in the tub, as so many boys do, and your bed was always turned back when you left."

I was speechless, dad!

"You'll say those are small things, Perry," Mr. Park concluded, smiling, "but they reveal thought and carefulness. That is the kind of young man we want in the bank, where we are always handling property that belongs to others."

Well, dad, when Mr. Park left, I just jumped over to mother's picture on my desk, gave it a good hug and said: "Dear old mother, I owe that to you!"

Now, what do you think of it all? But I think I can guess. It comes back to me how often I have heard you say that the smallest things are sometimes the biggest things we do. But to think of a man like that noticing my taking the soap out of the tub and turning back my bed! Write me right away, won't you?

Affectionately, Perry.

I may add for the benefit of those who like a sequel to their narratives that this incident occurred a year ago, that Perry went into the bank, and that, during the past summer, he was promoted to the position of third assistant cashier. He is on his way!—Edward W. Bok in Youth's Companion.

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INSECT POWDER

WESTERN N. C. LEAGUE

(Continued from page ten)

to promote personal work, and to that end shall form groups for the study of personal evangelism, using good books as may be recommended from time to time by the board. The head of the department, after consultation with the council, shall appoint leaders for the weekly prayer meetings of the league at least one month in advance. A committee, to be known as the watch committee shall be formed in this department, which shall keep an accurate record of the attendance and participation of members in the weekly devotional meetings and by visitation and personal work shall endeavor to keep up the attendance on, and participation of, members in the meetings.

Sec. 2. The department of social service shall arrange for the systematic visitation of the sick, the needy, poor, and strangers. It shall assist the pastor in all charitable works of the congregation and co-operate with him in all the church work. The department shall be specially charged with the duty of teaching temperance, purity and good citizenship, and shall hold occasional temperance and prohibition meetings, also holding itself in readiness to assist in movements for community surveys and betterment. There shall be a standing committee of this department known as the membership committee, the duty of which shall be to devise and carry out plans for increasing the membership of the chapter. In carrying out these plans the committee is to have the co-operation of the entire chapter.

Sec. 3. The department of recreation and culture shall promote the study of history doctrines, and polity of our church; shall superintend all courses of reading and study prescribed by the General Epworth League Board, except such as come specifically under the care of the second and fourth departments; shall arrange for lectures, literary entertainments, and other means of mental culture; shall endeavor to extend the circulation of the books, tracts and periodicals of our own church; and, in connection with the Epworth Era Agent, shall strive to place the organ of the league in every family represented in the league. This should provide proper social recreation for our young people.

Sec. 4. The department of missions shall promote an interest in, and disseminate intelligence of, the work of missions at home and abroad, provide for mission study classes, the collection of a missionary library and other helps, appoint leaders and provide for the monthly missionary meeting, and collect money for missionary purposes under direction of the pastor and council. This department shall be auxiliary to the board of missions.

Following is a list of the officers of the Epworth League orgaized at Central Methodist church, Concord:

President—David Crowell.
Vice President—Reid Craven.
Rec. Sec.—Eugene Yow.
Treasurer—Ruth Dayvault.
Cor. Sec.—Helen Dayvault.

Eugene Yow, Sec.

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Mount Airy, at Leaksville ..... July 7-8
Winston-Salem, at Central Terrace ..... July 8-9
Statesville, at Balls Creek ..... July 15-16

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E.
THIRD ROUND

June
Pastors' Summer School Duke University.....9-23
Henderson Ct., Moore's Grove, 11 26-27
Fairview, Skyland, 3 27
Oakley, night 27
Haywood Street,, night 30
July
Weaverville Ct., Flint Hill, 11 3-4
Ivy, Bright Hope, 11 4
Weaverville, night 4
Central, night 5
Chestnut Street, night 7
Saluda-Tryon, Saluda, 11 11
Hendersonville, night 11
Bethel, night 14
Spring Creek, Baldings, 11 17-18
Marshall-Hot Springs, Hot Springs, 3 & night....18
West Asheville, night 21
Sandy Mush, Teagues, 11 24-25
Leicester, Riverview, 3 25
Swannanoa, Swannanoa, night 25
Black Mountain, night 28
August
Rosman, East Fork, 11 .....July 31 & 1
Brevard, night 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

June
Pastors' School at Duke University 9-23
July
Prospect, Prospect, 11 Sat. 10
Weddington, Indian Trail, 3 Sat. 10
Hawthorne Lane, 11 11
Unionville, Zion, 11 18
Matthews, Bethel, 3 18
Peachland, Fountain Hill, 11 Sat. 17
Lilesville, Shady Grove, 3 Sat. 17
Morven, McFarlan, 11 Sat. 24
Bethel-New Hope, Union, 3 Sat. 24
Wadesboro, 11 25
Marshville, Wingate, 3 25

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Av., Greensboro, N.C.
THIRD ROUND

June
West Market, 11 13
Reidsville, night 13
Park Place, night 14
Deep River, West Bend, 11 20
New Hope, Centre, 3 20
East End, High Point, 3 27
Highland, Highland, night 27
Main Street, High Point, night 28
July
Wesley Memorial, 11 4

MARION DISTRICT
Edwin O. Cole, P. E., Box 264, Marion, N. C.
THIRD ROUND

June
Bald Creek, Elk Shoals, 11 27
Spruce Pine, 8 27
July
Micaville Ct., Bakersville, 11 4
Burnsville, Shoal Creek, 3 4
Bostic, Cedar Grove, 11 10
Spindale, Alexander, 11 11
Broad River, Tanner's, 3 11
Forest City, 8 11
Gilkey, Centennial, 11 17
Henrietta-Caroleen, Caroleen, 11 18
Cliffside-Avondale, Cliffside, 8 18
Marion Ct., Pleasant Hill, 11 24
Morganton, First Church, 11 25
Marion Mills, Clinchfield, 8 25

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

June
Summerfield, 2:30 and 11 19-20
Stokesdale, Mount Zion, 11 and 3 19-20
Yadkinville, Macedonia, 11 26-27
July
Mount Airy, Central, 11 4
Mount Airy Ct., Epworth, 11 and 3 3-4
Jonesville, Longtown, 11 11
Stoneville-Mayodan, 11 18
Sandy Ridge, 3 18

The Mt. Airy District Conference will be held at Leaksville July 7-8.

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.

June
Avery, Jonas Ridge 12-13
Elk Park, Minneapolis, 3 p.m. 13
Warrensville, Mill Creek 19-20
Sparta, Cor's Chapel 26-27
July
Laurel Springs 3-4

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
THIRD ROUND

June
Salem Ct., Oak Grove, 11 13
Badin, 8 13
Mt. Pleasant, Friendship, 11 19
Kannapolis, Trinity, 11 20
Yadkin, Rowan-Yadkin, 8 20
New London, Richfield, 11 27
China Grove, 8 27
July
Concord, Westford, 11 4
Concord, Harmony, 8 4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P.S., Gastonia, N. C.
THIRD ROUND

June
Duke University Summer School 9-23
East End, night 25
Trinity, Tate's Chapel, 11 26
Bessemer, Puette Chapel, 4 26
Stanley, Trinity, 11 27
Cramerton, night 27
July
Cherryville Ct., St. Pauls, 11 3
Lafayette Street, 11 4
Shelby Ct., Salem, 3 4
Cherryville, night 4
District Conference, Cherryville 5-6
Gastonia, Main Street, night 7

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
THIRD ROUND

June
Newton, 11 13
Hickory Ct., Fair Grove, 3 13
Maiden, May's Chapel, night 13
Catawba Ct., Hopewell, 11 16
Ball Creek, Pisgah, 11 17
South Lenoir, Mt. Zion, 11 20
Hudson, 3 20
Granite Falls, night 20
Statesville Ct., Midway, 11 22
Taylorsville, Marion, 11 23
Elmwood, Knox Chapel, 3 and night 24
Hiddenite, Liberty, 11 25
Stony Point, night 25

The Statesville District Conference will be at Ball Creek camp ground July 15 and 16.

WAYNESVILLE DISTRICT
P. W. Tucker, P. E.
201 Branner Ave., Waynesville, N. C.
THIRD ROUND

June
Franklin, night 10
Franklin Ct., 11 11
Macon Ct., Mt. Zion, 11 12
Glenville, Glenville, 11 19-20
Highlands, Flatts, 3 20
Murphy, night 25
Murphy Ct., Tomotla, 11 26-27
Miawassee Ct., Belview, 3 27
Hayesville, Ledfords, 11 26-27
July
Robbinsville, 11 4
Andrews, night 4

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

June
Denton, Jackson Hill, 11 and 1:30 12-13
Lexington, First Church, 11 13
Centenary, night 13
Davie, Hardison, 11 and 3 19-20
Coolcemee, 11 20
Lewisville, Lewisville, night 20-21
Davidson, Good Hope, 11 and 3 26-27
Welcome, Center, 8 and 11 26-27
Central Terrace, night 27
July
Oak Ridge, Oak Ridge, 11 4
Kernersville, Shady Grove, 3 4
Walkertown, night 4
Thomasville Ct., Fair Grove, 11 and 3 10-11
Hanes-Clemmons, Clemmons, 11 11
Burkhead, night 11
Thomasville, Trinity, 11 18
Forsyth, Marvin, 3 18

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

June
Pastors' School, Duke University 9-23
Hillsboro, Lebanon, 11 26-27
July
Cedar Grove, Prospect, 11 3
Webb Avenue, 11 4
Carr, night 4
Person Ct., Woodsdale, 11 10
Long Memorial, 11 11
East Roxboro, Grace, 3 11
Milton Ct., Purley, 11 17-18
Brooksdale, Trinity, 11 24
Front Street, 11 25
West Burlington, night 25
Durham Ct., Bethany, 11 31
August
Carrboro Ct., Carrboro, 11 1
Chapel Hill, 3 1
Duke Memorial, night 2
Trinity, night 3
Burlington Ct., Bethel, 11 7
Rougemont Ct., Tabor, 11 13
Leasburg Ct., Salem, 11 14-15
Mt. Tirzah Ct., Mt. Zion, 11 21-22
West Durham, night 22
Yanceyville Ct., Locust Hill 28-29

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.

June
South Mills, Sharon 26-27
South Camden, Shiloh 27-28
July
Pantego-Belhaven, Belhaven 4
Hertford 8
Perquimans, New Hope 10-11
Pasquotank, Union 11-12
Chowan, Bethany 17-18
Edenton, night 18
August
Gates, Sunbury ..... July 31 & 1
North Gates, Hebron 1-2

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

June
Haw River, Ebenezer 12-13
Mamers, Cool Springs 19-20
Carthage, Center, 3:30 20-21
Glendon, Carbonton 26-27
Goldston, Bethlehem, 3:30 27-28
July
Elizabeth, Clarkton 3-4
Bladen, Bethel 5
St. Paul, Barkers 10-11
Parkton, Sandy Grove 17-18
Person St. and Calvary, Gardners, 3:30 18
Lillington, Parker's Grove 24-25
Hemp, Pleasant Hill, night 25-26
August
Siler City, Hickory Mountain ..... July 31 & 1
Pittsboro, Zion, 3:30 1-2
Jonesboro, Seven Springs 7-8
Sanford, night 8-9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
THIRD ROUND

June
Palmico, a.m. 20
Craven, Beach Grove, a.m. 24
Dover, Lane's, a.m. 25
Snow Hill, Tabernacle, a.m. 26-27
July
Seven Springs, Indian Springs, a.m. 4
Atlantic-Straits, Atlantic, a.m. 11
Beaufort, p.m. 11
Pink Hill, Webb's, a.m. 18
Newport, Oak Grove, a.m. 24-25
Morehead City, p.m. 25
Hookerton, Ormondsville, a.m. 31
August
Oriental, Pamlico, a.m. 1
Ocracoke ..... May 27

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
THIRD ROUND

June
Wilson, 11 20
Elm City, night 20
Grimesland Chg., Grimesland, 11 27
Shelmedine, afternoon 27
July
Rocky Mount Chg., Marvin, 3:30 3
Springhope, night and 3 3-4
Nashville, night 4
Aurora Chg., Small's, 11 7
Robersonville Chg., Wharton's, 4 8
Bath Chg., Pinetown, 12 9
Rocky Mount, First Church, 11 11
Clark Street Church, 5 11
South Rocky Mount, night 11
Fremont Chg., Yelverton, 11 18
Stantonsburg, night 18
Vanceboro Chg., Chapman's, 11 25
August
Fairfield, 11 1
McKendree Chg., Conetoe, 11 8
Ayden, night 8

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

June
Tobar, Bethesda, 11 13
Hallsboro, Shiloh, 3 13
Faison-Warsaw, Goshen, 11 19-20
Clinton, Keener, 3 20
Magnolia, Carlton's, 11 27
Wallace-Rose Hill, Charity, 3 27
July
Kenansville, Lee's, 11 2
Jacksonville-Richlands, Haw Branch, 11 4
Burgaw, Trinity, 11 11
Wilmington Ct., Federal Point, 11 18
Wilmington, Grace, night 18
Swansboro, Bethlehem, 11 24-25
August
Maysville, Hopewell, 11 1
Southport, Southport, night 4
Shallotte, Andrews Chapel, 11 5
Town Creek, Shiloh, 11 6
Carver's Creek, Bladen Springs, 11 9
Whiteville, Whiteville, night 8

PLAN OF EPISCOPAL VISITATION

First District—Bishop Warren A. Candler.
Louisiana, Homer, La., October 27.
North Mississippi, Columbus, Miss., November 3.
Mississippi, McComb, Miss., November 10.
Cuba, February 24.

Second District—Bishop Collins Denny.
Baltimore, Washington, D. C., September 29.
Virginia, October 13.

Third District—Bishop Edwin D. Mouzon.
Western North Carolina, Gastonia, N. C., October 13.
Upper South Carolina, Rock Hill, S. C., October 27.
North Carolina, Durham, N. C., November 10.
South Carolina, Bennettsville, S. C., November 24.

Fourth District—Bishop John M. Moore.
New Mexico, Roswell, N. M., October 6.
West Texas, San Angelo, Texas, October 27.
Northwest Texas, Childress, Texas, November 10.
Central Texas, Corsicana, Texas, November 17.

Fifth District—Bishop William F. McMurry.
Denver, Beulah, Colo., August 19.
Missouri, September 8.
Southwest Missouri, Lexington, Mo., September 22.
St. Louis, Cape Girardeau, Mo., October 6.

Sixth District—Bishop U. V. W. Darlington.
Belgian, Brussels, Belgium, June 23.
Czecho-Slovak, Prague, July 6.
Polish and Dantzig, Warsaw, October 18.

Seventh District—Bishop Horace M. DuBose.
Holston, Johnson City, Tenn., September 29.
Tennessee, October 6.
Memphis, Paris, Tenn., November 10.

Eighth District—Bishop W. N. Ainsworth.
Korea, Seoul, September 2.
Siberian (Russian), Harbin, September 16.
Siberian (Korean), North Kando, September 20.
China, Soochow, October 22.
Japan, Kobe, January 3.

Ninth District—Bishop James Cannon, Jr.
Brazil, Rio De Janeiro, August 11.

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IN MEMORIAM

BARTHOLOMEW — Mrs. Nancy Gertrude Bartholomew, daughter of B. Frank Lane and Victoria Horner Lane, deceased, was called to her heavenly reward on April 7, 1926. After a prolonged illness which she bore with perfect resignation and unshaken faith.

Sister Bartholomew was born and reared in Granville county, where she was converted and joined old Grove Hill Methodist church when very young, and gave her bright young life in faithful service to her Lord. She was an active leader among the young people.

At about nineteen she was happily married to T. W. Bartholomew of Nashville, N. C., who with three children, two sons, Lewis and George, and daughter, Sadie, survive her.

Her love was a sweet beendiction to all who knew her, and her friends were legion. She never outgrew the charming personality of her girlhood and her love for innocent pleasures that drew so many to her for comfort and inspiration.

The end found her waiting, ready, and like the sun, going down to rise upon some fairer shore.

Her remains sleep undisturbed beneath a mound of a lavish floral offering in Forest Hill cemetery. Her soul rests with God whom she loved and served. His blessings upon her loved ones. W. E. Trotman.

YOUNG—Mrs. Della Jones Young, wife of Rufus K. Young, died at her home April 15, 1926. Although she was a sufferer for several years her death was unexpected.

Mrs. Young was born January 8, 1855; thus she was in her 71st year. The funeral serices were held in Plank Chapel Methodist church, of which she was a faithful member. The services were conducted by Rev. H. B. Porter, pastor of M. E. church, Henderson, in the absence of her pastor. A large attendance of friends and loved ones gathered to pay their last tribute of love for her, and of respect to her beautiful Christian life.

Although a great sufferer for several years her child-like faith never wavered. Retired, reserved, almost to the point of timidity, she was not demonstrative. Although this reserve was one of her characteristics, still she ossessed a very strong personality which was impressed upon every one who came in touch with her, and those who knew her intimately felt the depth of her affectionate, loyal heart. Uttering a prayer for those dear to her, she fell asleep.

Interment was made in Plank Chapel cemetery, where she was laid to rest among the beautiful floral design.

Mrs. Young is survived by her husband and three children—Miss Addie Lee Young of Bobbitt, Carl Young of Bobbitt, and Mrs. U. B. Alexander of Raleigh. Our hearts go out in deepest sympathy to the bereaved ones, but we bow in humble submission to His will. J. C. Williams, P. C.

WISE—Brother Spencer Wise was born September 30, 1855, and passed away February 26, 1926. On December 25, 1877, he was married to Miss Elizabeth Casey. To this union were born six children, four of whom with their mother and a number of grandchildren survive to sorrow because of his going.

Brother Wise was a model citizen, always ready to support any enterprise he thought would be helpful to his community. He was a true husband, devoted father and grandfather. He seemed happy when all his children were with him. The writer has seen him a number of times watching with eager eyes the home coming boat operated by his son. Doubtless he will be watching at the pier of heaven for those he left behind.

Brother Wise was a faithful member of the Methodist Episcopal Church, South, at Stumpy Point, N. C. He loved his church polity, and proved faithful in attending the church ordinances and supporting her institutions. His love for the house of God's habitation was so strong that he came many times for worship when he was scarcely able to leave his room. The last few months of his life he was an invalid, confined to his room. During these months he suffered a great deal, yet without complaint for he was resigned, conscious of the Lord's presence. He sang while the shadows were lengthening "Where Jesus is 'tis heaven there." He often expressed his readiness and willingness to go. He has gone from us for a while. We know where to find him.

The funeral service was held from the church of which he had been a consistent member for many years, and his remains were placed away in the nearby cemetery to await the day of resurrection. C. A. Johnson.

SUMNER—Dr. William I. Sumner, prominent and respected physician and one of our very best and most loved men of Randleman, passed to his eternal reward May 6 after a brief illness. His death came as a shock, as none thought of his being so seriously ill till the very last, and he was such an outstanding man of this section.

He was born October 31, 1869, the son of J. C. and Agnes Sumner. On March 10, 1897, he married Miss Amanda Allred of Julian, and she with the following children survive him: Dr. Emmett Sumner of Dallas, Texas, and Misses Jewell and Ruby Alice Sumner of Randleman. He leaves also two sisters, Mrs. W. P. Pickett of Julian, and Mrs. N. E. Cox, Greensboro. Dr. Clyde Craven of North Wilkesboro and J. W. Mann of Greensboro are nephews.

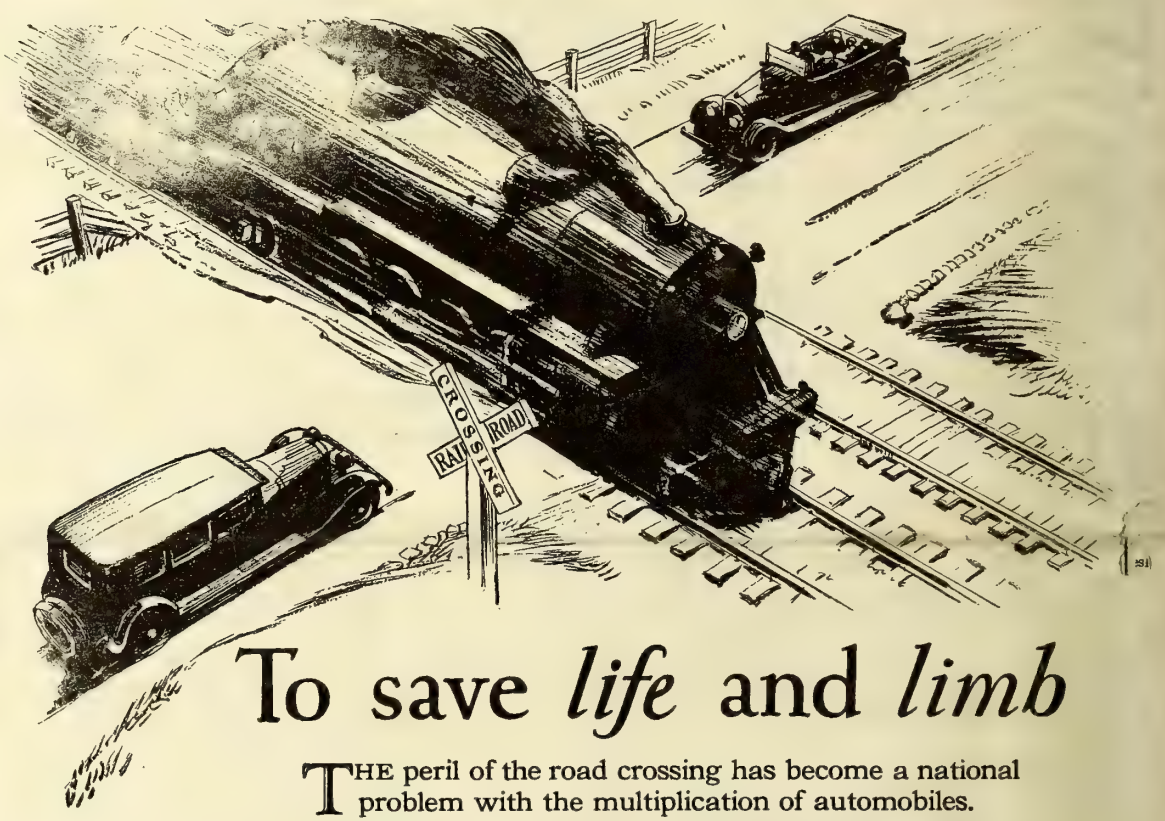
For 33 years Dr. Sumner engaged in the practice of medicine in Randleman and was closely identified with the life of the community. For years he was Sunday school superintendent of St. Paul's church at Randleman, but for the last years of his life he was the head and teacher of the largest men's Bible class in the town, and in this as well as in the whole church his work has been outstanding. He was a right hand man to all his pastors. His home was perhaps the most open to them of any in the community. He was trustee, steward, recording steward and the charge lay leader at the time of his death.

Dr. Sumner was a good citizen and physician, a splendid gentleman and neighbor; he was a devoted and considerate husband and a loving and wise and tender father. He was a splendid Christian and good teacher and leader, always loyal to every good cause and especially loyal to his church. He was one physician who never absented himself from the services of church unless there was absolute necessity for it.

His home life was beautiful and happy, and it was a real treat to be with him and his family. He will be greatly missed.

He was laid to rest in the St. Paul cemetery under a great bed of flowers after services conducted by his pastor, Rev. S. T. Barber, assisted by his former pastors, Revs. J. A. Cook, W. L. Dawson and J. E. Woosley, in the presence of a great congregation of loved ones and friends. The great number present and the many splendid floral designs attested to the high esteem in which he was held.

S. T. Barber.



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Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed.

It is better to save [illegible] than to save a minute.

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, JUNE 17, 1926 Number 24

BON VOYAGE!

Address by W. A. Lambeth, Class of '01, at Annual Meeting of Alumni Association of Duke University

THERE is a debate, as yet unsettled, among interested persons as to whether the steamship "Leviathan" is not larger than the steamship "Majestic." The "Leviathan" is now owned by America, while the "Majestic" is now owned by the British. While the "Leviathan" has a registered tonnage of three thousand more than the "Majestic," the "Majestic" is eight feet longer than the "Leviathan." The "Leviathan," however, is two inches broader than the "Majestic." While I am untutored in coming to a correct conclusion along this line, I like to believe that the "Leviathan" is the largest and finest vessel afloat today.

A little over three years ago I was asked to speak to the members of the Rotary Club at Newport News, Virginia. The man who was in charge of refitting the "Leviathan" for passenger service on the Atlantic, after its distinguished service as a transport during the World War, was a member of this club. After the meeting that night he took me to some of its many comforts and luxuries. I saw the apartments that were formerly for the German Kaiser. I saw the swimming-pool, lined with green tiling. I saw spacious dining rooms and reception rooms and parlors, these rooms being as large and luxurious as are those in the big hotels of New York City. My heart thrilled as I beheld this mighty moster and master of the sea.

Likewise, my heart is thrilled today as I stand in the center of an institution that is destined to become the "Leviathan" of the academic world. Duke University is now in process. The most majestic dream for Christian education that has ever been dreamed on earth is now and speedily coming true.

Who has made possible the realization of this great dream? I wish that I could hear called the complete roll of self-sacrificing heroes who have made possible the greater Trinity College, now known as Duke University. I would like to hear, again, the names of the men who have invested their lives, and the names of the men who have invested their money, in this historic institution. I want myself, however, to mention the names of three of our supreme financial benefactors: Washington Duke, who sits in bronze upon this campus, with deep and quiet satisfaction in his countenance, because of the way things have turned out at this university so far; Benjamin Duke, who, after the death of his illustrious father, tided the institution safely over many a hard year, and who proved to be our "Big Ben" alarm clock to arouse his brother and guide him to a larger and deeper interest in Trinity College; and James B. Duke, who, before his untimely death gave more money at one time for the uplift and inspiration of mankind than any other man in the history of this planet. Every fiber of my imagination thrills, as I realize that these three men, father and two sons, assisted by a long line of other benefactors, have made it possible for Duke University to become the greatest educational servant to mankind that this world has ever known.

The great dream of the Dukes and their resources have now been committed to us, Trinity men and women, Duke University men and women. The responsiblity is now ours, whether we be trustees, persons holding administrative offices, members of the faculty, or alumni of the institution. To us is now committed the realization of the dream and the building of the university. Likely, Mr. Benjamin Duke will never be able to stand again upon this great campus. Both Mr. Washington Duke and Mr. James B. Duke have been called to another part of God's great universe. We must now keep faith with them, because they have trusted us. What a heavy responsibility they have laid upon our shoulders! We must carry on! In the presence of this heavy obligation, I, for one, feel like "The Little Shepherd of Kingdom Come," when a crushing responsibility came upon his life at a very early age. When he realized the weight of the obligation then resting upon him, he went out alone, into the forest to pray, and uttered these words:" God! I hain't nothin' but a boy, but I got to ack like a man now."

Three weeks ago, I was in Memphis, a visitor at our General Conference. While there I took a ride, along with the members of the Conference, on the Mississippi river, on a river steamer. While riding, I found myself wondering if that steamer could not make in safety, the long trip down the Mississippi river to New Orleans. I thought of Mark Twain, who used to pilot vessels down that same river in safety to New Orleans. He said that one of the vessels he piloted had a very small boiler and a very large whistle. When he ran the propeller, he could not blow the whistle, when he blew the whistle, he could not run the propeller! If I understand our equipment aright, our university has a much larger boiler, but a much smaller whistle. Our chief pilots, William Preston Few by day, and Robert Lee Flowers by night, have in them the skill and efficiency of Mark Twain. They know the hidden rocks and the projecting reefs in the river's bed and they will steer our steamer in constant security and safety. Two river pilots, one a white man and the other a colored man, once offered themselves for employment. When they were asked what their good qualities were, the white man said: "I know where the rocks in the river are," while the colored man said: I" know where the rocks in the river ain't." I believe that our pilots, Dr. Few and Professor Flowers, know both where the rocks in the river "are," and where the rocks in the river "ain't." While our trip down the river will be attended by grave risks and perils, it can be made in safety, and, God willing, it will be made in safety.

I feel sure that our pilots fully realize the dangers and perils of the trip. They are willing, however, to undertake the voyage, because they are in the habit of bringing big ships safely into harbors. Likewise, I believe the members of the Board of Trustees are willing and ready to go upon this great voyage, even though they realize that scrambled brains three times a day will have to be eaten as a steady diet. They know that the trip can be made in security, even though there are dangers along the river. I believe, also, that the men in the present faculty, while realizing the mammoth responsibility that is now resting upon them, are willing to undertake the journey, in spite of the risks of river travel. I am more concerned today about ourselves, the alumni. I fear that you and I do not fully sense the perils of this voyage. I suspect that we have, so far, been thinking only of the greater privileges and greater opportunities that sudden wealth has brought to our old college. I believe that we need to know these perils, like the pilots, in order that we may help them bring the great steamer safely into port. We will not understand the maneuverings of the vessel, of the water detours that may sometimes have to be made. unless we more fully realize, along with the pilots, the perils that our vessel will be constantly encountering.

One rock in the river before us is this, and every alumnus should know where it is and what it is; the temptation now to think that the soul is not as necessary as the body. We are going to be tempted to believe that money can *(Continued on page four)*

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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Unless notified to discontinue the Advocate will not be stopped at expiration of time.

GOOD FOR SENATOR BORAH

Senator William E. Borah, the celebrated free lance of the United States Senate, threw a bomb into the camp of the liquor crowd Sunday, May 30, in his address before the Presbyterian General Assembly in Baltimore.

In speaking of the drink evil the senator said:

"I believe the liquor traffic to be a curse to the human family. Whether sold in the open saloon or the brothel, its natural haunt, or secretly purveyed in defiance of law, the wicked stuff works its demoralization and ruin to individuals, communities and states.

From the time it issues from the coiled and copper-colored worm in the distillery until it empties in the hell of crime, dishonor, and death, misery and poverty and remorse mark its maledict course. Not only is the record of the centuries made up against it, but now the modern industrial world with its complex and delicate machinery, with its demand for security, safety, and fitness, asks that it be banished.

The man in the automobile may be opposed to the eighteenth amendment, but he will instantly discharge a drinking chauffeur. The train may be crowded with delegates to the anti-prohibition convention, but they would mob the engineer who would take a drink while drawing his precious freight. The industrial magnate may talk critically of sumtuary laws, but he will apply them like a despot to the man who watches over the driving power of his vast establishment. When safety is involved, we are all drys. Where the exigency of modern life demands a clear brain and instant decision in order to save thousands of lives and millions of property, we are all drys."

With equal vigor Senator Borah arraigned the conduct of all those who sought to annul the constitution of the United States. Listen to him:

"To disregard our constitution, to evade it, to nullify it, while still refusing to change it, is to plant the seeds of destruction in the heart of the nation—is to confess before the world that we have neither the moral courage nor the intellectual sturdiness for self-government. Suppose some Bolshevists had a meeting in New York, such as has been held by the anti-prohibition people, and resolved it was the duty of New York to interpret the first amendment, which deals with free speech, or the fifth amendment, which supports property interests. The members of that meeting would be arrested and put in jail in forty-eight hours. These men of great wealth who have liquor in their homes and who say prohibition can't be enforced ought to remember they are preaching the same doctrine the Bolshevists preach—that constitutional government is a failure."

THE MINISTERIAL DEAD LINE

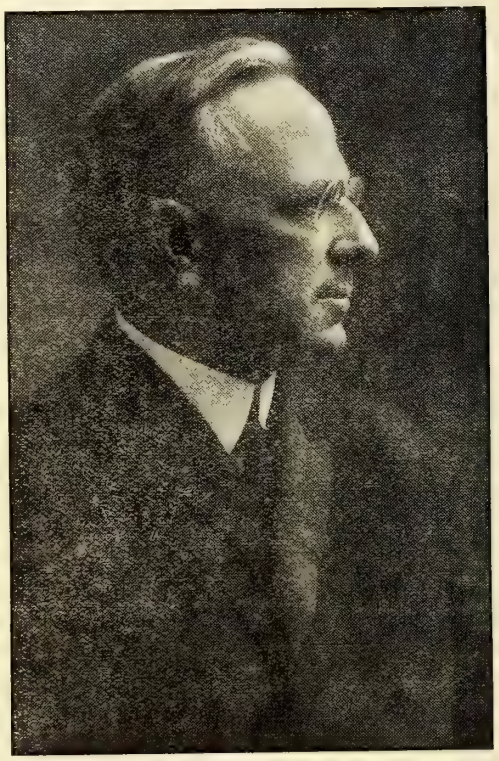
When do men approach the minsterial dead line? Is it at fifty, at sixty, or is the fatal hour delayed till the allotted three score and ten has been reached and if there be strength even till the four score mark?

The answer is simple. There is do dead line for a man who is mentally and spiritually alive. Only the dying stumble toward the dead line of ministerial efficiency. The almanac has practically nothing to do with it.

There have been quite a number of men between 60 and 70 years of age this year in the pastors' summer school at Duke University taking courses of study with all the enthusiasm of college lads in their teens. And in all the good history of their ministry these men have never done better and more effective work than at the present time. The dead line flees like some wounded hare from the presence of such men. For eternal youth is enthroned in their lives. The tired and sinful mortals of earth cry for the ministry of such men in whose hearts mingle the wisdom of experience and the enthusiasm and inspiration of youth.

BISHOP MOUZON TAKES UP HIS WORK

Bishop Edwin D. Mouzon, the resident and presiding bishop for the Carolinas, begins his work in North Carolina with several lectures this week before the pastors' summer school at Duke. He will also preach the annual sermon for the school next Sunday at 11 a. m. in Trinity church, Durham.



North Carolina Methodism will give the new bishop, who is already well known in the state, a most cordial welcome. On every hand we have heard expressions of delight in that he is to be our leader through the incoming quadrennium.

He has chosen Charlotte as his place of residence and a most delightful city will he find it. Greensboro, Winston-Salem, Raleigh and the other cities that were anxious to secure him as one of their citizens have lost in the contest, but they are all good sports, extending to Charlotte hearty congratulations and at the same time urging the bishop to spend all the time he can with them so that they may show him how delightful they can make it for a citizen of Charlotte.

METHODIST DOCTRINE

Occasionally one finds his own ideas on a subject so well stated by another that he can and is glad to adopt them without any reservations whatever.

Such is the case in the following editorial by Dr. G. B. Winton in the last issue of the Methodist Advocate. He writes:

We are frank to say that we deprecate the idea of placing the General Rules, the Twenty-Five Articles of Religion, and the Apostles' Creed in the constitution of the church—should a constitution ever be adopted. (We are not eager for that). Any statement of our doctrines should be in general terms. The formularies above referred to are not proper matter for a constitution. They are in the wrong form. Their implications unfit them for a position in such a document. A tyro in the nature and bearing of constitutions should be able to see this.

Besides, we ought to avoid making the mere form of any doctrinal statement too static. In spite of every such effort during Christian history, thought will veer away from accepted forms of statement. Take the creeds, as an example. For centuries the Nicene Creed was accepted as the orthodox standard. But within the past century it has rapidly been giving way to what is known as the Apostles' Creed. (It does not date from Apostolic times, of course. Tha tis merely its name). The reason for this is that it is shorter and simpler than the Nicene. Yet, short as it is, it keeps on undergoing changes. We Methodists have long since dropped out the clause, "he descended into hell." For the past twenty-five years—longer perhaps—many of our leaders have been attacking the phrase, "the holy catholic church." It is easy to imagine that within another generation dissatisfaction will arise with regard to some other part of it.

All of which means not so much that our beliefs are varying from those of the fathers as that our manner of stating those beliefs is not that of one hundred or one thousand years ago. That is not merely right; it is inevitable. Language is a fluid, changing thing. It must answer to the thought of its own time.

OUR REPRESENTATIVE FROM BELGIUM

Rev. William G. Thonger, superintendent of our work in Belgium and who was the Methodist representative from that country to the General Conference in Memphis, spent several days in North Carolina last week. He spoke Friday night to the pastors' summer school at Duke University and Sunday morning at Centenary church, Greensboro. Sunday evening he was the speaker at Park Place church, Greensboro, and left early Monday morning for Nashville, Tenn., to attend the meeting of the board of missions. On June 22 he sails for home, being accompanied by Bishop U. V. W. Darlington, who has our European work in charge.

The founding of Methodism in Belgium is the subject of an interesting, and at times, even thrilling story by the man who now superintends the work. There are 90 organized Methodist congregations in Belgium and 48 children in the children's home in Brussels—an encouraging result of four years' work.

Mr. Thonger is a native of Paris, but he is entirely at home in Belgium, for the southern half of that country is occupied by the French who speak their own tongue. He says the success of the work depends upon a native ministry and the constant effort is to raise up such a ministry.

Those who heard the stirring messages of this zealous young Methodist were greatly impressed with his zeal, his ability, and the story that he brought of the establishing of the church in that country at times sounded like chapters from the Acts of the Apostles.

LISTEN TO THIS

Dr. W. L. Northridge in his morning address before the General Conference went to the heart of the matter in the following message that should be written in letters of gold and ever have a place before our eyes. Hear what he says:

We have not the faith of our fathers, and we have not the enthusiasm of our fathers. We are not willing to do and to bear and sacrifice as our fathers did. And the reason is that we are living on their experiences, not on our own. Religion does not mean for us what it meant for them. They had a great, glowing experience. We have not entered into it to the same extent as they did. And if we are lacking in enthusiasm and the spirit of self-sacrifice and if our ministry becomes mechanical, it is because we have been living either on our experience of other days or on the experience of our fathers in another generation. We may criticize the mystic, but the mystic has an experience that we have not; something that he feels makes life worth living for himself. And not only has the mystic the type of feeling that other people have not, but he has a type of knowledge as well. He is the man who has seen God face to face. He is sure of God and of spiritual reality.

$1.50 will take the Advocate in new homes till August 1.

People and Things

To pastors and agents: Remember that $1.50 in advance will send the Advocate to new subscribers for one whole year. This offer lasts till August 1.

Mr. Eustice Rivers Perry of Durham, N. C., and Miss Essie Liles of Littleton, N. C., were united in marriage at the home of R. W. Bailey, Raleigh, N. C., Monday, June 14, 1926, R. W. Bailey officiating.

He's the most remarkable man I ever knew. Why, that bird can go into a sick room and think of something beside the number of people who have died with what the patient is suffering from to talk about.—Cincinnati "Enquirier."

Married, in the Methodist Episcopal Church, South, Trenton, N. C., June 9, 1926, Mr. Leon Stephen Venters of Richlands, N. C., and Miss Ellen Elizabeth Burt of Trenton, N. C., Rev. J. C. Whedbee, pastor of the bride, officiating.

Rev. and Mrs. Parker Holmes of Walkertown attended the commencement at Duke University last week where they had two children to graduate, George and Frances Holmes, Frances being one of the youngest persons to graduate at the university.

On Sunday, June 6, Mr. S. W. Cockrell, father of Dr. S. K. Cockrell, editor of the Baltimore Southern Methodist, passed to his eternal reward. He was 81 years of age. To Dr. Cockrell and other bereaved members of the family we extend our warmest sympathy.

The Central Christian Advocate reports that Kentucky Wesleyan College at its recent commencement conferred upon J. H. Barnhardt of North Carolina the D.D. degree and LL.D. upon W. G. Cram of Nashville and Prof. B. T. Spencer, a profesor of the institution.

The termination of the services of the Dr. G. Campbell Morgan, and his son, the Rev. P. C. Morgan, at First Presbyterian church, Cincinnati, took effect May 31. Dr. Morgan will leave shortly for England, where he will engage in evangelistic work, while the son will take charge of a large congregation in Canada.—Western Christian Advocate.

Not only is the West dry by an overwhelming majority, but that majority is so distributed that it will express itself in units of states and in seats in Congress. The proportion will be close to ten to one. Of forty-four Senate seats held by states west of the Mississippi hardly more than four will be held by senators willing to take a position on prohibition not approved by the drys.—Mark Sullivan.

Dr. Edward Leigh Pell, author of many books, lecturer, minister of Richmond, Va., will deliver a part of his widely known series of addresses on Jesus at Junaluska August 16-20. Dr. Pell has been spending the greater part of his time of late in the north and west, but plans to devote most of the coming fall and winter to the South, delivering his addresses on Jesus and conducting Pell meetings. A Pell meeting is not an evangelistic meeting, but a series of services of unusual character designed to bring about a revival of faith and spiritual life among church members.

Springwood Presbyterian church near Whitsett, N. C., is planning to hold on Sunday, June 20, a memorial service and home coming day and preparations are under way for a very large crowd. At 11 a. m. the new pastor, Rev. Clarence E. Morrison, recently of Richmond, Va., will preach the memorial sermon, and at 2 p. m. Dr. W. T. Whitsett of Whitsett, N. C., will deliver the historical and memorial address. Dinner will be served in the church grove to all who attend. Former members and friends of Springwood church are scattered throughout North Carolina, and they are all invited to return and join with the present membership in making Sunday, June 20, a red letter day in the history of the church.

The Hon. Albert J. Beveridge, ex-United States Senator from Indiana, DePauw graduate, was recently named one of the three recipients of the Roosevelt medal for distinguished service for 1906. The honor was bestowed on Mr. Beveridge because of "an eminent contribution to literature in the field of biography" in his work on the "Life of John Marshall." The medal is three inches in diameter and of solid gold, the head of Roosevelt on one side, and the motto, "If I must choose between righteousness and peace, I choose righteousness," and a sword on the other side. Doctor Beveridge is a member of Phi Beta Kappa, scholastic fraternity, and Delta Kappa Epsilom.—Central Advocate.

Rev. T. V. Crouse, pastor of Carraway Memorial church, Greensboro, began revival services last Sunday with Rev. T. J. Rodgers of Madison doing the preaching. The meeting has begun with fair promise of success. Brother Rodgers has held quite a number of most successful revivals in and around Greensboro and this one promises to be no exception to the rule.

Mr. J. A. Bowles, Jr., of Charlotte has moved to Greensboro to become manager of the Dobson Shoe Company on South Elm Street, formerly the well known Dobson and Sills Company. Mr. Bowles is a son of Rev. J. A. Bowles, who lives in Pomona, and a successful business man who will be a valuable acquisition to the business, social and church circles of Greensboro. He has been a steward and active member of Trinity church, Charlotte. Greensboro will give him and his family a cordial welcome to the Gate City.

"On the first Sabbath in June Dr. Plato Durham preached a home coming service at Elbethel on the Shelby circuit, taking for his text Gen. 35:7. The sermon was characteristic of Dr. Durham—eloquent and emotional. It was in the old church at this place that Dr. Durham attended Sunday school and church and gave himself to the Lord when a small boy. His two gifted brothers, Robt. Lee Durham and Stonewall J. Durham were also present. Their mother, Mrs. Nora C. Dixon, wanted so much to be there, but was unable to come. It was a day of sacred associations and hallowed memories. It will doubtless be interesting to many of the Advocate readers to know that the late Dr. B. F. Dixon went out from this same Elbethel church."—Miss Laura Phifer.

All students who enrolled at the Cullowhee State Normal summer school this summer were asked on the enrollment cards to give their church affiliations, or the church they preferred if they did not belong to a church. Of the 345 students enrolled 105 belong to the Methodist church. The Baptist church leads with 198, and the Presbyterians, Episcopalians, Christians, and Reformed church have a fed scattered representatives—the Presbyterians leading with thirteen. But there are only thirty-five non-church members in the school, and all except three of these express their preference for either the Methodist or Baptist churches—the three expressed no preference for any church. Some of the Methodist colleges are also represented by the faculty members. Miss Vivian Blackstock and Mrs. Lucy Posey went to Weaver College, and Mr. Gay Allen received a degree from Duke University this year.

THE WINNERS OF MEDALS AND PRIZES AT DUKE

Whiteford S. Blakeny, Jr., of Monroe, won the Wiley Gray orator's medal in the annual senior oration contest at Duke University. "The Worst Tendency in College Life Today" was the subject of his oration.

The Robert E. Lee prize of $100, established in 1922 by Rev. A. W. Plyler, '92, and Mrs. Plyler, was awarded to Garah B. (Jack) Caldwell of Monroe, the award resulting in consideration of the member of the senior class who in character and conduct, scholarship, and athletic achievement, manly virtues, and leadership, most nearly realized the standard of the ideal student among those of his class.

Paul R. Ervin of Troutman won the Robert Spencer Bell prize of $100, established in 1923 by James A. Bell, '86, as a memorial to his son. It was awarded on much the same general principles of the Robert E. Lee prize, but placing a greater emphasis on literary society work than athletic achievement.

John Wesley Morgan won the Parker physics cup; while Olin Blair Ader of Mt. Holly won the $50 in gold for the best work done by an upperclassman in physics.

Miss Selma Warlick was announced as winner of the James H. Southgate short story prize, "Three County Corner." Debaters' D's were awarded to W. S. Blakeney, Jr., Wesley Frank Craven, Jr., of Durham, LinWood B. Hollowell, and George B. Johnson.

Hesperian literary society medals were awarded to G. B. Johnson, orator; Hanselle L. Hester, debater; and Thomas S. Thornton, freshman debater.

Columbia literary society medals went to Robert L. Jerome, orator; W. S. Blakeney, debater; and Ivey W. Wood, freshman debater.

Ivon L. Roberts won the national inter-racial cooperation essay prize of $75 for the best paper submitted by any student in an American college. His paper was "Legal Justice for the Negro."

Edward Junius Bullock, Jr., of Norfolk, one of the best athletes Duke has had in several years, won the Tombs medal awarded annually to the best all round athlete in the university.

SUMMER SCHEDULE AT LAKE JUNALUSKA

Opening on June 10, with the first session of the Junaluska summer school, important events on the 1926 program of the Lake Junaluska assembly include:

Summer school for teachers, June 10-July 20; young people's conference under general Sunday school board, June 30-July 14; camp for girls under Sunday school board, June 30-July 29; social service conference, July 4-11; first adult term training school, July 14-28; school of missions, July 14-28; second term training school, July 29-August 12; boys' camp under Sunday school board, August 3-17; Epworth League assembly, August 5-15; chautauqua week, August 15-21; assembly week, August 22-29.

The program will be interspersed throughout the season with concerts, pageants, dramas and other forms of entertainment.

THE MEANING OF METHODISM

By Dr. Gilbert T. Rowe.

This book is intended to show how Methodism reproduced apostolic Christianity by calling the church from the blind alleys of Sacramentalism, Institutionalism, and Intellectualism back to the great highway of Christian experience. It is a sympathetic interpretation of the revival movement which quickened the spiritual life of the whole of Protestantism and resulted in the various branches of the Methodist church. The author deals candidly with questions of scholarship and science and indicates the relation of Methodism to Roman Catholicism, to the rest of Protestantism, and to the progress of the modern world.

Price $1.00. Order from the North Carolina Christian Advocate.

$1.50—TILL AUGUST FIRST—$1.50

We announced last week that new subscriptions to the Advocate would be accepted at the rate of $1.50 per year until July 15, but as some of the district conferences are held after that date, we think it wise to extend the time till August 1, hence we take pleasure in announcing that all new subscriptions received with cash in advance will be acceptd at the rate of $1.50 for one year. This by no means changes the subscription price of the Advocate. It is just summer rates. After August 1 the regular rate will be in force. We hope that our pastors will take advantage of this rate and put the Advocate in many new homes.

TO THE PREACHERS OF ELIZABETH CITY DISTRICT

The Elizabeth City District conference will convene July 6-8 at Hertford.

Let all the preachers kindly have a written report answering the questions of the Discipline.

We shall call for a financial report on salaries and benevolences. Let us have a report on what has been raised for mission specials.

C. B. Culbreth, P. E.

NOTICE

The representatives of the institutions of the church, and all visitors, who will attend the session of the Elizabeth City district conference at Hertford, July 6-8, please notify the undersigned at Hertford, N. C. Delegates will confer a favor by letting us know whether they will come by automobile or by rail, and when they will arrive.

L. S. Massey, P. C.

SHELBY DISTRICT CONFERENCE

Shelby district conference will open Sunday evening, July 4, at Cherryville. The first business session will be called to order Monday morning at 9 o'clock. The following will constitute the committee of examination: C. M. Campbell, H. H. Robbins and O. P. Ader. Let all who can be present for the opening message Sunday evening.

C. S. Kirkpatrick.

The Advocate till August 1 for $1.50 in advance.

[BON VOYAGE!]

(Concluded from page one)

buy everything that we shall need throughout the years to come. We are going to be tempted to try to live by bread alone. We are going to be tempted to trust more in material things and not so much in spiritual things. We are going to be tempted to become more materialistic and less idealistic. We are going to be tempted, as Walter Peele says, to emphasize bigness rather than greatness. It is possible for an institution, as it is for an individual, to gain the whole world and lose its own soul.

As alumni, we must realize, afresh and anew, and with bulldog-like conviction, that man does not have a body and a soul. He merely has a body; he is a soul. Duke University now has a glorious body, and that body is growing larger daily; Duke University has a soul, a great soul, too, but that soul must ever grow larger and always dominate the body.

The spirits of the great idealists of the modern world must be kept constantly on this great campus: the spirits of Kant and Fichte and Schelling and Hegel and Lotze! If the life-messages of these great men continue to be heard on this campus, as interpreted by Doctor William I. Cranford, the lives of the men and women on this campus will be noted for two things: not high living and plain thinking, but plain living and high thinking! There will be eyes everywhere about the campus with dreams in them! Those eyes will have in them dreams of service to be rendered. Some eyes will have in them the dream and the determination to serve the community better. Some eyes will have in them the dream and the determination to serve the state better. Some eyes will have in them the dream and the determination to serve the nation better. Some eyes will have in them the dream and the determination to serve better the interests of the whole wide world.

Many of the languages of the world will be taught and learned at this great university. May there always be a chair here to teach the language and greater appreciation of music and poetry and painting and sculpture! May this be a place where we shall never be so absorbed in building concrete dams and concrete highways and railway systems that we forget to cultivate appreciation for the world's greatest in music and drama and poetry and architecture! May this campus always be one precious spot in the Southland where idealism and spirituality are emphasized and appreciated! May men in the faculty and class room be enabled, like Jacob, to behold angels ascending and descending the ladder between earth and heaven, angels of aspiration ascending and angels of inspiration descending!

> "'Tis life, whereof our nerves are scant;
> Oh life, not death, for which we pant;
> More life, and fuller, that I want."

Scholarship and Character

Another rock in the river is this, and every alumnus ought to realize the peril that it will cause our vessel if our vessel should strike it: the temptation to secure professors of world-renowned scholarship, even if they do not possess certain other necessary qualifications. While it is now possible, in the main, for this university to employ the purchasable brains of the men in the educational world today, there are some men with great brains and great scholarship who ought not to be brought to this institution.

There is such a thing as scholarship without accompanying character. There is such a thing as being an elephant in scholarship and a midget in character. It is going to take a lot of Christian character for the men in charge of this university and the men in charge of the class rooms to stand the strain of sudden and unparalleled riches. Sudden riches, without corresponding character, often reveal the individual's hidden capacity for foolishness and snobbery in conduct and utterance.

Sudden riches, without the restraint of striking Christian character, lead many men to loosen the tension screw on moral conduct. Sudden riches, without accompanying and corresponding character make some men self-appointed and eager to impress you with their superiority and with your inferiority. I cannot emphasize too much, in my opinion, the idea that every man who is brought as a professor to this institution ought to be possessed of a surpassing Christian character, along with his superior attainments in scholarship. This institution is going to need all the Christian character in its faculty that can possibly be assembled on this campus, in order to stand the strain of unparalleled and sudden prosperity.

Hopkins and His Log

There is such a thing, also, as scholarship without accompanying personality. Some man was trying to emphasize the value and necessity for personality, when he said that a university consists of Mark Hopkins on one end of a log and a student on the other end. Our great institution has been blessed, since its foundation, with great personalities: Craven, Crowell, Kilgo. When a student met one of those men, he did not meet a mere person; he met a personality; he met a dynamo of power; he met inspiration heightened to the nth power.

It is thoroughly possible for a profession to know books, but not to know boys. Consequently, he will seem to boys to be without engaging personality. He will have but little more personal influence upon the students than the blackboard itself. If I were looking for a Sunday school teacher, I would like to have one who knows both the Bible and the boy. But if I could not find such a person, I would rather have one to teach a class who knows the boy, even if he does not know the Bible, than one who knows the Bible, but does not know the boy.

Professors in this institution ought to know both the book and the boy. They must have inspiring personalities. They must not be men who have lost all the joy and juice of life. They must not be men who have shriveled in soul and are now merely rattling around. They must be men whose tires are always pumped up and never soft. They must be men who maintain a service station for others, always having air under pressure, in order that they may life men and put a cushion of air between them and the ground.

Tact in Utterance

There is such a thing, also, as scholarship without tactful discretion in utterance. This institution, as it now enters its mighty, growing period, cannot afford to run any unnecessary risk of being alienated from the people of North Carolina and the people of the South. Indiscreet utterances can have no other effect than that of separating the institution from the people whom we desire to serve. Many of the professors who are going to be brought to this school must necessarily, for a time, be brought in from sections where more liberal views are held than here. They must realize that, on the average, our people do not possess the more liberal scientific and theological opinions that are held in some sections of the country. They must, consequently, be extremely careful in their utterances, else our great institution here will be imperiled. I do not ask for any stopping of the eternal quest for truth; I ask only for the self-bridling of the tongue. There are some views and opinions and theories that, even if true, do not yet need to be proclaimed from the housetops in our state. I ask only for Christian discretion and tact. Unless some great principle is involved, I ask for silence on just a few questions of fact or theory which now make some men fight one another in heated combats. There used to be advertised, in the great periodicals of our country, a certain automobile. It was declared to be "as silent as the stars." One strength in the administration of the President of the United States today is his silence. Before any man is selected for a professor in our institution he ought to be one who is known to have the good sense and judgment, of his own free will, and not from administrative pressure, to go as dumb as Calvin Coolidge on certain questions that today have dynamite and nitroglycerine in them. Unless some great principle is involved, our President has the good sense to hold his tongue still. Our new professors must be men who can adjust themselves to our situation. They must be men, no matter how liberal their own personal views may be, who can be patient with our conditions and with the people of our day and generation. If the coming of a great scholar, without tactful descretion in utterance, to our university. is likely to cause a rift between the college and the people whom we are here to serve. I, for one, had rather the proposed professor would stay at home and never come to our institution at all. I would rather lose him than the masses of our people. Our sectional fences and our political fences and our theological fences can be taken down, rail by rail, but no one who prizes the usefulness of the university will attempt to break or burn down these fences at once. Such desirable ends must be attained by a slow process; they must come by gradual evolution rather than instant revolution. Remember, the good Oriental shepherd walks just in advance of his flock, not a far distance in front of them. Our incoming professors must determine to live close to our people, if they would lead them toward greener pastures, beside the still waters. Oh, may our new professors help this institution to maintain a close connection with the people of the state and of the South!

Scholarship and the Christian Religion

There is such a thing, also, as scholarship without a decent respect for the Christian religion. There are some men with scholarship who seem to have little appreciation or respect for the Christian religion. Consequently, there is something of a scoff or a sneer in the tones of their voices when they speak about the Christian religion. Such men ought never to be wanted at this university, especially at this precarious time, when we are in such rapid movement down the current of time.

In the depths of my heart, however, I do not believe that such men understand the difference between theology and religion. I am constrained to believe that what they are intending to sneer at and scoff at is merely an old-fashioned theology, and not the Christian religion at all. When a man really understands the difference between theology and religion, I do not believe that he ever sneers at religion or speaks lightly of it to any one. No matter what department a man may be chosen to work in at this university, he ought to be a man, in this day of enlightenment, who knows that there is a difference between botany and the flowers, a difference between astronomy and the stars, and a difference between theology and religion. Flowers and stars and religion remain about the same throughout the ages, but botany and astronomy and theology are constantly changing with the intellectual progress of the centuries!

If a proposed professor does not know the difference between theology and religion, and if there is any mistaken tendency in him to smile or scoff at religion, I do not think he ought to be brought to this institution. When we go into the market to buy brains, let us buy brains that have a decent and wholesome respect for the Christian religion; brains that know the difference between the old-time religion and theology, whether the theology is old or new. When we go into the market to buy brains, let us buy consecrated brains.

In my imagination I can see a professor, having world-renowned scholarship, standing on a rock in the river before us. But he lacks one or more of the following qualities: character, personality, tactful discretion in utterance, or a decent respect for the Christian religion. No matter what his standing is in the intellectual world, and no matter how much we may need such an authority in our university, I for one feel like shouting to the pilots to steer our vessel well around that professor and the rock on which he stands. We cannot afford to run the risk of wrecking our vessel just now.

I see another professor who is, also, an authority in his subject. In addition, however, he possesses Christian character and personality and tactful discretion in utterance and a decent respect for the Christian religion. If we need him, he is the man for us to take on board with us. Where is he standing now? He is not standing on a rock in the river. He is where the rocks "ain't." I do not know where to see him, with the eyes of my imagination, except on the deck of some other educational vessel now going down the river with us! I suppose we will have to take him off that vessel and take him aboard our own. This is the way, I understand, that we secured Doctor Soper!

The Finished Product

The outside public judges a factory, not only by the officers in control of it, but also by the finished product. A great university is sold or not sold to its state, not only by the officers and professors in control, but also by the finished product. The public, like a jury, looks at the graduates who come from an institution, and after beholding them in their work, decide whether the institution has per-

formed a significant service to the country or not. With the present men in the faculty of Duke University, and with such men to come as I have just now declared ought to come to this institution, I am willing for North Carolina and the South and the United States and the whole wide world to judge our institution by the men and women who have gone out, and who shall go out, as the finished product.

A Southern traveler, accustomed to see large fields of grain at home, traveled over parts of Vermont that are mountainous and bleak. He found himself wondering how the people there could make a living. So he asked someone: "What do you grow here?" The answer to that philosophic mind was this: "We grow men."

Recently I stood beside the two bridges over the Mississippi river at Memphis, Tennessee. Near those bridges I saw a painted sign in front of a small cottage. The sign announced two words: "Minnows here." I think I know what the sign meant there, it being near the bank of the Misssissippi river. But I do hope that same sign will never be placed over the entrance to Duke University by the people on the outside. I do not believe that such a sign would be greatly appreciated by the people on the inside or by the well-wishers of this institution.

This institution must be sold to the people of the state and the nation very largely by the men and women who come out as its graduates. According as they serve the community, the state, and the nation, so will they sell this institution to the public at large at a high or a low rate. If they go out from here with a passion to serve the local community and the state and the nation, and even the whole wide world, and if they have the will power to make their purposes and dreams come true, then the people on the outside will declare that Duke University is a needed and helpful institution in the life of our country, because of the training and inspiration that it gives to the men and women who live for a while upon its campus.

There is another rock in the river that I want our vessel to avoid: the temptation to neglect or forget any alumnus or alumna of this great institution. We now need, more than we ever needed, all the friendly man-power and woman-power that we can assemble, in the cities and towns and villages of our state and country. We need every friendly influence in the conversations that are taking place throughout the state and nation. We need them to interpret to the people the great dream and purpose of our institution. We need them to talk up our institution to the people whom they habitually meet.

Consequently, the human touch must be maintained between the university and the old student. The work done by Mr. Thigpen along this line must be supported by the university and by every one of us. He and his helpers are to be for this institution, just what a pastor is for his church. Like a pastor, Mr. Thigpen and his helpers must be given time to visit the local Trinity organization and the mass of our Trinity graduates. Such visitations will keep the graduates linked in heart to Duke University, just as successful pastoral visitation keeps the members of a church linked in heart to the church better than any preaching.

As the institution becomes larger and larger, the difficulty of keeping in touch with the old graduates and the old students will be increased. But this university, at all hazards, and even at great expense, must keep in touch with every person who has ever been a student on this campus.

Gratitude for Benefactors

There is another rock that every alumus ought to know and avoid on our trip down the river: the temptation to have no proper sense of gratitude to our great benefactors. The "Let-George-do-it" spirit shows no becoming sense of personal responsibility or gratitude to others. There is such a thing as side-stepping personal duty and letting Mr. Duke do it all. There is such a thing as thinking that no other money than Mr. Duke's will ever be needed by this institution. There is such a thing as deciding not to give anything to Duke University, either by check during life-time, or by will after death, because the amount that a graduate can give is realtively small, when compared to the large amount of Mr. Duke's bequest.

I wish that all of us, on this commencement day, would pledge ourselves to take a personal and a financial nterest in this great institution. There will never come a time, from now on, when this institution will not need more money. Like Harvard University, it will always be trying to do something else, something more, and something that will call for money, for the service and uplift of the people who come here for training and inspiration. I think that all of us, in order that we may do our personal part toward the institution that has meant most to us in our intellectual development, in order to keep our hearts warm toward our alma mater, ought to make some financial contribution every year of our lives to this university. Unless we do this, there will be no becoming sense of gratitude in our lives to our great benefactors. We must join hands with them. We must join financial hands with them in making it possible for this institution to render an increasingly large service to mankind. We must show our gratitude, not so much by hand-clapping and cheers, as we do by the wirting of checks and paragraphs in our wills, for Duke University.

Do Not Become Impatient.

Another rock in the river that every alumnus must avoid is this: the temptation to believe that a great university can be built in a day, or a decade, or a generation—or a century! The century plant never blooms until it has been planted for a hundred years. Harvard University is 290 years old, and some say it has never bloomed but twice, so far; but it is scheduled to bloom again in ten years! Like the cathedral of Europe, Harvard University is not yet completed. It is said that, a number of years ago, a wealthy gentleman asked President Hadley to show him the buildings and equipment at Yale University. After looking at the plant and inquiring the cost of the various buildings, this gentleman told the president that he would go back home and duplicate Yale University. President Hadley, with a smile in his eye, replied that it would be thoroughly possible for him to duplicate the physical equipment, but that at least a century would be required for the building up of similar glorious traditions that now permeate the atmosphere at Yale University. It takes a long time for English ivy to grow all over the brick walls of a building, and surely no education institution can approach intellectual maturity until its walls have long been ivy-grown. Tennyson says:

"This fine old world of ours is but a child,
Yet in the go-cart. Patience! Give it time
To learn its limbs; there is a hand that guides."

Let us say, in the same spirit:

"This fine old world of ours is but a child,
Yet in the go-cart. Patience! Give it time
To learn its limbs; there is a hand that guides."

In spite of the perils of the river, the trip can be made in security and in safety. Our pilots know where the dangerous spots are, and they know how to steer around them. You and I, knowing those dangerous spots too, will understand why they are making certain detours, and will cheer them for their wisdom. So ring the bell! Blow the whistle—that small whistle, please! Raise the anchor! Throw the ropes off the posts of the dock! Let the propeller start! Let 'er go, Gallagher! We are off! We are starting on the most important, and also, the most hazardous, educational voyage that has ever been undertaken in the history of this world. We are starting out to serve mankind, equipped at the outset as no educational institution has ever been equipped. As alumni, as lovers of the old Trinity College and of the new Duke University, we are out to sell this institution to North Carolina and the world. In proportion as we may serve North Carolina and the world, in that same degree will we sell our institution to North Carolina and mankind. Will we have the brains, and the judgment, and the courage, and the will-to-win that are necessary at this particular time? It is my assured conviction that we will reach the desired destination. We cannot fail; we must succeed.

Let Robert Browning give expression to the spirit of Duke University today, in the words of Paracelsus:

"I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! What time, what circuit first,
I ask not; but unless God send his hail
Or blinding fireballs, sleet or stifling snow,
In some time, his good time, I shall arrive;
He guides me and the bird. In his good time."

DEGREES AND HONORS AT DUKE

Diplomas were presented to the following young men and women in the graduating exercises held in Craven Hall Wednesday morning, which marked the close of the 74th Duke University commencement:

William Amos Abrams, Tarboro; Olin Blair Ader, Mt. Holly; Gay Wilson Allen, Canton; Ivey Allen, Oxford; Nancy Alston, Durham; Annie Blair Anders, Boone and Gastonia; Hubert R. Ashmore, Greenville, S. C.; Aubrey Hester Baynes, Hurdle Mills; Jubal Bradley Baynes, Hurdle Mills; Ralph Lydron Biggerstaff, Forest City; Willie Ray Bishop, Washington, N. C.; Martin Lee Black, Charlotte; Whiteford Smith Blakeney, Jr., Monroe.

Ruth Pearl Bradsher, Roxboro; Catherine Jane Brady, Garner; Joe Jourdan Brothers, Elizabeth City; Grace Elizabeth Brown, Durham; William Hinton Brown, Raleigh; Wyatt Livingston Brown, Greenville, N. C.; Thomas Conn Bryan, Asheville; Maragret Lois Buffaloe, East Durham; Norman B. Buffaloe, Raleigh; Louise Pauline Bullington, Durham; Edward Junius Bullock, Norfolk, Va.; Claudia Burgess, Old Trap; Marion Emily Butler, Camilla, Ga.; Garah Bruton Caldwell, Jr., Monroe; Edward Lee Cannon, Washington, D. C.

Thelma Arline Chandler, Durham; Sadie Christenbury, Norfolk, Va.; Charles Stevens Clegg, Charlotte; James Elbridge Coltrane, Grifton; Lizzie Loyde Cathan, Timberlake; Helen Covington, Wadesboro; Wesley Frank Craven, Jr., Durham; Dalasl Hunter Crumpton, Roxboro; Ethel M. Davis, Durham; Merle Holland Davis, Bostic; Ora Texana Deyton, Green Mountain; Belle Elliott, Shelby; Vivien Elliott, Connelly Springs; Louis Oscar Ellis, Jr., Wilmington; Olive Faucette, Durham; Ethel Mae Fink; John Prather Frank, Mt. Airy.

David Wellington Gaskill, Washington, N. C.; Alton Brooks Gibson, Laurel Hill; Archie Patterson Gibson, Laurinburg; Ivey Franklin Grigg, Lawndale; Augustus Ray Hargrove, Waynesville; Charlie Dow Harrington, Marietta; George P. Harris, Albemarle; Robert Preston Harriss, Fayetteville; Fannie Myra Hathcock, Norwood; Leonard Thompson Heffner, Maiden; Carl A. Herring, Mt. Olive; Helen Gypsy Hicks, Durham.

William Ralph Hinkle, Thomasville; Linwood Branton Hollowell, Winston-Salem; Frances Holmes, Walkertown; George Holmes, Walkertown; James Thomas Holt, Blanch; William Speas Holt, McLeansville; Rudolph Trezvant Hubbard, Fayetteville; Lillian Maude Hunter, Goldsboro; Willie Norfleet Hunter, Durham; Leon Sherrill Ivey, Hickory; Robert Leroy Jerome, Goldsboro; George Brooks Johnson, Albany, Ga.

Harvey Bolton Johnson, Murfreesboro, Tenn.; Robert Thomas Johnson, Washington, N. C.; Terrell Amley Jones, Weaverville; Edith Lucile Judd, Varina; James Edleman Kale, Rockwell; William Porter Kellam, McLeansville; Alton Jerome Knight, Durham; Kuninoshin Kodama, Hiroshima, Japan; Alpheys Alexander Kles, Mooresville; Augusta Clark Land, Hamlet; Virginia LeGrand Land, Hamlet; Samuel Howard Latham, Monroe.

William Martin Latta, Wilmington; Fulton Aleln Lee, Dunn; Harriet Petite Lewis, Tabor; Frank Milton Little, Morven; Chester Liu, Hankow, China; Mary Willie Long, Bostic; Roderick Milnor Love, Newland; Mildred Edna Ruth Luhsford, Durham; Louise Ruth McAnally, Richmond, Va.; Mrs. Anna Murray McCarson, Durham; Earl Carter McDaris, Cleveland, Tenn.; Earl Puette McFee, Asheville; L. C. McKee, Durham; N. Dalton McNairy, Greensboro; Annie Ruth McSwain, Winston-Salem; Thomas Leon Martin, Durham; Wililam Devane Mautsby, Council; William Cary Maxwell, Goldsboro; Wililam Henry May, Wellsville, Penn.; Walter Brem Mayer, Charlotte.

John Barker Hidgett, Wanchese; Osborne H. Miller, Concord; Evelyn Lyman Millner, Morganton; Clara Elizabeth Morris, Oxford; Vester Move Mulholland, Mechanicsburg, Va.; Charles Franklin Owens, Advance; Olin Candler Peeler, Troutman; Charles Henry Pegram, Winston-Salem; Haywood Arnold Perry, Durham; Stanton Watts Pickens, Albemarle; Frank Grainger Pierce, Weldon; Bertha Mae Poe, Durham; Julia Potts, Blackstone, Va.; Benjamin Edward Powell, Savage; Irene Hurst Rainey, Durham; Lawyer J. Rainey, Durham.

Hugh Maxton Raper, Linwood; Robert Pittman Rasberry, Kinston; Edith Leigh Rigsbee, Durham; Elizabeth Hendron Roberts, New Bern; Ivon Leard Roberts, Patterson Springs; John Washington Robbins, Rocky Mount; Lester Earl Rock, Charlotte; Adelaide Elizabeth Royall, New Bern; Sam Westbrook Ruark, Wilmington; Henry Curtis Sawyer, Eure; Lucy Erminie Sawyer, Henderson; Walter S. Sechriest, Thomasville; Louise Elizabeth Sessoms, Fuquay Springs; William Gray Sharpe, Elm City; William Norman Sharpe, Burlington; Thetus Alonzo Shaw, Corinth, Miss.; Sara Carolyne Shooter, Lumbertan; Charles W. Shuster, New Town, Penn.; Frank Gill Slaughter, Berea; Louise Augusta Smaw, Raleigh; Raymond Edyle Smathers, Canton; Raymond Edwards Snipes, Princeton; Fung Hui So, Canton, China; Herbert Alva Pann, Sumter, S. C.

Eura Vance Strother, Franklinton; Raymond Eugene Sullivan, Rockingham; Leonard Brevard Suther, Concord; Lillian Thompson, Hamlet; Mrs. Evelyn Hall Turner, Statesville; Dorcas Tomlinson Turner, Statesville; William Freeman Twaddell, Durham; Carrie Moyle Umstead, West Durham; William Alfred Underwood, Jr., Asheboro; Samuel Alexander Vest, Jr., Haw River; Lina Ruth Vickers, Durham; Edith Mary Ward, Durham; Hessie Watts, Mooresville; Avon Kenneth Weaver, Jr., Corinth, Miss.; Lina Elizabeth Williams, Durham; Madge Williams, Ridgeway; Lillian Thomas Wilson, Durham; Samuel Ernest Wright, Durham; John Ira Wyche, Jr., Weldon; Fong Kuh Zein, Shanghai, China; Helen D. Zimmerman, Lexington.

The twenty-four men and women receiving master of arts degrees were as follows:

Dean Moxley Arnold, Durham; Walter Conn Ball, Cary; Henry Conrad Blackwell, Richmond, Va.; Julian Parks Boyd, Charlotte; Lucy Dunnegan Burgess, Durham; Robert Eli Burroughs, Bethel; David Williams Carpenter, Maiden; John Montgomery Clarkson, Heinemann, S. C.; Katie Gill, Gretna, Va.; Walter Barger Goebel, China Grove; Chesley Carlisle Herbert, Anderson, S. C.; Grace Holton, Durham; Minnie Gilliland Hunter, Bethany, W. Va.; Charlton Coney Jernigan, Oxford; Walter Richard Kelly, Mt. Mourne; Benjamin Franklin Kendall, Durham; Vernon Claudius Mason, Jr., Raleigh; Minnie Marguerite Micol, West Durham; Marshall Ivey Pickens, Albemarle; Robert Edward Lee Plummer, Crumpler; Hugh Preston Smith, Kinston; Hugh Lloyd Stone, Raleigh; Lucy Waller Umstead, Durham.

Those Who Won Honors at Duke.

President Few read the following names as students of highest scholarship attainment during the past year, winning coveted honors in various phases of work:

Honors in graduating class, magna cum laude—Olin Blair Ader, Annie Blair Anders, Whiteford Smith Blakeney, Jr., Lizzie Loyd Cothran, Ora Texanna Deyton, Robert Leroy Jerome, Edith Lucile Judd, Roderick Milner Love, Earl Puette McFee, William Cary Maxwell, Clara Elizabeth Morris, Julia Potts, Elizabeth Hendron Roberts, Frank Gill Slaughter, Evelyn Hall Turner, and William Freeman Twaddell.

Honors in departments—Chemistry, Frank Gill Slaughter; economics, Willie Ray Bishop, Martin Lee Black, Jr.; engineering, George Brooks Johnson; highest honors in English, William Freeman Twaddell; honors in English, Lizzie Loyd Cothran, Ethel May Davis, Clara Elizabeth Morris; highest honors in French, Annie Blair Anders, Edwith Lucile Judd, Evelyn Hall Turner; honors in French, Raymond Edwards Snipes; honors in history, Mary Willie Long; honors in physics, Olin Blair Ader; honors in religious training, Alpheus Alexander Kyles, Louise Elizabeth Sessoms.

Freshman honors—Martha Lipscomb Adams, Dunham Worth Boyett, Annie Louise Caldwell, Rachel Victoria Copeland, Watkins Donnell Dox, Jacob M. A. de Bruyne, Russell Sage Harrison, Mary Arden Hauss, Mildred Elizabeth Holton, David Kelly Jackson, Jr., Amos Neill Johnson, Jennings Graham King, Mildred Murnick, Talmage Lee Peele, Nelson G. Rosenberg, William T. Rowland, Jr., William Stringfield Sloan, Lillian Bridges Stewart, Helen Taylor, William Hane Wannamaker, Jr., John L. Woodward, and Edwin S. Yarbrough, Jr.

It is part of our duty to give pleasure to those compelled to meet us, and if, unhappily, nature or disease has bestowod upon us features that unpleasantly affect beholders, it is obligatory upon us, so far as may be possible, to spare them such discomfort. Thus when my eyes behold a lady who has carefully powdered and roughed her face, I feel grateful to her. She would not have done so, I feel sure, unless she was convinced that her natural face was unfit for the gaze of the world; and while I pity her for her disfigurements, I applaud her thought for others.—"Ezra," in Methodist Recorder.

A TRIBUTE TO THE LIFE OF AGNES ROCKWELL HAYES

By Dr. Charles C. Weaver.

Agnes Rockwell Hayes was born September 5, 1890, and died May 17, 1926.

Father: James Chester Rockwell, who died in 1893. Mother: Loula Ayers Rockwell. Two brothers: Kiffin Yates Rockwell, aviator, killed in France; Paul Ayers Rockwell, newspaper man and author in Paris, France. Three children living: Kiffin Rockwell Hayes, Mary Elizabeth Hayes, and infant son.

Measured in terms of years this is but a short span of time. Brief years they are and we must feel that they are all too short to be a life. But a life is not compassed by the space of years. If this were true, how poor would be our history. Patriotism would miss the inspiration of the life and death of Nathan Hale, and letters would be without the lyrics of John Keats. Aye, more, the world would still be in darkness of sin's blight if it had been demanded that the Great Teacher should have held his place until hoary hairs adorn his head.

No, life is not measured by extent but by its contents. Not by its length but by its fullness. This blessed fact comforts us today.

Agnes Rockwell Hayes may so measure her days. Born in a home of Christian culture, she gave her young life to days of preparation for great living. She graduated from Wellesley College, one of America's great colleges where her intellectual achievements were outstanding even in a college where the test of scholarship is notably high. She was the peer of the best—not narrowly specialized was her training, but the whole college course was at her command. She faced life's active duties with the quiet confidence of certain achievement. In the world of education she had already made her mark, having accepted a position as teacher of English in Southern Methodist University, Dallas, Texas, where her talents were so fully recognized that promotion was already in her grasp when on December 8, 1916, she was married to the Rev. L. B. Hayes. "Turned aside" do I hear you murmur? from the promise of high achievemnnt to the humble service of a Methodist parsonage. It was not so to her. She found new fields of activity that were to her just as fine and fruitful as any of which she may have dreamed. That brilliance of mind and comprehension of duties and opportunities found ready expression in her home and church.

Born for leadership, with adeep sense of the essentials in religion, she fast developed a capacity for spiritual leadership that found a ready response in the hearts of many. All too few are there among us who can offer such a combination of brains and heart to the service of the church and religion.

"Help-meet" is a good old fashioned word we once used, and how fine it is and with what accuracy it may be used of her! Helpful indeed she was. Without show or ostentation but quietly she gave herself to her tasks. How well she did the work is evident by the high regard in which she was held by members of the congregation where her husband served.

Brilliant in intellect she was, but this briliance was made to shine on so-called common tasks till they glowed with a radiance not their own. The routine of church and home is not such as to catch the imagination, but she made them live with a meaning they hold for but few of us. Her home was her throne and every member a loving and loyal subjects.

The adjustment from public service to home duties was made so easily and naturally that few even of her friends realized how great the change was. But as she glorified everything she touched, so she made the home to shine with a new meaning for many who saw her there. Husband, children, these were home to her and no Roman matron could have shown more devotion than she did —nor more pride in her task. Reading, music, conversation that was not trivial nor foolish, this was part of the menu of her household; and with it all such a fine spirit of cheerfulness and quiet humor that no monotony ever dared to cross her threshold.

"But that's hard work," I hear you say. True, and it takes courage to "carry on" sometimes, but courage she had. The blood of the brother who died for his land was in her veins also and right bravely she showed it. No whining, no shirking, no evasion, she faced life with a smile and met it with a valor worthy of the best traditions of all womanhood.

What rare privilege it is for children to be born of such a mother and to have felt for a brief period her influence. The love of good reading, high spiritual instruction, womanly example, these have been theirs and constitute a legacy that will grow more precious as the years pass. Narrow life—Oh, no, eternity is in it and only eternity can measure all the greatness.

But how feeble are these words! We stand before a great tragedy. Only great faith can accept it. Only a great hope can make us willing to accept it. Sorrow touches our hearts and leaves ashes, but God promises that out of that sorrow shall rise new life, that out of desolation shall come renewal, out of the failure of our dreams shall come a finer realization than we have been able to dream.

"Now we see in a glass darkly"—"then" when we see "face to face" "we shall be satisfied."

WILMINGTON DISTRICT CONFERENCE

The Wilmington district conference met at Pollocksville June 1-2. Presiding Elder, Rev. H. A. Humble, in his usual dignified and capable manner presided over the conference.

After religious service conducted by the elder, the roll was called and twenty-two of the twenty-four preachers in the district answered to their names, also fifty delegates reported from the different charges. The attendance almost doubled that of last year.

The reports of the preachers showed the district to be in excellent condition with promises of the best year the old district ever enjoyed.

The real atmosphere of the conference was of a deep spiritual nature; evangelism was stressed by the conference as a whole.

Many resolutions of the utmost importance were introduced and passed by the conference, especially the resolution of the prohibition committee, which has appeared in a former issue of the Advocate and state papers. W. A. McGirt, district lay leader, offered the following resolution which was adopted:

Resolved first, That the board of lay activities of the Wilmington district, earnestly devote itself to three main objectives for the remainder of the conference year: first, evangelism; second, raising of our part of the Superannuate Endowment fund; third, raising the whole of the assessment for conference collections and pastors' salaries on every charge in the district.

Resolved second, That we take as subjects of study and investigation the Wesley Brotherhood organization in our church, and the principles of stewardship and tithing.

Resolved third, That we call on all laymen within the district to line up with us in these activities and thereby lift our district to a higher standard of efficiency than it has ever had.

Epworth church, Wilmington, reported the organizaion of a Wesley Brotherhood with more than thirty members.

Professor Aldridge of Duke University, addressed the conference on the layman's duty to the church.

The following delegates were elected to the annual conference: J. W. Brooks, C. Ed. Taylor, F. H. Foy, C. E. Quinn, I. W. Cooper, F. W. Hargett, T. J. Gore, and A. P. Merritt.

Eugene Chisson was granted local preacher's license. J. H. Swain made application for restoration of local preacher's license and the same was granted.

Mrs. J. C. Harmon represented the Greensboro College.

Rev. W. A. Cade represented the Epworth League Board, also the summer school for pastors. The Christian education movement was presented by him.

Rev. A. S. Parker announced that he had been appointed to collect the unpaid educational pledges of the district.

Rev. A. S. Barnes of the orphanage was present and made a brief statement of the institution, urging all to support the home.

Rev. J. M. Daniel of Goldsboro, Rev. M. T. Plyler of Raleigh, Rev. N. H. D. Wilson of New Bern and Rev. J. C. Whedbee of Trenton were among the visitors of the conference.

Wallace was chosen as the next place to hold the district conference.

C. N. Phillips, Secretary.

CARRYING RELIGION OUT OF DOORS

By Otho J. Jones.

That is where it belongs. It is where God set it. It is man who has shut it up in a house and confined it in a creed. It belongs out where people live, and it certainly is not something we turn aside to on Sunday when we put on our best clothes and go to church.

Most likely the word wisdom in Proverbs means religion, or living right. One must be struck with where wisdom is placed in Proverbs. We are inclined to place wisdom in a book or a schoolhouse, away from the place of activity. But Proverbs has it out where things are going on. "Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief places of concourse, in the openings of the gates: in the city she uttereth her words" (1:20-21). Are we not making a mistake just now in trying to determine truth by running away to a book? Would we not be more likely to find the truth in the relations and activities of life?

Jesus took truth out where Proverbs placed it. The doctors of the day kept it in books and book language, ritual and sacrifice. Jesus carried it out, through his parables, where people lived. He spoke in a language people could understand and illustrated truth by simple things they saw around them. A young man who had fed on what the teachers had to offer without gaining satisfaction came to Jesus with the question, What good thing shall I do that I may inherit eternal life? The answer of Jesus was that he could find the satisfaction he wanted by helping people with his possessions. A lawyer, thinking to trip Jesus in his words, asked him a question about the greatest commandment. This led Jesus on to say that the way to satisfy God and our own hearts is to help people who need our help. Jesus always took religion out of the realm of theology and set it down in the realm of practical behavior.

It is always wrong to think of religion as something apart from life. The meeting house is not its field of activity. We do not go to church to have religion, but we go there to learn how to be religious when we are out among people in all relations. Preliminary to that great summing up verse of Micah (6:8) is the question of how to have a religion that satisfies. The prophet is seeking an answer to that question out in the arena of history. How does religion look out there? Can religion hold its own in history? Can it take care of its adherents? Well, Micah, the prophet of the chosen people, could very well point out that it had made a great people out of no people. Israel had found religion worth while already. And we will find it so. We do not have to wait a future life to get value out of religion. God is not baffled by the world he has made, and he is able to make all good abound unto us here in this life.

Justice, mercy and humble fellowship with God are Micah's answer to this age long quest for a religion that satisfies. God has entered into the world to put down justice, and "He will not fail nor be discouraged till he has set justice in the earth" (Isaiah 42:4). Certainly he is a God of mercy. He is a "God who is rich in mercy" (Ephesians 2:4). He wants us to draw nigh unto him even as he has drawn nigh unto us. Now if God is after all these things he wants us to be after them, too. And we have a religion that satisfies when we are after them.

Can God find much delight in acrimonious debates over articles of faith in a world where people are denied justice, where the fountains of mercy are died up, and where people quarrel with one another about God instead of walking humbly with God? After all, is not that faith best which interests one most in justice and mercy toward man whom God has made? And will we not the more likely be able to walk humbly with God after we have learned to live more peaceably with one another? God must be more interested in having justice and mercy meted out than in having some article of the creed defended against those who deny it. It is more religious to use all our powers to bring good to man than it is to use our religious (?) fervor to deny man the origin the evolutionists assert. Religion will be established not by getting at truth through debate, but by getting at folks through love.

To pastors and agents: Remember that $1.50 in advance will send the Advocate to new subscribers for one whole year. This offer lasts till August 1.

PROGRESS AT COLUMBIA

We are making some progress, we think, along all lines at Columbia and on the Columbia charge.

In the first place we have, through the energetic leadership of Brothers F. E. Cohoon and W. A. Yereby, supported by a lay membership, painted our church inside and out, and put in new electric chandeliers, at a cost of several hundred dollars. Then, too, the parsonage has been plastered anew over the upper story, and some of the outbuildings recovered and some conveniences put in the kitchen.

Morever, the ladies at Creswell have the money on hand with which to paint the church at Creswell, and they are just waiting to secure the services of a good painter.

Then, in the second place, we have made some progress spiritually. We have just cloesd a ten days' meeting at Columbia with good results, and pretty well attended, considering the busy time. We received at the close of the meeting four by letter and four on profession of faith, and the end is not yet.

By way of digression as I close these notes on the material and spiritual progress of our charge, I wish to say that among the many good things in the last issue of the Advocate there are none more to the point, more important, and packed so full of "truth, the whole truth, and nothing but the truth" as the address of Dr. W. L. Northridge on "Mysticism," and the article of Bro. Jim Green entitled "More About Evangelism."

I can say of Dr. Northridge's address and Brother Green's article what every plaintiff or defendant says of his complaint or answer when he comes into court, and that is thusly: "I have read the foregoing complaint, and of my own knowledge I know the things stated therein to be true; except those matters therein stated on information and belief, and as to those things I believe it to be true."

A. B. Crumpler.

A GREAT TIME AT OCRACOKE

If you will allow me space in the columns of your paper I will be glad to write some things about the district conference held here May 25. When our pastor returned from the district conference held at Trenton last year and reported that the next session of the conference would be held here it shocked and surprised some of our folks. They said, "How can we entertain such a crowd of folks? Can we give them what they expect?" But the problem that puzzled them most was how can they get here.

Only a few of the people here had attended a conference and to them the problem seemed greater than it was. Our pastor soon got busy and made a canvass for homes, and I believe with a little more effort (if it had been necessary) we would have been in a position to have entertained an annual conference. We tried to do our best to make it pleasant for the preachers and delegates, and everybody here was delighted with them. The Lord blessed us with ideal weather and really to me it seemed to be the best conference I have attended, and I have attended many. The only complaint I heard from the people was "they didn't stay long enough." Everything ran smoothly and no accident occurred with the exception of Brothers Snipes and Wooten losing their hats while the boat was leaving the wharf.

We had good preaching by Brothers Daniels, North, Watkins and Russell; also Brother Holden who remained over awhile gave us an excellent sermon.

We were very glad to meet some of our pastor, namely: Brother Harrison, generally called "the boy preacher," who began his ministry here about 22 years ago; and there was Brother Pittman, who can preach, build a boat, run an engine and do most anything he wants to do; Brother Hamilton, who I believe has killed more wild ducks and geese than any man in the conference; and also Brother Leffers, who keeps posted on all events and always abreast of the times. Yes, it was indeed a pleasure to see these good men and we hope some time in the future to have the conference again.

"The latchstring hangs on the outside" for all!

A Member of Ocracoke Church.

STORY OF THE HUNTERSVILLE CHURCH

June 6, 1926, saw the consummation of an end sought for many years when the Rev. A. L. Stanford of Tryon Street church, Charlotte, formally dedicated the M. E. Church, South, in our city. He took as a basis for his sermon the twenty-third Psalm and delivered an excellent sermon. The music, consisting of selections by the choir, a male quartet, and the large congregation was most impressive.

The seed which brought forth the fruit of today, in the dedicatory service, was planted probably some twenty years ago by Methodists in the community under the influence of some not definitely known pastor at Mount Zion, and has been watered and tended during the intervening years by the succeeding pastors of that church, the church at Davidson, and others. Most of the services prior to the building of our church were held in a chapel furnished by the Anchor Mills Company and shared with the Baptists.

The first definite record of organized effort bears date of March 28, 1908, and is part of the record of the second quarterly conference held at Mt. Zion on that date by Rev. D. Atkins, pastor in charge at that time, and Rev. Frank Siler, P. E., and is as follows: "Dr. Atkins instructed to organize a class at Huntersville, if found practicable, and secure a junior preacher." Reading further we find the names of five brethren "appointed a building committee of Huntersville church and authorized to act as trustees for same." At the following quarterly conference "Dr. Atkins reports good progress at Huntersville under way." This first effort resulted in renewed interest in building a church in this community and the securing of a lot with this end in view. However, no permanent organization resulted at that time.

About a year later—August 23, 1909, to be exact—the quarterly conference minutes of Mt. Zion read: "A real good revival at Huntersville since last quarterly conference," during which there were "about sixty professions and twenty-three names added to the church roll" at Mt. Zion. At the following quarterly conference Rev. S. T. Barbour, P. C., names Bro. R. E. Ballard lay leader and S. S. superintendent for Huntersville.

The quarterly conference record of Mt. Zion February 28, 1910, names J. E. Shell, D. P. McCord and C. L. Barnett trustees for Huntersville. "Rev. J. W. Clegg reports faithful and efficient work at Huntersville."

The record of November 4, 1911, Rev. J. W. Jones, P. C., names Bro. J. H. Prim S. S. superintendent, the same trustees and the first steward from Huntersville, and the following: "Moved and carried to instruct Mt. Zion preacher to organize Huntersville membership into a class."

The first permanent M. E. South church organization effected at Huntersville is recorded in the minutes of the second quarterly conference held at Mt. Zion March 2, 1912, Rev. Charles A. Wood, preacher in charge, and reads as follows: "We organized a new society at Huntersville on December 24, 1911, with the following members present: James H. Prim, Isabella Prim, Ellis Prim, Lucy Rogers, Vandora Rogers, Harry F. Smith, S. Edith Smith, Marianna Smith, Emma Smith, Helen Smith, Philip Smith, Christina Smith, and Della Sloop." (Lucky thirteen!) "Since that time the following names have been added to the roll: S. E. Brawley, Roxanna Brawley, Minnie Brawley, Mattie M. Brown, J. F. Stutz, Jennie Stutz, Capitola Stutz, Carrie Sloan, Mary C. Starnes, Julius Starnes, Henry D. Utley, Minnie S. Utley, Lottie Wyer, Lucy N. Rogers, Kate Shoemaker, Spurgeon Welborn, Julia B. Welborn, Dovie Welborn, Lula Rogers, A. L. Rogers, Sarah E. Lowe, John E. Shell, John A. Duncan, Laura L. Duncan, Cletus Brawley, Mary Rogers Brawley, Essie N. Henderson, and Mary J. Bradburn." This record further states: "Forty-two names transferred to church at Huntersville."

It was under the inspiration of the leadership of Rev. E. M. Hoyle, sent to Mt. Zion charge by the annual conference of 1915, that the dream of a M. E. Church, South, for Huntersville began to materialize. In response to the untiring effort of Brother Hoyle ways and means were devised, plans were drawn, and a building committee was approved. At the urgent request of Brother Hoyle, Brother C. L. Barnett was named chairman of that committee, and time proved the wisdom of his request. Brother Hoyle was not permitted to see the full fruition of his labors in this world, for he was taken ill about the time the plans were complete. An operation was necessary, which he did not survive, and he was called home to his reward on July 3, 1917.

Words cannot express our thankfulness to Almighty God for Brother Hoyle and his untiring devotion to His cause, which gave us the little church that today was dedicated to His glory and stands as a memorial to Brother Hoyle. As an indication of the loss we of Mt. Zion charge experienced in the taking of Brother Hoyle, we relate the fact that we had no less than four preachers during the unexpired term of Brother Hoyle and the conference year that followed.

The annual conference of 1918 put us on the Davidson charge and Rev. W. A. Jenkins was sent to us. He went into the army for service overseas and did not finish his time with us. Rev. M. B. Woosley succeeded Brother Jenkins. Our church was finished shortly after he came to the work, Brother Woosley being our first pastor after we moved into the new church. After Brother Woosley we were served well and faithfully by Bro. Y. J. A. Smith, Rev. E. L. Hillman and Bro. R. H. Ashmore, in turn until the annual conference of 1923, which put us on the Mt. Zion charge again and sent Rev. J. H. Bradley as our pastor in charge. He served us until the annual conference of 1923, which sent Rev. G. W. Vick to us.

The history of our church like that of most churches has been one of ups and downs—catching a vision of better things, going a head, slipping back (backsliding, perhaps), taking hold again, aiming a little higher, each time going a little and growing in grace until now, under the splendid leadership of Brother Vick, we feel that we are going to do something really worth while in the days that are just ahead, and show more gained and less lost than in the past. It is the humble opinion and constant prayer of the writer that Huntersville church faces the hour of its greatest opportunity and will rise splendidly to the occasion through the grace of God.

About thirty have been added to the church roll since conference and we hope and expect to add more before the next. It is not so much the numerical value to this new membership as it is the possibility it presents for increased spiritual value of our church to the community for which we are so thankful—the kind that accepts the doctrine of a personal Saviour and is anxious that all mankind should accept it and Him.

The outlook is exceedingly hopeful in all departments of church work. Our Sunday school is alive and growing in numbers and works, the league work is going ahead, we are actually holding mid-week prayer meetings, and financial matters are in better shape, and best of all we are looking and striving toward that ever brighter and more glorious day which we as a church and as individuals know that we shall see through faith if we strive and faint not.

E. P. Page.

CHRISTIAN EDUCATION MOVEMENT

According to an agreement between the School Representatives and Presiding Elders, all the pastors of the

Western N. C. Conference

will on

Sunday, June 27th

preach on

Christian Education

and EMPHASIZE the IMPORTANCE of PAYING the CHRISTIAN EDUCATION PLEDGES

Following this appeal the MONTH OF JULY has been SET APART FOR SPECIAL EFFORT by the local Church Educational Treasurers to raise the unpaid Christian Education pledges

TWO REVIVAL MEETINGS

For the last three weeks Rev. Roy T. Houts and his good wife, Mrs. Houts, have been with us in a series of meetings—two weeks at Eno and one at Hillsboro. We have had fine attendance at both places and feel that much and lasting good has been accomplished. In the two meetings scores have rededicated their lives to Christ and a large number have been regenerated and given their lives to God.

After spending a few days this week at Wrightsville Beach they will go to Salisbury, where they begin a two weeks' meeting next Sunday. May God's richest blessings rest upon their every effort in winning souls for Christ.

S. F. Nicks, Pastor.

WOMAN'S PAGE

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Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

MESSAGE FROM CONFERENCE PRESIDENT

My Dear Friends:

Since I have been given the responsibility of guiding the wheel of our great conference for this year, I am coming to you for help and support.

When we consider the stupendous task that confronts us, it almost staggers us, yet we have the comforting words of our Master when He said: "Lo, I am with you alway," so we do not have to go out from Him, nor for Him, but with Him in this great task of helping to bring in the kingdom of God.

It is to you local women in the local auxiliaries that I appeal, for after all on you much depends, to you we look for help, and for you we want the glory and honor of being the vital force in the turning of this great wheel of our conference.

There are two definite things I want you to take up during the summer months.

First, I have been interested in making a study of the counties in the eleven districts of our conference. I find there is a vast field that is not being cultivated. Please co-operate in every way possible with your district secretary in getting your district organized into counties, or zones, then be willing to do your part in helping organize and foster new auxiliaries in the unoccupied territories.

Second, many of you know of the effort that is being made to pay the $5.00 per member quota to the Belle Bennett Memorial fund. We can do it, if we will to do it. I realize that ours is a big conference, but if all of us will put our shoulders to the wheel, it can be done. I have an ambition for our conference to be among those that lead. So far only three names of our auxiliaries have been written in the Book of Remembrance. Don't you want yours among that number? You will have until December 31 to pay this fund, but it seems to me that during the summer months would be such a fine time to make our extra money for this good cause.

Let us take for our slogan this year, "Our very best," and carry it out in every department of the work.

If at any time I can be of service to you, please do not hesitate to call on me, for I shall deem it a privilege to serve you.

Wishing you much succes in this great work, I am,

Sincerely yours,
Mrs. C. C. Weaver.

IN HONOR OF MISS NINA TROY

Members of the Woman's Missionary Society and of the Margaret Foster Missionary Society of West Market Street church, Greensboro, N. C., gathered at the Troy home Saturday afternoon, June 5, at 4:30 o'clock to honor Miss Nina Troy with a shower, preparatory to her return to China to take up her work at the Laura Haygood Normal School.

The shower took the form of a treasure hunt. Little cards, with clever rhymes, directed her from point to point in the house and on the lawn. Occasionally she was rewarded by finding a gift, and encouraged to look further. At last the packages were all located. A laundry basket was filled with bed linen, spreads, towels, curtains and draperies. A traveleing case was fitted out completely. A big box contained many gifts for her personal use. Miss Troy occasioned much merriment by her piquant remarks while hunting up and displaying her treasures. Ice cream cines were served before the party dispersed.

Miss Tryon leaves Greensboro June 14, spending most of the summer with her sister at Chautauqua, N. Y. She will not return to North Carolina again before sailing for China, the latter part of August.

INTERESTING NEWS FROM FARMINGTON

We are indebted to Miss Nell Hartman, corresponding secretary of the Farmington Missionary Society for the following interesting write-up of a recent meeting:

"The Woman's Missionary Auxiliary of the Farmington M. E. church celebrated its completion of its first year's missionary work at the home of Mrs. T. H. Redmon on Tuesday, May 18.

In response to attractively written, hand-printed invitations the women of the church who are not members of the auxiliary came to help us celebrate our first anniversary. The president, Mrs. C. M. McKinney, and the vice president, Mrs. M. C. Ward, greeted the guests on the porch. Mrs. J. C. James and Mrs. L. J. Horne directed them through the hall into the sitting room, where they were received by Mrs. H. H. Smith, Mrs. J. W. Johnson and Miss Nell Hartman.

After the usual order of business the meeting was turned over to Miss Hartman, leader of the program for the afternoon. Mrs. T. H. Bahnson's inspiring message on prayer was followed by a vocal duet, "Unanswered Yet." Interesting talks were given on Scarritt College and its founder, Miss Belle Bennett, by Mrs. McKinney and Mrs. Redmon. Miss Tatum, a teacher in a mission school in China, was introduced and spoke most interestingly of the habits and customs of the Chinese people, and told something of her work there.

In her charming manner Mrs. D. L. Simpson, district secretary of the Winston-Salem district, presented to the auxiliary its promotion certificate which was accepted by the president.

The guests were then directed to the front porch, where they enjoyed a social hour together. There they found in the center of a rose laden table a huge white cake with one tall, aspiring candle in the center, bravely burning and flickering in the gentle breeze. With much ceremony Mrs. Simpson and Mrs. McKinney cut and served this, our first birthday cake, to the forty guests. As the plates were served each guest found in her folded napkin a card with Miss Bennett's picture sketched in one corner, a real rosebud fastened in another with a missionary truth written between. These were read while those present enjoyed a delicious salad course with ice cream and cake served by Mrs. J. F. Johnson, Mrs. E. P. Walker, Mrs. W. A. Taylor, and Mrs. Delia Smith.

We were fortunate to have with us some who only a year ago helped to organize us and who have faithfully fostered us through this beginning year.

Mrs. T. H. Cash, retiring president of our foster society, Mrs. Bess Gray Plumly, present president of that society (Centenary church), Mrs. D. L. Simpson, district secretary, Mrs. C. C. Weaver, president of the Woman's Missionary Conference, each in appropriate words, gave to us cheer and encouragement as we left behind our initial year and turned our faces toward the new work for the second year. Each left our hostess' home feeling it was good to have been present."

STATESVILLE DISTRICT MEETING

By Mrs. J. H. Lambe.

The Statesville district meeting was held at Cornelius, N. C., Friday, May 28, with Mrs. George Foard presiding over a very large group of representative women of the district.

Mrs. Foard's report for the past year called attention to the progress which had been made along all lines of work, but urged to still greater effort for the present year.

Present at this meeting were Mrs. C. C. Weaver of Winston-Salem, Mrs. W. W. Hagood of Charlotte, and Mrs. Hoke Bullard of Winston-Salem, all conference officers.

In the afternoon Mrs. Weaver conducted a forum which was most helpful, and Mrs. Hagood presented the cause of the Belle Bennett Memorial in a most impressive manner. Mrs. Hoke Bullard, who is the newly elected conference superintendent of young people's work, was received enthusiastically and her talk outlining her plan of work showed that the mantle of the former superintendent had fallen upon competent shoulders.

Dr. J. E. Abernethy, presiding elder, was also present and gave assurance of his approval of the work being done and an offer of assistance in forwarding the work in any way possible.

The junior and baby division work of the district was effectively presented by means of an attractive program. Especially noteworthy was the demonstration given by the juniors of Cornelius, and the several songs and recitations from the Broad Street, Statesville, juniors. Lenoir and Broad Street, Statesville, contributed the baby division numbers.

Another enjoyable feature of the meeting was the radio program presented by the Y. P. of the district.

Following the noonday devotional, conducted by Mrs. C. C. Weaver, which was rich in spiritual nutrition, all present were invited out under the spreading oaks where there were tables loaded with a picnic dinner prepared by the ladies of Cornelius. The lunch hour was one of the memorable things of the day, not only because of the excellent repast which was offered in such great abundance, but also because of that "closer coming together" which is always the result of the breaking of bread one with another.

The day brought a sense of renewed strength and deeper consecration. No auxiliary member came away from Mt. Zion without a pledge to self and the Master that the coming months would find her shouldering just a little more of the load and sharing a little more of her time, substance and prayers with others for the in-bringing of the kingdom.

REPORT OF COMMITTEE ON CHILDREN'S WORK

We realize the great responsibility which as a church is ours, toward the training of the children in this great missionary work, therefore we recommend:

1. That the adult members of missionary societies do all in their power to assist the superintendent of children's work in her training of the children for future usefulness. That they shall appoint a committee to visit the children's organization once each quarter and report this visit to adult society.

2. Believing this missionary training cannot commence too early we urge the superintendents to begin the baby division in their organization.

3. That in the communities where the daily vacation Bible schools are being held the superintendents of local auxiliaries shall co-operate in every way possible in this work.

4. That inasmuch as our Missionary Council is co-operating with the board of missions in a leadership training school at Lake Junaluska and providing a special course for leaders in the children's missionary societies, that all superintendents in our conference, if possible, avail themselves of this wonderful opportunity and attend this great school of missions.

5. That all superintendents, in order that they may be better prepared for the children's work avail themselves of the excellent opportunities for training offered in the Standard and Cokesbury schools.

6. Believing the mission study class to be the channel through which the children have the best opportunity of learning of the needs of the world, we recommend the organization of mission study classes in each society where possible. That the mother be urged by the superintendents to co-operate in the teaching of Christian stewardship and systematic giving. Also that a greater effort be put forth to place the Young Christian Worker in the home of every child in the missionary society.

7. That superintendents put forth a greater effort this year in raising their proportionate part of the finances and that this year we assume our part of the conference budget, $3500.

8. That there shall be a probation list kept by the conference superintendent of children's work on which the names of new organizations shall be placed. These names must remain there until they have reported twice to the conference superintendent of children's work, and at least once to the conference treasurer, and after that they shall be transferred to the permanent record. However, such societies shall receive their literature through the regular channel.

Miss Amy Hackney, Convener.
Mrs. H. E. Ellett, Sec.

North Carolina Conference

THE IDEAL MOTHER

The ideal mother is she who accepts motherhood as a sacred trust and determines she will be faithful to the task even to the last resource of her being.

The true mother has only one thought: The need of her child, which becomes a consuming passion, not counting the hours of service or considering her own whims or fancies or personal ambitions. She doesn't look to self; she considers her child.

The ideal mother realizes that she is the interpreter of the universe to her child; that the child's attitude to people and things about it is largely due to the mother's thoughts and feelings. If the mother sees the rainbow in the storm then the child will find joy and not fear only when the clouds grow black, the lightnings flash and the thunders roll.

It is a privilege of motherhood to discover the wonders of nature for her children; to show the beauty of the flowers, the many kinds of trees and their purposes, to secure an interest in bird life and the millions of winged and creeping creatures that inhabit the earth; to regard with reverence the handiwork of the Creator.

The ideal mother will delve deep to find out a child's inherent qualities, where his talents are and what his weaknesses are. She bends all her energies to cultivate every gift, and she employs all her skill in weeding out undesirable traits. She recognizes the fact that God has need of various skilled craftsmen and He employs every willing worker in maintaining this great universe.

The ideal mother doesn't impose her own personality on her child. It sometimes happens that a child's tastes and talents are directly opposite to those of the mother, and yet she hugs her child to her bosom as a plaything and through the years regards her offspring as one to assist her in indulging her pet fancies and living out her own life in her chosen sphere.

The ideal mother goes all along the way with her child. While she has been developing her child, she has been strengthening her own character so that she holds out a beacon light and beckons her child to follow on, and no matter what heights the child may attain in worldly wisdom, still there are depths in his own mother's personality that he ever seeks to refresh his soul.

E. S. P.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

TAKING CREDIT AT CONWAY

Sixty-four persons out of the approximately 100 enrolled in our Cokesbury training school conducted at Conway May 30-June4 earned certificates of credit. Not only so, but 30 or 35 of them have asked for the examination questions on additional units in the Cokesbury course and expect to get additional credits at home. The four schools of the Conway charge—Conway, Bethany, Zion and Providence—earned 53 certificates, Murfreesboro 6, Jackson 4, and Conway Baptist 1. Names of those earning certificates, listed by courses, are as follows:

"What Every Methodist Should Know," Rev. L. C. Larkin, instructor—Julian Bridgers, Morace Bridgers, Ivey Bridgers, Miss Evans Morie, Miss Jimmie Flythe, Tom Flythe, Miss Dulcie Flythe, Howard Farris, Miss Annie Belle Foy, Miss Olivia Lassiter, Miss Irma Lassiter, Mrs. J. B. Martin, Moring Stephenson, Miss Mildred Smith, James E. Smith, Burton Sykes, Miss Mary Sykes, Francis Wheeler, Mrs. W. W. Wheeler, Miss Mary Sue Wigley.

"The Sunday School Worker, His Life and Work," L. L. Gobbel, instructor—Mrs. E. W. Martin, E. W. Martin, Miss Pearl Panton, Mrs. Sanford Gilliam, Miss Frances Flythe, Mrs. C. A. Britt, Mrs. Robert J. Martin, Mrs. Lokie Johnson, Mrs. Aggie Coggins, Mrs. J. B. Stphenson, Mrs. M. L. Martin, Mrs. D. C. Bridgers, Miss Bessie Ferguson, Miss Frances Evans.

"The Sunday School Worker, His Life and Work," Rev. Daniel Lane, instructor—Clyde Johnson, J. Franklin Gariss, Mrs. Bessie Draper, Miss Mary C. Bagley, Miss Virginia Garriss, Mrs. E. B. Craven, Miss Meryl Britton, Mrs. J. E. Smith, Mrs. C. J. Garriss, Mrs. J. E. Taylor, F. J. Martin, L. Lee Bridgers, Mrs. Emma Piland, Miss Arline Panton, Rev. E. B. Craven, Mrs. L. J. Johnson, Mrs. L. C. Davis, Mrs. J. P. Garriss, J. R. Garriss, A. H. Martin, Mrs. G. C. Davis, Mrs. A. E. Burnette, Mrs. Milton Flythe, D. C. Bridgers, Miss Lonnie C. Davis, Mrs. Lillie Gilliam, J. M. Martin, Miss Ella Ruse Martin, M. E. Worrell, Mrs. L. C. Larkin.

AULANDER CREDIT LISTS

Earning certificates of credit on the Cokesbury training school at Aulander May 30-June 4 were 31 persons out of an enrollment of 48. Fine interest was shown in this school and the cause it sought to promote. The names of those earning certificates, by courses, are as follows:

"The Small Sunday School, Its Plans and Work," Rev. L. V. Harris, instructor:

Miss Frances Peele, J. L. Harrington, Miss Mary Taylor, Miss Chloe May Pruden, Miss Odell Minton, Miss Brucie Coughton, Mrs. J. W. Knight, W. A. Taylor, Mrs. A. J. Joyner, W. J. Askew, Mrs. W. J. Askew, E. J. Gerock, Rev. W. L. Clegg.

"The Sunday School Worker," Miss Georgia Keene, instructor—J. P. Boyd, Mrs. S. J. Boyette, Rev. Rufus Bradley, Dr. J. Howard Brown, Mrs. W. L. Clegg, Miss Hattie Daniel, Mrs. Alvah Early, Rev. R. G. L. Edwards, Mrs. J. Howard Brown, E. E. Elliott, J. W. Knight, Miss Inez Mitchell, Mrs. G. W. Mitchell, Mrs. Frank Mitchell, Mrs. W. W. Rogers, Miss Nellie Spivey, Mrs. A. L. G. Stevenson.

YOUNG PEOPLE'S SCHOOL

Are you a young person between the ages of approximately 18 and 24 years? Are you interested in Christian home-making, in recreational leadership in the local church, Christian citizenship, the organization and program of the young people's department of the Sunday school, studies in the New Testament, the life of Christ, personal religion, or the social teachings of Jesus? Do you like mountain climate, wholesome, invigorating atmosphere, the great out-of-doors? If you are interested in any of these things, you will be interested in the Young People's Leadership school at Lake Junaluska June 29-July 13. The General Sunday School Board, through its adolescent department, of which Mr. O. S. Gates is leader, has arranged to hold a school just for young people. It invites you to attend. Although it would be worth something perhaps to send in a registration blank before the opening of the school, you may be assured of entertainment even without pre-enrollment. You should plan to arrive Tuesday, June 29. If you want information, write Mr. O. S. Gates, 810 Broadway, Nashville, Tenn., or the writer, L. L. Gobbel, Durham, N. C.

WARRENTON AWARDS CONTRACT

Our fine congregation at Warrenton, through its building committee, on June 7 awarded the contract for the erection of a modern departmental Sunday school building, according to Rev. B. P. Robinson, the pastor. The plans for this building, drawn by Mr. Eric Flannagan, architect, Henderson, have been carefully studied and are quite in keeping with the best principles of Sunday school equipment. This congregation is to be congratulated on its wise step. The building, when completed furnished and equipped with heating plant, seats, and so forth, will represent an expenditure of about $16,000.

UNION-WINTON-MURFREESBORO

It was the privilege of the writer to touch the three points on the Murfreesboro-Winton charge on Sunday, June 6, speaking at Union Sunday morning, at Winton that afternoon, and at Murfreesboro Sunday night. We had very interested and attentive audiences at all three places. At Murfreesboro Sunday night we gave a stereopticon lecture, showing about 100 slides on Sunday school work. We had a great congregation, including the Baptists of Murfreesboro, who called in their evening service to attend this lecture. Rev. L. C. Larkin, our pastor at Murfreesboro, is in his fourth year there and is doing a splendid work, and no phase of his work is receiving more of his interest and attention than is the Sunday schools.

MR. HARRIS AT MT. GILEAD

Rev. L. V. Harris, our extension secretary, preached at Mt. Gilead Sunday night, June 6. At the invitation of Rev. B. C. Thompson, the pastor, he preached on religious education and received the close attention of this fine congregation. Mt. Gilead, with Mr. G. H. Armstrong as superintendent, has a strong and growing Sunday school.

MONTHLY MISSIONARY DAY

Our people generally will be glad to know that the board of missions and the Sunday school board have agreed to continue Europe as the foreign phase of our missionary work for 1926-27, and every Sunday school in the conference, and the whole connection, for that matter, is asked to observe, or continue to observe, monthly Missionary Day, as provided by section 2 of paragraph 392 of the Discipline as revised by the recent General Conference in Memphis. This section, as revised, reads as follows:

"Let one Sunday in each month, preferably the fourth, be observed as Missionary Day, and let the offering taken on this day, as the workers' council may elect in advance, be a special for missions jointly approved by the General Board of Missions and the General Sunday School Board, or a special for the promotion of Sunday school work under the General Sunday School Board in missionary areas at home and abroad."

Missionary offerings should be sent monthly to Mr. E. J. Cheatham, Treasurer, Franklinton, N. C.

WE NEED MORE MEMBERS

The Sunday schools of the North Carolina conference, although experiencing a rather steady growth in membership, needs more members, because many boys and girls, men and women, for whom we are responsible, need the Sunday school—and are not getting it! Let's be busy to reach the unreached and teach the untaught. The goal is a Sunday school enrollment at least equal to the numbers of our church members. How is it with your Sunday school?

ORGANIZE AND REPORT

The following Wesley classes have made their annual report since the last list was published in these columns:

Pathfinders, Calvary, Durham; Mr. M. Duhlin, teacher, Mrs. J. J. Bryant, president.

Students Wesley Bible Class, City Road, Elizabeth City; Mr. G. F. Seyfert, teacher, Mrs. N. H. O'Neal, president.

Woman's Wesley Bible Class, First church, Elizabeth City; Mrs. M. L. Sheep, teacher, Mrs. J. P. Thompson, president.

Pathfinders, Trinity, South Mills; Miss Emily L. Spencer, teacher, Miss Sarah Adams, president.

Wesley Adult Bible Class, Ahoskie; Mrs. Sam Boyette, teacher, Mrs. V. D. Strickland, president.

Hamill Memorial, Grace, Wilmington; Mrs. H. A. Humble, teacher, Miss Hattie Midyette, president.

The following classes have made application for Wesley class registration since the last list was published in these columns:

Merritt Wesley, Long Memorial, Roxboro; W. D. Merritt, teacher, W. W. Lewis, president.

Wesley Ideal, Long Memorial; K. L. Street, teacher, Franklin Long, president.

Willing Workers, Parkton; Mrs. Annie E. Johnson, teacher, Mrs. E. B. Daniels, president.

Win One, Creedmoore; Mrs. John Turner, teacher, Mrs. I. W. Bullock, president.

Beaman Wesley Bible Class, Eureka; James C. Manning, teacher, Mrs. W. A. Becton, president.

SUNDAY SCHOOL DAY

If your Sunday school has not yet observed Sunday School Day, will you not help on this observance this summer? And if you find your pastor has not sufficient programs, let us know. Let's make this a great day for the promotion of information about and interest in the work of the Sunday school.

WELDON DISTRICT SCHOOLS

Cokesbury training schools were held simultaneously last week at Conway and Aulander, in the Weldon district. While Mr. Harris and Miss Keene were at Aulander conducting a school for the Aulander, Ahoskie and Rich Square charges, the writer, together with Rev. L. C. Larkin and Rev. Daniel Lane, was at Conway in a training school for the Conway, Northampton and Murfreesboro charges. Both schools were largely attended. These make three Cokesbury schools already held in the Weldon district this year, Miss Keene conducting one at Williamston early in the year. Another is to be held at Warrenton June 27-July 3. Still others may be arranged before the year closes. A standard training school is scheduled to be held at Roanoke Rapids July 11-16 for the Roanoke Rapids, Weldon, Rosemary, Halifax, Seaboard and Garysburg charges.

Western North Carolina Conference

PASTORS' SCHOOL

The fifth annual accredited pastors' school held at Duke University including graduate as well as undergraduate courses for North Carolina and Western North Carolina conference pastors has got off to a good start. It is thought that the registration this year will eclipse any previous record. This registration will show a larger number listed for credit work than ever before. The public addresses have so far been exceedingly thoughtful and invigorating. The school offers wonderful opportunities to those who want to continue the learning process. North Carolina Methodism is greatly indebted to Duke University for its great part in making possible this school. It will be remembered that the university furnishes everything but meals free of charge to all who attend the school.

SURVEYS

Mr. Paul F. Evans, our extension superintendent, has during the past several weeks given much time to surveying the conditions around country churches having no Sunday schools. In a number of instances it has been found advisable to not try to organize a school since the congregation ought to transfer to another place. In other schools have been organized and good work is going on. Mr. Evans will continue this work till first hand information will be obtained relative to every point not having a Sunday school. So far the pastors serving the various points have been exceedingly co-operative and have taken the lead in directing the investigation and arriving at conclusions. As is always the case this work can only be done with the hearty co-operation of the pastor in charge. At a later date definite information will be presented relative to this work.

HOMINY CIRCUIT

Last week Mr. Evans conducted a Cokesbury school at Montmorencie for the Hominy circuit. Rev. A. L. Latham, pastor, had carefully worked up the school and it was well attended. Out of an enrollment of forty, thirty credits were earned, this being the largest number yet registered from one circuit. At a later date the names of these credit students will be given in these columns. Brother Latham serves eight congregations on the Hominy circuit and serves them well. He talks little but does much. One has learned to always safely depend on what Latham promises. Both pastor and people are pleased on the circuit numbering eight churches in the Hominy valley in Buncombe county.

COLD SPRINGS

I went to Cold Springs on the Mt. Pleasant circuit on a cold June day. It was cold enough to cause a fire to be built in the stoves in the church. But the people were not cold in their welcome and in their services. After the Sunday school service the 11 o'clock hour was turned over to your humble servant to use in discussing the work of religious education in the Methodist church and he went at it with main strength and awkwardness, his usual procedure. I regretted to miss Brother W. L. Scott, the pastor, who had to be at another point on his circuit. After a good dinner a hasty drive brought me to another good meeting held at Mocksville.

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

"PROFIT AND PLEASURE" LOUISBURG SUMMER ASSEMBLY JUNE 28 TO JULY 3, 1926

NEW OFFICERS

The following are the officers of South Rocky Mount Senior Epworth League. These were elected April 25 and installed by our pastor, Rev. W. C. Huckabee, May 16:

President—Geo. D. Renfrow.
Vice President—Bruce Peacock.
Secretary—Mrs. J. S. Longh.
Treasurer—H. L. Smith.
Cor. Sec.—Mrs. Geo. D. Renfrow.
Era Agent—Harold E. Rice.
First Supt.—L. L. Parrish.
Second Supt.—D. R. Brauham.
Third Supt.—J. S. Longh.
Fourth Supt.—Mrs. L. L. Parish.

Mrs. Geo. D. Renfrow, Cor. Sec.

TO JUNIOR SUPERINTENDENTS

"One Hundred Per Cent Attendance of Junior Superintendents at the Assembly."

Junior superintendents, this is our slogan for the Epworth League Assembly this year. Last year your junior boys and girls made a big hit with the members of the assembly. This year we are asking that they stay home and send their leaders. There will be classes arranged especially for you and text books used which you will find suitable to use in your own chapter.

This week of training will prove of great help to you in your work as leaders of the juniors. Write Miss Eunice Blair, Raleigh, N. C., to reserve a room for you.

Mrs. L. C. Larkin, Jr. Supt.

FALLING CREEK LEAGUE

On Friday evening, May 14, an Epworth League social was given by the Falling Creek League at Grantham high school. This social was given in the form of a tacky party. More than one hundred people were in attendance.

A number of games were played and enjoyed on the yard, then everybody was asked to go into the school auditorium where a program was rendered.

The people who were dressed tacky were requested to walk unaccompanied to the front of the auditorium and across the stage. Prizes were given to Miss Ethel Porter and Mr. Haywood Cox as the tackiest boy and girl.

A delicious course of lemonade and cake was served.

Leola Stevens, Cor. Sec.

FROM ROCKINGHAM

We elected the following officers for the Zion Epworth League in April. They were installed the first of May by the pastor.

President—Sara Ellerbe.
Vice President—Nancy Ellerbe.
Rec. Sec.—Elsie Nichols.
Cor. Sec.—Pattie Tllerbe.
Treasurer—James Parsons.
Era Agent—R. Lee Ellerbe.
First Dept.—Nancy Ellerbe.
Second Dept.—Buck Ellerbe.
Third Dept.—John B. Carr.
Fourth Dept.—Hattie Ellerbe.
Junior Dept.—Mrs. R. T. Nichols.

Our league is growing and doing nicely. Pattie Ellerbe, Cor. Sec.

"PROFIT AND PLEASURE"

The world has gone wild almost over jazz, we hear from those a little older than the average leaguer. The world is looking for pleasure on every hand. Happiness is the end of some folks who belong to that group of believers, called the Hedonists. "Let me have pleasure always" is a growing motto of many folks.

We can't blame anybody for wanting to have pleasure and happiness. But we can blame folks, maybe, if they seek these ends through the improper channels. If the church has any one big task, it is to help folks to be happy in the religion that they profess.

There is another group of folks who are seeking profit from the use of their money. That is fine, we think. Everything that is undertaken must have a profitable end, or bankruptcy will have to be declared. All young folks want profitable things.

In order that we might find out how to conduct ourselves into that profitable and pleasureable way of life, making ourselves of the very best sort, why, we must know of the way. The League Assembly at Louisburg College will offer helps and guiding thoughts to those young people that come in the doors that stand open for them. Come, young folks, and sit at the feet of those inspiring men and women who have found the way to be a pleasant and profitable one. They will guide you into a larger and a more abundant life.

Write to Miss Eunice Blair, Raleigh, N. C., and she will gladly give you al linformation you need to enter as one of the great throng of young folks who are going there this summer.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

EPWORTH LEAGUE CONFERENCE Asheville, June 28-July 2

EPWORTH LEAGUE ASSEMBLY Lake Junaluska, August 5-15

The following information appears on the program for the league conference which meets at Asheville June 28-July 2:

Asheville homes will be open to delegates, and entertainment will be furnished free. Lunch will be served each day at the church.

Each league chapter is entitled to one delegate for every fifteen members or fraction, its president and its junior and intermediate superintendent. Presidents of district, county or city unions are also entitled to attend as delegates.

A registration fee of $1.00 should be sent in with registration card fully filled out to Mr. C. M. Taylor, at Plemmons Motor Co., Asheville.

Each chapter should send by delegate or delegates a written report of payments made to conference dues and missionary special, and should authorize delegate to pledge their chapter for a definite amount for these purposes for the coming year.

District secretaries should attend and report in writing the number of chapters, the names and addresses of chapter officers, and total number of membership in his district.

There were reported at the last session of the Western North Carolina conference 355 league chapters with a membership of 12,203. Since that report we have made a nice gain both in number of league chapters and total membership.

There have been ten efficiency institutes held in the conference in the past six months. If your district or county desires an institute for the near future, be sure to see the field secretary while at the conference. Summer and fall schedule is now being made out.

On Sunday, June 6, we had a delightful day with Bro. W. I. Hughes at Moravian Falls. After preaching at the 11 o'clock service we were permitted to install the league officers at the 8 o'clock service. Brother Hughes has a fine group of young people, and is going well at historic Moravian Falls.

On last Sunday we occupied the pulpit of Bro. G. T. Bond at Morganton and faced a delightful congregation. Morganton church is fortunate in having the chairman of the Epworth League Board as its pastor; and also Brother Shuford, a member of the board, and Brother Rogers, district secretary, members of the congregation. Epworth League work should and is making great progress there.

Be sure to read the Advocate next week. The Epworth League conference will be featured in that issue, and will be known as the special Epworth League edition of the Advocate. Full information and interesting articles will appear.

You have not heard from West View League for a good while, but we are still existing. We recently elected our new officers, who are as follows:

President—Everette Vaughn.
Vice President—Rhoda Gross.
Secretary—Willie Abee.
Treasurer—Mrs. Lenoir Correll.
Cor. Sec.—Ferol Abee.
Era Agent—Theta Setzer.
First Supt.—Carrie Crockett.
Second Supt.—Lenoir Correll.
Third Supt.—Horace Rhoney.
Fourth Supt.—Irene Yount.

Our third department superintendent is very energetic. A few weeks ago Mr. and Mrs. Horace Rhoney entertained the league with a social. Various games were played throughout the evening. Delicious refreshments were served, after which the guests departed, thanking Mr. and Mrs. Rhoney for their kind hospitality.

Last week we gathered at the church and went in cars to the river. After numerous games were played, wenies and marshmallows were roasted. Everybody enjoyed this outing very much.

We are hoping to make our league a greater success in the future.

Ferol Abee, Cor. Sec.

On Saturday evening, May 1, at the church hut on Joyner street the Epworth League entertained in honor of the seniors of Gibsonville high school. There were twelve members in the senior class and six of them were leaguers. The hut was artistically decorated in the class colors of pink and green with potted plants of pink hydrangeas and primroses. The columns, windows and chandeliers were decorated with pink and green paper.

The entire evening was one of fun and merriment. All the seniors were present and most of the leaguers, making a total number of fifty. A delicious salad course was served carrying out the color scheme of pink and green.

On Thursday evening, May 13, the league held its regular monthly meeting at the home of Miss Louise Smith for the purpose of electing officers for the coming year and also electing the delegates to attend Epworth League conference at Asheville. The officers are as follows:

President—Mary Allen.
Vice President—Dwight Moize.
Secretary—Lake Allen.
Treasurer—Ruth Hoffman.
Cor. Sec.—Selwyn Wharton.
First Supt.—Miss D. Story.
Second Supt.—Mrs. L. Q. Yow.
Third Supt.—Elizabeth Story.
Fourth Supt.—Ruth Morton.
Era Agent—Kodell Flynn.

The delegates for conference are as follows: Ruth Morton, Dwight Moize, Elizabeth Story.

After the meeting a social hour was enjoyed by all, after which delicious fruit was served.

On Saturday night, June 6, the Epworth League had charge of the church service. Several interesting talks were made by the members of the league, and a very beautiful solo was sung by Miss Ruth Morton, also a member of our league.

Our league has done great work in the past year and we are hoping to do greater work in the year to come. We have tried very hard to be a hundred per cent league again this year.

Selwyn Wharton, Cor. Sec.

Bro. A. R. Bell, the efficient pastor of Pleasant Garden church, writes that the league officers of his chapter were installed recently. The officers are: President, W. L. Ammen; vcie president, Elizabeth H. Bell; 1st Dept. Supt., Miss Lara Neeley; 2nd Dept. Supt., Miss Inez Ross; 3rd Dept. Supt., Miss Melrose Vance; 4th Dept. Supt., Miss Ethel Neeley; Sec.-Treas., Miss Mengel Ross; Cor. Sec., Miss Ethel Jones; Era agent, Miss Etrulia Hearn. Brother Bell is interested in his young people and his league is doing good work.

It's a good thing to be a leaguer; yes, but it is a better thing to be a good leaguer, and it is the best thing to be a real leaguer.

All leaguers need a vacation, but not all at one time. Keep your league chapter going in high this summer. No league chapter needs a vacation. As the weather becomes warmer a little added pep will be required to keep interest at normal. Furnish that pep and there will be no slowing down.

Below is a list of the officers in the Epworth League chapter of Main Street church, High Point:

President—C. P. Evans.
Vice President—Roy Lee.
Rec. Sec.—Miss Evelyn Wood.
Treasurer—Chas. Mann.
Era Agent—Miss Myree Baird.
Cor. Sec.—Mrs. Roy Kearns.
First Supt.—Olin Wrenn.
Second Supt.—Mrs. Clyde Connor.
Third Supt.—Miss Aleene Nance.
Fourth Supt.—Miss Elizabeth Wall.
Choir Leader—Clyde Connor.
Organist—Miss Mary Nance.
Intermediate Supt. — Mrs. Chas. Mann.

A PLEA

Deliver me from all evildoers that talk nothing but sickness and failure.

Grant me the companionship of men who think success and men who work for it.

Loan me associates who cheerfully face the problems of a day and try hard to overcome them.

Relieve me of all cynics and critics.

Divorce me from gossips—divorce me.

Give me good health and the strength to be of real service to the world, and I'll get all that's good for me, and will what's left to those who want it.

We give this week a few good Epworth League songs for union meetings, socials or other league gatherings. Another splendid league song for worship meetings has been printed and may be secured from the field secretary. This song is entitled "All for Christ" and costs just one-half cent each.

IT'S A GOOD THINGS TO BE A LEAGUER

(Tune: "Tipperary")

It's a good thing to be a Leaguer,
It's the best thing I know;
It's a good thing to worship Jesus
As heavenward we go.
Goodbye, sin and sorrow;
Farewell, doubt and fear.
It's a grand, good thing to be a Leaguer,
And that's why we're here.

PACK UP YOUR TROUBLES

(Tune: 'Pack Up Your Troubles in Your Old Kit Bag")

Pack up your troubles in your old kit bag,
And smile, smile, smile.
Never let your ginger or your spirit lag,
Smile, for that's the style.

(Continued on page fourteen)

THE METHODIST ORPHANAGE

RALEIGH, N. C.
Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Fletcher's and Duke's Chapel—The singing class gave sacred concerts at each of the churches just mentioned on the fifth Sunday. The class was at Fletcher's Chapel in the morning and at Duke's Chapel in the afternoon. They enjoyed a sumptuous dinner on the church ground at Fletcher's immediately after the concert. Mrs. Rives brings back a glowing report of the warm, whole-hearted welcome given by these churches to her and the class. The children say that they had a grand time and fell in love with these staunch friends of our orphanage. Brother W. F. Craven, one of our effective preachers, did all that lay within his power to make the visit to these two churches a success and he certainly succeeded to a marked degree. He is not only a good pastor, but a Christian gentleman who has the highest ideals and conception of life. Many of us could sit at his feet and learn the beautiful lesson of true humility.

* * * *

Twenty-Five Men Visit Orphanage—On the fifth Sunday afternoon 25 men, members of an organized class from the Franklinton Methodist Sunday school, paid our orphanage a greatly appreciated visit. They saw our campus and buildings and heard a program rendered by our children. After the program they were invited to the dining room to eat supper with us. Brother A. H. Vann was spokesman for the class. He told of the deep and abiding interest that they all felt in our lovely home and assured us that the class would undertake to do greater things for us in the days to come than it had done in the past. Every member of the class seemed happy in seeing the work that our great church is doing for our boys and girls. Seeing at close range brought them to realize the magnitude of what we are seriously endeavoring to do. Every man of them will henceforth have a keener interest in the mission of the Methodist Orphanage. Much credit belongs to Brother John Sawyer for bringing the class over to visit our home. He is an enthusiastic member and does much to keep up the interest of the class.

* * * *

A Rare Gift—Forty years ago a dying mother called her children to her bedside and gave each of them a gold dollar, after telling them how she wanted them to live when she was gone. A few weeks ago one of her daughters came to the Methodist Orphanage and handed me a gold coin with the request that we use it in erecting our Baby Cottage which is sorely needed. This good woman gave the money to a missionary society some years ago with the request that it be used for the spreading of the gospel over the world. One good woman who belonged to the society bought it back by paying two dollars and returned the gold coin to the one who gave it. The husband of the good woman who donated the dollar to the Baby Cottage fund was one of the most saintly men who has ever preached the gospel in the North Carolina conference. He went home to heaven a few years ago. Sister A. D. Betts, his widow, is the good woman to whom I have reference. The thought has come to me with emphasis that one hundred women might send me a dollar each to buy back the gold coin about which cluster so many sacred and blessed memories and let me return the money to dear Sister Betts with the request that she keep it the remainder of her life and then turn it over to the Methodist Orphanage. If this suggestion seems wise and proper, I shall be glad to hear from a number of our good friends.

* * * *

Wilmington District Conference—Car trouble almost caused me to miss the Wilmington district conference. I left Raleigh at six o'clock on Wednesday morning expecting to reach Pollocksville by ten-thirty, but it was almost one o'clock before I finally arrived. When I entered the church the minutes were being read before closing the conference. However, I was given the privilege of addressing the conference before the minutes were approved. The brethren were exceedingly kind to me and gave me a cordial welcome. Brother H. A. Humble told me to take all the time I needed to discuss the work of the orphanage. He is a devoted friend of the orphanage, and uses his influence to strengthen our work. It was gratifying to see him looking so well after being so seriously ill last year. It is earnestly hoped that he will soon be fully himself again. Brother E. C. Sell, the pastor, was doing all within his power to make the conference a success. I had the privilege of having my good friends, Revs. M. T. Plyler, J. M. Daniel and Dr. N. H. D. Wilson to accompany me to the Wilmington district conference. I hardly know what I would have done with so much car trouble if I had not had Daniel with me. I doubt seriously that I would have gotten to Pollocksville at all without his help. He knows what to do with a contrary auto, and I am grateful to him for the help he rendered. The company of the above named brethren added much pleasure to the long trip. A number of the pastors and laymen assured me that they were going to keep the orphanage before their churches and Sunday schools. If all the districts will stand solidly and enthusiastically back of the orphanage we can place it just where it ought to be. Let's all resolve to do that one thing!

PICTURE THE SLAVS AS NEW PIONEERS

The Slavs who occupy such a prominent place among the immigrants to America during the past few decades were the subject of Miss Flora Creech in her talk, "Pleasant Pioneers," at the Edenton Street church Sunday school yesterday on Missionary Sunday.

"While the Slavs are little known to most Americans, yet America has been enriched by their presence, and our lives may be enriched by their friendships," declared Miss Creech. "The influence which America exerts upon the Slavic immigrants, for good or for bad, is immediately passed on to their homelands, where new republics are struggling toward light, and looking to America for moral and spiritual leadership."

Immigrant workers of today are seldom thought of as pioneers, she averred, but they were pioneers in breaking our vast prairies, and were in the forefront in the construction of that network of railroad which is the foundation of American industrial development. It was also the immigrants who responded to the call for thousands of men to mine the copper, iron and coal, she pointed out.

Miss Creech drew a colorful picture of the lives of the Slavs back in their homelands, explaining the different branches of this generic name, and picturing the hopes and ambitions which sent them across the sea to the new strange country of America.

"We look upon immigration as a purely domestic problem," said the speaker. "But it is far more than that. It gives America an opportunity to exercise a moral and spiritual influence, not only over those millions who have come here, but upon millions of others who are influenced and molded by that they hear from their relatives and friends in America of America and life here. The Slavic people idolize and idealize America. If they are convinced that the dollar is our God, it will be their God too. If they are sure that America uses her power and wealth for selfish ends merely, that will be their national ambition, too."

Miss Flora Creech is the wide-awake superintendent of publicity of the Mary Pescud auxiliary of Edenton Street. Like most of the members of her auxiliary, she approaches her duties in a business-like way and puts her best resources into the missionary work. E. S. P.

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Lv. 5:20 P.M.	Charlotte, N. C.	Ar. 9:40 A.M.
Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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CAMP FREE COMING

Last August Camp Free had its greatest season. Great, good men, mighty in word and deed, masters of pulpit eloqeunce, men whose names shine in Southern Methodism, had been there before—some men outside of the South also—Doctors Morrison, Wimberly, Chappel, Owen and Trumbull—whose mighty messages have been making a good name for the Camp far and wide. And so last season the attendance was fine and full and overflowing. Some eighty preachwere present first and last. Scores of persons professed faith in Christ; scores more prayed definitely that they might be filled with the Holy Spirit, according to the promise of God. Pentecostal blessings fell and many hearts were strangely warmed, as Father Wesley said of his own.

The preachers last August were extraordinary men. The coming of "Bud Robinson" and his messages will long be remembered. There is a strange, sweet, child-like, shocking simplicity about the man that attracts, charms, captivates. You feel as free with him as you feel in the presence of a little child. He preaches with great simplicity and humility, and yet he speaks with a philosophical profundity that is Socratic and sublime. He has a marvelous insight into the very heart of things, a wealth of wisdom, a winsome wit, a crystalline logic, a spiritual suavity that captivates all hearts and fills you with awe and wonder. One remarked of him, "He is the most natural man I ever saw, and the most supernatural man I ever met." Bud Robinson dwells so close to the heart of nature that you feel her heartthrobs in him; he dwells so close to God that you feel the thrill of divine power in his presence. He plans a trip around the world, but promises to return to Camp Free in 1928. Mind that date.

The other preacher last summer was Dr. John Paul, president of Taylor University, Upland, Indiana, a scholar of recognized parts and a preacher of marvelous power. A spirit-filled man, his messages were mighty under God in their convincing and convicting power, and they brought multitudes to the altar in repentance and in reconsecration.

The singing of Mr. Bingham and his sister had a spiritual fervor and power that thrilled the great audience. Of all evangelistic singers we ever heard these are in the lead. They rank with the Wisdom Sisters in making rare music.

About $2,200 were raised for developments in the camp. The managers plan big things this year. Sewerage, enlarged restaurant, and new accommodations for campers are in the plans. Many lots have been sold; cosy homes are being built on them—inexpensive, but not cheap. Three acres more have been opened up for sale to those who may desire lots.

The preacher this season is Rev. Joseph Owen, president of John Fletcher College, one of the strong men of Southern Methodism. The date is August 1 to 10, 1926. A great preacher of the Word, he will bring messages to inform the mind and inspire the soul. A great host should hear him and the other preacher who will assist him—a man not yet named. This is an extraordinary camp meeting, drawing large patronage and promising everlasting good as the passing years go by. A Friend.

"HANDY SUNDAY SCHOOL LESSONS"

An excellently well performed service was rendered diligent students of our group uniform Sunday school lessons for 1926 by Rev. E. Hightower, one of the strong men on the editorial staff of our Sunday School Board, in a publication titled "Handy Sunday School Lessons."

Although the calendar year is nearly half gone, I am sure it is well worth securing for the rest of the year because of its intrinsic worth as a commentary and convenient pocket size, costing but 35 cents. I use it in my daily home altar service and pastoral visitation. The home reading selections are admirable to use in better preparation of the lesson for following Sabbath and are wonderfully stimulating.

I wish hereby to urge all who desire a real "vade mecum" of current religious thought in our great Sunday school educational system to order this booklet at once of Lamar and Barton, Nashville, Tenn.

W. A. Betts.

THE SUNDAY SCHOOL

(Continued from page nine)

Some days ago I received a letter from Rev. S. M. Needham, pastor of the Polkville circuit, asking me to meet with him and his presiding elder, Rev. C. S. Kirkpatrick, as they disucussed the organization of a new church at Lattimore, in Cleveland county, where a good community of some several hundred people live and where a good standard high school is located. At present only the Baptists have an organized church there. Twenty-one members gave their names as desirous of becoming charter members of the new undertaking, and it was the thought of all concerned that a Methodist church should be organized and developed. Brother Needham is doing a great work in the northern part of Cleveland county and the people are backing him to the limit. People usually stand by a hard worker.

DAVIE COUNTY

Over fifty people from every section of Davie county assembled at our Methodist church at Mocksville Sunday afternoon, June 6, to discuss the advisability of a Davie county standard training school. It was soon made evident that such a school should be held and that a good attendance would be guaranteed. One rarely notes a more well directed interest in a new undertaking, this being the first school offered to Davie county. Rev. E. M. Avett, pastor of the Davie circuit, was the leading spirit in the organization of the school, but all our pastors and superintendents were well wishers and good supporters. Four courses with the following instructors will be offered:

The Organization and Administration of the Sunday School, Mr. O. V. Woosley.

Principles of Religious Teaching, Mr. Paul F. Evans.

Bible—New Testament, Rev. C. M. Pickens.

Primary Organization and Administration, Miss Corinne Little.

POLITICS

An apparent unanimous demand has been made upon my good colaborer, Paul Evans, to run for register of deeds in Davidson county, his home county. Mr. Evans has decided that his present work is bigger and better than being a good public officer in a good county and he has decided right. We want to keep Evans right where he is and he wants to keep himself there. I'm sure this will be pleasing to the many with whom he has worked.

COKESBURY SCHOOLS

In addition to the many other things done Mr. Evans has during the present conference year conducted 14 Cokesbury schools of a circuit-wide nature. Three additional schools of a similar nature have been conducted by others under his direction as follows: Rev. J. W. Hoyle for Ramseur-Franklinville, Mrs. L. E. Stacy for Belwood circuit, and Rev. L. E. Duncan for Oak Ridge. The name of circuit, number enrolled in the school and credits earned follow:

Ansonville Ct.	21	13
Mooresville Ct.	28	24
Ronda-Roaring River	12	6
Hudson Ct.	31	29
Advance Ct.	17	14
Pilot Mountain Ct.	20	16
Trinity-Thomasville Ct.	20	13
Rural Hall Ct.	15	10
Summerfield Ct.	35	26
Liberty Ct.	15	8
Ramseur-Franklinville	19	16
Highlands-Hickory	24	17
Stoneville-Mayodan	14	12
Uwharrie Ct.	20	14
Fallston, Belwood Ct.	8	5
Oak Ridge	16	12
Hominy Ct.	40	30

ENROLLMENT

I'm mighty glad my good friend Gobble, of the North Carolina conference, has made out such a good case for growth in Sunday school enrollment in his conference during the past four years. The paragraph about which he wrote was copied verbatim from Bishop Denny's report to the General Conference as reported in the Daily Advocate. One might have expected a better rating than that given had he taken time to think of the splendid leadership of Sunday school work in the North Carolina conference.

GOING ON

The reason for not reporting a Sunday school day honor roll this week is due to the fact that your humble servant is away from his office where the facts are kept. Rest assured that Sunday school day observances are continuing and that offerings will keep our hearts beating true to form. Our good friends will not let their Methodist religious educational work suffer because of a lack of finances. Let's make it unanimous this year. To do so means that your Sunday school will have to join in. Help it do so. Thank you.

MISSIONARY HELPERS

The following Sunday schools not only live for themselves but for others. During the past week they have sent in the following offerings for our European missionary fields. They live at home and abroad.

Trinity, Kannapolis	$20.00
Vanderburg, Shepherd Ct.	13.00
First Church, Salisbury	16.18
Saluda	7.42
Myers Park, Charlotte	9.22
Long's Chapel, L. Junaluska Ct.	6.93
Center, Summerfield Ct.	6.95
Liberty, Liberty Ct.	5.65
Oak Summit, Ogburn Mem. Ct.	5.25
Bethesdia, Swannanoa Ct.	3.18
Fallston, Belwood Ct.	2.10
Mt. Harmony, Burke Ct.	1.50
Battleground, Summerfield Ct.	1.00
Helton, Helton Ct.	1.25
Friendship, W. Greensboro Ct.	1.65
Stewarts, Mt. Airy Ct.	1.36
Cotton Grove, Linwood Ct.	2.70
Rockwell, Gold Hill Ct.	3.00
Old Union, Randleman Ct.	2.00
Mt. Tabor, Salisbury Ct.	1.62
Bethel, McDowell Ct.	1.25

In the distant days, before gasoline became the national perfume, Jim W—— was a skillful speculator in horseflesh, doing business in the Down East town of Farmington, Maine. One spring he sold a seemingly sound specimen to a Boston visitor, who departed with what he thought was a prize.

In the fall the customer called on Jim and remarked with some displeasure:

"Jim, that nag you sold me is a bolter and a cribber. You can't hold him when he gets the bit in his teeth and I've had to plate his stall with sheet iron."

"I knowed it," replied Jim.

"Well, you never told me."

"No," answered Jim softly. "You see, the feller I had him of didn't tell me either. So I thought it was a secret."—The Outlook.

Corns

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Methodist Benevolent Association

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Our Little Folks

POLLY GIRL'S NEW HATS

One morning last summer the postman on Thirteenth Street came to the Merriman house with a big box addressed to "Polly Girl, care Mrs. Merriman." Polly was at the door, and she was so excited over the big box she almost forgot to ask her friend, the postman, about his health and his little girl. But the postman didn't mind, for he knew that big packages always made little girls get excited. And so he just smiled as Polly Girl ran hurriedly in with her big box.

"Gracious me," said Mother Merriman, "who can be sending you such a big box, Polly Girl?"

"I s'pect it is from Aunt May," said Polly Girl, as she untied the strings. Then she gave a little cry of delight as she lifted off the cover. In the box were two dear little hats—one of blue silk with little frills, and the other a little brown straw almost the color of Polly Girl's brown curls.

Polly Girl clapped her small hands with joy. These were her very first hats. Mother Merriman had always made pretty bonnets for her little girl, and a real store hat was something that Polly Girl had not expected.

"I guess Aunt May knew I had started to Sunday school and would like a sure-enough hat," she said joyfully. Then she tried them on, and turned round and round, asking mother how they looked, just as she had seen grown-up ladies do.

Mother said they were lovely, and she also thought Polly a lucky girl to have two hats at the same time.

Polly Girl thought so, too, and then she asked if she might go down the street and show them to the neighborhood grandmother. Mother said yes, and away went Polly Girl, one hat on her curly head, the other in one hand.

An hour later Polly Girl came back, her eyes shining and with only one hat. "Why, Polly Girl, what have you done with your other hat?" asked her mother.

"Oh, mother, I gave it to Dimple!" said Polly Girl. "You see, her papa has been sick and she didn't have any hat. I wanted her to go to Sunday school with me. I really didn't need but one hat, so I just gave her the blue one, 'cause it looked just like her eyes, mother dear."

Mother Merriman gave Polly Girl a big hug. "The hats are very pretty, but not half so lovely as my little girl's unselfishness," she said.—Our Little Ones.

BLACKIE

Once upon a time there was an old mother hen who had twelve baby chicks. They were all fluffy and yellow except one who was so black that he was called Blackie.

Every morning the little girl who lived in the big farmhouse came out to feed the chicks.

"Cluck, cluck, cluck," said the old mother hen, and "Peep, peep, peep!" cried the baby chicks as if they were saying "Thank you" to the little girl for taking such good care of them.

"Peep, peep," said Blackie, "now that I have had my breakfast I am going to take a journey." And away he hopped from his mother and little brothers and sisters as fast as he could go.

By and by he came to a hole in the fence, and out he went. He found himself on the nice green lawn and very near a lovely big flower bed full of pretty red and yellow tulips.

"What a fine world this is!" thought Blackie. "I'm glad I ran away from the old chicken yard, for it was never so wonderful as this." With that he began scratching around the tulip bed to find something more to eat.

Just then a terrible noise sounded quite near him: "Bow, wow, wow!" It was the little girl's fat brown puppy that was jumping about on his funny big feet, his tongue hanging out in much excitement.

"What are you doing out of the hen yard?" he said. "Go right back, or I shall make you!"

"Peep, peep, peep!" cried frightened Blackie, and away he ran without looking at all to see where he was going.

Before he knew it he hopped right into the middle of a puddle of water. Little chicks do not like water at all, so poor Blackie was more frightened than ever. He fluttered his little wings, took a great hop, and up he jumped on to a smooth stone in the middle of the puddle.

"Peep, peep, peep! Mother, mother!" he cried. But the mother hen was far away in the hen yard and could not even hear him.

The old tabby cat was curled up in the sun on the steps of the farmhouse porch, not far away. The little girl had given her a good saucer of milk, and she was napping after her breakfast.

"Peep, peep, peep!" cried the baby chick from his stone in the puddle. "I want my mother!"

The old tabby cat heard him and came down to see if she could help. She put one paw into the water, but drew it out in a hurry and shook off the drops; then she sat down as if she were trying to think of some other way, for tabby cat did not like to wet her feet.

"Peep! peep! peep! I want my mother! I'm afraid I'm going to drown."

Bang! went the screen door, and down the porch steps ran the little girl. How she did laugh when she saw little Blackie and the trouble he was in!

"Never mind, Blackie, I'll take you back to your mother," she said, and, picking him up very carefully, sne carried him back to the old mother hen.—Mary Collins, in Presbyterian Advance.

THE GREEDY ROBINS

"Two little robins lived in a tree,
They were greedy as greedy could be.
Their bill of fare they would not share
So they lost their dinners, the little
sinners!"

There were two little robins. They were funny little robins. They lived in a cherry tree. Father Robin sang: "What cheer! what cheer! Hear! hear! Our home is in a cherry, cherry tree, tree, tree!"

Mother Robin sat on the nest. She kept the little robins warm. One day the little robins were hungry.

One little robin said, "Chee, chee!" And the other little robin said, "Tree, tree!"

The Father Robin flew away to find a fat worm for their dinner.

Soon he saw a very big, fat worm. "Here is a good dinner for my little robins," said he. Then Father Robin carried the big, fat worm to the nest. "Chee, chee!" said one little robin. "Give it to me."

"Tree, tree!" said the other little robin. "Give it to me, give it to me."

"Now what shall I do?" said Father Robin. "I have but one fat worm and two greedy little birds."

"Chee, chee!" said one little bird. "Give it to me. Give it to me."

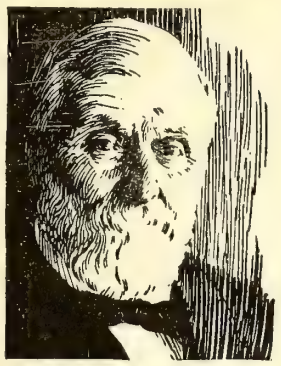
"Tree, tree!" said the other little bird. "Give it to me. Give it to me."

"I know what I'll do," said Father Robin. "I'll eat it myself." And he did.

So those greedy little robins lost their dinners, the little sinners!—Anna Williams Arnett, in Little Folks.

"Papa," said the small son, "what do they mean by college-bred? Is it different from any other kind of bread?"

"My son," said the father, "it is a four-years' loaf."— Evansville Crescent.



DR. W. B. CALDWELL AT THE AGE OF 83

"Purges" and "Physics" Bad for Old Folks

While Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, knew that constipation was the curse of advancing age, he did not believe that a "purge" or "physic" every little while was necessary.

To him, it seemed cruel that so many constipated old people had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

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Further information on application to Ticket Agents.

OXFORD STATION

A protracted meeting for the community was opened at the Oxford Methodist church on May 2 with communion, and closed on May 16 at the evening hour. Communion was administered at the morning hour of worship for the benefit of the new converts.

Twelve cottage prayer meetings were organized in which all the women of the town, regardless of denomination, were invited to attend. The men held prayer meeting every morning except Sunday at 8 o'clock. The attendance upon all these ran from 150 to 200 each day. In addition prayer services were held each morning at the graded and high schools and the Oxford Orphanage.

Miss Carolyn A. Hosford of Conway, S. C., conducted the singing and organized the women and children, and she did a most excellent piece of work; have seen no better by any one. She is thoroughly consecrated and seemed to never tire in giving her life to help others. If any brother desires help along her line he will do well to secure her. I very heartily recommend her.

The results of the meeting speak for themselves. The whole community is better united, scores have come closer to the Lord through Christ, greater determination to live better lives and to do more work for His kingdom, we trust, will be lasting results.

I have received 32 members from the town on profession of faith, seven by certificate, and have 18 names for membership from the Oxford Orphanage. The Baptists have received 31 from the list given them; have not heard from the Presbyterians or the Episcopalians.

The pastor did the preaching and the Lord was with us at every hour of worship and greatly blessed us by using us as instruments to accomplish, in some degree, His will. To Him be all the glory and praise, and may His Spirit so direct that all who gave their names may be in His fold at an early date, and may He protect those who have come into the fold.

God grant there may be a great revival in every church in the conference this year, resulting in a mighty ingathering of souls in His kingdom.

A. L. Ormond, P. C.

WESTERN N. C. LEAGUE

(Continued from page ten)

What's the use of giving up,
It never was worth while;
So pack up your troubles in your old kit bag,
And smile, Leaguers, smile.

BRIGHTEN THE CORNER

Brighten the corner where you are,
Brighten the corner where you are,
So as an Epworth Leaguer you may be a shining star.
Brighten the corner where you are.

IT ISN'T ANY TROUBLE TO S-M-I-L-E

(Tune: "John Brown's Body")

1. It isn't any trouble just to s-m-i-l-e,
   It isn't any trouble just to smile.
   Smile away your trouble, it will vanish like a bubble,
   If you'll only take the trouble just to s-m-i-l-e.
2. It isn't any trouble just to g-r-i-n, etc.
3. It isn't any trouble just to g-i-gig-gle-e,
4. It isn't any trouble just to l-a-u-g-h, etc.
5. It isn't any trouble just to ha-ha-ha-ha-ha-ha, etc.

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Shelby, at Cherryville ..... July 4-6
Elizabeth City, at Hertford ..... July 6-8
Mount Airy, at Leaksville ..... July 7-8
Winston-Salem, at Central Terrace ..... July 8-9
Statesville, at Balls Creek ..... July 15-16

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E.
THIRD ROUND

June
Pastors' Summer School Duke University.....9-23
Henderson Ct., Moore's Grove, 11 26-27
Fairview, Skyland, 3 27
Oakley, night 27
Haywood Street,, night 30
July
Weaverville Ct., Flint Hill, 11 3-4
Ivy, Bright Hope, 11 4
Weaverville, night 4
Central, night 5
Chestnut Street, night 7
Saluda-Tryon, Saluda, 11 11
Hendersonville, night 11
Bethel, night 14
Spring Creek, Baldings, 11 17-18
Marshall-Hot Springs, Hot Springs, 3 & night....18
West Asheville, night 21
Sandy Mush, Teagues, 11 24-25
Leicester, Riverview, 3 25
Swannanoa, Swannanoa, night 25
Black Mountain, night 28
August
Rosman, East Fork, 11 .....July 31 & 1
Brevard, night 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

June
Pastors' School at Duke University 9-23
July
Prospect, Prospect, 11 Sat. 10
Weddington, Indian Trail, 3 Sat. 10
Hawthorne Lane, 11 11
Unionville, Zion, 11 18
Matthews, Bethel, 3 18
Peachland, Fountain Hill, 11 Sat. 17
Lilesville, Shady Grove, 3 Sat. 17
Morven, McFarlan, 11 Sat. 24
Bethel-New Hope, Union, 3 Sat. 24
Wadesboro, 11 25
Marshville, Wingate, 3 25

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Av., Greensboro, N.C.
THIRD ROUND

June
Deep River, West Bend, 11 20
New Hope, Centre, 3 20
East End, High Point, 3 27
Highland, Highland, night 27
Main Street, High Point, night 28
July
Wesley Memorial, 11 4

MARION DISTRICT
Edwin O. Cole, P. E., Box 264, Marion, N. C.
THIRD ROUND

June
Bald Creek, Elk Shoals, 11 27
Spruce Pine, 8 27
July
Micaville Ct., Bakersville, 11 4
Burnsville, Shoal Creek, 3 4
Bostic, Cedar Grove, 11 10
Spindale, Alexander, 11 11
Broad River, Tanner's, 3 11
Forest City, 8 11
Gilkey, Centennial, 11 17
Henrietta-Caroleen, Caroleen, 11 18
Cliffside-Avondale, Cliffside, 8 18
Marion Ct., Pleasant Hill, 11 24
Morganton, First Church, 11 25
Marion Mills, Clinchfield, 8 25

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

June
Summerfield, 2:30 and 11 19-20
Stokesdale, Mount Zion, 11 and 3 19-20
Yadkinville, Macedonia, 11 26-27
July
Mount Airy, Central, 11 4
Mount Airy Ct., Epworth, 11 and 3 3-4
Jonesville, Longtown, 11 11
Stoneville-Mayodan, 11 18
Sandy Ridge, 3 18
The Mt. Airy District Conference will be held at Leaksville July 7-8.

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.

June
Warrensville, Mill Creek 19-20
Sparta, Cor's Chapel 26-27
July
Laurel Springs 3-4

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
THIRD ROUND

June
Mt. Pleasant, Friendship, 11 19
Kannapolis, Trinity, 11 20
Yadkin, Rowan-Yadkin, 8 20
New London, Richfield, 11 27
China Grove, 8 27
July
Concord, Westford, 11 4
Concord, Harmony, 8 4
Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P.S., Gastonia, N. C.
THIRD ROUND

June
Duke University Summer School 9-23
East End, night 25
Trinity, Tate's Chapel, 11 26
Bessemer, Puette Chapel, 4 26
Stanley, Trinity, 11 27
Cramerton, night 27
July
Cherryville Ct., St. Pauls, 11 3
Lafayette Street, 11 4
Shelby Ct., Salem, 3 4
Cherryville, night 4
District Conference, Cherryville 5-6
Gastonia, Main Street, night 7

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
THIRD ROUND

June
Ball Creek, Pisgah, 11 17
South Lenoir, Mt. Zion, 11 20
Hudson, 3 20
Granite Falls, night 20
Statesville Ct., Midway, 11 22
Taylorsville, Marion, 11 23
Elmwood, Knox Chapel, 3 and night 24
Hiddenite, Liberty, 11 25
Stony Point, night 25
The Statesville District Conference will be at Ball Creek camp ground July 15 and 16.

WAYNESVILLE DISTRICT
P. W. Tucker, P. E.
201 Branner Ave., Waynesville, N. C.
THIRD ROUND

June
Glenville, Glenville, 11 19-20
Highlands, Flatts, 3 20
Murphy, night 25
Murphy Ct., Tomotla, 11 26-27
Miawassee Ct., Belview, 3 27
Hayesville, Ledfords, 11 26-27
July
Robbinsville, 11 4
Andrews, night 4

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

June
Davie, Hardison, 11 and 3 19-20
Cooleemee, 11 20
Lewisville, Lewisville, night 20-21
Davidson, Good Hope, 11 and 3 26-27
Welcome, Center, 8 and 11 26-27
Central Terrace, night 27
July
Oak Ridge, Oak Ridge, 11 4
Kernersville, Shady Grove, 3 4
Walkertown, night 4
Thomasville Ct., Fair Grove, 11 and 3 10-11
Hanes-Clemmons, Clemmons, 11 11
Burkhead, night 11
Thomasville, Trinity, 11 18
Forsyth, Marvin, 3 18

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

June
Pastors' School, Duke University 9-23
Hillsboro, Lebanon, 11 26-27
July
Cedar Grove, Prospect, 11 3
Webb Avenue, 11 4
Carr, night 4
Person Ct., Woodsdale, 11 10
Long Memorial, 11 11
East Roxboro, Grace, 3 11
Milton Ct., Purley, 11 17-18
Brooksdale, Trinity, 11 24
Front Street, 11 25
West Burlington, night 25
Durham Ct., Bethany, 11 31
August
Carrboro Ct., Carrboro, 11 1
Chapel Hill, 3 1
Duke Memorial, night 2
Trinity, night 3
Burlington Ct., Bethel, 11 7
Rougemont Ct., Tabor, 11 13
Leasburg Ct., Salem, 11 14-15
Mt. Tirzah Ct., Mt. Zion, 11 21-22
West Durham, night 22
Yanceyville Ct., Locust Hill 28-29

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.

June
South Mills, Sharon 26-27
South Camden, Shiloh 27-28
July
Pantego-Belhaven, Belhaven 4
Hertford 8
Perquimans, New Hope 10-11
Pasquotank, Union 11-12
Chowan, Bethany 17-18
Edenton, night 18
August
Gates, Sunbury ..... July 31 & 1
North Gates, Hebron 1-2

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

June
Mamers, Cool Springs 19-20
Carthage, Center, 3:30 20-21
Glendon, Carbonton 26-27
Goldston, Bethlehem, 3:30 27-28
July
Elizabeth, Clarkton 3-4
Bladen, Bethel 5
St. Paul, Barkers 10-11
Parkton, Sandy Grove 17-18
Person St. and Calvary, Gardners, 3:30 18
Lillington, Parker's Grove 24-25
Hemp, Pleasant Hill, night 25-26
August
Siler City, Hickory Mountain ..... July 31 & 1
Pittsboro, Zion, 3:30 1-2
Jonesboro, Seven Springs 7-8
Sanford, night 8-9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
THIRD ROUND

June
Palmico, a.m. 20
Craven, Beach Grove, a.m. 24
Dover, Lane's, a.m. 25
Snow Hill, Tabernacle, a.m. 26-27
July
Seven Springs, Indian Springs, a.m. 4
Atlantic-Straits, Atlantic, a.m. 11
Beaufort, p.m. 11
Pink Hill, Webb's, a.m. 18
Newport, Oak Grove, a.m. 24-25
Morehead City, p.m. 25
Hookerton, Ormondsville, a.m. 31
August
Oriental, Pamlico, a.m. 1
Ocracoke ..... May 27

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

June
Millbrook, Oak Grove 26-27
Jenkins Memorial, 8 27
July
Tar River, Trinity 4
Louisburg, 8 4
Bailey, Bailey 10
Zebulon, Middlesex 11
Kenley, Buckhorn 17-18
Clayton, 8 18
Garner, Mt. Zion 24
Princeton, Fellowship 25
Smithfield, 8 25
August
Four Oaks, Sanders 7
Benson, Elevation 8
Selma, 8 8
Fuquay, Buckhorn 14
Edenton St., 11 15
Cary-Apex, Cary, 8 15
Creedmoore, Grove Hill 21-22
Franklinton Ct., Rock Springs 3.....22
Franklinton, 8 22
Oxford, 8 27
Oxford Ct., Shady Grove 28
Granville, Roberts 29
September
Louisburg Ct., Shiloh 4

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
THIRD ROUND

June
Raeford, Raeford, 11 27
Piedmont, West Rockingham, 7:30 27
Ellerbe, Norman, 11 30
July
St. John-Gibson, Gibson, 11 4
Maxton, 7:30 7
Aberdeen-Vass, Aberdeen 11
Mt. Gilead Ct., Hebron, 11 17-18
Mt. Gilead, 7:30 18

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
THIRD ROUND

June
Wilson, 11 20
Elm City, night 20
Grimesland Chg., Grimesland, 11 27
Shelmedine, afternoon 27
July
Rocky Mount Chg., Marvin, 3:30 3
Springhope, night and 3 3-4
Nashville, night 4
Aurora Chg., Small's, 11 7
Robersonville Chg., Wharton's, 4 8
Bath Chg., Pinetown, 12 9
Rocky Mount, First Church, 11 11
Clark Street Church, 5 11
South Rocky Mount, night 11
Fremont Chg., Yelverton, 11 18
Stantonsburg, night 18
Vanceboro Chg., Chapman's, 11 25
August
Fairfield, 11 1
McKendree Chg., Conetoe, 11 8
Ayden, night 8

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
THIRD ROUND

June
Middleburg, a.m. 27
Henderson, First Church, night 27
Warren, 3 p.m. 30
July
Warrenton, 3 p.m. 1
Weldon, a.m. 4
North Hampton, 3 p.m. 4
Enfield, night 7
Ahoskie, Colerain, 3 p.m. 11
Littleton, night 14
Conway, Bethany, a.m. 17-18
Aulander, Ebenezer, 3 p.m. 18
Windsor, District Conference 21
Seaboard, Sharon, a.m. 24-25
Roanoke Rapids, night 28
August
Garysburg, Oak Grove, a.m. 1
Halifax, Ebenezer, 3 p.m. 1
Battleboro and Whitaker, McTier, a.m. 8
Rosemary, New Hope, 3 p.m. 8
Rich Square, a.m. 14-15
Scotland Neck, Palmyra, 3 p.m. 15
Norlina, a.m. 21-22
White Memorial and City Road, City Road, night 22
Murfreesboro, a.m. 29
Williamston and Hamilton, night 29

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

June
Faison-Warsaw, Goshen, 11 19-20
Clinton, Keener, 3 20
Magnolia, Carlton's, 11 27
Wallace-Rose Hill, Charity, 3 27
July
Kenansville, Lee's, 11 2
Jacksonville-Richlands, Haw Branch, 11 4
Burgaw, Trinity, 11 11
Wilmington Ct., Federal Point, 11 18
Wilmington, Grace, night 18
Swansboro, Bethlehem, 11 24-25
August
Maysville, Hopewell, 11 1
Southport, Southport, night 4
Shallotte, Andrews Chapel, 11 5
Town Creek, Shiloh, 11 6
Carver's Creek, Bladen Springs, 11 8
Whiteville, Whiteville, night 8

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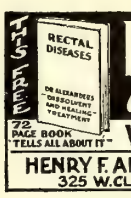
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IN MEMORIAM

LEE—Mrs. Effie Blanche Lee was born January 18, 1884; died April 14, 1926, age 42 years, two months and 26 days. She leaves a husband, Mr. J. Walter Lee, and five children. Sister Lee was converted when a young girl and joined the M. P. church, and after her marriage she joined Palm Tree Methodist church, and remained a faithful member until death. She was a good woman; we will all miss her. She was a devoted wife, a loving, tender mother and a good neighbor. May the Lord bless Brother Lee and the children who are sad without mother.

The funeral was conducted by the writer and Rev. J. M. Morgan and Professor Burns. The largest crowd I ever saw attend a funeral at old Palm Tree was there to pay their last tribute of respect to this good woman.

John H. Green.

McDANIEL — Providence church and community has suffered a great loss in the passing of our beloved brother and neighbor, Mr. J. Whitt McDaniel. Brother McDaniel was born May 19, 1846; died April 21, 1926, aged 79 years, 11 months and two days. He was married to Miss Jane Biggerstaff on December 26, 1872. To this union were born six children, five of whom with the widow survive. Brother McDaniel gave himself to his Lord early in life and for a number of years taught a class of young people in Sunday school, and by his request his class was asked to sing at his funeral. The large crowd attending the funeral and the beautiful and bountiful floral offering were evidences of the esteem and love the people had for the deceased. Brother McDaniel joined the Methodist church early in life and has been faithful to his family, church and to his God. We cannot grieve for him for he said, "I am prepared to go." J. C. Gentry.

DAVIS—Vera Louise Davis was born August 23, 1917; died March 9, 1926. She was the daughter of Mr. and Mrs. E. W. Davis, and the granddaughter of Mr. and Mrs. R. M. Holcomb. The mother died when Louise was only eleven months old. Since her mother's death her mother's people have been very much interested in her, doing all they could to make life worth while for her, and are heartbroken over her death. Louise was not like a child of nine years of age, but a real little lady, very bright and possessing a sweet disposition. In school and Sunday school she won the hearts of the young and old. She was a child of prayer and exercised great faith in God. Louise had a sweet voice and loved to sing her favorite song, "If I could hear my mother pray again." Truly it was hard to give her up, but she has gone to be with mother.

After the funeral services at Asbury church, conducted by the pastor, Rev. A. L. Latham, and the writer, her little body was laid to rest in the church cemetery beneath many beautiful flowers to await the resurrection morn.

"Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms."

T. A. Groce.

GRAHAM — William H. Graham was born December 31, 1841, and died April 20, 1926. He was twice married. His last wife was Miss Mollie Townsent, who survives him. To this union were born six children, all of whom are living. He was converted early in life and joined the church. To the time of hsi death he was a member of the Methodist church in Rowalnd, N. C. He was an old soldier, having served in the Confederate army of the Civil War. The news of his death was a shock to his many friends. For a long time he was one of the leading citizens of the community. He had the love and confidence of the people. He enjoyed an unblemished reputation, was spotless in character, and aove all was rich in a Christian heritage. He loved the church to which he belonged, lived up to its teachings, was a great friend to his pastor, whose visits to his home filled him with delight. He had a fine intelligence, was versatile in reference to current events which he had acquired by wide reading. He loved his family, his friends, his country and his God.

The funeral was largely attended, friends being there from nearly all sections of the county. The floral offerings were beautiful. The service was conducted by his pastor, Rev. P. D. Woodall, assisted by Rev. W. R. Townsend. His body sleeps in the cemetery of Rowland, N. C. While he is no longer among us his spirit is among the redeemed in eternal glory. May God comfort the sorrowing.

P. D. Woodall.

TALLEY — Our community was greatly saddened by the death of Mrs. Bess Farmer Talley on March 16, 1926, at the High Point Hospital following an operation for appendicitis. She had been ill two weeks with influenza and the acute attack of appendicitis and the operation were too much for her weakened condition.

At twelve years of age Mrs. Talley lost her mother and afterwards made her home with her uncle, Mr. E. P. Hayes, until her marriage to Mr. Frank Talley March 16, 1911. She died on her wedding anniversary and was buried on her thirty-sixth birthday.

In girlhood she became a member of St. Paul M. E. church, Randleman. She was a leader in organizing a Susanna Wesley Bible class of young married women and was an active member until death. She was a devoted wife and mother. She leaves to mourn her going a husband and five daughters—Eugenia, age 14, Mildred 11, Dorothy 9, Frances 5, and Ruth 2.

Funeral services were held in St. Paul church March 18. Many beautiful floral designs were placed upon the newly made mound. Our deepest sympathy goes out to the grief-stricken family. May He who doeth all things well comfort them.

The Susanna Wesley Class of St. Paul Church, Randleman, N. C.

LEE—George Franklin Lee was born February 23, 1848; died March 30, 1926, aged 78 years, one month and seven days. He joined the Palm Tree Methodist church at the age of 18 and remained a member until death.

He was married to Sarah E. London November 22, 1872, who preceded him four years and seven months.

To this union were born 12 children, nine of whom survive—seven boys and two girls. He leaves nine children, 34 grandchildren and two great-grandchildren. We shall all miss Brother Lee in his home and in the community, but perhaps most of all in the church, as he was the song leader for his church about 55 or 60 years. He took great delight in singing the old gospel songs. No better man perhaps ever lived in Palm Tree church than Brother Lee. He was loved by the young, old, and all. One of the largest crowds ever assembled in his church was there to pay their tribute of respect to this dear good man. He also lived to see all his children grown, and all good Christians and in the church. He left a fine crowd of boys and girls to help carry on the church work. May God bless all his loved ones who are left to mourn his going.

The funeral was conducted by the writer, assisted by Rev. D. W. Brown and Rev. J. M. Morgan. Goodbye, Brother Lee, for a little while; we will see you again.

John H. Green, Pastor.

WILLINGHAM—Thomas C. Willingham was born in Emporia, Miss., Aug. 8, 1890, and after a linger illness of several years died at Weaverville, N. C., March 13, 1926.

Early in life he surrendered his life to Christ, enlisted in His service and united with the Methodist church. Being ambitious to succeed in life he entered college in Mississippi and after finishing the required course there went to Chicago University to finish his education, but there his health failed and he was compelled to cease his activities as a student and direct his attention to the recovery of his health. Several years ago he came to Weaverville, hoping the climate here would bring about the desired effects.

While at Weaverville he was very much interested in church work, attending prayer meeting regularly when his health would permit, and his service in the Epworth League was quite valuable to those who were anxious to see constructive work done. There were no reservations about his consecration to Christ. He had a paypy, victorious experience, and in a very tactful way he made honest efforts to win others to Christ. Before his marriage he spent a great deal of his time alone, but he was not lonely for most of the time was spent in prayer and Bible study. He was a diligent Bible student.

Not being well himself he knew quite well how to sympathize with the sick. No sick person in the community had a more loyal friend than Mr. Willingnam. His interest in the sick and their needs gave birth to the idea of a sanitorium for tubercular people with limited means. A corporation was formed and duly chartered in 1923. Since that time a great deal of his attention had been devoted to the success of his undertaking. Funds were slowly but surely being sent to him, so that he might realize the success of his unselfish effort.

He was one of the most sincere and consecrated men of whom the writer has had the pleasure to meet.

On November 12, 1925, he was married to Margaret J. Weaver, who was ner him when the end came.

The funeral was conducted in the Weaverville Methodist church Saturday, March 13, by the writer, assisted by Rev. H. B. Dendy of the local Presbyterian church, Rev. H. Casto, Methodist Protestant minister, and Dr. Finley, superannuate Presbyterian minister of the community, and his body was laid to rest in the Boyd's Chapel cemetery to await the resurrection morning. The bereaved one has the prayers and the sympathy of the entire community. His pastor,

Dwight Brown.

RESOLUTIONS OF RESPECT

Whereas, on the 24th day of April, 1926, another one of our Wesley Bible class members of the Raeford M. E. Sunday school answered the last roll call. This time it was our beloved class secretary, Brother J. D. Nivens, who served so faothfully in that capacity for the last several years, never failing to be present without a valid excuse.

While we miss Uncle Jimmie, as he was familiarly known, we rest assured that our loss is his gain; for we have no doubt but that his name was recorded in the Lamb's Book of Life.

Therefore, be it resolved, that this class, the Sunday school, the church and the community has lost a valued and esteemed member, and his home a kind, loving and affectionate husband and father.

Be it further resolved, that a copy of these resolutions be spread upon the minutes of our Sunday school and published in the Hoke County Journal and the North Carolina Christian Advocate. Also a copy be sent to the bereaved family.

J. F. McPhail,
W. M. Norton,
J. M. Downer,

RESOLUTIONS OF RESPECT

(Resolutions of the Primary Department of the First Methodist Sunday School, Elizabeth City, N. C.)

In the death of Emma Woodard Willis our church and community have lost one of their most useful and lovable members. As superintendent of our primary department she gave unsparingly of her time and energy, and with a spirit of beautiful loyalty that made all feel the influence of her kindly spirit; and her passing takes away one of our most valued leaders. Ever thoughtful and true, her life cast about it a light that not even the shadow of bereavement can entirely take away. Her influence remains, the uplifting effect of her noble spirit is still active and bids us advance to the true, the good, the beautiful that adorned her own character.

It is resolved, therefore, that we the teachers and officers of the ... mary department of the F... odist Sunday school, ... ss as the loss of o... to us; that we exte... eaved family our most si... ympathy in this their time of ... bereavement.

Further, that a copy of these expressions of our sympathy be sent to the family and published in the Daily Advance and in the North Carolina Christian Advocate.

Mrs. N. Burfoot,
Miss Della Harris,
Mrs. Elizabeth W. Munden,
Mrs. B. L. Banks,

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, JUNE 24, 1926 Number 25

Editorial Paragraphs

Mark Twain by the touch of his genius made famous his two literary boy characters, Tom Sawyer and Huckleberry Finn. Now, "Tom" and "Huck" are to be perpetuated in bronze. The State of Missouri Historical society has presented life sized bronze statues of these two young Americans to the city of Hannibal, Missouri. The statues stands at the head of one of Hannibal's business streets and in sight of Mark Twain's boyhood home and not far from the island in the Mississippi River where many of the exploits of this immortal pair were supposed to have taken place.

⚜ ⚜ ⚜

The great theologian has first been a man with a great religious experience. It was so with St. Augustine, the incomparable among the early Fathers of the Christian church. It was so with Martin Luther reformer and theologian. It was so with John Calvin the theologian of the Protestant Reformation. It was true of John Wesley, expositor and apostle of Arminianism. Such is necessarily so, because all vital theology is born out of experience. No man has a theology that is really his own except that which arises out of his inner experience. All others should be put in quotation marks even if he quotes them glibly and calls them his own. For they are nothing more than so much imported material to be stored up among his intellectual furnishings.

⚜ ⚜ ⚜

It is a sin against the rights of childhood for parents or others to tell children that childhood is the happiest period of their lives and thereby rob them of the prospects that they instinctively hold of the future. For visions and dreams are the inspiring realities of youth and to disturb these with the stalking hobgoblins that have been born of the backward look is to be deplored. It is bad enough when a grown-up no longer trusts the future for himself, but when he seeks to impose his pessimism and lack of faith upon children before whom God has set the unspeakable riches of His universe, it is deplorably bad. "Grow old along with me," said Robert Browning, "the best is yet to be." And let such be the heartening motto for childhood, middle life and old age—especially for childhood.

Phillips Brooks in one of his great sermons has this weighty utterance: "The universal blunder of this world is in thinking that there are certain persons put into the world to govern and certain others to obey. Everybody is in this world to govern and everbody to obey. There are no benefactors and no beneficiaries in distinct classes. Every man is at once both benefactor and beneficiary. Every good deed you do you ought to thank your fellowman for giving you an opportunity to do; and they ought to be thankful to you for doing it." It is this universal blunder that gives birth to the autocrat and to the spirit of autocracy in men who chance to be clothed with some little brief authority. The autocrat and the spirit of the autocrat should have no place in human society. The correct principle is that emunciated by Phillips Brooks when he declares that the principle of every man is to both govern and obey. Away forever with the autocrat and the spirit of the autocrat.

⚜ ⚜ ⚜

Bishop Mouson in one of his lectures at the Duke Summer School emphasized the "spiritual glow," the religion of a warm heart. The bishop expressed regret that the church is so engrossed with other things, the things of time and of practical administration that it has not time for eternal things. "To relate itself to the eternal world is more important," said the speaker, "than to relate itself to the time world." "To maintain this spiritual glow" continued the bishop, "we must read the Bible devotionally, not critically." Then all hate must be put aside. "Let the peace of God rule in your heart" wrote St. Paul and that was great advice. This renewed emphasis upon the mystical side of religion is a most hopeful sign. It foretells a coming revival, not a revival that is operated by machinery but one that is run with spiritual power. Bishop Mouson will render a great and much needed service in North Carolina if he should lead the Methodists of the State in a great religious awakening along the line that he indicated in his address at Durham. John Wesley said "he felt his heart *strangely* warmed." Such an experience might seem strange to some present day Methodists, but lets have it whether it be a strange or a familiar experience.

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
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"RAIN, RAIN, COME ANOTHER DAY"

So runs the nursery rhyme, but somehow it fits into last Sunday, which was a "rainy Sunday." What unpleasant thoughts usually cluster about a rainy Sunday! Depleted Sunday school classes, small congregations, church choirs "on the bum," and the preacher sometimes filled with a grouch and gloom are frequently the order of the day. But not so last Sunday. It was one joyous Sunday following the long drought that had parched the earth from the mountains to the sea and had extended to neighboring states.

I had an appointment to preach for Bro. H. H. Jordan at First church, Hickory, and in making the trip from Greensboro to Hickory I had a glimpse of forests and fields that for long weary weeks had spread their brown and wrinkled bosoms toward cloudless skies.

But last Sunday was a day of jubilee. "For the mountains and the hills had broken forth into singing and all the trees clapped their hands," because the rain had come down and watered the earth. The green was already stealing into the grass of the parched pasture lands, the stunted corn seemed to be girding itself for its task of providing food for man and beast, the cotton though a deep-rooted dry weather plant, lifted up its green leaves in renewed joy and strength and the young peavines were beginning to romp in great glee. It was, indeed, a joyous day for all nature and the heart of man carried a corresponding joy.

It was a good day at First church. When I arrived Brother George F. Ivey was directing the closing exercises of his prosperous Sunday school. Notwithstanding the rain a fine congregation gathered for the 11 o'clock services, the music was good, the congregation devout and attentive, and the hour most delightful for the visiting minister.

Brother Jordan, who had expected to remain at Durham where he had been since the opening of the pastors' summer school, arrived just as I began to preach, having driven through from Durham to conduct the funeral services of Mr. J. W. Starnes, one of the honored stewards of his church and who had reached the ripe age of 76.

The funeral services were held in the church Sunday afternoon at four o'clock and then Dr. Jordan returned to Durham to remain till the close of the school, Wednesday morning of this week.

The first church has a big building program on hand and ahead of it. The congregation is now building an elegant and commodious brick parsonage on the big lot that they have purchased for the new parsonage and the new church. The lot is well located and ample for church and parsonage and for a playground and park for children. The big maple trees are already there to shade parsonage yard and the park and playground. Just think of a spacious park and playground in a grove of maples as part of a modern church equipment. Can anything be finer than that?

In company with the pastor, I enjoyed an hour or two with Mr. and Mrs. George F. Ivey and the children. Their hospitality was very gracious.

I was in college with "George" at Old Trinity back in the early nineties. We Trinity fellows called him "Tank." Think of such a name to be even mentioned now when he is a big manufacturer of school supplies, lives in a palatial home, has a charming wife, beautiful young daughters and handsome sons already graduates of Duke University. But "Tank" was his name. How he got it I never knew. He played football, acted on the crossbar, played all sorts of practical jokes, made a great record in his studies and is now a leading churchman in every way worthy of his honored father, the illustrious G. W. Ivey, and of his brothers, B. F., Eugene and the the sainted, but translated T. N. Ivey. A. W. P.

THE PERILS AND SINS OF THEOLOGICAL CONTROVERSY

Dr. Charles R. Erdman, that great scholar and rare Christian spirit of the Presbyterian church, delivered the annuall sermon before the Presbyterian General Assembly at Baltimore in May. It was a notable utterance worthy of the man and of the occasion.

His weighty, and what seems to us, wise words concerning doctrinal controversy are of especial interest at this time. Let it be kept in mind, however, that Dr. Erdman belongs to neither the radicals nor the conservatives but is a broad minded Christian scholar who is able to look at a subject from every angle, and who best of all has in him the spirit of the Master.

This man whose orthodoxy has never been in question among other things said:

A man who is factious and causes separations among Christians shows that he is out of fellowship with Christ and is not controlled by his spirit. A divided church is always spiritually weak and impotent. Bitterness, suspicion, envy and malice are some of the perils and sins of much theological controversy.

Fair, frank and kindly discussion of divergent views is stimulating and helpful, but bitterness, dogmatism and temper are destructive of spiritual power. It would be a blessing to the church if no man were allowed to debate Christian doctrine unless he possessed a sense of humor, common sense and brotherly love.

Even in the days of the doctrinal discussion there may be too little study of the Bible. There is a tendency to assume that we know what the Bible teaches and then to show how this agrees or differs from our view of the truth. There is some danger of taking for granted that one has the right interpretation of Scripture and of then concluding that all who hold different views are heretical. There are men who need to cultivate more modest views of their own infallibility.

We should plead for a revival of careful, critical, spiritual study of the Bible. If accompanied by friendly conferences, this would greatly increase the spiritual power of the Christian church.

A $3,000,000 PRIMARY

Several days ago the official figures of the amount expended in the late Pennsylvania primary had reached the enormous sum of $3,000,000, and the end of the investigation is not yet. Furthermore, no investigation, it matters not how thorough, can find records of all money expended in political campaigns. This statement needs no proof to all who are acquainted with the methods of political campaigns where money is used freely.

The recent occurrence in the Keystone State becomes a question that concerns more than the people of that commonwealth. It goes deeper than a fight between political factions for supremacy. It involves the far-reaching question as to whether political offices shall be sold to the highest bidder. Shall our civil and political rights be placed on the market for millionaires to gamble with? Shall the voters be bought and sold as so many cattle in the stockyards?

If so, where then is our boasted liberty? Shall money become the king and the voice of Mammon be substituted for the voice of the people?

It seems to us that it is time for the people of America to view the situation as it appears to be with alarm and put an end to such political behavior. Our liberties are at stake. For if such things continue we are to become the slaves of mammon.

$1.50 will take the Advocate in new homes till August 1.

A BIT TOO COCKSURE

The Christian Century of Chicago in its issue of June 3 carries a story of the Memphis General Conference of which the following is a specimen paragraph:

"The conference may be remembered by Methodists as the first one in modern times to elect no bishops. Even that radical step came, not from any desire to deal with the actual administrative needs of the church, but from a fear as to who would be elected if ballots were cast. Every moment of the conference, after the first few hours, was dominated by this fear of what might happen."

An ignoramus may be able to remember that this conference was "the first one in modern times to elect no bishops," but no man acquainted with the facts can remember any such thing, for the conference of 1914 elected no bishop and for the same reason that the conference of this year elected none; that is, in the judgment of the body the present college of bishops was amply able to do the work. Yet this writer says, "that radical step came not from any desire to deal with the administrative needs of the church, but from a fear as to who would be elected if ballots were cast."

It does seem to us that a paper which aspires to a place in the sun as does the Christian Century would have some little regard for the facts and not rely entirely upon an air of cocksureness and an ability to make positive assertions without a care for the truth.

This same writer all through his imaginary "piece" rings the change on the fact that the conference did nothing. We agree that little was done, but it was not through fear as he asserts. Little was done because little needed to be done. Why run a big Cadillac into a garrage and go to tearing out the smooth running machinery when it is passing everybody on the road?

MAKES A FINE START

As a sort of introduction to his work in North Carolina, Bishop Mouzon delivered two addresses each day at the pastors' summer school from Friday of last week to Tuesday of this week. In addition to these eight addresses he preached twice on Sunday, at 11 o'clock in Trinity church, Durham, and at 8 o'clock in Calvary church, Durham. Then as a climax to all this he preached Wednesday evening of this week in Tryon Street church to the united Methodist churches of Charlotte, his home city after September 1, 1926.

The bishop's sermons and addresses made a deep impression upon his auditors and he begins his work most auspiciously. Eleven sermons and addresses the first week of his stay in North Carolina is setting a swift pace for himself and for the other Methodist preachers of his territory.

"THE GLORIOUS FOURTH"

Sunday and the 4th of July coincides this year and provides an excellent opportunity for ministers to use the day to discuss questions that pertain to our national life, especially questions of morals and religion. Perhaps religion needs the primary emphasis, for upon man's right relation to God rests his right relation to the nation and to individuals.

The need is not so much to boast of our broad acres, fertile fields, factories and shops and unmeasured wealth, but to emphasize social righteousness, obedience to law and such like.

Of course the bootlegger will come in for his share, but at the same time put on the same moral level the man who trades for his wares. There are men attending church who do violence to the constitution that they pledged by oath to support. Give these to understand that the bootlegger has company in his sinning. Use the "Glorious Fourth" to good advantage.

Imitate God in his goodness. Be toward thy fellow creatures as he is toward the whole creation. Clothe the naked, heal the sick, comfort the afflicted. Be a brother to the children of thy father.—Jewish Talmud.

The only thing that fully satisfies both hunger and thirst is righteousness.

People and Things

Rev. and Mrs. J. L. McNeer of Stem, N. C., announce the birth of a son, Jesse Judson, June 20, 1926.

Rev. Luther Bridgers has just closed a fine revival at Corsicana, Texas, and will begin a meeting at Tate, Ga., July 4.

Bishop E. D. Mouzon will occupy the pulpit of Central church, Asheville, next Sunday, according to the announcement of Dr. A. J. Chandler.

Rev. G. T. Bond preached last Sunday morning for Rev. L. B. Hayes at Ardmore, Winston-Salem. He greatly pleased the Ardmore congregation.

O my children! praise God and love men. For it is not fasting, nor solitude, nor monastic life that will procure you eternal life, but only doing good. —Russian. Valdimir II; 12th Cent.

Rev. Geo. B. Starling, the pastor, will begin revival services in Dunn the first Sunday in July. Preparations are being made for a successful meeting.

Whatever you would not wish your neighbor to do to you, do it not unto him. This is the whole law; the rest is a mere exposition of it.—Hillel; Israelite. Talmud; 43 B. C.

Bishop E. D. Mouzon will live in Charlotte, N. C., Bishop J. E. Dickey will live in Louisville, Ky., and Bishop Boaz is planning for a place of residence within the bounds of his episcopal district.

The West Market people last Sunday enjoyed having Rev. J. H. Barnhardt, a former pastor, at the morning hour, in the absence of Rev. J. F. Kirk who is away on his wedding trip.

The temperature of the moon is said to be 250 degrees Fahrenheit at its noontide. When the days get hot this summer just thank your stars that you are not on the moon.

The "Meaning of Methodism" by Dr. Gilbert T. Rowe is just off the Cokesbury Press. It should be read by every Methodist. Price $1.00, postage extra. Order from the North Carolina Christian Advocate.

The Dearborn Independent says: "A six-foot Ute Indian for nearly two-score years has worn the garb of a squaw and has been entirely ignored by the fellow men of his tribe because in 1887 he refused to take part in a tribal raid."

Tokyo, Japan, has more than 1,000,000 licensed bicycles within its limits. That must make the Japanese city look like an American city did back in the nineties in the midst of the bicycle craze in this country.

Rev. T. J. Houck of the Trinity charge, Thomasville, recently closed a very successful meeting at Bethel church. There were a large number of conversions and several accessions. Brother Houck is now engaged in a series of services in Trinity church. He is doing all the preaching.

Rev. E. G. Overton is meeting with great success at West Burlington. He has a church membership of more than 250 and a Sunday school that goes beyond the 300 mark. This young church worships in a temporary structure, but is planning to build as early as possible.

Rev. Clifton G. Ervin, since his return from Vanderbilt University where he has been doing post graduate work the past year, becomes assistant pastor for Dr. C. C. Weaver at Centenary, Winston-Salem. The appointment is for the remainder of the conference year.

The so-called "summer slump' 'is largely a state of mind. Or as Mr. Wilson said of a certain threatened panic, "largely physchological." The same is true of most our light afflictions such as the weather and going to church. Put your mind in control.—Ardmore Bulletin.

The story of the approaching League conference of the North Carolina conference in this week's paper is in narrow columns and the Western North Carolina is in wide. This is no act of discrimination, but became necessary in order that the cuts might fit the columns. By a rather strange coincidence the cuts furnished by one conference were narrow, the others wide.

Siloam Methodist church in Martin county, of which Rev. W. G. Lowe is the successful pastor, enjoyed a great time at the recent quarterly meeting. There was a big crowd, big speaking and a big dinner on Saturday. The speakers were Revs. D. A. Clark of Roper, Theodore Patrick of Plymouth, Hon. Z. V. Norman of Plymouth, Revs. C. B. Culbreth, J. L. Smith and W. G. Lane.

Dr. F. J. Prettyman is holding revival services at Main Street, Gastonia, with Dr. A. D. Wilcox of Charlotte doing the preaching. The meeting began one week ago and is growing in interest with each succession of services.

Some of our importations into North Carolina of late have been decidedly of the wrong sort. The first was a so-called defender of the Bible, when he was really a disturber of the peace. The next was an atheist whom the good book calls a fool. The next was an advocate of the open Sunday. Such riff raff is a common curse to a great state. The sooner they get out if they are not already gone, the better it will be for morals and religion.

At the pastors' summer school which closed a two week's term at Duke University last Tuesday 200 certificates were granted for the successful completion of courses of study. It is reported that 100 other pastors attended a part of the term and attended lectures without completing the course. As its name implies this has become a school and not simply an assembly to hear public lectures, although the public lectures are an important and valuable part of the two weeks' work.

Stewards of Ardmore church, Winston-Salem, and their wives are to be guests of Dr. J. E. Kerr at an informal supper in the Ardmore church. The supper is on the evening of June 25 at 7 p. m. Mr. C. H. Ireland is the chief speaker of the evening. Presiding Elder Barnhardt, Rev. E. K. McLarty, H. R. Dwyer, Leon Cash, M. D. Stockton, J. K. Norfleet and Rev. C. A. Wood will also attend as invited guests. A great time is expected.

A story is going the rounds to the effect that a certain automobile owner installed a newfangled carburetor that was guaranteed to save twenty per cent in gas. Then he put in special spark plugs that were guaranteed to save twenty per cent of the same precious fluid, and an intake superheater that was guaranteed to save twenty per cent. He next put in a patented rear-axle that was also guaranteed to save twenty per cent, and retired with a new brand of tires that promised a twenty per cent saving in gas consumption. Finally, he drained his crank case and refilled it with a new oil guaranteed to increase his mileage twenty per cent. Now, with a fuel economy of 120 per cent the owner has to stop every hundred miles and bail out the gas tank to keep it from running over.—American Mutual Magazine.

The new Methodist church at Welcome on the state highway between Lexington and Winston-Salem and a few miles out from Lexington will be occupied for the first time next Sunday, according to a news item in the Dispatch. Sunday school will be held at the regular hour, to be followed by morning preaching services. Dinner will be served on the ground and services of a special nature will be held in the afternoon. These dedicatory exercises are expected to attract very large congregations. Rev. J. W. Fitzgerald is pastor. The building is now completed throughout, with the exception of the seating of the auditorium. For the services next Sunday seats from the old church building will be used and these will serve until new pews are placed. Eight splendidly arranged Sunday school rooms have been provided with seats and other equipment. Next Saturday afternoon at four o'clock the old Center church building will be sold to the highest bidder at public auction. The old church lot will be retained by the congregation, only the building to be sold and removed.

In the absence of the pastor, Rev. T. McM. Grant, who has been attending summer school for pastors at Duke University, Durham, during the past two weeks, services were conducted at Chestnut Street Methodist church by laymen yesterday morning and Rev. N. L. Seabolt, pastor of the Lumberton circuit, preached last evening, these services being arranged by the lay leader, Mr. W. H. Humphrey. At the morning service the music was in charge of the junior choir, and Mr. C. D. Williamson of Parkton rendered a concert solo and played with the choir. A splendid practical talk was made by Mr. Holden, superintendent of the Jennings cotton mill, on some present-day evils and the discouragements of the law's delays. He attributed much of the lawlessness to the delays of the courts and the ways in which he charged that lawyers often defeat the ends of justice. At the evening service the music was in charge of the men's choir, a special feature being a violin solo by Mr. Frank Gough, Jr., who returned home recently from the Curtis School of Music at Philadelphia.—Robesonian.

Rev. Walter B. West, who has been assisting in special work at Duke University at Durham for the past several days, has returned home and will conduct prayer service at the First Methodist church Wednesday night. Mrs. West and two sons, Walter and James, and daughters, Misses Bettie and Catherine, have also returned from a visit to relatives in North and South Carolina.—News.

The many friends of Mrs. Henry Grady Hardin will regret to learn of her serious illness in a Monroe hospital. Sunday, June 13, she underwent a major operation and her condition was regarded as critical, but latest reports indicate that she is slowly improving. Her husband, Rev. H. G. Hardin, pastor of the Monroe Methodist church, was to have preached last Sunday both morning and evening at West Market Street church, Greensboro, but could not leave Monroe on account of Mrs. Hardin's illness. His appointment in Greensboro was filled at the morning hour by Rev. J. H. Barnhardt, a former pastor of the church.

Brother H. T. Carley, editor of the New Orleans Advocate, is a bit perplexed about "snappy religion." Listen to this erudite editor as he attempts to get the matter adjusted in his thinking apparatus: "We ran across this exhortation the other day: 'Make your religion snappy.' We are not sure we know what 'snappy' religion is. We are familiar with the use of the word in connection with various forms of physical exercise and athletic sports, and we have seen it applied to intellectual processes; but we are not sure just what 'snappy' religion is. If it means vital, joyous, exultant, triumphant faith and devotion, well and good; if it means a kind of jazz-singing, Charleston-stepping, holy-roller exhibition of religious emotion, we don't think much of it. It is a poor kind of religion that makes a man act the fool—and Christianity is not that kind of religion."

BENNETT COLLEGE, GREENSBORO, TO BECOME AN A GRADE COLLEGE

Bennett College that belongs to the Methodist Episcopal Church is a junior college for negroes which through the years has rendered fine service in the education of negro boys and girls in and around Greensboro. This school which has been co-educational is to become a girls' school and do full college work. The buildings are to be enlarged and improved and the grounds beautified.

Bishop W. F. Thirkield, the bishop in charge of this episcopal area, assisted by Dean Holgate of Northwestern University, and Mrs. W. H. C. Goode, secretary of the woman's mission board of education, will plan a course of study and make preliminary arrangements to open in September of this year.

An important meeting of the board of trustees was held last Monday. Trustees present were Dr. W. S. Bovards, secretary of the board of education of the Methodist church, Dr. J. P. Maveety, also of Chicago; Dean Holgate of Northwestern University, Evanston, Ill.; Dr. J. H. Race, Mr. Gatch and Mrs. M. C. Slutes of Cincinnati; Mrs. J. P. Camphor, Orange, N. J.; Mrs. H. D. Hargis, Philadelphia; Mrs. W. H. C. Goode, Sydney, O.; Miss Ida Cummings, Baltimore; Charles H. Ireland, Greensboro, and Prof. W. B. Windsor, Greensboro. The officers of the board are: Bishop W. F. Thirkield, president; Mrs. Mae Woodruffe, first vice president; Bishop R. E. Jones, second vice president, and Charles Ireland, treasurer.

THOSE RED PLACARDS

The Advocate is mailing placards to all our pastors calling attention to the fact that new subscriptions will be received at the rate of $1.50 per year until August 1. This rate does not apply to renewals, and will be withdrawn on the first day of August. We trust that the brethren will see that one of these placards is hung in a prominent place in every church, and that attention will be called to the fact that the church paper can be had for the low price of $1.50 till August 1.

THOSE POST CARDS

Last week we mailed to every pastor in both conferences a double postal card asking that we be furnished with all postoffices in the several charges. We beg to urge that every pastor write the name of postoffices and R. F. D.'s on the self-addressed card and return to us at once. We must have a correct mailing list of all the charges. Do it now.

GREAT HYMNS THAT INFLUENCED GREAT MEN

By Rev. H. H. Smith.

All Christians, doubtless, will endorse the following words of Dr. Wilbur Fisk Tillett: "The Hymnal of the church, in its religious and moral value to Christian believers, is second only to one other book—the Bible."

This is saying much, but not too much, for the influence of Christian hymns upon the lives of all believers.

While all classes are debtors to the songs of Zion, the object of this paper is to note how great hymns have influenced the lives of some great men.

Matthew Arnold considered the hymn of Isaac Watts, "When I survey the wondrous cross," the greatest hymn in the English language. The author of the Methodist Hymnal Annotated, to whom we are indebted for many interesting facts concerning our great hymns, referring to this hymn, says: "Among those who counted this the greatest hymn in the English language, we may also name Matthew Arnold, the eminent English author and literary critic—and he was especially severe in his criticism of many church hymns. It so chanced that the very day he died he heard this hymn sung in Sefton Park Presbyterian church, Liverpool, of which Dr. John Watson ("Ian Maclaren") was pastor. As he went to luncheon after the close of the service, in the home of his brother-in-law, he was heard to repeat to himself softly again and again the opening lines of the hymn; and it was only ten minutes before he died that he declared it was the greatest of all the English hymns. That one who had defined God as 'the Eternal Somewhat that makes for righteousness—from whom Jesus came,' should not only sing publicly but repeat to himself privately words like these,

> 'Forbid it, Lord, that I should boast,
> Save in the death of Christ, my God,
> All the vain things that charm me most
> I sacrifice them to His blood,'

makes it possible for us to hope that this eminent poet and man of letters admired and loved this hymn not for its literary qualities alone. The critic's head-creed may have been defined in his 'Literature and Dogma,' while his heart hungered for a creed embodied in a hymn like this, and found joy in singing:

> 'Love so amazing, so divine,
> Demands my soul, my life, my all.'

"This incident recalls John Wesley's earnest plea that hymns should have not only religious and devotional value, but also high literary merit, 'such as would sooner provoke a critic to turn Christian than a Christian to turn critic.' "

Who can estimate the influence of a great hymn? Wesley had no use for "namby-pambical" hymns as he called them, and exercised great care to exclude them from his hymn books; but in our day sensational evangelists and publishers of cheap song books have introduced into many churches "namby-pambical" hymns and "namby-pambical" tunes.

"Sun of my soul," by John Keble, is one of our best loved and most popular prayer hymns. Dr. Nutter says: "A visitor once asked Alfred Tennyson what his thoughts were of Christ. They were walking in a garden, and for a moment the great poet was silent; then, bending over some beautiful flowers, he said: 'What the sun is to these flowers, Jesus Christis to my soul. He is the sun of my soul.' Consciously or unconsciously he was expressing the same thought in the same language used by John Keble years before when he gave to the world his great heart hymn, 'Sun of my soul.' "

Any comment on a hymn by the great Christian poet, Tennyson, should be read with peculiar interest, for, to receive favorable comment from such a source, a hymn must have both literary merit and devotional impressiveness. Tennyson regarded Reginald Heber's hymn on the Holy Trinity, "Holy, holy, holy, Lord God Almighty," as "the finest hymn ever written."

Joseph Addison's great hymn, "The spacious firmament on high," is said to have been a favorite with Dr. Samuel Johnson, who used to repeat it with great delight.

"Rock of Ages," by Toplady, one of the greatest of all our hymns, is a universal favorite. "The British Premier, the Right Hon. W. E. Gladstone, made a version of it in Latin and another in Greek. Many persons, and among them Prince Albert of England, have used it as a dying prayer." Concerning this hymn Dr. Nutter remarks: "The merits of this hymn are confessedly great. It is saturated with the spirit of prayer, and it brings out clearly the utter dependence of the soul upon Christ alone for salvation. To write a hymn so popular and so useful is a privilege an angel might covet."

Among the most popular of all our hymns is Charles Wesley's great hymn, "Jesus lover of my soul." Henry Ward Beecher said: "I would rather have written that hymn of Wesley's, 'Jesus lover of my soul,' than to have the fame of all the kings that ever sat on the earth. It is more glorious. It has more power in it. That hymn will go on singing until the last trump brings forth the angel band; and then, I think, it will mount up on some lip to the very presence of God."

Dr. Richard Watson, a theologian of the Methodist church, during his last illness found comfort in Watts' hymn, "How sad our state by na ture is!" A visiting minister related "with what pleasure the suffering divine spoke on the subject of Christ crucified. He dwelt for sometime on its infinite importance as the only foundation on which to rest for pardon, acceptance with God and eternal life. He spoke then of his own unworthiness and of his first reliance on the atonement, and repeated with solemn and deep feeling this verse:

> 'A guilty, weak, and helpless form,
> Be Thou my strength and righteousness,
> Into Thy arms I fall;
> My Saviour and my all.' "

President McKinley died with the words of the hymn, "Nearer, my God to Thee," upon his lips. His last words, spoken to his physician, were, " 'Nearer, my God to Thee, e'en though it be a cross,' has been my constant prayer."

Blackstone, Va.

"SOME SPECULATIONS"

My first long stay away from home was to end that day. The train was made up one hour before starting time. I was on that train waiting for those sixty minutes to pass. At last the train started. No, it was a freight passing in the opposite direction. I had sense enough to remain on that train.

At the Jamestown Exposition Uncle Sam put on a great naval display. In the great crowd which witnessed this great spectacle was a young man who lost his head. He threw his silk hat into the air and lost it. Then his cane, handkerchief, collar, tie, coat and vest followed. At this point the officers took charge of him. He was a professional gambler. He declared his patriotism had overcome him.

The chairman of the county board of commissioners was listening to a political spellbinder. The spellbinder told of the glories of our land, lauded the heroic followers of Lee and Jackson and concluded by telling of the wonders of the local county. The chairman wept. The next superior court had to compel him to build new quarters for the county's poor. The object was to make possible the segregation of the sexes—and also the vermin.

We are attaching an increasing importance to child psychology. The slogan is "Know the child." We could learn something by remembering that there is a psychology of adults in their relation to children. What do we ask concerning the new born child? Is he normal physically, is he healthy, does he grow, who does he look like, etc.? Then later we observe him in relation to others. Is he bright or dull? And then we want to know what he is going to make and how far he is going in his chosen profession. Our interest has been according to his need.

In these earlier stages of life one lives in a more or less ideal world. Some would call it a world of illusion. It is to be questioned if one ever gets entirely away from the ideal. It is easy for the young to imagine that they have unmeasured strength. Whereas it is in part but a reflection of influences which are without. Peter in the presence of his Master sensed the beauty and strength and thought it to be his very own. Sometimes the song becomes you and you the song, the poem you and you the poem.

The time will come when no one seems to care as to what you are or what you are doing. You feel that you have lost all friends. You are compelled to face your own life. In the chill dawn by some alien's fire your personal courage is going to be tested. The resources of your personality are going to be measured in your own house. Something has happened.

For one thing—in the language of the street—the world has your number. It knows you physically, mentally, morally and professionally. Its interest and labor is passed to those yet unknown. But why? The weak and heretofore boastful will call heaven and earth to witness the cruel robbery of neglect. This man henceforth moves by the calendar. There are no luring heights. The sad memories of a beautiful dream past gives some measure of support to continued decency; often this is not strong enough to save from moral collapse.

Has the world been cruel? This is the world's supreme compliment. The world has ceased to nurse him. He is supposed to be grown up. The world, yea even God expects him to have made his very own the beauty and strength he heretofore had merely sensed. The world demands of him, "What have you to show for your years and the labor bestowed upon you?" It is the day of his majority. The breaking of the chrysalis—one of us pass this stage without pain. It requires something heroic to face reality. There is in the best of men some hesitation of fear lest they have failed to properly domesticate life's great ideals.

The tragedy of our day is that capitalized efforts are being made to do away with the necessity of ever arriving at manhood's estate. The period of man's immaturity is being artificially lengthened. The effort along this line is being made through commercialized sports, theatres and politics. Even some so-called fraternal, social and religious organizations are dedicated to this unholy work. These outward things are used to save us from the necessity of living with self. So lacking in personal resources that to be alone is utter misery. Jazz to these infants is a god. Millions spent to save from having embarrassing company—self.

The continued dependence upon outward supports shears away all the realities of life and sets up a sham manhood which is in reality a man in flight from the higher values of the soul. Right and God are made for these by the latest returns from the group to which they are temporarily attached. Strange as it may seem these are always very dogmatic.

Can we not face reality, check up on our personal store and replenish our wasted stock? By so doing we can meet life's obligations and enter the life which hath en richment unto the end.

(This paper is written as an interesting speculation. It is not considered as a conclusion to this great matter, I think it has some practical value—for some folks.) P. L. Shore.

Fifth Avenue Presbyterian church, New York—often spoken of as the cathedral of Presbyterianism in America—having failed in its attempt to move Dr. Harris Kirk from Baltimore, has called to its pastorate, Rev. Henry Howard, D.D., who has been supplying the pulpit for some time. The Fifth Avenue church, though generally regarded as conservative in its theological sympathies, has shown itself broad-minded with regard to its choice of ministers. One of its pastors, the late Dr. Jowett, was a Congregationalist, and Dr. Howard is a Wesleyan Methodist. The greater part of his ministerial life has been spent in Australia. In his preaching he holds himself aloof from current theological controversy and stresses the great facts of revelation and Christian experience. He is sixty-seven years of age.—The New Outlook.

It is an axiom of science that "what goes into the crucible will come out in the compound." And the wonderful compound of human character is by no means an exception. What we expect of our American citizenship must be put into the crucible of our educational process. These lines from a poem on "Education," by Charles Ross Weede, of Sterling, Kansas, while a bit overdrawn, are to the point:

"The Mohammedan teaches his children one book—
Only one—and that the Koran;
Thus he rivets his soul to an error that shook
The ancient ages of man;
While the Christian teaches his children all books
But the Bible—it's under the ban.
Would you wonder that Infinite Wisdom looks
With scorn on the folly of man?"

—Religious Telescope.

WHERE SHALL I GO?

This is a country on wheels. Everybody is going somewhere. At least everyone is in motion much of the time and usually we have some objective. A few are "jest traveling." Their feet itch for the road. As Service puts it, they "hear the Lure of the Little Voices" and they must go."

School is out. Vacation is here or just ahead. Where shall I go, or what can I do? It was not hard for some of us to decide when we were boys. We went to work. Our vacation was spent at the end af a hooe-handle. But don't you believe we did not have any fun. The river ran nearby and we kept union hours—about eight per day, and we quit at 12 o'clock on "Satday" like all the other colored boys. Besides when we got "up with the plow" we always had a few minutes "between rows" to lie on our backs and gaze at the fleecy sheep grazing in the infinite blue meadows of heaven.

Now almost everyone plans to go somewhere. Some follow the Lure of the Little Voices into the hills and pitch their tents in some "mighty-mouthed hollow plum full of hush to the brim." There beside a singing stream, under a fringe of balsam and pine they tramp and fish by day and play hide and seek with the stars by night. If this sounds poetic, believe me, I have been there and it is real to me. I shall answer the call again soon, for the great wild country of our North Carolina mountains is rapidly being ruined by "development." Soon it will be cut up with roads, bridle-paths and ugly little new bungalows. (Who, in the name of heaven, and for the sake of beauty will start a crusade against bungalows?)

Others will hear the booming of the surf in their restless dreams and they must go where the white horses of the sea leap and play, tramping the shells to powder as they charge the beach. There while the skin grows brown their lungs grow strong and mother nature gets a chance to nurse her children.

"Then come with me thou weary heart,
Forget thy brooding ills,
Since God has come to walk
Among His valleys and His hills.
The mart will never miss thee
Nor the scholars dusty tomb,
And the mother waits to bless thee
Away down home."

Alright. Go where you will. But remember there are places where there is a combined menu of play and profit; a resort for the mind and body. The annual Epworth League conference at Asheville is such a place. Why go? For the change of scenery.

For the loyalty we owe the League.

For the company we will be in.

For the mental stimulus we will get.

For the new mountain-top vision of our field of work.

For the deepening of the soul-life.

For the sake of the home chapter.

And to get out of the old routine.

And as we go let us remember John Oxenham:

"To every man there openeth a way, ways and a way;
And the high soul climbs the highway,
And the low soul gropes the low,
While all between on the misty flats
The rest drift to and fro.
But to every man there openeth a highway and a low,
And every man decideth which way his soul shall go."

X.

LEAGUES IN ASHEVILLE DISTRICT

Things are beginning to hum for the Epworth League conference that will meet in Asheville next week. With seven or eight hundred of the finest young people in North Carolina as our guests, we feel that it is giving us a fine climax in ending up a great year in Epworth League work. We are happy to welcome the conference, for we know that it will leave us many good things that will be a source of supply in the young life in the years to come.

With fifteen chapters doing commendable work in the district, we feel that we have had a year of real progress. We congratulate our good friends over in Greensboro on the tact used in taking our Mr. O. C. Mills away from us and from our city, but we are happy to know that he is in a good city and that Greensboro is to have some of the things that we have had during his time in our city. We also used some tact and succeeded in securing from the Marion tribe the champion of many battles in the personage of B. L. Lunsford, who is filling the unexpired term of Mr. Mills as president of the city union here. Our good field secretary, Mr. Barber, is also one notch nearer us, having moved recently to Marion. We hope to avail ourselves of this fact and call upon him in the district.

Several of our churches have been handicapped in the development of the young life for some time on account of the inadequate church buildings in which they have to meet. In several of the growing districts the league rooms are crowded and young people can be seen standing during the devotional meetings on Sunday evenings. But we are glad that some four or five churches are going to build soon and actual work is under way in two or three of the larger churches. The league spirit is spreading and at present there are only two or three churches that are strong enough to have a chapter that have not one organized and doing good work. And it looks now as if we will be able to organize chapters in these churches in a short while. We leaguers think that the Epworth League is a big factor in the growth and development of any church. And we have noticed that in every church where there is a strong organization of the young life that the church is stronger, and we believe that some of our good pastors know the same is true. And we know from experience that where we have pastors that are with us that things are moving forward with leaps and bounds.

We are all keyed up with the keenest enthusiasm because of the coming of the conference, for we know that after the last session and we have been adjourned that something will have been left in Asheville that will make us better, and the many pleasant things that we have had will remain with us for many years in our league work.

C. M. Taylor, Sec. Asheville District.

A SUCCESSFUL REVIVAL

On Sunday, May 30, Rev. Jim Green of East Spencer came to us at Maylo church and assisted the pastor in a two weeks' revival. There were two services each day in the church, and during the two weeks two services were held in each of the three mills at noon. Also we had prayers in a number of homes.

The interest in the meeting was good from the beginning and grew in interest till the closing service Friday night, June 11. In the depth and extent of the meeting I feel sure this was the best meeting ever held in our church. I enjoyed the fellowship with Jim Green very much indeed. He is one of the most sane, level-headed, given-up-to-God preachers in our conference.

The meeting was really fruitful. It resulted in the sanctification of believers, reclamation of backsliders and the conversion of sinners. More than a hundred souls were blessed. Twenty-nine have joined the church and others yet to join. Something like forty-five will join the two churches —Methodist and Baptist.

About sixty-five have been added to our church this year.

Well, praise the Lord, He is doing great things for us, and we feel the fire burning in our soul. Last Sunday I talked to my Sunday school class a while, then they praised the Lord with shouts of glory.

R. L. Forbis.

Henry J. Allen, former governor of Kansas and publisher of the Wichita Beacon, will have the chair of journalism on the faculty of "The University Afloat," the latest novel idea of education. Besides conducting lectures in journalism, Governor Allen will write the story of the trip, and his story will be syndicated to newspapers. "The University Afloat" will consist of 450 American college students, now being registered from all sections of the country. The faculty, headed by Charles Swain, president of Western Reserve University, will comprise educators and men who have attained success in their professions. The ship will sail from New York October 2, to be gone eight months and visit more than thirty foreign countries. Fifty colleges are co-operating under the sponsorship of New York University.

The New York sight-seeing busses are now built with glass roofs. Are the foresighted promoters of these sight-seeing tours trying to avoid lawsuits for dislocated necks?—The Outlook.

PRODIGIES, FUNERALS, AND OTHER THINGS

Some years ago I covered the course of study given in a certain small high school. We never received a report of our work until the end of the school year. I was very much excited over my report. The average was 100 per cent. On investigation I discovered that every member of the class can't call to mind any considerable group of men had a like average. What was to be done with a report like that? I wrote and told a certain college about it. You can imagine my disappointment when informed that none of the work would be recognized—I would have to show them. I have shunned one hundred per cents ever since.

This is a day of prodigies but of all prodigies out of captivity the one hundred percenter takes the prize. It has got so an evangelist hasn't a look in unless he has a backbone like a whale-rib, a gizzard big as a washpot and that full of river sand and a life as straight as a gun barrel—superlatives of perfections with a whoop-ee. Their hatred of sin and their strenuosity in battle are unparalleled in the annals of mankind.

We have with us 100 per cent Americans, 100 per cent party men—men who go down the line—100 per cent Methodist, 100 per cent Baptist; fact is, I who haven't produced at least one 100 per cent man. If you can shake off the scare sufficiently to draw nigh to one of these mighty men of valor you may discover what it is all about. If you will keep the secret I will tell you what all one hundred percenters are. They are fellows who have closed their eyes to all truth, light, love and sympathy except such as can enter through the one small window left in their small souls. You ask, "How do they get that way?" By using low ideals and out of date models as standards of comparison.

This writer has a sad tale to relate. He has attended many funerals. The spring out of which he drank has run dry, the church of his boyhood is fallen into decay, his school is turned to a cornfield, the party of his father's is dead and most of the issues which vexed his yesterdays are dead. He has never been permitted to hang his hat call it a day and say, "Home at last." The Lord has kept him on the march for more than two score years. If the Lord has his way that march will only end at the open grave. Perhaps saddest of all, he has not always recognized the land through which the Lord led him as being Beulah Land. There remains some measure of consolation in that the only one hundred percenters are the 100 per cent dead.

Have we lost the vision of the open road? Is there nothing left to motivate save our remaining memories and fears? Is there no calling left to motivate save our remaining memories and fears? Is there no calling left to this generation save the guarding and garnishing of the sepulchres of our fathers? Can religious and social fears offer a ministry of healing? Can these form the basis of a true, a universal brotherhood? Would it not be wise for us to make anew the scriptural assessment of man's value and start over again?

You need not fear the funerals. These earth supported hopes serve their purpose and pass away. All along the earthly house of our tabernacle is being dissolved. The story of the Christian's life is its frequent resurrections. At the grave of our dead earthly hope, it should be for us as it was for the disciples, the day when we are lifted on the wings of a heavenly hope. What profit it is if we thereby be clothed upon!

We look to the great day of our Lord's coronation. But for you and me that day is delayed. All the supports and stays must be outgrown and the shell of them buried away. The days of the schoolmaster past, we have come unto Christ. Yes, we can count all things but loss if we but gain Christ.

The foundations may seem to be giving away and many may be trying to stay the ark of God, but let us away with this distrust. The foundations of God standeth sure. Ours is to proclaim the message he has given. Our fears but mock and challenge God, not the unbelieving world. Proclaim, proclaim, proclaim. Do this in the certainty of those things which you have believed. Enter into the glad confidence that 'tis His word and I am His child.

A Preacher.

The only remedy for war is conscience, and you won't have conscience until you have religion carefully taught and inculcated.—George Bernard Shaw.

The Advocate till August 1 for $1.50 in advance.

PROGRAM W. N. C. EPWORTH LEAGUE CONFERENCE, ASHEVILLE, JUNE 28-JULY 2

Conference faculty: Rev. J. E. Fisher, Rev. D. W. Brown, Rev. B. C. Reavis, Rev. W. E. Poovey, Rev. G. T. Bond, Dr. C. H. Trowbridge, Miss Clare Kelly, Rev. W. Arthur Barber, Mr. B. L. Lunsford, Miss Edna Wilkins, Miss Lillian Boatner, Rev. J. F. Armstrong.

Information

Asheville homes will be open to delegates, and entertainment will be furnished free, including lodging, breakfast and supper. Lunch will be served each day at the church.

Each league chapter is entitled to one delegate for every fifteen members or fraction, its president and its junior and intermediate superintendents. Presidents of district, county or city unions are also entitled to attend as delegates.

A registration fee of $1.00 should be sent in with registration card fully filled out, to Mr. C. M. Taylor, at Plemmons Motor Co., Asheville, as early as possible.

Each chapter should send by delegate or delegates a written report of payments made to conference dues and missionary special, and should authorize delegate to pledge their chapter for a definite amount for these purposes for the coming year.

District secretaries should attend and report in writing the number of chapters, the names of chapters, the names of chapter officers, and total number of membership in his district.

There were reported at the last session of the Western North Carolina conference 355 league chapters with a membership of 12,203. Since that report we have made a nice gain both in number of league chapters and total membership.

There have been ten efficiency institutes held in the conference in the past six months. If your district or county desires an institute for the near future be sure to see the field secretary while at the conference. Summer and fall schedule is now being made out.

Monday, June 28

2:00-5:00. Registration and assignment to homes.
5:00-6:00. Faculty meeting.
8:00. Assembly and conference rally. Devotion and song service, J. Foster Barnes.
8:15. Address of welcome, C. M. Taylor.
8:25. Response, Miss Idalene Gulledge.
8:35. Inspirational lecture. President.
9:00. "Fellowship-Howody" meeting, direction of Asheville district leaguers.

Tuesday, June 29

6:30. Sunrise meeting, V. R. Patterson.
9:00. Devotions, Rev. B. C. Reavis.
9:30-10:15. Missions: "Story of Missions." Instructors: Rev. J. E. Fisher, Rev. D. W. Brown, Rev. B. C. Reavis. Bible: "The Worker and His Bible." Instructors: Rev. W. E. Poovey, Rev. G. T. Bond, Dr. C. H. Trowbridge.
10:15-11:00. Missions. Bible.
11:00-11:30. Forum. Rev. J. O. Ervin, leader.
11:30-12:15. Classes—Methods. First department, Miss Clare Kelly. Second department, Rev. W. Arthur Barber. Third department, B. L. Lunsford. Fourth department, Miss Edna Wilkins. Junior: Intermediate department, Miss Lillian Boatner. Administration, Rev. J. F. Armstrong.
12:15-2:00. Lunch at church.
2:00-3:00. Business session.
3:00-3:30. Committee meetings.
3:30-4:30. Conference field secretary and district secrearies meet.
8:00-8:30. Fraternal exchange — Christian Endeavors, B. Y. P. U.'s, and Epworth Leaguers.
8:30-10:00. Photo drama.



Rev. L. B. Hayes, President of the Epworth League Conference of the W. N. C. Conference

Wednesday, June 30

9:00. Devotions, Rev. H. C. Sprinkle.
9:30-10:15. Classes: "Story of Missions." "The Worker and His Bible."
10:15-11:00. Classes: Missions. Bible..
11:00-11:30. Forum. Miss Edna Wilkins, leader.
11:30-12:15. Classes: Methods.
12:15-2:00. Lunch at church.
2:00. Outing at Sunset Mountain. Direction local leaguers.
8:00. Address, Dr. F. J. Prettyman.

Thursday, July 1

6:30. Sunrise meeting, Miss Ruth Brown.
9:00. Devotions, Rev. J. S. Hiatt.
9:30-10:15. Classes: "Story of Missions." "The Worker and His Bible."
10:15-11:00. Classes: Missions. Bible.
11:00-11:30. Forum. H. C. Sprinkle, Jr., leader.
11:30-12:15. Classes: Methods.
12:15-2:00. Lunch at church.
2:00-3:00. Business session.
3:00-3:30. Committee meeting.
3:30-4:30. Conference field secretary and district secrtaries meet.
8:00. Sacred concert. Central church choir, direction J. Foster Barnes.

Friday, July 2

9:00. Devotions, Rev. G. A. Stamper.
9:30-10:15. Classes: "Story of Missions." "The Worker and His Bible."
10:15-11:00. Classes: Missions. Bible.
11:00. Consecration service. Address by Rev. J. P. Hipps.
12:15. Lunch at church.
Adjournment immediately after lunch.

The Conference Officers

President, Rev. L. B. Hayes, Winston-Salem.
Vice President, Rev. B. C. Reavis, Franklin.
Conference Field Secretary, Rev. W. Arthur Barber, Marion.
Recording Secretary, Miss Louise Johnson, Winston-Salem.
Corresponding Secretary, Miss Ruth Clinch, Winston-Salem.
Treasurer, E. W. Reece, Hickory.
Era Agent, Mrs. R. O. Eller, Spencer.
Supt. Life Service, Rev. J. P. Hipps, Winston-Salem.
Supt. Intermediate League, Miss Blanche Morris, Weaverville.
Supt. Junior League, Mrs. Jennie M. James, Charlotte.
Supt. First Dept., Miss Edna Scronce, N. Wilkesboro.
Supt. Second Dept., Miss Lula Betts, Lexington.
Supt. Third Dept., B. L. Lunsford, Asheville.
Editor Deague Dept. North Carolina Christian Advocate, Rev. W. Arthur Barber, Marion.

District Secretaries

Asheville district, C. M. Taylor, Asheville.
Charlotte district, H. B. Simpson, Charlotte.
Greensboro district, Miss Billie Webster, Greensboro.
Marion district, J. S. Rogers, Morganton.
Mt. Airy district, W. B. Hale, Mt. Airy.
Salisbury district, Miss Idalene Gulledge, Albemarle.
Shelby district, Mrs. G. G. Adams, Stanley.
Statesville district, Mrs. R. M. Stafford, Hickory.
Winston-Salem district, Robert Griffith, Winston-Salem.
Waynesville district, Mrs. R. Long, Lake Junaluska.

Epworth League Board

G. T. Bond, chairman; J. F. Armstrong, secretary; T. A. Groce, S. M. Needham, W. B. Davis, R. C. Goforth, W. L. Dawson, E. D. Ballard, J. O. Ervin, D. J. Kerr, J. F. Hanes, V. R. Patterson, J. W. Clinard, W. M. Shuford, James Allen, Miss Clara Bell, S. T. Coburn, J. W. Atkins, M. S. Smith, J. D. Sears, J. W. Williams.

GOD GIVE US JOY!

By Thomas Curtis Clark.

God give me joy in the common things:
In the dawn that lures, the eve that sings;

In the new grass sparkling after rain,
In the late wind's wild and weird refrain;

In the springtime's spacious field of gold,
In the precious light by winter doled.

God give me joy in the love of friends,
In their dear home talk as summer ends;

In the songs of children, unrestrained;
In the sober wisdom age has gained.

God give me hope for each day that springs,
God give me joy in the common things!



Rev. W. A. Barber, Conference Field Secretary of the W. N. C. Epworth League Conference

THE QUESTION BOX

Mrs. G. G. Adams.

"Hitting on All Three"

Is your church hitting on all three?—maintaining three active leagues?

Suppose your church should like to organize a junior or intermediate league, how can the church learn how to do this? Send a leaguer to our Epworth League conference to study junior and intermediate work.

"Hitting on All Four"

How many leagues in our conference are hitting on all four?—each department alive and working at a definite task?

How can you have all four departments working as they should? Send your department superintendents to Asheville June 28-July 2 and let them learn how.

"Hitting on All Ten"

How many leagues are hitting on all ten? Ten what? The ten points in our standard of efficiency.

Suppose your league wants to hit on all ten, how can it be done? Send your president to our league conference and let him learn how.

"Hitting on All Eleven"

Is our conference hitting on all eleven? Eleven what? Eleven districts of our conference. Are they doing real league work?

How can our conference hit on all eleven? By having every district secretary attend the conference and take advantage of this opportunity to organize the leaguers of his district into a district unit; get a district slogan; a district yell; secure a pledge to our mission special from every chapter in the district; get a lot of pep and enthusiasm; learn to love Christ and your leaguers more than ever before; then go home, get to work and stay at it every day until our annual conference meets again.

Some More Questions

When is dumbness a virtue?

When folks call you dumb because you attend your regular league devotional service instead of taking a joy ride.

When is stinginess noble?

When folks call you stingy because you will not spend your money foolishly so that you may give liberally to the mission special.

When is it great to be crazy?

When folks call you crazy because you use your vacation time to attend the Epworth League conference.

EPWORTH LEAGUE BOARD CALLED TO MEET AT ASHEVILLE

The Epworth League Board of the Western North Carolina conference will hold a meeting on Thursday, July 1, at two o'clock in Central church, Asheville. It is important that every member of the board be present. J. Frank Armstrong, Sec.

League Conference At Louisburg, June 28th to July 3rd

The North Carolina Conference Epworth League Assembly meets at Louisburg College this year The assembly opens on June 28th, and will close on July 3rd. The assembly is the time when the work of the Leagues comes to a close. It is the peak of activity and consecration of young life throughout the entire conference.

The assembly is coming to mean more to the young people every year. The conference president, Rev. T. McM. Grant, has been very energetic in arranging the programs for the assemblies. He has been a great leader of young folks. The speakers that bring great messages of inspiration and information to the younge people, challenging this minds and their souls to a real life service to humanity and all religion, have been chosen with great care. The program of recreation that has been recently added, is becoming a great feature of the assembly work. To say it all in a nut shell, the assembly is just fitting into the needs of the young people of the church more and more effectively each year.

We believe that last year was the most successful year of League work in the conference that we have ever had. The chapters did exceptionally good work, a larger number of new chapters were organized than in the same length of time previously, that the spirit of friendliness between chapters was more developed, and especially the assembly at Louisburg College was truly representative of its slogan, the "Biggest and Best."

With a year of such success behind us and a year's work yet to be reported next week, we feel that some great reports are coming in that will thrill the hearts of all Leaguers throughout the conference. We are just waiting to hear all the good news.

THE FACULTY

The faculty for the 1926 assembly is composed of young people entirely. By "young people," we mean that the spirit of young people is in the hearts and minds of those who will guide in the class work of the assembly.

Dr. L. D. Patterson, pastor of Avondale Methodist Episcopal Church, South, at the corner of 40th Street and Fifth Avenue, will deliver the inspirational addresses of the assembly. Dr. Patterson is one of the most popular and most successful of the general evangelists of the M. E. Church, South. He spent a number of years in China as a missionary, returning home to make addresses throughout the southern states on the subject of missions and on the urgency of the Centenary. He has served as a member of the Centenary Commission. Dr. Patterson is gifted with a fine sense of humor and with a fund of stories that amuse and



Rev. R. S. Stewart, who opens our Epworth League program at Louisburg.

teach. His audiences, instead of struggling to keep awake, find it impossible to let their attention drift from what he says.

Mr. B. Frank Pim, of the Epworth League office, 810 Broadway, Nashville, Tennessee, will be the Central Office representative. We are glad that Mr. Pim is coming to us, and we feel that Central Office has been good to us this year. Mr. Pim's success as a worker with young people and his capable leadership of Intermediates has already introduced him to us. Here's a hearty welcome to Mr. Pim, and a "Thank you" to the Central Office for sending him to us. Mr. Pim will teach two classes: "The Spiritual Life" and "Methods for Intermediate Leaders."

The missionary representative for our assembly will be Rev. R. S. Stewart, of Ashburn, Ga. Mr. Stewart has been a successful leader in Missions, and for a number of years was missionary to Japan. A man with experience on the actual mission field can get close to us with his stories of true life of the missionary at work. We feel that the assembly will receive a store of worthy information and help that will help us young folks to find ourselves. Mr. Stewart will teach a class on the Gospel of Mark and also a class on missions.

Rev. L. C. Larkin and Rev. A. J. Hobbs, Jr., will teach classes on the Gospel of Mark. Both of these men are graduates of Duke University, and are young men filled with a great deal of enthusiasm for the work of the church. Mr. Larkin has done a great service for the League work of the conference, serving as the district secretary of one of the livest districts in the state. Mr. Hobbs has done post graduate work at Yale University, and is equipped to do the work that he has been called upon to do at the assembly.

Rev. William P. Watkins offers course in the Gospel of Mark and in Missions. Mr. Watkins was born in Memphis, Tenn., was graduated in Law and in Theology at Emory University. He has been in the North Carolina Conference only one year, having supplied at Jarvis Memorial, Greenville, for Brother V. P. Scoville at his death. Mr. Watkin's first appointment is at St. John's, Goldsboro, where he is onw the pastor. He is a fine-spirited man, and is well liked by his congregation.

Rev. J. H. Miller has been a successful pastor and leader of young folks. He is a member of our conference and has served with the Epworth League work of the conference for some time. He is a graduate of Duke University, and has taught public school for a few years. Mr. Miller teaches "The Spiritual Life."

Rev. J. M. Ormond, Profesor of Rural Sociology at Duke University, will teach a course, "The Spiritual Life." Professor Ormond is a graduate of Duke and also Vanderbilt universities. He has been a pastor in the N. C. Conference, and was a teacher in Southern Methodist University previous to his election to the faculty at Duke.

Rev. R. F. Munns, pastor of the Maxton Methodist Church, will be at Louisburg. The courses he will teach are "The Spiritual Life" and "Choice of a Career." Mr. Munns has been a student at Vanderbilt University, and has served as pastor in the conference about twelve years.

We all remember Miss Mabel Merritt, who was at the assembly last year. She offers a course that has a conspicuous and attractive title. It is "Athletics of the Bible," a course for Intermediates. This is what they think of Mabel around Raleigh.

"When a Sunday School officer recently described an ideal Sunday School teacher, someone suggested that he must have been thinking of Mabel Merritt. An ideal Sunday school teacher she is—she is also one of the finest Leaguers you ever knew. Strong convictions? Yes! And an even stronger determination to carry out those convictions. If you want anything done well, get Mabel Merritt. That's why she is teaching the Intermediates this year. You will like her—because you can't help it."

W. C. ORMOND

A good editor, a successful high school teacher, a splendid worker with young people, and an excellent baseball player (as last year's faculty team can testify)—W. C. Ormond is all this, and more! He is the kind of Leaguer we all would like to be—loyal, enthusiastic, and "always on the job." We already know that his classes will be well worth attending because he knows ho wto teach, as well as to tell jokes that are really worth laughing at. (But he did not write the above paragraph).

Did you hear of that wonderfully successful district institute down there in Rockingham District? Well, that was the work of Miss Hazel Thompson. All Leaguers know her, and know that she is capable of doing any work that she is asked to do. That does not make her any less efficient, for she is efficient in anything she undertakes to do. Hazel Thompson offers courses in "Missions and Methods."

Recreation will be directed this year by Miss Blanche Barringer. The church realizing that the time when most professed Christians begin to backslide is in the recreation hours, is beginning to teach folks how to use their leisure hours for wholesome, beneficial recreation. There is no better time to learn than when you are young. The course in Literary and Recreation that Blanche will teach will be a wonderful guide in learning the secret of stabilizing the soul. Blanche is full of life and fun—as you will find out later, and surely has a fine reputation in Raleigh. We know, because we have it in writing. Here's what is said about her: She is "the efficient assistant to the pastor at Edenton Street Methodist Church. She's way under fifty, good to look at, likes to talk and be talked at, loves young people (and some older ones), and enjoys laughing and eating."

A course for Junior leaders will be offered by the Conference Junior Superintendent, Mrs. L. C. Larkin. Mrs. Larkin published in the Advocate sometime ago an article requesting the Junior leaders to come to the assembly, for at this time she had hoped to present a plan for the larger interest of Junior boys and girls. She is hoping that all leaders of Junior Leagues will be present. The work for Juniors has increased many fold under the strong guiding hand of Mrs. Larkin.

Course of Study

Bible: Gospel of Mark, by L. C. Larkin, R. S. Stewart, W. P. Watkins, Jr., A. C. Hobbs, Jr. The Spiritual Life, by R. F. Munns, J. H. Miller, B. Frank Pim, J. M. Ormond. Athletics of the Bible, by Miss Mabel Merritt.

Missions: Choice of a Career, by L. C. Larkin, R. F. Munns. The Story of Missions, by R. S. Stewart, W. P. Watkins. Healing Ourselves, by Miss Hazel Thompson, W. C. Ormond.

Methods: For Officers of Administration, by A. J. Hobbs. Spiritual Life, by Hazel Thompson. Social Service, by Wilbur C. Ormond. Literary and Recreation, by Blanche Barringer. Missions, by J. H. Miller. Intermediate Leaders, by Frank Pim. Junior Leaders, by Mrs. L. C. Larkin.

The Director of Recreation, Miss Blanche Barringer.

Inspirational addresses delivered by Dr. L. D. Patterson, Birmingham, Ala.

(*continued on page ten*)



Rev. B. Frank Pim, Nashville, Tenn. One of the speakers at Louisburg.

CHRISTIAN EDUCATION MOVEMENT

According to an agreement between the School Representatives and Presiding Elders, all the pastors of the

Western N. C. Conference

will on

Sunday, June 27th

preach on

Christian Education

and EMPHASIZE the IMPORTANCE of PAYING the CHRISTIAN EDUCATION PLEDGES

Following this appeal the MONTH OF JULY has been SET APART FOR SPECIAL EFFORT by the local Church Educational Treasurers to raise the unpaid Christian Education pledges



Dr. L. D. Patterson, pastor Avondale, Ala., will deliver several addresses at Louisburg.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

THE RALEIGH DISTRICT ENJOYS A DAY AT PLANK CHAPEL

Owing to limited space, there are many events of the day and also interesting historical data that must be carried over for next week.

Plank Chapel is a shrine that North Carolina Methodists should ever keep in mind; Bishop Asbury established a Society at the home of Roger Jones in 1780, and out of this society has grown the present congregation and church of Plank Chapel.

Mrs. Nettie Allen Deans one of the lineal descendants of Roger Jones has furnished a record of this historic church which will be published at an early date. In fact, many of the present congregation trace their family history back to the occasion when Bishop Asbury met with sixty people in the home of Roger Jones and "the people spoke of the goodness of the Lord."

There was a large congregation assembled for the Raleigh District Meeting on June 12th. Plank Chapel, as hostess, extended true hospitality and all spent a profitable day.—E. S. P.

RALEIGH DISTRICT MEETING JUNE 11, AT PLANK CHAPEL

On Friday, June 11, Plank Chapel was hostess to the meeting of the Woman's Missionary Society of the Raleigh District. Miss Helen White, District Secretary, presided.

After a short devotional period of prayer and music, Miss White gave her message. During the past year, she said: Raleigh District has reported 845 members, $6,257.00 into the Conference Treasury, and $18,000 spent on local work. She challenged the women to live more like the Christ. Great emphasis was laid upon the importance of training the children and young people. She urged that they be given sympathy and love.

Mrs. Raymond Smith of Plank Chapel made a stimulating talk on, "How to Interest Young People." She said in part:

"Young people are the future citizens and they must be prepared to assume their responsibilities. They are going out into a world that is often unfriendly and they need faith and training to triumph over its unfriendliness. We must give them a square deal. Above all, we must bring them into intimate friendship with God."

The Olive Allen Bright Jewels of Plank Chapel presented a most effective pageant, telling the need of the nations for Christ and the responsibility of the United States for sharing Him.

Mrs. Bragg of Oxford, spoke of the splendid work being done by the Oxford Bright Jewels. They are studying St. Mark's Hall in New Orleans, and are helping to secure a playground for the children there. The children are quite interested in a study circle. They are being well trained and are learning much about the missionary enterprise. The chief aim of the leaders, however, is leading the children to love Jesus Christ.

Of great interest was Miss Myra Ormond's talk on Scarritt College for Christian workers. Miss Ormond has recently finished at Scarritt College and has been appointed to work at Bethlehem center in Nashville. The Plank Chapel people are particularly interested in Miss Ormond since she joined the church there while her father was pastor of the Tar River Circuit. She told of the life, work, and spirit of students in Scarritt College. World-wide brotherhood and service, she said, are stressed at Scarritt. Jesus taught the brotherhood of man, and we Christians must teach and live it too. Splendid fellowship exists among the students and between the students and the faculty, she stated. Much attention is paid to the religious life of the students. The hope of the builders of Scarritt College is that it may be a college where Jesus reigns supreme, and His principles are followed by all there.

The next speaker was Miss Alice Green, a North Carolina woman who has been doing evangelistic work around Changchow, one of the newest stations in China.

Miss Green has worked with a group of young women in the Government Normal School for Girls in Changchow. So anxious were they to be better trained that they went to school two hours early to study Bible and English with her. Out of that group have come several of the outstanding young women of China. Their devotion to Christ is very wonderful to see.

The native Bible women are better prepared than they formerly were, Miss Green stated. As rapidly as possible the native workers take places of responsibility.

During these days when anti-Christian groups are trying to repress Christ, more people are turning to Him. She said finally, "This is not a time of chaos, but it is a period of

(Continued on page twelve)

Western North Carolina Conference

A message from Nashville, Tenn., under date of June 16th announces the election of the following officers for the Woman's Department, of the staff of the Southern Methodist Board of Missions for the next quadrennium. Foreign Secretary, Miss Esther Case; Home Secretary, Mrs. J. W. Downs; Secretary of Promotion and Education, Mrs. B. W. Lipscombe; Treasurer, Mrs. Ina Davis Fulton; In Charge of Organization, Miss Mabel Howell; In Charge of Literature, Miss Estelle Haskin; In Charge of Candidate Work, Mrs. Hume R. Steele. All of these officers have been connected with our Woman's Missionary Council for a long time, and we are sure their re-election to these important offices will be hailed with delight by the women of Southern Methodism.

MRS. ROSS SUMMERING IN ASHEVILLE

Mrs. Frances H. E. Ross, who for many years was the faithful and efficient Treasurer of the Woman's Missionary Council, and who is now living in Detroit, is spending several month in Asheville with her son, Dr. G. F. Ross. Mrs. Ross was a valued visitor at the recent meeting of the Woman's Missionary Societies of the Asheville District which convened in Brevard. While in Western North Carolina she will spend some time with Prof. and Mrs. C. H. Trowbridge at Weaverville, who are numbered among her many close friends.

MRS. FOARD AT LAKE JUNALUSKA

A letter from Mrs. George M. Foard, Secretary of Statesville District, tells us that she is now at Lake Junaluska, where she will spend the summer and that during her absence her district work will be in charge of her assistant, Mrs. A. D. Abernathy, who, we are sure, will attend most diligently to the duties connected therewith. Mrs. Foard also gives us the good news that her daughter, Mrs. W. J. Fraley, is at home from the hospital and is on the road to recovery. Mrs. Fraley has been the assistant to our conference treasurer for several years.

CHARLOTTE DISTRICT MEETING

Mrs. John D. Shaw sends us the following interesting account of the Charlotte District meeting held recently at Calvary Church, Charlotte:

"The missionary societies of the Charlotte District met in annual session, June 8th, at Calvary Church, Charlotte, N. C.

"Owing to the illness of the district secretary, Miss Gertrude Dickinson, former district secretary, Mrs. L. N. Pression, conducted the meeting. There were many interesting features: First the splendid report of the work of the district last year, having raised over $10,000.00 for spreading the gospel at home and abroad. Mrs. Presson, in reading the report, thanked the societies all over the district for their prayers and the splendid support she had received during the ten years she had been district secretary. Her closing thought was 'Jesus is looking on and depending on us.' Rev. D. M. Litaker, presiding elder, spoke of the possibilities in the work of the Woman's Missionary Society and the big place it occupies in the life of the church.

"An adult institute was held and fine program given by the young people and juniors and pledges made for next year.

"The outstanding features of the meeting were two wonderful addresses by Miss Leaveritt, thirty years missionary to China. These messages —so earnest, so inspiring—made a profound impression upon her audience. The story of her call to China, when just a young girl, her struggle for an education, her faith in God, and the marvelous answers to prayer, and blessings upon her work, made a very deep impression. The Charlotte District is indeed grateful for the privilege of hearing her. The attendance at the meeting was very large and the meetings was most successful in every way."

SHELBY DISTRICT MEETING

Mrs. E. E. Williamson

Mount Holly Methodists felt it an honor and a privilege to entertain such a representative group of Christian workers as gathered Wednesday, June 9th, from all parts of Shelby district to discuss and plan the work of the Woman's Missionary Societies of this district.

About 250 registered during the day and from the hour of opening until the close of the session a splendid program was carried out. The meeting was presided over by Mrs. A. J. Owen, District Secretary. The opening devotionals were conducted by Rev. E. E. Williamson, who in a few brief remarks stressed the importance of loyalty and service in the great missionary work.

The guests were given a cordial welcome by Mrs. R. K. Davenport and Mrs. B. T. Morris of Gastonia, in well chosen and kindly words, responded.

The report of District Secretary, Mrs. A. J. Owen, was most gratifying and showed that $350.00 more had been raised, than in any previous year, the total for the district being $5,023.17. The district is planning to adopt the zone idea and Mrs. Owen announced that two of the three counties comprising the district had already appointed secretaries to assist with the work and that the third would be appointed at an early date.

The report of the annual meeting at Asheville was given by Mrs. R. J. Sifford and was inspiring and helpful. She also emphasized Mission Study saying that "Mission Study is like a pair of glasses to one of narrow vision."

Mrs. W. W. Hagood, of Charlotte, beloved Vice-President of the Conference, who is also Director of the Belle Bennett Memorial Fund, spoke at length on the necessity and importance of raising the amount asked of our Conference and urging each society as far as possible to give five dollars per capita to this amount.

Mission Study was ably presented by Mrs. H. C. Sisk, of Bessemer City, who suggested many splendid ways in which a study class may be conducted.

Social Service was presented by Mrs. L. E. Stacy, Mrs. B. T. Morris and Mrs. Hagood, who brought out the different ideas contained in this phase of the work. Mrs. J. J. Mock of Cherryville, presented the supply work stressing the needs of Brevard Institute especially, and asking each society to send equipment to this institution. Adding to the program were the beautiful solos rendered by Mrs. Horace Davenport of Charlotte, and Mrs. Gamble, of Lincolnton.

It was the good fortune of the conference to have Miss Ella Leveritt, a returned missionary from China, present. She spoke twice during the day and her message of love, enthusiasm and sublime faith, were indeed an inspiration and will never be forgotten by those who were privileged to hear her.

Mrs. E. E. Williamson was in charge of the afternoon's program for the Junior work, while that of the Young People was in the hands of Mrs. George Hoyle and Mrs. M. P. Coley, of Shelby. The Juniors of the Mt Holly Church gave a pageant, "The King's Garden," in costume, and this part of the program was greatly enjoyed. An institute followed and brought out most valuable and worthwhile information.

A radio program was given by the Y. P. representatives and proved most interesting. After announcements by the District Secretary of the coming soon of Miss Daisy Davies, representative of the Belle Bennett Memorial Fund, to Shelby, the benediction was pronounced by Rev. E. B. Stabler of Bessemer City. A most delightful lunch was served at the noon hour by the ladies of Mt. Holly to the visitiong delegation.

MARION DISTRICT MEETING

Instead of one district meeting of the entire district, Mrs. J. F. Jonas, District Secretary, of the Marion District is holding a number of group meetings in her district in order that all the societies may be in easy access of one of these gatherings.

Two of these meetings have already been held, the first at Spindale, Tuesday, June 1st, the other at Glen Alpine, Saturday, June 12th. In each instance the meetings were well attended and were most interesting and helpful.

The meeting at Spindale was held in the new Community building which is a joy and credit to the community and meets a long felt need in that section. At each meeting the various lines of work were discussed and plans for a larger work during this year were laid. The children's work was presented by pageants on both occasions, which proved most interesting as the work of our little folks always does. Mrs. H. A. Dunham, Conference Corresponding Secretary and Miss Evelyn Waddell, Pastor's assistant at Spindale were both in evidence on the program at Spindale, and brought messages that were heard with interest by the women of the community. At Glen Alpine, Mrs. Dunham, Mrs. W. W. Hagood, Conference Vice-President, Mrs. M. B. Goodwin, Conference Superintendent Mission Study, were all present and discussed the various lines of work including especially the general work of the Council and Conference by Mrs. Dunham, Belle Bennett Memorial, by Mrs. Hagood, and Mission Study by Mrs. Goodwin. The report of the Secretary, Mrs. Jonas was that of a year which has been filled with success showing the total finances to be $2,649.43, which with local work made a grand total of $5,904.42.

It was especially gratifying to have so many of the ministers at these meetings and the Presiding Elder Rev. E. A. Cole, added much to the programs by his presence and encouragement.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

THE DUAL SPECIAL

The Dual Special is to continue. Agreements have been entered into by the Board of Missions and the Sunday School Board of the Southern Methodist Church guaranteeing for another year the arrangement offered our Sunday Schools to give their missionary offering through the Conference Sunday School Board's treasurer, H. A. Dunham, Asheville, N. C., to both the continuance of our work in Europe and to our extension work at home on practically a fifty fifty basis through the first few thousand dollars. After this limited amount is reached all funds go to the European work. We have been very much gratified over the way our Western North Carolina Conference schools have been contrbuting to this cause. There are yet, however, many of our schools, among them some of our very large ones, which have not enlisted in this good cause. Before specials for another year are agreed upon it is earnestly hoped that the appeal of the Dual Special may be duly considered.

DUAL SPECIAL GIVERS

The past week brought the following returns from Sunday School missionary offerings to the Dual Special as reported by treasurer H. A. Dunham.

Spindale, Spindale-Alexander	$18.75
Morven, Morven Ct.	18.38
Centenary, Winston-Salem	33.74
Haywood Street, Asheville	16.20
Central, Shelby	15.10
Alexander, Spindale-Alexander	6.94
Davidson, Davidson-Fairview Ct.	5.51
Harrison, Pineville Ct.	4.55
Azalea, Swannanoa Ct.	4.50
Hickory Grove, Charlotte	2.90
Littlejohns, Lenoir Ct.	2.50
Liberty, Salisbury Ct.	2.32
St. Johns, Statesville	2.20

SUNDAY SCHOOL DAY GIVERS

We have no apology for taking up valuable space by listing statistics relative to money forwarded from our co-operating Sunday Schools to sustain our conference work They are entitled to our thanks. But for them we could not carry on. Run down the list of our Sunday School Day givers for this week as reported by treasurer H. A. Dunham.

Main Street, Gastonia	$100.00
Haywood Street, Asheville	52.13
Woodleaf, Woodleaf Ct.	22.50
Harrison, Pineville Ct.	13.00
Franklin Ave., Gastonia	12.25
East End, Gastonia	10.55
Saluda, Saluda-Tryon	10.73
Lowell, Lowell Ct.	8.00
Clinchfield, Marion	5.74
Oak Hill, Bostic Ct.	5.00
Pleasant Grove, Waxhaw Ct.	5.00
Hickory Grove, Charotte	3.00
Bollingers, Burke Ct.	3.00
Pilot Mountain, Pilot Mt. Ct.	3.05
Draper	5.60
Old Union, Randleman Ct.	4.50
Alexander, Spindale-Alexander	7.35
Macedonia, Linwood Ct.	4.92
Bethel, Bethel-New Hope	5.40
Proximity, Greensboro	2.52
Shiloh, Ogburn Mem. Ct.	1.50
Myers Park, Charlotte	25.00

HAWTHORNE LANE

Some weeks ago I had the pleasure of attending Sunday School Day services at Hawthorne Lane, Charlotte, and there witnessing one of the most excellent and well balanced programs I have seen rendered in a long while. There was just enough to make one want more. The program not only entertained but motivated the audience to do our Saviour's work more loyally. The program was given under the direction of Miss Lola Long, director of religious education, and Mr. Allison Pell, superintendent. Of course Brother Daugherty, pastor, used his accustomed co-operative directorship over all that was considered. The offering amounted to one hundred dollars.

A WORKERS' COUNCIL

Quite awhile ago I met with the Workers' Council of College Place, Greensboro, and witnessed a real council of workers. With Miss Edna Wilkins, director of student work, as engineer the train of events moved according to schedule and with much satisfaction. Miss Wilkins is a great fit at College Place and is proving a great asset to the wonderful advancement being made there under the pastorate of Rev. G. Ray Jordan. The Workers' Council at College Place never meets without a definite program of constructive endeavor. In such meetings there is little time to complain but good time to plan for better conditions.

A TRAINING PROGRAM

Rev. C. O. Kennerly, our hustling pastor on the Dallas-High Shoals charge, has probably set the pace this year in local training classes for credit in the standard training courses. He has conducted three classes during this conference year, two at Dallas and one at High Shoals, and in all instances examinations were taken with credit to all concerned. In addition some of his workers have attended two standard training schools and have earned certificates of credit. Brother Kennerly is an earnest believer in better trained Sunday School workers and is himself willing to lead in the training work. His classes meet on Wednesday evenings in connection with the usual prayer meeting. Of course religious educational work on this charge is being placed on a worth-while plane and is being done in a worth-while way. Kennerly states that the results are highly gratifying.

SUNDAY SCHOOL DIPLOMAS

It will be remembered that four given units on the standard training course earn a diploma, four more entitle the holder to a blue seal on his diploma, and four additional units to the gold seal. The following earned diplomas during the past month: Mrs. C. M. Pickens, Albemarle, blue seal; Rev. T. H. Swafford, Connelly Springs; Mrs. T. H. Swafford, Connelly Springs; Mrs. J. C. Keever, Concord; Miss Margaret Glover, Salisbury; Miss Gladys Dwiggins, Mocksville; Miss Blanche Bodenheimer, Thomasville; Miss Nellie Cowan, Sylva; Miss Dorsi Christie, Greensboro; Miss Ruby Dawson, Greensboro; Miss Kathleen Dayvault, China Grove; Miss Nellie Dodson, Winston-Salem; Miss Mildred Godfrey, Spencer; Miss Olivia Goode, Denton; Miss Iva Hipps, Winston-Salem; Miss Mary Johnson, Yadkinville; Miss Julia McGregor, Lilesville; Miss Jennette Nance, Asheville; Miss Dorothy Nichols, Asheville; Miss Virginia Poe, Bostic; Miss Reva Reynolds, Canton; Miss Llewellyn Rhodes, Sylva; Miss Madith Rutherford, Candler; Miss Hazel Thompson, Asheville; Rev. D. C. Ballard, Cabarrus; H. T. Cook, Salisbury; A. S. Morgan, Salisbury; J. C. Kesler, Salisbury.

CORRESPONDENCE CREDITS

The May report carries the following credits issued for work done through correspondence: Mrs. W. C. Stafford, Kernersville; Mrs. L. R. Terry, High Point; Lee Griffin, Monroe; Mrs. Eva Sumner, West Asheville; Mrs. Fred Ingram, High Point.

A total of 511 credits were registered during May.

STICKERS

The Pastors' School at Duke University is at this writing entering upon its second half. There is a fine group of our most earnest pastors sticking by the courses and taking credit. Some come and take a look only to pass on. Others do not even come. But a fine group come, stick and get a great amount of good out of the school. While there is much work attendant to the school there is also lots of fun and fellowship. One of the features of the school is a series of contests in sports between the representative teams from the two conferences. The stickers count for the most in all that is being done.

North Carolina Conference

TRAINING RECORD FOR MAY

The North Carolina Conference led the field in the number of Standard Training course credits for the month of May according to the monthly report of the office of training work. Our record for May consists of 777 certificates, 1 duplicate, 24 diplomas and 11 Blue Seals. The total awards for the whole Southern Methodist church for May includes 7800 certificates, 23 duplicates, 371 diplomas, 156 Blue Seals, and 19 Gold Seals.

Much of this splendid record of ours is made possible by the fine training record being done in our church colleges and universities. For instance, of our over 800 awards for May, 374 were issued to students in Duke University, 204 to students in Louisburg College, and 43 to students in Greensboro College. 3 awards were issued to students in Asbury College, 4 in Columbia College, 3 in Martha Washington College, and 3 in Blackstone College.

The other awards for May were for work done in Standard Training Schools and for the satisfactory completion of work begun in Training School. Certificates were issued to the following persons for work begun in Training School: Mrs. Sarah J. Carpenter, Durham, N. C., Route 8; Thomas L. Martin, V. M. Mulholland, Mrs. E. S. Swindell, Durham; Rev. E. C. Crawford, Louisburg; Ione Abell, Smithfield. Mrs. Hiram Whitley of Stantonsburg earned a certificate by correspondence. To Miss Carrie Gunter, Seven Springs, was issued a credit for work done in a Presbyterian Training School.

Diplomas and Blue Seals were issued to the following: Bettie Bennett and Marian Gardner, Louisburg; Neila Weston and Marina Jarvis, Swan Quarter; Blanche Spivey, Rich Square; Christine Edwards, Hookerton; Dorris Turner, Pink Hill; Mary Daniel, Roxboro; Ida Mae Langston, Kinston; and Lucy Perry Burt, Louisburg.

Diplomas were issued to Sue Frank White, Hertford; Violette Wilson, Kinston; Thelma Maxwell, Whiteville; Irene Chandler, Maxton; Dixie Bizzell, Seven Springs; Mary Exum Rose, Franklinton; Lucile Allen, Weldon; Mary Cothran, Hamlet; Harriet Cross, Sunbury; Berta Hurley, Troy; Maud Johnson, Benson; Irene Sexton, Rocky Mount; and Helen Zimmerman, Durham.

MAY COKESBURY SCHOOL

Sixty certificates of credit were issued to individuals in the North Caroline Conference in the month of May according to the report from Nashville. Only one other conference, the Upper South Carolina with 87, surpassed our record. The total 520 Cokesbury awards were issued throughout church, 51 of the credits issued in our conference were issued through Training Schools conducted by Mr. Harris, our extension secretary; 9 were issued to members of training class taught by Rev. A. J. Hobbs, Jr., at Stonewall. Members of his class, all of which earned credit, were as follows: Nellie Davis, Mrs. Bonner Thompson Johnston, Mrs. A. J. Hobbs, Jr., Doris Arnold, Maud R. Satterthwaite, W. G. Johnston, Mrs. A. C. Hadder, Mrs. G. E. Hamilton, and Belle Miller.

CITY ELEMENTARY COUNCIL

The Durham City Elementary Council met Monday evening, June 14, at Trinity Methodist Church. Mr. L. F. Sensabaugh, of Nashville, Tenn., addressed the group and brought them an inspiring message on the partnership of the Christian worker with God. A social hour followed the business session, at which time Professor J. T. Hooker, of Millsaps College, who is teaching a class in the Pastors' School at Duke University, sang. A number of persons attending the Pastors' School were present as visitors.

Officers for the Council for the ensuing year were elected as follows: president, Miss Eunice Jones of West Durham Church; vice-president, Mrs. G. W. Whitley of Calvary Church; and secretary-treasurer, Miss Edna Kells of Carr Church.

MISS KEENE AT CARR CHURCH

Miss Keene met with the workers of the Beginners and Primary departments of Carr Church, East Durham, Tuesday evening, June 15. She led a round-table discussion in which the workers brought out some of their problems, and she helped them in the solution. Mrs. F. E. May is superintendent of these departments, which are working on the program of work "B." Plans are being made to separate the two departments as early as possible.

CLAYTON GROUPS RANKING

Miss Eunice Blair, Raleigh District Elementary superintendent, has checked the elementary departments at Clayton. The Beginners ranks advanced, Primary progressive, and junior progressive on program of work "B."

MISS KEENE AT FLETCHER'S

Miss Keene was at Fletcher's Sunday School on the Durham Circuit Sunday morning, June 13, and made a talk on elementary work. She discussed some of the points on the program of Work and had a round-table discussion. The Sunday School is in good condition; classes are separated by class rooms and screens, and it has been working on program of work "C" for two years. Mr. A. M. Carpenter is superintendent of the Sunday School and Rev. W. F. Craven is the pastor.

ON THE PARKTON CIRCUIT

Miss Keene was at the Parkton Sunday School June 6, during the Sunday School hour, at Hope Mills at 11 o'clock and at Sandy Grove in the afternoon. All of these schools have recently adopted program of work "C." She went with the workers over each point carefully and answered questions that came up. It was a full, interesting, and, we hope, profitable day.

ANDREWS CHAPEL PROGRAM

Sunday, June 13, was a great day for Andrews Chapel on the Mill Brook charge. It was Sunday School Day and perhaps 300 or 400 people or more were in attendance. The Sunday School rendered a splendid program in the morning, which was followed by a short address by the writer. In the afternoon, Rev. N. E. Yearby, of Raeford, preached. Rev. S. J. Starnes, pastor, was present as was also Rev. W. G. Lowe, of Plymouth, who preached for Mr. Starnes at Knightdale Sunday night. Mr. Edward Beavers, superintendent of Andrews Chapel, was in charge of the program.

FIFTH AVENUE CLASS

Rev. W. C. Martin, pastor of Fifth Avenue, Wilmington, is conductiong a local training class in the Missionary Message of the Bible. There are approximately 22 members, of which about 20 expect to do the work for credit.

REV. R. E. BROWN'S EXHIBIT

A very interesting and suggestive feature of the Pastors' School was the exhibit of the memograph material prepared by Rev. R. E. Brown, pastor of Goldsboro Circuit, and displayed at the suggestion of the Rural Life De-

(Continued on page twelve)

League Conference at Louisburg June 28 to July 3

(Continued from page seven)

LOUISBURG COLLEGE

Louisburg College affords us one of the most delightful places to hold our assembly. With rooming capacity for four hundred people, with a campus that is large, covered with a canopy of broad spreading trees that have been there for many years, a fine dining hall and all modern equipment for cooking, Louisburg is an ideal place to assemble.

The college at Louisburg was founded in 1802. It is a Junior college for women with a standard preparatory course of four years. The faculty consists of specially trained, consecrated teachers. The social life of the students is carefully guarded, and the home-like atmosphere prevails throughout the college. The rates of expenditures are very low, but not low enough to sacrifice good service.

The president, A. W. Mohn, has been very active in enlarging the college. Recent endowments have been a great aid to him in planning its future success. The college is the property of the North Carolina Conference.

THE ASSEMBLY PROGRAM

Louisburg College, Louisburg, N. C.
June 28th to July 3rd, 1926

Monday, June 28th, 9:00 a. m. to 7:00 p. m., registration.

6:45 p. m .to 7:45 p. m., supper.

8:15 p. m. to 10:15 p. m., fellowship and stunt night.

Note: For Tuesday, June 29, Wednesday, June 30, Thursday, July 1, and Friday, July 2, see the following daily schedule:

7:00, rising bell.
7:30-8:00, breakfast.
8:30-9:15, Bible Study.
9:20-10:05, Mission Study.
10:05-10:15, recess.
10:15-11:00, methods.
11:15-11:45, business.
11:50-12-45, lecture.
1:00-2:00, dinner.
2:00-3:00, rest.
3:00-5:30, directed recreation.
6:00-7:00, supper.
7:15-7:35, vespers.
7:50-8:45, song service and lecture.
10:15, lights out.

Wednesday afternoon, June 30th, field day.

Thursday evening, July 1st, Consecration Service, Dr. L. D. Patterson.

Friday evening, July 2nd, commencement exercises, Dean E. L. Hillman.

Stunt Night

Monday night, June 28, the night of arrival, from 8:15 to 10:15, will be stunt night. Each district will be on the floor with a stunt to perform. Be sure that you are ready to make the stunt go with a bang before you come. Nine good stunts, a mouth full of laughter ,and a fine evening of delightful fun, this is the starter of a good week of fellowship and profit and pleasure. Let's go!

Mr. C. R. Wood directed the social evening last year. He will be in charge of the Monday evening program this year. Last year Mr. Wood was in Raleigh, and now Raleigh has one more thing against Durham, for when the Durham City Schools got Mr. Wood to direct their recreation and playground activities, Raleigh felt a very keen loss. Mr. Wood knows how to make everybody have a good time. He knows how to smile and laugh and be the best sport you ever saw. If you don't have a good time Monday night, it will not be his fault.

Who Is Invited?

Every boy and girl in the jurisdiction of the North Carolina Conference Epworth League are invited to attend the assembly this year. There will be accommodations for four hundred, and it is hoped that all the rooms will be taken up by Leaguers. When you get your hand bags out for packing, be sure to add a few things that are suggested below. You will need them.

When to Register

If you will write or wire Miss Eunice Blair, 125 Glenwood Ave., Raleigh, N. C., before Monday, June 28, 5:00 o'clock you will be sure to have your room all ready for you to enter. Tell her the room mate that you most desire. Write or wire her before Monday in order to make sure that you and your selected friend will have the same room. Don't wait!

Have You Paid Your Mission Pledge?

Last week Gehrman Cobb asked that space be given for him to make one request of each chapter. Be sure to have your mission pledge turned in to him in time for him to make his report at the assembly. He will be there at a desk, conspicuously placed, ready to receive your pledge.

What to Bring

1. Secretary's Book.
2. Mission Pledge.
3. District Stunt for Stunt Night.
4. Two sheets.
5. Enough pillow cases.
6. Face and bath towels.
7. Tennis racquet.
8. Bathing suit.
9. Suitable clothes to play ball.

Expense for the Assembly

Registration—$1.00.

Board and room—$1.00 per day.

Extras—???—just what you want to make it.

General Information

All delegates must be recommended by their pastors.

All delegates are to take courses.

There is space enough to accommodate 400 people.

Three good meals a day will be served each delegate.

All preachers are invited to attend the assembly.

Miss Blair will register you at your earliest request.

Someone will meet you at the train, and direct you to the college.

Rev. T. McM. Grant is president of the conference assembly.

Every highway in the state can be made to lead into Louisburg. Drive your own car.

Route 50 leads out of Raleigh to Franklinton. Then take 56.

From Durham take route 75 to Hester and 56 to Louisburg, or go by Raleigh.

You ride on route 58 from Rocky Mount to Castalia, and then 56 to Louisburg.

A train leaves Raleigh for Louisburg at 11:10 a. m., arriving Louisburg 3:40 p. m.

The afternoon trains leave Raleigh at 4:30 and 5:32, arriving Louisburg 6:45.

Change all trains at Franklinton, N. C.

The Conference Officers

President—Reverend T. McM. Grant, Lumberton, N. C.; vice-president—Rev. Philip Schwartz, Raleigh, N. C.; secretary—Miss Eunice Blair, Raleigh, N. C.; treasurer—C. Gehrman Cobb, Goldsboro, N. C.; dean—Rev. E. L. Hillman, Red Springs, N. C.; junior superintendent—Mrs. L. C. Larkin, Murfreesboro, N. C.; life service superintendent—Miss Margaret Frank, Kinston, N. C.; editor "Advocate" page—Wilbur C. Ormond, Hookerton, N. C.; intermediate superintendent—Miss Edna Wilkins, Wilmington, N. C.; Era agent—Miss Hazel Thompson, Mt. Gilead, N. C.

The District Secretaries

Durham—C. D. Barclift, Jr., Durham, N. C.

Elizabeth City—Rev. Daniel Lane, Elizabeth City, N. C.

Fayetteville—R. N. Hanner, Sanford, N. C.

New Bern—Henry Hines, New Bern, N. C.

Raleigh—Rev. Philip Schwartz, Raleigh, N. C.

Rockingham—Miss Hazel Thompson, Mt. Gilead, N. C.

Washington—Rev. W. N. Vaughan, Swan Quarter, N. C.

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(Continued on page fourteen)



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Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Letters of Appreciation—As usual our senior children have written letters of appreciation and I shall publish them in the Advocate. These letters reveal the fact that our boys and girls appreciate all that has been done for them during their childhood days at the Methodist Orphanage. As the years go by they will experience an increasing sense of gratitude for the love their many friends have manifested toward them. I have asked that none of the outgoing class make any reference to me for reasons that are obvious to all of our readers. Since I have asked that they write, I think it best that my name does not appear in these letters of appreciation.

* * * *

Dear Friends:

In my closing days at this old "Home," which for the past ten years has been my home, there is a mingling of joy and sorrow in my heart. Sorry to leave this dear home, but glad to get out in the world and take my place in it.

There are a few things for which I would like to express my appreciation. First, to the good people of the North Carolina conference who have made it possible for me to come to this home, and supported and cared for me during my stay here. Second, to each member of the faculty for keeping and guiding me in the right way these ten years. They have meant more to me than words can express. Third, to Mr. John W. Ward of Rowland, N. C., who has, for the past several years, clothed and supported me and has been as a father to me. I shall never forget his kindness to me as long as I live.

Then I wish to say something of our dear "mother" who has been taken from us. She was to us all any mother could be and we all looked on her not as Mrs. Jenkins, but as "Mother Jenkins." She shall remain afresh in my memory and occupy a large place in my heart.

Now, as I go out I shall try to attain to the highest that is within me, and I feel sure that I shall be rewarded. I wish every member of the faculty and every person of the North Carolina conference the best success and happiness for the coming years.

Yours sincerely,
Ben Holsomback.

* * * *

Dear Friends:

I have been looking forward to this moment of my life with great joy because it is the only way in which I can express publicly my sincere appreciation to the North Carolina conference for what it has been doing for me during the past eleven years. There couldn't have been chosen a better place to protect and care for the fatherless and motherless than this beautiful spot in Raleigh. It is called by many "Raleigh's Beauty Spot." I am exceedingly grateful for the love and tender care which has been bestowed upon me from my infancy by our beloved superintendent and his co-workers. They have ever tried to show us the highest and noblest things of life, and even now that I must part from their protection and tenderest care I shall always try to live up to the principles which they have taught me.

My heart is too full to express to the conference just all that Mother Jenkins was to me. I lost my mother when I was about six years old, and then I was placed under the care of Mother Jenkins. She meant much more to us than we ever realized—then it was too late. Her actions were gentle and loving towards all whom she came in contact with. She led a pure, sweet and Christian life—one whom anybody might follow. Her life was so filled with heavenly love that death seemed almost impossible for her. Her place can never be filled in our hearts and home. I shall always cherish the fond memories of the many happy years I lived and walked according to her instructions. She never meant anything but good to us all.

To the ladies' missionary society of Enfield, N. C., I want to extend my heartiest appreciation for their deep and devoted interest in me. They have been mighty faithful in sending me two boxes of beautiful clothes each year. I love each of them dearly and appreciate everything they have done for me.

To my dear friend, Mrs. W. W. Cole, of Smithfield, I wish to express my deepest gratitude for her loving interest in me. She has been a true, faithful and loving companion to me.

I want to thank also the men's Bible class of Springhope for the interest which they have taken in me. I appreciate that which they have made possible for me also. I want each of them to know just how much I appreciate it.

For three years I have been a member of our singing class and I have had the opportunity of having visited many homes throughout the eastern North Carolina conference. Into each home I went I found sweet devotion and friendship among the dwellers therein. They were all very kind and cordial to me during our little while together, and right now I wish to thank each of them personally for their genuine cordiality to me.

I couldn't possibly let this rare opportunity pass without extending my hearty appreciation to Mrs. Nellie B. Rives for what she has done for me. She has meant much to me for the past several years. We have been thrown together much in our work and I have found her to be an ideal companion. She possesses some of the same traits in her character as did Mother Jenkins. She has always tried to show and guide me to the highest things of life, and for all of her personal interest in me I wish to thank her.

Lastly, to the whole North Carolina conference, I want to express my appreciation to her for having made this beautiful home possible. I shall always try to live in such a manner as will be an uplift to our devoted Home.

Yours cordially,
Nellie Farmer.

* * * *

Commencement—On the night of the 11th of June our commencement exercises began with the music and expression departments. Those graduating in these departments gave a most interesting program on Monday night, the 14th. On each of these nights the auditorium was comfortably filled and those present expressed themselves as being highly pleased with the program. The seniors gave an interesting play on Wednesday night to a crowded house. In fact, there were more present than could get seats. Those who attended the exercises gave those who were participating in the play their enthusiastic approval. The annual sermon to the graduating class was preached by Rev. H. C. Smith of Duke Memorial church, Durham. Brother Smith brought the class and the large congregation a most helpful message. He deeply impressed the class, as they

(Continued on page fourteen)

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After August 1st there will be only a chance vacancy for session 1926-27. Early application necessary. For catalogue address,

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DESTROYS
Flies Mosquitoes Moths
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"The yellow can with the black band"

WOMAN'S PAGE

(Continued from page eight)

refining for the Chinese Christians. I am sure that they are coming out pure gold."

A short prayer closed the morning session. The visitors were then welcomed to the bountiful dinner which had been prepared by the Plank Chapel women.

The afternoon session was opened with a prayer and music.

Mrs. Stem, of Oxford, brought us "Echoes of the Elizabeth City Conference." "We were urged," she said, "to raise more money, to have greater interest in missions, and to do more effective work with the young people." She considered the pledge to the Lucy Cunningham School at Wonsan, Korea, the most important action of the conference. The Lucy Cunningham School is sadly in need of repair and also needs to conform to certain regulations of the Japanese government. The cost of the project is $10,000,00 and the women of the North Carolina Conference are trying to raise that sum before Miss Oliver, the principal, goes back to Korea in August.

The reports from the auxiliaries were quite interesting and encouraging. They gave evidence of much earnest work throughout the district.

Miss Vera Herring, Conference Superintendent of Social Service and former district secretary, was then presented to the group. She spoke of the work of the Social Service group.

A certificate of Life Membership was presented to Mrs. Nettie Allen Deasns, former districtsecretary.

Miss Pattie L Coghill, Field Secretary of the Board of Religious Education of the Christian Church, was presented and brought fraternal greetings from her church.

The meeting closed with prayer led by Rev. Stanfield.

Clara E. Gill.

IMPORTANT NOTICE!

Having been appointed agent of the New Bern District for "Our Missionary News," I would like to ask that each Auxiliary President in the District send me the names of her agent for the News.

If there is no agent I would appreciate it if they would appoint one and let me hear from them as soon as possible.

Mrs. A. V. Bobbitt,
710 Park Ave.,
Goldsboro, N. C.

PERSON COUNTY GROUP MEETING

A most interesting, helpful and inspirational group meeting of the Woman's Missionary Society was held at Salem church on May 28, with Mrs. K. L. Street, county chairman, presiding.

In the opening devotional Mrs. G. A. Duncan brought us a missionary message, showing the great need for the home society to do its bit if the gospel is to be sent to the ends of the world.

Mrs. R. S. Baynes gave a cordial welcome to the body, which was responded to by Mrs. Marie Fox of the Brooksdale auxiliary.

Mrs. Mamie Merritt, our able district secretary, told us what the county organization has meant to Person county, also the advantage of such an organization. One has only to observe the reports of the Person county auxiliaries and to note the interest and enthusiasm of the members to realize just what the county organization has meant to them.

Since Council meeting in Raleigh, and the meeting of the N. C. conference in Elizabeth City, we have heard much of the Lucy Cunninggim School and her great need of a "new hat," but as Mrs. A. M. Gates pictured to us conditions at this school because of the neglected, leaking roof; of the six hundred students who are living and working under such unfavorable conditions, and even in danger of their life by the occasional falling of tiles; of how our faithful missionaries are working to bring the school up to the requirements of the Japanese government, we were brought to realize, as possibly we had not before, that this is our obligation and we must meet it.

Mrs. Rigsbee, conference superintendent of young people, told us in a most interesting way the importance of the young people's orgaization and the duty of the adults to the young people. She urged that where there are as many as six young people in a church, they be organized into a young people's society.

Mrs. Street fully realizes what music means to a meeting, and she always provides the best. We were most fortunate to have at this meeting Mrs. J. A. Long, Jr., and Mrs. R. B. Davidson and their solos were enjoyed by every one.

The morning session was dismissed with prayer by Rev. W. L. Loy of Brooksdale, after which all were invited to the beautiful grove where a bountiful dinner was served by the Salem women. This, and the occasion it offered to meet with friends, was much enjoyed.

The afternoon session was opened with devotional by Rev. E. R. Clegg of Leasburg.

Mrs. Margaret Teague spoke on the Belle Bennett Memorial, stressing the importance of meeting our pledge and urging that the $5 per member average be made. Following Mrs. Teague's talk little Billie Street gave us a real lesson in her little song "Give."

Mrs. W. L. Loy told of the Good Will Industry in North Nashville, Tenn., and of its wonderful help to the mothers, young people and children of the slum districts of that city.

Always Mrs. S. G. Winstead brings us new thoughts and splendid points on training the children. Mrs. Winstead has successfully led the junior missionary society of Roxboro for 17 years, so her talks are based on her experiences and are most helpful. Several of her juniors were with her at this meeting and added much to the program by their little songs. Following Mrs. Winstead's talk Margaret Critcher, Helen Thompson and Frances Critcher gave us another message in song.

Reports from the auxiliaries were most interesting. Every society of Person county was represented. Allensville, the youngest of the Person county societies, was represented by 11 of their 15 members. It will be interesting to know that of the six societies of this county two have already paid $5 per member on the Bennett Memorial fund.

Mrs. Merritt announced her district meeting to be held at New Hope church, Caswell county, on June 12. She hopes at this meeting to have with her Miss Alice Green, missionary to Chang Chow, China. This will be a rare treat, and every woman of the district is urged to attend.

Resolutions of appreciation were read and a most helpful and enjoyable program closed with prayer by Mrs. F. M. Shamburger.

The best of good news comes in—that at the close of this wonderful program Mrs. Merritt called the Salem women together and organized them into a Woman's Missionary Society, which will be heard from later. Mrs. E. P. Warren is president of this splendid new band. No wonder every one went to their homes feeling that the day had been filled to the brim with pleasure and blessings.

Mattie Pullian, Sec.

THE SUNDAY SCHOOL

(Continued from page nine)

partment at Duke University. Mr. Brown's exhibit included programs, survey material, and other matter relating to the promotion of the work of the churches and Sunday Schools in his charge, all very cleverly and vividly illustrated by diagrams, charts and colored pictures. Mr. Brown is a past-master in this sort of work, and is demonstrating quite effectively the value of this sort of thing in the extension and establishment of the Kingdom.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to take home our beloved and loyal member, Mrs. Jane Amanda Bahnson; and whereas, her faithfulness in attendance and consecration to the Master's service have been an inspiration to the other members throughout the years; and whereas, we feel that her inspiring presence has been a benediction to the Farmington Sunday school, be it resolved:

First, That we do express our sincere appreciation for the beautiful life and noble inspiration which Mrs. Bahnson has given to us.

Second, That we express to the bereaved family our great love and deep sympathy for them in this sad hour.

Third, That a copy of these resolutions be sent to Mrs. Bahnson's family, the Advocate, and the county papers.

"Not till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful
In the weaver's skillful hands
As the threads of gold and silver,
In the pattern He has planned."

Mrs. M. B. Brock,
Mrs. C. A. Hartman,
Mrs. M. B. Ward.

As the World Passes On
the Memory of Her Life
Fades Into Oblivion

Is it true of your loved ones? Shall their virtues, their influence, their achievements be forgotten and lost to the world forever?

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If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.



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Our Little Folks

THE LITTLE TOWN OF UPSIDE DOWN

There was once upon a time a good little girl who woke up one morning and got out on the wrong side of the bed. It was a dull, rainy day, instead of a bright sunny one, and she had wanted to play out of doors in the garden. That is the way thing started.

When her nurse wanted to wash the little girl's face, she sputtered and pouted. When her hair was brushed she squealed and cried. She would not let the nurse put on her stockings, and she didn't want any breakfast. After breakfast she sulked with her nose flat against the rainy window-pane. She was as cross as cross could be if anyone spoke to her.

Well, while she was standing with her nose flat against the rainy window-pane, a little elf hopped out of a raindrop and slipped in through the window ventilator. "Hello!" he said, "I've come to take you to the little town of Upside Down. Come along! All aboard for the Upside Down Place!"

He took the little girl and whisked her off, and the first thing she knew she was on a puffy-puffy train that had its engine at the back and not at the front and the train went backwards instead of going the right way! The little girl kicked and she screamed, but the train kept on going wrong! "Where are you taking me?" she asked.

"I'm going to show you what the Upside Down country is like," the little elf answered. "You belong there because you've been doing everything wrong since you got up this morning. That is why you belong there, and not with right side up people. That's why I'm taking you to the little town of Upside Down."

So they kept going on and on with the engine at the back of the train and the train going backwards instead of the right way. By and by the little girl noticed that the trees were all upside down with their roots in the air; the sky was where the ground ought to be; the houses stood on their roofs, and everybody walked wrong side up. She didn't like it at all, at all.

"I don't want to go any farther," she screamed. "I want to go home."

"I can't take you home. You belong in the Upside Down country where the little girls won't let their nurses wash their faces, where they scream and kick when their hair is combed, and where they won't put on their stockings or eat any breakfast."

There was noting to do but just as the elf said. And at last they stopped at an upside down station and got out at the little town of Upside Down. "This is where you belong," said the litttle elf. You don't belong where things are right side up."

So the little girl got out at the upside down station and walked through the upside down streets of the little town of Upside Down. It was not at all nice. It was horrid. When she spoke to anyone she met, that person snapped and snarled or else that person sulked and pouted. O, the little girl did not like being treated that way. She began to think that was just exactly the way she had behaved to her nurse. And she said to the elf "I am tired of this upside down place and I want to be right side up. Can't I go home again ever?"

"If you do things the right way," said the elf, "then you can go home. But you really belong here." And he looked hard at the little girl. "Let me see how you act when the nurse wants to wash your face," he asked. "Let me see what you do when she puts on your stockings. Do you feel like doing things right and eating your breakfast?"

So the little girl said: "I want to go home and be right. Please take me home, and I will be good." And she showed the elf how she would behave when she went home again.

"It looks as if you might go home," he said. "But I must be sure you can be pleasant before I take you. Smile."

So the little girl smiled. And they went to the station and got on the train that went the right way and not the wrong way, and they went home lickety-split.

When they reached home, there was the nurse waiting for the good little girl; and the good little girl said: "Oh, I'm not upside down and wrong any more. I'm glad I'm home, where everything is polite and right side up. I don't want to go to the little town of Upside Down any more-"

And what became of the little elf? That I don't know, but I wouldn't want him to take me to tne little town of Upside Down, would you?

—Congregationalist and Advocate.

THE SCOUT WHO PLAYED TRAFFIC COP

John F. Cowen

He was trudging down the street, in his khaki shirt, cotton puttees and stiff-brimmed Scout hat with the three dents in the crown. He was wondering what "good turn" he would find to do that day, as I stepped alongside of him, and got in step with him.

"Hello, Harry!" I greeted him; he lives around the corner from me and is patrol leader to the Scout troop in our church. "What's up today?"

"Don't know yet; going to see. Got to be there by two. Got a blister, too."

"Why do you go? No idea what they want?"

"Go 'cause it's orders—blisters don't count. I've done most everything; sold Liberty bonds; distributed bills; kept the Fourth of July crowds back in line; carried suitcases for the C. E. girls; stopped a man's artery from spouting; —I Crickets! what's wrong here?"

At the downtown street intersection ahead, the traffic was in a tangle at the busiest hour, and no traffic officer on the spot.

"Say, she's tied up in forty bowknots," said Harry. "Why don't the cop come?"

That's what every one was wondering. Then a portly man brushed up —the mayor. He took in the situation; his eye lighted on the sturdy Scout.

"See here!" he snapped at Harry, "something's happened to the cop; next best thing's a Boy Scout. Snap into it and unsnarl this mess—you can do it—it's orders."

"Yes, sir," responded Harry, saluting, sober as a deacon. Orders were orders. People stared at first as they caught sight of the drab-colored youth taking the missing taffic cop's place.

Then, in the matter-of-fact way of one used to doing whatever he is ordered to do, in the best way he knows, Harry began blowing his patrol leader's whistle, and windmilling his arms. He was perfectly cool, and master of the situation. And the tangle began to untangle. Steady, ordered streams were flowing first this way and then that, when the belated cop arrived

The Boy Scout had made good where it took steady nerve and manly grit. He's a neighbor boy—in our Scouts.—Pittsburg Advocate.

SAVED

All eyes were strained at the daring aviator in the clouds. Then a shout of alarm went up. "The parachute! It won't open! He's falling!"

"Don't worry," admonished the bird man's best friend. "He's got on rubber heels."—American Legion Weekly

Children Cry for



MOTHER:– Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving natural sleep.

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What Do Your Friends Think?

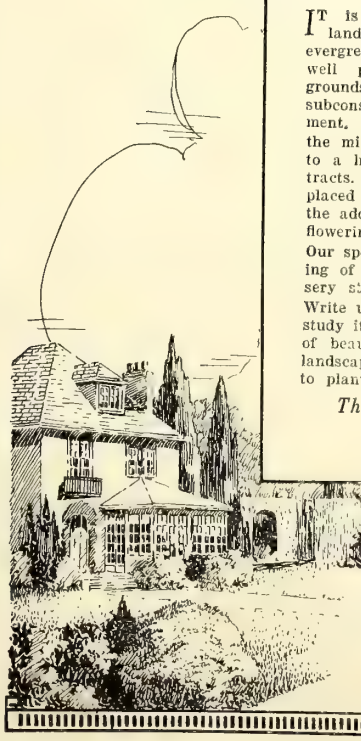
Do they envy or ridicule? Can they point out your home with pride or must they pass it by unnoticed?

IT is REMARKABLE—the effect of landscape gardening, flowers, shrubs, evergreens, trees upon public opinion. A well planned and planted yard or grounds will immediately create the subconscious effect of elegance, refinement, beauty, stability, permanency, in the minds of the public, and will lend to a home an air of dignity that attracts. An ordinary home can be easily placed in the class with the best, with the addition of a few evergreens, roscs, flowering shrubs, etc.

Our specialty is the planning and planting of hardy, healthy, guaranteed nursery stock.

Write us of your place. We will gladly study it, plan it, and submit a program of beautification. Ask for booklet on landscape problems, and get ready now to plant this fall.

The South's best fruits and ornamentals



The Howard-Hickory Co.
Landscape Gardeners
Nurserymen
9th Ave., Hickory, N. C.

Mother!

Clean Child's Bowels with "California Fig Syrup"



Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

MONUMENTS

35 PER CENT COMMISSIONS

If you are selling Monuments it will be to your interest to write us for Catalogue and Prices. If not in the Monumental Agency work, write us and make fancy commissions others are making. No experience needed.

The Dixie Marble and Granite Co.
Decatur, Georgia.

DR. CHAS. W. MOSELEY
Diseases of the Stomach and Internal Medicine
OFFICES: FIRST FLOOR CLINIC-HOSPITAL
Corner S. Greene and W. Sycamore Streets
X-Ray and Clinical Laboratory Facilities
Phones: Office 3646, Residence 1739

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CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, **guaranteed** treatment that will prove it. **Stops the itching,** and heals permanently. **Send no money**—just write me—that is all you have to do. Address

Dr. Cannady, 1900 Park Square, Sedalia, Mo.

EPWORTH LODGE

Lake Junaluska, N. C.
"Land of the Sky"

Ideal for young people and children. Good eats and wholesome amusements.

Rates: $2.50 per day; $14 per week.

Special rates to parties of ten or more.

MRS. F. S. ALDRIDGE
Lake Junaluska, N. C.

WEEK-END AND SUNDAY FARES
VIA
NORFOLK SOUTHERN RAILROAD

Season 1926 to Seashore and Inland Resorts

WEEK-END TICKETS sold Fridays and Saturdays, April 30th to September 25th. Final Limit Tuesday after sale.
SUNDAY TICKETS sold Sundays May 1 to September 26, limited to date of sale.

Resorts

Norfolk, Cape Henry, Chesapeake Beach, Ocean Park, Virginia Beach, Va., Aquadale, Beaufort, Jackson Springs, Morehead City, Nags Head, Oriental, Norwood, Manteo, Belhaven, N. C.

Further information on application to Ticket Agents.

LEAGUE CONFERENCE AT LOUISBURG
(*continued from page ten*)

Wilmington—H. S. McGirt, Wilmington, N. C.

The district secretary is the "keynote" person in Leaguedom. His task is a hard one. The efficient work of the district secretaries in the N. C. Conference has made the Epworth League a worthy institution.

100 PER CENT LEAGUE CHAPTERS

Seven chapters received certificates last year for fulfilling the requirements of the 100% standard Leagues. We are pleased to name them below:

Senior, Trinity Church, Wilmington.
Senior, Williamston.
Senior, Edenton St., Raleigh.
Senior, Scotland Neck.
Senior, Fifth Avenue, Wilmington.
Senior, Grace St., Wilmington.
Intermediate, Edenton St., Raleigh.

Let's have more chapters rating 100 % this year.

Honored Leaguers

Christian culture diplomas were issued to a large number of Leaguers in 1925. These diplomas were issued only upon meritable work done.

Margaret Malley, Jonesboro.
Mrs. J. C. Wagstaff, Roxboro.
H. L. Jenkins, Wilmington.
Harry Daniels, Wilmington.
Elene McGirt, Wilmington.
Eunice Pate, Durham.
Rev. W. N. Vaughan, Swan Quarter.
Mrs. W. N. Vaughan, Swan Quarter.

FIELD DAY

Wednesday, June 30, will be Field Day at our Louisburg Summer Assembly. The events will be held at the local baseball park and the Louisburg merchants are donating various serviceable articles to give as prizes or favors in each event. Come prepared to show the North Carolina Conference Epworth Leaguers that you can run a foot race as good as you can run your Epworth League. List of events:

1. Egg and spoon race for juniors.
2. Three-legged race for preachers and faculty.
3. 75-yard dash for women and girls.
4. 100-yard dash for men and boys.
5. 50-yard dash for intermediate girls.
6. Tug-of-war—preachers vs. laymen.
7. 75-yard dash for intermediate boys.
8. 880-yard race for men and boys.
9. Throwing ball for distance—women and girls.
10. Relay race for districts.

THE METHODIST ORPHANAGE
(*continued from page eleven*)

were about to enter into a larger freedom, with the importance of consecrating themselves to the service of God and taking the Christ as their Companion and Guide. The truths brought to the class were appropriate and they will live in their lives as they face new conditions and meet new problems The graduating exercises were held on Wednesday morning. There were readings, songs and piano selections. Hon. R. N. Page, president of our board of trustees, presented the diplomas to the graduating class. Rev. L. S. Massey, a member of our board of trustees, presented the Bibles. Each made a short, but appropriate talk to the class. Rev. W. H. Brown, our pastor, led the opening prayer and Brother L. S. Massey made the closing prayer. Twelve trustees were present, the other six being detained at home, mostly on account of sickness. The board was in session longer than usual this year because of more business matters to be discussed. I shall have something more to say about the meeting later. The board is giving its whole-hearted support to our orphanage. With their united effort we can make our home all that its founders intended it should become.

1802 **1925**

LOUISBURG COLLEGE

A Junior College for Young Women With a Standard Preparatory Course of Four Years. Property of North Carolina Conference. Faculty of specially trained, consecrated Christian teachers.

Health Record Unsurpassed.
Social Life Carefully Guarded.
Home-like Atmosphere.
Athletics.

In addition to the regular college courses, Classical and Literary, attention is called to the departments of Art, Business, Education, Expression, Home Economics, Music (Piano, Voice, Violin, Theory, etc.), and Religious Education.

Rates as low as consistent with good service.
Send for free Catalog and Book of Views.
For further information write

A. W. MOHN, President, Louisburg, N. C.

GREENSBORO COLLEGE

Rated by State Department of Education as Class A, entitling a graduate to receive a teacher's highest grade certificate.

Placed on the list of four-year colleges whose graduates may be selected as teachers in high schools approved by the commission (of the Southern Association) on Accredited Schools.

Chartered 1838. Confers the Degree of A.B. in the literary department and B.M. in the music department

In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano pedagogy, and to the complete School of Music.

SAMUEL B. TURRENTINE, *President*
GREENSBORO, N. C.

Founded 1838 **Chartered 1859**

DUKE UNIVERSITY
TRINITY COLLEGE

Of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies. Classical and scientific courses leading to the bachelor's degree. Graduate courses in all departments.

Schools of Engineering, Education, Law and Theology

A large endowment fund makes possible its first class equipment and large faculty of well trained and carefully chosen teachers. Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

Summer Session: June 11 to August 28 (two terms).

For catalogue and illustrated booklet address

R. L. FLOWERS, Secretary
DUKE UNIVERSITY
Durham, North Carolina

Farms In Laurens County
In the All Year Round Country

The heart of the Piedmont Section of South Carolina and foothills of the Blue Ridge Mountains. Climate ideal all year around. Soil excellent. Rainfall 45 to 55 inches. Land will grow two to three crops a year.

Farms For Sale On Easy Terms

The prices range from $10 to $75 an acre, including farm houses. Easy terms may be had.

Protection to Buyers

The Chambers of Commerce of Laurens County, namely, the Laurens Business League, Laurens, S. C.; and Clinton Commercial Club, Clinton, S. C., have secured binding option on over 75,000 acres of farm lands in the County. The buyers are therefore protected as regards prices. These farms are not sold for profit, but for the sole purpose of locating more good farmers in Laurens County.

Excellent system of top soil and hard surface highways. Splendid Schools and Churches

Write for catalogue of farm lands, showing prices protected by options and general descriptive booklet of Laurens County. Address

LAURENS BUSINESS LEAGUE,
LAURENS, S. C.
CLINTON COMMERCIAL CLUB
CLINTON, S. C.

Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Shelby, at Cherryville ..... July 4-6
Elizabeth City, at Hertford ..... July 6-8
Mount Airy, at Leaksville ..... July 7-8
Winston-Salem, at Central Terrace ..... July 8-9
Statesville, at Balls Creek ..... July 15-16

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E.
THIRD ROUND

June
Henderson Ct., Moore's Grove, 11 26-27
Fairview, Skyland, 3 27
Oakley, night 27
Haywood Street,, night 30
July
Weaverville Ct., Flint Hill, 11 3-4
Ivy, Bright Hope, 11 4
Weaverville, night 4
Central, night 5
Chestnut Street, night 7
Saluda-Tryon, Saluda, 11 11
Hendersonville, night 11
Bethel, night 14
Spring Creek, Baldings, 11 17-18
Marshall-Hot Springs, Hot Springs, 3 & night 18
West Asheville, night 21
Sandy Mush, Teagues, 11 24-25
Leicester, Riverview, 3 25
Swannanoa, Swannanoa, night 25
Black Mountain, night 28
August
Rosman, East Fork, 11 ..... July 31 & 1
Brevard, night 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

July
Prospect, Prospect, 11 Sat. 10
Weddington, Indian Trail, 3 Sat. 10
Hawthorne Lane, 11 11
Unionville, Zion, 11 18
Matthews, Bethel, 3 18
Peachland, Fountain Hill, 11 Sat. 17
Lilesville, Shady Grove, 3 Sat. 17
Morven, McFarlan, 11 Sat. 24
Bethel-New Hope, Union, 3 Sat. 24
Wadesboro, 11 25
Marshville, Wingate, 3 25

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Av., Greensboro, N.C.
THIRD ROUND

June
East End, High Point, 3 27
Highland, Highland, night 27
Main Street, High Point, night 28
July
Wesley Memorial, 11 4

MARION DISTRICT
Edwin O. Cole, P. E., Box 264, Marion, N. C.
THIRD ROUND

June
Bald Creek, Elk Shoals, 11 27
Spruce Pine, 8 27
July
Micaville Ct., Bakersville, 11 4
Burnsville, Shoal Creek, 3 4
Bostic, Cedar Grove, 11 10
Spindale, Alexander, 11 11
Broad River, Tanner's, 3 11
Forest City, 8 11
Gilkey, Centennial, 11 17
Henrietta-Caroleen, Caroleen, 11 18
Cliffside-Avondale, Cliffside, 8 18
Marion Ct., Pleasant Hill, 11 24
Morganton, First Church, 11 25
Marion Mills, Clinchfield, 8 25

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

June
Yadkinville, Macedonia, 11 26-27
July
Mount Airy, Central, 11 4
Mount Airy Ct., Epworth, 11 and 3 3-4
Jonesville, Longtown, 11 11
Stoneville-Mayodan, 11 18
Sandy Ridge, 3 18
The Mt. Airy District Conference will be held at Leaksville July 7-8.

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.

June
Sparta, Cor's Chapel 26-27
July
Laurel Springs 3-4

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
THIRD ROUND

June
New London, Richfield, 11 27
China Grove, 8 27
July
Concord, Westford, 11 4
Concord, Harmony, 8 4
Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P.S., Gastonia, N. C.
THIRD ROUND

June
East End, night 25
Trinity, Tate's Chapel, 11 26
Bessemer, Puette Chapel, 4 26
Stanley, Trinity, 11 27
Cramerton, night 27
July
Cherryville Ct., St. Pauls, 11 3
Lafayette Street, 11 4
Shelby Ct., Salem, 3 4
Cherryville, night 4
District Conference, Cherryville 5-6
Gastonia, Main Street, night 7

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
THIRD ROUND

June
Elmwood, Knox Chapel, 3 and night 24
Hiddenite, Liberty, 11 25
Stony Point, night 25
The Statesville District Conference will be at Ball Creek camp ground July 15 and 16.

WAYNESVILLE DISTRICT
P. W. Tucker, P. E.

201 Branner Ave., Waynesville, N. C.
THIRD ROUND

June
Murphy, night 25
Murphy Ct., Tomotla, 11 26-27
Miawassee Ct., Belview, 3 27
Hayesville, Ledfords, 11 26-27
July
Robbinsville, 11 4
Andrews, night 4

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

June
Davidson, Good Hope, 11 and 3 26-27
Welcome, Center, 8 and 11 26-27
Central Terrace, night 27
July
Oak Ridge, Oak Ridge, 11 4
Kernersville, Shady Grove, 3 4
Walkertown, night 4
Thomasville Ct., Fair Grove, 11 and 3 10-11
Hanes-Clemmons, Clemmons, 11 11
Burkhead, night 11
Thomasville, Trinity, 11 18
Forsyth, Marvin, 3 18

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

June
Hillsboro, Lebanon, 11 26-27
July
Cedar Grove, Prospect, 11 3
Webb Avenue, 11 4
Carr, night 4
Person Ct., Woodsdale, 11 10
Long Memorial, 11 11
East Roxboro, Grace, 3 11
Milton Ct., Purley, 11 17-18
Brooksdale, Trinity, 11 24
Front Street, 11 25
West Burlington, night 25
Durham Ct., Bethany, 11 31
August
Carrboro Ct., Carrboro, 11 1
Chapel Hill, 3 1
Duke Memorial, night 2
Trinity, night 3
Burlington Ct., Bethel, 11 7
Rougemont Ct., Tabor, 11 13
Leasburg Ct., Salem, 11 14-15
Mt. Tirzah Ct., Mt. Zion, 11 21-22
West Durham, night 22
Yanceyville Ct., Locust Hill 28-29

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.

June
South Mills, Sharon 26-27
South Camden, Shiloh 27-28
July
Pantego-Belhaven, Belhaven 4
Hertford 8
Perquimans, New Hope 10-11
Pasquotank, Union 11-12
Chowan, Bethany 17-18
Edenton, night 18
August
Gates, Sunbury ..... July 31 & 1
North Gates, Hebron 1-2

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

June
Glendon, Carbonton 26-27
Goldston, Bethlehem, 3:30 27-28
July
Elizabeth, Clarkton 3-4
Bladen, Bethel 5
St. Paul, Barkers 10-11
Parkton, Sandy Grove 17-18
Person St. and Calvary, Gardners, 3:30 18
Lillington, Parker's Grove 24-25
Hemp, Pleasant Hill, night 25-26
August
Siler City, Hickory Mountain ..... July 31 & 1
Pittsboro, Zion, 3:30 1-2
Jonesboro, Seven Springs 7-8
Sanford, night 8-9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
THIRD ROUND

June
Craven, Beach Grove, a.m. 24
Dover, Lane's, a.m. 25
Snow Hill, Tabernacle, a.m. 26-27
July
Seven Springs, Indian Springs, a.m. 4
Atlantic-Straits, Atlantic, a.m. 11
Beaufort, p.m. 11
Pink Hill, Webb's, a.m. 18
Newport, Oak Grove, a.m. 24-25
Morehead City, p.m. 25
Hookerton, Ormondsville, a.m. 31
August
Oriental, Pamlico, a.m. 1
Ocracoke ..... May 27

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

June
Millbrook, Oak Grove 26-27
Jenkins Memorial, 8 27
July
Tar River, Trinity 4
Louisburg, 8 4
Bailey, Bailey 10
Zebulon, Middlesex 11
Kenly, Buckhorn 17-18
Clayton, 8 18
Garner, Mt. Zion 24
Princeton, Fellowship 25
Smithfield, 8 25
August
Four Oaks, Sanders 7
Benson, Elevation 8
Selma, 8 8
Fuquay, Buckhorn 14
Edenton St., 11 15
Cary-Apex, Cary, 8 15
Creedmoore, Grove Hill 21-22
Franklinton Ct., Rock Springs 3 22
Franklinton, 8 22
Oxford, 8 27
Oxford Ct., Shady Grove 28
Granville, Roberts 29
September
Louisburg Ct., Shiloh 4

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
THIRD ROUND

June
Raeford, Raeford, 11 27
Piedmont, West Rockingham, 7:30 27
Ellerbe, Norman, 11 30
July
St. John-Gibson, Gibson, 11 4
Maxton, 7:30 7
Aberdeen-Vass, Aberdeen 11
Mt. Gilead Ct., Hebron, 11 17-18
Mt. Gilead, 7:30 18

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
THIRD ROUND

June
Grimesland Chg., Grimesland, 11 27
Shelmedine, afternoon 27
July
Rocky Mount Chg., Marvin, 3:30 3
Springhope, night and 3 3-4
Nashville, night 4
Aurora Chg., Small's, 11 7
Robersonville Chg., Wharton's, 4 8
Bath Chg., Pinetown, 12 9
Rocky Mount, First Church, 11 11
Clark Street Church, 5 11
South Rocky Mount, night 11
Fremont Chg., Yelverton, 11 18
Stantonsburg, night 18
Vanceboro Chg., Chapman's, 11 25
August
Fairfield, 11 1
McKendree Chg., Conetoe, 11 8
Ayden, night 8

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
THIRD ROUND

June
Middleburg, a.m. 27
Henderson, First Church, night 27
Warren, 3 p.m. 30
July
Warrenton, 3 p.m. 1
Weldon, a.m. 4
North Hampton, 3 p.m. 4
Enfield, night 7
Ahoskie, Colerain, 3 p.m. 11
Littleton, night 14
Conway, Bethany, a.m. 17-18
Aulander, Ebenezer, 3 p.m. 18
Windsor, District Conference 21
Seaboard, Sharon, a.m. 24-25
Roanoke Rapids, night 28
August
Garysburg, Oak Grove, a.m. 1
Halifax, Ebenezer, 3 p.m. 1
Battleboro and Whitaker, McTier, a.m. 8
Rosemary, New Hope, 3 p.m. 8
Rich Square, a.m. 14-15
Scotland Neck, Palmyra, 3 p.m. 15
Norlina, a.m. 21-22
White Memorial and City Road, City Road, night 22
Murfreesboro, a.m. 29
Williamston and Hamilton, night 29

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

June
Magnolia, Carlton's, 11 27
Wallace-Rose Hill, Charity, 3 27
July
Kenansville, Lee's, 11 2
Jacksonville-Richlands, Haw Branch, 11 4
Burgaw, Trinity, 11 11
Wilmington Ct., Federal Point, 11 18
Wilmington, Grace, night 18
Swansboro, Bethlehem, 11 24-25
August
Maysville, Hopewell, 11 1
Southport, Southport, night 4
Shallotte, Andrews Chapel, 11 5
Town Creek, Shiloh, 11 6
Carver's Creek, Bladen Springs, 11 8
Whiteville, Whiteville, night 8

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Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. At any drug store. (Adv.)

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GRAY'S OINTMENT
Used since 1820. Fine for boils, burns, etc. At all Drug Stores. For sample write
W. F. Gray & Co., 710 Gray Building, Nashville, Tenn.

THE WISDOM SISTERS

"The Wisdom Sisters" have an open date covering two meetings during the month of July and would be glad to place the dates within the bounds of the North Carolina conferences. Address, The Wisdom Sisters, Macon, Missouri.

SESQUI-CENTENNIAL
Philadelphia, Pa.

June 1 to September 30, 1926. Fare and one-half for the round trip via Norfolk Southern and connections. Tickets sold daily until September 30, 1926; final limit fifteen days including date of sale.

EVANGELISTIC SINGER

Rollin Covington, young evangelistic singer, Red Springs, N. C., desires engagements for July and August. Can furnish testimonials.

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MONEY BACK IF IT FAILS. SOLD BY DRUG AND DEPARTMENT STORES EVERYWHERE.



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Specializing in Church and Departmental Sunday School Planning.

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Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.



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Is a prescription for
Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria
It kills ...e germs.

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SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU
Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' Shirts. **Write for free samples and prices.**
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TIRED EYES Dickey's old reliable eye water has been used over 50 years to refresh and strengthen a tired eye. Nothing better for sore and weak eyes. Relieves sun and wind burned eyes. Doesn't hurt. At all good stores or by mail 25c. **DICKEY DRUG CO., Bristol, Va.**

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the House of Pilcher has been continuously engaged in designing and building pipe organs for the most discriminating churches in America. Ever having been alert to the adoption of every modern development along the lines sanctioned by the world's greatest organists, it has established an enviable reputation for instruments of superior tonal qualities and ease of manipulation.
Church officials will find it greatly to their advantage, in the selection of a new organ, to avail themselves of the many helpful suggestions that these long years of practical experience enable the House of Pilcher to submit. No obligation. Address:

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915 Mason St. Incorporated Louisville, Ky.

IN MEMORIAM

PYATT—Ferman Pyatt, a twin son of Mr. and Mrs. W. M. Pyatt, of Nebo, N. C., passed to his heavenly home on the tenth of April, 1926, at the age of six years and seven months.

He is not dead, but only asleep in Jesus "Blessed sleep,. from which none ever wake to weep."

The sorrowing family have the sympathy of the entire community.

His Sunday school teacher,
Mrs. T. W. Stacy.

BURGESS—John Harper Burgess was born June 24, 1873, and died December 14, 1925, as the result of internal injuries sustained when he fell from an electric pole in Weaverville, N. C.

He was married to Viola Price Palmer in 1895, eight children blessing their union. He was a member of Riverview Methodist church. He was a good husband and a loving father. His funeral was conducted by Rev. and Mrs. Holderby, and he was laid to rest in the Riverview cemetery.

Precious father from us has gone,
A voice we loved is still;
A place is vacant in our hearts
That never can be filled.
God in His wisdom has recalled
The bloom His love had given.
Although the body slumbers here,
His soul is safe in heaven.

Mrs. J. Harper Burgess and Children.

CONGER—Thomas Jefferson Conger was born September 13, 1840, in New York City, and passed away March 17, 1926. He lived to a ripe old age, and died in the faith. He leaves a posterity of five sons and daughters. He was a prosperous business man. As his pastor I visited him frequently, and always found him bright and cheerful and interested in his church. He would inquire particularly about the work and also send his contributions for its support. He always requested his wife to bring the "Book" and enjoyed the reading and prayers. Even on his death bed, near the end, he said, "The Book, the Book!"

When Brother Conger first came to this country he located on a farm near Statesville. He was one of the promoters of the organization of the Sunday school in that community. The Methodist churches at Chapel Hill and Elmwood are offsprings of this Sunday school. He also took great interest in temperance movements.

Peace to his memory.

M. F. Moores.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has called from our midst Bro. Henry F. Rooker, our faithful and devoted Sunday school class president of Zion M. E. church, who was full of enthusiasm, generous of his means, very cordial in his greetings, in fact an ideal president, be it resolved:

First, That we bow in humble submission to His will.

Second, That we thank Him for his example of loyalty to His church and Sunday school.

Third, That we extend to his loved ones our heartfelt sympathy.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate and Norlina Headlight for publication, and a copy be spread on the Sunday school class record.

Mrs. A. G. Hayes,
E. G. Williams,
R. M. White.

RESOLUTIONS OF RESPECT

Our heavenly father having seen fit, in his infinite wisdom, to remove from our midst our beloved sister and consecrated co-worker, Lucy Culbreth Grady, we, the members of the woman's auxiliary of the Whiteville Methodist Episcopal Church, Whiteville, North Carolina, wish to record our sincere appreciation of her beautiful life, and of her influence which was felt in every phase of church and community work. Therefore be it resolved:

First, That we extend to her loved ones our deepest sympathy, and commend them to the loving care of our heavenly Father.

Second, That we bear testimony of her faithfulness and loyalty to the Sunday school and church from which she was seldom absent.

Third, That in her death our auxiliary has lost one of its most zealous and useful members, and the church and community have suffered an irreparable loss.

Fourth, That a page in our minute book be inscribed to her memory.

Fifth, That a copy of these resolutions be sent to the bereaved family and a copy to our church paper.

Mrs. J. B. Schulken,
Mrs. I. B. Tucker,
Mrs. A. E. Powell,

RESOLUTIONS OF RESPECT

Whereas, on March 25, 1926, God took from us Mrs. Lundia Lineberry, we, the members of the Ladies' Aid Society of Bethany M. E. Church, South, Liberty, N. C., bow in humble submission to His will. We deeply feel the loss occasioned by her death. Her devotion to duty and love for God's kingdom was beautiful. We desire to give deep expression to our sorrow:

First, That while we sorrow because she is gone and will not meet with us in our society again, we feel that it is well with her.

Second, That we extend to the husband and family our heartfelt sympathy and commend them to the God of all grace and comfort.

Third, That a copy of these resolutions be spread upon the Aid Society record, a copy be sent to the bereaved family, and copies to the N. C. Christian Advocate and the Randolph Tribune.

Miss Mayzie Pickett,
Miss Lala Ferguson,
Mrs. A. C. Pickett.

RESOLUTIONS OF RESPECT

"The lights are all out
In the mansion of clay;
The curtains are drawn,
For the dweller's away;
She silently slipped
O'er the threshold by night,
To make her abode
In the city of light."

We. the members of the Woman's Missionary Society of Trinity Methodist church, Red Springs, N. C., feel that a bit of ourselves has gone in the passing of Mrs. E. B. Huggins, and it is with a feeling of deep personal loss that we pay loving tribute to the memory of this friend and co-worker who left us March 28, 1826. Hers was a life of wonderful beauty—pure, gentle, sweet, and it may be sincerely said that "to know her was to love her." She was devoted to her missionary society and church, and her days were filled with love and service. Therefore be it resolved:

First, That although we shall greatly miss her tender presence among us, we bow in humble submission to Him who giveth and taketh away.

Second, That we extend our heartfelt sympathy to the bereaved family and to the many who loved her.

Third, That a copy of these resolutions be sent to the family, a copy recorded in the minutes of the society, and a copy be sent to the North Carolina Christian Advocate.

Mrs. W. N. Gibson,
Mrs. J. L. Duncan,
Miss Bessie Covington.

RESOLUTIONS OF RESPECT

Whereas, on Monday, May 17, 1926, our heavenly Father in His infinite wisdom took from our midst our class member and our pastor's wife, Mrs. Agnes Rockwell Hayes, we, the members of Virginia Wilson Bible class of the Ardmore Methodist Church, South, Winston-Salem, N. C., bow in humble submission to His divine will, we nevertheless deeply feel the loss occasioned by her death.

We admired her devotion to duty and love for God's kingdom, and we desire to give deep expression to our sorrow.

First, That while we sorrow because she is gone and sad because she will not meet with us in a class again, we feel that it is well with her and hope to meet her in that better land.

Second, That we thank our heavenly Father for her Christian life and for the divine grace which enabled her to be a helpful wife and a loving ideal mother.

Third, That each and every one who came in contact with her were inspired to higher ideals of life by her cheerful smile and sunny disposition, which will linger with us through all the coming years.

Fourth, That we extend to her husband, children and other loved ones our heart's deepest sympathy and pray that they may find comfort in the thought of her peace and rest after a life of untiring devotion to them who with one accord "arise and call her olessed."

Fifth, That a copy of these resolutions be spread upon our class record, a copy sent to the bereaved family, a copy to her mother, a copy to the North Carolina Christian Advocate, and copies to the Winston-Salem papers.

Mrs. J. R. Sechest,
Mrs. A. W. Martin,
Mrs. W. M. Beard.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God in His infinite wisdom to remove from our presence the mother of our beloved teacher, Brother O. J. Jones; therefore be it resolved:

First, That we as a Bible class extend to them and to all the bereaved family our heartfelt sympathy.

Second, That we commend them to mother's God who doeth all things well.

Third, That we urge upon them that they all so live the Christian life that some day, somewhere they will meet mother again to spend eternity together in the glory land.

Fourth, That a copy of these resolutions be placed on our record, that a copy be sent to the Christian Advocate for publication, also to the Independent of Elizabeth City, and that a copy be sent to each member of the bereaved family. J. W. Rollins,
For the Class.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to take home unto Himself John James on January 9, 1926, a most faithful member of the board of stewards of the West Durham M. E. church; therefore be it resolved:

First, That we, the board of stewards, feel that we have lost a loyal supporter, one who was ever ready to help in every good cause.

Second, That while we cannot understand why his life should so suddenly have been snapped just at a time of usefulness, yet we bow in humble submission to Him who doeth all things well and say with Christ, "Not our will, but Thine be done."

Third, That we extend to his bereaved brothers and sisters, and particularly to the family of Mr. Stephen James with whom he resided our deepest sympathy.

Fourth, That a copy of these resolutions be recorded, a copy be sent to the family and a copy be sent to the North Carolina Christian Advocate.

W. E. Alley,
W. E. Norris,
J. C. Daily,
Committee.

OBERHOLTZER—George C. Oberholtzer was born in Leesburg, Florida, July 5, 1896, and died in St. Joseph's Hospital, Asheville, N. C., April 30, 1926.

Early in childhood he experienced a change in heart and united with the Methodist church. From early childhood he was interested and active in church work.

After finishing his college education he was happily married to Miss Louise Adams of Atlanta, Ga. After his marriage he moved to Jacksonville, Fla., where he held a responsible position with the city health department. During his stay there he was an active worker in the First Methodist church, holding place of Epworth League president, president of City Epworth League Union ad president of District Union. He possessed a great deal of native ability. This with his splendid training and fine consecration made him an able and efficient w[illegible].

About five years [illegible] the strain of work [illegible] way, making it [illegible] he seek a higher [illegible] moved to Asheville a[illegible] came to Weaverville, where he lived until the end of life came.

Duke Univ Library 15Oct26

Mr. Oberholtzer possessed a striking personality, and won friends and held them wherever he went. It was my pleasure to meet him soon after coming to this field. Our new friendship was cordial and helpful to both. He spoke with frankness, had his personal convictions, but was charitable to those who did not see life as he saw it. His spirit was free from guile; his character was a positive one. He was a manly Christian. He was not emotionally inclined, not given to sentimentalism, but well rounded, substantial, dependable.

During my short ministry here he at times taxed his strength trying to aid in the church organization. He was a past master in getting programs across. With regard to his health he did not quite understand why he was afflicted, but because he did not understand he did not doubt. Deep in his heart he knew a personal Saviour. He accepted Him. He rendered a wonderful service to Him. He was a cheerful Christian. It was a benediction to be in his presence. I always left his home happier than when I went. He was conscious and brave to the end. After bidding those around him goodbye, with a smile on his face his brave spirit passed from here to the other side.

The funeral was conducted at Weaverville Methodist church Saturday, May 1, by the writer. His body was taken to Leesburg, Fla., for burial. His companion who was by his side when the end came, his parents and five brothers have the sympathy of the entire community.

His pastor, Dwight Brown.

COLE—Mrs. Etta Fry Cole, daughter of Benjamin P. and Catherine J. Fry, was born near Carthage, N. C., November 3, 1855, and died at her home in Carthage at 6:30 Sunday morning, March 28, 1926, being at the time of her death 70 years, five months and 25 days of age.

In her early womanhood she was converted and united with the M. E. Church, South, and for nearly a half century she was an interested, helpful, faithful and loyal member, manifesting an abiding and active love and interest in the work and welfare of her beloved church. With marked regularity she attended the services of the church up to the time of her fatal illness. She seldom was absent from the mid-week prayer meeting and her presence was an inspiration and benediction to every service. How exemplary her life in precept and practice!

In her early womanhood she was united in marriage to Mr. Robert Cole. Happily they lived together for many years, but he preceded her to the spirit world by about ten years. She was a kind, faithful and devoted wife.

Surviving her are four brothers—James L., C. B., W. J. and Sheriff R. G. Fry, all of Carthage and vicinity, and one sister, Mrs. Alex. Thomas, of near Carthage. She leaves a large circle of other relatives and friends who mourn her passing into the silence. But they sorrow not as they who have no hope, for she died in faith triumphant and has gone to be forever with the Lord.

She met death so calmly, and so fearlessly did she fall asleep when the long day was over and the light of the heavenly home flashed through the fleeing shadows of the Sabbath's dawn.

As neighbor and friend she was kind and helpful and found much joy and delight in ministering to others. No better woman lived among us.

At 11 Monday morning, March 29, funeral services, conducted by her pastor, assisted by Revs. C. E. Clark and J. E. Eyscue of the Presbyterian and Baptist churches, respectively, were held in the Methodist church. A great throng of bereaved friends and loved ones filled the church. She was tenderly laid to rest in Cross Hills cemetery. The floral offerings, many and beautiful, covered the mound beneath which she peacefully sleeps.

May sorrowing and bereaved loved ones and friends be kept and comforted by Him who said, "My grace is sufficient for you."

"Only good night, beloved, and not farewell,
A little while and all His saints shall dwell,
In hallowed union invisible;
Good night.
Until we meet again before His throne,
Clothed in the spotless robe He gives His own;
Until we know even as we are known,
Good night."

Her pastor,
John M. Wright.

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NORTH CAROLINA
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Editorial Paragraphs

Straws in the wind serve to show which way the wind is blowing, while men of straw and straw ballots fail even in that. For the logician who knock down a man of straw makes little impression on any but himself and the liquor folks fail to get any where with their straw ballots, which have been the order of the day in recent months. It takes more than straw votes to win elections and straw men to give the logician a place in the big league.

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The wise man not only knows where he ought to stop but also sees that he is able to do so. In other words he is careful to keep his brakes in working order. An elegant car with a first-class motor may win admiration and attain the desired speed, but if the brakes are not in working order disaster encamps not far ahead. In like manner the man well equipped otherwise who is not able to stop when and where he ought is certainly headed for destruction. What momentum is to an automobile, such are impulses, personal inclinations, and habits to the individual, and the wise man is careful to see that his brakes are in good working order and he applies them in ample time to save from disaster. Every life should be equipped with good brakes.

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A lecturer who arrived at the railroad station on a belated train, in a frantic effort to meet his engagement, rushed through the station, leaped into a cab and in breathless haste shouted to the cabman "drive fast!" Away dashed the car in furious haste along the crowded streets when the nervous, excited passenger called out to the driver. "Do you know where you are going?" The man at the wheel replied, "I do not know where we are going but I know that I am driving fast." Such is the way with a large part of modern society. We do not know where we are going but we know that we are driving fast. But what profit is there in speed if we are only rushing onward in blind haste? What the modern world knows for a certainty is that it is "driving fast," but is uncertain about a great many other things, among them, its own destination.

The Bible continues to be the world's best seller, notwithstanding the fears of some that the Old Book is headed for the scrap heap. That the sales increase seem to imply that Bible reading may be on the increase also, anyhow it is not a lost art. Last year the American Bible Society issued two and a half million more copies than in 1924, and almost a million and a half more than any other year in its history. Other Bible societies and individual publishers report larger sales than ever before. The most notable progress in foreign fields has been made in those lands most opposed to the Christian religion. For instance the American, British and Scotch societies last year sold more than 11,000,000 copies in China alone, where there has developed organized opposition to Christianity. The British society reports large increase in the sales in Japan, Spain and Portugal. It is heartening to note this constantly growing demands for the world's greatest textbook of religion. But why should we for a single moment expect it to be otherwise for the Book belongs to the eternal years.

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The Fifth Avenue Presbyterian Church, New York City, known as the Presbyterian Cathedral of America and that has numbered among its ministers J. H. Jowett and others equally eminent, has recently called to its pastorate, Dr. Henry Howard, who is sixty-seven years of age. Sixty-seven! How is that for this present time which is said to be the young man's age? The simple truth is that one's ability to handle the job is infinitely more important than any question of days and years and decades. Some old men are very efficient while some young men are very inefficient. On the other hand young men frequently bring forth the capstone of a great task with shouts of victory, while old men go limping and mourning into the vale of defeat. But let it ever be remembered that he who trusts in years, either the fewness of them or the multitude of the same is leaning upon a broken reed. Almanacs and figures have slight consideration in the economy of the Eternal. It is not a question of years, but of deeds and of daring. As long as the spirit of youth commands the situation the decades march in silence behind.

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RELIGIOUS POMP AND CIRCUMSTANCE IN CHICAGO

Chicago is a city of great conventions. Parade and pageantry of practically every sort seem to fondly frequent the busy streets of that great metropolis of the Middle West. But when the pomp and display of the Middle Ages in Europe was brought by the Roman Hierarchy into the "Windy City," even Chicago sat up and took notice.

The Eucharistic Congress of last week stirs the Northwestern Christian Advocate in the following fashion:

Fifteen cardinals, scores of bishops, thousands of priests and nuns, a specially-built Pullman train, a jeweled monstrance comparable only to the choicest glories in the treasures of kings; color, action, music; pageantry like that at the outset of the most pretentious of the Crusades—what more could lavish expenditure, consummate executive ability and mass action on a colossal scale provide to make the event unforgettable?

And what is the one thing which the Roman Catholic Church would tell the world by all this staggering total of paraded power and wealth, this vast advertisement of a church's skill in showmanship?

That Jesus Christ, the world's Redeemer, is present, in body and divinity, in the consecrated wafer, "just as he was actually living and present at Bethlehem and Calvary."

To the thoughtful world outside the Roman fold this is sheer superstition; a fetichism not made any more attractive at its center by all its overlay of gold and silver and precious stones and noble music and banners gleaming in the sun.

To the Roman Catholic, the spectacle has undoubtedly been a reason for churchly pride. It has probably won back to church attendance many Catholics who had abandoned the practice of their faith. To some devout minds it must have brought new conviction that the doctrine of the real presence of Christ in the mass is true.

Some Protestants may have gazed on one or other of the public functions of the congress with a certain wistful envy: "Why can't we get such public attention as they do?"

But others, surely, have been more discerning. They realize that though wealth and organizing aptitude and obedience to authority can produce this mighty display, not all the princes of the church in all their opulent robes could make Jesus Christ a participant in a ceremonial that is foreign to his spirit and purpose.

The congress has been a magnificent advertisement of the church—vastly showy, and thrilling to ear and heart with the sound of ten thousand singing voices. But though it has glorified the church, how can an event patterned after a Caesar's triumph demonstrate the advent into Chicago of the Son of Man?

If he had really come this week, in living, bodily form, would the marching thousands, or the massed multitudes of dazzled spectators, have recognized him amid all that calculated gorgeousness? Would he have been at the head of the parade? He did make a triumphal entry once; but the church of that day was not represented in the procession.

And the question here suggested is not one for Catholics alone. Doubtless thousands of Protestants, who were not at all convinced that what they watched was such a tribute to Jesus Christ as he would approve, stopped short of asking how their own churches most eagerly seek to honor him.

We Protestants must admit that we have no such genius for ecclesiastical window-dressing as the Eucharistic Congress disclosed. But we are not far behind in other forms of churchly efficiency—in organization, in religious comfortableness, in political action, in education, in practical benevolence.

And it is not a mere academic question, to ask whether we make a closer approach to the real presence of Jesus Christ, in some of our activities, than do the Roman Catholics in their worship of what seems to us to be no more than a bit of bread.

For Christ, says Paul to the Corinthians, is not in ceremonial, nor in gifts to the poor, nor in knowledge, nor in priestly mysteries. Where love is, Christ is. They who, whether Catholic or Protestant, reveal him in the outgoings of a life of simple goodness, need elevate no host that men may discern him. He is shown forth in their lives.

And this is the eucharist the world hungers for—this the perpetual sacrifice at which Christ is truly present, the feast of love which is kept forever by those who have named his Name.

A REVIEW OF PROF. JAMES CANNON'S, III, NEW BOOK BY DR. EDMUND D. SOPER

Professor James Cannon, II, has written a History of Southern Methodist Missions. "The book is designed for use as a text in mission study courses," we are told in the preface. It covers the whole field of the missions of the Southern church, home and foreign. A reading of the volume gives ample evidence of long and arduous labor. The array of detailed facts and figures is almost bewildering. Every aspect to the missionary work of the church is dealt with clearly and adequately. From what has been said one might be led to infer that the volume savors of the uninteresting character of an annual report, which is received through the mail, leafed over, and then put away—"filed" is the technical term—and then never looked at again. But such is not the case. One is surprised and delighted in this volume to be challenged constantly by historical material, well digested and interestingly written, the presentation of problems, in which there is individual opinion and conviction vigarously expressed, and the statement of conditions and outlook, moderately and yet convincingly placed before the reader and student.

After giving the story of the early missions of Methodism, in which Thomas Coke played so large a part, a chapter follows on the Home Base. The responsibility of the missionary enterprise is placed where it really belongs, on the shoulders of the churches in the home lands which are amply able to do as much if not more for others than for themselves. And yet it is shown that the idea of the Home Base is in the process of evolution; when the churches in China have constituted themselves a new Home Base to send the gospel to Siberia and Manchuria. Then follows in ten chapters a survey of the fields of the mission work of the Southern church, abroad and at home. It is like a living geography lesson to read of the work in China, Japan, Korea and Siberia-Manchuria, Brazil, Mexico and Cuba, Africa and European work, Indian and Negro in the United States, Western and Mountain, Immigrant and Industrial, and finally Rural and City work in the Southern States.

It is a volume of over three hundred and fifty closely printed pages, and which would open the eyes of many a church member with wonder, to discover the wide outreach of his church, of which he had known so little. This volume ought to be used in mission study classes, but I can think of no more useful purpose than that it might serve as the basis of informing sermons and addresses by pastors concerning a far-flung line of advance of which so many Methodists are ignorant—and, incidentally, it might also give a new incentive to these pastors themselves to appreciate with more ardor that work of the church which best exemplifies the motto of John Wesley, "The World Is My Parish." And, finally, I can say all this with the more grace and sincerity because I found myself intensely interested from beginning to end. I am a debtor to Professor Cannon for scores of facts of which I was ignorant and which will help me in many interpretations in the days to come.

RALEIGH MOVES FOR TWO NEW METHODIST CHURCHES

By the merging of three of the present churches of Raleigh and a change of location made necessary by the shifting of population with the growth of the city, Raleigh Methodists are preparing to build two new Methodist churches adequate for all the needs of a city church. Under the leadership of the presiding elder, Rev. M. T. Plyler, this plan has been going forward for more than a year. A city board of church extension has been organized so as to enlist the entire Methodist constituency of the city in this policy looking to the future needs of a growing city and all of the existing churches are united in this undertaking.

Edenton Street church will remain the church in the central part of Raleigh. A large new church will be built in the northeast part of town, the section in which Epworth is at present. Another large church of ample proportions will go up in the Hayes-Barton section out near the Methodist Orphanage. Into these two new churches will go the present membership of Central, Epworth, Jenkins Memorial and other Methodists living in these sections for the first time provided with adequate and attractive church facilities.

This work is to be pushed with all possible dispatch by the committee having the matter in hand. Instead of the two small mission churches which have been struggling on, two strong and vigorous churches will develop to minister to the need of these sections of the city. This movement is looked upon as the beginning of a new day for Methodism in our capital city. We hope to report more definite progress of this enterprise at no distant day.

The city board of church extension and the quarterly conference have already acted and committees are at work on location and plans.

THE UNIVERSAL INVITATION

A poor, blind woman asked a friend to guess which, to her, was the sweetest word in all Scripture. The friend guessed one word and another. The blind woman told her religious experience, how that one day when she felt sad and lost, the call come to her: "Come unto me!" Heven entered her soul, and ever since the little word "come" was to her the sweetest word of all.

The divine invitation is universal. "Look unto me and be ye saved all ye ends of the earth." "Come unto me all ye that labor and are heavy laden." "The spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him come and take of the water of life freely." This invitation includes the high, the low; the rich, the poor: the bondman, the freeman; the ignorant, the educated; the sick, the afflicted, the sorrowing, the well, the strong, the happy; of this time or of any time; of all ages, classes and climes—one universal invitation.

This invitation is intended to meet a universal need. Sin is universally humanity met. Other systems and religions are local or exclusive. In Christianity alone we have the unisal need. Other systems and religions are local or exclusive. In Christianity alone we have the universal remedy for the universal need.

The church is the custodian of this universal invitation. The blessings of accepting this beautiful invitation are for you: Life, light, joy and peace; divine forgiveness, divine friendship, divine fellowship and divine favor.

Every church is an invitation. Will you come?

The Epworth League conferences this week in session, the one in Louisburg and the other in Asheville, have been largely attended and the conferences have been highly profitable to the thousand or more young people who enjoyed these inspiring occasions which are under the entire control of the young Epworth Leaguers. With each passing year the Epworth Leagues of North Carolina Methodism grow in efficiency. They are now one of the strong arms of the church.

People and Things

Rev. L. L. Smith and his wife rejoice in the arrival of L. L. Smith, Jr. He is the fourth boy in the family. The father says that his mother named him L. L., Jr.

Rev. W. A. Rollins is now in a successful revival meeting at South Main Street church, Salisbury. The pastor is being assisted by Rev. Roy T. Houts of the Holston conference.

"Rev. L. T. Singleton has been appointed secretary of the board of finance of the North Carolina conference till conference. His address is Oriental, N. C."—F. S. Aldridge, Chm.

At the home of the bride on Thursday, June 24, 1926, at 9 a. m. Mr. John R. Baker and Miss Maggie B. Dixon were united in holy wedlock, W. E. Trotman officiating.

Rev. M. C. Ellerbe of Jalong finds that he will have time this summer to assist some of the brethren in their meetings. If those who may want his services will write him at once so that dates may be arranged he will appreciate it.

"Mrs. Richard Monroe Rees announces the marriage of her daughter, Rachael Monroe, to Mr. Tarlton Seldon Moore, on Friday, the fourth day of June, one thousand nine hundred and twenty-six, at Greensboro, North Carolina."

Mrs. Lilla Lyda Brown announces the marriage of her sister, Minnie Young Lyda, to Mr. Allen Dunham Closson on Sunday, the twenty-seventh of June, nineteen hundred twenty-six, Weaverville, North Carolina. At home, Weaverville, North Carolina."

Timothy Goode Warner arrived at the home of Mr. and Mrs. D. O. Warner on Wednesday, June 23. Mrs. Warner is a daughter of Rev. and Mrs. C. P. Goode of the Denton charge. The young man was immediately enrolled in the cradle department of West Market Street church.

A conversation on the street, between two Baptists: "How are the Baptists getting along at Washington?" "Well, the Baptists have decided that an unimmersed person may go to heaven, but that he may not attend the Northern Baptist Convention."—Levi G. Bateman, in the "Christian Century."

Dr. John J. Wicker sailed on June 14 on the S. S. Braga in charge of a large Christian cruise to Palestine, Egypt and Europe. The Wicker Tours have secured the S. S. Sinaia for their next summer's cruise, which will sail about June 20, 1927, and for anyone contemplating a visit to the Holy Land under the best auspices this should be welcome news.

Rev. E. M. Avette of Mocksville was in Albemarle Tuesday night and Wednesday. He says he likes Mocksville and that his work there is moving along most satisfactorily. This well known Methodist minister is a native of this county and his many Stanly friends are always glad to hear good news from him.—Stanley News-Herald.

"There is too much oil in the Baptist church today," says Dr. John Roach Straton. But this eminent Baptist who furnishes New York dailies with quite a bit of desirable "copy" says nothing about too much water in the Baptist church. But as far as J. R. Straton is concerned these two well known elements will not be allowed to mix.

Rev. W. E. Hocutt of the Tabor-Fairbluff charge, is engaged in a very successful meeting at Evergreen church. Up to last Sunday there had been seventy-five conversions, and the interest at that time was still growing. Brother Hocutt is in fine favor with his people, and the work of the church is progressing along all lines.

The annual camp meeting at Camp Free is scheduled for July 29 to August 8 inclusive. Preaching by Rev. Joseph Owen, D.D., Rev. Jim Green and others. The Greensboro Bible School band and quartette will furnish music for us for eight days. Many are planning to attend. A great spiritual feast expected. Reader, come. For information address "Camp Free," Connelly Springs, N. C.

Rev. J. Ed. Thompson, who several weeks ago suffered an attack of vertigo when in the midst of his sermon at North Main Street church, Salisbury, has about recovered from the attack. He has been recuperating at the home of his daughter, Mrs. James Kearns, of High Point. Brother Thompson is one of the great spirits of our conference with a host of friends who admire and love him and will rejoice to know that the attack of a hot Sunday was only temporary.

The Dilworth, Charlotte, congregation next Sunday, July 4, will for the first time be in their new church—that is, will be on ground floor (basement is above ground) and hold all services in the new church from henceforth. They expect to have the main auditorium finished and furnished by first or second Sunday in September, when Bishop Mouzon will preach the opening sermon. Dr. G. D. Herman is the great leader of the Dilworth church.

"An all day program is listed for the Big Four at Shoal Creek church, Burnsville charge, beginning at 10 a. m. Saturday, July 3. The people of Burnsville, Bald Creek, Micaville and Spruce Pine charge are invited to come with filled baskets, open and receptive minds and hearts, to hear C. H. Ireland of Greensboro, E. A. Cole of Charlotte and others. A cordial invitation is extended to the Advocate to be represented."—G. S. Wilkinson.

"The Missionary Federation of Northampton county invites representatives from the counties and auxiliaries of the Weldon district to a meeting at Rich Square Thursday, July 8, beginning at ten o'clock a. m. Miss Daisy Davies will speak on subjects of great importance and it is requested that as many as possible her her. Anyone from a distance desiring entertainment for the night will please notify Mrs. John Soulars, Rich Square, N. C."—Mrs. J. B. Stephenson, Co-chairman.

Plans for the first unit of the Bob Jones College, the $5,000,000 interdenominational orthodox Christian college to be built at College Point, near Panama City, Fla., by the Rev. Dr. Bob Jones, evangelist, of Montgomery, Ala., were submitted this week and taken under advisement by the board of trustees. A decision on the building plan will be made as soon as possible, according to members of the board, in order that construction may be started at the earliest possible moment.

Hot Pepper, Cold Pepper, Pepper Petered Out. Senator Pepper was dry in Philadelphia and wet in Pittsburgh. He told the W. C. T. U. he was whatever the state was. The Methodist preachers were not satisfied, so he told them he was bone dry. He wrote the hotel keepers, however, to vote for him instead of a "radical dry" or a "hysterical wet." And George S. Oliver, one of the Mellon crowd, advised Pittsburghers, in a newspaper ad., to be "wet but wise and vote for George Wharton Pepper."—News Dispatch.

The news from the bedside of Rev. H. A. Humble, who is at this time in Johns Hopkins Hospital, Baltimore, is not very encouraging. He has been in the hospital for the past three weeks. Information that reaches this office is to the effect that Brother Humble is in a very serious condition, and his family are very much alarmed. The Advocate joins the many friends of this devoted servant of the church in praying that the Great Head of the church will spare this useful life and give him back to his family and work in health.

At the recent meeting of the board of missions in Nashville, Tenn., the following officers of the board were elected: Foreign work secretaries, Dr. O. E. Goddard and Miss Esther Case; home work, Dr. J. W. Perry and Mrs. J. W. Downs; education and promotion, Dr. E. H. Rawlings and Mrs. B. W. Lipscomb; treasurers, J. F. Rawls and Mrs. Ina Davis Fulton; recording secretary, Dr. F. S. Parker; assistant in charge of specials, Rev. R. S. Ruff; assistant for organization, woman's work, Miss Mabel K. Howell; assistant for literature, woman's work, Miss Estelle Haskin; assistant for candidate promotion, woman's work, Mrs. H. R. Steele.

Mr. and Mrs. George L. Hackney of Lexington, N. C., expect to visit England in August and also make a tour of Europe. Mr. Hackney came to Greensboro one day this week to arrange for their passports and to his surprise learned that Mrs. Hackney is a British subject and not a citizen of the United States. Mr. Hackney was born in England, came to this country and married an American girl, Miss Maie Nichols, of Asheville before he secured his naturalization papers, which made his wife a citizen of Great Britain. Mrs. Hackney's name failed to be incorporated in the naturalization papers of Mr. Hackney and she remains a legal citizen of England. It is an interesting occurrence. Mr. Hackney has not been back home since he left when a small boy and he is looking with delight to the visit. Of course Mrs. Hackney will be glad to see her own dear country. They expect to be gone two months or more.

The Advocate till August 1 for $1.50 in advance.

Rev. W. C. Merritt in an automobile accident Saturday, June 26, sustained a broken shoulder blade and three fractured ribs. He was in Durham visiting his wife who is a patient in Watts Hospital and by some mishap collided with a street car. Mr. Merritt was taken to the hospital in Durham for treatment, where his injuries were not considered serious and he was expected before a great while to be able to return to his home in Yanceyville. Mrs. Merritt, who has been in the hospital for treatment, expects to return home in a few days. We have not learned any of the details of the accident.

Sunday School Day was observed at Sharon M. E. church on the Seaboard charge last Sunday, June 28. A very large crowd was entertained by a splendid program, consisting of many beautiful musical selections and other nice things arranged by Miss Mary E. Bottoms and her efficient helpers, Misses Bessie Bottoms and Thelma Garris. All these young ladies are teachers, and although they spend most of their time and talent in other communities they are not appreciated at any place as at home. The Sunday school day, or children's day, as it used to be called, has for a long time been an important day in the Sharon community. We are now looking forward to another such pleasant day in 1927.

In the absence of the pastor, Rev. J. F. Kirk, who is on his vacation, Rev. J. B. Craven, the presiding elder of the Greensboro district, preached last Sunday morning for the West Market congregation. "Be Sober" was the text and the speaker maintained that people be sober in business, be sober in creeds, be sober in regard to the fallacies of life, be sober in condemnation, be sober in toleration, be sober in profession, and be sober in one's ideals. Dr. Cook, head of the summer school at North Carolina College, was so well pleased with the sermon that he had Mr. Craven come over to the college Monday morning and deliver the same message to his great body of teachers and students.

The number of Christians on the foreign mission fields under the ministry of the Methodist Episcopal Church is now 852,955, which is an increase of 22,288 over the number reported a year ago. The figures were compiled from statistics coming from the fifty-three conferences maintained by the church overseas. Of the 852,955 Christians, 661,400 are enrolled members of the Methodist Episcopal Church, while 191,555 are children who have been baptized and are under religious instruction but not yet admitted to membership. During the year 1924-25 there were baptized by Methodist missionaries and national pastors 29,940 adults and 29,948 children. The largest number of Christians enrolled in the Methodist Episcopal Church on the foreign field is in India—457,511; China enrolls 106,013; Japan, 17,8889; Korea, 24,386; Africa, 30,843; Latin America, comprising Mexico, Central America, Bolivia, Chile, Peru, Argentina and Uruguay, 18,408. In the sixteen countries of Europe in which the Methodist Episcopal Church is carrying on missionary work there are enrolled 109,301 persons under its care.—Central Christian Advocate.

THE DUKE FUND AND COUNTRY CHURCHES

Suggestions to those who seek aid from the Duke Endowment for the building of Methodist churches in the countrysides of North Carolina:

Enquiries and applications should be addressed to Prof. J. M. Ormond, Rural Life Department, Duke University, Durham, North Carolina. When applications are submitted in proper form Professor Ormond will make careful investigation, either personally or through co-operation with others, and usually on the ground; and the completed data will be laid before the Duke Fund Commission or its executive committee.

The recommendations of the commission will be transmitted once a month by President W. P. Few to the trustees of the Duke Endowment, or a committee of the trustees; and President Few will promptly give to all applicants information concerning the action of the trustees.

The records will then go into the hands of C. B. Markham, assistant treasurer, Duke University, who will see that settlements are made in accordance with the conditions upon which gifts to churches have been authorized. Correspondence therefore in regard to payments and all matters concerning settlements should be addressed to Mr. Markham.

A DISPEPTIC TENDERFOOT ON A TEXAS RANCH, OLD MAN BASHAN'S STEERS AND THE CURE FOR DYSPEPSIA

This is not an indorsement of a patent medicine; neither is it a testimonlai to an M. D. It isn't something poured out the neck of a bottle or built into a bolus. Nor is it a magic discovery like the blessed Bimini or the "Fountain of Youth" which Ponce de Leon failed to discover in Florida; folks from other states, especially California, saying that he hunted in the wrong place. I do not claim it is a panacea, and it isn't. "But hold," you say: "if it isn't any of these, then what in the name of sense is it? These are the only orthodox means of curing anything and if you claim that indigestion can be cured by any other means, well—let's have it; tell us in a hurry, it will be diverting at any rate. It must be a mind cure." It isn't. I'll tell it to you; and in order to relieve your minds and as a further evidence of good faith, I'll say that it is the personal experience of a preacher who has his character passed. And, further, a certain religious journal once printed the nub of the story. Now listen to this preacher talk and see if your indigestion cannot be cured in the same way. It's worth trying, and it won't cost you a cent. Here's his story:

"I broke down in health in college while studying for the ministry. Concerning my breakdown one doctor said one thing and one another; for doctors, you know, can differ almost as radically as opposing lawyers construing a codicil. I suffered many things of many physicians, and each one had a separate organ involved. However, they all agreed on one point, and that's the only thing they were right in—namely, my stomach was out of order. To hear the doctors talk, you would think that all a young interne had to do was to walk around me several times and be thus qualified to take an examination on any organic disease the human body is heir to. The treatment also was radically different in every case, but again they all decided on one thing—I needed a change of climate.

"It was always a theory of mine that if a person is going to seek a change of climate the bigger the change the better; so what was more natural than that I should as an Eastern preacher turn to a far Western conference? Which I did.

"Its a far cry, and every other phrase you can think of, from a large, prosperous city on the Eastern coast to the cow country of West Texas. You know, it is said of Texas that it has more rivers and less water, more cows and less milk than any other state in the Union. And I can truthfully add that it has more surprises for a tenderfoot than any other state in the Union. It seemed to me, when I stepped off the train at San Antonio, that I was in the queerest country in the world. But when I got to the seat of the annual conference, a small town south of San Antonio, I had more surprises. I never saw more windmills, more cactus, more Mexicans, and more goat meat in my life. Talk about the "Babes in the Woods" being helpless, they were hardy pioneers compared to me. And then to make my change more radical, they sent me father west, to a circuit as large as Rhode Island, and all points at least forty miles from a railroad.

"As Mr. Wackford Squeers used to say: 'Here was a go.' When the stage driver let me off at the little ramshackle parsonage, away to itself at one end of the village, my heart melted like wax within me. The sun was just setting behind the hills, and I felt that it was the setting of all my hopes. When I sat down supperless, to read the evening lesson out of my little Bible, my tears came between me and my Psalm. Finally I couldn't throw off the lonesomeness and the homesickness any longer; and so burying my face in my hands, I leaned on the table and bawled like a child. I was tired and worn to the quick in body and spirit, and I just couldn't help it.

"After awhile I somehow became conscious that, like the loolish virgins, I had not enough oil in my lamp, and I felt that the light was going out; but I was so tired and homesick and heartsick that I never lifted my head from the table. The light could fail all it wanted to; I'd just let it fail; there'd be another light failing on the morrow. Even without the formality of telling the countryside goodbye I'd take the early morning stage and turn my face toward the rising sun. The East was good enough for me.

"I supposed that some of the church people must have heard that the new preacher had come; for they came into the room, stumbling in the dark over chairs and wondering out loud to each other where I could be. I never raised my head, and finally two of the men lit a match and surveyed me at the table. And talk? My! Everybody seemed to be talking at once. Finally they began to make remarks about me, and not very complimentary ones, either. About the softest thing they called me was a worm and no man—and I felt it—but I just let them talk. Then, because I did not lift my head, they began to laugh at me, winking at each other and wagging their heads during the thunderous peals of their storms of laughter. But they saw that they could get nothing out of me, and they prepared to leave. They seemed to be wearing wooden clogs, for all the noise they made as they stumped through the rooms. And they seemed to take a special delight in falling over chairs. The noise was terrible, and at last I heard one loud voice say: 'I shorely hopes that old man Bashan's steers will come up the open range tonight and tear a hole in that old shack of a parsonage.' Gales of laughter greeted this. It wasn't very long before he got his wish. I never heard such bellowing and stamping in my life; it sounded like thunder. The celebrated Texas 'long horn' was all around the house, and I was getting more close-range experience with them. In fact, the parsonage grounds were the range. There were whole herds of them, as I could see in the moonlight, and I felt that they would knock over the house any moment. Finally some of the larger steers made a determined, mad rush at my side of the room, and the walls seemed to come down with a crash. When I came to, I found myself sitting on the floor, the lamp was out, but the golden sunlight was streaming in the room. I had gone to sleep while reading the twenty-third Psalm; and if you'll read it, you'll understand why I dreamed some things. The only thing which was real about the dream, and contributed to it of course, was the cattle around the fenceless parsonage. They were merely paying their usual nocturnal visit and had nearly torn some of the weather-boarding off the side of the house with their horns.

"Picking myself up, I stepped out on the porch to get a good view of the country. The scenery was wild, but magnificent; and slowly I began to fill my lungs to the full with that wonderful West Texas air, with the delicious tonic tang of fall in it. Somehow, I was feeling better in mind and body, and I decided that I would not leave that day; I'd wait for the day after. I then stepped into the kitchen, and the kitchen table was just loaded with good things to eat, plenty of eggs and good, home-cured bacon and ham predominating. How I envied the people whose stomachs would allow them to eat ham! After quite a while I managed to poach some eggs, and I felt much better. Well, to make a short story still shorter, the longer I stayed the better I liked the people and the better I felt. Then my big problem was to keep the cattle from wrecking the parsonage.

"Finally, one day the owner of the cattle, a curious old character whose name was most suggestive of Bashan, said very oracularly: 'Parson, thar's jes' one way to keep them critters out, for you air right slap in the open range; you've got to fence 'em out. Come over to the ranch some mawnin', and I'll let you cut all the cedar posts you need; then I'll lend you a post hole digger, and we'll skirmish around and git the wire, and then we'll wire it.' No use wasting time going into details. I took up this seemingly absurd and impossible proposition. I can't even tell now what impelled me, but I took it up. I'm sure the old brother knew what I needed better than any doctor.

"So I cut down cedar posts. No, I didn't; I gnawed them known with the ax. My arms grew so tired chopping that I often wished that I was a beaver and could gnaw them down with my teeth. I needed dozens of them, and it took me weeks. Then came the post-hole digging, and I used to be so tired at night that I often repeated my first night's experience and went to sleep sitting in my chair. And I didn't envy any more folk who could eat ham; I was eating it myself. Furthermore, I could fry as well and eat as much goat steak as anybody in that country. I completely forgot I had a stomach—except three times a day, when I was as hungry as a wolf. By the time I had driven the last staple in that wire fence I was almost oblivious that there ever had been such a thing in my life as indigestion. And I was perfectly cured of all my other ailments.

"My presiding elder suggested that I give others the benefit of my experience, and I determined to do so, but in my own way. So I sent a note to our Advocate saying that if anyone wrote me I could send them free a sure cure for indigestion. Our little postoffice used to receive about a dozen letters a day on the average, and the local wits said that when the old postmaster had over four postals to read in one day he used to look worried, scratch his head, and send for help.

"I never knew before that so many people in Texas, Oklahoma and New Mexico had indigestion. I had letters in droves and shoals; I literally had them to burn. I had letters from professional men in all walks of life—lawyers, preachers, teachers, editors, merchants. They came by the dozens. Even the doctors seemed to be struggling with the dread demon and would pry into the secret.

"It would have taken almost three months' salary on that 'pay in kind' circuit, with its ideal of small salary, to pay the postage to answer these letters. So I merely sent a note to the Advocate giving the cure, and this is what I wrote: 'If you want to cure indigestion, cut fence posts and dig post holes.'"—Pacific Methodist Advocate.

PATRICK HENRY: SOME PERSONAL TRAITS

Patrick Henry's eloquence has so overshadowed everything else about his personality that his character is not so well known as it should be. That his character does not suffer in comparison with his far-famed eloqeunce should be a matter of pride to all Americans. Indeed his eloquence was due, in a large measure, to his lofty character, and this fact has been mentioned by many of his contemporaries. George Morgan, in his "The True Patrick Henry," quotes David S. G. Cabell's tribute, as follows: "History does not record any example of a greater natural orator. He was not an orator as a result of a long and elaborate course of preparation. The loftiness of his nature, his strong emotions, his possession in himself of everything noble and true more than supplied the rhetorician's art."

George Mason, writing of Henry in 1774, spoke to the same effect: "He is by far the most powerful speaker I ever heard. Every word he says not only engages but commands the attention; and your passions are no longer your own when he addresses them. But his eloquence is the smallest part of his merit. He is in my opinion the first man on this continent, as well in abilities as public virtues," etc.

John Adams paid him this tribute: "From personal acquaintance, perhaps I might say a friendship, with Mr. Henry of more than thirty years, and from all that I have heard or read of him, I have always considered him a gentleman of deep reflection, keen sagacity, clear foresight, daring enterprise, inflexible intrepidity, and untainted integrity, with an ardent zeal for the liberties, the honor, and the felicity of his country and his species."

His kind and benevolent disposition is shown in a letter to his daughter: "Unite liberality with a just frugality; always reserve something for the hand of charity; and never let your door be closed to the voice of suffering humanity. Your servants especially will have the strongest claim upon your charity; let them be well fed, well clothed, nursed in sickness, and let them never be unjustly treated." "It is a tradition among the Henry negroes," says his biographer, "that their grandparents were treated just as Patrick Henry here admonishes his daughter to treat them."

Morgan says: "Henry himself sometimes played schoolmaster. This we learn from William Wirt Henry, who had from his Aunt Sarah an interesting detail respecting Patrick Henry's family customs. It was his habit, said she, to seat himself in his dining room every morning, directly after rising, and read his Bible, and as his children would pass him for the first time, he would raise his eyes from his book and greet them with a 'good morrow.' And this he would never neglect. Henry's fondness for the Bible grew with his years. 'This book,' said he to a neighbor, 'is worth all the books that ever were printed, and it has been my misfortune that I never found time to read it with the proper attention and feeling till lately. I trust in the mercy of heaven that it is not yet too late.'"

Colonel Samuel Meredith, in his sketch of Patrick Henry, says: "One thing is remarkable in Mr. Henry, and this information comes from his sister, Mrs. Meredith, a very pious woman, that he was never known in his life to utter the name of God except on a necessary or proper occasion. He was

through life a warm friend of the Christian religion. He was an Episcopalian, but very friendly to all other sects, particularly the Presbyterian. His father was an Episcopalian, his mother a Presbyterian. He was so well pleased with Soame Jenyns' Internal View of Religion that, meeting with a copy of it when he was governor, or shortly after, he had several hundred copies printed and distributed at his own expense. Doddridge's Rise and Progress of Religion was his favorite author on the subject of religion."

The lofty moral tone of Henry's life is shown in a letter dated January, 1799, when referring to trouble with France, he wrote:

"Her conduct has made it the interest of the great family of mankind to wish the downfall of her present government, because its existence is incompatible with that of all others within its reach. And whilst I see no dangers that threaten ours from her intrigues and her arms, I am not so much alarmed as at the apprehension of her destroying the great pillars of all government and of social life; I mean virtue, morality, and religion. This is the armor, my friend, and this alone, that renders us invincible. These are the tactics we should study. If we lose these, we are conquered, fallen indeed. In vain may France show and vaunt her diplomatic skill and brave troops; so long as our manners and principles remain sound, there is no danger. . . . I am too old and infirm ever again to undertake public concerns. I live much retired, amidst a multiplicity of blessings from that Gracious Ruler of all things to whom I owe unceasing acknowledgements for His unmerited goodness to me; and if I was permitted to add to this catalogue one other blessing, it would be that my countrymen should learn wisdom and virtue, and in this their day know the things that pertain to their peace."

Morgan says: "Henry died well—in the full faith. 'Oh, how wretched should I be at this moment,' he said, 'if I had not made my peace with God.'"

"All other remedies having failed, Dr. Cabell proceeded to administer a dose of liquid mercury. Taking the vial in his hand, and looking at it a moment, the dying man said:

"'I suppose, doctor, this is your last resort?'

"The doctor replied: 'I am sorry to say, Governor, that it is.'

"Then he said: 'Excuse me, doctor, for a few minutes'; and drawing over his eyes a silken cap which he usually wore, and still holding the vial in his hand, he prayed, in clear words, a simple, childlike prayer for his family, for his country, and for his soul, then in the presence of death. Afterwards, in perfect calmness, he swallowed the medicine.

"Meanwhile, Dr. Cabell, who greatly loved him, went out upon the lawn, and in his grief threw himself down upon the earth under one of the trees, weeping bitterly. Soon, when he had sufficiently mastered himself, the doctor came back to his patient, whom he found calmly watching the congealing of the blood under his finger-nails, and speaking words of love and peace to his family, who were weeping around his chair. Among other things, he told them he was thankful for that goodness of God which, having blessed him all his life, was then permitting him to die without any pain. Finally, fixing his eyes with much tenderness on his dear friend, Dr. Cabell, with whom he had formerly held many arguments respecting the Christian religion, he asked the doctor to observe how great a reality and benefit that religion was to a man about to die. And after Patrick Henry had spoken to his beloved physician those few words in praise of something which, having never failed him in all his life before, did not then fail him in his very last need of it, he continued to breathe very softly for some moments; after which they who were looking upon him saw that his life had departed."

Blackstone, Va. H. H. Smith.

THE BAPTISM OF THE JAILER

By Charles C. Brothers.

To my mind, if there is one clear case in the Bible that shows baptism by immersion was not performed, it is that of the Jailer. See Acts 16:16-40. Now let us see about it.

A certain damsel (I cannot say she had bobbed hair, painted cheeks and lips) very much annoyed Paul for many days; and he being grieved, turned and said to the spirit of divination which possessed her: I command thee in the name of Jesus Christ to come out of her; and he came out, too. That so exasperated her employers that when they saw that the hope of their gain was gone, they took Paul and Silas and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe.

The result was the preachers were locked up in jail. They were lashed, on their bare backs, with many stripes; and the jailer was strictly charged to keep them safely. He took all precautions to carry out his instructions. He thrust them into the inner prison and made their feet fast in the stocks. Maybe he said, Now I guess you'll stay put.

That night at midnight Paul and Silas held a prayer meeting. They sang praises unto God, and were having a glorious time out of a situation that did not seem propitious. The other prisoners were disturbed from their slumbers, and they sat up and listened. They heard something else, too. A great earthquake shook the very foundations of that old jail; and all the doors were thrown open and they were all freed from their confinement.

The jailer waked up, too, and found that it was not a nightmare. What he saw was enough. It fairly crazed him for the moment, and he started to commit suicide. Why? Because he knew it would be death anyhow if he could not hold his prisoners, and he preferred the quickest route across Styx river. To let the prisoners out without due process of law meant death to him.

Instead of becoming a suicide he was gloriously converted, and he became a Christian. Enough happened to thoroughly convince him that it had dynamic power, both natural and spiritual. The testimony was both circumstantial and positive. He was convinced, and he yielded instanter. He, too, was not disobedient to the heavenly vision. He became a Christian before daybreak, and he and all his received baptism. (I have just as much right to believe there were young children in that family as those who think otherwise).

Now let us draw upon our imagination about that baptism; and our imagination is just as permissible as that of others who differ from us. Paul, after that event, had another jail experience (Acts 22). He was brought before the chief captain. Earnestly beholding the council, Paul said, "Men and Brethren, I have lived in all good conscience before God until this day" (Acts 23-1. All right, Paul. You converted the jailer down in Macedonia some time ago, didn't you? You baptized him in the jail, did you not? Now, don't you know you cannot use our state institutions for your religious rites by using our pools for baptizing your converts? You were put in jail for teaching customs which are not lawful, and you violated the law by using government property.

But some latter day saints rise up and say Paul didn't use the jail for that purpose. He took the jailer and all his family, between midnight and day, down to a river, and baptized them; and brought them back in the same hour of the night. He did! Well, now, Paul and the jailer both knew it would be a criminal offense to leave the jail before they had legal authority to do so; and to do meant death.

Could Paul in all good conscience have been guilty of a flagrant evasion of the law? Has his integrity ever been impeached by any court, civil or religious? Yet our friends of exclusive immersion place Paul in a ludicrous predicament when they imply that he, under cover of darkness, took the law in his own hands, and have caused the jailer and all his to leave the jail and its other prisoners to look out for themselves. What would those prisoners have done when they found the keepers all gone? Did they go down to a river that did not run through the jail lot, and quickly immerse them, and get back before the authorities found it out? Paul did not do things that way. Perish the thought!

Well, now, how about the next morning? When it was day the magistrates sent the sergeants, saying, Let those men go. Now here was luck. They had not heard of that river baptism last night; and now Paul and Silas could skip out before their unlawful act could be found out, and they could go on to Thessalonica. Did they? "Be sure your sin will find you out," Paul; and you had better go far enough to be out of reach of the law.

But Paul did nothing of the kind. Next morning the jailer said to Paul, The magistrates have sent to let you go; now, therefore, depart, and go in peace. Paul's indignation was stirred at the message; and he stood squarely on his rights, and would do nothing of the kind. He said to the jailer, They have beaten us openly, uncondemned, being Romans, and have cast us into prison; and now they thrust us out privily? Nay verily; but let them come themselves and fetch us out.

The magistrates then took stage fright on hearing that message and hurried to the jail, and besought them and brought them out and desired them to leave the city. They went out and stopped at Sister Lydia's home, saw the brethren, comforted them, and departed.

It would have been unworthy of Paul to do any act which would be suspicious. He did nothing under cover, physically or morally, that he could not do boldly. If he had gone to the river that night he would have been unworthy of his high commission; especially so if he did not tell those magistrates about it next day. He was never guilty of inconsistency; he lived above suspicion. He would have been untrue to God and the law if he had gone out that night and the next day declare his innocence of wrong doing.

The jailer took them the same hour of the night, and washed their stripes; and he was baptized, he and all his, straightway—immediately. He brought them into all his house. And when it was day the magistrates got busy. Now, from both a legal and moral point of view, how could these preachers and his congregation leave the precincts of the jail, which was unlawful, between midnight and daylight, and perform any rite without violating the law by doing such a thing?

PRESIDENT'S POPULARITY IN AND OUT OF CONGRESS

By H. E. Woolever, Editor of The National Methodist Press.

President Coolidge has a tremendous hold on the people of this country. There is no other at the present time who equals him in popular favor. His steady, quiet way, his economy program, the reduction of taxes, and his constant effort to bring an end to those conditions out of which arise international annoyances such as the foreign war debts, have helped to hold the popularity which was manifestly his in the election of 1924. People feel that he stands for world peace and the curtailing of the growth of large military and naval establishments in this and other countries. The Christian attitude of the President has meant much in developing a favorable attitude and in stimulating faith in his leadership. The chief executive, in his private and public life as well as in his addresses, has emphasized his conviction that religious and spiritual forces are the essential foundation of the nation.

The President has a greater popularity among the people than he does in Congress. In the House, for instance, many members resent his stand upon farm legislation. They feel that he is not making a sufficient effort to have enacted legislation which will satisfy the demands of the farmers of this country. Especially are the representatives from agricultural districts sensitive upon this point. The re-election of a number of members in the lower house depends to a considerable extent upon the attitude of the rural voters. The President's attitude upon this same question is affecting his own popularity among agriculturists. How deep seated this feeling is there is no way of determining until the congressional elections have been held. The farmers have looked upon the present occupant of the White House, whose own boyhood was spent in the rural sections of Vermont, as one who understands and would see that the interests of the tillers of the soil were bettered through proper legislation. They are now waiting for some tangible laws which will leave no question as to the administration's attitude.

The House of Representatives has an efficient steering committee which is supported by a sufficiently large majority to make it independent and able to drive through the program the House leaders decide upon. It seems to know what it wants to do and with a sufficient number of votes which may be counted upon, it goes ahead without overmuch ado about the attitude of the President or the Senate. In fact, under the present united, if autocratic, leadership in the House, it holds itself above the Senate and unblushingly proclaims itself as the "more important legislative body." Many of the members of the upper chamber, piqued at the public criticism of their body and claiming that these are undeserved, declare that the lower chamber is not a legislative body at all, but a mass meeting controlled by a dictator's rule.

MR. C. W. TILLETT, SR., HONORS BISHOP AND MRS. E. D. MOUZON

Last Thursday evening in a private dining room of the Hotel Charlotte Mr. C. W. Tillett, Sr., gave an informal dinner in honor of Bishop and Mrs. Mouzon and H. A. Tillett of Abilene, Texas, brother of the host and a special friend of Bishop Mouzon. A score or more invited guests were present at the dinner which in all its arrangements was delightful.

The Charlotte Observer carried the following story of the occasion:

"Following the dinner talks were made by Bishop Mouzon, Rev. A. W. Plyler of Greensboro, editor of the Christian Advocate; Rev. C. E. Rozzelle, pastor of Myers Park Methodist church; Rev. W. L. Sherrill, secretary of the Western North Carolina Methodist conference; Dr. McGeachy, Paul Whitlock, H. A. Tillett, and the host of the occasion.

"Bishop Mouzon, the guest of honor and chief speaker, made a plea for an end of controversy in the church and for a 'league offensive and defensive of all Christian soldiers.' The same idea was emphasized by Dr. McGeachy, who declared that faith in Christ is sufficient to take a man to heaven and that a man who is good enough for heaven is good enough for any church.

"While some of the talks were of serious nature in part, all the brief after dinner speeches contained wit and humor and repartee appropriate to such an occasion.

Several paid glowing tribute to the life and work of the late Rev. John Tillett, father of C. W. and H. A. Tillett, and complimentary reference was made to Dr. Tillett of the faculty of Vanderbilt University, another brother.

Among those present at the dinner were: C. W. Tillett, Sr., host; his daughter, Miss Laura Tillett; and his brother, H. A. Tillett; Bishop Mouzon and Mrs. Mouzon; Rev. D. M. Litaker, presiding elder, and Mrs. Litaker; Rev. A. W. Plyler and Mrs. Plyler; Rev. W. L. Sherrill, Charlotte; Dr. A. A. McGeachy and Mrs. McGeachy; Rev. C. E. Rozzelle and Mrs. Rozzelle; Rev. A. L. Stanford, pastor Tryon Street M. E. church; Mr. and Mrs. Paul Whitlock; Mr. and Mrs. John A. McRae; Mr. and Mrs. J. A. Parham; R. L. Young.

THOMAS ALEXANDER GREEN OF NEW BERN

Dr. N. H. D. Wilson kindly sends us some interesting facts about one of New Bern's prominent citizens as these appear in the New Bernian:

On his eightieth birthday anniversary Thomas Alexander Green of this city, who passed the fourscore milestone Friday, grew reminiscent regarding the changes that have taken place during the last half century in New Bern and North Carolina.

Mr. Green is one of the oldest active citizens of Eastern Carolina. He is a vice president and director of the Eastern Bank and Trust Company of this city, and is at his office every day. He has held many prominent offices in various civic and religious circles of the state and is well known throughout North Carolina.

As first captain of the Atlantic fire department of this city and then chief of the New Bern fire department, Mr. Green was honored by election as first president of the North Carolina State Firmen Association. For 11 years he served as treasurer of the state organization.

For over 30 years he has been a member of the school board of trustees. For 20 years he has been its chairman. As chairman, he handled all the money, amounting to over $130,000, for the new school buildings here. He has delivered diplomas to some hundreds of high school graduates.

For 36 years Mr. Green has been chairman of the board of stewards of Centenary Methodist church. In 1904, when the church was dedicated, the debt had to be personally assumed by individuals. Of the four men, W. B. Blades, J. A. Meadows, James Redmond and Mr. Green, who assumed the obligation, only the last mentioned is still living. Mr. Green was superintendent of Centenary Methodist Sunday school for about 15 or 20 years.

MOUNT AIRY DISTRICT CONFERENCE

The Mount Airy district conference will convene at the Methodist church in Leaksville on July 7 at 9:30 a. m. and adjournment is expected by 5 p. m. on Thursday, the 8th. All representatives of our church institutions are cordially invited and will be given a welcome hearing.

It is planned to have all the reports of the pastors and local preachers on the first day. On the second day the work of the laymen will be given special attention, committees will report, and delegates to the annual conference will be elected.

The committee on recommendation and license to preach is L. B. Abernethy, W. R. Jenkins and W. T. Albright.

E. W. Fox,
Presiding Elder.



BETHEL CHURCH, REV. L. L. SMITH, PASTOR

This beautiful church was erected at a cost of $60,000. Rev. W. E. Trotman set the enterprise on foot and the church was completed the first two years of Rev. L. L. Smith's pastorate. He is now in his fourth year.

The main auditorium will seat 400 and the Sunday school department will take care of 400. The present indebtedness is only $400.

WINSTON-SALEM DISTRICT CONFERENCE

The Winston-Salem district conference will convene in Central Terrace Methodist church, Winston-Salem, on Thursday morning, July 8, at 9:30 o'clock. It is expected that the business of the conference will require the greater part of two days.

Preparations are being made by the Central Terrace people for the entertainment of delegates and visitors. Any members of the body who expect to spend the night are requested to notify the pastor, Rev. J. C. Cornett, at once. Address him at 3 Devonshire street, Winston-Salem.

Local preachers are expected to present written reports of their labors. It is greatly desired that members and delegates be present for roll call at the opening session, and devote as much time as possible to the conference until adjournment is reached.

A suitable program is being worked out, but it will be flexible and somewhat informal. Due attention will be given all the interests of the church, and representatives of special interests are cordially invited to attend and present the same. Pastors will be prepared to submit brief statements concerning special features of their work, particularly the Missionary Maintenance special, the Superannuate Endowment campaign, and the status of the Christian Education pledges. Evangelism, lay activities, routine business, and all local matters affecting the work of the church will receive consideration in order.

C. C. Weaver, J. P. Hipps and L. B. Hayes will examine candidates fo ordination.

J. W. Williams, R. S. Howie, J. C. Cornett, J. W. Campbell and D. R. Proffitt will examine the local preachers and present their names to the conference, with recommendations, for action.

Other committees will be announced at the opening session as ordered.

A cordial invitation is extended to all our people who can do so to attend the conference.

J. H. Barnhardt, P. E.

THAT $1.50 OFFER

The Advocate is offering a year's subscription for $1.50 cash in advance, till August 1, 1926. It is also offering the same proposition to old subscribers who will pay up all back dues and $1.50 for one year in advance. This will enable all our old friends as well as new ones to get the church paper one year for the special price of $1.50. It must be understood that all past dues be paid in full before this proposition can be effective. If you are due $2.00 past subscription send $3.50 and your label will be advanced one year. Come on. This proposition will positively be withdrawn on August, and after that date the regular price will be in force.

MISS DAISY DAVIES TO VISIT THE NORTH CAROLINA CONFERENCE

From July 4 to 16 Miss Davies will make an itinerary of the North Carolina conference in the interest of the Belle H. Bennett Memorial.

The Woman's Missionary Society of the North Carolina conference is actively engaged in raising its quota of $34,000 for this very worthy memorial.

That this memorial goes into erecting the building of the great new Scarritt College for Christian Workers, located at Nashville, Tenn., is but the highest incentive for the best effort.

Another great reason for the deep interest of the N. C. conference in the highest success of Scarritt College is centered in the love that our conference has for its president Dr. Jesse L. Cunninggim.

Miss Davies needs no introduction to the conference, nor does she need any praise to commend her as one of the finest speakers in the Southern Methodist Church.

Below is given a schedule of her itinerary. We bespeak for her the best of congregations and the most loving inteerst in the great cause which she represents.

July 4—Trinity church, Wilmington.
July 5—Goldsboro.
July 6—Rocky Mount.
July 7—Hertford (Elizabeth City district conference).
July 9—Northampton county meeting.
July 11—Roxboro.
July 13—Rockingham.
July 14—Johnson county meeting.
July 15—Fayetteville.

The hours and churches not announced for the meetings will be advertised through the respective districts by their secretaries.

Mrs. Charles Marian Earley,
Pres. N. C. Conference.

ASHEVILLE DISTRICT CONFERENCE

The Asheville district conference will meet at 9 a. m. August 10 in our splendid new church at Hendersonville which is just being completed, and will close on the afternoon of the 11th.

Representatives of our connectional interests will be cordially welcomed to this conference and each will be given a brief hearing before the body. All such visitors are requested to notify our pastor at Hendersonville, Rev. M. T. Smathers, when they arrive.

Local preachers of the district will be expected to give a written report of their labors for the year, and let it be remembered that those who wish their license renewed will have to make application for same.

The following are appointed as a committee of examination for applicants for license, for orders, and for admission on trial: L. W. Colson, M. B. Clegg and G. C. Brinkham.

H. C. Sprinkle, P. E.

INTERESTING FEATURES AT DISTRICT CONFERENCE

Some of the interesting features of the Elizabeth City district conference at Hertford July 6-8:

Tuesday night at 8 o'clock an inspirational address and a series of pictures showing the development of Duke University.

Wednesday, 11 a. m. Preaching by Rev. F. S. Love followed by the administration of the Lord's Supper. Eight o'clock p. m., an address by Miss Daisy Davies and a series of pictures by Mr. L. L. Gobble on the development of the Sunday school work.

Thursday, 11 a. m. Preaching by Prof. J. M. Ormond of Duke University. Eight o'clock p. m., concert by the children of the Methodist Orphanage.

C. B. Culbreth.

NOTICE, WELDON DISTRICT

The Weldon district conference will be held in Weldon July 21 and 22. The opening sermon will be preached on Tuesday night, July 20, by Rev. L. M. Hall.

The preachers are requested to prepare brief written reports of their work.

The visiting brethren will be given an opportunity to represent the work in which they are interested.

S. A. Cotton, P. E.

Hurry along $1.50 for a new subscription to the Advocate. Must be in by August 1.

NEWS FROM GRIFTON CIRCUIT

Just a few words from Grifton circuit. We are having a very good year on the work. All the four churches are making progress. We wish to speak especially of Edward's Chapel. When we came on the work we found the work very much demoralized. Only a few of the faithful ones attended church, hence the congregations were very small at our regular services. Several attempts at running a Sunday school were made only to end in failure. But we kept everlastingly at it, and on last Sunday, June 27, there were about seventy in attendance. Much of this is due to some new recruits who have come into the community, and much of it is due to the new superintendent, Bro. Joshua Craft, who is a consecrated young man, and will doubtless put much life and enthusiasm into the school.

Our Epworth League at Sharon is doing excellent work. Some of our best leaders were away during the winter months attending school. These have returned and the league is taking on new life. During the dull winter days it was kept alive through the untiring efforts of Miss Ida Cameron and others. She deserves a great deal of credit. They are planning an Epworth League social at present. Miss Ida Mae Langston is tne efficient president, and Miss Jessie Langston is in charge of the social service department.

Our church at Grifton has just installed a piano, which fills a long felt want. Both Sharon and Grifton Sunday schools are doing nicely and growing in interest and attendance, notwithstanding that both are laboring under handicaps.

We hope to organize junior leagues at both Grifton and Edward's Chapel within the next few weeks.

Our protracted meetings will begin the first Sunday in September. Bro. W. L. Loy of Roxboro will assist at Grifton, Brother Russell of Snow Hill will assist at Sharon, and Brother Brandenberg of Greenville will assist at Edward's Chapel. The one at Gum Swamp will conclude the services. Pray for us.

Our church has sustained several heavy losses recently in the death of Brothers J. E. Cameron and L. B. Holloway of Gum Swamp. Also that of Mrs. J. M. Edwards of Edwards' Chapel. Their places will be hard to fill. Brothers Cameron and Holloway were faithful stewards in their respective churches, and the mantle has fallen on the shoulders of their sons, Ray Cameron and Frank Holloway. Sister Edwards will be missed sadly at her church, as well as in the home and the community at large.

R. J. Lough, P. C.

CLARK STREET, ROCKY MOUNT

A far-reaching revival continuing for two weeks at Clark Street, Rocky Mount, closed Sunday night. Rev. C. D. Barclift, a student at Duke University, did the preaching, and it was in the "power of the Holy Ghost sent down from heaven." From the first his sermons gripped the people. Beginning with the third penitents were at the altar at every service until the close. Crowds flocked to hear this young preacher, filling the house, including Sunday school space, to capacity until many were turned away.

Chancie preached at the railroad shops five days at the dinner hour, at first to fifty or sixty men. On the fifth day it is estimated that five hundred heard him. He draws the people and holds them by the divine life in his personality and the unction of the spirit that accompanies his earnest, gospel sermons. He debases sin and exalts the Saviour "high over all and blessed forevermore," the supreme necessity of every soul. He does not skip over essentials and make it easy for a sinner to get into the church, but emphasizes all the elements of repentance and the necessity of being "born again."



THE NEW WEST ASHEVILLE CHURCH

The work is progressing rapidly and the church is to be completed November 15; the Sunday school building is to be ready for use by August 15.

Plans for the church were completed in February by Thrower-Breeze Co. of Charlotte and Asheville and were approved by our church board at Louisville.

The style of the church is Gothic throughout. The basement of the new church will contain a social hall with a seating capacity of 418, a stage, kitchen, serving room, mother's room, furnace room, fuel room, and rooms for the cradle roll and junior departments. The main floor will contain the auditorium, gallery, choir loft, church officers, pastor's study, ladies' parlor, young men's class room, and rooms for the primary, beginners' and young people's departments. On the top story of the Sunday school building will be located the men's Bible class rooms, Wesley Brotherhood room and the senior-intermediate department. The Sunday school rooms are planned to take care of 1200 pupils, and the main auditorium of the church will seat 900.

The building committee: Dr. J. G. Anderson, chairman; H. B. Posey, secretary; Dr. P. B. Orr, D. T. Jarrett, J. N. Jarrett, H. O. Deloach, S. H. Jones, S. D. Hall, W. B. Westhall, W. S. McRary, W. V. Felmet, L. Lee Marr and George C. Osborne.

He is a splendid example of what God can do for and through a poor country boy when fully surrendered to Him. It was refreshing to see strong men, young and old, at the altar weeping over their sins, seeking and finding the Saviour.

Young Barclift was admitted on trial at the last session of our annual conference. He will graduate at Duke next session and is full of promise of service to the church. At the close of the meeting we received a fine class of fourteen and have others to receive on Sunday. Clark Street is a loyal little bunch. Among them are many choice spirits. We praise God for the season of grace that has blessed our church and community.

With a host of spiritually minded young people, enthusiastic in Christian service, this church has a bright future. J. W. Potter.

PREACHERS AND DEGREES

Please allow me a few lines in the Advocate to mention a matter of interest and concern. I note the different church colleges have conferred the degree of Doctor on several more preachers. Doubtless these favored ones are happy and some who did not get stung by the bee are sad. But the most of the preachers are called Doctor, anyway, and it will not matter much. This is, however, a distinct honor and I think with many other church people that when a preacher does conspicuous service and deserves such an honor he should have it.

I hope the ones who are not favored will not think they are below the ones who have thus been honored. I know some preachers in different churches who have never been thus honored, because they did not have any one to put them in when the water was troubled, who outrank some of those who have been "doctored." I have never known just how this honor is conferred, but suppose, after all, it comes because some in authority fancy the man who is to be honored and just happen not to take to some others. Anyway, I want to defend the men who are not thus honored. We have a pastor in our church who is equal to many doctors I know and surpasses some and yet he has never been doctored. It may be when they doctor a man they think something is the matter with him and he needs help.—Methodist, in Richmond Advocate.

PERQUIMANS

Northeastern North Carolina is the garden spot of North Carolina. I might as well add that it is the garden spot of the world. North Carolina leads the world in material, education and Christian religion. If there is any doubt in your mind as to the truth of this statement I refer you to no less authority than Governor McLean. If I am premature in my statement it is well that I should put it down that way, because by the time this gets into print it will be a fact if it is not a fact just now, for we are making such rapid progress.

Dr. Edwin Mims writes a book on the progress of the South, but takes up most of his space in telling of the progress of North Carolina. It is natural that he should have done so, because he found most of the progress in North Carolina. The National Geographic Magazine had in mind to publish an article on the progress of the South, but when the article was finished it was called North Carolina instead of The South. Charles Dickens is regarded by most people as the greatest English novelist. We think that the English produced the greatest novelist of the world. Charles Dickens regarded David Copperfield as his best novel. Therefore David Copperfield is the best novel in the world. My conclusion may be drawn from false premises and yet be the truth. Logic is often false when reason says it is true.

If these statements about northeastern North Carolina are not true now they will be true by the time the Edenton bridge is finished, and you can come over on this four-mile bridge to find out the truth of the statements. Now, a four-mile bridge may sound a little long. I am quoting some editor, and you know editors always tell the truth. This Coastal Highway bridge of which I speak is in plain view of the railroad bridge which is six miles long. We have long bridges in this part of the world. These bridges are necessarily long, otherwise they would not span our broad rivers. We have rivers in eastern Carolina which make the Mississippi look like a spring branch.

I heard last evening that T. A. Sikes, the financial agent of the North Carolina Christian Advocate, would visit Hertford during the Elizabeth City district conference. I am not sure, but I think Brother Jessup, who is to entertain Brother Sikes during nis stay in Hertford, has already rented a section in the cold storage plant of the city of Hertford and has begun killing chickens and storing them up, so that they will not run short during Brother Sikes' stay. I might add for the benefit of those who do not know Brother Sikes that he is a Methodist preacher of the chicken-eating variety.

I see that I headed this letter Perquimans, but I am roaming around just a little. I am like the editor of the North Carolina conference organ—afflicted with scatteration. Perquimans charge lies between Little river and Perquimans river. On the extreme east we have the Albemarle sound. On the west the charge is bounded by the outlying spurs of the Dismal Swamp. All the spurs are not in the mountains—we have some in the flats. A large portion of our charge lies within the bounds of Durant's Grant. The first grant of land given by the crown of England in North Carolina was Durant's Grant. The first permanent settlement made in North Carolina was in Durant's Neck. Whether or not Durant's Neck postoffice is the oldest postoffice in the state, I am not able to say. It ought to be, for it is located in the very heart of Durant's Grant, which is a tract of land six miles wide and fourteen miles long. This being the first permanent settlement made in North Carolina, the first of everything happened here except the birth of Virginia Dare.

The old sycamore under which Durant met the Indians and signed the treaty giving him title to the grant of land is yet standing and looks as though it would last another 300 years. Here is land which has been in cultivation for more than 300 years in the hands of the English, and no one knows how long the Indians cultivated it before the whites came, for the Indians cultivated some land if not very much. No doubt the Indian corn has been grown on this land for many thousands of years.

Along the shores of the sound are some of the prettiest building sites along the Atlantic seaboard.

Perquimans county is very rich in history, but few have seen fit to search for the facts and have them published.

At the present time the county has only eight million dollars worth of taxable property, but if progress means increase, within ten more years of good crops the county will have sixteen instead of eight million on which to raise its taxes.

The county has spent seven hundred and fifty thousand dollars on roads, besides what the state has spent. According to its taxable property Perquimans county has more hard surfaced roads than any other county in the state. Some one has said that North Carolina has led the world in progress in roads in the last ten years. If that is true, and it may be, and I really think that it is true, then Perquimans county has beaten the world according to her means. In education the county has been backward for the past fifty years; but recently the schools have taken on new life. You may look for the most rapid progress along this line. Perquimans county has but one high school, which is located in Hertford. Nine school trucks carry the pupils to this school over its splendid system of roads. Soon five grammar schools are to be built in different parts of the county and small schools consolidated. When this progress is realized, and it will

(Continued on page eleven.)

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

A MOST INTERESTING MISSIONARY MEETING

The Concord Times of recent date contains a most interesting account of the meeting of the Laura Harris circle of the Woman's Missionary Society of Central church, Concord, N. C. This meeting was held at the home of Mrs. Robert Fisher with Mrs. Risley and Mrs. Inman as joint hostesses. The opening devotional was conducted by Mrs. W. M. Sherrill, using as a Scripture lesson appropriate references on the subject, "Jesus, a Missionary to the Neglected." Mrs. D. L. Bost gave "Valuable Missionary Don'ts" which every member of every missionary society would do well to read and observe. A modern morality play, "Mrs. Mission Sees Her Through," was presented by Mrs. T. M. Rowlett, Mrs. P. B. Raiford, Jr., and Miss Cora Lee Buchanan.

A beautiful story of young girls consecrating themselves to the missionary work was read by Mrs. I. I. Davis, under the title, "A Cluster of American Beauties." Mrs. Ernest Hicks gave the ten commandments for missionary societies as written by our conference president, Mrs. C. C. Weaver, as follows: 1. Prayer; 2. Be on time at meeting; 3. Work; 4. Be loyal to your society; 5. Read missionary literature; 6. Never disappoint your officers; 7. Pay every cent you owe; 8. Get new members; 9. Answer ready to any call of service; 10. Count it your society. Help make it the very best. In spite of the fact that a number of the members were out of the city, the meeting was a most inspiring one. Dainty refreshments closed the afternoon.

MISS HOWELL MEMBER OF SCARRITT FACULTY

Miss Mabel Howell of Nashvile, Tenn., former administrative secretary of foreign missions in the Woman's Missionary Council, has been elected Professor of Missions at Scarritt College for Christian workers by the executive committee of the mission board. Prior to her election as Council secretary, Miss Howell was a teacher in the Scarritt School. Possessed of wonderful scholastic attainments and with a love for teaching we are sure Miss Howell will be most successful in her work. We congratulate the faculty of the school on the addition of this gifted woman to its corps of teachers.

ASHEVILLE DISTRICT MEETING

Brevard, N. C., was the meeting place of the Woman's Missionary Societies of Asheville district on June 9 and 10 with a large attendance of delegates and visitors present. Mrs. Hume R. Steele, Council secretary in charge of candidate work; Mrs. F. H. E. Ross, former Council treasurer; Mrs. H. A. Dunham, Miss Pearl Weaver and Miss Amy Hackney, officers of W. N. C. conference, added greatly to the success of the program by the helpful and informing messages they brought to the assembly of interested listeners.

Mrs. V. L. Stone, district secretary, presided and the meeting opened with a prayer and praise service conducted by Mrs. W. W. Hannaman of Brevard, who used the story of Christ's ascension as found in Luke as a basis for her talk.

After the appointment of committees, one-minute reports from the various representatives of adult societies were heard and were highly gratifying. "The Importance of Christian Stewardship" was discussed in a most forceful manner by Mrs. J. W. Payne and Mrs. G. L. Steele brought out in an interesting way the "Value and Need of Mission Study."

In the report of the district secretary which was given during the afternoon, many valuable suggestions were given for the advancement of the work and a most pleasing report of the past year's work was heard with much interest.

An inspirational report of the work that is being done in the home and foreign land was given by Mrs. H. A. Dunham, conference corresponding secretary, as she reviewed the work from the time of its organization until the present time. Mrs. H. R. Steele presented the Belle Bennett Memorial, urging the payment of the $5 per member for the district, and also gave a glimpse of the new Scarritt which affords training for efficient Christian leadership. "Love of Christ in the heart is the secret of Christian giving" was the opinion expressed by Mrs. J. M. Campbell, who told briefly how her auxiliary (the Haywood Street adult auxiliary) secured a place in the Book of Remembrance.

Brevard Institute was represented by Miss Miller, Miss Florence Kern and Mrs. Rhinehardt, who told of the needs of the school and the appreciation of the gifts received from time to time. Local work was presented by Mrs. F. J. Bates and social service by Miss Pearl Weaver, conference superintendent of that department, whose talk was humorous, earnest and practical and was well received. Mrs. R. F. Hollinshead presented the pledge and the amount of $2750, an increase of $215 over last year was pledged.

Wednesday evening's service opened with devotional by Mrs. Mabel Baughman, and a splendid, inspirational and informing address by Mrs. H. R. Steele filled the hour. She had for her subject "Building a Christian World Society."

Mrs. F. A. Walton conducted Thursday morning's devotional, which was given over chiefly to the work of the young people and children's departments. Mrs. Steele represented the young people, giving some valuable suggestions for progress and advance, and giving as reasons why so many young people are not affiliated with the missionary work, lack of leaders, duplication of organization and worldly interests.

Miss Amy Hackney took care of the children's department in her own original manner, giving an encouraging report of their work, and its outstanding features were brought out through the talks by the eight children representatives who were present as delegates. Mr. Fred Osteen of Brevard Institute made a talk on the growth and needs of the institute. Reports of the committees and the acceptance of the invitation to meet next year in Hendersonville, followed by sentence prayers, closed this splendid meeting.

Lunches were served each day in the church dining room by the ladies of the Brevard church. A most interesting visitor among the "homefolks" who was present was Mrs. Sarah E. Taylor, who with her husband, Rev. Fitch Taylor, founded Brevard Institute and stood by it through all the early years, braving every discouragement and giving to the mountain boys and girls an institution whose value cannot be reckoned.

Another visitor whose presence was an inspiration was Mrs. Trowbridge, mother of C. H. Trowbridge of Weaver College, or "Mother Trowbridge" as she is affectionately known in Brevard where is loved and revered.

RESOLUTIONS OF RESPECT

With sad hearts and bowed heads we, as members of the Woman's Missionary Society of Central church of Monroe, N. C., desire to pay this tribute to the memory of Mrs. W. B. Brown, who passed to her reward on March 29, 1926.

On account of ill health she had not been able to attend in body, but her thoughts and best wishes for our society were always present. She loved her church and was a faithful member; therefore be it resolved:

First, That we cherish her memory in the coming years and try as best we can to emulate her good example.

Second, That while our hearts are grieved at her passing, we realize it her Father's will and know that all is well.

Third, That we extend our love and deepest sympathy to her loved ones and pray that our heavenly Father may comfort and sustain them.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate and a copy be spread on the minutes of our society.

Mrs. T. C. Horton,
Mrs. T. C. Anderson.

North Carolina Conference

NOTICE TO OUR CONTRIBUTORS

I wish to thank those who have been sending in news reports for our columns and beg that they be just a little patient until space permits the publication of these.

Also I wish to remind our contributors that all articles must be sent in ten days before they appear in the Advocate, otherwise they will be held over for the following issue.—E. S. P.

CARY AUXILIARY

On the evening of June 18 the Cary auxiliary gave a dinner in the social room of the church. Each member was allowed the privilege of bringing one guest, which formed a large dinner party and gave opportunity for delightful social intercourse. The ladies had prepared a delicious three-course dinner and arranged the tables in a most artistic manner.

A short program was provided. Mrs. J. M. Templeton gave an interesting reading, setting forth the status of the Southern Methodist church on missions.

Mrs. M. T. Plyler made a talk on stewardship.

The Cary choir sang two selections, including a solo by Mrs. Parker of the Cary auxiliary.

The occasion was a fine tribute to the zealous workers of the Cary women.

E. S. P.

ALICE SPENCER SOCIETY

The Alice Spencer Society has been exceedingly quiet for some time, but we all know the quietest folks are the busiest folks and that is just our case—too busy to write.

We were fortunate in being near Elizabeth City, the hostess of the annual meeting of the Woman's Missionary Society. Most of our members attended and it has proven an inspiration to our society. We have already finished raising our amount for "Lucy Cunninggim's new hat." We have recently sent a box of magazines to Brevard Institute, and expect to send a box of school supplies to Miss Oliver. We are behind on our Belle Bennett fund, but expect to bring it up.

We had a letter from Mrs. Royal asking us to get ten new subscriptions and renewals to the Missionary News. We have gotten a part of these and expect to get the remainder; but we are glad she did not ask for any more, for we could not have gotten them.

We are not only working among ourselves, but we are trying to organize missionary societies in our sister churches. We have organized one at McBride's, one of the oldest churches in this Albemarle country.

There is always something to regret. In our society there is a lack of interest in mission and Bible study classes. We have a new plan we are going to try and if it succeeds we will write you about it.

We have twenty members in our auxiliary. Emily Love Spencer.

MEETING OF NORTHAMPTON COUNTY FEDERATION

The Northampton Missionary Federation met at Pleasant Grove church on Thursday, May 6. The weather was fine, the welcome hearty, and the attendance good.

To meet in this beautiful new church brings hallowed memories of the old church to many—of meetings when the large crowds overflowed into the truly "pleasant grove."

Opening service was conducted by Mrs. Wall, and prayer led by Rev. Frank Culbreth, pastor of the church.

Other ministers attending and adding much by their presence to the success of the meeting were Rev. E. B. Craven, Rev. Rufus Bradley and Rev. Daniel Lane.

We were most fortunate in having with us Mrs. Harvey Boney of Rose Hill, our conference corresponding secretary. Her address and brief talks brought earnest appeal for more than one important and pressing need of the work. The Belle Bennett Memorial fund and Lucy Cunninggim Girls' School at Wonsan, Korea, were given special attention.

Mrs. J. B. Stephenson, chairman, mentioned the fact that Mrs. Boney is mayor of Rose Hill, and therefore could be expected to speak with authority.

Special music contributed during the morning and afternoon sessions by Mrs. Philip Hughes, president of the Pleasant Grove auxiliary, Mrs. John Hughes and Mr. and Mrs. W. D. Barbee of Seaboard, added greatly to the interesting program.

Mrs. J. E. Underwood, who is president of the Rich Square auxiliary, reported, in her interesting manner, the annual missionary conference recently held at Elizabeth City.

Two of the young people, Misses Flora Butler and Margaret Hughes, gave well prepared recitations, and the "Bright Jewels," under the direction of Mrs. Philip Hughes, and the organist, Miss Ellen Hughes, sang in chorus and brought credit to their leaders.

Reports from auxiliaries were good in many instances and most of the presidents showed their fitness for their responsible positions by answering at roll call with good delegations.

Seaboard, Sharon, Jackson, New Hope, Rehobeth, Rich Square, Garysburg, Zion, Conway, Bethel, Roxobel, Woodleaf and Severn were represented and Pleasant Grove, too, had a report worthy of special mention. They have raised five hundred dollars on their new church fund, while not neglecting pledges, etc.

Mrs. J. T. Flythe, Mrs. C. J. Garris and Mrs. J. E. Johnson, circuit chairmen, were present, and Mrs. Pritchard was made chairman of the Garysburg circuit to fill a vacancy.

Next were reports of superintendents of young people, Bright Jewels and mission study.

Mrs. Martin, faithful superintendent of social service, was prevented by illness from attending, but sent a comprehensive written report.

The chairman, Mrs. Stephenson, suggested that the name of Miss Amma Graham, district secretary, be placed on the roll of the Belle Bennett "Bood of Remembrance." Motion was made and carried that this be done, as might have been expected.

The resignation of Mrs. E. J. Gay, recording secretary, was received with regret. Mrs. J. H. Brown of Rich Square was elected to fill this office.

The federation decided in favor of Roxobel as the next place of meeting, an invitation having been extended in behalf of the Roxobel auxiliary by Mrs. J. T. Shoulars, vice president of the federation.

The noon hour in the grove was especially refreshing. Dinner with these

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

PASTORS' SCHOOL

While all the data is not available but judging from the Sunday school courses it is thought that the North Carolina Pastors' School held during the past two weeks at Duke University was more regularly attended and offered more earnest endeavor than any similar school yet held. Mr. L. F. Sensabaugh, director of Leadership Training in the Southern Methodist Church, with a definite knowledge of all pastors' schools held under the auspices of our church, stated that he regarded the North Carolina school as the best one he had yet visited. Not having in my possession a complete list of credits earned only those credit students in courses leading to Sunday school diploma are hereby given:

Principles and Development of Religious Education, Mr. L. F. Sensabaugh, instructor—W. T. Albright, Mrs. J. W. Bennett, J. W. Bennett, E. D. Ballard, G. T. Bond, Dwight W. Brown, W. S. Cherry, Geo. B. Clemmer, H. R. Cornelius, F. O. Dryman, Paul F. Evans, R. O. Eller, J. B. Fitzgerald, G. W. Fink, J. S. Gibbs, J. C. Gentry, John Hoyle, Jr., C. O. Kennerly, J. W. Kennedy, W. E. Moretz, W. G. McFarland, E. H. Nease, S. M. Needham, T. A. Plyler, J. N. Randall, W. L. Scott, J. C. Umberger, O. V. Woosley, R. G. Tuttle, E. J. Harbison.

Administration of Leadership Training, Mr. L. F. Sensabaugh, instructor—Dwight W. Brown, J. W. Bennett, Mrs. J. W. Bennett, S. T. Barber, R. O. Eller, Otho J. Jones, H. H. Jordan, W. G. McFarland, W. E. Poovey, Oscar L. Simpson, F. J. Stough, Mark O. Tuttle, M. B. Woosley, O. V. Woosley.

New Testament, Thirty Studies About Jesus, Mr. H. E. Myers, instructor—W. T. Albright, E. D. Ballard, E. P. Billups, G. T. Bond, W. S. Cherry, Mrs. Geo. Clemmer, H. R. Cornelius, F. O. Dryman, J. J. Edwards, G. W. Fink, J. B. Fitzgerald, J. S. Gibbs, E. J. Harbison, D. V. Howell, T. B. Hunnicutt, J. W. Ingle, H. H. Jordan, Joseph W. Kennedy, A. W. Lynch, S. M. Needham, W. L. Scott, J. C. Umberger, Mrs. J. R. Warren, W. H. Willis, M. B. Woosley, H. M. Keever.

Rural Sunday School Management, Mr. L. F. Sensabaugh, instructor—J. W. Campbell, J. C. Gentry, J. E. B. Houser, C. O. Kennerly, W. E. Moretz, T. W. Plyler, J. N. Randall, E. H. Nease, H. C. Sprinkle.

Church Building and Equipment, Mr. H. M. King, instructor—E. O. Cole, M. G. Ervin, Homer M. Keever.

Church Music and Hymnody, Mr. J. T. Hooker, instructor—Mrs. Geo. Clemmer, E. Myers, Mrs. J. R. Warren, W. H. Willis.

SUNDAY SCHOOL DAY OFFERINGS

One of the most interesting letters we receive each week is the one from Treasurer H. A. Dunham, Asheville, N. C., listing the Sunday schools observing Sunday School Day and forwarding offering to him. The honor roll for this week is as follows:

Centenary, Greensboro	$25.00
Pineville, Pineville Ct.	12.00
Leaksville	9.85
Troutman	7.67
Stony Point, Albemarle Ct.	7.14
Prospect, Prospect Ct.	6.01
Center, Davie Ct.	5.55
Fallston, Belwood Ct.	5.15
Nebo, McDowell Ct.	3.25
Mineral Springs, Waxhaw Ct.	2.00
Cedar Grove, Norwood Ct.	1.95

HOMINY CIRCUIT

The following splendid Sunday school workers from three Sunday schools on the Hominy circuit, presided over so splendidly by Rev. A. L. Latham, earned Cokesbury certificates of credit in the school held recently at Montmorencie by Mr. Paul F. Evans: W. C. Daniel, Mrs. W. C. Daniel, A. H. Daniel, Miss Gay Evans, Mrs. John Evans, Robert Evans, Mrs. C. D. Fowler, Mrs. John J. Gudger, Miss Mary Lou Gudger, Miss Rosa Garvin, Rev. A. L. Latham, Mrs. A. L. Latham, Miss Annie Garvin, Miss Ruth Latham, Mrs. Martha McDowell, Mrs. W. W. McDowell, Miss Bernice Miller, Miss Glennis Miller, Max D. Miller, C. D. Mallonee, Miss Ruth Rich, James G. Rice, Miss Hattie Setzer, J. F. Starnes, Alfred Starnes, Mrs. Pearl N. Starnes, Miss Malissie Starnes, Mrs. Cecil Thrash, Earl Thrash, Mrs. Debbie Williams.

JAMESTOWN

A few months ago the church building at Jamestown, in which our loyal Methodists worshipped, was burned to the ground. The loss was a blessing in disguise. Before the ashes had completely cooled plans were being laid for a larger and more adequate building. In company with Mr. Fred N. Tate of High Point I had the distinct pleasure of meeting with a large group of Jamestown Methodists as they assembled around the banquet table to definitely plan for a new building. This building is now in course of construction, and judging from the progress being made will be completed before winter comes. Located in a beautiful grove, veneered with brick and so constructed as to accommodate all phases of church work the Metnodist church at Jamestown will not only serve our constituents there but will advertise to the thousands passing along the Central highway between Greensboro and High Point that the Jamestown community is willing to emphasize religion along with its other good works. Rev. J. E. Womack, pastor, and Mr. R. E. Bundy, superintendent, led in this good work.

NEW WESLEY CLASSES

Supt. D. M. Nifong, superintendent of Midway Sunday school on the Welcome circuit, has enrolled every eligible class in his Sunday school with our Wesley class organization. He and his good pastor, Rev. J. W. Fitzgerald, are heading towards a Standard Sunday school. He registered the following Wesley classes: Long Memorial, Men's Wesley, Bible Wesley, Willing Hands, Willing Workers, Willing Helpers, Wesley Helpers, Busy Bees, and Every Ready. It will be remembered that all classes numbering pupils over twelve years of age are eligible and should be enrolled as either intermediate-senior, young people or adult Wesley classes.

North Carolina Conference

PASTORS' SCHOOL CREDITS

A total of approximately 228 units of credits were issued in the Pastors' School at Duke University, not including several office credits. Of the 228, 168 counted toward the standard training diploma. Of these 168 units, 87 were issued to persons in the Western North Carolina conference, 79 in the North Carolina conference one in Virginia and one in Louisville. Persons earning Sunday school credit in the North Carolina conference, listed according to courses, are as follows:

"Principles and Developments of Religious Education," L. F. Sensabaugh, instructor—W. C. Benson, C. B. Culbreth, E. C. Crawford, Mrs. E. L. Clegg, D. N. Caviness, W. F. Elliott, O. P. Fitzgerald, L. L. Gobbel, Mrs. J. C. Harmon, E. L. Hillman, Mrs. E. L. Hillamn, N. B. Johnson, Miss Georgia Keene, T. W. Lee, E. C. Maness, W. L. Maness, B. O. Merritt, J. Herbert Miller, Ivey T. Poole, I. S. Richmond, R. L. Jerome.

"Administration of Leadership Training," L. F. Sansabaugh, instructor—Mrs. Adrion Brown, A. E. Brown, R. A. Bruton, W. L. Clegg, Mabel Griffin, Daniel Lane, B. B. Slaughter, N. B. Strickland.

New Testament: "Thirty Studies About Jesus," H. E. Myers, instructor—B. F. Boone, L. C. Brothers, D. N. Caviness, Mrs. W. L. Clegg, C. B. Culbreth, C. W. Oowd, E. C. Durham, M. C. Ellerbe, Mrs. M. C. Ellerbe, W. G. Farrar, E. C. Few, O. P. Fitzgerald, Thomas Mcm. Grant, J. C. Harmon, Mrs. J. C. Harmon, E. L. Hillman, Mrs. E. L. Hillman, J. Bascom Hurley, N. B. Johnson, Chas. M. Lance, H. E. Lance, E. C. Maness, W. L. Maness, Mrs. J. H. Miller, Ivey T. Poole, Mrs. I .S. Richmond, M. Y. Self, B. B. Slaughter, J. L. Smith, W. F. Walters, N. M. Wright, J. F. Starnes.

"Rural Sunday School Management," L. F. Sensabaugh, instructor—K. F. Duval, W. L. Loy, B. O. Merritt.

"Church Building and Equipment," H. M. King, instructor—W. L. Clegg, W. G. Farrar, R. R. Grant, M. T. Plyler, J. C. Williams.

"Church Music and Hymnody," J. T. Hooker, instructor—L. C. Brothers, E. C. Durham, Mabel Griffin, R. L. Jerome, Miss Georgia S. Keene, Mrs. J. H. Miller, Mrs. I. S. Richmond, J. L. Smith, N. B. Strickland, Mrs. W. J. Watson.

ROANOKE RAPIDS LINE-UP

At Roanoke Rapids, July 11-16, we will have a standard training school for Sunday school and church workers of the Weldon district, especially that part of the district in radius of 20 or 30 miles of Roanoke Rapids. Five courses will be offered as follows:

"Pupil Study," Prof. J. M. Ormond.

"Missionary Message of the Bible," Prof. James Cannon, III.

"Sunday School Worker, His Life and Work," L. L. Gobbel.

"Study of Middle Childhood," Mrs. M. H. McArdle.

"Training Juniors in Worship," Mrs. H. E. Spence.

Rev. L. M. Hale is chairman of the board of managers and is expecting to have a good attendance when the school opens. Members of the board of managers are Rev. L. M. Hall, Rev. Joe Mack, Rev. G. W. Perry, T. M. Jenkins, Mrs. C. R. Johnson, W. A. Pierce, and Rev. B. D. Critcher.

MAXTON SCHOOL, AUGUST 23-28

The Rockingham District Standard Training School will be held at Maxton this year August 23-28, and indications are that this will be a record breaking year. Rev. C. L. Read, presiding elder and chairman of the board of managers, Rev. Thomas McM. Grant, secretary, and others interested in the school met in Durham during the pastors' school and went into a discussion of plans for the approaching session. Some interesting and novel features are being planned, including perhaps the presentation of Professor Spence's play, "The Sacrifice of Isaac." Bishop E. D. Mouzon has been invited to deliver one or more lectures during the summer. A strong faculty is being arranged and a great week is expected.

COKESBURY SCHOOL SCHEDULE

Many Cokesbury training schools have already been held this year, and many more have been definitely scheduled. Others will be added to this schedule from time to time. We list the following to be held in the approaching weeks:

Warrenton—June 27-July 2.
Newport—June 27-July 2.
Bayboro—July 4-9.
South Mills—July 11-17.
Columbia—July 18-23.
Swan Quarter—August 1-6.
Englehard—August 1-6.
Poplar Branch—August 8-13.
Clinton—August 22-27.
Wallace—August 29-September 3.
Rougemont—September 12-17.

Rev. L. V. Harris, our extension secretary, will direct personally most of these schools. Fourteen Cokesbury training schools were held in the North Carolina conference in the first half of the present conference year. Some of the schools served the Sunday school constituency of only one circuit, while others had representatives from five or six charges cooperating. We list below the schools, the number enrolled, number of credits earned, number of Sunday schools represented, and the number of courses offered, respectively:

Cedar Grove	8	4	1	1
Carthage	36	11	2	1
Hertford	32	15	3	2
Jalong	23	6	2	1
Milton	13	7	1	1
Plymouth	23	9	1	1
Red Springs	15	10	1	2
Whiteville	15	8	4	2
Williamston	22	15	4	1
Manteo	35	24	10	2
Bailey	39	20	1	1
Conway	98	65	7	2
Aulander	45	30	7	2

MR. GILLIAM AT COOL SPRINGS

Mr. J. W. Gilliam of Sanford, Fayetteville district secretary, visited Cool Springs Sunday school on the Glendon charge on a recent Sunday, and spoke in the interest of childhood in the church. The school adopted Pfogram of Work "C" and is securing the wall chart. Cool Springs is also planning to build some Sunday school rooms. Mr. Gilliam furnished some leaflets giving suggestions as to floor plans. Rev. W. B. Humble is the pastor, and Mr. L. D. Edwards is superintendent.

MR. HARRIS AT DUKE CHAPEL

Rev. L. V. Harris delivered an inspiring message to a big congregation at Duke's Chapel Sunday morning, June 20. In spite of the rain there was a large attendance, and Rev. W. F. Craven, the pastor, says that Harris' message was well received and did much good. Duke's Chapel will observe Sunday School Day shortly. Mr. O. B. Umstead is the superintendent.

OUR ARCHITECTURAL SECRETARY

Mr. H. M. King, of 1115 Fourth Avenue, Louisville, Ky., artchitectural secretary of the Board of Church Extension, who taught a course in the pastors' school, rendered some splendid service to our people in connection with his stay in our state. Quite a number of pastors had personal interviews with him. In addition, together with Mr. L. F. Sensabaugh, chairman of Sunday school committee on architecture, he made a careful study of the proposed changes and additions to the Sunday school equipment at Memorial, Durham. Mr. King and the writer met with the board of stewards of Memorial, Durham, on Tuesday evening.

Immediately following the meeting at Memorial, Durham, Mr. King left for Fifth Avenue, Wilmington; Centenary, New Bern; and First church, Rocky Mount, to confer with officials concerning improvements or additions to the buildings at these places.

OUR GIRLS AT CAMP CHEONDA

The North Carolina conference is being well represented at Camp Cheonda, the girls camp at Lake Junaluska, conducted under the auspices of the General Sunday School Board. Among those who have registered from this conference are Misses Anna Winstead, Roxboro; Norma Louise Craft, Ruth Davis, Marie Boushe, Wilmington; Katherine Pittman, Kinston; and Margaret Gurley, Sanford. This list includes only those who had registered to June 1. Other girls from our conference at that time had not

(Continued on page fourteen)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

EPWORTH LEAGUE ASSEMBLY
Lake Junaluska, August 5-15

ASHEVILLE AND THE EPWORTH LEAGUE CONFERENCE

Monday afternoon. The fireworks have just started—in a few hours the conference will be on. Leaguers are pouring into Asheville and Central church from every direction by auto and trains. Some are even walking. All have a merry twinkle and a glad "howdy-do." The best conference we have ever had has been frely predicted, and we stand by our guns. It does look good from this angle.

Asheville "in the land of the sky" is a convention city. A crowd of strangers creates no excitement here; yet it would take no stretch of imagination to see that new and young life abounds on every hand, and Asheville is welcoming our leaguers. Central church is open wide; a dozen other Asheville and suburban churches are equally astir with the league spirit today. A good program filled to the brim is on tap—something every moment.

One district is sending a large delegation with the motto: "Excuse our dust." It looks now as though the dust will be equally divided. But enough of this. A full account of the conference will appear here next week. W. A. B.

NEW YOUNG PEOPLE'S EPWORTH LEAGUE

Sunday evening, June 20, 1926, a number of the young people of West Market Methodist church met in the ladies' parlor and organized the Young People's Epworth League, electing the following officers: President, Mrs. B. I. Hoffner; secretary, Miss Dora Ruth Parks; treasurer, Chase Benson; Era agent, Miss Margaret Iseley. The president appointed the following officers: First department superintendent, Miss Wilhelmina Whisner; second department, Miss Kathleen Pettit; third department, Miss Viola Ccurlock; fourth department, Miss Esther Sherrill. The program next Sunday evening will be in charge of the fourth department.

OLD FORT LEAGUE

Old Fort Epworth League elected the following officers for the year:

President—Mrs. S. M. Hoffman.
Vice President—Marie Saborne.
Sec.-Treas.—Nellie Allison.
Cor. Sec.—Myrtle Grant.
Era Agent—Gordon Kanipe.
First Supt.—Gordon Kanipe.
Second Supt.—Annie Bell Noblitt.
Third Supt.—Roy Noblitt.
Fourth Supt.—Helen Nesbitt.

Our pastor, Mr. Dargen, installed the new officers the third Sunday night in May.

It is our aim:

1. To conduct 52 interesting and helpful devotional meetings during the year.
2. To maintain a quiet hour covenant.
3. Encourage a full attendance at mid-week prayer service.
4. To plan a social every month and cultivate the gift of showing a kindly spirit toward everybody and of making friends with those with whom we are thrown by chance.

Myrtle Grant, Cor. Sec.

WORK—DON'T WORRY

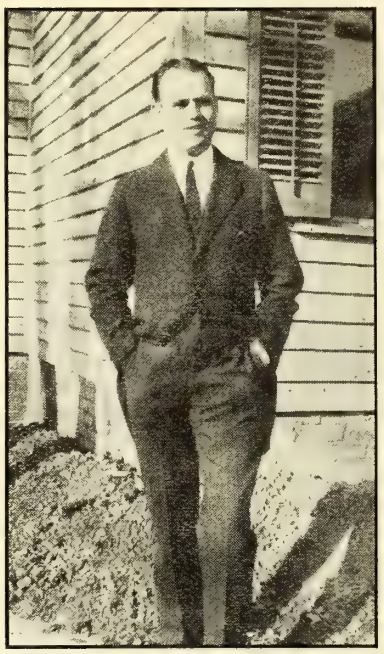
The hardest work you ever do
Is worrying about it;
What makes an hour resemble two
Is worrying about it!
The time goes mighty slowly when
You sit and sigh and sigh again,
And think of work ahead, and then
Keep worrying about it.

Just buckle up and buckle in—
Quit worrying about it.
By work, not worry, you will win—
Quit worrying about it.
A task is easy, once begun;
It has its labor and its fun;
So grab a hold and do it, son—
Quit worrying about it.

—Partners.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.



Rev. W. P. Wilson, who this week occupies a prominent place on the Epworth League program at Louisburg.

NEWS FROM NORLINA

We haven't been heard from in a long time, but I want to tell you folks that the Norlina Epworth League is still working. We've had our anniversary day program, and we are going to send no less than six delegates to the assembly. So we'll see you at Louisburg, June 28. Here's hoping that the Weldon District and all the others will be there with colors flying.

Dorothy Jennette, President.

STUMPY POINT LEAGUE

Although it is very seldom the name of the Stumpy Point Epworth League is mentioned in the columns of the Advocate, we would like to let the readers know that our League is alive and steadily trying to make each year's work better than that of the year before.

Since our church has been a station, the League conducts the Wednesday night prayer service using the programs from the Epworth Era. These meetings are well attended by the young men and women and the boys and girls of the community.

Recently the following officers were elected for the present year:

President, Mrs. Dewey Wise.
Vice-president, Mrs. Ruby Gray.
Secretary, Frances Wise.
Treasurer, Mrs. Littleton Meekins.
Corresponding secretary, Mrs. A. C. Hooper.
Era Agent, Ira Payne.
Junior League superintendent, Mrs. Aldine Meekins.

Department Superintendents: First, Myrtle Wise; second, Bessie Johnson; third, Mrs. Grace Hooper; fourth, Thelma Hooper.

We are trying to become 100% league and reach all points required in the standard of efficiency. To do this we have adopted a written policy of work and it is our aim to follow this policy carefully.

We are hoping that this year's work may be the very best that has ever been done by the Epworth Leagues of the North Carolina Conference.

Mrs. A. C. Hooper, Cor. Sec.

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School of Nursing—Four years of high school work.
Eighty-eighth session begins September 15, 1926.
For catalogue and further information, address

J. R. McCAULEY, Secretary, Richmond, Va.

North Carolina State College of Agriculture and Engineering

E. C. Brooks, LL.D., President

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Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Dedication of Administration Building—The executive building, which is commonly known as the S. C. Vann building, was formally dedicated on the 16th of June, the day of the annual meeting of the board of trustees. Mr. A. H. Vann, son of Mr. S. C. Vann, presented the building to the trustees in a short address. His address was clothed in choice language and revealed the motive and purpose of his father and mother in giving the building. Mr. Joseph G. Brown, in behalf of the trustees, accepted the building. His address of acceptance was exceedingly appropriate. For many years there existed an intimate relation between Brothers Joseph G. Brown and S. C. Vann. Because of this mutual friendship Brother Brown was well qualified to interpret and appraise the character of Brother and Sister Vann. Rev. J. H. Shore made the principal address at the dedicatory service. For four years Brother Shore was pastor of the Franklinton Methodist church and endeared himself to the entire community. Among the ardent supporters and warm admirers of Brother Shore were Brother and Sister S. C. Vann and their entire family. When a speaker was to be selected the family very naturally turned to Brother Shore. As is his custom, Brother Shore delivered a splendid address. He understood and appreciated the motive that prompted these choice spirits in their noble benefaction. Through the years this magnificent building, which represents an outlay of more than one hundred and seventy thousand dollars, will stand on our campus as a monument to Brother and Sister Vann. It will publish to the world the high estimate these great souls put on childhood and particularly that portion of childhood bereft of father and mother. Our North Carolina conference feels a debt of gratitude to these great benefactors for the large service which they have rendered to the church which they loved so ardently and served so devotedly in His name. The presence of Mr. and Mrs. Robert Rose, and Mr. and Mrs. J. A. Moore, the daughters and sons-in-law of Mr. and Mrs. S. C. Vann added much to the happy occasion.

* * * *

Dear Friends:

I have come to realize that the time will soon be here when I shall start out on my way into this world alone, which is so full of pleasure and golden opportunities, yet so full of unhappiness and dangers. I want to let you dear friends know that I appreciate, and have always appreciated, your love and support which you have given me during my stay here.

I wish to express my appreciation to each teacher that has made it possible for me to graduate from this beloved high school. To each matron I owe a debt of gratitude for their tender and watchful care rendered to me while in their protection.

Last, but not least, I want to thank Mrs. Donlan and Mrs. Huffines, both of Rocky Mount, for the clothes they have been sending me. I shall never cease to appreciate these gifts. To you, dear friends, do I owe my training and I hope I shall follow the path that you would have me to follow.

With each thought comes the memory of a happy and good time here.

Thanking each member of the conference again, I am,

Yours truly,
Lee Stainback.

* * * *

Dear Friends:

My career at this dear home will soon be over, then my eyes will be turned to the outside world.

As I leave the same where I have spent ten happy years I cannot help but extend my heartiest appreciation to all the North Carolina conference for their loyal support to the children and to the home. Without the support of our friends the home would not be so prosperous, happy and able to give us such splendid opportunities for the future.

I wish to thank each member of the missionary society of Chestnut Street church, Lumberton, for their kindness to me. There isn't anything that has made me any happier than the beautiful clothes which I have received twice each year during my entire stay at this dear home. I hope I shall reach the height of success which they have desired for me these years.

To our own beloved city, Raleigh, I would like to extend my thanks for its loyal support. Especially would I like to express my appreciation to the circles of Edenton Street Methodist church, Raleigh, for the lovely gifts which they have given us each Christmas.

To Mr. Barnes I can never express my thanks for the loving father attention he has given me. He has put his whole life in the home. So as I depart from our devoted home I shall ever keep him fresh in my memory. Without his comforting words of cheer these years wouldn't have been so full of youthful happiness.

Even though our own "Mother Jenkins" has gone from us, a memory of her gentle, loving motherly care will always linger in my heart. As I face the world I hope the many beautiful impressions which she made on my mind and life in youth will remain through all the coming years and will be a guidance for me.

I also want to thank the officers of the home for the attention which they have so freely given me for my future training. I appreciate so much the many things which have been done for me by everyone, and I have a desire that I may be just what the many friends of the North Carolina conference want me to be.

Yours sincerely,
Pauline Bledsoe.

IN MEMORIAM

The following tribute to the memory of the twelve members of the Alumnae Association of Greensboro College who departed this life during the past year, published in the Christian Advocate of June 10, was adopted at the annual meeting of the Alumnae Association May 31, 1926:

"The period of life is brief,
'Tis the red in a red rose leaf,
'Tis the gold of a sunset sky,
'Tis the flight of a bird on high;
But we may fill that space
With such infinite grace
That the red shall tinge all time,
And the gold through the ages shine,
And the bird fly swift and straight
To the portal of God's own gate."

Each name that has been called represents the center of an influence radiating in all directions setting up new currents of influence which reach unto eternity. Several of these lives have touched ours directly. Some of them are our personal friends. Others have touched us through the influences which they have generated. All find a common interest in the institution which has mothered our higher potentialities. This common bond makes us sisters.

In these many ways the red of their lives has tinged ours with the richness of beautiful and abiding fellowship. Their service has made a shining path of gold leading to a land of higher privilege. Their flight through "the portal of God's own gate" renews our hope in the eternal verities which the the stronghold of our faith.

If time and space permitted we would do honor to each one individually. Since it does not, we beg to submit the following resolution to this body, viz:

We, the alumnae of Greensboro College, in annual session, express in these simple words our appreciation of each life. We extend to the respective families and loved ones our sincere sympathy, and point them to the God Triune who is able to fudnish companionship for perplexity, strength for weakness, and courage for a time of bereavement.

Respectfully submitted,
Martha Dozier Flagge,
Mary Hubbard Hemphill,
Annie Woodley Foreman,
Memoir Committee.

PERQUIMANS

(Continued from page seven)

be in a very few years, we will have one of the best school systems in the state. Credit for much of the progress in school work can be given to Mr. Bundy, our county school superintendent. He is one of the best in the state.

This is only an introductory to the letter I want to write. I have about used up all space promised, but I must tell some of the progress which our church is making along with other progress.

New Hope church, which is located in Durant's Neck, has very recently erected eight Sunday school rooms, and they will soon need eight more. These rooms were added on one side of the church in such a way as to add much beauty to appearance of the whole church. The rooms cost something over three thousand dollars. The equipment will cost another thousand. The rooms are so arranged that the seating capacity of the church is nearly doubled. This gives us sixteen Sunday school rooms on the charge, and we need sixteen more.

This spring we have remodeled our parsonage at a cost of $1250. It was recovered, repainted, porches added, more rooms added until the floor space was almost doubled. The improvement made looks like more than two thousand was spent. The parsonage which was bought at a cost of $10,000 when we were stationed in Yanceyville was said to be the best circuit parsonage in the North Carolina conference. This is a better looking parsonage than the one in Yanceyville.

The circuit has five good churches connected by hard surfaced roads except one mile. I happened to attend a session of the county commissioners some few days ago. It is the custom of the commissioners to ask the visitors present if they (the community) could serve them in any way. When they asked me I told them that I had come back for that other mile of hard surface. I may get that other mile of hard surface yet by asking for it.

We are in the midst of our Sunday school days. Three programs were rendered last Sunday at three churches. We have three more for next Sunday. The programs for the Sunday school days are well rendered and the attendance runs into the hundreds. This is one of the best circuits in the North Carolina conference.

The preacher who comes this way when the present one goes will find some of the work already done. There are many other things I want to mention, but for lack of space I will stop right here. J. T. Stanford.

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WOMAN'S PAGE

(Continued from page eight)

people means everything good to eat and everybody welcome.

The president of the Woodland auxiliary conducted the afternoon devotional service. Prayer was led by Rev. E. B. Craven.

A rising vote of thanks was given Pleasant Grove for unbounded hospitality.

The meeting was closed with reading of minutes, a hymn and brief prayer.

THE LUCY CUNNINGGIM SCHOOL

The following letter from Miss Bessie Oliver, principal of the Lucy Cunninggim School of Wousan, Korea, will be interesting to the North Carolina conference.



Mrs. Lucy Cunninggim.

It carries no real "news," however, to those who attended the Council meeting or our annual session in Elizabeth City. But I trust that it may intensify the interest of all of us in this "large stone high school building in the wonderful valley."

It is a building and a school in a needy foreign land that is sacred to us because of the name Lucy Cunninggim and because of the $2,247.50 which was willed by "Aunt Lucy" and "Uncle Jesse" to make this building and school a reality.

Through this school her work goes on in such a wonderful way. However, Miss Oliver plainly tells us of the stressing needs of that building. Shall our conference fail to "carry on" in Korea what our sainted leader for so many years started there?

The North Carolina conference isn't going to forget the life and influence of "Aunt Lucy Cunnninggim," neither shall we forget to accept the mighty challenge that has come to, through ansyering the call of this splendid school in a foreign land.

I believe that our entire conference realizes that the $10,000 needed for repairs and remodeling must be over and above our budget of $54,000 and the $15,000 that we must raise this year for the Belle H. Bennett Memorial.

Our pledge to the treasury of the Council for our part in the world as a mission field must be met and our obligation to help build the great Scarritt College as a memorial to Miss Bennett must be fulfilled.

Where then is the $10,000 extra special for the Lucy Cunninggim School to come from? many may feel like asking. And the only answer to be given is the one decided on at our annual meeting. It can only come through special gifts of love and self-denial.

Through the kind interest and thoughtfulness of our most beloved "honorary" member, Dr. N. H. D. Wilson, Mr. B. N. Duke has promised to this Lucy Cunninggim School $1,000 on the condition that the remaining $9,000 is given in a short time. That leaves $1,000 for each district to be responsible for.

Definite plans have already been made by some of the district secretaries to raise this $1000, and we trust that the greater part of this $10,000 may be in our treasurer's hands at the close of this quarter. Since it is a special and such an urgent special, I think it should be put before our local congregations in as attractive a program as possible, and as quickly as possible. For during the third quarter I wish that we might raise the $15,000 to pay our quota for the Bennett Memorial. Miss Bennett's own conference, the Louisville, has been the first to pay out on this honor roll and I wish that our conference, which has the joy of claiming the beloved president of Scarritt College, might have the distinction of the second place.

The itinerary of Miss Davies through our conference, beginning July 5, in special interest of the Bennett Memorial will be but the highest incentive to help us complete the $15,000 before October 1.

Wherever she goes may each auxiliary and each district do everything possible to magnify the interest in the meetings she addresses. May each auxiliary treasurer and each district secretary do all possible in sending in also for the second and third quarters a large report on our regular budget.

To sum up our financial obligations: $54,000 regular budget; $15,000 for Bennett Memorial; $10,000 for Lucy Cunninggim School; all this to be given by the North Carolina conference during 1926. If the thought discourages anyone, let them count their own blessings; let them pray more earnestly that self may be given a subordinate place this year in the service for our Lord.

May Edla Smith Earley.

MISS BESSIE O. OLIVER WRITES OF LUCY CUNNINGGIM SCHOOL

My Dear Mrs. Earley:

I can never tell you just how much I do appreciate what the good people of the North Carolina conference are doing for us. I can hardly wait until I return to Korea to tell the Korean friends and school girls about it. I can imagine part of their joy.

This school in Wousan was organized about twenty-five years ago with an enrollment of fifteen little girls. These had to be paid to come; that is, everything was given them. In those days education for girls was unpopular, no one wanted an educated girl for a daughter-in-law. As the years went by the school won a place for itself and it outgrew its old quarters.

These old buildings were of Korean construction—mud walls and tile roof, and the children sat on the floor. Your conferenec heard the call and realized the need of the school. Funds were supplied about seventeen years ago for a new building and it was named the Lucy Cunninggim School.

A beautiful granite and reinforced concrete building was built in a wonderful valley—high enough up the valley to get a marvelous view of the sea. For years this building was too large and we wondered if the time would ever come when all the rooms would be in use. After the independence movement the Koreans awakened to the need of education, especially for education for their girls and women. Soon all of our mission schools were crowded. Lucy Cunninggim School was crowded and all our rooms were in use, and in fact several rooms had partitions put in to make more class rooms. We were crowded.

The South Georgia conference gave us money for a primary building as a memorial to Mrs. S. W. Hitch (Frances Hitch Memorial).

The large stone building in the valley was to be our high school building. Koreans were demanding that the school be registered; government requirements were rigid. We had to have equipment, qualified teachers and proper buildings, etc. Our high school building did not meet with government approval. It didn't come up to what we desired. It leaked and had been leaking for over ten years. Of course it had been patched, but patches didn't do much good when you have heavy snows in winter and a long heavy rainy season in summer. The class rooms were too small and too dark. The building needed many repairs. We drew up some plans showing how it could be remodeled—this met with government approval. We could not say when this remodeling and re-roofing could be done, but we had faith to say we believed that if they would grant us registration we would receive the funds for the above needs in the near future. So geristration was granted and now today you, of the North Carolina conference, are making our faith stronger and making possible a better grade of work for the Master in the "Land of the Morning Calm."

Any time I can be of help to you please write me and I shall try to answer promptly. I do thank you all for letting me attend your conference in Elizabeth City. Will write you my date af sailing in a few days.

With love, Bessie O. Oliver.

NEW BERN DISTRICT MEETING

The Woman's Missionary Society of the New Bern district had a very delightful meeting with Queen Street auxiliary, Kinston, on June 2-3 with many earnest, interested members in attendance. Mrs. F. M. Kendall, the beloved district secretary, of Goldsboro, presided and the following conference officers were present and took part in the splendid program: Mrs. A. M. Gates, vice president; Mrs. E. M. Snipes, recording secretary; Mrs. H. Boney, corrseponding secretary; Mrs. N. H. D. Wilson, superintendent of children's work; Mrs. S. H. Scott, superintendent of literature; Mrs. W. R. Royall, business manager of Our Missionary News." A very enjoyable feature of the meeting was the beautiful music rendered by the Queen Street choir with special numbers by Miss Harvey and Mrs. Guy Taylor.

The meeting was opened with music by the choir and a devotional led by Dr. H. M. North, followed by a very inspiring address, "My Place in God's Plan for World Redemption," by Mrs. A. M. Gates.

On Wednesday morning the devotional was led by Mrs. N. B. Moore of Kinston, followed by address of welcome by Mrs. J. H. Alexander, president of Queen Street auxiliary. Response was made by Mrs. W. C. Chadwick of New Bern. Mrs. Kendall's message was full of information and inspiration to do a bigger, better work this year. A splendid letter was read from Miss Katie Herndon, pupil at Scarritt College, who is spending her vacation at 2225 Union Avenue, Memphis, Tenn. The roll call of auxiliaries showed good attendance and auxiliary reports were very encouraging. Mrs. Snipes stressed the use of the conference minutes in getting information about the work of the society. Mrs. Boney and Mrs. Wilson told the ladies of the plan to raise funds for the Lucy Cunninggim School. The district is asked to give $1,000. One member of Elizaebth Hendren auxiliary has given $500 of this amount and the district has only the remaining $500 to contribute toward this worthy cause. Mrs. Gates' address, "So We Built the Wall," was full of inspiring thought. She stressed the point that each member has her work to do in God's great plan for the salvation of the world. Mrs. Scott gave a very instructive talk about the literature of the society and assured the members that she was ready at all times to co-operate in any way that she can in this important part of the missionary work.

Mrs. Robert Stevens of Goldsboro

(Continued on page fourteen)

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Our Little Folks

THE TWO BEST SHEPHERDS

It was spring in Scotland, and Don McGregor was helping his father feed the sheep their evening meal of turnips. "Tomorrow you may herd them up to the highlands, laddie," said Don's father. "I was up there today and the grass is fine now."

Donald was glad. He loved to drive the sheep up into the the beautiful hills and lie on his back on the hillside, watching them graze. Sometimes he would pick the lovely wild bluebells that grew everywhere. Sometimes he would fish for trout in a clear mountain brook while he tended the sheep.

But Don was a very small boy, too small to look after the sheep all by himself, so he always took Lad along with him. Lad was a regular Scotch collie, and he knew almost as much about taking care of sheep as a grown man does.

So early the next morning Don and Lad set out with the drove for the grass lands. The mother ewes were bleating for their lambs to come on, and the lambs were bleating for their mothers to wait for them. Lad ran back and forth, keeping them all in the road, and Don called, "Sheep, sheep!" to make them go faster.

Soon they came to the hills. The sheep nibbled the fresh grass hungrily, all except one little lamb that was really too young to graze. "We shouldn't have brought that very wee lamb, Lad," said Don. "He's going to be so tired tonight when we get home!"

Lad couldn't answer in words, of course, but he looked up at the little boy and then at the lamb with his fine, intelligent eyes and seemed to understand.

The sun was getting higher and warmer, and Don lay down on a southern slope and wa tched the sheep contentedly. He could see miles and miles. Little towns dotted the valleys below him, and lakes that looked as small and bright as mirrors were shining in the sun.

Lunch time came, and Don ate the good food his mother had fixed for him, and gave Lad some, too. The sheep bells tinkled pleasantly, and Don grew drowsy and drowsier until he fell asleep.

It was toward sundown when he waked up, and Lad was faithfully herding the sheep together to start home. But the littlest lamb and his mother were nowhere in sight.

"We must find the baby lamb, Lad," said Don. And they began searching all over the hills. Don kept watching the sun. It was very low in the sky, and although he was a brave boy he wanted to get home before dark. "Still we can't leave the poor little lamb up here all night," he said to himself. Just then he heard Lad barking quick, short barks.

"I'm coming, Lad!" he shouted and ran down into the little glen. There Lad and the mother ewe, looking helplessly at the lamb, which was lying very still. Don picked him up. "His leg is broken, Lad," he said. He carried the lamb back to where the other sheep were still grazing.

Don let Lad round up the drove, and he followed close behind with the crippled lamb.

It was quite dark when they got home. Don's father heard the sheep bells and he was waiting for them at the big gate. He took the small lamb in his arms; and later, when he was binding a splint on the broken leg, he smiled at his son and said: "I've got the two best shepherds in Scotland, you and Lad!"—Christian Observer.

THE HEDGEHOG AND THE FROG

The Hedgehog and the Frog were having a fearful quarrel. The Hedgehog knew the Frog pretty well, and had never been able to catch and eat him. Therefore he thought the Frog ought to be very humble and grateful to him for sparing his life. It really was too bad when the Frog grew so cheeky that he shouted across the strawberry bed this insulting sentence:

"You stupid creature! You are not half so wonderful as I am!"

"Why, I am the most interesting person in the garden," screamed the Hedgehog, and a little girl, Molly Rosepetal, who was passing by, and had the gift of understanding the animal language, cried:

"Don't quarrel, you two. If you like I'll settle the question. Wait a minute."

Molly ran off to fetch her birthday present from mother—a small camp stool. She put it on a bare patch of ground between the strawberry rows, and the Frog was on one side of her and the Hedgehog on the other.

"Now, let's hear all about it," said Molly. "Begin, please, Mr. Hedgehog."

"Think of my appearance," said the Hedgehog, who was very sleepy. "My spikes are so curious and rare. You must own that all our family are distinguished looking."

"I don't own it," said the Frog. But Molly said politely, "I certainly do."

"Other people I could mention are perfectly hideous," said the Hedgehog, throwing a baleful look at the Frog. "Such large mouths."

"Get on," said Molly persuasively, and the Hedgehog continued: "I am an excellent hunter. I search for food in hedge-bottoms and ditches and go as far as the moor to look among the heather. I swim! I climb beautifully. I go up rain pipes and up walls covered with creepers. I love truly; I always have the same wife. I enjoy eating frogs—ahem!

"And I am sensible enough," he proceeded, "not to be about when the weather's bad. I carry dry leaves and moss in my mouth and make myself a jolly warm nest. I have engaged a hole in the bank this autumn made by the wasps, and it is all ready. I curl up in a ball whenever I am bored and whenever I am tired of things. I consider I am King of the Garden. Say on, oh wretched Frog!"

"I begin in such a wonderful way," said the Frog importantly. "I come from a jelly mass of eggs in the pond early in spring; then, I'm a happy little tadpole; then I get my four glorious legs and begin to leap. I win all the prizes at the animals' sports for long jumps. I have fine, golden eyes—just look for yourself. The Snakes only wish they had eyelids like mine. I have an extra lid, too, like the Birds. I breathe through my skin and my lungs. When I leave the pond I go to help the gardener. I eat slugs, worms and insects. I like a damp bedroom in winter—don't laugh, Hedgehog.

"I could talk for hours about some of my adventures," continued the Frog. "I have made some great explorations among the pinneys, and once I met Red Riding—"

The lunch bell rang. Molly's brother Jack called out of the bathroom window, "Molly, we're having chocolate-cake today. Hurry up and come in!"

"Which of us is best, Princess Molly? exclaimed both the Hedgehog and Frog together.

"I think you are both so marvelous that you are just equal," declared Molly. "Mr. Hedgehog, go to bed. Mr. Frog, look at that slug on the cabbage behind you. Goodbye, dear friends!" This was very tactful, and pleased the animals; and Molly, as she went in, looked up at the blue sky and whsipered: "Oh, God, what interesting things you have out in the garden!"—The British Weekly.

"Didn't you give any of your candy to Joan?" asked mother.

"Nah," replied small Bobby. "She's the kind of a girl that men forget."

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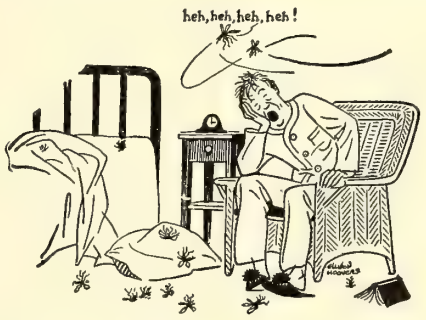
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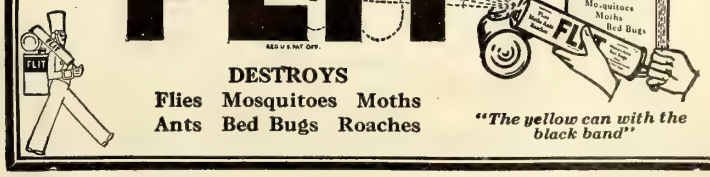
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PARK STREET CHURCH, BELMONT

Just a few lines to let the readers of the Advocate know that we are on the map.

Our revival meeting which began May 30 and closed June 9 resulted in 40 conversions and 24 additions to the church. They were old fashion mourner's bench conversions, the only kind that counts.

Rev. W. L. Dawson of Greensboro did the preaching with great power, after the old fashion kind.

Our Epworth League under the wise leadership of W. P. Stowe, the Sunday school with the very consecrated leader in the person of J. P. Horton, and the woman's foreign missionary society with the alert president, Mrs. E. D. Maynard, are all on the firing line.

The very efficient board of stewards are looking well after the financial work of the church.

On Wednesday night, June 16, quite a number of the congregation unawares visited the parsonage and filled the pantry with things various and sundry that made glad the hearts of its occupants. J. A. Fry.

WOMAN'S PAGE

(Continued from page twelve.)

told the ladies of the work of the children of St. Paul auxiliary and made many suggestions as to how the children might become more interested.

Mrs. Royall made an earnest plea for more interest in Our Missionary News and received many new subscriptions during the day.

Mrs. Henry J. Faison of Faison led the noon hour worship in her characteristic easy manner that inspired all who heard her.

The ladies of Queen Street church served a delicious two-course luncheon to the visitors in the Sunday school room, after which the meeting reconvened with the afternoon devotional by Mrs. W. R. Royall. The question box was opened by Mrs. Boney, who answered all questions satisfactorily. Mrs. John Raper, chairman Wayne County Federation, gave a splendid report of work done since the organization in 1925. Mrs. Wilson reported the work of the Gates County Federation. This was followed by a most delightful address by Mrs. Rena Butler of Goldsboro. Mrs. Butler and her husband, Dr. George Butler, were missionaries in Brazil for 35 years.

The district meeting at Kinston was one of the most enjoyable in the history of the organization. The next meeting will be held at Smith's Chapel, near Mount Olive, in Wayne county.

THE SUNDAY SCHOOL

(Continued from page nine)

registered, but a number had given assurance that they expected to attend. The camp opens June 30 and will run for four weeks with two terms of two weeks each. Girls from many states will be in attendance.

A similar camp for boys will be conducted at Lake Junaluska August 3-17. Boys between the ages of 15 and 17 should apply to Mr. O. S. Gates, 810 Broadway, Nashville, Tenn. Expenses are very low. In fact, they are only $30 for the entire two weeks, including all necessary expenses. Write this office or Mr. O. S. Gates for literature and more detailed information.

All eyes were strained at the daring aviator in the clouds. Then a shout of alarm went up. "The parachute! It won't open! He's falling!"

"Don't worry," admonished the bird man's best friend. "He's got on rubber heels."—Amer. Legion Weekly.

The Advocate till August 1 for $1.50 in advance.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Shelby, at Cherryville ..... July 4-6
Elizabeth City, at Hertford ..... July 6-8
Mount Airy, at Leaksville ..... July 7-8
Winston-Salem, at Central Terrace ..... July 8-9
Statesville, at Balls Creek ..... July 15-16

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E.
THIRD ROUND

July
Weaverville Ct., Flint Hill, 11 3-4
Ivy, Bright Hope, 11 4
Weaverville, night 4
Central, night 5
Chestnut Street, night 7
Saluda-Tryon, Saluda, 11 11
Hendersonville, night 11
Bethel, night 14
Spring Creek, Baldings, 11 17-18
Marshall-Hot Springs, Hot Springs, 3 & night 18
West Asheville, night 21
Sandy Mush, Teagues, 11 24-25
Leicester, Riverview, 3 25
Swannanoa, Swannanoa, night 25
Black Mountain, night 28

August
Rosman, East Fork, 11 ..... July 31 & 1
Brevard, night 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

July
Prospect, Prospect, 11 Sat. 10
Weddington, Indian Trail, 3 Sat. 10
Hawthorne Lane, 11 11
Unionville, Zion, 11 18
Matthews, Bethel, 3 18
Peachland, Fountain Hill, 11 Sat. 17
Lilesville, Shady Grove, 3 Sat. 17
Morven, McFarlan, 11 Sat. 24
Bethel-New Hope, Union, 3 Sat. 24
Wadesboro, 11 25
Marshville, Wingate, 3 25

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

July
Wesley Memorial, 11 4
College Place, 11 18
Centenary, night 18
Randleman, St. Paul's, 11 25
Park Place, night 25

August
New Hope, Centre, 11 14
Gibsonville, 11; Whitsett, 3 15
Glenwood, night 15
Uwharrie, Mt. Shepherd, 11 21
Pleasant Garden, Bethlehem, 11 22
East Greensboro, Holt's Chapel, night 22
Randolph, Fairview, 11 and 3 28-29
Randolph, Ebenezer, 11 29
East End, High Point, night 29

September
Coleridge, Rehobeth, 11; Concord, 3 4
Deep River, Worthville, 11 5
Liberty, Bethany, 3 5
Ramseur, Franklinville, night 5
Highland, night 6
Proximity, night 7
Carraway Memorial, night 8
Randolph, Fairview, 11 and 3 12
Randolph, Ebenezer, 11 12
East End, High Point, night 12
Jamestown, Oakdale, night 14
West Market Street, night 15
Ashboro, night 19
Bethel, Grace, night 20
Wentworth, Bethlehem, 11 26
Ruffin, Ruffin, 3 26
Reidsville, night 26
Main Street, High Point, night 27

MARION DISTRICT
Edwin O. Cole, P. E., Box 264, Marion, N. C.
THIRD ROUND

July
Micaville Ct., Bakersville, 11 4
Burnsville, Shoal Creek, 3 4
Bostic, Cedar Grove, 11 10
Spindale, Alexander, 11 11
Broad River, Tanner's, 3 11
Forest City, 8 11
Gilkey, Centennial, 11 17
Henrietta-Caroleen, Caroleen, 11 18
Cliffside-Avondale, Cliffside, 8 18
Marion Ct., Pleasant Hill, 11 24
Morganton, First Church, 11 25
Marion Mills, Clinchfield, 8 25

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

July
Mount Airy, Central, 11 4
Mount Airy Ct., Epworth, 11 and 3 3-4
Jonesville, Longtown, 11 11
Stoneville-Mayodan, 11 18
Sandy Ridge, 3 18

The Mt. Airy District Conference will be held at Leaksville July 7-8.

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.

July
Laurel Springs 3-4

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
THIRD ROUND

July
Concord, Westford, 11 4
Concord, Harmony, 8 4

Let each pastor see that one-fourth of his assessment for district work is paid at the second quarterly conference.

SHELBY DISTRICT
C. S. Kirkpatrick, P.S., Gastonia, N. C.
THIRD ROUND

July
Cherryville Ct., St. Pauls, 11 3
Lafayette Street, 11 4
Shelby Ct., Salem, 3 4
Cherryville, night 4
District Conference, Cherryville 5-6
Gastonia, Main Street, night 7

WAYNESVILLE DISTRICT
P. W. Tucker, P. E.
201 Branner Ave., Waynesville, N. C.
THIRD ROUND

July
Robbinsville, 11 4
Andrews, night 4

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

July
Oak Ridge, Oak Ridge, 11 4
Kernersville, Shady Grove, 3 4
Walkertown, night 4
Thomasville Ct., Fair Grove, 11 and 3 10-11
Hanes-Clemmons, Clemmons, 11 11
Burkhead, night 11
Thomasville, Trinity, 11 18
Forsyth, Marvin, 3 18

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

July
Cedar Grove, Prospect, 11 3
Webb Avenue, 11 4
Carr, night 4
Person Ct., Woodsdale, 11 10
Long Memorial, 11 11
East Roxboro, Grace, 3 11
Milton Ct., Purley, 11 17-18
Brooksdale, Trinity, 11 24
Front Street, 11 25
West Burlington, night 25
Durham Ct., Bethany, 11 31

August
Carrboro Ct., Carrboro, 11 1
Chapel Hill, 3 1
Duke Memorial, night 2
Trinity, night 3
Burlington Ct., Bethel, 11 7
Rougemont Ct., Tabor, 11 13
Leasburg Ct., Salem, 11 14-15
Mt. Tirzah Ct., Mt. Zion, 11 21-22
West Durham, night 22
Yanceyville Ct., Locust Hill 28-29

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

July
Pantego-Belhaven, Belhaven 4
Hertford 8
Perquimans, New Hope 10-11
Pasquotank, Union 11-12
Chowan, Bethany 17-18
Edenton, night 18

August
Gates, Sunbury ..... July 31 & 1
North Gates, Hebron 1-2

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

July
Elizabeth, Clarkton 3-4
Bladen, Bethel 5
St. Paul, Barkers 10-11
Parkton, Sandy Grove 17-18
Person St. and Calvary, Gardners, 3:30 18
Lillington, Parker's Grove 24-25
Hemp, Pleasant Hill, night 25-26

August
Siler City, Hickory Mountain ..... July 31 & 1
Pittsboro, Zion, 3:30 1-2
Jonesboro, Seven Springs 7-8
Sanford, night 8-9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
THIRD ROUND

June
Craven, Beach Grove, a.m. 24
Dover, Lane's, a.m. 25
Snow Hill, Tabernacle, a.m. 26-27

July
Seven Springs, Indian Springs, a.m. 4
Atlantic-Straits, Atlantic, a.m. 11
Beaufort, p.m. 11
Pink Hill, Webb's, a.m. 18
Newport, Oak Grove, a.m. 24-25
Morehead City, p.m. 25
Hookerton, Ormondsville, a.m. 31

August
Oriental, Pamlico, a.m. 1
Ocracoke ..... May 27

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

July
Tar River, Trinity 4
Louisburg, 8 4
Bailey, Bailey 10
Zebulon, Middlesex 11
Kenly, Buckhorn 17-18
Clayton, 8 18
Garner, Mt. Zion 24
Princeton, Fellowship 25
Smithfield, 8 25

August
Four Oaks, Sanders 7
Benson, Elevation 8
Selma, 8 8
Fuquay, Buckhorn 14
Edenton St., 11 15
Cary-Apex, Cary, 8 15
Creedmoore, Grove Hill 21-22
Franklinton Ct., Rock Springs 3 22
Franklinton, 8 22
Oxford, 8 27
Oxford Ct., Shady Grove 28
Granville, Roberts 29

September
Louisburg Ct., Shiloh 4

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
THIRD ROUND

July
St. John-Gibson, Gibson, 11 4
Maxton, 7:30 7
Aberdeen-Vass, Aberdeen 11
Mt. Gilead Ct., Hebron, 11 17-18
Mt. Gilead, 7:30 18

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
THIRD ROUND

July
Rocky Mount Chg., Marvin, 3:30 3
Springhope, night and 3 3-4
Nashville, night 4
Aurora Chg., Small's, 11 7
Robersonville Chg., Wharton's, 4 8
Bath Chg., Pinetown, 12 9
Rocky Mount, First Church, 11 11
Clark Street Church, 5 11
South Rocky Mount, night 11
Fremont Chg., Yelverton, 11 18
Stantonsburg, night 18
Vanceboro Chg., Chapman's, 11 25

August
Fairfield, 11 1
McKendree Chg., Conetoe, 11 8
Ayden, night 8

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
THIRD ROUND

July
Warrenton, 3 p.m. 1
Weldon, a.m. 4
North Hampton, 3 p.m. 4
Enfield, night 7
Ahoskie, Colerain, 3 p.m. 11
Littleton, night 14
Conway, Bethany, a.m. 17-18
Aulander, Ebenezer, 3 p.m. 18
Windsor, District Conference 21
Seaboard, Sharon, a.m. 24-25
Roanoke Rapids, night 28

August
Garysburg, Oak Grove, a.m. 1
Halifax, Ebenezer, 3 p.m. 1
Battleboro and Whitakers, McTier, a.m. 8
Rosemary, New Hope, 3 p.m. 8
Rich Square, a.m. 14-15
Scotland Neck, Palmyra, 3 p.m. 15
Norlina, a.m. 21-22
White Memorial and City Road, City Road, night 22
Murfreesboro, a.m. 29
Williamston and Hamilton, night 29

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

July
Kenansville, Lee's, 11 2
Jacksonville-Richlands, Haw Branch, 11 4
Burgaw, Trinity, 11 11
Wilmington Ct., Federal Point, 11 18
Wilmington, Grace, night 18
Swansboro, Bethlehem, 11 24-25

August
Maysville, Hopewell, 11 1
Southport, Southport, night 4
Shallotte, Andrews Chapel, 11 5
Town Creek, Shiloh, 11 6
Carver's Creek, Bladen Springs, 11 8
Whiteville, Whiteville, night 8

PLAN OF EPISCOPAL VISITATION

First District—Gishop Warren A. Candler.
Louisiana, Homer, La., October 27.
North Mississippi, Columbus, Miss., November 3.
Mississippi, McComb, Miss., November 10.
Cuba, February 24.

Second District—Bishop Collins Denny.
Baltimore, Washington, D. C., September 29.
Virginia, October 13.

Third District—Bishop Edwin D. Mouzon.
Western North Carolina, Gastonia, N. C., October 13.
Upper South Carolina, Rock Hill, S. C., October 27.
North Carolina, Durham, N. C., November 10.
South Carolina, Bennettsville, S. C., November 24.

Fourth District—Bishop John M. Moore.
New Mexico, Roswell, N. M., October 6.
West Texas, San Angelo, Texas, October 27.
Northwest Texas, Childress, Texas, November 10.
Central Texas, Corsicana, Texas, November 17.

Fifth District—Bishop William F. McMurry.
Denver, Beulah, Colo., August 19.
Missouri, September 8.
Southwest Missouri, Lexington, Mo., September 22.
St. Louis, Cape Girardeau, Mo., October 6.

Sixth District—Bishop U. V. W. Darlington.
Belgian, Brussels, Belgium, June 23.
Czecho-Slovak, Prague, July 6.
Polish and Dantzig, Warsaw, October 18.

Seventh District—Bishop Horace M. DuBose.
Holston, Johnson City, Tenn., September 29.
Tennessee, October 6.
Memphis, Paris, Tenn., November 10.

Eighth District—Bishop W. N. Ainsworth.
Korea, Seoul, September 2.
Siberian (Russian), Harbin, September 16.
Siberian (Korean), North Kando, September 20.
China, Soochow, October 22.
Japan, Kobe, January 3.

Ninth District—Bishop James Cannon, Jr.
Brazil, Rio De Janeiro, August 11.

PRESS SERVICE COMMISSION ON INTERRACIAL CO-OPERATION, 409 PALMER BLDG., ATLANTA, GA.

R. B. Eleazer, Educational Director.

Atlanta, Ga., June 19.—For the recognition of sheriffs who exercise notable diligence in the protection of prisoners threatened by mobs, the Commission on Interracial Co-operation, with headquarters here, has prepared handsome bronze medals which will be awarded by a committee composed of Gov. John W. Martin of Florida, Gov. Henry L. Whitfield of Mississippi, Ex-Gov. Hugh M. Dorsey of Georgia, Geo. B. Dealey, editor of the Dallas News, Marshall Ballard, editor of the New Orleans Item, and Mrs. J. H. McCoy, president of Athens College, Alabama. All nominations for the award will be carefully passed on by this committee and the medals will be presented on a public occasion by some representative person in each state. The medal is a beautiful work of art in bronze and was designed by one of the leading American sculptors. Its preparation was authorized by the Interracial Commission at the annual meeting of 1925 as part of the effort for the elimination of mob violence which is being carried on by many representative agencies and individuals throughout the South.

To pastors and agents: Remember that $1.50 in advance will send the Advocate to new subscribers for one whole year. This offer lasts till August 1.

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IN MEMORIAM

JOHNSON—Mary Anne Johnson, daughter of Wesley and Jane Johnson, was born October 2, 1846, and died May 1, 1926. She was born in Surry county, N. C., and died in Patrick county, Va. She was a member of Mount Hermon M. E. Church, South, in Surry county, N. C., for 68 years. Her family was of the most distinct Methodist type of God's people. The children were all dedicated to God in infancy. To speak at length of their fidelity would be too tedious. But, as a fair indication of such fidelity, this sister, with an older sister, as long as they could travel would ride regularly nine miles to reach the house of God. At least three sisters survive her.

Her pastor, J. J. Eads.

McGILVARY — Catherine, daughter of Martin and Sarah McGilvary, was born in Alabama January 24, 1832. When Catherine was about grown they moved to North Carolina. In 1863 she was happily married to Stephen Bennett. To this union weer born four children, Sarah C., M. A., S. F. and M. B. Bennett. She died February 4, 1926. When very young Sister Bennett was converted and joined the Methodist church; and from then on through a life that reached nearly to the century mark she was true, loyal and faithful to the vows she made at the sacred altar. Sister Bennett was a true wife, a devoted mother and a great friend. She enjoyed real communion with her Lord, and therefore had no fear of death, but was ready when the summons came to go and be with her Lord. She leaves a host of loved ones and friends who mourn because she has left us.

A. J. Groves.

CARTER—B. H. Carter was born June 10, 1860, and died February 7, 1926. The flu going into pneumonia caused the golden thread to snap. Brother Bennie, as he was frequently called, joined the church in early life. He loved to attend preaching and mingle with the good people. He loved the preachers, for he knew many personally, and they invariably reciprocated this tender feeling. He expressed a desire to attend next annual conference, where he could renew those delightful associations.

He was truly a unique character, in that he had the most retentive memory, never forgetting dates of occurrences such as births, deaths and things of minor incident. He was truly the almanac for those who knew him.

Brother Carter had no enemies, but all who knew him learned to love him. He was a patient sufferer during his last illness, entirely resigned to the Lord's will. His spirit has flown to its Maker and we feel that his soul is now resting with the angels in the heavenly kingdom. Goodbye, Bennie; we will all miss you. The parting leaves us sad, but you will linger in our memory and the name Bennie will ever be cherished.

W. H. Hatchett.

CARTER—Elizabeth Howland Carter, daughter of J. E. Carter and Cleone Smith Carter, died Februabry 25, 1926, and was buried February 26.

At early morn as the sun arose with its rays to kiss the earth, Elizabeth's beautiful soul was wafted to heaven. Just as she had matured into womanhood to help brighten "The King's Highway" God saw best to take her into His kingdom. In early childhood she was conscientious and lovable. She never forgot the impressions and habits her Christian mother h... imprinted upon her before leaving to behold the glorious sunrise beyond. Elizabeth gave her heart to God at an early age and joined the M. E. church. She taught a class in Sunday school whenever she was at home. She had attended Carolina College at Maxton. One year after this she had a decline which continued for months. Everything that medical aid and loving hands could do was done for her. But all this did not stay the hands of the Grim Reaper. We never have but one mother. This mother's place was well filled by her aunt, Minnie Smith, who cared for her with the help of her devoted father until she grew into womanhood. The many weeks of her sickness were always brightened by Aunt Minnie's presence and thoughtful care. After she grew so ill she said: "Aunt Minnie, you often had me to memorize God's word. Can't you repeat the twenty-third Psalm to me?" She listened carefully as it was repeated. "Aunt Minnie, will I have to go alone? Can't you go with me?" But it was all bright. She was ready.

Seldom has our town been so interested in any one as we were in Elizabeth's sickness. She was so beloved by everyone that knew her, men, women and children would come to her uncle's door (Dr. Tom Smith, her adopted home), and ask to do something for Elizabeth. Ase she reclined upon her bed o. affliction and watched and admired the beautiful scenery of the near Gorden's mountain, the panorama of which was reflected into the windows of her sun room, she knew this was God's handiwork just as she was.

The funeral was conducted from the Methodist church by Rev. J. W. Ingle and burial at Williams cemetery beside her mother, who was Cleone Smith, daughter of the late Dr. D. M. and Elizabeth Smith. She was a sister of our townsmen, Drs. L. C. and T. M. Smith, also sister of Mrs. A. L. Caudle and Mrs. F. A. McCollum, deceased. The ballbearers were Mr. R. G. Austin, Dr. J. M. Boyce, Mr. J. W. Cameron, Mr. M. L. Ross, I. W. Martin and H. S. Allen.

Elizabeth leaves one brother, Edward, and a devoted father to mourn her loss and realize this is her gain. God alone can comfort them in this sorrow. Sometimes we can understand. Mr. Carter's only sister, Mrs. Carrie Clark, was with them to comfort and minister to the beloved daughter. The profusion of beautiful flowers and large concourse of people in attendance at the funeral was an evidence of her many friends.

The out-of-town relatives and friends are Mr. and Mrs. Hector Clark, D. L. Blue, Miss Helen Horton of Elizabeth City, Miss Julia Orr and Miss Pickett of Lexington, Mrs. Carrie Clark of Henderson, Mr. and Mrs. D. V. Sykes of Monroe, and many others from Wadesboro and the surrounding community. A Friend.

RESOLUTIONS OF RESPECT

Whereas, in view of the loss our Wesley-Philathea class, Washington, N. C., has sustained in the death of our friend and classmate, Mrs. S. R. Thompson, and of the still heavier loss sustained by those who were nearest and dearest to her; therefore be it resolved:

Resolved, That it is but a just tribute to her memory to say that in regretting her removal from our midst we mourn for one who was, in every way, worthy of our love and esteem.

Resolved, That we sincerely sympathize with the family in this great sorrow with which it has pleased Divine Pravidence to afflict them, and commend them for consolation to Him who in His mercy orders all things for the best.

Resolved, That a copy of these resolutions be printed in the church paper, written in the minute book of the class, also that a copy be sent to her devoted family.

Wesley-Philathea Class.
By Committee.

RESOLUTIONS OF RESPECT

Whereas, on Thursday, January 8, 1926, our heavenly Father in His infinite wisdom took from our midst one who had been a faithful member of our missionary society for eight years, namely, Mrs. Idella Jerome Henry. The members of the Methodist Missionary Society of the Methodist church bow in humble submission to His divine will; we nevertheless deeply feel the loss occasioned by her death; we could not, dare not, wish her back again in this world of uncertainty and pain; but we greatly miss her loved form and face and grieve that she is not with us any more. We admired her deep devotion to duty and love for God's kingdom; we desire to give deep expression to our sorrow:

First, That while we sorrow because she is gone and are sad because she will not meet us in our society again, we feel that it is well with her and we hope to meet her in that better land.

Second, That our sympathy goes out to her loved ones.

Third, That a copy of these resolutions be spread upon the society record, a copy be sent to the bereaved family, a copy to the North Carolina Christian Advocate and to the Lilesville paper.

Mrs. S. M. Knotts,
Mrs. T. B. Huneycutt,
Mrs. A. R. Liles.

RESOLUTIONS OF RESPECT

(Resolutions of the Sunday school of Edgar Long Memorial M. E. Church, South, with respect to the death of Ethel Ivey Newton, superintendent of the primary department.)

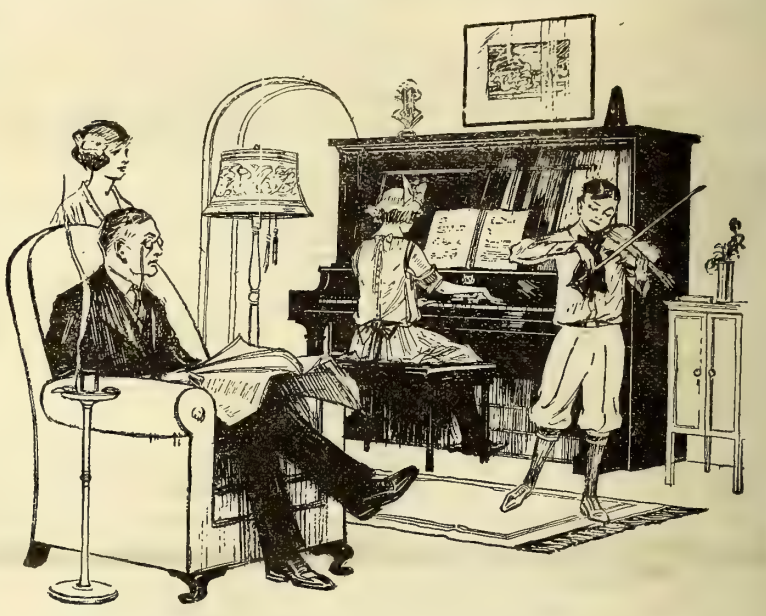
In His infinite wisdom God has seen fit to remove from our midst our faithful and efficient co-worker, Miss Ethel Ivey Newton. We feel our irreparable loss deeply, but we realize that her faithfulness and her untiring work for His kingdom on earth have won for her "an inheritance incorruptible that fadeth not away, reserved for her in heaven."

We resolve, therefore, that in her going every phase of work for community betterment has suffered an irremediable loss; that Edgar Long Memorial Methodist Sunday school in particular has been stricken by the passing of her who for so long labored in our midst; that we commend her life of service as an example worthy of emulation by old and young alike.

Resolved second, That out of our own saddened hearts we offer our deepest sympathy to the bereaved family and our prayers that they may look ever to Jesus who is the Saviour of us all.

Resolved third, That these resolutions be made a part of the permanent records of the Sunday school, and that copies be sent to the bereaved family and to the presss.

F. O. Carver,
Mrs. F. M. Shamburger,
Clair Harris,
Mrs. K. L. Street,
Mrs. Frances Newell,
Vertie Moore,
S. G. Winstead, Jr.,



If only I had taken my parents' advice

How often have you heard people exclaim, "I wish I had heeded my parents when they wanted me to take piano lessons"? After listening to a good pianist, how many times has it left you with a longing to be able to create such music yourself?

Some day your children will be grown up. Will they be able to play? Or will they have to sit back and say, "I never had an opportunity to learn the piano"? Give them this opportunity. Buy a good piano and make music a part of their education.

A Weaver Piano is a source of constant musical inspiration—to the beginner, to the trained ear of the practical musician. The enchanting purity of its tone entices the stumbling fingers of the learner. It arouses the desire to make good music. The Weaver action, noted for its responsiveness and delicacy of touch, invites and rewards faithful practicing.

After using a Weaver Piano, Mme. Louise Homer, late of the Metropolitan Opera Co., said of it: "I am delighted with your Weaver Piano. The tone and action suit me exactly." This is the consensus of opinion of many of this country's leading musicians who have chosen the Weaver from among the world's greatest pianos. Its tone and action, the two most important requisites of a piano, have received the unstinted praise of these exacting artists.

A good piano should be a part of every home. Write to-day for the name of the dealer in your vicinity. Ask for the Weaver catalog—and full details of our easy terms. A liberal allowance will be made on your present piano.

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, JULY 8, 1926 Number 27

Editorial Paragraphs

The American Declaration of Independence, July 4, 1776, was given one line of space in the English papers of August 12, which was 39 days later. This fact shows how slow news travelled 150 years ago, and how little importance the papers attached to what was one of the biggest pieces of news in the history of the English speaking people.

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"What has become of satan? Haven't you been missing him of late?" asks the Methodist Protestant Herald, one of our near neighbors. No, Brother McCulloch, we for our part have not been missing him. He is just as much in evidence now as ever. It is true that he has discarded his cloven hoofs, got rid of his horns and keeps his forked tail, like a humble dog, between his legs, but the old fellow is still doing business at all the old stands. A great many of us would like to get rid of the devil, but he refuses to go. He has a way of ignoring utterly the philosophy and psychology of all the wise men of this present time and goes on with his deviltry.

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Politeness brings a return in dollars and cents. Good manners and a smile have a commercial value. "Interesting, if true," you say. Well, it is a fact. The big corporations that know how to make money, and to make a large per cent of their dividends out of the by-products of their business are beginning to utilize courtesy and all the word implies to bring additional success to their business. We are told that the Southern Pacific is offering prizes to their employees who can write the best essay on "Courtesy" and this great corporation is constantly emphasizing courteous treatment of the public by their employees. Why? Because it pays. And if it pays the Southern Pacific why should not courtesy pay every body else? It does and will. A want of that fine commodity which we call courtesy too frequently spells failure. In fact it generally does where a man has to deal with the public. A stoker down in the boiler rooms of a steamship has little use for it, but to the preacher in the fierce white light of publicity it becomes a necessity. In fact, it is a prime requisite with all whose business brings them in touch with people.

"Our 'Star Spangled Banner', born and written on a night of war, will have to cease its expression of pride in bombs and rockets and sing of world brotherhood and peace," declares Bishop Frederick Fisher, of Calcutta, India, in a recent baccalaureate sermon at Garrett Biblical Institute, Evanston, Ill. Then the bishop continues, "It is not the will of God and it is not compatible with the spirit of Jesus that conquest and superiority and control and personal profit should fire the ambition of youth. Some day, and I hope that day may dawn tomorrow, we shall behold the world's greatest and most lovely miracle, when Jesus Christ shall be born in the hearts of all our countrymen and of all the world. This is the miracle toward which the whole creation looks." And of it the Master spoke when he said: "And I, if I be lifted up from the earth, will draw all men unto me."

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A campaign on land and sea for the enforcement of the Federal Prohibition laws began July 1. The United States government has set aside $29,000,000 and mobilized a prohibition army of 4,000 men for the task in hand. This is the most extensive campaign that has been planned against liquor in the six years of national prohibition and General Lincoln C. Andrews, West Pointer, and Assistant Secretary of the Treasury who is in charge of the campaign promises that within two years there will not only be more effective enforcement of the laws, but also more popularity for the prohibition laws. The campaign is now on not primarily between liquor and no liquor, but between law and lawlessness. It becomes a question as to whether this government of ours is able to enforce its own constitution. Constitutional government is on trial and we do not hesitate to say that any alien on our shores who is not willing to abide to the letter by our laws and constitution should be deported post haste and any American citizen who has taken an oath to support the Constitution of the United States and then violates that oath either by buying or selling what the government specifically prohibits should be branded as a perjurer and a man who has violated his high obligations as an American citizen. Trust that man in nothing who has not a conscience in all things.

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A GREAT SCOTCH MISSIONARY PASSES FROM EARTH

Dan Crawford, the noted Scotch missionary to Central Africa for 32 years, is dead. He died at Luanza, Belgian Congo, June 3. From Greenock, Scotland, he went to Central Africa and remained 22 years without coming back to civilization. He is one of the immortals whose dauntless spirit never failed to do pioneer work for Jesus Christ.

Stupid as an ox is the man who is not thrilled by the following which was written by Dan Crawford's friend, Peter Fleming, for the Scotsman and copied by the New York Christian Advocate:

"For twenty-two years he labored without a break, 'thinking black,' entering into the thought and language and life of the natives, building up a Christian community, establishing a large, well laid-out sanitary town on the bluff overlooking the lake; making sixty miles of roads, erecting bridges, preaching, teaching school, reducing the language to writing, translating the Bible, and becoming the people's last court of appeal on everything that affected their lives.

"When Crawford emerged from his life of twenty-two years in the long grass, he journeyed for twenty-three days to the furthest point to which the railway had penetrated. He saw his first railway train in twenty-two years. He had never seen a lift, or an aeroplane, or a motor car. But it was not a stilted, dwarfed mind that came out of the long grass.

"His reading, his ideas, his eloquence were the wonder of all who heard him. He captured the imagination of Great Britain, America and Australasia. Though he had accomplished so much practical work, he was still a philosopher with his head in the clouds, and he could discourse on the problems of human thought until you felt spinning on your head.

"I had the honor of arranging his Australian tour. It was a triumphal progress. I can see the Town Hall, Melbourne, on a week day at one o'clock crowded on the floor and the galleries with business men. He began by spinning a florin in the air. He told how, when leaving Africa, his carriers came with him to the rail head.

"One night as they sat by their camp fire he boasted to them of the wonderful country to which he was returning. He showed them a two-shilling piece, and explained its value and the means of exchange that obtained in Great Britain. They passed the coin in silence from one to another, and then the last man, handing it back, said, 'The face that never smiled.' Such was the face on the metal. From that there came a marvelous analysis of the hardening effect of materialistic conceptions and motives, and a plea for the true idealism of life. The climax came when he exclaimed, 'What shall it profit a man if he shall gain the whole world and lose his smile?'

"My last picture of Dan Crawford is standing on the deck of the ship that bore him to Africa on his return there ten years ago. It was at the Outer Harbor, Adelaide. We had said 'good-bye.' The ship was moving off from the wharf.

"He stood with his hat in his hand, and called out the words of Sir Richard Burton, himself an African traveler:

> "'Friend of my youth, a long farewell.
> Perchance some day we'll meet again,
> But not the self-same men will meet;
> The years will make us other men.'

"That some day is not to be in this world. The ship got quickly under way, and sailed out of the harbor and down the Gulf of St. Vincent. He stood with uncovered head and pointed upward. And it is thus I see him."

SAVE THE HISTORIC LANDMARK

There is an effort on foot to preserve the Green Hill house near Louisburg, N. C., where the first annual conference of American Methodism was held. As the generations go by this historic house, already of unusual interest historically speaking, will grow in interest and eventually, if preserved, will become a shrine to which pilgrims' feet will turn from all parts of the Methodist world.

The Epworth League conference last week in session at Louisburg adopted the following paper:

Whereas, a little more than 140 years ago the first annual conference in American Methodism was held at the Green Hill House near Louisburg, N. C., where were assembled Bishops Coke and Asbury and twenty-one itinerant Methodist preachers. And whereas this important site, so dear to the heart of Methodism, and particularly to the Methodists of North Carolina, should be purchased and preserved as a memorial to the pioneers of early Methodism.

Be it resolved, that we, the members of the North Carolina Epworth League Assembly, now in session at Louisburg, N. C., July 2, 1926, do hereby petition the North Carolina conference to take such action as they shall deem necessary to carry out the purpose of this resolution. As the young people of the North Carolina conference, we pledge our loyal support to further this cause. Be it further resolved that the president of this assembly appoint a committee of three members to confer with the League assembly of the Western N. C. conference to co-operate with us in this undertaking.

We trust that success may attend this proposed effort to preserve the house where Bishop Asbury assembled for the first time his itinerants in what has become the leading Protestant church of our nation and of the world.

There was a jesture made in this direction several years ago when the late Dr. T. N. Ivey proposed that the North Carolina conference acting in conjunction with the Western North Carolina purchase and preserve this very property. The matter was referred to committees of the two conferences where, so far as we know, it peacefully sleeps.

Let us trust that a better fate awaits this present effort.

WONDERFUL MEETINGS IN THE FAR EAST

E. Stanley Jones is rapidly becoming a world figure in the field of Christians missions. Wherever he goes he leaves the hearts of the people aflame with evangelical fervor and a new zeal for Jesus Christ.

Such was the effect of his baccalaureate sermon last year at Duke University, and wherever he went while in the home land, and even more wonderful seems to be the effect of his preaching in the Far East.

The Central Christian Advocate last week carried excerpts from a letter of his which describes what took place at a Syrian convention in Travancore and also at Tinnevelly. Of the first Dr. Jones writes:

"In the heart of beautiful Travancore, the largest Christian audience in the world gathers for a week of spiritual meetings. This ancient church, founded probably by St. Thomas, has been dead for centuries. It has Greek Catholic ritual and forms. It is now awakening. Picture this great audience. Under a great pandal with palm leaf roof you look into the upturned faces of 30,000 people sitting in the sand of a dry river bed—10,000 women all dressed in white on the one side and 20,000 men on the other. The bishops, with their purple robes, golden girdles and mitres, are on a platform by themselves while seventy priests are seated on another platform on the other side. A death-like stillness is over everything and the voice, kept in by the high river banks, carries to the farthest end of the crowd. Day by day the tide of spiritual power runs higher until the last couple of days when the invitation for personal surrender is pressed home, they quietly rise by the thousands and bow their heads in prayer as a sign of their surrender. Waves of murmured prayer go across the audience and sound like the waves breaking upon the shore. It is heavenly. A bishop comes and tells how his heart has been filled, priests with a new light in the eye tell of their eagerness to carry it back to their parishes, and the multitudes crowd around and one wishes he could have a personal word with each one, but it is impossible. These people are now at work winning the low castes to Christ and sending out their missionaries to other parts of India. The church is awakening and we are deeply grateful for the privilege of being trusted by the leaders to come in their midst and preach evangelical gospel. The heat and dust and crowds is a strain, but it is worth while—gloriously so."

Here is what E. Stanley Jones says of his experience in Tinnevelly:

"Our next series was at Tinnevelly in the Church of England field, where great mass movements have taken place in the past. At the close of one of the non-Christian meetings one night, Bishop Tubbs, the Anglican bishop, said, "I did not believe that you could preach the gospel like that to the leading Hindus and have them stand for it. Twenty years ago I saw Sherwood Eddy handle an audience of Hindus for fifty-five minutes in order that they might let him talk the last five minutes on Jesus, but now you start on Jesus and the straighter you put it the more they want—an amazing change." It is so everywhere. The response among non-Christians and Christians here was very real and deep."

PHOTOGRAPH AND AUTOGRAPH ALBUMS

Can any of our readers remember the big photograph album—the plush covered album, the album with iron, let us say, silver clamps—that lay on the center table in the company room, a fit companion of the big Bible that was never used except at family prayers when the preacher came to stay all night.

The Bible—the dust covered Bible—seldom was called into service, but not so with the family album—that thesaurus of beauty which assisted in the entertaining when company came, especially, when sister had her first callers. And it was an entertaining volume. For in lines of light had been written the physiology and the physiognomy of all sorts and conditions of the **genus homo** who with due self-consciousness had perched before the camera while the photographer in order that the picture might lack nothing in mechanism had repeated those magic words, "Look pleasant just a moment, look pleasant just a moment."

If you can remember the photograph album, you can recall that even more interesting volume of childhood, the autograph album. Some of these were in plush but many of them were not at all so pretentious, being little more than a pocket memorandum. But they contained much more than any memorandum could boast, for humor and sentiment and the choice expressions of sincere hearts found expression in those places of record.

Here are samples of what those old albums carried in as many different autographs:

> "If you wish to laugh
> Glance at my autograph."

Well said by one who giggled her way through life.

"Remember me when far away and only half awake;
Remember me on your wedding day and send a slice of cake."

The sentimental lad scrawled:

"When I, poor elf, have vanished in vapor,
May still my memory live on paper!"

Here fickle youth asks:

"Remember me early, remember me late.
Remember Alice, your old schoolmate."

"Lock up your heart, keep safe the key
Forget me not, till I do thee."

How true is this:

"I look these pages o'er and o'er
To see what others wrote before,
And in this quiet little spot
I plant a sweet forget-me-not."

People and Things

Rev. and Mrs. William Pratt, Garner, N. C., announce the birth of a daughter, Cornelia Catherine, July 4, 1926. Both mother and daughter are getting along fine.

Henpecked husbands in Georgia should take heart, for a recent decision of the court has been to the effect that a man driving an automobile need not take orders from his wife. To your wheels, ye slaves of the petticoat!

Twenty-one per cent of North Carolina's total area is devoted to agriculture, 20 per cent of Arkansas and 15 of Texas. Iowa has a total of 95 per cent used for agriculture, Georgia 33 per cent, Tennessee 28 per cent. These figures show that a very small part of this country is under cultivation.

"Miss Daisy Davies will speak in the Methodist church in Rockingham July 13 at 10:30 a. m. We request that as many of the district women hear her as possible. Any one desiring entertainment will please notify Mrs. W. T. Covington, 207 Rockingham Road, Rockingham, N. C."—Mrs. B. C. Thompson, Dis. Sec.

Revs. A. P. Ratledge, Frank Armstrong and Frank, Jr., of Charlotte left last Monday for New York City, where they will for several weeks take summer lecture courses in Union Theological Seminary. These young men anticipate a delightful and profitable stay at Union.

Bro. W. L. Maness announces home coming day July 18 at Providence church on the Siler City circuit and invites all former pastors to be present. The revival meeting begins that day and there will be two services with dinner on the grounds.

Mrs. M. E. Fink, the mother of Rev. G. W. Fink, has been quite ill at her home in Charlotte and improves slowly. She is 76 years of age and continued illness gives her family deep concern. We trust she may soon enjoy her accustomed health.

Mr. and Mrs. J. L. Winningham of Thomasville on May 24 celebrated their golden wedding. It slipped our attention but trust it is not too late to offer our heartist congratulations to these servants of God and humanity who have journeyed together for half a century. We trust many years may yet be to them who have behind them a great record.

The Southern Christian Advocate notes that both South Carolina senators are to be Methodists. That paper says: "The Yorkville Enquirer directs attention to the fact that the three candidates for the United States Senate are all Methodists and that whichever is nominated the state will continue to be represented in the Senate by two Methodists."

"Reverend and Mrs. Joseph Joshua Eads announce the marriage of their daughter, Esther Elizabeth, to Mr. James Harold Click on Wednesday, the twenty-third of June, nineteen hundred and twenty-six, Mount Airy, North Carolina. Will be at home after the tenth of July, West Main street, Elkin, North Carolina."

Prof. J. M. Core, director of the choir at Proximity church, this city, took his gospel singers down to Benson last Sunday and entered a singing contest against ten other choirs. Mr. Core and his singers made the highest score of any of the eleven competing choirs. The Proximity choir is the pride of that section of the city, and Mr. Core is to be commended for his fine leadership.

Brother Archibald Johnson no more tells us how to hitch mules at church. Listen to this erudite editor: "In old days it was the custom of Charity and Children to warn visitors to hitch their mules to swinging limbs so that they would not gnaw the bark off the trees. No such warning is needed now as mules have quit coming to the annual meeting and automobiles do not bother the trees. But the Fords make more noise than 40 mules." Did Brother Johnson ever hear 40 mules braying at one time on one church yard?

"The church at Middlesex has recently enjoyed a successful revival under the earnest preaching of the gospel by Rev. B. E. Stanfield, of Creedmoore. Brother Stanfield will also assist the pastor, Rev. E. M. Hall, in a meeting at Wendell church this month. Rev. J. A. Russell of Snow Hill begins a revival at Zebulon church next week, with Mr. D. L. Maness in charge of the music. With the observance of Sunday School Day, picnics and revivals the churches on the Zebulon circuit are kept quite busy, and the work goes forward with lively interest and growing interest at all our services." —Edgar M. Hall.

The toughest proposition in all the world is shepherding a flock in which prejudice, selfishness, fault-finding, tale-bearing, worldliness, lewdness, low-bred pride, and cras ignorance abound. But it is the very same crowd Jehovah and Jesus had to deal with, and, notwithstanding the heartbreak involved, they did not falter nor fall down on the job. "Lord, increase our faith!"—A. P. C.

We have read many alumni addresses, but never a better one than that delivered by Dr. W. A. Lambeth at the Duke University commencement a few weeks ago. It was entitled "Bon Voyage" and warned of the rocks in the river on which the "Leviathan" of our educational system—Duke University—is sailing. The address is published in full in the N. C. Advocate of June 17 and it should be put in pamphlet form and scattered everywhere. It was a great deliverance.—Charity and Children.

Rev. R. Dwight Ware, who spent four years of his boyhood in Greensboro when his father, Rev. W. R. Ware, was presiding elder of the Greensboro district, preached last Sunday morning at West Market church. The friends and associates of his early years heard him with pleasure and all who know him were glad to have him in Greensboro. Dwight always finds a warm welcome in Greensboro.

Zinzendorf said to a Moravian brother at Herruhut, "Can you go to as a missionary to Greenland?" "Yes." "Can you go tomorrow?" "If the cobbler has finished my shoes I can go tomorrow." That was a quick, willing-hearted response. Wesley said: "If I had 300 men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ and him crucified, I would set the world on fire." "Send us men," said a heathen convert, "with hot hearts." —Selected.

Dr. H. C. Morrison of Kentucky writes in The Pentecostal Herald: "I was a member of the Episcopal committee and was surprised at the large number of memorials before that committee suggesting that hereafter bishops be elected for a period of four to eight years, with the possibility of re-election if their character and administration were such that the General Conference chose to re-elect them. This sentiment is growing rapidly and will, no doubt, spread through the church and soon have a powerful effect on the law-making body."

"Florida dons overalls," says the Dearborn Independent and then adds these pertinent observations: "Heartening words comes from Florida. The people are turning from real estate to land. The plow is replacing the subdivision stake. True prosperity depends not upon inflation of land values, but upon production. The state is getting back into production. Florida took a gallant step when she banished the 'binder boys' and other real estate sharpers from her borders. It stopped soaring prices, but it restored the confidence of the nation in Florida's good faith. And now the state goes back to fundamentals. Instead of placing exorbitant values on idle land, the people are extracting real values from active land. The state has unique advantages, not only as a restort place but as a producer of essentials. Florida—in overalls—has a great future."

Dr. David S. Spencer says that when the present church was formed in Japan by the union of the three Methodisms—the Methodist Episcopal, the Methodist Episcopal, South, and the Canadian Methodist, in 1907—there were 9,316 members, 200 pastors, and 247 Sunday schools, with 21,900 children, and of the churches, sixteen were self-supporting. By action taken last year to promote self-support, of the 355 churches and chapels, eighty-four attained full self-support by April 1. At the time of the union, the members were contributing 38,229 yen per year, or yen 3.18 per member. In 1924 the members contributed yen 487,884, or nearly yen 17.50 per member, and this in spite of the fact that fully twenty-five per cent of these members are absent from their churches, and are seldom able to keep up their churches, and are seldom able to keep up their contributions during such absence. In fact, were the resident membership alone computed, the giving would average yen 35.00 per member, equal to $17.50. How will this compare with the entire membership of the home church? In addition to the above, considerable sums are annually given for building and reconstruction. It will take years to wholly overcome the earthquake loss.

Seven people in one day last week gave the pastor their subscription to the church paper, the North Carolina Christian Advocate, which can be secured just now for only $1.50 a year. Now, that is fine; but no one has time to see all our members who are not subscribers. Will you not, therefore, volunteer your subscription at once, if you do not get the paper? It will do you and your home immense good. Try it! Subscribers, also, can greatly assist us by asking others to subscribe, and that will be greatly appreciated.—West End Bulletin, Winston-Salem.

MISS DAISY DAVIES TO VISIT THE WESTERN NORTH CAROLINA CONFERENCE

I am happy to announce to the women of our conference that Miss Davies will be among us from July 18 to 30 in the interest of the Belle Bennett Memorial. I trust that every one who possibly can will make an extra effort to hear her speak. She is a woman of charming personality, a splendid speaker, and will bring to us a great message.

Below is given a schedule of her itinerary. Please select the place that is most convenient for you, and begin now to plan to have a large delegation present:

July 18—Greensboro district; morning, West Market Street; evening, High Point.

July 19—Winston-Salem district; afternoon, Lexington; evening, Winston-Salem.

July 20—Mt. Airy district; afternoon, Mt. Airy.

July 21—N. Wilkesboro; afternoon, N. Wilkesboro.

July 22—Statesville district; morning, Granite Falls; evening, Statesville.

July 23—Salisbury district; morning, Salisbury; evening, Concord.

July 24—Salisbury district; morning, Albemarle.

July 25—Charlotte district; evening, Tryon St.

July 26—Shelby district; evening, Gastonia.

July 27—Marion district; evening, Rutherfordton.

July 28—Marion district; afternoon, Morganton.

July 29—Asheville district; evening, Asheville, Central.

July 30—Waynesville district; morning, Lake Junaluska.

THE LYNCHING RECORD FOR THE FIRST SIX MONTHS OF 1926

According to the records compiled at Tuskegee Institute in the department of records and research that in the first six months of 1926 there were nine lynchings. This number is the same as the number for the first six months of 1925, it is four more than the number five for the first six months of 1924, six less than the number 15 for the first six months of 1923, 21 less than the number 30 for the first six months of 1922, and 27 less than the number 36 for the first six months of 1921.

The races of the persons lynched and the number in each race were: Negro, 6; White, 2; Indian, 1. The offenses charged were: murder, 3; rape, 1; attempted rape, 2; making improper proposals to woman, 1; burglary, 1; wounding officer of the law, 1.

The states in which lynchings occurred and the number in each state are as follows: Arkansas, 1; Florida, 3; Kentucky, 1; Mississippi, 2; New Mexico, 1; Texas, 1.

TO PREACHERS AND PEOPLE OF SALISBURY DISTRICT

We have only three and one-half months to the annual conference.

1. Let every Sunday school observe Sunday School Day where it has not been done.

2. Let every congregation put on a revival campaign.

3. Let every preacher and lay leader put on the every member canvass in every church.

4. Let the Centenary, Educational and Superannuate Endowment collectors collect every cent that is due.

5. Let every charge pay its quota of mission special and its assessment for district work.

6. Bishop Mouzon requires each pastor to stand and make his report. Let every pastor bring up his collections and save himself and people from embarrassment.

7. Last but not least, let every agent put the Advocate into every home.

Z. Paris, P. E.

FISHING FOR MEN IN BRAZIL

By J. W. Clay, Lay Leader Cen. Brazil Conference.

Brazil is a wonderful place for the fishermen. Its long shore line abounds in the choicest products of the sea, and its mighty rivers are alive with the finny tribe. You can find almost any kind and size and quality you might desire. In a day you can catch your weight in "dourados," which is one of the largest and finest of game fish. There is the "baiacu pinima" that swells up like a balloon when caught, the "tamoata" that leaves the rivers at times and takes to the fields or woods, also the "peixa boi" that eats grass like an ox, and the "peixa electrica" that carries a storage battery around with it.

Sometimes the missionary who has a weakness for the rod and the line finds time to steal away from his labors and indulge in the sport of fishing; however, this is not often. His business is to fish for men, and in this he can indulge to the limit, and a right royal sport it is. Let me tell you of a little fishing trip I took recently. I had been riding the great "Northwest" district for some weeks in company with that prince of fishermen, Rev. C. B. Dawsey, the founder and presiding elder of the district. Dawsey hails from South Carolina, stands six feet in his socks, lives in the saddle, and Francis Asbury had nothing on him for real pioneer work. Well, one Sunday we went fishing—fishing for men. We saddled our horses and rode forth. We went miles and miles through virgin forest and I enjoyed it immensely. Finally we came to the coffee country, and we rode hours and hours through the great coffee fields. We met a man in the road whom he knew. He had sold books for us in times past as a colporter. He said he was going to visit a family nearby, and begged us to stop also. He said they were not "believers"—that is, they were not Protestants—but would enjoy a visit from us. We accompanied him and found a large hut made of sticks and mud in the midst of a large new coffee field. The family invited us in, and immediately served us the most delicious coffee in tiny little cups. It is the custom in Brazil to always have coffee ready for the chance visitor. We found the family composed of the father, a man of some sixty years with long flowing beard, his wife and seventeen children and quite a number of grandchildren. We immediately decided that whatever the name of the old gentleman might be we would know him as Father Abraham. We found them to be Portuguese who had been living in Brazil for some twenty years. They were what are known in Brazil as colonists. They make a contract with a big land owner to go into the virgin forest, cut down the trees and burn them, and plant coffee trees. They are paid nothing for this work, but they have the privilege of planting corn and rice between the rows of young coffee trees for a term of three years, and they are privileged to gather the first crop of coffee. Then they deliver the coffee fields into the hands of the owner and move on to open up new lands. Sometimes they make splendid crops, but at best they find their lives full of hardships, and as all people in foreign lands they have the habit of looking back upon their native land as the ideal one.

Brother Dawsey, who never sees the congregating of human souls without thinking of the possibilties of catching fish, asked old Abraham if he would object to our singing some hymns and having prayer with the family. Of course the courteous old gentleman consented and the family was called together. The big room of the house was filled to overflowing. We sang a number of hymns and had prayer and then Dawsey asked me to say a few words to them. I hardly knew what to say, as I had prepared my speech on lay activity especially for the members of the church. But as I looked upon their sad faces and remembered their hard lot and so far away from their native land I talked to them about our "patria." (Patria means one's country and is one of the most beautiful words in the Portuguese language.) I called attention to the fact that we were all in a foreign land, the colporter, their friend from sunny Spain, the family from heroic Portugal, and Dawsey and I from North America. I stressed the fact that here in this world we have no abiding place, that we are pilgrims in a desert land, but that we were seeking a city not made by hands, eternal in the heavens. I told them a little story:

"Once upon a time there was a very rich woman who lived in a beautiful palace upon the hill. She was a good woman, member of the church, gave to the beggars who came to her door, but the things of this world occupied so much of her time that she had little left in which to think and prepare for the world to come. She had an old gardener, Sr. Joaquim, who lived in a little hut back of the palace. He was a faithful old soul. He kept the lawn mowed, the flowers trimmed, and everything in perfect order. And in spite of the long hours of service Joaquim found time to be pleasant, to visit the sick, and to do a thousand deeds of kindness where such deeds were needed. Finally old Joaquim died. And a few faithful friends followed his remains to the cemetery. Death also invaded the palace, and a great concourse of the great of the land carried flowers to the tomb of the rich woman. The woman's soul reached the pearly gates and St. Peter let her in. He put her in charge of several angels to be conducted to her home. They went sailing up the golden street and by the beautiful river of life. They saw palace after palace on the heights overlooking the river. One especially attracted her attention there far in the distance. It was the most beautiful of all. She began to think. And this is what she thought: 'Who knows but that . . . You know down there on the earth my palace was the most beautiful. It was pointed out to every visitor as the most beautiful in all the land. I wonder if that is not reserved for—?' But she was almost afraid to hope. Finally her curiosity got the best of her and she asked one of her attendants whose palace it was, and the angel replied that it had been built for Sr. Joaquim, and that he had just moved in. The woman was amazed at first, but soon she recovered and a smile covered her face, and she said: 'Well, that is so nice. And Joaquim deserves it all, for he was so faithful and good. I am sure he will be happy, and as soon as I am settled down I must pay him a visit.' They sailed on up the glassy stream. Ten thousand thousand palaces they could see reaching into the distance. Again the good lady began to think: 'I wonder now! Joaquim has such a fine palace, and he deserved it. But I know I lived in a much finer home down there than did Joaquim. There was no comparison in our dwellings. If here in heaven Joaquim has such a fine palace as that we have just passed what must be the splendor of—?' She was too overjoyed to think further. After a while one of the angels who was leading the way opened a gate—one of the numerous gates along the golden street. It was a beautiful gate made of pearl and a beautiful pearly pathway led to a wonderful little cottage. The cottage was perfect in every way. It was beautiful to behold. Yet it wasn't a palace like that of Joaquim's. 'And why are you going in here?' said the woman. The angels told her that this was her home. 'My home!' said the lady. 'Why, down on the earth I had a great palace and Joaquim lived in my backyard. Here things seem to be reversed.'

If there can be sorrow in heaven I think that the angels were sorry then. They looked at her with all tenderness and the one who had opened the gate spoke: 'Good lady, we are sorry. You know that here in heaven there is no material with which to build the homes of those who come from earth. We can only build with the material sent to us by them. Sr. Joaquim sent us so much. Never a day passed that he did not send a generous supply. We were able to build a beautiful palace for him. But, good lady, you sent us so little. You always seemed to be so busy there that you had no time to think of us. We did the best we could with what you sent us. We hope you will be happy and not blame us. We did the best we could.'"

Then I pointed out to these poor people that though we were poor wandering pilgrims here, living from hand to mouth, that it was possible for us to lay up riches in heaven, and that some day we would reach our true and beloved "patria," and that there we could enjoy the best that heaven affords, according to the deeds done in the body. Though I have great difficulty with the language, yet the setting was just right, and by the grace of God my little talk touched the hearts of every member of the family. The mother—the one who really knows the hardships of this life—broke down and began to cry. Faithful old Abraham put his arms around her and spoke comforting words. Every person in the house except one of the daughters-in-law crowded around me to give me an embrace and promise to be faithful pilgrims in this life in order to safely reach the heavenly "patria." A glorious hour it was for the family and no less glorious for the faltering missionary fisherman.

After more coffee and farewell embraces we mounted our horses and rode to a little church some three miles away. Our visit had been announced so the church was full and overflowing. After talking for half an hour or more on the work of the laymen I looked down the road and there came Abraham and all his tribe. Literally a road full. They came up to the church and room was made for the women while the men stood outside. Their faces were shining as though they had seen a new light. And to think, neither Dawsey nor I had thought to invite them to the church. After the services they came up and said they wanted to be baptised, and become members of the church. Brother Dawsey explained to them that it was our custom to give instruction to candidates before taking them into the church, as they did not know our doctrines and customs as yet. They replied that they were brought up in the Catholic church, but that there had never been a priest to visit and hold services in their home as we had done, and besides they wanted our kind of religion, and wanted to join our church. Brother Dawsey promised to visit and instruct them and then take them into the church if they so desired. So they returned to their home in peace.

Talk about the thrills of fishing—fishing for men! There's nothing that can equal it.

OF SPECIAL INTEREST

To further facilitate the work of missionary education the General Board of Missions has transferred to the General Sunday School Board all the functions and responsibilities heretofore borne by the Bureau of Specials insofar as specials in the Sunday school are concerned. This action is good news because: (1) It is another step toward the unfication of our missionary educational agencies. One less such agency touches the local Sunday school. (2) It places the sole responsibility for directing missionary education in the Sunday school where it logically belongs, namely, with the general and conference Sunday school boards. (3) It makes possible the promotion of missions as an integral part of the program of religious education and makes it easier to relate missionary giving to the educational process.

Henceforth all correspondence with the general office regarding missionary specials in the Sunday school should be addressed to the Secretary of Missionary Education of the General Sunday School Board, 810 Broadway, Nashville, Tenn. Similar correspondence regarding general policies and materials for missionary education, as heretofore, should be addressed in like manner.

In the interest of sound and efficient missionary education Europe has been continued for another year as the missionary special for the Sunday schools of Southern Methodism. The policy of assigning to the Sunday schools a mission field or a definite form of missionary service in a given field lends itself more fully and more efficiently to our educational aims for by this plan adequate reports, stories and information can be furnished the lesson writers, editors and program makers for use in the preparation of the educational materials that go out to the local Sunday schools. Whereas with thousands of different specials in thousands of different schools it is practically impossible to secure adequate educational materials regarding innumerable specials.

With adequate disciplinary provisions, a sound policy of missionary education and this recent move of the boards to unify related agencies the way is now clear for the greatest program in missionary education the church has ever known.

If your school is not already participating in the Sunday school missionary special of your conference (the Dual Special of the straight European Special) write to your conference superintendent of Sunday school work or to the conference superintendent of missionary education in the Sunday school and ask for information and instructions. A real share in a real missionary special will prove a great educational and spiritual blessing.

"Now what these advocates of the referendum want, when they speak candidly and plainly, is the right to sell and transport intoxicating liquor. The only way to meet the proposition which they have in mind is to submit, if they wish to employ referendum, the question of whether we shall amend the Constitution—submit it in the way provided by the Constitution.'—Senator Borah.

A NEW TESTAMENT WHO'S WHO

England has her V. C., Victoria Cross, for those who stand out conspicuously among the heroes. Our country has the D. S. O., Distinguished Service Order, for the pre-eminently courageous men. David had his order of new pre-eminents for bravery in service. These were the thirty who stood in the front ranks and among those were the three who won the first among the foremost. In the sixteenth chapter of Romans we have the finest grouping of men and women who were pre-eminent for devotion and service in the early New Testament times. The eleventh of Hebrews is a collection of men of the Old Testament time gathered together from differing centuries. The sixteenth of Romans has a group of Christian people living in one church at one time. Paul mentions a list of twenty men and women, mentions them by name, persons whom he knew, persons in the ordinary walks of life but who had made so much of their capacities and opportunities that they had become extraordinary men and women. We have a glimpse of the simplicity of the first century church life. They did not meet in one great cathedral with inspiring ritual, with organ and robed choirs. One group of the church met in the workshop of Priscilla and Aquila. The workshop and the houses of worship were co-terminous words with them. Other places of worship are alluded to in verses 14 and 15. We have the names of the leaders of worship in these groups. These members of the Roman church, to some of them Paul was personally indebted. Priscilla and Aquila had been friends of years standing, they had endangered their lives for his sake (verse 9). How tenderly he alludes to the mother of Rufus. He adds "also his mother who has been a mother to me." Paul had had a mother, long since dead perhaps. Her place had been taken by a motherly woman who had come to a mother's place in Paul's life. Paul is knit in closest friendship with these men and women. He writes of Amphus, my beloved in the Lord, of my beloved Staclys. He speaks of the members as serviceable, full of the Christian activities of the time. He mentions Urbanas as a fellow worker in Christ. Tryphana and Tryphosa, who work hard in the Lord (Moffat), of Persis, who has worked very hard in the Lord. Paul had kept track of their lives and works; it was a kind of Pauline-judgment days. The members of this church Paul regarded as saints as those in the Lord, as walking the way.

But to every man there openeth
A way and ways and a way,
And the high soul climbs the high way,
And the low soul gropes the low,
And in between are the misty flat,
The rest drift to and fro.

Among the many good people in the church Paul found one who walked not in a high way, but in a higher way, a choice Christian Rufus. What a fine character he must have been to be so highly distinguished in the eyes of Paul. Morley in his life of Gladstone called him "a great Christian," and Morley was an agnostic. Appelles is spoken of as a "tried" Christian. What a soil there must have been in Rome to produce such a church with such a membership! Andronicus and Junias are spoken of as men of note even in a group of distinguished men.

How strong that church in Rome was to have in thirty or forty men and women of such fine character! And this it is that gives standing and power to churches; not its money or social standing, but its piety, its supreme goodness, its fine Christian character. One thing is very noticeable in Paul, his capacity for personal friendship, his habit of generous appreciation. Paul was equally great in his defense of Christian truth, his power to do things and in his capacity for making friends, his power to appreciate them and to hold them. Paul was a great preacher and a great pastor. In every church that he formed or visited he wrote in his memory the people whom it was worth while to know. Everywhere he had a large prayer list. How familiar his words, "I never cease to give thanks for you when I mention you in my prayers." Every Christian on reading the last chapter in Romans should ask himself, how much am I contributing to make my church like the church in Rome in its shining membership? In how far would a generous judging man like Paul look upon me as a saint, a tried Christian, a choice Christian? To every Christian man there is the possibility of enlarging the life in capacity, in fineness of living that it may be changed from a common life into a choice life?

Build thee more stately mansions,
Oh, my soul!
—O. P. Eaches, in Religious Herald.

THE PERILS OF AIMEE

W. S. Surratt.

Aimee Semple McPherson, evangelist, who mysteriously disappeared from a beach near Los Angeles on June 18, now turns up in the desert border town of Douglas, Arizona.

And she recounts a story of adventure that outthrills the celebrated "perils of Pauline" of movie fame.

Lured from the beach by a call for spiritual help, thrown into an auto by kidnappers, drugged, taken into old Mexico, held for ransom, and then escaping, she finds her way to succor along desert trails.

That is an outline of her story. Few details of the real thriller are missing. There is the threat to cut off her fingers, and the repeated menace of death at the hands of her captors.

Yet all this is an oddly colorful career. How a little Canadian-born girl rose through preaching to be the high priest of a million-dollar temple in Los Angeles with thousands of followers is more marvelous, if less melodramic, than her latest adventure.

She was the daughter of a Salvation Army officer named Kennedy. As a child evangelist she attacked sin, and her first campaign netted enough cash to purchase a "gospel wagon" which enabled her to enlarge her territory.

At 17 she was married to a missionary, Semple, and soon thereafter went with him to China. This husband died, leaving the wife with a young daughter. Then she returned to Canada, married Harold McPherson and continued her preaching.

Her reputation became widespread and she filled engagements in New York, London and Australia. She preached in several cities in the middle west, but lately she has confined her efforts to the Pacific coast and her temple in Los Angeles.

Credited with many healings, her followers have almost worshipped her with a faith that impelled thousands of them to expect her to arise from the sea when it seemed she had disappeared in the Pacific.

Surely Aimee Semple McPherson's career is amazing and you are likely to hear much of her from time to time, since no press agent could have devised better publicity than has come to her through a puzzling disappearance and a dramatic reappearance.

THE SAINT PAUL OF INDIA

By T. F. Glenn.

The West is indebted to the East for the Christian religion. Our Lord and Saviour Jesus Christ was an Asiatic. Saint Paul was an Asiatic. The remarkable conversion of Sadhu Sundar Singh reminds up of that of Saint Paul near Damascus. While yet a lad with his mother's consent he resolves to devote his life to religion. But at sixteen he had not gained that peace of soul and knowledge of God which he desired. He studied all the religions of India without success. When he became acquainted with Christianity he was not drawn to that foreign religion. Indeed, in his vexation he poured kerosene oil on the Bible and burned it up. But two days later he felt that he had seen a veritable vision of Christ, who said to him, "Sundar Singh, why persecuteth thou Me? Come unto Me and I will give thee peace." So he replied, "All right, I will come." Now the boy was ostracised and disowned by his family. They even tried to poison him because they felt that he had brought disgrace upon them and the religion of their fathers. But he was as firm as a rock in mid-ocean. He has traveled all over India and Tibet as an evangelist, preaching Jesus and the resurrection. For his zeal in the cause of his Divine Lord and Master he has been stoned, robbed and imprisoned. Indeed, he has been often left for dead like Saint Paul on one occasion. A brave and free spirit, he kept on in the even tenor of his course, seeking to spread Scriptural holiness in India, China and Japan.

Here is the story of his conversion: "I was a Hindu. All Hindus are Indians, but all Indians are not Hindus. I was a very bigoted Hindu, persecuting the missionaries and Christians. I tried my best to be satisfied, to find peace and quiet. Hindu Swamis tried to teach me the Yoga Psystem, to sit quiet and meditate until peace comes. I burned my Bible. But I got no help. The third day after I burned the Bible I was praying, as a Hindu, for peace and quiet early in the morning at a quarter to five. And I saw Jesus Christ, a glorious vision, in my room. Since then I have been a witness for Him; He gave me a message to take; and I have gone into the forbidden lands—into Thibet, the Himalayas, and I have been put in prison and persecuted. But I have always been delivered.

"Once when I went to Thibet, into the forbidden lands, I was thrown into a well 40 feet deep where all the murderers were thrown. Before I was thrown in my arm was almost broken so there would be no hope of escape. The bones of the murderers were about me. The well top was locked and there was only one key, in the possession of a Lama. I was condemned to death. I had no hope of escape from the well. I prayed to God only for escape from the body and intrusted my spirit to His care. I was there two days and two nights, and the third night somebody came and opened the door and I asked for his help. He had a rope and asked me to put the rope under my legs and he would pull me up, and he did. It was quite a dark night and I could not see him well. When I was up he disappeared and I waited for him to come back. But he did not come.

In the morning I preached again in Rasar, in that same village and the Lamas were surprised to see me alive and out of the well. They put the men of the village in a line and asked me which one had done it, but I could recognize no one. Then they said the key had been stolen, but it was found in the Lama's girdle. Then they said someone had broken the lock, but they found it was not so. I did think at first it was not something extraordinary; I thought it was just a good man; but later I knew it must be something extraordinary. Lo, I am with you even unto the end of the world, Christ said And He was with me! The Lama was frightened and asked me to forgive, and to take his woolen shawl as a sign that I had forgiven him. Since then the people in that village, Rasan, have been my friends."

This young man has the spirit that in the old martyrs glowed and made them dying champions for their God. He believes in healing through faith, but thinks the laying on of hands is not essential. He says the time of miracles continues. Christ can work through people who are close to Him.

BEYOND THE GRAVE—I'LL SEE

Rev. E. C. Sell.

Beyond the grave, what shall I see?
When I have ceased to live
On earth, and gone with God to be,
And wear the crown He'll give.

I'll see no sign of grief or pain,
All saints will be at rest;
No grief. Ecsatic joy shall reign,
And every soul be blest.

I'll see no tears—no falling tears
From eyes in heaven's throngs;
There'll be no tears—no tears, no fears
To hush triumphant songs.

I'll see no graves—no graves are there
To see. Decay and death
Can never come to realms so fair;
We'll have eternal breath.

I'll see the city, built above,
Three gates on every side;
Mansions of beauty, filled with love,
Where all the saved abide.

I'll see the angels pure and white,
The Master's will they do;
Come, go—they fly in glory bright;
To God they're always true.

I'll see the loved ones gone before,
Who wait and watch for me;
They'll welcome me—we'll part no more;
From care we'll all be free.

I'll see the Lord. To earth He came
To save the human race;
I'll look at Him, exalt His name,
And magnify His grace.

Maysville, N. C.

THRONE COVERED BY PAPAL FLAGS

More space has been given by the great metropolitan papers to the recent Ecumenical Conference that was held in Chicago than has been devoted to all the religious gatherings of all denominations in this country for the past year. This meeting has afforded front-page stuff for the New York World and the New York Times for more than a week. The write-ups have been elaborately illustrated with pictures of Catholic dignitaries from all parts of the world.

Of more interest to Americans than anything else described in connection with the conference was the reception tendered the "Papal Legate" who was the personal representative of the Pope. This man was an Italian by the name of Banzano. The New York World describes the reception given this ecclesiastical dignitary in New York. In the Aldermanic Chamber a great throne had been improvised "under a canopy of entwined American and Papal flags." A regiment of soldiers stood at attention at the steps of the City Hall. The Papal Legate, accompanied by six other "visiting princes of the church," proceeded to the Governor's Room, where they were received with all due reverence by Governor Smith and his military staff in full uniform. "Governor Smith genuflected," which Webster defines as meaning "To bend the knee as in worship." The governor then proceeded to kiss the ring of the representative of the Pope. Let it be remembered that he did all this in his official capacity, as governor of the great state of New York! Thus the state bows reverently in worship to the representative of the head of the Roman Catholic church and kisses the hand of the representative.

Still there are people who cannot understand why some Protestants declare they will never vote for a Roman Catholic for President. If Smith were President, he would have gone through all the genuflections and osculations in his official capacity, and would, no doubt, have had the "throne" erected in the White House or in the capitol. The American flag and the Papal flag would have been entwined around a canopy above the "throne" and that in the capitol of this great democratic nation!

This incident is the strongest argument that could be produced against ever electing a Roman Catholic as President of the United States. As governor of New York Smith bows—"genuflects"—that is, places himself in worshipful attitude, before one who represents the man who claims to be the ruler of the world. Had Smith been President we would have had the humiliating spectacle of the head of the great democratic country of America acknowledging the supremacy of a foreign ruler!

And yet there is a widespread propaganda to make this vassal of the Pope the President of the United States, and those of us who will never give our votes to elect him are charged with being narrow sectarians. The very opposite is true. It is because we do not believe in the union of church and state, symbolized in the entertwining of the American and Papal flags that we will never vote to put a man in the White House who acknowledges that his first allegiance is to Rome. He may deny it in words, but his actions in New York at the reception of the "Papal Legate" speak more loudly than any words he could utter.

If by any means Governor Smith should secure the nomination for the presidency we predict that the "Throne, the entertwining flags"—plus his ardent support of the wet forces, will prevent his election. If that combination will not break the solid South it is certainly unbreakable!—Biblical Recorder.

SHELBY DISTRICT CONFERENCE

I spent last Tuesday morning at the Shelby district conference in Cherryville where the wild cherry trees hang heavy with cherries which the small boys say are good to eat when "black ripe." The Shelby meeting with Rev. C. S. Kirkpatrick, the alert and zealous presiding elder, guiding its affairs and Rev. A. S. Raper, the veteran secretary, who wears the honors of a veteran with becoming grace at the table, was not only a conference in name but also in fact. The brethren really conferred together about things of mutual interest in the work of the church. The exchange of ideas in the main were with care and deliberation and not random words merely to have something to say. The consolidation of country churches received careful consideration as did the question as to how ministers and other church leaders can become sympathetic counsellors in the educational work of the community.

During the morning I heard Rev. W. A. Jenkins, the new president of Davenport College, speak of his work. The new dining hall is now going up at a rapid rate and will be completed by September 8, when college opens. The building furnished will cost $40,000. The reservation of rooms in the dormitories are being made rapidly, the dormitories are being repapered and repainted and everything will be in first class shape for the opening.

Prof. W. F. Starnes spoke of the work at Rutherford College. He and his colaborers rejoice in the work at Rutherford and look to the future with the greatest confidence. That school is rendering the church a great service.

Rev. H. H. Jordan, a former presiding elder, and Rev. W. F. Womble of Newton were visitors who came to enjoy a few hours with these militant and forward marching Methodists who mingle their shouts of victory with the shrill notes of cotton mill whistles.

It was reported that Monday, the first day of the conference, had been characterized by a very large and interested attendance throughout the day and in addition to the business of the conference there were two sermons, one at 11 o'clock by Dr. F. J. Prettyman and at eight in the evening by Rev. E. E. Williamson.

In company with the presiding elder I enjoyed delightful entertainment as the guests of Rev. and Mrs. R. F. Mock at the parsonage. Brother Mock and his good wife are doing very fine work at Cherryville. The big church debt has been reduced to the point where the church is moving out toward "easy street" and the church is not only stronger because of heavy burdens they have carried, but they have a beautiful church and excellent parsonage.

A. W. P.

TO THE MEMORY OF DR. GEORGE R. STUART

By Rev. W. W. Pinson, D.D., LL.D., in Christian Advocate (Nashville).

Our knightliest comrades sleeps;
The cheek that never paled with fear
Nor wore the crimson stain of shame
Has whitened in that morning light
To which he went unshrinking and unafraid.

His world was made with merriment,
And he was merry with it;
But when men wept we heard him sob,
And broken hearts found healing in his tears.

He lived in league with simple things,
Heard unearthly music mumuring
In the brooks, under the beeches,
And in the chirp of the crickets in the sod.
He read the epics of the stars at night
And by day the lyrics of field and meadow.

He was a prodigal of love;
Wide was the door where his heart stood
Smiling to welcome every comer,
And there the meanest found sanctuary.

Could he also hate? Let him answer
Who dared lay a finger's weight of hurt
On womankind or helpless childhood,
Despoil innocence or wreck a home,
If by chance he still survives.

What wrongs have not fled to cover,
What virtues have not rallied
Where his valiant spirit brooded!
How sweet has been the sleep of babes!
How radiant the smiles of mothers
When he stood guard!

Alas! that he no longer hears the bugles call
Nor leap to meet wrong's brazen challenge,
What would he say? Furl your banners?
Rather "Up and on, still on!
Nor call a truce for idle tears,
Take the banner! Keep it lifted high;
Still I call you comrades only
As you keep it stainless and unfurled."

Do unto another as thou wouldst be dealt with thyself. Thou only needst this law alone; it is the foundation and principle of all the rest.—Confucius; 500 B. C.

"CONFERENCE ASSESSMENTS IN FULL"

Doubtless most of the readers of the Advocate are advised ere this of the action of the General Conference in fixing the assessments for the next four years the same as the past four years. It was only after much thought and debate had been given to the matter that the commission on budget decided to recommend no raise on assessments. Every member of the commission felt keenly that more money would be needed for every cause of the church and that the church would be able to give more money, but the fact that we are at present collecting only sixty-two cents on the dollar made them realize that there is no advantage in raising the assessments without good prospects of their being paid.

The slogan for the next quadrennium then is "Assessments in full." Let it ring through the whole church. It will mean a big step in advance. Let no excuse be counted valid for failure when we gather at conference. There may be strikes, shutdowns, floods, droughts, boll weevils, etc., but let's get the money. Don't be content with an advance on last year.

It is now but three months till conference. Are the collections for your church and charge in sight? Those who start in time generally come up with a clean sheet.

E. K. McLarty,
Chm. Conf. Board of Missions.

THE SUCKER LIST

The most impressive thing about the swindling games is the sucker list. Apparently, there are ten boobs for every confidence man. Their desire to get something for nothing is about as obvious as is his. If they don't lack the sunning a good many of them would be doing as he does.

When you get down to brass tacks, the greed and gullibility of those who are trimmed stand forth as the most astonishing aspect of the whole situation. Confidence is a wonderful thing, but the man or woman who is so confident as to trust strangers on their own sayso carries it too far.

For instance, New England people ought to know when a Texas oil promoter goes out of his own territory, passes Pittsburg and Wall Street, and offers three-cent stock to Maine farmers, there is something wrong.

People anywhere ought to know that, when a clerk offers stock in a company cheaper than it can be bought through regular channels, there is something crooked.

They ought to know, too, that when any scheme promises to earn 100 per cent, or even 50 per cent, the big boys are not going to overlook it if it is sound. They would know it, if they didn't think they were peculiarly smart, or peculiarly favored.

The sucker list is a monument to conceit and credulity.

It is made up of folks who think that they are so cute as to see opportunities everyobdy else has overlooked or so important as to be tipped off.—Reidsville Review.

DR. S. PARKES CADMAN'S METHODIST LINEAGE

Dr. Cadman in his address before the General Conference in Memphis, an address that took the conference captive at his own sweet will, incidentally gave his ecclesiastical pedigree in the following engaging terms that seemed to please his Methodist auditors. Of his lineage Dr. Cadman said:

"I am, as it happens, a Methodist, to the manner born. My father was a Methodist preacher and the church standards of the time kept him poor and the Lord kept him humble; and both did their work with remarkable efficiency. My grandfather was a Methodist preacher and my grandmother entertained John Wesley himself, so if you require a digest of apostolic success I am fully able to qualify."

STATESVILLE DISTRICT

The Statesville district conference will be held at Ball Creek camp ground July 15-16.

The opening sermon will be preached on Wednesday night by Rev. J. M. Barber.

Committee of examination for applicants for license, for orders and for admission on trial: A. L. Aycock, J. A. Peeler, E. E. Yates.

Representatives of our church institutions will receive a cordial welcome. J. E. Abernethy.

FAITH SANITARIUM, WEAVERVILLE, N. C.

Faith Sanitarium was incorporated in 1923. The ideas and plans were born in prayer.

The purpose and aim of Faith Sanitarium are to glorify God in building, near Asheville, N. C., a non-denominational sanitarium for tuberculous people with limited means, where no patient shall be charged more than actual cost of maintenance.

In April Mrs. T. C. Willingham (Margaret Weaver Willingham) of Weaverville, N. C., was admitted to membership of the corporation in the place and stead of T. C. Willingham, deceased, founder and treasurer of the institution.

In answer to prayers many have been led to contribute to the slowly but surely growing fund. Christians are again urged to pray for progress and success of this work of faith.

Contributions may be directed to Faith Sanitarium, Inc., Weaverville, N. C.

THE BABY CHARGE IS DOING FINE

The baby charge of the Salisbury district, Yadkin and Rowan, is making steady progress. The pastor has just closed a revival at Yadkin church. Fifty-three made a confession of faith and ten by reclamation. Last Sunday night Dr. Z. Paris held third quarterly conference, and in connection with this there were twenty-one received in the church by baptism and conversion and ten by letter. Yadkin church has doubled its membership since last conference and the Sunday school has increased from forty to one hundred and seventy-five. Rowan is looking forward to their revival which will start about the first of September.

Rowan has at the present time nearly doubled its membership and we expect it to go way beyond the double mark after the revival. The Lord has abundantly blessed the two churches this year. We do not yet have a church at either place, but are laying plans for a ten thousand dollar church at Yadkin and praying that we will realize it. J. M. Brandon.

BESSEMER-EAST GREENSBORO

On the evening of June 29 the adult members of Bessemer church gave a reception in the hut to the Methodists of the new section of the city. About one hundred men and women were present. After a social half hour in getting acquainted cream and cake were served by the ladies.

C. H. Ireland, the conference lay leader, was introduced by E. D. Grubb. Mr. Ireland made a stirring talk on "Ideals and Opportunity." He commended Bessemer people for what they had done for public education. He showed that religious education must go along with that of the head. This section needs adequate churches for preaching, Sunday schools and other religious work.

Mr. Grubb told how much one needed a permanent building to take care of our growing Sunday school, which has increased from 60 in September to 130 at present. Several pledges were made for a new church. C. M. Glass led off with $1,000. R. P. Boone, E. D. Grubb and W. L. Martin each promised $500. Other pledges from $100 to $300 ran the total more than $5,000.

A debt of $1,000 on the hut has recently been paid, and will be dedicated in the near future. We have a nice lot with 100 feet front on Bessemer avenue, facing the school building.

There are two organized clesses in the Sunday school. The young people are taught by P. V. Boone and the adults by A. C. Sherrill. The latter class had a social meeting at the parsonage on the evening of July 1. There was an observation party and a contest of hidden Bible names. Prizes were given for best answers. Cream and cake were served by a committee of ladies of the class.

Pastor Burgess now preaches each Sunday evening at 7:45. The Sunday school council meets on Monday evening following the fourth Sunday.

A building committee will be chosen at an early date. By fall we expect to see a nice brick structure going up where the hut now stands.

Lay Leader.

THE NEW COURSE AT DUKE SUMMER SCHOOL

It is fitting that a word be said with regard to a new course that was offered for the first time at the pastors' summer school which has just closed at Duke University. Presumably, prompted by their aim at "A grade" efficiency in the scope of the work of this school for all the pastors of the state, the committee thought well to include in the curriculum the prescribed course for admission on trial. The instructors who were assigned to give the course were Rev. O. W. Dowd and Rev. R. G. Tuttle, of the North Carolina and Western North Carolina conferences, respectively.

As one of the candidates who took this course, following directly upon regular academic work in the University, I wish to say that the course was given in a most helpful and satisfactory manner all around. The men who were assigned to give the course showed themselves to be veteran teachers, and I am quite sure that each member of the class would heartily testify to the good work they did, both with direct reference to the texts that were covered in the course and the fact of a large measure of incidental proctical instruction which they gave out of their everyday experience as busy aptsors on the field.

According to the statements of the instructors, who are responsible with fellow committee members for the examination of candidates for admission on trial, the offering of this course in the pastors' school meets a vital need. From the writer's standpoint it afforded the opportunity to do the required work with the benefit of able instructors, and there were also many other features of the fine program of the school that were accessible. The success of the course, from the standpoint of both the candidate pupils and the ones responsible for their examination should commend it to the pastors' school committee. G. C. Graham.

REV. W. L. SCOTT

Many months have gone by since I wrote a line for the columns of the Advocate. There is a reason for silence, as I am "laid off." Nevertheless I am as deeply interested in the work of the church at at any time in the past; with this difference I have not the burden of responsibility that I consciously felt for the spiritual uplift of the people in whatever charge I was serving.

My purpose in writing now is to speak of our pastor, Rev. W. L. Scott, who is not so well known as a preacher as he is known as an educator. Since he graduated at Duke University—then Trinity College—he has held but one regular pastorate. He served Ramseur and Franklinville for three years before he came to Mount Pleasant last October. Brother Scott served at the head of our church school in Jefferson for nine years, and is therefore comparatively new in the regular pastorate. Brother Scott is a man of culture; has a sensitive, tender, sympathetic nature and is thoroughly conscientious. He is "a visiting pastor" and gasolene bills must draw on his salary heavily in his searching up and visiting the Methodist and other families in every nook and corner of his charge.

Brother Scott has fine preaching ability and is loved by his parishioners.

I am not writing this for a price, as he is not aware that I am writing. Nor am I advertising him to induce some P. E. to take him off our hands, for his return will please the whole charge. He is capable of filling any of our good stations. Mrs. Scott, a sister of Dr. Stanfield, pastor of Edenton Street, Raleigh, is a graduate of N. C. W. at Greensboro, where she taught before her marriage. She makes a fine assistant in the work of her husband. Brother Scott is in deep sorrow now, his mother having been buried near her home in Ashe county last Sunday. She was 79 years of age. N. R. Richardson.

JUST A LITTLE FRIENDLY NEWS FROM THE FRENCH BROAD PLATEAU

Six years ago West Asheville was a straggling village. Today it is a growing, thriving city of more than fifteen thousand inhabitants and can point with pride to its three graded schools and one high school. One of our ablest lawyers in an address a few months ago predicted that in a few years this beautiful section would be the center of the city of Asheville.

At a conference session Bishop Mcyiere was once interviewed by a layman who requested him to send his church a weeping Jeremiah. "No," replied the wise old bishop, "your people need a building Nehemiah."

Last fall the Rev. J. S. Hiatt came to us from the Twin-City east of the Blue Ridge. Some of us knew him by reputation but had never heard him preach. His first sermon and charming personality won the respect and admiration of the congregation. His quick eye saw that the old church building occupied a strategic point in the city but was too small to accommodate the growing population.

It is no exaggeration to assert that our "Nehemiah" from Eastern Carolina is the champion church builder of the conference. Albeit he has skill and tact also as a sermon-builder. He studies to show himself approved, a workman that needeth not to be ashamed. Often at night when the clock strikes twelve he is still in his study wrestling with some great religious or moral problem. And he delivers his sermon with a freshness, fervor and force that grips the attention of his large and growing congregation. And he knows how to preach to children—a rare accomplishment among preachers. Withal he is a good pastor—a true shepherd and beloved companion of his people.

Brother Hiatt in his weekly church bulletin pays the young people this high tribute: "You may search the wide world over, but no finer young people can be found than our West Asheville boys and girls."

Some friendly news about the West Asheville Methodist church: One hundred and five additions to the church —712 enrolled in the Sunday school, 150 in the Epworth Leagues; parsonage remodeled and refurnished; three churches built in Korea and pastor-evangelist employed to look after them.

Contract let for new church to cost one hundred and fifty thousand dollars. Picture appeared in the Advocate last week. One hundred and ten thousand dollars has been raised in cash subscriptions and donations on building fund.

One thousand and fifty-one dollars in cash raised for mission special last year.

Junior board of stewards organized. The woman's work under the leadership of Mrs. J. L. Martin, Mrs. R. W. Young and Mrs. H. O. Deloach is doing a fine work. Boy Scout troop organized.

The following ministers attend services here: T. F. Glenn, L. W. Colson, J. A. Cook and John Killie.

It affords the writer great pleasure to state that the health of Mrs. Colson, our beloved and brilliant poetess, is improving. T. F. Glenn.

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. At any drug store. (Adv.)

SESQUI-CENTENNIAL
Philadelphia, Pa.

June 1 to September 30, 1926. Fare and one-half for the round trip via Norfolk Southern and connections. Tickets sold daily until September 30, 1926; final limit fifteen days including date of sale.

EPWORTH LODGE
LAKE JUNALUSKA, N. C.
"Land of the Sky"

Ideal for young people and children. Good eats and wholesome amusements.

Rates: $2.50 per day; $14 per week.

Special rates to parties of ten or more.

MRS. F. S. ALDRIDGE
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Mosquitoes

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It also kills Ants, Fleas, Flies, Roaches, Water Bugs, Bed Bugs, Moths, Lice on Fowl, and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and $1.00. Puffer gun, 10c.



If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

THE GREAT CLOCK

The clock of life is wound but once,
And no man has the power
To tell just when the hand will stop,
At late or early hour.

Now is the only time you own;
Live, love, toil with a will;
Place no faith in tomorrow, for
The clock may then be still.

—Tit-Bits.

PERSONAL ITEMS OF INTEREST

Miss Edith Ader, daughter of Rev. and Mrs. Olin P. Ader, who was consecrated as a home missionary at the recent Council meeting in Raleigh, has been chosen to serve as Student Secretary at the Oklahoma State Teachers' College in Durant, Okla., during the summer term.

* * * *

Miss Rebecca Toland, Missionary Emeritus, is making a visit to Matanzas, Cuba. This parting visit is a benediction to the missionaries and other workers in the Irene Toland School, as well as to the patrons of the school in Cienfuegos. Miss Toland is one of the five missionaries, who having rounded out thirty years of active service as a missionary, was given due recognition in a beautiful service at the Raleigh Council meeting. On this occasion Miss Toland was awarded a silver loving cup from her sister workers in Matanzas, who wished to express their appreciation of the splendid work she had done there.

* * * *

Among the missionaries sailing for the Orient this summer we find the name of Miss Nina Troy, of Greensboro, who will leave Vancouver on August 19th for China, sailing on the Empress of Russia, of the Canadian Pacific Line. Miss Ella D. Leveritt, who was a valued visitor at the annual meeting in Asheville in April, will also sail, leaving Seattle on September 19th, aboard the steamer the President McKinley, of the Admiral Line. We are sure the prayers of our readers will ascend for the safe arrival of these efficient workers.

THIRD QUARTER LITERATURE MAILED

Mrs. S. H. Isler, Conference Superintendent of Publicity, asks us to announce that the Council minutes and Third Quarter Literature was mailed three weeks ago. Anyone who has not received this literature will please notify her at once as she has a few copies of minutes and leaflets left and will be glad to duplicate that which has not reached its proper destination.

GIBSONVILLE MISSIONARY SOCIETY

Mrs. E. H. Nease, Corresponding Secretary of the Gibsonville auxiliary, sends us some interesting news about her auxiliary which is progressing, having more members this year than ever before and a bright outlook for a successful future. They have been most fortunate in having recently a number of interesting visitors each of whom has brought most interesting and helpful information to this group of faithful workers. The first of these visitors was Mr. Keeninoshin Koduma, a Japanese student, who spoke twice at the church. Then, Miss Flora Hughes, a returned missionary from Korea, came and brought an inspiring message of her work; and during the past month a Chinese graduate of Duke University, Mr. Fung Hui So, talked on the needs of China. This auxiliary has not been unmindful of the needs about them but has done a most gratifying local work, and Mrs. Nease says "we are going to raise the $5.00 per member on the Belle Bennett Memorial."

MOUNT AIRY DISTRICT MEETING

In order that the people from every part of her district might have an opportunity to be present at a meeting of the district workers, Mrs. J. L. Woltz, District Secretary of the Mt. Airy District, has held during the past month, two meetings, one at Booneville for the lower end of the district, the other at Draper. The meeting at Draper was held June 17th, with a large attendance of delegates, all the auxiliaries from that part of the district being represented, excepting one.

The opening devotional was led by Mrs. Woltz with prayer by Rev. W. H. Hollowell of the Draper Baptist Church. Mrs. G. P. Dillard acted as secretary. Fine reports were heard from the auxiliaries represented, and Mrs. Robert Hundley brought a most interesting report of the annual meeting at Asheville. After the encouraging report of the District Secretary, Mrs. J. L. Woltz, an open forum on the work was led by Mrs. C. C. Weaver, Conference President, who gave ten missionary commandments which, if carried out and observed, will help to carry forward our missionary work. Through a study in botany she showed the dependence of one department upon another and the necessity for co-operation.

A vocal duette by Mrs. Bussy and Mr. Squires added to the enjoyment of the program and was followed by an inspiring noon-tide devotional conducted by Rev. J. P. Morris, a former pastor, after which the ladies of the church served a sumptuous picnic dinner on the lawn.

The afternoon devotional was led by Mrs. J. E. Williams and Miss Grace Wardlaw contributed a beautiful solo. The children's program, with reports from their delegates, was concluded with a talk by Mrs. Hoke Bullard, Conference Superintendent of Young People's work, who brought a most interesting message from her department.

Mrs. W. A. Newell, Council Superintendent of Social Service, presented the Belle Bennett Memorial urging the payment of the $5.00 per capita from the district. Pledges were taken for the year all auxiliaries increasing their pledges in order to further the work for which they are responsible. Walnut Cove was chosen as the meeting place for 1927.

The second meeting for the Mt. Airy District was held at Booneville, June 18th, with the faithful and efficient secretary of twenty-three years, Mrs. J. L. Woltz, presiding. A large attendance of delegates and visitors enjoyed the helpful and interesting program. Mrs. Woltz conducted the opening devotional which was followed by appropriate words of welcome from Miss Bettie Hendricks, of the Booneville auxiliary. Mrs. Woltz brought out most interesting facts in her annual report which was most encouraging. The district has a membership of 850, the Baby and Junior divisions having doubled in 1925. The annual meeting at Asheville was reviewed by Mrs. E. F. McKinney of Mt. Airy.

The district was most fortunate in having present two conference officers, Mrs. C. C. Weaver, president, and Mrs. Hoke Bullard, Superintendent of Young People's Work; and one Council officer, Mrs. W. A. Newell, Superintendent of Social Service. Mrs. Weaver conducted a forum on the general work, which was most interesting and profitable as she showed by lessons in botany, physiology, arithmetic and geography, the workings of the organizations and the duties of the members. She spoke of an idea advanced at the annual meeting, viz, the division of the districts into zones with a secretary and chairman for each zone to assist the District Secretary in her work. Mrs. Newell presented the Belle Bennett Memorial and also spoke on Social Service, in a most impressive manner.

Rev. W. A. Newell was present and gave some splendid thoughts on the value of missionary education, commending the women for the work already done and urging to greater effort in the present year. During the lunch hour a delightful picnic lunch was served out of doors under the trees.

The afternoon devotional was conducted by Mrs. J. A. Pell, of Pilot Mountain. Following, Mrs. Weaver spoke on the children's work and Mrs. Hoke Bullard, the newly elected Superintendent of Young People's work, spoke enthusiastically of her work and plans for the year. The radio program presented by the young people of the district was most enjoyable.

Each auxiliary representative left the meeting filled with enthusiasm and inspiration and with renewed determination to give more time and prayer to the work this year.

(The editor is indebted to Mrs. George Dillard and Mrs. Mason Lillard for the interesting accounts of these meetings.)

North Carolina Conference

CHANGES IN SECRETARIES

At a meeting of the board of missions on June 15 the following were elected: Secretary of foreign department, Miss Esther Case; secretary of home department, Mrs. J. W. Downs; secretary of education and promotion, Mrs. B. W. Lipscomb; treasurer, Mrs. Ina Davis Fulton; Miss Estelle Haskins, secretary of literature, and Mrs. Hume R. Steele, secretary of candidates.

Miss Mabel Howell was placed in charge of organization, but resigned in order to accept the chair of Foreign Missions at Scarritt College. Therefore Mrs. Lipscomb will still have charge of organization.

The nominating committee presents the name of Miss Julia Stevens of Granada, Mississippi, for superintendent of young people. Miss Stevens has done graduate work in religious education and has served several years in Japan.

Miss Althea Jones is nominated to succeed herself in the office of superintendent of children.

It is presumed that both of these women will accept these two important offices. E. S. P.

WELDON CONTRIBUTES LIBERALLY TO LUCY CUNNINGGIM SCHOOL

At the conference in Elizabeth City, when the conference decided to undertake to raise $10,000 for repairs for the Lucy Cunninggim School in Wanson, Korea, the delegates from the Weldon auxiliary privately pledged $100 for her auxiliary toward this fund. To this end they have worked and prayed. Mrs. S. B. Peirce and Mrs. R. B. Craven, presidents of the adult and young woman's societies, distributed special cards to every member of both societies, asking that they be returned on Sunday, June 20, when a public collection would be taken at the morning service. These plans were well carried out. The pastor announced the proposed collection with some loving words of tribute to "Uncle Jesse" and "Aunt Lucy" and then on Sunday last repeated his statement, and after the sermon asked the ushers to use their "hats" and take this special offering to help buy Miss Oliver's "new hat." The result of the offering or "love gift" amounted to $142—$21 for the young woman's society and $121 for the mother society. This will probably be increased to $150, and those who have been so much interested are rejoicing in their success.

Mrs. Cunninggim organized the Weldon society in 1889 with 30 members. Of these five are living and active members. One of these, Miss Laura Powers, has been treasurer for both the adult society and the Bright Jewels for more than thirty years, and has had the interest of the work on her heart and mind continually. The society having paid their five dollars per member on the "Bennett Memorial" last year, is sending $100 for this year which will give them the honor of placing a name on the Book of Remembrance in Scarritt College. They now have 72 active members.

Mrs. W. J. Ward,
Supt. of Publicity.

DURHAM DISTRICT HOLDS MEETING AT NEW HOPE

The annual meeting of the Woman's Missionary Society, Durham district, was held at New Hope church on June 12, 1926, with the other churches of Milton circuit acting as joint hostess, Mrs. Mamie Merritt, district secretary, presiding.

The morning session was opened with devotional led by Rev. W. C. Jones, pastor of Milton circuit.

Mrs. Monroe Long of New Hope gave a cordial welcome to the body, which was responded to by Mrs. W. C. Merritt of Yanceyville.

Our district secretary, Mrs. Mamie Merritt, showed in her message some of our acomplishments and failures and urged us on to greater activities. She reported a gain of four new societies since last district meeting. There had been a slight deficit in finances the past two quarters which she urged the societies to bring up, reminding us that if we pray more finances would take care of themselves. Mrs. Merritt also insisted on the use of report blanks by auxiliary treasurers and corresponding secretaries, which makes the work of a district secretary much easier.

We were most fortunate to have with us at this meeting Miss Alice Green of Chang Chow, China, who held the audience spellbound as she told of her work in China among the young people and mothers—of the beautiful faith of these Chinese Christians and of their desire to tell others when they have found Christ. For some years four of the Durham district societies have supported Miss Green's evangelistic helper, and it was especially interesting to hear directly through Miss Green of these splendid consecrated young women.

There were a greater number of young people at this meeting than at any previous district meeting, and at this time they were called to occupy seats at front and Miss Lillie Duke, for so many years conference superintendent of young people's work, talked to them. She then called on auxiliary superintendents and delegates from young people's societies to tell of their work, which brought us many helpful suggestions. Mildred Long, Katherine Hatchet and Cornelia Thompson of the Roxboro Young People's Society sang "Just a little bit of love."

Mrs. Smith, superintendent of junior society of Memorial church, Durham, told of her plan of dividing the children into age groups and of the success of this plangvtl ETAOINNN success this plan had brought.

Mrs. S. G. Winstead, in her talk on children's work, pictured the six thousand children who are to be our leaders of tomorrow, and showed us something of the kind of leaders we need for these children and the great responsibility that is ours.

Everyone enjoyed and was refreshed by the solo, "Just for Today," by Mrs. R. B. Davidson.

Mrs. R. B. Branch of Raleigh made

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

TRAINING AT WARRENTON

What promises, at this writing, to be the biggest and best Cokesbury training school ever held in our conference, in point of credits issued, is being held at Warrenton, (June 27-July2) with the Warrenton, Warren, Norlina, Littleton, Middleburg charges, First Church, Henderson, and City Road, Henderson, co-operating. There is an enrollment of over 100, and indications are that there will be approximately 70 persons to complete the work for credit.

Two courses are being offered: "The Small Sunday Schools, Its Plans and Work," by Miss Keene, and "The Sunday School Worker, His Life and Work," by the writer. All the co-operating charges are represented in the enrollment. Names of those earning certificates will be published next week. Rev. B. P. Robinston is chairman of the board of managers.

In addition to the class work, stereopticon lectures were given between classes three evenings. Rev. S. A. Cotton, presiding elder of the district, was in attendance part of the week.

MR. HARRIS AT NEWPORT

Rev. L. V. Harris, our extension secretary, conducted a Cokesbury training school for the Newport-Harlowe charge at Newport last week. Details concerning the success of this school have not been received at this writing, but information furnished before the opening of the school by Rev. H. L. Davis, pastor of the charge, indicated that his people were lined up ready to go, and we are confident they had a great week of it.

WILSON VACATION SCHOOL

At least four Vacation Bible Schools have been held or in the process of being held in the North Carolina Conference this summer, including schools at Jackson, Garner, Memorial, Durham, and First Church, Wilson. Concerning the one at Wilson, Rev. W. A. Kale, the director of religious education, writes enthusiastically, as follows:

"The school is running in high gear now and is the most successful thing I have attempted since coming to Wilson as director of religious education one year ago. There are enrolled a few over one hundred, and the average attendance is 95 or thereabouts. Assisting me are 16 teachers and workers, who are doing excellent work.

"Everybody concerned seems to be pleased with the progress that can already be seen. The parents have co-operated and are glad to have their children get this training. The teachers who are working so faithfully and efficiently and who are making sacrifices are rejoicing in the fruits of their labors. The children are having the time of their lives. I think I can see more results than we were able to accomplish in two months time running just on Sundays, and the school has been going only one week.

"We have a daily program with places for Bible instruction, games, music, dramatics, and handwork. Interspersed with the daily work are many surprises, such as picnics, baseball games, a visit to the chautauqua. At the end we are planning to give an open-house program, inviting the town.

"I have not written you about my work in some time, and I thought you might like to hear this much. In addition to the above report, I might say that I myself am having a great time in this work."

Mr. Kale is doing big things at Wilson. We suggest that other of our churches ought to employ directors of religious education; it pays. Regardless, it would be well to consider the holding of a Vacation Bible school, next summer if not this. Every place that has undertaken to put on such a school in our conference is enthusiastic about it.

WEBB AVENUE BUILDING

Webb Avenue, Burlington, is building a handsome and commodious church and Sunday school building. At the request of Rev. J. W. Autry, the pastor, Rev. L. V. Harris, our extension secretary and former pastor of Webb Avenue, and the writer met with members of the building committee and congregation recently with the view to studying the best possible arrangement of the space set apart for Sunday school purposes. The building is being arranged along departmental lines and gives promise of being one of our modern buildings. In connection with this visit, we gave a stereopticon lecture on the subject of the work of the Sunday school, its organization, management, and equipment.

WITH EPWORTH LEAGUERS

It was the privilege of Miss Keene and the writer to spend the greater part of Tuesday of last week at Louisburg with our good friends and co-laborers, the Epworth Leaguers. Thanks to Rev. B. P. Robinson, pastor at Warrenton, in whose church we were conducting a Cokesbury training school, we made the trip from Warrenton to Louisburg with him, and it was a delightful day for all of us. We found approximately 300 young people from practically every section of the conference in attendance. Rev. Thomas McM. Grant, president of the League Conference, Rev. E. L. Hillman, dean of the assembly, and their corps of able assistants were very much on the job. Classes, public lectures, games, play, and recreation were running on schedule, and everybody seemed happy and hopeful.

S. S. RALLY AT BETHLEHEM

From all points of the Warren charge, embracing a large portion of Warren and a section of Franklin Counties, came representatives to the Warren circuit Sunday school rally at Bethlehem church last Wednesday. Rev. William Towe, the pastor, had arranged a full program, including Sunday school addresses and quarterly conference. Rev. S. A. Cotton, the presiding elder, was there for the quarterly conference, opened the session with a timely sermon, and aided admirably in the Sunday school discussion. Miss Keene and the writer were on hand to lead the discussions of various phases of the Sunday school's task and opportunity. Present also were Rev. W. M. Wall, of the Norlina charge, and Rev. B. P. Robinson, of Warrenton. It was a big day and a delightful one.

The reports of the pastor and superintendents concerning the Sunday schools of the charge were quite encouraging, indicating new interest and enthusiasm on the part of the people. Most of the schools have experienced right substantial growth in recent weeks, and not a pessimistic note was sounded. Of course, not all the people who should attend the schools are enrolled and attending, but gains are being made. Among the signs of progress is the fact that a large number of workers and others from the Warren charge attended the training school at Warrenton. In addition, quite a number secured copies of "The Small Sunday School, Its Plans and Work" and "The Sunday School Worker, His Life and Work," and are going to read these books at home.

In the afternoon Miss Keen put on a program of songs and stories for the children, having them out doors while the quarterly conference was being held inside.

WARREN BUILDING PROJECTS

Warren County Methodism is keeping pace with the procession in the North Carolina Conference in the matter of providing equipment for Sunday school work. For instance, at Warrenton the congregation is now building a departmental addition to its church at a cost of about $15,000 or $16,000. Union on the Norlina charge has almost completed six new Sunday school rooms and will be ready to use them by the middle of July. Norlian and Zion of the Norlina charge are contemplating Sunday school additions. Then, one or two churches on the Warren charge, Providence and Bethlehem, are considering similar enterprises, which will likely be under way in the near future. Surely we are on the way to greater things for the childhood and youth of the church.

FOURTH SUNDAY PROGRAMS

If Christianity is anything, it is missionary in spirit. If Methodism is to be Christian, it must become increasingly missionary in spirit. If Methodism of tomorrow is to be truly missionary, Methodism of today must supply its children and young people with information and inspiration concerning its missionary tasks and opportunities. The Sunday school, including in its membership pupils of all ages, many of whom are not reached in a definite way by any other agency of the church, has a peculiar opportunity and a correspondingly definite responsibility. The Sunday school has a plan for meeting this opportunity and responsibility. It is the observance of monthly Missionary Day, with program and offering, as provided in the Discipline. The observance should be church-wide, every Sunday school, big and little, should observe this important day and do it adequately and heartily. It is not an adequate observance unless it includes both a missionary program, supplying information, and an offering, providing an expression of missionary interest, active participation in missionary enterprises, and definite help in carrying out the "Great Commission." The program material is furnished free to all schools signifying their purpose to use it. Write us for it. The offering is to be sent to Mr. E. J. Cheatham, treasurer, Franklinton, N. C., to be applied to the Dual Special, including work in Europe and in missionary and rural territory in our conference.

Western North Carolina Conference

ELEMENTARY SUPERINTENDENT

We are happy to be able to announce that Miss Corinne Little, formerly Elementary Superintendent in the North Georgia Conference but more recently a graduate student at Northwestern University, has assumed her duties as Elementary Superintendent on the Western North Carolina Conference, to which position she has been elected by the Executive Committee of the Sunday School Board, after a unanimous favorable poll of the entire membership of the Board. Miss Little comes to us willing and ready to assume the work over which she will preside. We count ourselves exceedingly fortunate to be able to secure such a well fitted and consecrated worker.

GREETINGS

As I take up the official duties of Elementary Superintendent in the Western North Carolina Conference, I am thinking very definitely of that body of pastors, Sunday school superintendents and teachers of children with whom I share the responsibility of providing adequate religious training for the children of this conference.

I should like to clasp the hand of each of these and say that whatever else I may, or may not, have brought to this work, there is certainly a deep sense of the opportunity and responsibility that is ours, and commensurate with this is the desire to co-operate in such way that we may be mutually helpful in our effort to lead the child to know and love God.

Let me serve you in any possible way.

Corrinne Little.

ELEMENTARY WORK

Fully three-fourths of the 8,623 Sunday school officers and teachers in the Western North Carolina Conference are women. A great majority of these splendid women work with children under twelve years of age in either the Cradle Roll, Beginner, Primary or Junior groups. These four groups, or departments, are listed under the general head of elementary work. It is eminently fitting that we have a conference woman leader to work with such a fine host of earnest women workers.

OLIN

Several Sundays ago I had the distinct pleasure of meeting with our fine workers at Olin as they celebrated Sunday School Day. One of the most splendidly rendered programs I have seen was presented to a most appreciative audience. The church was beautifully decorated and the children and youths giving the program were most carefully trained. It was a good day given to a good cause. Rev. E. E. Yates is serving his first year as pastor of this congregation and judging from observations is in splendid favor with his people. Mr. L. A. Boggs, whose family I used to know so well in boyhood days over in Cleveland County, is superintendent. This was my first trip to Olin. It will not be my last.

WELCOME

Last Sunday the most beautiful and commodious new church building at Welcome was fittingly opened with the observance of Sunday School Day and a splendid sermon by Rev. J. H. Barnhardt, presiding elder of the Winston-Salem District. Rev. J. W. Fitzgerald, pastor, and his loyal band of members at Old Center church, recently moved about one-half mile to a splendid location near the Welcome High School building, deserve much praise and commendation for the wonderful work accomplished in the building of this beautiful church. Those traveling the new hard surfaced highway between Lexington and Winston-Salem will be impressed by two beautiful new brick churches, one at Welcome and the other at Midway, both having been recently constructed under the leadership of Brother Joe Fitzgerald. The Welcome Circuit is now one of the most promising in our conference.

MOCKSVILLE

We are this week engaged in conducting the first standard training school held in Davie County. It is being held in the Methodist Church at Mocksville and splendid delegations are attending not only from Mocksville but from the Davie Circuit, Farmington Circuit, Cooleemee, Woodleaf, Winston-Salem, Erlanger and Clarksbury. It is thought that nearly three score and ten credits will be earned. A list of these will be printed next week.

IN GOOD STANDING

Mrs. E. O. Chandley, our superintendent of Wesley Bible Class work, Asheville, N. C., forwards the following list of up-to-date Wesley Adult

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

THE ASSEMBLY AT LOUISBURG

We are right now in the midst of the assembly at Louisburg College. We are having about the best time that you could ever expect to have. The classes are filled with ambitious young boys and girls. The lectures by Dr. Patterson are most inspiring and helpful. Young people cannot sit at the feet of a man like Dr. Patterson and not be better by having heard him. He is just the very kind of man that grips your soul with his messages. He is filled with the message for your folks, and we have learned to love him very much.

Athletics have taken the campus this week. A tennis tournament has been going on, and we hope to know who the winner will be very soon. Baseball games are the style around here. Games between the districts have been very much full of spirit and pep.

Blanche Barringer is making a wonderful leader in recreation. She "knows her stuff" in recreation, and we have been having a good time under her direction.

You should have been at Louisburg on Stunt Night. We had a screaming good time. That is meant literally. Everybody had a good time. Mr. Wood is truly all that we have heard about him. He knows how to make the folks get together and have a good time. He knows how to take all that aged feeling that we sometimes have, and place on us a real million dollar feeling. It just takes a whole lot of room for us to live in when we have been through a program with Mr. Wood. Weldon District won the stunt even, and it was a good one, too.

Mr. Grant is an excellent president, and we young folks are liking him more each year that he is our leader. He knows how to arrange a program that just fits our needs.

The ease with which the assembly has gone off is due largely to the consistency and constancy with which Miss Eunice Blair has labored for the success of the assembly. She has not left a duty unfulfilled. She has done even more than her duties as secretary call for. She is that good-natured, likable, fine Christian girl that grips you with a lasting impression.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

EPWORTH LEAGUE ASSEMBLY
Lake Junaluska, August 5-15

NEW OFFICERS AT MAIDEN

We recently elected the following officers for the Maiden Epworth League. They were installed by the pastor:

President—Wilma Weathers.
Vice-President—Clifton Heffner.
Sec-Treasurer—Yeola Heffner.
Cor. Secretary—Juanita Mauney.
Era Agent—Flossie Cooke.
First Supt.—Ruth Frye.
Second Supt.—Jessie Mae Lineberger.
Third Supt.—Mildred Strutt.
Fourth Supt.—Carl Harrell.
Junior Supt.—Leola Heffner.
Intermediate Supt.—Mrs. J. E. McSwain.

Our League is doing good work. We have a large number of Epworth Leaguers. Our Junior and Intermediate Leauges are growing.

Juanita Mauney, Cor. Sec.

The Advocate till August 1 for $1.50 in advance.

The editor of a Texas country newspaper recently moved into Dallas and deposited $50,000 in one of the local banks. He had been publishing his little country paper for thirty years, and had moved to the city with a round $50,000 to his credit. When asked the secret to his great financial success, he said: "I attribute my ability to retire with a $50,000 bank account after thirty years in the country newspaper field to close application to duty, also hewing to the mark and letting the chips fall where they may, the most rigorous rules of economy, never spending a cent foolishly, everlastingly keeping at my job with a whole heart, and the death of an uncle who left me $49,999.50."—The Outlook.

A school teacher said to her class of boys:

"I am going to give each of you three buttons. You must think of the first as representing Life, the second Liberty, and the third Happiness. In three days I want you to produce these buttons, when I shall expect you to tell me what they stand for."

On the appointed day she asked one of the boys for his buttons.

"I ain't got 'em all," he said. "Here's Life, and here's Liberty, but mother has gone and sewed Happiness on my trousers."—N. Y. Christian Advocate.

How Best To Beautify Your Home

Millions of dollars have been spent in building magnificent houses only to have them bleak and bare in the midst of an unattractive, unimproved environment. Many men know how to build fine houses; practical experience enables them to plan and erect along aesthetic lines; but with many men efficiency stops there. Few know how to complete their own masterpieces. Few have sufficiently studied the art of planting to be able to complete the effect their houses begin.

Beautifying by the process of planting is a popular, though little known art. Landscape architecture and gardening on the proper scale with the ultimate, complete, pleasing effect in view is a profession that few men have the opportunity to observe or study—yet it is as essential to the final effect of the place, as necessary in creating a favorable public opinion, as the erection of a well planned house is to the convenience of the household. The most pleasing, most striking, most complete, most gratifying and most valuable homes of the South are those located in the midst of a systematic plan of landscape architecture; those adorned with an environment of beautiful flowering shrubs, roses, evergreens and trees.

To get a good idea of the value of landscape gardening to your place, sum up your own impressions of the well planted homes of your neighbors. It never fails. The obscure and unattractive house can easily and inexpensively be made into a beautiful, striking effect by proper landscape gardening.

Many of the finest homes of the South owe much of their pleasing effect to the efficient, systematic, modern-day landscape gardening of The Howard-Hickory Co., 9th Ave., Hickory, N. C. Likewise many of the churches, schools and other public buildings of the South have been greatly beautified and improved by the same service. It is a remarkably valuable service, by experts who plan, plant and guarantee success. Their own nursery, one of the foremost in the South, produces the best of plants especially grown for Southern planting. Their fruit trees are accepted as representative of the South's best.

If you have a landscape problem at your home it would be advisable for you to write them, describing your property and secure their advice as to the best solution and plan. Ask for booklet on landscape problems, and have everything ready soon for fall planting.

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Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Visits of the Singing Class — Within the last few weeks our singing class has visited the following churches in the order given: Epworth, Raleigh; Steven's Chapel, Johnson County; Jenkins Memorial, Raleigh; and Central, Raleigh. At each of these places large congregations were present to give their endorsement to the class and the Orphanage. All the pastors were exceedingly cordial in welcoming the class to their churches.

* * * *

Dear Friends:

As the time for me to leave this beautiful home is drawing near, it is with great pleasure that I use this opportunity to let you know just how much I appreciate the home you have made possible for me. My heart is full of gratitude for every person throughout the North Carolina Conference who has had a part in backing this great institution. Especially do I wish to thank the ladies of the Wesley Philathia Class, of Benson, N. C., for the boxes of beautiful clothes I have received from them twice annually.

As I step out in this big world my one great hope is to prove myself worthy of the blessings which I have received while here.

May the prayers of each of you follow me,

Sincerely,
Madge Durham.

* * * *

Dear Friends:

Many years have passed since I first came to this dear old home. As the time is drawing near when I shall leave this home and start out on a new life, I want to take this opportunity to thank each and every one that has made it possible for me to live and grow up here.

To each friend of this home I owe a debt of gratitude for the ceaseless love and thoughts of the children here. I want to thank especially Mr. Barnes, our beloved superintendent, and "Mother Jenkins," who now, I am sorry to say, has left us to go to the better world beyond, for their love, protection, and watchful care.

We, the boys and girls, who are departing from this home will miss dear "Mother Jenkins" more than ever because we have grown up under her care and prayers.

Never shall I forget the many happy years spent here. Sacred to me are the fond memories which shall call me back to the happy childhood days.

Thanking each of you again and again.

Yours sincerely,
Ray Griffin.

* * * *

Dear Friends:

As I leave this beautiful home and its surroundings where my happy childhood days have been spent, my heart is filled with deep gratitude and sincere appreciations to the people of the North Carolina Conference, who have made it possible for me to have these splendid opportunities and such a sweet Christian home. Words are inadequate to fully express my gratefulness to you. But especially do I want to express my deep appreciation to the Ladies' Missionary Society, of Nashville, N. C., for the lovely clothes which they have sent me twice annually during my stay here, and also to the Men's Knights of Wesley Class, of Roxboro, N. C., for their loyal support and helpfulness.

Then there is one city which I would like to name separately, and that is the dear old city of Raleigh, where I have lived. I could not afford to omit an expression of appreciation to her for all she has done for me and for our devoted home.

As I launch out into the deep and rough sea of life, I will ever be influenced by the teachings and examples of Mr. Barnes, the father of our home, and Mrs. Jenkins, once the mother, who passed away last year. The ideals and standards which they set for us, will be the goal towards which I shall ever strive.

To the teachers and matrons, who are here now and have been here since my stay, I extend to you my thanks for the inspiration and help which you have given.

In leaving I carry in my heart the desire to ever prove worthy of the home which has sheltered me and the friends which I leave behind.

Sincerely,
Nina Mae Newton.

MEETING OF THE BOARD OF EDUCATION

The Board of Education met in call session June 29 in the Publishing House at Nashville.

The purpose of the meeting was to effect a permanent organization, appoint standing committees, reorganize the headquarters staff, and to transact other routine business.

The following officers were elected:

President—Bishop Edwin D. Mouzon.

First Vice President—Bishop James Cannon, Jr.

Second Vice President—Dr. G. W. Read.

Recording Secretary—Dr. H. H. Sherman.

The activities of the board were reorganized so as to form four major groups, as follows:

Activities relating to the general superintendency of institutions; activities relating to the Christian Education Movement; activities relating to Ministerial Education and Life Service; activities relating to Religious Education in church and state schools. These activities are so arranged that three secretaries—the general secretary and two departmental secretaries—can carry them on.

The members of the staff as reorganized are as follows:

Stonewall Anderson, general secretary.

H. H. Sherman, associate secretary.

J. Marvin Culbreth, secretary of Religious Education.

W. E. Hogan, treasurer, business manager and assistant secretary.

It will be seen that there is one less member of the secretarial staff than during the last quadrennium. As in the case of the other boards of the church, the Board of Education finds it necessary to reduce the number of secretaries in the interest of economy.

Stonewall Anderson.

REVIVAL AT EVERGREEN

One of the greatest revivals ever held at Evergreen closed last Wednesday night. Rev. W. E. Hocutt did the preaching and Dewey L. Maness led the singing. These brethren are excellent help.

We are going to organize a Wesley Brotherhood there and the church is going to build Sunday school rooms. This is a live church.

Thos. E. Davis, Pastor.

To pastors and agents: Remember that $1.50 in advance will send the Advocate to new subscribers for one whole year. This offer lasts till August 1.

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Daily	Schedule	Daily
Lv. 12:58 P.M.	Greensboro, N. C.	Ar. 12:45 P.M
Lv. 5:20 P.M.	Charlotte, N. C.	Ar. 9:40 A.M
Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

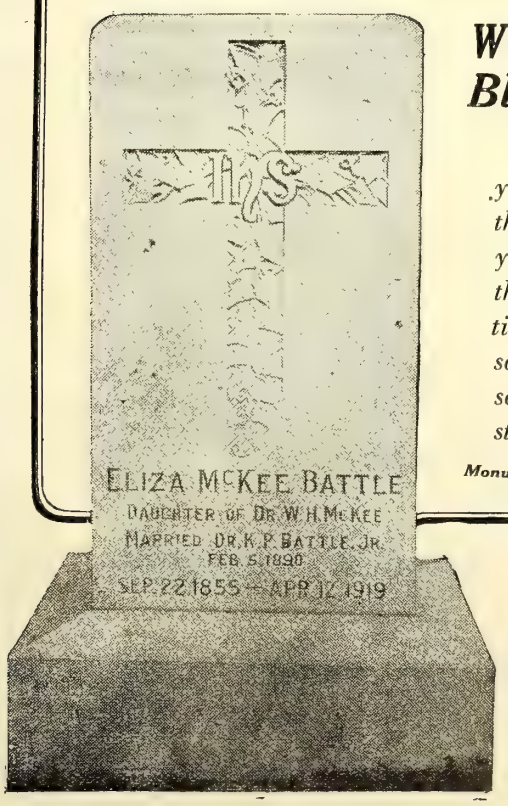
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WOMAN'S PAGE

(Continued from page eight)

a strong appeal for the Belle Bennett Memorial fund, urging each society to meet the $5 per member average. Perhaps the climax of the day came when it was announced that Mrs. Monroe Long of the New Hope society had given $100 to have the name of her mother placed on the Belle Bennett book of remembrance.

The morning session was dismissed with prayer by Rev. W. C. Merritt of Yanceyville, and in spite of the clouds and a few sprinkling showers everyone enjoyed the bountiful dinner served by the churches of Milton circuit, and the social hour which afforded an opportunity to meet with friends.

The afternoon devotional was led by Mrs. Branch, who spoke of Jesus' stay in the home of Mary and Martha, emphasizing the beautiful faith and services of Martha.

Miss Vara Herring, conference superintendent of social service, gave some splendid points on social service work, stressing the fact that if we keep our home base right, and our community Christian, other things will go right. She put before us our duty of knowing the laws that govern our community and of being interested in all phases of public welfare. At this point Miss Herring presented to the secretary a life membership certificate of the Woman's Missionary Society from the societies of the Durham district.

In presenting the Missionary News Miss Lillie Duke reminded us that if our conference paper isn't a success it's the fault of the women of the auxiliaries, both in their failure to contribute news items and to support the paper by our subscriptions.

Reports from societies were helpful and encouraging. Some new members were reported. Six societies reported having made the $5 per member average on the Belle Bennett fund, while others are working to that end. A new society was reported at Bahama with twelve charter members, and a junior society to be organized.

The district secretary requested the committee on resolutions to send copies to hostess societies.

After singing one verse of "Close to Thee" the most helpful and inspirational program was brought to a close with prayer by Miss Alice Green. Mattie Pulliam, Secretary.

To the Women of the Durham District:

I wish to add a personal word of thanks to you for the life membership in the Woman's Missionary Society, presented to me at the district meeting June 12. I wish I might thank each individual personally, but that is impossible, so I want each woman of the Durham district to accept this as personal thanks for this beautiful and thoughtful deed.

Mattie Pulliam.

RESOLUTIONS OF RESPECT

In the death of Mrs. Walter W. Ammons on June 19, 1926, the Methodist church of Rowland lost one of its most active and loyal members. She was always faithful and untiring in her work for her Master and performed every duty in that quiet, unassuming manner so characteristic of her. Through weeks of indescribable suffering she maintained a steadfast faith in her heavenly Father. We all feel the uplifting effect of her sweet Christian life and should strive to emulate those qualities that made her life so good and beautiful. Therefore be it resolved:

First, That while we, the members of the Missionary Society of Rowland Methodist church, are deeply grieved over the vacant place in our midst, still we rejoice in the thought that she is with the Lord she loved so well.

Second, That we extend to the bereaved husband and sorrowing relatives our deepest sympathy.

Third, That a copy of these resolutions be recorded in our minutes, a copy be sent to the family and copies be published in the Christian Advocate and Missionary News.

Mrs. T. W. Carmichael,
Mrs. E. B. Ward,
Miss Linnie Webster.

SCOTLAND NECK AUXILIARY

The regular meeting of the Ladies' Missionary Society of the Methodist church met Tuesday afternoon at the home of Mrs. R. L. Hardy, the president.

The program was in charge of Mrs. J. G. Madry. She read a short paper on "What is the moral and spiritual effect of the moving picture on the life of our youth?"

In the absence of the treasurer, Mrs. G. E. Pendleton read the report and minutes of the last meeting.

Plans were discussed for our bazaar which will be held in the late fall.

A committee of three, Mrs. A. A. Shute, Mrs. Arthur Price and Mrs. J. G. Madry, were appointed to see all the ladies of the church in regard to our bazaar.

Our society stands at the top in Halifax county and we feel real proud of this.

After the meeting punch was served by Miss Dallas Hardy.

Mrs. J. G. Madry,
Publicity Secretary.

THE SUNDAY SCHOOL

(Continued from page nine)

Bible classes, they having forwarded their dues for 1926:

Asheville District.

Wesley Bible, West Asheville.
Woman's Wesley, Chestnut Street, Asheville.
Robert's Philathea, Central, Asheville.
Men's Wesley, Central, Asheville.
Susannah Wesley, Hendersonville.
Wesley Philathea, Hendersonville.

Charlotte District.

Go Getters, Trinity, Charlotte.
Susannah Wesley, Trinity, Charlotte.
Business Men's Wesley, Trinity, Charlotte.
Young Men's Wesley, Trinity, Charlotte.
Julian Little Wesley, Trinity, Charlotte.
Young Matron's Wesley, Trinity, Charlotte.
Woman's Wesley, Tryon Street, Charlotte.
Philathea Wesley, Tryon Street, Charlotte.
Wesley Sigma Theta, Tryon Street, Charlotte.
Business Men's, Tryon Street, Charlotte.
Epworth, Hawthorne Lane, Charlotte.
Wesley Workers, Hawthorne Lane, Charlotte.
Kilgore Wesley, Dilworth.
Wesley Christian Workers, Belmont Park, Charlotte.
Grace Wesley, Brevard Street, Charlotte.
Men's Wesley, Morven.
Woman's Wesley, Morven.
Weaver Wesley, Monroe.
Service Wesley, Waxhaw.
Earnest Workers, Waxhaw.
Wadesboro Wesley, Wadesboro.

Greensboro District.

Wesley Philathea, Centenary, Greensboro.
Knight's Bible Class, Bethel, Greensboro.
Woman's Wesley, Bethel, Greensboro.
Brotherhood, Franklinville.
John Wesley, Franklinville.
Helping Hand, Franklinville.
Susannah Wesley, Liberty.
Adult Wesley, Randleman.
Climax Bible Class, Bethlehem, Pleasant Garden Ct.
Susannah Wesley, Bethlehem, Pleasant Garden Ct.
Adult Wesley, Bethlehem, Pleasant Garden Ct.
Men's Bible Class, Pleasant Garden.
Women's Bible Class, Pleasant Garden.
Truth Seekers, Mt. Vernon, Randolph Ct.
Wesley, St. Paul, Randleman.
Susannah Wesley, Trinity, Randolph Ct.
Wesley Adult, Asheboro.
Susannah Wesley, Centenary, Greensboro.
Home Builders, Main St., Reidsville.
Wesley Philathea, Wesley Memorial, High Point.
Sherrill Wesley, Bessemer, East Greensboro.

Marion District.

Wesley, Forest City.
Susannah Wesley, Forest City.
Wesley Bible Class, Cliffside.
Christian Workers, Oak Forest.
Susannah Wesley, Oak Forest.
Church Helpers, Glen Alpine.
Woman's Wesley, Morganton.
Fannie Crosby Class, Spindale.

Mt. Airy District.

Elizabeth Sparger, Central, Mt. Airy.
Baraca Philathea, Rockford Street, Mt. Airy.
Adult Wesley, Spray.
Mason Lillard, Elkin.

N. Wilkesboro District.

Woman's Wesley, N. Wilkesboro.
Woman's Wesley, Boone.

Salisbury District.

Sunshine Wesley, Central, Spencer.
Willing Workers, Badin.
Comrades, Badin.
Golden Link, Harmony.
Richardson Memorial, China Grove.
Wesley Adult, Mt. Pleasant.
Susannah Wesley, Mt. Pleasant.

Shelby District.

Wesley Baraca, Pleasant Grove, Crouse Ct.
Friendly Bible Class, First Church, Lincolnton.
Wesley Friends, West End, Gastonia.
Woman's Wesley, Mt. Holly.
Philathea, First Church, Lincolnton.

Statesville District.

Woman's Wesley, Broad Street, Statesville.
Susannah Wesley, Newton.
Wesley Philathea, Mt. Zion.
John Wesley Jones, Central, Mooresville.
Epworth Girls, Hudson.
Wesley Philathea, Granite Falls.
Golden Rule, Vanderburg, Shepherd Ct.
Church Helpers, Vanderburg, Shepherd Ct.
Wesley Class, First Church, Lenoir.
West View Wesley, West Hickory.
Keen On Class, Rose Chapel, Cool Springs Ct.

Waynesville District.

Pilgrim Wesley, Sylva.
Woman's Wesley, Canton.
Young Women's, First Church, Waynesville.
Murphy Men's Class, Murphy.

Winston-Salem District.

Adult Wesley, Mt. Tabor.
Mother's Wesley, Bethel.
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A NEW MULTIPLICATION TABLE

"Oh, I'm going to have such a good time this afternoon!" cried Myra, as she danced through the room where her Aunt Rachel was at work.

"It is so lovely to be out of school at last, auntie!" she went on. "So good to be done with lessons, and to think only of having a good time!"

"I hope you are not leaving all your lessons behind you, dear," said Aunt Rachel, with a smile at the light-hearted lassie.

"Every one of them. Not to give them a thought until our vacation is over. But," turning at the door with an inquiring look, "do you mean that I ought to keep up my lessons, auntie? Mother thinks that, as I had a good deal of headache the last few weeks, I had better not use my eyes much."

"She is right, dear. I was thinking that if you could multiply your good times a little—"

"The very thing I'm going to do all these weeks. Trust me for that!"

"That is right, dear. Take the multiplication table into your pleasures."

"But, do you mean study it? You are puzzling, auntie. But you often are, and then I find you always mean something."

"Puzzle it out, my bird. If you multiply well you will find it a rich vacation. I mean just that—hold on to the multiplication table. You will be surprised to find how easy it is, and how very delightful."

Later in the day Myra came again, her face this time more thoughtful, but not less happy.

"I've thought it out, auntie—yes, and worked it out."

"And does it work well, my dearie?"

"Oh, so well! Though," with a grave shake of the head, "I had to tackle it pretty hard to make out what you could be meaning. Multiply—multiply pleasures. That seemed easy at first. Just to keep on the lookout for all the pleasures I could possibly get hold of. That is what I had planned for the whole vacation.

"Then I began to think it couldn't be that, or you wouldn't have said what you did. So I hit it. More pleasure—multiply, multiply—but not all for me. The only other way was to get more folks into it."

The small chatterer stopped to look inquiringly at Aunt Rachel, but the latter only smiled and nodded for her to go on.

"I had ten cents to spend for candy. I was going to take my dolls out onto the porch and eat it there. And I had the new St. Nicholas, and I was going to read it. If any of the girls were with me they would expect some of the candy, you see, and I couldn't have a nice, quiet time with the St. Nicholas."

"I see you laid out a very nice afternoon for yourself, dear."

"Yes. Well, as I went for the candy I met the Crane girls. They had walked clear out our way to try to find some wild flowers, and asked me if I knew where they were. They live in a flat, you know, and don't often get out so far. I had gone up the hill for columbine and mandrakes only yesterday, and I did not feel much like goin again, but they looked so glad and anxious when I tried to tell them where they were that I said I'd go, and we had such a jolly good time. That was a real four times one, wasn't it?"

"It really was."

"When we came back Jane called me to the kitchen and said, 'I see you have company, so you will want some cookies.' So with those and the candy we had a regular little feast. Then Delia Crane read one of the St. Nicholas stories. That was keeping on with the four times, you see, and don't you think I might call it a little bit of a multiplication—just say about two times one?"

"Oh, yes, my dear little girl," and Aunt Rachel put a tender arm about Myra; "for you are certainly learning the new multiplication table!"—Sydney Dayre, in Young Christian Soldier.

THE UNCOMPLAINING BIRD

It was not the kind of day that Molly liked. The skies were gray, and it was drizzling rain. And a dull day at their summer cottage near the lake made Molly feel quite cross.

"Mummy, what can I do? It's too dull to go to the woods. And there's not a soul to play with."

"Too dull for the woods?" Mummy questioned.

"Yes," said Molly," the birds won't be singing."

"The noblest bird of all sings on a rainy day," said Mummy. "Run and see if you can find him."

So Molly, clothed in raincoat and rubbers, ran through the drizzle to the woods that skirted on the lake.

Choosing a dry log back from the water where the trees were thick, she watched and watched for full ten minutes. Not a sound but the rain dripping on the birch leaves, or falling through the pines!

"Mummy's wrong, I'm sure. There's no bird singing."

But scarcely had she said it, when she heard the most glorious song that she had ever heard. It sounded like a song of thanks to God for the sweet rain.

"That must be it," whispered Molly. "My, but it sounds happy." Then she hunted high and low, but could not see the bird that sang.

"I've looked on every single twig," she said. And as she spoke, she found herself staring into two wee, beady eyes. There on a low branch, quite near the trunk, stood a brown bird with spotted white breast. The bird was looking straight at her without stirring.

"How funny! He's not shy a bit," said Molly. And the bird gave forth a full rich note, as if to say:

"Why should I be?"

"And why are you so happy on a rainy day?"

Again the bird sang forth its glorious song of thanks. Molly watched him a long time as he sang. And he watched Molly. When he had decided that she was a friend he flew off to a clearing quite close by and called, "Tut, tut."

Molly followed, and she found four other brown birds which had come to the call. There all five sat, out in the rain, washing themselves and shaking their feathers till they looked like balls of fluff. Never noisy, never hurried, never impolite to one another, happy in the rain!

"Mummy," said Molly, as she got home, "I found the Uncomplalning Bird."

"Yes," said Mummy, as she listened to the tale, "that is the Wood Thrush. He sings his song of thanks in rain or sunshine, at almost any time of day."

"It can't be such a bad day, can it, Mummy, if the Wood Thrush is so thankful for it?"

"No, dear," answered Mummy, "it is not a day we should complain about. In fact you might sing a song of thanks yourself for having met the Wood Thrush."

And little Molly did.—Alice Wetherell, in Pittsburgh Advocate.

Matty: "Why is getting up at six o'clock in the morning like a pig's tal?"

Eddie: "I don't know; why?"

Matty: "It's twirley."

Willie: "Maw, that dentist you sent me to that was advertised as painless wasn't.'"

Mother: "He wasn't?"

Willie: "No; I bit his finger, and he yelled just like any other dentist."

—Coble's Almanac.

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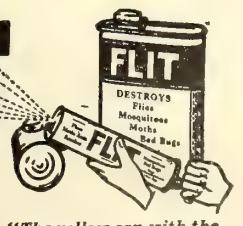
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IN MEMORIAM

WALKER—Robert Wilson Walker was born December 1, 1858, and died March 13, 1926. In early life he joined the Methodist church, which he ever loved and in official capacity faithfully served. On January 5, 1893, he was happily married to Miss Thomas Saunders, who still survives. This union was blessed with five children—Minnie (Mrs. Cleveland Newberry), Earl Nell (Mrs. Ballance), Linda and Blanche. Brother Walker was a good man and was highly esteemed by all who knew him.

L. E. Sawyer, P. C.

BROSWELL—Mrs. Della Broswell fell on sleep June 4, 1926. She had been in declining health for several months and finally God took her home. She was the daughter of B. F. and Cora E. Coggin of Nash county, and is survived by her father, five brothers, husband, E. M. Braswell, and four children, three girls and one son. Her dying message was that she was going to be with her Lord. She had kept the faith, fought a good and brave fight. The warfare is over, her soul at rest. May God bless and keep the sorrowing ones. W. E. Trotman.

BISHOP—John W. Bishop was born November 6, 1854, and deid May 26, 1926; thus his age was 71 years, six months and 20 days. He was married to M. L. Lewis December 1, 1874. To this union were born four sons and four daughters. His wife, three sons and one daughter, 28 grandchildren and three great-grandchildren survive him. He professed faith in Christ and joined the M. E. Church, South, at Hatcher's Chapel, in Patrick county, Virginia, in 1895. When he was a young man he and David B. Hatcher and William H. White made Sunday school work possible in this church for years. J. J. Eads, Pastor.

NOELL—Joseph Watson Noell was born August 14, 1848, and came to his journey's end April 11, 1926, being 77 years, seven months and 27 days old. For a long time he had been a faithful member of Mt. Tirzah church, and was a steward and trustee at his death. For several weeks Brother Noell had been in a feeble state of health, and his call from earth was no surprise to him or his loved ones. Surrounded by a large number of relatives and friends his body was laid to rest in the cemetery of his church, his funeral being conducted by the pastor. H. E. Lance.

LAWS—Julius Keter Laws was born February 13, 1854, being more than 72 years of age at his death. His union with Roxie Tillie was blessed with two children, Robert and Mettie, both surviving. For many years Brother Laws had been a faithful member of the Methodist church at New Bethel in Orange county. A large sympathizing congregation gathered with the relatives to pay their last respects as he was laid to rest ... that morning of eternal day. May God bless his loved ones and his church.

H. E. Lance.

THOMPSON—"God's finger touched him and he slept." In a peculiar sense these words describe the going of Mr. Scott Sills Thompson. On the evening of November 13, 1925, without a moment's warning, he was taken from his loved ones to the land of the great unknown.

A brief while before the end he was conversing with his beloved sister and nieces. Just a breath and the dear spirit had flown.

Mr. Thompson was a true Southern gentleman, the very soul of honor, chivalry and generosity. His friends were numbered by the score and he would have given his right arm rather than prove false to one of them. One of his outstanding characteristics was his great love for little children. Best of all, he was a Christian. For years he had been a devoted member of Belford M. E. Church, South. We believe he has been gathered into the arms of the Eternal God, whom he loved and served and trusted. It seems that his little four-year-old grand-niece, whom he almost idolized, had a vision of his heavenly flight, when the morning after his passing she clung to her grandmother and said, "Don't cry, grandma; he is not dead, he is only sleeping."

Mr. Thompson was endowed with intellectual talents and a winning personality, but during his latter years the sad affliction of deafness proved a serious drawback to his social enjoyment; so his chief pleasure was found in reading.

He never married, but had spent the last thirty-five years of his life with his sister, Mrs. T. A. Sills of Nashville, N. C. He also leaves one brother, Dr. E. B. Thompson of Jacksonville, Fla.

We sadly miss him, for we loved him, and his place cannot be filled by any other. But we expect to meet him in the "sweet bye-and-bye."

P. K. B.

HOUCK—Sarah Adeline Houch was born May 16, 1850, and departed this life May 21, 1926, being 76 years and five days old. She was married to Sell Houck at the age of 19. To this union were born 13 children, five girls and eight boys, ten of whom still live to mourn the loss of a dear mother. She profesed faith in Christ and joined the M. E. Church, South, early in life and lived faithful and true to the sacred order to the hour of her death. She was a true Christian, a faithful wife and a kind and loving mother.

J. L. Reynolds, Pastor.

SAUNDERS—Cynthia Hall Saunders was born January 17, 1844, and died April 11, 1926.

In early life she joined Ebenezer church, in which she lived a true, loyal and consistent life. During the Civil War she was married to Wm. Thomas Saunders, who died in 1876, leaving her with two children—Delwood and Minnie (Mrs. Curles). Another girl, Thomas, was born soon after her father died and was named for him. Later she married Robert Wilson Walker. During the fifty years of her widowhood "Aunt Hall," as she was affectionately called, lived up to her high ideals, trained her children aright, and had the confidence and esteem of all who knew her. Aunt Hall was a good woman and will be greatly missed here, but heaven is richer and dearer because she is there. Blessings upon her memory.

L. E. Sawyer, P. C.

BARCO—Susan Morse Barco was born in Virginia September 16, 1857, and died April 2, 1926. In 1882 she was married to William Barco, and to this union there were born five children—Dennis, Susanna (Mrs. Armstead), Clyde, Nettie (Mrs. Cleveland Aydlett), and Nellie who still lives at the old home near Mt. Zion church. Sister Barco belonged to Mt. Zion church, which she loved devotedly. Sorely afflicted for years, yet she bore her affliction with pitience and was ever cheerful and hopeful.. Two years ago her husband died, and since then one of her greatest joys was her hope of soon going to him. So after a few days of suffering, as we saw her frail barque loose its moorings and drift out with the ebbing tide, we could not help but say, Bon voyage, dear soul, and may there be no moaning of the bar when you put out to sea.

L. E. Sawyer, P. C.

RICE—Mrs. Alma Lane Rice answered the call and went home to be with her Lord forever on the morning of May 29. She was the daughter of Benjamin F. and Victoria Horner Lane, deceased, of Granville county. She married B. S. Rice October 10, 1923. To this union two sons were born, who with their sorrowing father survive her to mourn their loss.

Sister Rice, like her blessed Lord, gave her life in faithful service to others in teaching not only by precept but in example. Her labors were not confined to a small circle but state-wide. Her friends were everywhere; her home a center of love and tranquility; a Methodist, a true servant of God, loving wife, devoted mother; a servant to all to the extent of human endurance.

The large and beautiful floral offer-offering, the hundreds of young and old from far and near that followed her remains to the grave, spoke in silent terms of the love they bore her. But God buries His workmen and carries on His work. He doeth all things well. W. E. Trotman.

RESOLUTIONS OF RESPECT

In the sweet quiet of early morning, May 12, 1926, the spirit of our much loved friend and brother, Mr. Richard Wilson, winged its flight to the home eternal. Having lived a long and useful life among us, giving his best to establish a Christian home and community life, be it resolved:

First, That in the home going of "Uncle Dick" our senior member, the church at Union Chapel and its varied interests has lost a much loved, true and faithful member.

Second, That his vacant seat be to us a reminder that man can so live as to gain the love of his people and his life be a sweet incense to his memory.

Third, That we resolve as he did to "Act justly, love kindness, and walk humbly before our God."

Fourth, That we, because of his life among us, strive harder to walk the straight and narrow way, so as to meet him in our Father's home.

Fifth, That a copy of these resolutions be placed our our church record, one sent to the family, and one to the Advoctate for publication.

Committee.

ANGLEY—Brother Pinkney Granville Angley was born August 6, 1851; died February 3, 1926, age 74 years, six months and 27 days. In 1874 he was married to Miss Elizabeth Cannon. To this union were born eight children, two of whom have preceded him to a better world. Five years ago Mrs. Angley took her flight to the angel world. For 52 years Brother Angley was a consistent member of the Methodist church, and until his death he held to his faith in God.

Paul R. Rayle, Pastor.

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Statesville, at Balls Creek ..... July 15-16
Weldon, at Weldon ..... July 21-22

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E.
THIRD ROUND

July
Saluda-Tryon, Saluda, 11 11
Hendersonville, night 11
Bethel, night 14
Spring Creek, Baldings, 11 17-18
Marshall-Hot Springs, Hot Springs, 3 & night 18
West Asheville, night 21
Sandy Mush, Teagues, 11 24-25
Leicester, Riverview, 3 25
Swannanoa, Swannanoa, night 25
Black Mountain, night 28

August
Rosman, East Fork, 11 ..... July 31 & 1
Brevard, night 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

July
Prospect, Prospect, 11 Sat. 10
Weddington, Indian Trail, 3 Sat. 10
Hawthorne Lane, 11 11
Unionville, Zion, 11 18
Matthews, Bethel, 3 18
Peachland, Fountain Hill, 11 Sat. 17
Lilesville, Shady Grove, 3 Sat. 17
Morven, McFarlan, 11 Sat. 24
Bethel-New Hope, Union, 3 Sat. 24
Wadesboro, 11 25
Marshville, Wingate, 3 25

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

July
College Place, 11 18
Centenary, night 18
Randleman, St. Paul's, 11 25
Park Place, night 25

August
New Hope, Centre, 11 14
Gibsonville, 11; Whitsett, 3 15
Glenwood, night 15
Uwharrie, Mt. Shepherd, 11 21
Pleasant Garden, Bethlehem, 11 22
East Greensboro, Holt's Chapel, night 22
Randolph, Fairview, 11 and 3 28-29
Randolph, Ebenezer, 11 29
East End, High Point, night 29

September
Coleridge, Rehobeth, 11; Concord, 3 4
Deep River, Worthville, 11 5
Liberty, Bethany, 3 5
Ramseur, Franklinville, night 5
Highland, night 6
Proximity, night 7
Carraway Memorial, night 8
Randolph, Fairview, 11 and 3 12
Randolph, Ebenezer, 11 12
East End, High Point, night 12
Jamestown, Oakdale, night 14
West Market Street, night 15
Ashboro, night 19
Bethel, Grace, night 20
Wentworth, Bethlehem, 11 26
Ruffin, Ruffin, 3 26
Reidsville, night 26
Main Street, High Point, night 27

MARION DISTRICT
Edwin O. Cole, P. E., Box 264, Marion, N. C.
THIRD ROUND

July
Bostic, Cedar Grove, 11 10
Spindale, Alexander, 11 11
Broad River, Tanner's, 3 11
Forest City, 8 11
Gilkey, Centennial, 11 17
Henrietta-Caroleen, Caroleen, 11 18
Cliffside-Avondale, Cliffside, 8 18
Marion Ct., Pleasant Hill, 11 24
Morganton, First Church, 11 25
Marion Mills, Clinchfield, 8 25

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

July
Jonesville, Longtown, 11 11
Stoneville-Mayodan, 11 18
Sandy Ridge, 3 18
The Mt. Airy District Conference will be held at Leaksville July 7-8.

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

July
Ronda, Roaring River 11
Moravian Falls, Moriah 17-18
Wilkesboro 25
North Wilkesboro, night 25

August
Creston, Southland ..... July 31 & 1
Todd, Fairview 7-8
Watauga, Senson's Chapel 14-15
Boone, night 15
Helton, Helton 21-22
Jefferson, Orion 28-29

September
Elk Park, Newland 4-5
Warrensville, Ashley 11-12
Avery, Pisgah 18-19
Sparta, Potato Creek 25-26

October
Laurel Springs, Laurel Springs 2-3

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FOURTH ROUND

July
Concord, Central, 11 11
Forest Hill, 8 11
Concord Ct., Rocky Ridge, 11 25
Kerr Street, 8 25

August
Epworth, 11 8
Salisbury, Coburn Memorial, 8 8
Gold Hill, Zion, 11 14
Woodleaf, Woodleaf, 11 15
Salisbury, Park Avenue, 8 15
Albemarle Ct., Union Chapel, 11 21
First Street, 11 22
Central, 8 22
Salisbury, First Church, 11 29
Salisbury Ct., Bethel, 3 29

September
East Spencer, Long Street, 11 5
Salisbury, Main Street, 8 5
Landis, Shiloh, 11 11
China Grove, 11 12
Spencer, Central, 8 12
Norwood Ct., Mt. Zion, 11 19
Norwood, 8 19
Bethel, 11 24
New London, 11 25
Salem, 11 26
Badin, 8 26

October
Mt. Pueaasnt, Cold Spring, 11 3
Kannapolis, Trinity, 8 3
Concord, Harmony, 11 10
Concord, Westford, 8 10

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

July
Thomasville Ct., Fair Grove, 11 and 3 10-11
Hanes-Clemmons, Clemmons, 11 11
Burkhead, night 11
Thomasville, Trinity, 11 18
Forsyth, Marvin, 3 18

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

July
Person Ct., Woodsdale, 11 10
Long Memorial, 11 11
East Roxboro, Grace, 3 11
Milton Ct., Purley, 11 17-18
Brooksdale, Trinity, 11 24
Front Street, 11 25
West Burlington, night 25
Durham Ct., Bethany, 11 31

August
Carrboro Ct., Carrboro, 11 1
Chapel Hill, 3 1
Duke Memorial, night 2
Trinity, night 3
Burlington Ct., Bethel, 11 7
Rougemont Ct., Tabor, 11 13
Leasburg Ct., Salem, 11 14-15
Mt. Tirzah Ct., Mt. Zion, 11 21-22
West Durham, night 22
Yanceyville Ct., Locust Hill 28-29

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

July
Hertford 8
Perquimans, New Hope 10-11
Pasquotank, Union 11-12
Chowan, Bethany 17-18
Edenton, night 18

August
Gates, Sunbury ..... July 31 & 1
North Gates, Hebron 1-2
Pantego-Belhaven, Belhaven 15
Kitty Hawk, Duck, night 17
Manteo, night 18
Stumpy Point, night 19
East Lake 21-22
Kennekeet, Avon, night 24
Harreras, Hatteras, night 25
Wanchese, night 26

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

July
St. Paul, Barkers 10-11
Parkton, Sandy Grove 17-18
Person St. and Calvary, Gardners, 3:30 18
Lillington, Parker's Grove 24-25
Hemp, Pleasant Hill, night 25-26

August
Siler City, Hickory Mountain ..... July 31 & 1
Pittsboro, Zion, 3:30 1-2
Jonesboro, Seven Springs 7-8
Sanford, night 8-9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
THIRD ROUND

July
Atlantic-Straits, Atlantic, a.m. 11
Beaufort, p.m. 11
Pink Hill, Webb's, a.m. 18
Newport, Oak Grove, a.m. 24-25
Morehead City, p.m. 25
Hookerton, Ormondsville, a.m. 31

August
Oriental, Pamlico, a.m. 1
Ocracoke ..... May 27

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

July
Bailey, Bailey 10
Zebulon, Middlesex 11
Kenly, Buckhorn 17-18
Clayton, 8 18
Garner, Mt. Zion 24
Princeton, Fellowship 25
Smithfield, 8 25

August
Four Oaks, Sanders 7
Benson, Elevation 8
Selma, 8 8
Fuquay, Buckhorn 14
Edenton St., 11 15
Cary-Apex, Cary, 8 15
Creedmoore, Grove Hill 21-22
Franklinton Ct., Rock Springs 3 22
Franklinton, 8 22
Oxford, 8 27
Oxford Ct., Shady Grove 28
Granville, Roberts 29

September
Louisburg Ct., Shiloh 4

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
THIRD ROUND

July
Aberdeen-Vass, Aberdeen 11
Mt. Gilead Ct., Hebron, 11 17-18
Mt. Gilead, 7:30 18

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
THIRD ROUND

July
Robersonville Chg., Wharton's, 4 8
Bath Chg., Pinetown, 12 9
Rocky Mount, First Church, 11 11
Clark Street Church, 5 11
South Rocky Mount, night 11
Fremont Chg., Yelverton, 11 18
Stantonsburg, night 18
Vanceboro Chg., Chapman's, 11 25

August
Fairfield, 11 1
McKendree Chg., Conetoe, 11 8
Ayden, night 8

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
THIRD ROUND

July
Ahoskie, Colerain, 3 p.m. 11
Littleton, night 14
Conway, Bethany, a.m. 17-18
Aulander, Ebenezer, 3 p.m. 18
Windsor, District Conference 21
Seaboard, Sharon, a.m. 24-25
Roanoke Rapids, night 28

August
Garysburg, Oak Grove, a.m. 1
Halifax, Ebenezer, 3 p.m. 1
Battleboro and Whitakers, McTier, a.m. 8
Rosemary, New Hope, 3 p.m. 8
Rich Square, a.m. 14-15
Scotland Neck, Palmyra, 3 p.m. 15
Norlina, a.m. 21-22
White Memorial and City Road, City Road, night 22
Murfreesboro, a.m. 29
Williamston and Hamilton, night 29

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

July
Burgaw, Trinity, 11 11
Wilmington Ct., Federal Point, 11 18
Wilmington, Grace, night 18
Swansboro, Bethlehem, 11 24-25

August
Maysville, Hopewell, 11 1
Southport, Southport, night 4
Shallotte, Andrews Chapel, 11 5
Town Creek, Shiloh, 11 6
Carver's Creek, Bladen Springs, 11 8
Whiteville, Whiteville, night 8

PLAN OF EPISCOPAL VISITATION

First District—Bishop Warren A. Candler.
Louisiana, Homer, La., October 27.
North Mississippi, Columbus, Miss., November 3.
Mississippi, McComb, Miss., November 10.
Cuba, February 24.

Second District—Bishop Collins Denny.
Baltimore, Washington, D. C., September 29.
Virginia, October 13.

Third District—Bishop Edwin D. Mouzon.
Western North Carolina, Gastonia, N. C., October 13.
Upper South Carolina, Rock Hill, S. C., October 27.
North Carolina, Durham, N. C., November 10.
South Carolina, Bennettsville, S. C., November 24.

Fourth District—Bishop John M. Moore.
New Mexico, Roswell, N. M., October 6.
West Texas, San Angelo, Texas, October 27.
Northwest Texas, Childress, Texas, November 10.
Central Texas, Corsicana, Texas, November 17.

Fifth District—Bishop William F. McMurry.
Denver, Beulah, Colo., August 19.
Missouri, September 8.
Southwest Missouri, Lexington, Mo., September 22.
St. Louis, Cape Girardeau, Mo., October 6.

Sixth District—Bishop U. V. W. Darlington.
Belgian, Brussels, Belgium, June 23.
Czecho-Slovak, Prague, July 6.
Polish and Dantzig, Warsaw, October 18.

Seventh District—Bishop Horace M. DuBose.
Holston, Johnson City, Tenn., September 29.
Tennessee, October 6.
Memphis, Paris, Tenn., November 10.

Eighth District—Bishop W. N. Ainsworth.
Korea, Seoul, September 2.
Siberian (Russian), Harbin, September 16.
Siberian (Korean), North Kando, September 20.
China, Soochow, October 22.
Japan, Kobe, January 3.

Ninth District—Bishop James Cannon, Jr.
Brazil, Rio De Janeiro, August 11.

COLOR LIGHT SIGNALS ON DOUBLE TRACK LINE OF SOUTHERN RAILWAY

Color light signals, declared by Southern Railway engineers to be the last word in electric automatic block signal protection, are now in service on the entire Washington-Atlanta double-track line, 637 miles, replacing signals of the three position semaphore type.

The color light signal is a recent development, consisting of a series of three lamps mounted vertically behind colored lenses on a mast with an oblong sheet metal background. These lamps produce a light which can be easily distinguished at from 2,500 to 3,000 feet in bright sunlight, giving an indication which enginemen can recognize even more easily than the position of the semaphore.

The color light signal is considered a distinct advance in signal practice since the same indications (RED for stop, YELLOW for caution, and GREEN for proceed) are used both day and night. As there is no mechanism, the color light signal is less subject to failure than other types. Another advantage is that the lights are placed directly in the engineman's line of vision.

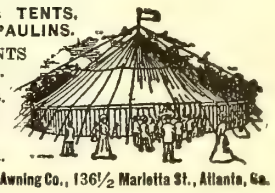
The Southern was a pioneer in the introduction of color light signals, having installed them on the Atlanta-Birmingham line in 1924. In order to extend them over the Washington-Atlanta line it was necessary to replace 821 signals. The entire line from Washington to Birmingham, 800 miles, is now equipped with this most modern type of signals, operated by alternating current, fed from a power transmission line of equal length. This is the longest continuous installation of this kind in existence.

$1.50 will take the Advocate in new homes till August 1.

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Further information on application to Ticket Agents.

IN MEMORIAM

DYSORT—Lucy Ann Dysort was born May 22, 1846; departed this life June 19, 1926. She was converted and joined the M. E. Church, South, in early life and was a faithful member of the same till death. She is survived by a husband and two daughters, Mrs. John Seals of Asheville, N. C., and Mrs. James Scott of Glen Alpine, N. C., and seven grandchildren. She had a host of friends who join the family in mourning their loss. Death came suddenly, but she had told her husband many times she was ready to go. Her remains were laid to rest in Trinity church cemetery at Dysortville. The funeral service was conducted by her pastor. The home, church and community will miss her, but we feel that we know where to find her. H. E. Stimson, P. C.

O'NEAL—Ella Gibbs O'Neal, daughter of Walton and Florence Gibbs O'Neal, was born January 3, 1910, and entered into rest May 8, 1926. Her funeral was conducted at the home of her parents in Belhaven by Rev. J. N. Bynum and Rev. J. P. Bross, and her remains were laid away in the cemetery at Soule church in Hyde county on Sunday, May 9, 1926.

Ella Gibbs was converted and joined the Methodist church at Belhaven when a little girl eight years old, and was constant in her devotion to her church and her Lord to the day of her death. Up to her last moment of consciousness she bore testimony to her love for God and her faith in Christ. She was a lovely Christian girl and faithful n all the relatons of life; a dutiful daughter, a devoted sister, a faithful member of the church and Sunday school and loyal to her Lord. While her church, Sunday school and pastor miss her sweet face and gracious presence and mourn her untimely death, they thank God for the sweet Christian life she lived in their midst, and pray that the Holy Spirit may comfort her loved ones with the assurance that they may meet her again in "that beautiful home of the soul."

John P. Bross, Pastor.
W. A. Ellison, S.S. Supt.
Ina Ruth Midgette, S.S. Sec.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and love has called from our midst our beloved sister, Mrs. Van Mitchell, we, the member sof the Missionary Society of St. Frances M. E. church, Lewiston, N. C., resolve:

First, That we bow in humble submission to the will of our heavenly Father.

Second, That we thank our heavenly Father for her faithful Christian life.

Third, That while our hearts are saddened, we are comforted with the thought that she is with the Lord she loved and served so well.

Fourth, That a copy of these desolutions be sent to the bereaved family and one to the North Carolina Christian Advocate.

Mrs. A. T. Eason,
Mrs. A. J. Joyner,
Mrs. J. N. Hoggard.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Main Street M. E. church wishes to pay a tribute of love and respect to one of its oldest and most faithful members, Mrs. Eliza Dailey. She was always present at the meetings when she was able to attend and was ever interested in this form of service for her Master. Be it resolved:

First, That we cherish her memory as one who dedicated her life to her Lord.

Second, That we extend our sympathy to the children and grandchildren and trust that her gentle influence and life of devotion may be a guide to them in all the years to come.

Third, That a copy of these resolutions be published in the Review and the North Carolina Christian Advocate, and a copy be preserved in our records.

Mrs. G. M. Trent,
Mrs. D. R. Allen,
Mrs. Alvis Pearson,

IN MEMORIAM

It is a wonderful thing to climb God's mighty eminence and look away to the far horizons; to sail the bosom of His heavning, restless seas or walk through His all but boundless flowergardens; to be lulled to sleep by the gurgle of His eternally flowing brooks or enthralled by the chorus of His numberless song-makers; to hear the tall pines whisper their undivulged secrets to one another or feel the thrill of theorchestra of the winds as, through the endles years, it plays its majectic "Messiah!" Amid such surroundings boastful man dwindles into comparative nothingness while at the same time the All-Father takes on such massive and altogether colossal proportions as to awe us into silence and fill us with wonder!

Let us, therefore, be thankful that our youth is still being lured to the open spaces to fling itself on the confiding breast of Mother Nature and sleep, betimes, under her stars. As long as our young people look with unfailing wonderment and interest on this "visible garment of God," and so long as they desire to read "this volume of which God is the Author," I contend that there is enduring good left in them. When they reach the place where the mention of a hike to the hills does not quicken the pulse and gladden the heart I shall become alarmed for them.

On the afternoon of a recent Friday, with another week's work in the school room forever behind him, James Osborne, Jr., son of Rev. and Mrs. J. O. Ervin of Rutherfordton, in company with two boys of his own age, left his home to spend the afternoon and night at a camp near Broad river, some five miles away. While wading about in the shallow water he slipped into a deep hole and was drowned. After hours of sad searching at the river and tearful waiting at home his body was found nearly two miles below the point where he had gone from this life into eternity. Thus was a happy Christian home turned in a moment into a house of mourning and friends in every section of western Carolina went to their tasks bowed down with grief. Toward the close of the Sabbath day we laid his body in a new made grave piled high with the flowers he loved, "looking for the general resurrection in the last day and the life of the world to come through our Lord Jesus Christ." The presiding elder and a dozen fellow ministers with a great concourse of sympathizing friends were there to give whatever comfort is possible for the human hand and heart to render at such a time and behold the fine, confident way in which Brother Ervin and his family leaned upon the Almighty arm of our unmatched God!

James Osborne was possessed of a bright mind—bright like a star immersed in the glow of a golden sunset, but it was a mind as restless as Niagara. His was a mind forever busy, forever reaching out, forever dreaming and planning. The torrent of ambition had already begun to surge through his big friendly heart, but it was ambition of the truest, finest sort. The daybreak of youth was in his manly, open face and the light of the full moon, riding in mid-heaven at midnight, was in his honest, earnest, inquiring eyes!

Good night, brave lad, till we see you in the dawn of God's eternal tomorrow! J. Frank Armstrong.



In the last three years more than $700,000,000 has been spent in the construction of new homes in the states of the South served by the Southern.

The southern home *and the* Southern Railway

IT is for the creation and preservation of the home that the world's work goes on. And when it is well done and prosperous times come, it is the home that benefits most. Besides being the foundation of the State, the home is the ALL of our civilization.

A myriad of life's necessities—food, clothing and household goods—passes over the rails of the Southern Railway System and into homes every day. And every day thousands of freight cars loaded with products from the South are carried along the rails of the Southern, bound for distant markets. Thus the South grows and develops.

Carrying the world's goods to the South, and the South's goods to the world, day in and day out, is the service of the Southern Railway System to the Southern home. This regular, dependable and economical transportation is the aim and the result of railroad service.

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, JULY 15, 1926 Number 28

Editorial Paragraphs

Prohibition is here to stay. The booze advocates know this. It is written in the constitution. And to change the constitution requires a two-thirds majority of each house of congress and a majority in three-fourths of the state legislatures. Such majorities are out of the question. The fight is simply one for law enforcement and to see that the constitution is obeyed. And loyalty to the flag means loyalty to the constitution.

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The peacock is proud of his tail and struts as if King of fowls, but pull out his tail feathers and he behaves as becometh a bird with his limited attainments. And some men are like the peacock —immensely proud of their decorations. A policeman's uniform make some fellows strut. A clergyman's vestments cause some men to act as if exceedingly pious. In fact the peacock spirit in men furnish at least half the comedy of life. Why cannot more people learn to say?:

"What care I for robes or stole,
It is the soul, it is the soul.
What for a crown, or what for a crest?
It is the heart within the breast;
It is the struggle up the slope.
It is the brain and eyes to see
One God, and one humanity."

⚜ ⚜ ⚜

The economic development of North Carolina in the last 15 years, according to Secretary Hoover, has been greater than that of any other state in the Union. In the same interview with newspaper men Mr. Hoover declared that an economic renaissance is taking place in the South and that this amazing economic growth, in his opinion, would continue and that the tides of emigration would continue to flow to the South. All this brings added responsibility as well as enlarged opportunity to the Church. The question arises, and it is a question of great seriousness, what are we as church leaders going to do about it. To be more specific, what are we in North Carolina going to do? Are we in search for the easy task and inclined to follow the course of least resistance or have we set our hearts upon great and hard tasks that are in accord with the aims and purposes of our Lord and Master? What are we doing with ourselves and our golden opportunities?

Trackless mountains, foaming waterfalls and wild flocks are his theme in one of Lord Byron's matchless stanzas which fills the tired city dwellers these hot summer days with a fresh longing for the mountains. Listen to him:

"To climb the trackless mountains all unseen
With the wild flock that never needs a fold;
Alone o'er steeps and foaming falls to lean;
This is not solitude: 'tis but to hold
Converse with Nature's charm, and view her stores unroll'd."

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The furnace and the forge have become other names for hot and hard work. The smell of fire is upon them. But almost every article of our daily life has on it the touch of fire. The tools used in building our houses, and in making our clothes are instruments fashioned with the assistance of fire. Our food is fire-cooked. Even the linotype machine that sets this type has a melting pot. The furnace and the forge, therefore, become not only symbols of hot and hard work but to an impressive degree a symbol of all worth while work. In fact the essential tasks of life have upon them the marks of fire. No great worker can escape the furnace and the forge, nor does he desire to escape. God is hard on His servants and sons, because it is a necessity of life.

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"To be free is not to fly abroad as the owls of the night when they take the freedom of the air, but it is to settle and build and be strong," said Horace Bushnell. The same great preacher and philosopher declared: "Liberty is not the license of an hour; it is not the butchery of a royal house, or the passion that rages behind a barricade, or the caps that are swung or the *vivas* shouted at the installing of a liberator." It was this sort of supposed liberty that led Madam Roland when on the way to the guillotine to exclaim: "Oh, Liberty! How many crimes are committed in thy name!" Liberty is freedom, and only truth can make men free. That which is false enslaves, but the truth sets men free. Civil and religious liberty come through civil and religious truth and all other forms of liberty in like manner.

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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Unless notified to discontinue the Advocate will not be stopped at expiration of time.

LAST SUNDAY IN DILWORTH, CHARLOTTE

On the very day that our nation reached the 150th anniversary of its birth, Dr. Geo. D. Herman and his people of Dilworth, Charlotte, moved into the Sunday school rooms of their great new church. The church will be completed early in September and Bishop E. D. Mouzon is slated for the opening sermon in the beautiful auditorium that will seat more than 1,000.

It was my delight last Sunday morning to worship with this congregation and to preach for the pastor. Dilworth is one church unaffected by the heat of summer. "Full steam ahead" was the order of movement that marked Bro. J. L. Wolfe's Sunday school, the congregation at 11 o'clock was unusually large, the prayer meeting the Wednesday before had reached 100 and the goal set for the Wednesday following was 200. Neither pastor nor people seemed to have any thought of a summer vacation.

At the close of the service Dr. Herman called for new subscribers and renewals to the Advocate and the response was all anyone need wish. Where George D. Herman is pastor the people invariably take and read the church paper. For he has a conscience on that subject and he knows how to speak in a manner that wins the people to his way of thinking.

Have you seen the new Dilworth church? If not, when in Charlotte drive along East Boulevard, that beautifully shaded boulevard 80 feet from curb to curb and take a look at one of the most imposing church buildings in all the country. Building committees who are planning great church buildings should first visit the Dilworth church.

An entire block on the Boulevard is included in the church grounds and these spacious surroundings add greatly to the appearance of a church that will stand as a monument to the architectural taste and ability of Marvin R. Helms, the architect.

Might I digress at this point to urge that when building a new church either in city, town or country, never fail to secure ample grounds on which to build. Get a big, well located lot if you fail in everything else. A mistake at this point is disastrous.

Brother Herman is very happy that the new church is almost completed. He has at Dilworth done a work, as leader of the forces, that is truly monumental. But Herman always succeeds. That has been the uninterrupted story of his ministry for 35 years. If he ever left a charge before the four years were ended it was because some other charge had a greater need for his effective services. And withal he is a great preacher and a terse, vigorous writer.

In company with the pastor I had the pleasure of taking dinner with Brother J. A. Jones and family in his palatial home across the boulevard from the church. It was a joyous hour amid elegant surroundings. A. W. P.

MT. AIRY DISTRICT CONFERENCE

Wednesday and Thursday of last week was the time and Leaksville the place for the Mt. Airy district conference. Rev. E. W. Fox is the presiding elder. This is his maiden effort in applying episcopal prerogatives, but he is succeeding admirably. The people like him and the pastors like him, and even better still he is hard at work on his job. And whenever the presiding elder gives himself without stint to his task the good effects pervades the entire district like ozone laden with some sweet aroma.

A deepening and enriching of the spiritual life of the churches is the primary objective before the presiding elder and pastors of the Mt. Airy district. One specific goal toward which they are striving is a gain of ten per cent in membership on profession of faith. Several charges have already gone beyond that percentage. Successful revivals seem to be the order of the day in that section of the church.

Much of the Mt. Airy district is rural, untouched by the commercial awakening of the towns and cities, but upon those mountain farms are reared the boys and girls whose lives in the future hold in store big things for the state, and these circuit riders are helping build the big churches of the future years.

The conference was well attended, a fine sprit pervaded the assembly, every moment was interesting, the reports of the pastors stimulated, some of them thrilled, Rev. L. B. Abernethy added to the day by an excellent sermon at 11 o'clock, and the good people of Leaksville met the full measure of their responsibility as hosts of the conference. Rev. N. C. Williams, the pastor, was constantly on the job and ministered to every need of the visitors. So was the first day and the second day was its equal.

ELIZABETH CITY DISTRICT CONFERENCE

It has not been our good fortune to attend a district conference where larger emphasis was placed upon religious literature than at the Elizabeth City district conference which was in session in the good town of Hertford last week. Among the first utterances of the presiding elder were announcements concerning the distribution of Bibles and other good books, and also the Christian Advocate. Brother Culbreth has learned that there is nothing so helpful in religious work as Christian literature, and he has long ago discovered that the more Advocates that are circulated in a congregation the easier it is to get church work done, and his preachers are following him in his special effort along these lines, and they told the writer that the Advocate was to have a much larger circulation in the old Betsy than heretofore.

On Tuesday night Mr. R. E. Thigpen, alumni secretary of Duke University, gave an illustrated lecture showing the development of that institution from the time it was moved to Durham, and also the proposed developments on the new campus.

At 9 o'clock Wednesday morning Brother Culbreth and the brethren of the district entered upon the work of the conference, and, although the weather was extremely hot, they kept at it with full steam ahead till Thursday night, when the class from the Methodist Orphanage gave a concert before a crowded house.

Every interest of the church was considered, and plenty of time was allowed for the proper presentation of all matters of the church. The spiritual life of the district was given special emphasis. A sunrise service was held each morning, and the eleven o'clock hour was given over to the preaching of the gospel. Brother Culbreth believes that the district conference occasion is a time when emphasis should be placed upon the spiritual and when revivals begin. Consequently his district conferences are always seasons of a quickened spiritual life. Many revivals have been held in that district, and much progress has been made along all lines of church work.

This is Brother Culbreth's last year on the district and the people and preachers are regretting that he is to leave them this fall. He has done a fine work and is greatly appreciated.

It would be impossible for the writer to speak of Hertford except in superlatives. He served that fine congregation for three years, and those three were among the happiest of his ministerial life. Whatever good can be said of any people can also be said of that good old town on the Perquimans. Hospitality always abounds there, and it seems that all vie with each other in trying to make a person feel at home. T. A. S.

WE WANT TO "SHOW" THIS MISSOURIAN

Dr. Claudius B. Spencer, dean of editors in the Methodist Episcopal Church and the versatile editor of the Central Christian Advocate, Kansas City, Mo., turns his pointed pencil on Bishop E. D. Mouzon, North Carolina and South Carolina, with the following results:

"Bishop Edwin D. Mouzon, of alleged modernist tendencies, is sent to the most ultraconservative section of the Church, South, to North and South Carolina, and will live at Charlotte, N. C., where he has been tendered a residence free of rent. He is an alert, brilliant, but thoroughly evangelical leader, and will show how slight after all are the essential differences between a type of openminded fundamentalist and openminded modernist in the quest for truth. He is already welcome in that conservative stronghold, and we anticipate a quadrennium of the happiest relations."

Both North and South Carolina have extended the new bishop a cordial welcome and the Methodists of both the Carolinas are expecting a delightful quadrennium with Bishop Mouzon, but when Dr. Spencer puts North Carolina down as the most ultraconservative section of the church we demur. Come over into North Carolina and we will show a condition of affairs that will make you pity your own Missouri. It is much to your disadvantage, honored sir, that you have never visited what Secretary Hoover has just said is the most progresive state in the American nation. Come to see us and behold your mistaken notions of ultraconservatism fade away like a morning fog.

GOOD WORK WITHOUT THE BREEZES

The new Central Terrace church in Winston-Salem is "high and lifted up" and such an elevation as Ornan of Old Testament times, if here, might have chosen for a threshing floor. But no breezes blew in Central Terrace last Thursday while the Winston-Salem district conference was in session. Hot? That is hardly the word to do justice to the occasion. But the presiding elder maintained a placid and even temper, the conference kept in a good humor, the work went right ahead and it was, all told, a perspiring occasion.

J. H. Barnhardt is a presiding elder with quite a bit of successful experience in the office. The wishes of everyone are kindly considered by him at all times and he is the very embodiment of courtesy to all visitors who attend the conference. So in spite of the extreme heat everything went well with the conference.

An interesting hour in the afternoon was devoted particularly to the work of the layman. Henry R. Dwire, the editor of the Twin-City Daily Sentinel and district lay leader, was in charge, made a fine address himself and had other laymen to join him in timely talks. Leon Cash furnished the humor for the occasion. T. H. Redmon emphasized the work of the layman on circuits.

R. S. Howie at 12 o'clock Thursday delivered a sermon that for vigor or thought and a terse, effective presentation of important truth seldom has a superior. It was a gospel sermon that well befit the hour of high noon.

J. C. Cornett is happy in his new church and appeared happy to have the conference with him.

"TREES"

I think that I shall never see
A poem as lovely as a tree.

A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

Joyce Kilmer.

People and Things

Rev. R. F. Huneycutt began last Sunday revival services at Mt. Olivet church in Davidson county. Rev. W. B. Davis of High Point is asssiting the pastor.

Mrs. R. O. Eller of Spencer, N. C., who has been in Lawrence hospital for a serious operation is recovering and expects to be able to return home at an early date.

The plans for the new First Methodist church, Charlotte, are now in the hands of the contractors and the contract will be let in a few weeks. The church will cost considerably over $500,000.

Rev. W. M. Smith has material on the ground for a new church at West Albemarle. The membership now numbers 40 and there is fine promise for growth when the new church is completed. The church is to cost about $15,000.

"Those wishing to attend the Weldon district conference July 21-22 will do well to steer toward Windsor and not Weldon. Buses meet the train at Aulander about 12 noon and 5:30 p. m."—N. M. Wright.

Rev. W. T. Phipps of Elizabeth City and family were called last Tuesday morning to Baltimore on account of the critical illness of Brother Phipp's mother, who was not expected to live. The friends of Brother Phipps will learn with sorrow of the illness of this good woman.

Prof. A. S. Webb of Concord attended the International Rotary convention in Denver, Col., and then visited his brother in Southern California. He has just returned after a delightful stay in the great west.

The latest news from the bedside of Rev. H. A. Humble, who is undergoing treatment at Johns Hopkins Hospital, Balitimore, is that he is in better condition, and hopes of being able to return to his work are brightening. The many friends of Brother Humble will rejoice to hear this good news from his sick room.

Rev. E. C. Sell, in calling attention to an error in his poem in last week's Advocate, says: "In some way 'csatic' slipped into the third line of the second stanza of my poem last week, took the place of 'ecstatic,' and spoiled the whole stanza. I regret it. The line referred to should read this way: 'No grief. Ecstatic joy shall reign.' "

Rev. T. J. Houck has just held revivals in both of his churches on the Trinity charge. In the two meetings there were more than one hundred professions and reclamations, and 41 have been received into the church. In these meetings the power of God was manifest in the good old fashioned way. The pastor did the preaching.

Dr. R. Kirby Farrington, son of Rev. and Mrs. J. A. J. Farrington, has decided to locate at Thomasville, N. C. Dr. Farrington is a graduate of Duke University, took two years of medical training at the University of North Carolina, and completed his course in the University of Cincinnati. He has been for two years resident physician in the University of Georgetown hospital. He expects to give himself to general practice and surgery.

A Sunday school was recently organized near Sadler with Mr. Thompson as superintendent and Jas. W. Bowman as Bible teacher. The Sunday school is making fine headway and Mrs. Thompson has charge of the primary department. Mr. Bowman is a fine Bible instructor. Prior to his entering the World War he was superintendent of one of our Sunday schools.

Dr. Paul B. Kern, dean of the School of Theology, Southern Methodist University, has handed in his resignation to become effective September 1, 1926. Dr. Kern has been connected with the university since 1915, when he came to Dallas, Texas, from a pastorate in Tennessee. He plans to re-enter the ministry. Dr. Kern was chaplain of the University from 1911 to 1921, at which time he became dean of the School of Theology. During the five years which he served in that capacity the enrollment of the theological school increased from forty to one hundred and thirty students, and the endowment from $50,000 to $233,000, and a $150,000 theological building, the gift of Mr. and Mrs. R. Harper Kirby of Austin, Texas, was built. Dr. Kern will teach at the Methodist encampment at Mount Sequoyah, Fayetteville, Arkansas, this summer, and will enter the ministry the first of September in San Antonio, where he will serve as supply pastor of the Travis Park Methodist church until the West Texas conference meets in October.

Mr. and Mrs. E. M. Andrews of Greensboro rejoice in the arrival July 7 of "E. M., Jr.," who weighed nine pounds. Mr. Andrews is one of the linotype operators in the Advocate Publishing House and he has been receiving the sincere congratulations of everybody about the shop.

"Revival meetings will be held on the Glendon charge beginning as follows: Fair Promise, beginning first Sunday in August at 8 p. m. and continuing ten days or more; Cool Springs, beginning third Sunday in August at 11 a. m. and holding ten days or more; Carbonton, beginning fifth Sunday in August and holding ten days or more; High Falls, beginning first Sunday in November and holding ten days or more. Pray for us."—W. B. Humble.

Rev. Joseph Owen, D.D., Jim Green, Miss Zura Martin, a very effective missionary worker of wide experience, will be present to address the women and children, and the Bible school band and quartette at "Camp Free," Connelly Springs, N. C., July 29 to August 8, 1926. Many of God's blessed people are coming. A revival of glorious saving, sanctifying power expected. Meals at dining room, $1.00 per day. Bring your bed covers and come. For further information address "Camp Free," Connelly Springs, N. C.

We are this week giving our readers a glimpse of the ministerial band at Rutherford College last year and also a picture of the graduating class. We expected to have a comprehensive and interesting story of the work being done at Rutherford and concerning the prospects for the coming year, but for some reason unknown to us the "copy" had not yet arrived when we went to press. Rutherford College has rendered fine service in offering educational opportunities at surprisingly low figures. And the good work continues. The outlook for the coming year, we are told, is most encouraging. The management expects one of the best years in the history of this instittuion.

"We have recently closed a very successful meeting at Sea Gate on the Wilmington circuit. This is a community noted for its lawlessness, but we had a gracious meeting. Brother W. E. Hocutt of Tabor was with us for ten days and preached with power. Brother Hocutt is one of the very best evangelists we have in the North Carolina conference. He always preaches in the demonstration of the Spirit. The attendance was splendid and the whole community deeply stirred. Hardened sinners, drunkards of many years, fell at the altar and called on God for mercy. Scores were blessed. The closing nights the altar was full of penitents. Four united with our church with more to follow." —B. H. Houston, Jr.

The Texas Christian Advocate in its last issue carries this interesting news story: "Just as we go to press we have received information that Rev. S. H. C. Burgin, D.D., for the past quadrennium pastor of the Laurel Heights church, San Antonio, has been transferred to the Florida conference, and stationed at Miami. For a number of years Dr. Burgin has been in this state, and he has been pastor at Travis Park, San Antonio; presiding elder of the San Antonio district; pastor of the First church, Dallas, from which appointment he went to the office of the secretary of the general board of church extension. After serving a quadrennium as general secretary of that board Dr. Burgin desired to return to the pastorate and was appointed to Laurel Heights church. It is not likely that an appointment will be made for the Laurel Heights church before the session of the annual Conference, but it will be supplied until that time."

"I am now serving as assistant pastor on the Durham circuit with Rev. W. F. Craven, one of the veteran rural pastors, who is giving me some exceedingly valuable experience. He has five churches on his work, all functioning in first rate fashion. One of these churches is Duke's Chapel, the old church of the Washington Duke family. Plans are now in hand for building a much needed new church for this congregation. The new building will be adopted to modern methods and will cost approximately $25,000. Its unique location, close enough to the city suburbs to serve both a suburban and a rural clientele, provides a situation of scientific interest in the blending of these somewhat distinctive social units. It is not in the realm of experiement, however, since the congregation is now constituted of these groups which, with ever such poor facilities, are doing splendid work in church and Sunday school activities."—G. C. Graham.

PROF. H. L. KING

The sudden passing of Prof. H. L. King, for many years a prominent figure in educational and church circles in Buncombe county, came as a distinct shock to his friends who were numbered by the hundred. Professor King was found dead in bed at the home of his daughter, Mrs. R. C. Stevens, on Merriman avenue, Asheville, Sunday morning, June 27. His death resulted from heart failure.

Professor King was 84 years old, but continued to enjoy his accustomed good health and was a man unusually active for one of his age. Long auto drives had become one of his forms of recreation. In view of these things his sudden death came as a great surprise to all who knew him.

Born July 8, 1842, on a plantation that is now the site of Greer, S. C., Professor King was educated at Chick Springs Academy and moved to Buncombe county in 1867 and taught at the Cane Creek private school for several years. He was married on February 5, 1871, to Miss Martha E. Stroup of Buncombe county. Mrs. King died seven weeks ago.

From the Cane Creek school Professor King went to the Richland Valley Institute, now the Southern Methodist Assembly grounds at Lake Junaluska. For forty years he taught at various schools in this section and during his career has instructed some of the foremost business and professional men in Western North Carolina. He was superintendent of the Mount Pleasant Methodist Sunday school for 35 years.

Besides the one daughter, Professor King is survived by a grandson, Horace G. Bassett, Jr., who is the son of the late Mrs. Bertha King Bassett, the other daughter of the family; a brother, C. L. King, of Greer, S. C., and a sister, Mrs. R. A. Nash, of Fountain Inn, S. C.

Professor King gave more than fifty years of an unusually active life to education and religion. He was the unfailing friend of the church and the school house and all the finer and best things of life. The Methodist church had in him a constant and devoted member who sought to forward every enterprise of the church.

We shall miss this good man who unselfishly served his Master and his fellowmen.

ITINERARY OF MISS DAISY DAVIES

July 18—Greensboro district; morning, West Market Street; evening, High Point.

July 19—Winston-Salem district; afternoon, Lexington; evening, Winston-Salem.

July 20—Mt. Airy district; afternoon, Madison; night, Mt. Airy.

July 21—N. Wilkesboro district; morning, Wilkesboro.

July 22—Statesville district; morning, Granite Falls; evening, Statesville.

July 23—Salisbury district; afternoon, Salisbury; evening, Concord.

July 24—Salisbury district; morning, Albemarle.

July 25—Charlotte district; evening, Tryon St.

July 26—Shelby district; evening, Gastonia.

July 27—Marion district; evening, Rutherfordton.

July 28—Marion district; afternoon, Morganton; night, Marion.

July 29—Asheville district; evening, Asheville, Central.

July 30—Waynesville district; night, Bryson City.

THE SPECIAL OFFER FOR JULY

The Advocate is offering one year's subscription for $1.50 cash in advance to new subscriptions, and to all old subscribers who pay up all past dues at the regular price of $2.00 their subscription will be extended one year on the payment of $1.50 in advance. This offer holds good only during the month of July. After August 1 the regular price will prevail. At $1.50 we cannot allow any commissions. This statement was made in the first notice of the special offer. Let our preachers and agents take notice, and press the Advocate during the term of the special price.

WELDON DISTRICT CONFERENCE AT WINDSOR

Through an oversight of somebody it was announced that the Weldon district conference was to be held at Weldon, whereas Rev. S. A. Cotton, the presiding elder, says it is to be held at Windsor. Weldon is the metropolis of Halifax county while Windsor is the county seat of Bertie, and Brother Cotton and his district conference will be in Windsor on July 21-22. We are sorry the mistake occurred.

Will The Church Have A Future?

Sermon by REV. G. RAY JORDAN
Pastor of College Place Church, Greensboro, N. C.

Text: Husbands love your wives, even as Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—Ephesians iv:25-27.

Many people today are asking questions concerning the church. Can the church reasonably hope for a continued growth of influence and of power? Has the church, as a matter of fact, in this present era of ours, any right to the place it has occupied in the past? Is the church, indeed, to have a future? What will it be? These are questions thinking people are asking. Some go further: Has the church, as it has been and, especially as it is now constituted, any right to continued existence?

This is a serious issue, and one which cannot be easily disposed of. Only blind and foolish optimism would ignore it, or pass over it with a smile. The people who assume such an attitude are undoubtedly people who are making the problem all the more serious. Let us, therefore, face the issue. No one should attempt to escape it, certainly no one who is vitally concerned with the welfare of the one great religious organization of the world.

I. We ask, therefore, this question, first of all: Is there a reason for a church? Is there any real reason why one should exist? And the fair way to answer, certainly one fair way, is to examine the experiences of men, and to study their thinking as a result of these experiences.

The church stands for a belief in a Supreme Providence and that right relationship to the Supreme Providence which makes one conscious that his life is cared for and safely guided. Stevenson, the writer, says: "Of that great change which decided all this part of my life, turning me from one whose business it was to shirk into one whose business it was to strive and persevere, it seems to me as though it had all been done by someone else. It came about like a well-handled skiff. There stood at the helm that Unknown Steersman, whom we call God." The church has as its purpose that of aiding individuals to learn personally, by experience, this Providence, and keeping one in personal contact with this Great Power of the universe.

Lecky, the historian whose testimony no one will assert is prejudiced, says: "What institution is there on earth which is doing as much to furnish ideals and motives for the individual life by its moral appeal; to guide and purify the emotions through its well-appointed worship; to promote those habits of thought and desire which rise above the things of earth; to bestow comfort in old age, in sorrow, in disappointment; to keep alive a sense of that highest and further world to which we go, as is the Christian church?" That is a testimony worthy of the most serious consideration. But that which grips us is the fact that literally thousands join Lecky in the spirit of this high commendation.

It is in her regular services that the church gets the chance and has the opportunity of keeping alive that spiritual instinct in men and women which is itself the very cause of religion. Referring to this phase of the function of the church, a Scottish minister, quoted by Alexander MacColl, says, "A man rises to the greatest height of which he is capable when he enters the door of the church." After thinking much of this statement, wondering whether it is actually true, Dr. MacColl puts the words of his Scotch friend this way: "The worship of God is the supreme privilege and the great necessity of life, deserving of our most earnest thought, our utmost loyalty, the best and most that we can bring to it." But even so, the church is the one organization which develops, nurtures and keeps alive that worship, in its purest and highest form. At least we can say that this has been true in the past. But probably many would find agreement with this statement who are dubious about the future of the church.

II. Their question is this: The conditions and circumstances of life having changed so rapidly, is there now a place for this organization known as the church? Outside the church one can get so much which formerly the church offered; why turn to the church to supply it? There are newspapers, magazines and books for reading. Even religious literature supplies food for religious thinking and spiritual meditation. As for sermons, one can read better ones in books than many, yes, better than most, of those preached. Besides, by means of a radio one can sit in his own home and hear leading ministers deliver their messages to their unseen congregations.

So it is one can point out the apparent needlessness of a worship service today under our present living conditions. A blind optimism can smile superficially at all this; but wisdom will not. Wisdom will face the facts and consider conditions as they are. In the last analysis we know that the church must justify her existence. There must be satisfactory reasons for the continuance of this organization.

Again, there are those who say that the church is out of date. It is offering something which the present world order does not want, because the present world order feels no need for it. Let no one pass over this criticism lightly, either, when some of the native leaders on the foreign field tell us there are those who are offering a brand of religion which their people cannot and will not accept. We know that this is apparently the case in our own midst, because so many whose honesty cannot be doubted cannot accept what is being presented by many churches.



GRADUATING CLASS 1926 AT RUTHERFORD COLLEGE

Further, men point out that the church is little and narrow in a day of internationalism. While the world is being drawn closer together, churches stand for and cling to so many things which divide. The church, some remind us, is often more interested in its own individual program or its own individual teaching than it is in either the wider interests of mankind or the broader truth of the world. Such a criticism as that is certainly a hard one to bear; but the facts many times testify it. Even individual organizations lose interest in the universal cause by concentrating on the particular. Most of us know too well the truth of that.

So it is from many angles the question is forced on us: what about the future of the church? Is it to have a future? Some are contending that it will not. Some are insisting that it should not. The discussions are many and varied. And while thousands therefore who would be most ready to disclaim the truth of such an assertion, most of these very ones are making the problem more acute by showing little or no interest in the church, or by making no effort whatsoever to meet its problems, and answer the vexing questions which face it. It is probably true that most of the very people who would consider lightly the whole troublesome issue are making the issue a more acute and vexing one just by their attitude.

III. But what shall we say to all these things? What answer can we give? If we are thinking people, we know that a reasonable answer must be given. No cheerful blindness to facts will avail. A fair treatment of the facts is in order.

But when one has said that, he can also insist that it is also to beg the question to state that there is a spiritual good which the church in its worship service can bestow which no other organization has ever offered. The spiritual needs of men and women are evident. He who closes his eyes to these may accuse the church of not facing the facts and be right, but he himself is a glaring example of his own accusation. We are eternal, everlasting souls. Our needs are great because of this fact. The church seeks to supply these needs. Even the spoken discourse, if it is what it should be, meets in a definite way many of the unannounced needs of men and women. All of us are in quest of reality. The church service which is true to itself does supply at least a part of this. There is much to be received from books. There is inspiration in the music and the message over radio. There is a splendid opportunity out with nature. But the social, psychological, spiritual value of a service is pronounced, and is clearly recognized by all who understand the religious characteristics of men and women. Nothing can take the place of this service. Jesus undoubtedly read. He spent entire nights in prayer alone. But He also went regularly to the synagogue. His custom was to do just that. He must have had a reason.

Often the service is not what it ought to be. Then let one help make it of a worthy character. There are many things lacking sometimes. Let one do his part to supply them. The finest thing about a religious service is the religious atmosphere. Surely one can help create that if he can do nothing more.

No matter how much good one may be doing in a practical way, the need of the worship service in his life is evident. Good deeds can never take the place of worship and devotional service. William Wilberforce, as a member of Parliament, was a sought-after guest at dinners. He was active on countless committees. He had to associate with throngs of people, while he was on all sorts of errands for the abolition of the trade in slaves. The work in which he was engaged was most worthy of all the attention he could give it. One Sunday he used his time in presenting his cause in a letter to the Emperor of Russia. He stayed home from church, and rested himself, saying: "God desires mercy rather than sacrifice." But the following Sunday he enters in his diary: "I will not quit the peculiar duties of the day for my abolition labors. Though last Sunday I set about them with a real desire to please God, yet it did not answer; my mind felt a weight on it, a constraint which impeded the free and unfettered movements of the imagination or intellect; and I am sure that this last week I might have saved for that work four times as much time as I assigned to it on Sunday. Therefore, though knowing that God prefers mercy to sacrifice, yet let me in faith give up this day to religious exercises, to strengthening the impres-

sion of the invisible and divine things by the worship of God, meditation and reading."

That was the idea of William Wilberforce; and if ever any man was engaged in activities which would justify him in abandoning his worship program, that man was Wilberforce. But the facts in the case were such as to prove that no one can afford to ignore or overlook the cultural religious development of his spiritual life. He who does this injures the highest and truest part of his being. Jesus knew what was best; and He went, as His custom was, to the house of religious worship on the Sabbath.

IV. Yet, when one has insisted as strongly as he knows how that a spiritual worship is necessary to the highest development of one's religious life, there is yet unanswered all the questions which have to do with a possible future for the church. There are conditions that indicate that hundreds, and even thousands of churches will not continue to live, much less function. There are conditions which make it questionable as to whether others will receive necessary support. Either they must change their methods and ways of conducting their activities, or meet with little response.

There are churches which ought not to have a future. Any church which offers only a cemetery about it as a reason for existence, ought to be buried in the cemetery. To ask the mission boards of a great church to keep up an organization for no more reason than that is paganism, pure and simple. Further, when there are so many little struggling churches close together that about the only comfort that one can get is that the others are no better off than it, then those churches ought to go out of business. The law of economy will finally drive them out. If the law could function sooner, it would be all the better for the good of religion.

The church must also remember that honesty is also a part of religion. That means that as a church it must give full service to those whom it professes to serve. "Value received" is as necessary in the church as it is elsewhere. The supply should meet the demand, but, mark you, there should be no supply of unnecessary organization when the demand is not on the part of the great thinking masses. Every organization must justify its own existence. The law of economy is not to be abandoned in the field of religion. When we demand that the stores give us the best service, we also have a right to expect the same of churches. When honesty insists that the full value be given in the business world, honesty is not going to withdraw from the field just because the church presents itself, and becomes a foolish spendthrift in the name of piety.

Let no one be mistaken about these truths. The business men of America are not going to continue to support little, struggling churches which have as their reason for existence nothing but a denominational spirit of proud and selfish competition. It is unreasonable to expect them to, even if the attempt to force them to do so is clothed with an assumed sanctity of "church missions."

Further, such men are expecting—and have the right to expect—a church to give the best service in music, religious education, and spiritual ministration. The useless, pagan methods of un-Christian competition, necessitating either no organization with adequate means of giving adequate service, or resulting in a few "church trusts" which control all religious talent, is in itself worthy of immediate disgraceful banishment from religious society. Such competition ought to be abandoned. It will mean the death of some churches, but those organizations which have stood for this competition ought not to have a future.

Then there is another matter related to the future of the church, a matter even more vital. It is probably more difficult to deal with, but it is also more serious. The churches have just got to quit fighting over senseless and unimportant dogmas. One is not saying that there are no beliefs which are of vital importance; but one is insisting that most of our battles are waged around secondary and unimportant issues. Such battles of words must cease! If they do not, the church will have no future worthy of a name. A house divided against itself cannot stand.

Further than this, the church depends upon the response of those outside, a response which means their enlistment. Ordinarily we unite with those organizations which call forth our respect and admiration. Certainly a state of internal division and bitter conflict does not summon forth admiration on the part of onlookers. The one principle at the heart of the Christian church is a unifying one—Love. If the church loses that, should the church expect to have a future?

If, however, we know and live the spirit of Christian love, surely that will win the response of the world. It always has; for "the world is dying for a little bit of love."

If the church can offer that food of the soul for which all of us hunger, and without which we die; if the church will offer the bread of life and not the stone of foolish debate; if the church will keep, live, and offer to the world the spirit of God, then the church will have a future.

The souls of men are hungry. There is no organization which professes to feed the souls of men save the church. When, therefore, men and women come to the house of God they expect, and expect rightly, to find God—to commune with the living spirit of Christ. That is the only thing which makes a church service worth while. Everything else which the church offers one can get at some other place. The supreme, the one vital matter is contact with the living God.

Speaking of the conditions which followed as a result of the intellectual conflcts in the first half of the fourth century, Rufus M. Jones has this to say: "Christianity seemed to consist of fine-drawn and abstract definitions of dim, remote, otherworld realities. Instead of having a loving, sympathizing, in-forgiving Saviour, who touched their lives and understood all their needs, those who flocked to the churches heard of a shadowy being whose metaphysical relation to God was the absorbing question. Instead of feeling the warm and tender enveloping and invading presenc of the invisible Christ, the Life of all intimate, spiritual experience, they heard endless discussions about generated and ungenerated existence."

It seems that many want the church to repeat the same mistake she made in the fourth century. But it certainly a is a far more dangerous mistake to make today. The church simply cannot continue its battle of words!

For without the invisible Christ we die. The church, therefore, just must give us the living Christ! We are not bodies; we are souls. Our souls must live. More than that, and just as important, as far as our present social order is concerned, is the fact that the foundations of society are ethical and religious. Without these foundations society will totter. The church must have a future! For the sake of society, for the sake of mankind, the church must have a future. She must keep to her only purpose for living, namely, the spiritual, in order that she may b assured of a future. It is said that William E. Gladstone, through sixty years, made it his rule to enter every morning the nearest church or chapel before he began his work; and that he strictly kept Sunday for the culture of his religious nature, scrupulously excluding politics and statecraft. As a matter of fact, it was to this he ascribed his health and poise. When he was asked once about his churchgoing, and questioned as to how a man with his keen intellect could listen to certain poor preachers of his time, he answered: "When the sermon is dull, I go to church because I love England."

The church must be worthy of life so that she can live, for without spiritual foundations America, the world, will be like the house which was built on the sands.

The church will have a future if we know her needs, the needs of the world, understand their everlasting importance, and meet them.

JOHN D. AND HAPPINESS

By W. S. Surratt.

Last Thursday, July 8, John D. Rockefeller, a little old man in Tarrytown, New York, passed his eighty-seventh milestone on life's highway.

Rockefeller has made millions. He has known the struggle of poverty, the thrill of success.

But he hs a human chord in him that responds quickly to the touch of progress or of need. The same hand that gives little children shiny dimes also has passed out $600,000,000 in donations to help make the world better.

Rockefeller has moved some of his mountains of gold to the task of increasing human knowledge about food supplies, clothing, shelter, sanitation, public health, commerce and manufacture.

He has given part of his millions to help the onward march of government and law so that the hand of justice may reach father. He has set aside sums for advancing language and literature, science and philosophy, art and refinement, morality and religion.

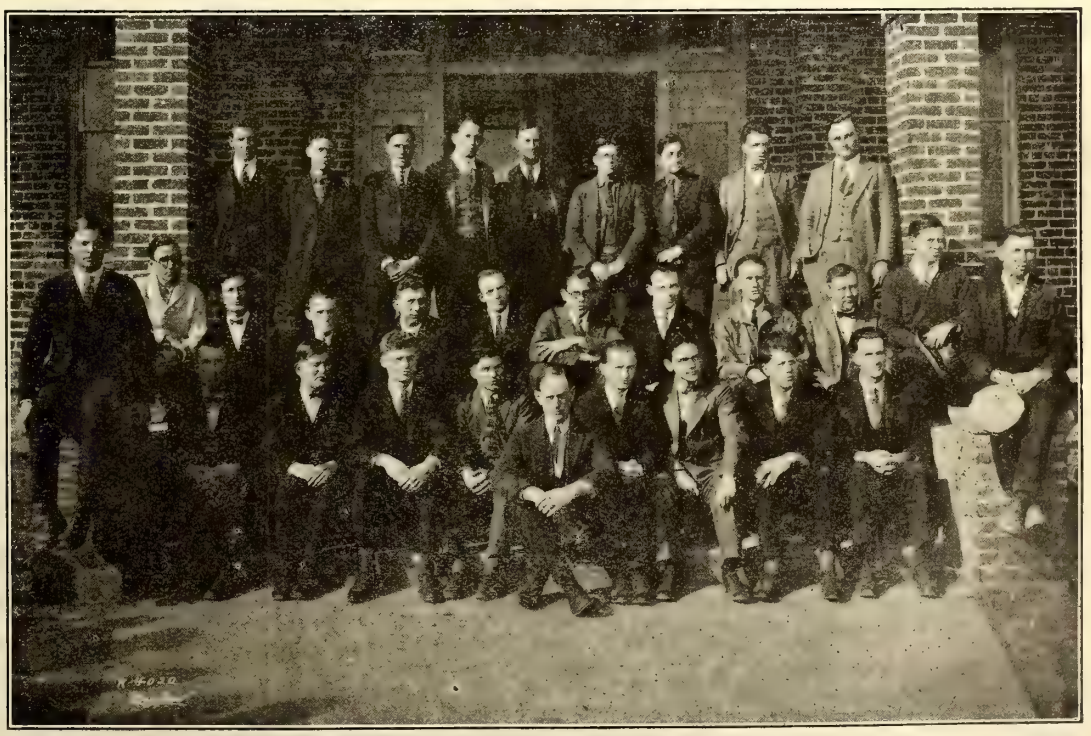
The Rockefeller Foundation, the Laura Spillman Foundation and his various medical gifts offer a way to people to attain higher happiness in life. The basis of this charity is: Progress toward Happiness. He has held out to the world a chance for better things. The people must help themselves to realize it.

THE MAN WHO KNOWS

By Clarence E. Flynn.

We owe our debt to the man who thinks,
For he leads our minds afar
Till they stand and tremble on the brinks
Of the strangest things that are.
We owe our debt to the man who hopes,
For he keeps our courage strong.
He speaks his cheer to the soul that gropes,
And it awakens into song.

And here's to the man whose soul believes,
In whose heart convictions burn
Through the day of life, and who dying leaves
Them to others in their turn.
But the old world's mighty tasks are planned
And done, as it onward goes,
By the balanced mind and the steady hand
That belong to the man who knows.



RUTHERFORD COLLEGE MINISTERIAL BAND, 1926

RESOLUTIONS ADOPTED BY THE ELIZABETH CITY DISTRICT CONFERENCE

The Spiritual Condition of the Church

What is the condition of the church in our district? Comparing ourselves with other districts and other churches, we average up pretty well, but when we think of the scriptural standards of separateness from the world on the one hand and victory over sin on the other, and the impact of the church upon the social order of the day as well as the compartively meagre results from evangelistic efforts, we must confess that our spiritual state is not one calculated to make us exalted in our own eyes and we trust far from self-complacent and self-satisfied.

In their reports nearly every preacher dicloses the unsatisfactory condition of the spiritual life of his people, but we think we sense a hunger for better things, which is the first requisite for obtaining them. What are we to do about the growing worldliness of our people, the increasing encroachment upon the sanctity of the Sabbath Day, the evident flouting of the prohibition laws and the moral standards of the past?

We believe that the solution of these and all the other problems of life is to be found only in a vital relation to our risen Lord. We live according to the kind of life that is within us. If it is the natural life of man it will inevitably reveal itself in the outward conduct, as the nature of the bird clothes itself in plumage according to its kind. The outward life is but the indication of the inner nature. If we would live holy lives we must first be made clean and the Spirit of God must be allowed to dwell and rule within us. May we, therefore, give ourselves to the preaching and teaching of that vital truth which alone vitalizes life and makes it effective in destroying the blight and power of sin.

W. T. Phipps, Chm.

Sabbath Observance.

In view of the fact that there is a growing tendency to forget our Lord's Day and to commercialize it, and also to make it a day of pleasure seeking, we recommend:

That our church make a more strenuous effort to check this growing evil; that our pastors stress the proper observance of this holy day; that our Sunday school superintendents keep it ever before their schools, and that our Sunday school teachers do all in their power to increase reverence for it.

Jehovah said: "Remember the Sabbath Day to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day and hallowed it."—Ex. 20:8-11.

W. B. Davenport, Chm.

Missions.

Missions means evangelism. The supreme work of the church is to evangelize the world. The command of our divine Lord is: "Go ye, therefore, into all the world and teach all nations." The church may build great and costly structures; it may worship with elaborate form and stately service; it may found great educational institutions and raise vast sums of money; it may organize its machinery after the latest and most approved form, but if it have no converts at its own altars or in the regions beyond, it will profit nothing since those things have no eternal value.

It is unfortunate that there has ever been a line of cleavage in the work of missions, denominated home and foreign. Some are so near-sighted that they cannot see those who are far off, while others are so far-sighted that they cannot see the children around their own firesides, the members of a Sunday school class, the neighbor across the street, or the laborer in the field, or the servant in the kitchen.

The cause of missions, like the vesture of the Master, is woven in one piece, without seam from top to bottom. The history of the church is the history of missions. The church of any age is the fruitage of the missions of the preceding generation. Freely ye have received, freely ye must give. The glorious promise of our Lord, "Lo, I am with you alway," without whose presence the church must sit in widow's weeds, is conditioned on our evangelizing the world.

The Methodist church is pre-eminently a missionary church. John Wesley said: "The world is my parish." Anything short of a world-wide vision is inadequate. The heavenly vision which urged Saint Paul into the regions beyond, where he could lay his own foundation, fired the heart of Wesley and Whitefield and Francis Asbury and William McKendree and Young J. Allen and a mighty host of Methodists whose names are written in the Lamb's Book of Life. We are the heirs of a mighty missionary heritage. We need a mighty missionary passion. But it must be admitted with sadness that the missionary temperature of our church is considerably below the boiling point. There is much lukewarmness in some quarters and an absolute opposition in others to the cause of missions. Certainly they are not like unto their Lord. A church or an individual member which does not believe in missions is an anomaly—a contradiction in terms. It is not an easy task to educate those who are teachable about missions. But it seems a hopeless task to reach those who refuse to join a missionary society, who will not read missionary literature, nor listen to missionary sermons or addresses. Yet like the poor, they seem to be always with us.

We call attention to these facts:

1. There are 100 churches on the district and forty-one woman's missionary societies. Three circuits have no missionary societies and four have only one each.

2. There are ten missionary charges on the district.

3. There have been raised about $3900 on the missionary special. The allotment was $5400.

We make the following recommendations:

1. That woman's missionary societies be organized in every church and every woman be urged to become members.

2. That every reasonable effort be made to make every charge self-supporting.

3. That every effort be made to educate our people through instruction in the Sunday school, study classes, preaching and the circulation of literature.

4. That we try to raise the whole amount of the missionary special and bring up all the collections in full.

We commend the effort of Brother W. A. Betts of Kitty Hawk to incorporate the Currituck Inlet church with the Kitty Hawk charge.

Brethren, the needs of the world are great. The responsibility is upon us to evangelize the world. Let us give ourselves anew to the task! Let us go, and give, and pray!

"Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way!
Pour out thy soul for them in prayer victorious,
And all thou spendest Jesus will repay!"

C. T. Thrift, Chm.

SEVEN SPRINGS CIRCUIT DAY

The six churches which compose the Seven Springs circuit met together on Saturday, July 10, to observe Circuit Day. Not only were the people of the Methodist churches present but many who lived in these various communities also enjoyed the day with us. There were sixteen churches represented and six denominations. The following program was rendered:

Checking up to see how many are present from various communities.

A play: "Squaring It With the Boss."

Get acquainted.

Address by Rev. J. M. Daniel, pastor of St. Paul church, Goldsboro.

Community dinner.

Address by A. K. Robertson, county farm demonstrator.

Athletic events. (Contests between churches).

Crab race.
Baseball throwing for girls.
Blind men's race.
Baseball throwing for boys.
Fifty yard dash for girls.
Fat men's race.
One hundred yard dash for boys.
Tug of war for boys.
Ladies' nail driving contest.
Tug of war for girls.
Honeymoon race.
General fun.

Volley ball game: Seven Springs Reds vs. Seven Springs Blues.

Awarding of prizes: (1) For largest attendance. (2) For most points won in athletic events).

Caterpillar race.
Dizzy Izzy.
Bubble tennis.

Baseball game: Seven Springs vs. Moss Hill.

The prizes were hotly contested for. A book entitled "The Sunday School at Work in Town and Country" (by Brabham) was awarded to Garris Chapel community for the largest attendance. A book entitled "The Life of Christ" (by Rall) was awarded to Seven Springs community for winning most points in athletic events. The pastor urged that these books be the beginning of a church library in these two churches and also that one may be started in the other churches of the circuit.

P. O. Lee.

OUR EDUCATIONAL INVESTMENT AND OPPORTUNITIES

The closing of the past quadrennium marks a new and notable era in the history of the educational work of Southern Methodism. When the Christian Education Movement was launched in 1920 our educational assets were about $27,000,000. The pledges reported in the several annual conferences amounted to about $17,000,000 on approved askings of $25,000,000. While these pledges have not been paid promptly and less than 50 per cent of the amount now due has been collected, our total educational assets have been increased about 200 per cent since the movement began, being in round numbers nearly $90,000,000. This includes the Duke gift which is estimated at $40,000,000.

How much of this new money and increased assets is due to the Christian Education Movement—its seed-sowing and cultivation cannot be accurately estimated, but there are many evidences that our people are thinking more seriously and in larger terms about our educational work and responsibilities as a church. In a measure, the first great objective of the movement has been achieved, "to develop in the mind of the church an adequate conception of the place of Christian education in the life of the church, of the nation, and of the world." To reach this objective fully will take a long time, but a beginning has been made and its further pursuit must be the fixed purpose of our church for the coming years. To make a great church educationally-minded is no samll task and cannot be done in a five-year period, however intensive the effort.

Much encouragement is found in the fact that men and women of large wealth are seeing their opportunity and feeling their responsibility in this matter. Some of them are making princely gifts to our schools. Such names as Asa G. Candler and Judge John S. Candler of Atlanta; and Col. W. L. Peals, James B. Duke, B. N. Duke and R. H. Wright of North Carolina; J. J. Gray and wife of Tennessee; Geo. F. Arnold and wife, Lon Morris, C. W. Snyder, R. M. Macfarlin, R. H. Kirby and wife of Texas; R. S. Mungar, W. H. Stockjam and Erskine Ramsey of Birmingham, Ala.; ex-Governor Stuart and T. T. Fishburn of Virginia, and W. F. S. Tatum of Mississippi, are outstanding examples, but there are many more who as stewards of divine grace and earthly possession are devoting themselves to the worthy work of turning gold into character through our educational institutions. This company is not so large in the South as it should be, perhaps, but it is rapidly growing and will some day be a great host.

Our Methodism has not more important work than to make strong and efficient her schools. As our bishops have so well said, "All institutions of the church wait on our schools." Anything less than a large, constructive, far-sighted educational policy would be a misfortune to the kingdom and recreant to a holy trust. Every bishop, every presidnig elder, every pastor and every layman should give this great cause an adequate place in his plans and work.

When the question was asked in a certain quarterly conference, "Has the sermon on Education been preached?" the pastor, who was a Doctor of Divinity, said, "Well, no, I have not preached a sermon, but I have made several passing illusions to the subject." It is to be feared that this pastor is rather typical, one of many who have "damned with faint praise" a great cause which should be properly emphasized before our people. We must keep everlastingly at it with the perseverance of the saints. The record of the past shows plainly that no investment of time, effort, or money will yield larger results for the kingdom.

A great and growing South not only gives Methodism a great opportunity, but calls upon her to gird up her loins anew for the task ahead. A few thousand invested in Christian education today will be worth millions to our children and to the nation of tomorrow. We are laying foundations for the future and it would be worse than folly to build our educational structure on the sands of materialism and athaeism or indifference to religion. It would be criminal. Destruction would come upon our land and great would be the fall thereof. Our safety lies only in a complete Christian education with the emphasis upon the Christian.

What shall be the answer of our church—its rank and file, as well as its leaders, to the call of this hour? The quadrennium just begun will be even more critical educationally than any quadrennium now gone. Let every Southern Methodist, by his words and his works, have a worthy part in the great task of developing in the mind of the church an adequate appreciation of the importance of Christian education.

On one occasion the minister delivered a sermon of but ten minutes' duration—a most unusual thing for him.

Upon the conclusion of his remarks he added: "I regret to inform you, brethren, that my dog, who appears to be peculiarly fond of paper, this morning ate that portion of my sermon that I have not delivered. Let us pray."

After the service the clergyman was met at the door by a man who, as a rule, attended divine service in another parish. Shaking the good man by the hand he said:

"Doctor, I should like to know whether that dog of yours has any pups. If so I want to get one to give to my minister."—N. Y. Christian Advocate.

The Advocate till August 1 for $1.50 in advance.

A JOYOUS DAY, INTERESTING HISTORY

It is forty-nine miles from Elm City to Louisburg, seat of government for Franklin county, and the "beautiful for situation" (Psa. 48:2) home of Louisburg College, with its fine educational and spiritual history, and present day character and prospective. The year that Brother Mohn came to Louisburg, and Brother Green to Carolina, at Maxton, was a fine one for N. C. conference educational interests. It gives one a soul-thrill to see the building program that is going forward as the result of recent financial baptisms by persons of sound business judgment, who were blessed by God with ability and disposition to give largely. My interest in and love for Louisburg was first awakened by reading "Angel in the Cloud," a book by Edwin W. Fuller, native of the town, who in his thirty-seventh year passed upward and beyond the clouds, but whose dust reposes on the gentle slope of the hill a short distance below the Green Hill House—"Mecca" of N. C. Methodism. Edwin Fuller's life and literary work aided in the creation of a fine atmosphere for "whatsoever things are true, honest, just, pure, lovely, and of good report"; these are the fine things that accompany real Christian education.

Epworth League Conference.

The occasion of my going to Louisburg was to look upon, mingle with, and breathe in the mirthful cheerfulness of a three hundred strong Epworth League throng, in training for Christian service. I was fully repaid. Last, and real purpose of this writing is to help redeem from a state of decay

The Green Hill House

of sacred Methodist memories, and suggest that we at once go about the possession and rehabilitation of the property. Let us repair the old buildings as they now stand, and add as near to them as is wise such other buildings as could be utilized for annual Epworth League conferences and other meetings. Let us regard the timely resolutions passed by the Epworth League conference, and for the sake of future generations of Methodists; for the sake of honor, past due to heroic Methodist pioneer preachers; and above all else for the glory of our God and Saviour let the work begin.

Three Conferences

were held in the Green Hill House, and all were presided over by Bishop Asbury. I use his journals for the following information concerning these conferences. The first was held January 19 to 23, 1792: "Thursday, 19. I rode with no small difficulty to Green Hills, the roads being covered with snow and ice. Our conference began and ended in great peace and harmony. We had thirty-one preacher stationed at the different houses in the neighborhood. I find we had a good work in the Eastern district of N. C. in the past year. For some time back I had traveled with much difficulty, having few hearers, much weakness of body, and uncomfortable weather. Monday, 23. Our conference rose. I rode twenty miles through severe cold to Brother B's."

Second Conference.

"Monday, 10 (Dec. 1792). We crossed Roanoke at Black's ferry, and directed our course for Louisburg. We passed Warrington and missed our way. We remembered the name of William Myrick, . . . we accordingly called on him, and were gladly received and kindly entertained. Tuesday, 11. We rode to H's near Louisburg. Here we met the preachers in conference, and we were closely employed until Saturday morning. We had about forty preachers from the two districts in N. C. Our labors finished we rode to Neuse river."

Third Conference.

"Tuesday, 10 (Dec. 1793). Came to Louisburg and held our conference at Green Hills, about a mile from town. Great peace and unity prevailed amongst us. The preachers cheerfully signed an instrument expressing their determination to submit to and abide by what the General Confernce has done. Friday, 13. Our conference rose. It was agreed that the next conference should be held in Petersburg. There the preachers in the districts of Virginia and districts in N. C. may all meet and unite together for their own and the people's good."

There in the Green Hill House, 3 p. m., July 7, 1926, Rev. O. I. Hinson, Rev. W. L. Maness, Rev. G. C. Wood and I stood with bared heads, reverently bowed, while we sang the long meter doxology, in praise to God for the "faith of our fathers," and prayed that we might, as earnestly as they, "contend for the faith which was once delivered to the saints."

D. H. Tuttle.

SHELBY DISTRICT CONFERENCE

The 36th session of the Shelby district conference met in First M. E. Church, South, Cherryville, on the 5th day of July, 1926.

Rev. C. S. Kirkpatrick, the presiding elder, occupied the chair from the first session through the last. In his opening address to the conference he began on a high key and, believe me, he kept it going at a rapid rate all of the time.

Rev. A. S. Raper, the former secretary, was elected secretary and Rev. O. P. Ader was elected assistant secretary.

Rev. H. H. Robbins of Franklin Avenue, Gastonia, preached the opening sermon on Sunday evening at 8 o'clock, and from reports of the sermon it was a carefully prepared and exceedingly well directed discourse.

One hundred and five preachers and laymen responded to the first roll call. This number finally reached 145 by the close of the fourth session.

Revs. W. L. Sherrill, M. W. Heckard, H. C. Byrum, A. W. Plyler, H. H. Jordan, W. A. Jenkins, W. M. Curtis, W. F. Womble, and Rev. J. J. Beach of the local Baptist church in Cherryville were introduced to the conference.

Others introduced to the conference were Professor Starnes, president of Rutherford College, O. V. Woosley, Sunday school secretary, and Miss Corine Little, superintendent of elemntary work in the Western North Carolina conference.

All of the pastors in the district were present except Revs. R. C. Kirk and H. K. Boyer. Each pastor made report of his work which without a single exception had the ring of the forward march in it.

The burning desire in it all was to come to the annual conference in October with well finished and full work done along all lines.

Full time was accorded each one of the brethren who represented the several schools and causes in the conference.

The educational claims came in for much very hopeful discussion. In particular Rutherford College was in the forefront in order to enable the college to avail the opportunity to meet Mr. B. N. Duke's liberal offer of $50,000 to the college on condition that the college's friends raise an equal amount.

Fine speeches were made in the interest also of Greensboro, Davenport and all of our church schools, for here we get our truly great men and women.

An unusual thing happened. It was this: every local preacher had a written report for the conference except one, and he did not wish for his license to be renewed.

The preaching of the conference was done by Revs. H. H. Robbins, Dr. F. J. Prettyman and E. E. Williamson. To say it was well done is not enough, but to say it was done in the Spirit of the Bible and all had the clear cut note of the forward looking ambassador with a clear vision of the true watchman upon the tower. Fundamentalism was not mentioned, but the soundest orthodoxy prevailed. The church is safe in the hands of divinely called and spirit-filled men who speak as the prophets in the days of Elijah and many others.

The question of the rural church was well considered and valuable ininformation was given by several of the brethren, who urged as far as possible to advocate consolidation of as many churches so as to have more preaching services at each church and to secure better and more attractive church buildings for the congregations to worship in. No longer do we need better churches in our towns but better churches in our country places. In the country is where our ministers come from. It was the hardships in the life of David that slew Goliath of Gath and the sterner things bring out the great leaders of affairs, nationally or religiously.

The licensing committee elected included Dr. F. J. Prettyman, Rev. H. H. Robbins, Rev. G. W. Fink, Rev. C. M. Campbell to act with the presiding elder, Rev. C. S. Kirkpatrick.

C. A. Jonas of Lincolnton was elected to fill the vancancy in the board of trustees of the district parsonage property in place of Bro. R. C. Goode.

A. J. Kirby, G. B. Goodson and Thad C. Ford were elected the lay leaders for the district for the coming year.

By unanimous vote of the conference the conference goes next year to Crouse.

The following were elected delegates to the annual conference which convenes in Gastonia October 13, 1926: J. P. Elliott, J. R. Nixon, B. T. Morris, I. R. Self, J. A. McFalls, J. A. Anthony, E. A. Thompson and J. R. Mason. Alternates, Thad. C. Ford, G. B. Goodson, John Holland and H. T. Fulton.

License by vote of the conference were granted to H. O. Huss.

Suitable resolutions were read by Rev. John H. Green for Rev. L. E. Stacy, a beloved brother minister of this district conference who went to his reward since the last session of this conference, and by a rising vote of the conference which stood in reverence for a few moments were adopted.

Rev. O. P. Ader read a paper he is preparing for the minutes of the annual conference journal as a tribute to the memory of Mrs. A. S. Raper, who slipped away from us on the 28th day of May, 1926. This paper was likewise adopted by the conference standing with bowed heads for a few moments in solemn silence, honoring the memory of the devoted wife of our faithful secretary of this conference.

The whole conference was deeply spiritual and was perhaps the best conference held in this district ever.

Much of the praise belongs to the faithfulness and alertness of our wide-awake and active presiding elder, Rev. C. S. Kirkpatrick, who is just home from the General Conference, where he served on important committees. He was placed on the Epworth League Board of the church.

The League work in this district is far ahead of the other districts in this conference, as is the Sunday school work. We are proud of our leagues and Sunday schools and desire to still attain to greater efficiency. Where the young people take a decided stand for the Saviour there the work goes forward by leaps and bounds.

Down into history goes this successful district conference as a number one conference in every way. The brethren even went so far as to raise funds to pay the secretary for his labors. Thanks.

The revivals are just beginning to be held and every indication is that great good will be accomplished. May the Holy Ghost as of Pentecost come upon us every one and bring us through our sore trials victors at last as we gather with our loved ones gone before us.

The entertainment by the Cherryville and Cherryville circuit people was royal. Praise to them and their faithful pastors, Mock and Houser.

A. S. Raper, Sceretary.

THOSE PHOTOGRAPHS AND AUTOGRAPHS

Yes, I for one remember the old photograph and autograph albums, and what I read in this week's paper calls to my mind very distinctly the very things mentioned about them and many more. On one occasion I was at a lady friend's home and she had a young lady visiting her at the same time, and of course the photo album was opened to both of us and the names of those whose pictures were in it were told as the leaves were turned over. When all the friends were passed over we came to pictures of celebrities which were placed in the back of the book to fill up. When the young lady stopped saying who the pictures were, thinking her friend would recognize George Washington, and Mrs. Washington, who came next, the friend asked, "Who is that?" The host said with a smile, "That is George Washington." "Oh," she said, "I thought I had seen him somewhere." And then came Mrs. Washington and she again asked, "Who is that?" The name was given and the visitor said, "She is a nice looking old woman."

About the autograph albums I remember a great many things that were written in mine, though I have not seen it in forty years. I got it while at a business college, a boy of seventeen. I first asked the president to write in it, and he wrote: "By a commendable deportment we gain reputation." Next one of the professors wrote: "Face the sunshine and throw the shadows of life behind." Next another professor—"He is wise who is honest." Another wrote, "Do right." Then came some of the classmates and friends with these:

"May the heaven above protect thee,
And the devil below neglect thee."

"O, for a lodge in a garden of cucumbers,
O, for an iceberg or two at control,
O, for a vale when at midday the due umbers,
O, for a pleasure trip up to the pole."

"Love and protect the ladies."

"Dare do all that may become a man."

The first time I was ever asked to write in a lady friend's album I asked my mother what I must write, and she told me to write, "I think good thoughts while others write good words." And I wrote it and got credit for; and I borrowed it several times afterwards. They were happy days.

W. E. Dunstan.

RESOLUTIONS FOR REV. L. E. STACY

Whereas, the Shelby district has been saddened and has suffered a severe loss since our last annual session by the death of our good and beloved brother, Rev. L. E. Stacy, be it resolved:

First, That we remember very gratefully his service and fatherly conferas a member of this dtsirtct conference.

Second, That we emulate the good example of this great servant of God.

Third, That we extend our heartfelt sympathy to the members of his family.

Fourth, That these resolutions be spread on the minutes of this session a nd that a copy of the same be sent to the North Carolina Christian Advocate for publication.

(Signed) Rev. C. S. Kirkpatrick,
Rev. John H. Green,
Rev. E. P. Stabler,
Rev. A. S. Raper.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

THE COUNCIL AND OUR PLEDGE

Whatever else the Council may be it is a gigantic enterprise operating in the southern part of the United States, and also in China, Japan, Korea, Siberia, Brazil, Africa, Cuba and Mexico. What is the purpose of the Council? In brief, developing Christian character. It employs many agencies for this purpose.

It maintains Scarritt College specifically for the training of leaders to go everywhere, doing good. In the removal of Scarritt College to Nashville, Tenn., a larger institution was planned, with increased facilities for wider training in Christian service. With this new and enlarged program the necessity came for larger funds and therefore each individual member of the auxiliaries was requested to contribute five dollars. Several years have passed and still the North Carolina conference society lacks $15,000 of paying her quota. This amount must be raised before the end of the year or else our conference society will fail to meet the standard set for the Belle Bennett Memorial. Then, too, our conference is much interested in the Lucy Cunnninggim School in Wonsan, Korea.

What of the $54,000 pledge for this year? Where does that go? Well, that is not for the conference to specify. That amount was pledged to the Council by our representatives, the corresponding secretary and the president, in order that the work enterprised by the Council might be maintained during the year.

As we know every business must have capital to keep it going. The Council has scarcely no legal holdings to bring in revenue; it projects its work from year to year on the pledges of the various conference societies. And when these pledges are made they furnish a financial working basis for the coming year and the estimates for the mission stations, schools, salaries of missionaries, community centers, etc., etc., are all calculated to the last dollar and the general fund is consumed instantaneously, so to speak.

Therefore the amount pledged to the Council at the annual meeting each year changes not. The Council is depending on each conference to furnish the stipulated amount pledged or else the Council cannot meet its financial obligations. For this reason we can't take from the pledge. But we can raise an extra amount and assign it where we please and thereby our conference will receive credit from the Council treasurer for the amount forwarded. The N. C. conference has never undertaken so great an effort—to meet the expectancy of the Council by raising $54,000; to raise $10,000 in order to bring the Lucy Cunninggim School to a standard required by the government; to raise $15,000 in order that our conference may meet its quota for the Bennett Memorial.

All of these funds count. They count in the sum total raised by our conference and they count in the advancement and extension of His kingdom in all the world.

Individual effort and personal consecration will make possible what may appear beyond our ability.

E. S. P.

My Dear Friends:

The time is growing short for the completion of the Bennett Memorial campaign, and we must use every means at our command during the remaining months. I am writing to ask that at all public meetings such a district, group or zone meetings, or any other special occasions you may be arranging for this summer, that space be given to the Memorial.

I am enclosing the names of the Scarritt students that are spending the summer within your state with the hope that you may be able to use them during their vacation to help in presenting the cause. I know of no more effective appeal than can be made by the students themselves, for they are so familiar with the life and work of Scarritt and know so well the vital need of the new buildings. It may be that you can arrange special meetings in some places where the Memorial needs to be stressed. I do not know the conference boundaries in some of the states, so am listing the students in this way rather than by conference.

This letter is being sent to the conference president, corresponding secretary and campaign director with the conviction that you are the key women in the success of this enterprise.

The question is occasionally asked if the time will be extended, and the reply is always no, the campaign closes with 1926. Of course, if pledges have been made and cannot be paid by the close of the year, we trust they may be paid later, but in order for auxiliaries to be inscribed, or individuals to be placed on the honor roll in the Book of Remembrance, or for conferences to have a place on the Memorial tablet the money must be in the fourth quarter's report.

Doubtless we all rejoice in the fact that the Kentucky conference will hold first place on the tablet since that is Miss Bennett's own conference. We congratulate them on their splendid achievement. It is with eager interest that we wait to hear what conference will be inscribed second on the Memorial tablet.

If our women could only see the beautiful new buildings as they are going up and could realize what they will mean for the success of our missionary enterprise, I am sure they would work harder than ever to secure the funds for their completion. We cannot afford to fail, and I know we can count on you to do your best.

With deep appreciation for your local fidelity, I am,

Most sincerely,
Mrs. J. W. Perry.

SCARRITT STUDENTS IN N. C. CONFERENCE, SUMMER 1926

Miss Myra Ormond, Oxford.
Miss Mary Josie Fay, Scott's Hill.
Miss Lota Leigh Draughon, Whitakers.
Miss Mary Alice Green, Jonesboro.

FINE STRIDE MADE IN CRIPPLED WORK

North Carolina has received continued praise for the work done for crippled children, since it is one of the few states which maintains regional clinics and a state orthopedic hospital. Mrs. Edith Solenberger of the Children's Bureau of the United States Department of Labor, who spent several weeks in North Carolina recently, in the course of her study of the outstanding work being done by a selected number of states, has given high praise to the work of the hospital and of the clinics. In writing to Miss Emeth Tuttle of the Children's Bureau, who has directed the clinics since the survey of the state in 1922, and has attended practically every one of the series, Mrs. Solenberger is enthusiastic in her approval of the high standard of the work.

"I was very much pleased with the fine stride already made in North Carolina in the direction of caring for crippled children," she writes. "Please note that I do not say fine beginning because your work has gone much further than a beginning. I am sure that much greater developments are ahead."

The State Orthopedic Hospital at Gastonia recently received a visit from a group of distinguished orthopedic surgeons of the country, including members of the faculty of Harvard Medical School, and several surgeons from the larger orthopedic hospitals of the country, who praised the state hospital as a model institution.

Three clinics for crippled children took place during May, under the joint direction of the State Orthopedic Hospital and the Children's Bureau of the State Board of Charities and Public Welfare. The eighteenth in the series took place at Murphy on May 8th for Cherokee and the surrounding counties. The nineteenth took place on May 20 at Greenville, and the twentieth took place on May 21 at Plymouth.

The clinics maintained the same high standard of work, which has been followed since the inception of the series of 1922.

Western North Carolina Conference

IMPORTANT NOTICE

We were very much interested in the "Notice to Contributors" in the issue of the Advocate of July 1, written by Mrs. M. T. Plyler of the North Carolina conference, who it seems is facing some of the same problems and worries that your own editor is, and we wish to "follow up" what Mrs. Plyler has said with a similar request to our own conference contributors to Woman's Page.

We feel sure that many of our contributors have been disappointed when their contributions did not appear in the issue for which they intnded them, and in justice to the editor let us say that the reason for this is that they were not received in time. As Mrs. Plyler has already stated, "all articles must be sent to editor ten days before they appear in Advocate, otherwise they will have to be held over for the next time." We are always grateful for what is sent to us for publication and we thank each one who has been so thoughtful as to send us items of interest for our Woman's Page, but we must insist that we get it on time, in order to save disappointment to those who have sent it. Let us all heed this request from our editors.

MISS DAVIES IN WESTERN NORTH CAROLINA CONFERENCE

We are sure it will be of interest to our missionary workers in the Western North Carolina conference to know that Miss Daisy Davies who has been appointed to canvass the conferences of Southern Methodism in behalf of Belle Bennett Memorial fund will be in our conference from July 18 to July 30, starting her itinerary at West Market Street church, Greensboro, and closing at Bryson City on the Waynesville district.

Miss Davies is a most fascinating and convincing speaker, and in the conferences already visited she has met with wonderful responses for the fund in whose interest she is working. We ask the people of our conference to attend these meetings and hear her, and let us see if the Western North Carolina conference will not rank with the first in our Council in the contributions to this worthy cause in honor of our loved and valued former Council president, Miss Belle H. Bennett. We are glad to publish again the itinerary sent us by our conference president, Mrs. C. C. Weaver.

Dear Sisters:

I am happy to announce to the women of our conference that Miss Davies will be among us from July 18 to 30, in the interest of the Belle Bennett Memorial. I trust that every one who possibly can will make an extra effort to hear her speak. She is a woman of charming personality, a splendid speaker, and will bring to us a great message.

Below is given a schedule of her itinerary. Please select the place that is most convenient for you, and begin now to plan to have a large delegation present.

July 18—Greensboro district; morning, West Market Street; evening, High Point.

July 19—Winston-Salem district; afternoon, Lexington; evening, Winston-Salem.

July 20—Mt. Airy district; afternoon, Mt. Airy.

July 21—N. Wilkesboro district; afternoon, N. Wilkesboro.

July 22—Statesville district; morning, Granite Falls; evening, Statesville.

July 23—Salisbury district; morning, Salisbury; evening, Concord.

July 24—Salisbury district; morning, Albemarle.

July 25—Charlotte district; evening, Tryon Street.

July 26—Shelby district; evening, Gastonia.

July 27—Marion district; evening, Rutherfordton.

July 28—Marion district; afternoon, Morganton.

July 28—Asheville district; evening, Asheville Central.

July 29—Asheville district; morning, Chestnut Street, Asheville.

July 30—Waynesville district; evening, Bryson City.

For detailed information please write your district secretary.

Mrs. C. C. Weaver, Pres.

UNITED STUDY CIRCLES AT CENTRAL CHURCH, ASHEVILLE

Central church, Asheville, is very much gratified at the work that is being done through the study circles of the Woman's Missionary Society, and we feel that the account of a recent joint meeting as contributed by the corresponding secretary of the society, Mrs. S. H. Bryan, may be of interest to others who are carrying forward their work through the circle plan:

An exceptionally interesting meeting was held by the united mission study circles of the Central Methodist church Monday afternoon at the church, Mrs. V. L. Stone, superintendent of the mission study, presiding.

The platform was artistically decorated with pink and white roses intermingled with a variety of Mexican pottery, baskets and curios. The devotional was led by Dr. Louise Ingersol, missionary to China, who gave a most helpful Bible lesson.

The chairmen of the circles gave very creditable reports of the work done for the last six months, along the lines of mission study and social service accomplishments.

A happy surprise was given when Mrs. F. E. Ross was introduced. Mrs. Ross is a native of North Carolina, her home church being West Market Street church, at Greensboro. She was the efficient treasurer of the Women's Missionary Council of the Southern Methodist church for 15 years. Mrs. Ross stated in her talk that although she now lives in Detroit, Mich., she still has a large place in her heart for the North Carolina missionary workers. She spoke of the wonderful numerical and financial increase in missionary work since she first began her duties as treasurer in the office at Nashville. Within the fifteen years of her office $13,000,000 from the missionary societies of the Southern churches passed through her hands.

Mrs. H. A. Dunham, conference secretary of the W. N. C. conference, gave warm greetings and words of encouragement to the Central society. Reports of the recent district meeting was given in an interesting manner by Mrs. E. C. Chambers.

During the meeting Mr. J. Foster Barnes sang impressively "There Will Be No Night There."

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

LAGGING

Our Sunday School Day offerings are lagging just a bit. There is developing a bit of uncertainty as to whether the desired number of Sunday schools will have their Sunday School Day program and as to whether they will give the desired offering for our conference Sunday school work. Let every pastor and Sunday school superintendent be sure to check up on this important matter. Treasurer H. A. Dunham forwards this week the following list of Sunday schools and offerings. Our sincere thanks are offered these schools.

First Church, Hickory	$25.00
Mt. Olivet, Davidson Ct.	15.85
Smyre, Gastonia	11.12
Gethsemane, Stokesdale Ct.	9.18
Rutherfordton	9.50
Wesley's Chapel, South Fork Ct.	6.50
Pine Grove, Forsyth Ct.	4.00
Midway, Prospect Ct.	3.02
Littlejohn's, Lenoir Ct.	4.00
Concord, Ansonville Ct.	3.20
Bethel, Hanes-Clemmons Ct.	2.30

MISSIONARY GIVERS

The following Sunday schools have during the past two weeks sent to Treasurer H. A. Dunham the listed offerings for our European mission work. Please look through the list and join us in thanking them:

Central, Monroe	$34.62
West Asheville	20.00
Trinity, Kannapolis	20.00
Centenary, Greensboro	19.79
Norwood	14.38
First Church, Morganton	14.00
First Church, Salisbury	16.11
Central, Shelby	13.52
Mt. Tabor, Salisbury Ct.	10.00
Central, Concord	9.87
Andrews	8.21
Hopewell, Catawba Ct.	7.06
Bethesda, Swannanoa Ct.	11.05
Pleasant Grove, Crouse Ct.	5.00
Rockford St., Mt. Airy	3.00
Alexander, Spindale-Alexander	4.82
Avery's Creek, Mill Springs Ct.	2.00
Azalea, Swannanoa Ct.	3.35
Stokesdale, Stokesdale Ct.	1.72
Liberty, Liberty Ct.	3.25
Friendship, Mt. Pleasant Ct.	2.59
Oak Summit, Ogburn Mt. Ct.	4.90
Providence, Salisbury Ct.	3.33
Mills River, Mills River Ct.	1.50
Harrison, Pineville Ct.	4.50
Nebo, McDowell Ct.	1.85
Rockwell, Gold Hill Ct.	3.00
Farmington, Farmnigton Ct.	3.63
Friendship, W. Greensboro Ct.	1.20
Bethel, McDowell Ct.	1.05
Smith's Grove, Farmington Ct.	1.00
Pine Hall, Danbury Ct.	.78
Bethel, Bethel Ct.	.86

DAVIE COUNTY SCHOOL

The first standard training school held in Davie county proved to be a most decided success. Out of an enrollment of 79, representing 17 Sunday schools, 68 earned certificates of credit. This school was especially favored in the number of splendid pastors who patronized it personally and who gave it hearty support officially. The good workers in our congregation at Mocksville entertained the school through the week with splendid features. Rev. J. A. J. Farington furnished his Sunday school orchestra to enliven one evening's recreational period. We want to count in Davie county regularly in our annual allotment of schools. The credit students are listed with the various churches as follows: Mocksville 19, Farmington 10, Cooleemee 9, Woodleaf 5, Centenary, Winston-Salem 4, Clarksbury 3, Center 3, First Presbyterian 3, Liberty 2, Smith's Grove 2, Erlanger 2, Hardison 1, Concord 1, Davie circuit 1, Indian Trail 1, First church, Hickory 1, North Wilkesboro 1.

The courses, instructors and credit students are as follows:

Bible—Old Testament, Dr. C. C. Weaver, instructor—Mrs. Z. N. Anderson, Rev. E. M. Avett, Mrs. S. M. Call, Rev. J. A. J. Farrington, R. S. Ferebee, Miss Mary Heitman, J. L. Johnson, Mrs. J. L. Johnson, Miss Nell Johnson, W. E. Kennen, Mrs. W. A. Kerr, Miss Bertha M. Lee, C. S. Maxwell, J. F. Moore, Miss Dorothy Norrington, Miss Anna Ogburn, Mrs. T. H. Redmon, Mrs. Ollie Stockton, E. K. Sedberry, Mrs. J. H. Thompson, Mrs. M. C. Ward, Miss Mildred Walker, Mrs. C. C. Weaver, Rev. C. M. McKinney.

Principles of Religious Teaching, Mr. Paul F. Evans, instructor—Miss Myrtle Anderson, Miss Eva Blake, Miss Blanche Brown, Miss Martha Call, Miss Sadie Click, Miss Ellen Click, Miss Martha Crowell, S. D. Daniel, Miss Bonnie Dwiggins, Mrs. L. R. Dwiggins, George Evans, G. W. Everhardt, B. P. Garrett, Miss Geneva Garrett, Miss Emma Grimes, Miss Nellie Hendrix, Miss Elizabeth Hendrix, F. E. Howard, Miss Clara Moore, Rev. T. A. Plyler, Mrs. T. A. Plyler, Miss Dora B. Ridenhour, Mrs. Hattie Stroud, Mrs. C. H. Tomlinson.

The Sunday School, Mr. O. V. Woosley, instructor—J. A. Anderson, Mrs. J. W. Bennett, Miss Elizabeth Flynt, Rev. R. S. Howie, Mrs. N. S. Wilson, Mrs. J. A. Anderson, Rev. J. W. Bennett, Miss Ruth Booe, Miss Chlois Byerly, Miss Sarah Chaffin, Mrs. Roy Holthouser, Mrs. J. B. Johnston, Mrs. L. S. Kurfees, Miss Mae Kurfees, Miss Claytie Koonts, Miss Rose Owen, Mrs. C. S. Maxwell, Miss Ida Niblock, Mrs. B. I. Smith.

DILWORTH, CHARLOTTE

It was my great pleasure to meet with our fine Sunday school workers at Dilworth, Charlotte, last Sunday as they used for the first time the Sunday school quarters in their beautiful new church. For many months the Dilworth Sunday school has been meeting in the Dilworth public school building pending the time when it could find room for expansion in their own church plant. Supt. J. Lester Wolfe and his assistant, Edwin L. Jones, had worked out every detail and the transferance was readily and successfully made. Rev. G. D. Herman, pastor, has wrought exceedingly well in directing the building of the beautiful and commodious Dilworth church. It is the most beautiful church in Charlotte. My visit to Charlotte was made all the more pleasant because of the pleasant hours spent in the lovely home of Mr. and Mrs. Edwin L. Jones.

ELEMENTARY MEETING

Miss Corinne Little, our new elementary superintendent, arranged with Miss Helen Hoyle, Charlotte district elementary superintendent, for a meeting of the Charlotte elementary officers and teachers at Trinity church last Sunday afternoon. The meeting was quite successful and much good work was outlined for further consummation.

DISTRICT CONFERENCES

I have this week attended the Shelby, Mt. Airy and Winston-Salem district conferences and while there outlined some of the promotional needs of our Sunday school work. Brothers Kirkpatrick, Fox and Barnhardt, presiding elders, have been exceedingly kind in allotting time for the consideration of Sunday school interests. We count them among our choicest friends and shall earnestly strive to serve them and the fine pastors who collaborate with them. Each of the three district conferences proved to be unusually interesting and profitable.

North Carolina Conference

OUR WARRENTON CREDITS

Out of a bona fide enrollment of 75 the Cokesbury training school conducted at Warrenton June 27-July 2 issued 61 certificates of credit. The number attending at least one time approximated 125 or 150. The number of certificates would have been considerably greater but for one or two evenings of very bad weather. In spite of this condition, the interest was so great that the school held together admirably so that it may be said to be next to the best of its kind ever attempeted in the North Carolina conference.

The number earned by the co-operating Sunday schools was as follows: Warrenton 14, Macon 9, Norlina 8, City Road, Henderson, 6, First church, Henderson, 5, Providence 5, Shady Grove 5, Littleton 4, Arcola 1, Drewry 1, Ridgeway 1, Warren Plains 1, Warren circuit 1. Names of those earning certificates, listed by courses, are as follows:

"The Small Sunday School, Its Plans and Work," Miss Georgia Keene, instructor—Jennie C. Alston, Mrs. J. H. Bridgers, Mrs. J. C. Burwell, Mrs. W. F. Carter, Josephine Dameron, Lillie Belle Dameron, Julia Dameron, Mrs. J. A. Dameron, M. J. Davis, Mrs. M. J. Davis, S. M. Gardner, Mrs. John W. Gay, Mrs. L. G. Harris, Mrs. L. R. Harris, Mattie Jenkins, Mrs. J. L. Johnston, Mrs. David Limer, Roger Limer, Mrs. T. W. Moore, Mrs. Cora P. Newsom, J. L. Overby, Clarence E. Skillman, Rev. W. M. Wall, Mrs. L. G. Walston, Mrs. W. J. Whitmore, Willie Glenn Wheless, Mrs. Harry M. Williams, Mrs. Frederick Williams, and S. G. Wilson.

"The Sunday School Worker, His Life and Work," L. L. Gobbel, instructor—Rev. H. B. Porter, Rev. B. P. Robinson, Rev. William Towe, T. P. Grant, Lizzie G. Savage, W. E. Holmes, A. W. Farris, Mamie Brummitt, C. C. Gupton, Clara Savage, J. A. Cheek, Virginia Davis, Mrs. Parry Rowland, Myrtis Harris, Mildred Person, W. T. Person, Annie Belle Roberts, Graham W. Reams, Addie Pinnell, Ethel Allen, Lula B. Allen, W. A. Connell, Mrs. W. A. Connell, Amma D. Graham, Eugene T. Odom, Helen Williams Duke, G. K. Marshall, Mrs. G. K. Marshall, Mrs. W. F. White, Mrs. M. C. Johnson, J. C. Hardy, and Mrs. G. N. Mumphord.

WARRENTON FOLLOW-UP

The far-reaching influence of the Warrenton Cokesbury training school is not to be measured alone by the long list of credit pupils who completed their work during the course of the school. Many there were who received much benefit from attendance and who will reflect this benefit in their local Sunday schools but were unable to make the necessary 10 or 12 class periods. Not to be outdone, they have asked that examination questions be sent to them so that they may complete the work at home and thereby earn the certificate of credit and be the better enabled to do their part in the extension and establishment of the kingdom in their respective communities. These, together with a number who wanted additional credit besides that earned in the school, amounted in number to approximately 20.

MISS KEENE AT HEBRON

Miss Georgia Keene, our conference elementary superintendent, who taught in our Warrenton training school, represented the Sunday school board at the Warrenton quarterly conference, held at Hebron church on Thursday of the training school. Miss Keene discussed the importance of the work of the Sunday school and of following the plans of the church as outlined in the programs of work for accomplishing the aim of the Sunday school. Rev. S. A. Cotton, the presiding elder, held the quarterly conference. Rev. B. P. Robinson, tne pastor, and the people of the community served dinner on the ground. Much interest was shown in the work of the Sunday school.

DISTRICT CONFERENCE

The Elizabeth City district conference, in session at Hertford last week, considered carefully the various interests of the church, none perhaps more carefully than the Sunday school. Rev. C. B. Culbreth, the presiding elder, was quite generous with the time allowed the connectional men, giving each one or more appearances before the conference. The writer Wednesday evening gave a stereopticon lecture and Thursday morning spoke briefly concerning various items of Sunday school promotion, including training work, the programs of work, building and equipment, fourth Sunday missionary day, Sunday school day, and so forth.

Reports of the preachers indicated growing interest and efficiency in the work of the Sunday schools. Quite a number of schools have adopted the official programs of work, have added Sunday school rooms, are observing monthly missionary day and are going forward in an effort to reach the unreached and teach the untaught.

Under the energetic leadership of the presiding elder much promotion work has been done in the district, including the holding of several Sunday school institutes, Cokesbury training schools at Hertford, Plymouth and Manteo, and other training work has been projected. Cokesbury training schools are scheduled for South Mills, Columbia, and Poplar Branch, and the annual district standard training school will be held in First church, Elizabeth City, in September.

A Sunday school committee, headed by Rev. J. Vincent Knight of Edenton, presented its report, which noted signs of progress and recommended a vigorous program of promotion throughout the district.

WANTED—MORE MEMBERS!

At least as many Sunday school pupils as church members! This is one of the challenging goals which every Sunday school is asked to set for itself. We need more members, because there are hundreds and thousands of prospective pupils who need us. Have we lost our missionary spirit and zeal? Have we lost sight of the wonderful opportunity right at home to do the finest sort of missionary work? Let's strengthen the home base that we may accomplish three things: save those of our communities who are growing up in ignorance of the Scriptures and of the Christian way of life, prepare them for the greatest service to mankind, and save our own souls as individuals and as Sunday schools. We cannot live unless we are growing. Exercise is the best tonic. "Let's be up and doing, and we won't be down and out!"

OUR CHECK-UP CAMPAIGN

Our annual check-up campaign of schools that have adopted a program of work will be conducted this year in September. A word to the wise is sufficient! Will your school be ready to make a creditabl ereport? Now is the time to be working, patching up the weak places and taking care of those things required of all good Sunday schools.

NEWPORT-HARLOWE CREDITS

Fifty-five were enrolled in the Cokesbury training school for the Newport-Harlowe charge held at Newport June 28-July 2, under the direction of Rev. L. V. Harris. There were thirty out of the fifty-five enrolled who earned credit on "The Small Sun-

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

EPWORTH LEAGUE ASSEMBLY
Lake Junaluska, August 5-15

We have been delayed in getting a report of the Asheville convention in this column. We hope to have a full report in next week's issue, together with a picture of the group. Watch for it.

The Stanly County Epworth League efficiency institute, just closed, was a good one despite the oppressively hot weather. Thirty-one certificates of credit were awarded, which goes to show that it takes more than hot weather to stop Albemarle and Stanly county leaguers. The field secretary will appreciate hearing from any who desire an efficiency institute during the late summer and fall. Schedule is being made out, and the dates will undoubtedly be all taken. The value of the institute cannot be overestimated. Plan one for your city and community.

The organization of the Lewisville Epworth League has just been completed and below is a list of the officers elected for this year:

President—Galloway Reynolds.
Vice President—Clyde Patterson.
Treasurer—Carol Conrad.
Secrtary and Cor. Sec.—Nellie Wilson.
Era Agent—Delbert Craft.
First Supt.—Willie Binkley.
Second Supt.—Clarence Moser.
Third Supt.—Frank Reynolds.
Fourth Supt.—Clyde Patterson.

Our league promises to be a live one. Our attendance is good and every one joins heartily in the work. Although our organization is in its infancy, we sent delegates to the Epworth League conference at Asheville. We have successfully presented our monthly social and are at work on the sta ndard of efficiency. I think that the outlook for a thriving, efficient league is good. Our pastor, Rev. W. G. Pilcher, thinks so, too.

Nellie Wilson, Cor. Sec.

LEAKSVILLE LEAGUE

We have just recently organized—not quite two months back. But even though we are new in the work we are having splendid meetings and are growing rapidly. Our league already has increased to fifty-five in number, and have at least forty in attendance every meeting.

Eva Newman, Sec.

OFFICERS CHARLOTTE EPWORTH LEAGUE UNION, 1926-1927

Miss Winnie White, president.
J. A. Carlyle, vice president.
Miss Lottie Nichols, vice president.
Mrs. W. G. Helms, recording secretary.
Miss Mary Reese LeGrande, corresponding secretary.
J. H. McAteer, treasurer.
Miss Clara Gallant, publicity director.
Robert York, Epworth Era agent.
Miss Clyde Fallin, Supt. spiritual work.
Miss Mae Stroupe, Supt. social service.
Miss Snow Davis, Supt. recreation and culture.
Miss Inez Wilson, Supt. misisons.
Mrs. Jennie M. James, Supt. junior and intermediate work.
D. W. Jerome, Asst. Supt. junior and intermediate work.
W. F. Frazier, manager orchestra.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.

EPWORTH LEAGUE QUESTIONNAIRE

? ? ? ? ?

Dear Leaguer:

Here are five nice little questions for you. Please answer them and send your reply to R. E. Brown, 712 East Ash Street, Goldsboro, N. C.

No. 1. What one thing in the Louisburg Assembly impressed you most and why? .....
.....
.....

No. 2. What are you doing to pass on to others some things you got at the assembly? .....
.....
.....

No. 3. What does your league propose to do for missions this year? .....
.....

No. 4. Will you be responsible for one new subscriber to the Epworth Era? .....

No. 5. What is your league doing that you would like others to know about? Write a few words here that you would like to see in the Advocate. .....
.....
.....
.....

LEAGUE RALLY AT PINE FOREST

Did you ever see a league send delegates to an assembly and then not do anything to put life, pep and enthusiasm in the members who stay at home? This is often the case, but it is not true of Pine Forest League on the Goldsboro circuit. During the assembly week a program was put on by Mr. A. A. Kyles, A. B. graduate of Duke University. A five night house to house rally was held. The young people all took part and had a good time. The departments were stressed, games were played and refreshments were served, and telegrams were sent to the Louisburg assembly which were read there. On the last night of the rally Mr. Kyles summed up the work of the week and spoke on the value of an Epworth League to the church. Then a social hour was enjoyed.

As a result of the local rally, the delegates to the Louisburg Assembly found the leaguers at home eager to hear their reports and also to report what they had been doing at home.

A LARGE LEGACY FOR SOUTHERN METHODIST UNIVERSITY

Southern Methodist University of Dallas, Texas, will rceive approximately $350,000 for permanent endowment as a result of a recent court judgment upholding the will and codicil of the late L. A. Pires of Dallas, Dr. Chas. C. Selecman, president of the university, announced.

The entire gift, according to a stipulation in the will, is to be placed in a fund for permanent endowment. The addition of the Pires donation will bring the total of S. M. U.'s endowment to about $2,080,000, President Selecman said.

"The money from the Pires estate came at a time when S. M. U. was badly in need of additional endowment," President Selecman said. "It will give impetus to the campaign for $10,000,000 by 1930, which will be carried on in the various conferences of the church during the coming years.

"An interesting fact about this handsome gift is that Mr. Pires was not a Methodist.

"S. M. U. has arrived at the point where she must increase her annual assets and endowment or decrease her student body and faculty," the S. M. U. executive pointed out.

S. M. U. has received some of the money from the income of the Pires estate, but none of the actual estate itself, Dr. Selecman said.

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Daily	Schedule	Daily
Lv. 12:58 P.M.	Greensboro, N. C.	Ar. 12:45 P.M
Lv. 5:20 P.M.	Charlotte, N. C.	Ar. 9:40 A.M.
Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Dear Friends:

Before I step out in this large world I want to pause here and thank the many friends who have provided for me through the past ten years, the years in which I have spent the happiest part of my life.

First of all, I wish to extend my appreciation to the Wesley Bible class of Ahoskie. Twice annually they have sent me a box of beautiful clothes.

Our dear "Mother Jenkins," whose teachings have lingered with me since her death, shall continue to guide my footsteps through this world of temptations.

To each officer and teacher of the Home, especially Miss Fannie Gray, our head matron, I want to thank you for the training you have tried so hard to give me. I shall always live up to your teachings.

The good people of the Edenton Street Methodist church, Raleigh, will always be remembered for their kindness. Each Christmas they have sent beautiful gifts to us.

Rev. W. H. Brown and his band of Jenkins Memorial helpers will always linger in our hearts. They have been a faithful band to the orphanage.

To the doctors of Raleigh, it is hardly necessary for me to say that your kindness is more than appreciated. You are never to be forgotten by us.

Many thanks to you all.

Mary Florence Phillips.

* * * *

Dear Friends:

As the time draws near when I shall leave this dear old spot, which has been my home for the past eight years, it is impossible to find words enough to express my sincere appreciation and deep gratitude to the people of the North Carolina conference who have made it possible for me to live here.

When I leave this home and go out into the world and assume responsibilities, I am sure that with the training which I have received here I will be much better prepared to master the situation.

Especially do I wish to thank the Susanna Wesley class of Oriental for the interest which they have taken in me. These kind people will never know just how much I appreciate their kindness in sending the many boxes of clothes which I have received from them year by year. They have brought much happiness into my life and they will always have a large place in my heart.

The teachers and matrons have played a great part in my life, so I wish to put in a word or two of thanks for them for the training and influence which they have rendered. Especially do I wish to mention Miss Laura Breeze, our nurse, and one to whom we may carry our troubles and receive comfort in return.

My heart is filled with grief when I think of parting from this home, but it gives me joy to know that I am leaving a place which may be filled by some other boy or girl who will receive the training which I have received.

In closing, I wish to say that we girls and boys, who are going out in the midst of the temptations of this world, need not fear anything if we but remember the parting words of our dear "Mother Jenkins" to us, "Follow Jesus, children, and all will be well." Gratefully yours,

Dillie Dixon.

* * * *

Elizabeth City District Conference—This district embraces the northeastern part of the state which is commonly known as the Albemarle section. It is rich in natural resources and in historical interest. The people of this section are recognized throughout the state as being very intelligent and highly cultured. The building of railroads and new highways has put them in close touch with the up state. The people living within the bounds of the Elizabeth City district are staunch friends of the Methodist Orphanage. It was a distinct privilege as well as a great pleasure to me to greet so many of our friends at the conference which was held in Hertford. Bro. C. B. Culbreth, who is finishing his fourth year as presiding elder of the district, gave me ample time to present the claims of the Methodist Orphanage before the preachers, delegates and visitors. Because of their deep and abiding interest in our work they heard me gladly. From many of these good friends came the assurance that they were going to rally to our beloved Methodist Orphanage as never before. Brother Culbreth was not only cordial to me, but invited our singing class to give a sacred concert on Thursday night. It is true the conference closed late Thursday afternoon, but a number of the preachers and delegates remained to hear the concert. Though the night was warm a great congregation gathered to hear our children who are touring the Elizabeth City district. Brother L. S. Massey, the scholarly pastor of Hertford station, highly complimented our home because of the fine type of boys and girls it is sending out into the world to make a rich contribution to our church and the world. For a long number of years he has been one of our most devoted trustees and takes a lively interest in all the work of our home. It was my happy privilege to be a guest in his home. Nearly twenty years ago we lived in Oxford and a friendship began there that has grown and ripened through these years. Pressing matters at home accounts for my not remaining longer in this home of truly Christian culture.

It was refreshing to hear the preachers and laymen speak in terms of genuine affections of Brother C. B. Culbreth, who has been their leader these four years. He has given himself to the work of the district without counting the cost. His work has been a constructive kind and his successor will find the district in first class condition. He will leave the district with the consciousness of having discharged his full duty toward every church and pastor. It is confidently believed that this great district will make the best report at the annual conference that has been made in many years.

Hertford maintained its past record as being an ideal place for holding a district conference. It is one of the most cultured towns in the state. It is situated on the Perquimans river, which adds great beauty and charm to the place. Everybody was outspoken in their praise of the gracious hospitality extended to them by the good people of the community.

$1.50 will take the Advocate in new homes till August 1.

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs, Inc.,
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I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

"What made the teacher so angry?" asked Johnnie's father.

"Oh!" said Johnnie, "he was talking about trees, and I asked him if he had ever seen a pink palm. He said 'No,' and I showed him my hand!"

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The many enthusiastic Carolinians who have spent their summers at Myrtle Beach will tell you that there the strand is most beautiful, there the surf is the most enjoyable on the Atlantic seaboard.

The beach is a wide expanse of shallows, that extends several miles. It is therefore well protected from heavy gales and the undertow is hardly perceptible.

The climate at Myrtle Beach is so pleasant that winter bathing is almost as desirable as summer. Thousands each year enjoy the thrill and invigoration of a plunge into the breakers at Myrtle Beach. Hundreds own their own homes facing or near the strand, in a thriving, going development with water, electric lights, streets, two-mile board walk, etc.

A hotel, bath house, pavilion, piers, and club lend every facility that goes to make bathing a joy. Other improvements contemplated will add still greater variety to the many forms of recreation and pleasure offered. Golf, tennis, polo, riding, driving, fishing, hunting (in season), yachting, dancing and other features are either now offered or planned for the future. Church and union services every Sunday at the pavilion.

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Join the large, happy congenial family of well-known Beach citizens by selecting a home site and building a home at Charming Myrtle Beach. We offer every facility and co-operation to make your coastal home a joy. Attractive lots are now available in the hotel section. Reasonable prices, convenient terms. See our district office nearest you about free bus transportation. No Sales on Sunday.

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OUR NEW BOARD OF MISSIONS

By W. G. Cram, General Secretary.

The Board of Missions elected by our recent General Conference held its first regular meeting at Nashville on June 15 and took action regarding the new missionary administration. Most of the members who were not unavoidably detained were present and displayed a deeply serious interest in the cause which had been committed to them. Of the thirty-eight representatives of the various annual conferences, twenty-seven are new members. Their presence brings to the board a freshness which will be invaluable.

The most important item of business transacted was the election of the secretarial staff. The following secretaries were chosen: Dr. O. E. Goddard, foreign department, general work; Miss Esther Case, foreign department, woman's work; Dr. J. W. Perry home department, general work; Mrs. J. W. Downs, home department, woman's work; E. H. Rawlings, education and promotion department, general work; Mrs. B. W. Lipscomb, education and promotion department, woman's work; Rev. Robert H. Ruff, assistant financial secretary in charge of specials, general work; Mrs. H. R. Steele, assistant in charge of literature, woman's work; J. F. Rawls, treasurer, general work; Mrs. Ina Davis Fulton, treasurer, woman's work. Miss Mabel K. Howell was elected assistant in charge of organization of woman's work, but resigned this position to accept the chair of Foreign Missions in Scarritt College for Christian Workers.

The new foreign secretary, Dr. O. E. Goddard, is not an inexperienced missionary administrator, but is well known to the church as a missionary leader. For four years he was secretary of home missions, and thus secured a knowledge of and interest in the work in the home field which is a necessity to any comprehensive carrying on of our program. He was at one time a foreign missionary in China, and during the past quadrennium he made a special visit to our three European missions and conducted a campaign of evangelism in each. Doctor Goddard has therefore a good working knowledge of both home and foreign missions and is admirably equipped for the heavy task to which the church has called him.

The tentative estimates adopted by the former board before the meeting of the General Conference were considered by the new board and made the permanent appropriations. It was reported that the special maintenance appeal made to the church last winter resulted in the collection of $650,000 in cash. The hearty response to this appeal was most gratifying, and it was felt the board could proceed with its missionary program confident that the church would rally to its support by providing the funds necessary.

The new constitution provides that the months of January and February of each year shall be set aside as a special period for missionary cultivation, and that every church shall make a free will offering for missions over and above its assessment and its Sunday School and Epworth League contributions. It is expected that this free will offering will become habitual in the church, and that in time every congregation will regard it as a regular part of its work. If this is done our missionary cause will be firmly established and no unusual strain will be put upon any church.

The General Conference did not increase the assessment for missions, but on the contrary decreased the missionary income approximately $40,000 a year by transferring sections of the work to other agencies. The annual free will offering therefore becomes absolutely necessary. As is well known to all our people, our missionary work has faced a great financial crisis. Provision has been made whereby this crisis can be met, and our work maintained at the highest point of efficiency.

The new board of missions has gone about its arduous task heartily and efficiently. Its personnel is of the finest and is representative of every section and interest of our church. All of our bishops, several of our general connectional secretaries, and an equal number of preachers, laymen, and women compose it. From all parts of the church pledges of co-operation, support and sympathy have come pouring in to the new administration. The church is aware that heavy responsibilities rest upon the new board and its secretaries. Given the united support of all our people, this quadrennium will be one of great promise in the supremely important work of promoting the gospel throughout the bounds of the earth. The prayers and co-operation of all our people are most earnestly besought for the new board.

A MARRIAGE OF INTEREST

A wedding marked by unusual beauty and simplicity and one of much social prominence was that of Miss Rena May Smithwick, daughter of Mrs. Sarah Smithwick of South Creek and the Rev. Ernest Golden Overton of Burlington, which was solemnized in Campbell's Creek Methodist church Wednesday evening, June 30, at 8 o'clock in the presence of a vast assemblage of friends and relatives.

Mrs. Overton is the youngest daughter of Mrs. Sarah Smithwick. She was educated at Elon College and Duke University. She is one of Eastern Carolina's most popular members of society. Mr. Overton is the son of Mr. and Mrs. J. C. Overton of South Creek. He graduated with the class of 1925 at Duke University. While a student at Duke he was one of the most popular young men on the campus. He is a winner of the coveted Wiley Gray medal and is a member of the Lambda Chi Alpha fraternity. For the past two years Mr. Overton has been the pastor of the West Burlington Methodist church.

Immediately after the ceremony the bride and groom left for an extended trip through the mountains of western North Carolina. The bride's going away suit was blonde with accessories to match. They will be away two weeks, after which they will be at home at Burlington.

One spacious room was filled with the tributes of love and regard. Glittering arrays of glass, silver, china and fine linens attested the popularity of the young couple.

Among the out-of-town guests were: Misses Hattie and Carrie Paul from Greenville Teachers' College, Greenville, N. C., Miss Ida Bross of Duke University, Miss Beatrice H. Browning of Durham, Prof. and Mrs. John Messick and Dr. and Mrs. S. E. Mercer of Washington, Mr. E. B. Overton of Durham, Miss Lela Godley, Mrs. Stubbs, Mrs. Chaffin, Mrs. W. H. Hooker, Mrs. Godwin and Mrs. Willis.

WOMAN'S PAGE

(Continued from page eight)

An unique feature of the program was the presentation of the theme for the afternoon, "Mexicans in the United States," by Miss Butterick. Dressed in a picturesque costume of a Mexican young lady, she impersonated Senorita Terecita Shavez. The audience listened with rapt attention as she gave her first impressions of this country and described the problems of becoming adjusted in a land of strangers with different customs and language. She impressed the audience with the idea that Mexicans are found to be lovable, delightfully courteous, eager to learn, talented and form an essential part of our population when Americans understand how to make an understanding contact and give a fair chance.

This talk was followed by a social hour, at which time circles 1, 2, 3 and 4 served refreshments.

GREAT DAYS FOR BENNETT MEMORIAL IN CONFERENCES

Enthusiastic meetings in the interest of the Belle Bennett Memorial were held in East Oklahoma, Texas and Florida conferences. There was great interest manifested in the Memorial Roll and in love gifts, which furnish an opportunity to show appreciation of leaders and missionaries in enrolling a name by the gift of a hundred dollars. This interest reached a high point in the East Oklahoma meeting at Vinita when the women came forward and put a hundred dollars on the table in bills ranging from one to ten dollars, thus enrolling the name of Mrs. G. B. Hester, emeritus missionary worker of that conference.

The women of the Texas conference were glad of an opportunity to express their appreciation and love of their president, Mrs. J. W. Mills, by placing her name first on the Memorial Roll. Miss Davies was present at this conference and created a great deal of interest in the memorial by a fine presentation of Greater Scarritt and the training available not only for missionaries in home and foreign fields, but for workers in every line of Christian service. Enthusiasm reached its highest peak when the vote was taken that committed the conference to the goal of five dollars per capita.

At Orlando, Fla., in the annual meeting of that conference, five names were quickly enrolled, first of which were Miss Nannie B. Gaines, Mrs. Bruce Alexander, emeritus missionaries. This conference voted enthusiastically to reach the goal of five dollars for every member. The enthusiasm ran so hight that money was not only brought to the table by women on the floor, but dollar bills rained from the gallery. So great was the interest in the discussion that it was impossible to hold it to the appointed time. The women were eager for all the information that could be had concerning the promotion within the conference and voted to present the matter at the district meetings, to take the Book of Remembrance to these meetings, and to secure names for the Memorial Roll.

Another great day came in the steady progress seen in the increasing sense of responsibility for the payment of the conference quota to the Bennett Memorial fund and to complete the payment of at least $500,000 before 1926 shall close. It was May 12 when after plans and preparations had been completed for the coming of Miss Daisy Davies to the Tennessee conference, at a luncheon attended by more than four hundred women, $3,860 was pledged in amounts running from $1 to $500. The sum total will reach more than $4,000 when all are heard from. A number of love gifts made a part of this handsome offering. Miss Davies spent two weeks in the bounds of the Tennessee conference.

THE SUNDAY SCHOOL

(Continued from page nine)

day School." Those earning credit were as follows:

J. R. Ball, G. W. Ball, E. D. Hardesty, Mrs. E. D. Hardesty, Rev. H. L. Davis, Miss Lottie Carroll, Mrs. Nora Barbour, Miss Laura Mae Barbour, P. P. Garner, Miss Louise Willis, Miss Esther Elliott, Miss Lina Herrington, Miss Nina Garner, Mrs. W. E. Fodrie, Marion Barfield, Mrs. G. W. Ball, Mrs. J. R. Ball, Mrs. Joel H. Davis, Mrs. Fletcher Taylor, Mrs. W. G. Temple, Mrs. C. C. Smith, Mrs. J. B. Becton, Mrs. R. R. King, Miss Louise Conner, J. H. Elliott, Jr., Mrs. J. H. Elliott, Jr., W. L. Harris, W. J. Hardesty, Mrs. J. H. Davis.

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Our Little Folks

THE GOOD NEIGHBOR

"Our father has gone to Jerusalem," cried Judah and Deborah to their playmates. "He has taken the donkey with many things to sell, and when he returns he will bring us each a gift."

"When will he be back?" asked Rufus.

"When the sun has risen and set five times," replied Judah. "I can hardly wait to see what my gift will be."

"But there are robbers on the road between here and Jerusalem," remarked Leah. "My father says it is a very dangerous road."

"Pooh, no robber could catch my father," boasted Deborah. "He is far too brave and strong."

"Our father is going to Jerusalem some day this week, too," said Ephriam, who had been standing at the back of the group. "He has promised to bring something for Huldah and me when he returns."

"Who asked you to speak? cried Rufus, turning angrily towards the boy and his sister. "Go away from here, you Samaritan children. Samaritans! Samaritans! Samaritans!"

The other children took up the cry, although they did not know exactly what it meant. They only knew that the little Samaritans who had just come to live next door to Judah and Deborah were strangers from another country and that they should not play with them.

The five days soon passed, and on the morning of the fifth day the children ran to the window to watch for their father. They noticed the father of Ephriam and Huldah getting ready to go to Jerusalem. He kissed his wife and the children goodbye and turned to wave to them as he rode away on his strong donkey. "Just like our father," whispered Deborah. "He looks kind and good."

But Judah only said, "He is a Samaritan."

The children watched all day but their father did not return. Neither did he come the next day and now the mother, too, began to watch the road. When on the third day he still did not come, some of the neighbors began to whisper, "Perhaps the robbers have caught him; they say there are many on the road these days."

The fourth day was almost gone and the mother was about to light the lamp, when Rufus came running down the street. He shouted to Judah, "Your father is coming!" Quickly Judah ran out of the house, and his mother and sister followed. What a sight met their eyes. Instead of the strong, laughing father who had ridden away, he came limping towards them, slowly and feebly. His clothes were ragged and there was no sign of the strong donkey, to say nothing of the gifts which he had promised.

"Yes, the robbers caught me," he told them as he sank on a bench by the door, while the neighbors gathered around. "I was returning home four days ago feeling very happy, for I had sold my goods for much money, and I had gifts for the family as well as other things. Suddenly, in a narrow part of the road four robbers sprang out. One seized the donkey, and two dragged me out of the saddle, while the fourth struck me over the head with a huge club. I fought as well as I could, but they were too many for me. They stripped off my clothing, seized the donkey, and rode away, laughing.

"But was there no one to help you? Did you have to lie on the road all night?" asked the mother anxiously.

"If I had I would surely have died," answered the father. "For a long time I did not know anything. When at last I could hear once more a man's steps sounded on the rock beside me, but they passed on. I thought 'If I do not get help I shall soon die.' But I was too weak to call out. Then, by and by, I heard another man come walking along. He came right up to me, stopped a minute, and then he, too, walked away. I tried to call, but he did not hear me. After that I did not know anything until a kind voice said, 'Come, friend, drink this, and it will help you.' Someone was holding a cool drink to my lips. Then the stranger poured medicine into my wounds and bound them up with cloth. Soon I began to feel better. 'We must not stay here all night,' he said. It will soon be dark; let me see if we cannot get you on my beast.' The stranger had to lift me on. He held me kindly as he went slowly down the road to the inn. Here he hired a room for himself and one for me, and all night long he sat beside me, giving me to drink and caring for my wounds. In the morning he asked the innkeeper to care for me until I was able to return home, and he gave him some money."

"I wish I knew him," sighed Deborah, "so I could do some kindness for him, too."

"You may," answered the father. He is the father of the little Samaritan children who live next door."—Marion Byrd, in Christian Work.

HIS BIT OF WORK

"O, John, John," exclaimed the father shaking his head sadly, "what slithering work do you do!"

"It's all right, replied the boy. "I get it past the boss and get my pay too!"

"There's more in the work, my boy, than in the pay," said the father.

"The pay's the main thing," retorted John.

"No, John, it is not the main thing either. Let me tell you, something that I heard today.

"In the stone works a young man was suddenly set to do a piece of carving. The man on the job had been taken ill, and the task had to be finished on time. The young man did not know what the stone was for, but when he went at the work in his accustomed painstaking way. He chiselled out a stem here, a leaf there and flowers above. The master workman approved the job, and the stone left the works. Some months passed.

"Today the young man was walking through the great and beautiful building that the city had just completed and opened. He came to the most prominent pillar, a handsome column crowned with a piece of lily work. 'Why,' he exclaimed 'there's my bit of work!" And, taking off his cap, he gazed at it and said reverently: 'Thank God, I did that job well!'"

"I happened to overhear the remark, and I spoke to him. Then he told me the story of that bit of work. When I heard the young man make that remark and saw the light in his eye, John, I knew then, if I had never known before that work is a holy thing! Right wages and just treatment for workmen are proper adjuncts, but above and beyond them your bit of work is holy to you.

"The Bible speaks of the 'workman that needeth not to be ashamed.' That young man toiling in the dirt and din of the stone works fashioned his bit with his soul in his job and found at last his work crowning a glorious pillar! That is true of all good work; sooner or later the finished work will be crowned. Then who can measure the joy of the workman? And if that bit of work happens to be the crowning piece of a well-hewn character, calling forth the praise of the Great Master. 'Well done, good and faithful servant!' the joy of the workman will not be measured by time or by anything that belongs to the world of time."

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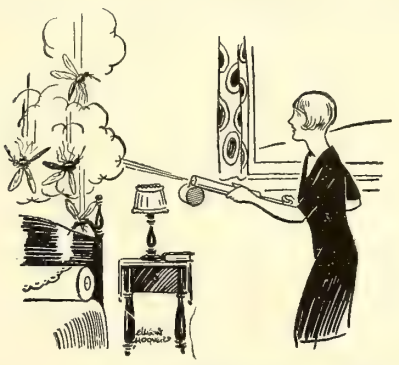
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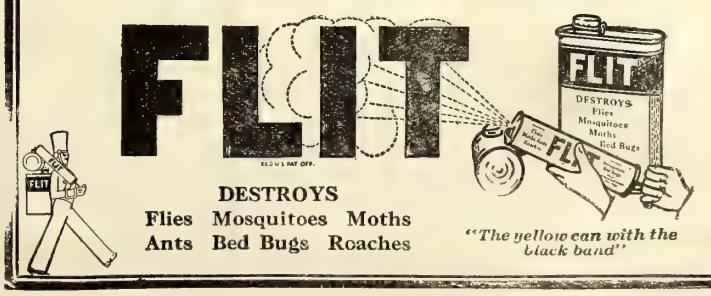
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If the stammerer can talk with ease when alone, and most of them can, but stammers in the presence of others, it must be that in the presence of others he does something that interferes. If then we know what it is that interferes, and the stammerer be taught how to avoid that, it must be that he is getting rid of the thing that makes him stammer. That's the philosophy of our method of cure. Let us tell you about it. SCHOOL FOR STAMMERERS, Tyler, Texas.

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SOME EARLY METHODISTS

Speaking of sacrifice: John Wesley and John Nelson were journeying and preaching through Ireland. It was an ignorant hostile country. The prevailing religion was Roman Catholic and often they met such opposition that their meetings were disturbed and no one would invite them to spend the night. One night as they slept on the floor in a barn, Brother Nelson grumbled but Brother Wesley replied: "Cheer up, John! There is one whole side of me where the skin is not rubbed off."

One day they "got" George Whitefield. While he was preaching in this same country some rioters hit him with such force that he fell unconscious, bleeding and expecting to go "like Stephen into the presence of his Lord." Years after that while he was in Virginia he called a child; "Come here, little girl." Then lifting his wig he placed her finger in a deep scar and said, "There is where the brick-bat hit me." The little girl never forgot and when she had grown to ripe age she told how the great evangelist "bore in his body the marks of the Lord Jesus."

Lady Huntington, "The Queen of the early Methodists," made another kind of sacrifice. She sold her jewels to give the gospel to the poor, turned her own home into a resort for the preachers, helped to build 64 chapels or meeting houses and gave in all about $500,000 to the cause. In that day such a sum represented almost as much as Mr. Duke's $40,000,000 does today.—Ardmore Bulletin.

SOUTHERN RAILWAY PASSENGER DEPARTMENT PROMOTIONS

W. H. Tayloe, passenger traffic manager of the Southern Railway System, with headquarters at Washington, announces the following promotions and changes in the passenger department organization, to become effective July 15:

H. F. Cary, who has been general passenger agent at Washington since 1909, becomes general passenger agent with headquarters at Cincinnati, in charge of passenger traffic on Southern Railway System lines between Cincinnati and New Orleans, Chattanooga and Memphis, Birmingham and Columbus, Miss., on the St. Louis-Louisville lines and in the territory north of the Ohio and west of the Mississippi rivers. Mr. Cary entered the Southern Railway passenger department service in 1895, in Atlanta, Ga., and has since been continually in the service.

F. N. Westerman, at present assistant general passenger agent at Washington, becomes assistant general passenger agent at Cincinnati. Mr. Westerman has been in the passenger department service of the Southern Railway System continually since 1899.

E. N. Aiken, heretofore general passenger agent at Cincinnati, becomes general passenger agent at Washington. Mr. Aiken entered the passenger department service of the Southern Railway System in 1902.

F. L. Jenkins, who has been district passenger agent of the Southern Railway System at Philadelphia, Pa., becomes assistant general passenger agent at Washington. Mr. Jenkins was first employed in the passenger department of the Southern Railway System as a ticket agent at Augusta, Ga., in 1901, and since that time has been in the passenger department service in various capacities at Augusta, Washington, Birmingham, Atlanta, Jacksonville and Philadelphia.

C. A. Kline, who has been in the general passenger departfment of the Southern Railway System since 1897, is made assistant passenger traffic manager with headquarters at Washington, with an assignment of special duties, particularly with reference to service and convention matters.

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DUKE UNIVERSITY
Durham, North Carolina

Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Statesville, at Balls Creek ..... July 15-16
Weldon, at Windsor ..... July 21-22

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E.
THIRD ROUND

July

Spring Creek, Baldings, 11 17-18
Marshall-Hot Springs, Hot Springs, 3 & night 18
West Asheville, night 21
Sandy Mush, Teagues, 11 24-25
Leicester, Riverview, 3 25
Swannanoa, Swannanoa, night 25
Black Mountain, night 28

August

Rosman, East Fork, 11 ..... July 31 & 1
Brevard, night 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

July

Unionville, Zion, 11 18
Matthews, Bethel, 3 18
Peachland, Fountain Hill, 11 Sat. 17
Lilesville, Shady Grove, 3 Sat. 17
Morven, McFarlan, 11 Sat. 24
Bethel-New Hope, Union, 3 Sat. 24
Wadesboro, 11 25
Marshville, Wingate, 3 25

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

July

College Place, 11 18
Centenary, night 18
Randleman, St. Paul's, 11 25
Park Place, night 25

August

New Hope, Centre, 11 14
Gibsonville, 11; Whitsett, 3 15
Glenwood, night 15
Uwharrie, Mt. Shepherd, 11 21
Pleasant Garden, Bethlehem, 11 22
East Greensboro, Holt's Chapel, night 22
Randolph, Fairview, 11 and 3 28-29
Randolph, Ebenezer, 11 29
East End, High Point, night 29

September

Coleridge, Rehobeth, 11; Concord, 3 4
Deep River, Worthville, 11 5
Liberty, Bethany, 3 5
Ramseur, Franklinville, night 5
Highland, night 6
Proximity, night 7
Carraway Memorial, night 8
Randolph, Fairview, 11 and 3 12
Randolph, Ebenezer, 11 12
East End, High Point, night 12
Jamestown, Oakdale, night 14
West Market Street, night 15
Ashboro, night 19
Bethel, Grace, night 20
Wentworth, Bethlehem, 11 26
Ruffin, Ruffin, 3 26
Reidsville, night 26
Main Street, High Point, night 27

MARION DISTRICT
Edwin O. Cole, P. E., Box 264, Marion, N. C.
THIRD ROUND

July

Gilkey, Centennial, 11 17
Henrietta-Caroleen, Caroleen, 11 18
Cliffside-Avondale, Cliffside, 8 18
Marion Ct., Pleasant Hill, 11 24
Morganton, First Church, 11 25
Marion Mills, Clinchfield, 8 25

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

July

Stoneville-Mayodan, 11 18
Sandy Ridge, 3 18

The Mt. Airy District Conference will be held at Leaksville July 7-8.

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

July

Moravian Falls, Moriah 17-18
Wilkesboro 25
North Wilkesboro, night 25

August

Creston, Southland ..... July 31 & 1
Todd, Fairview 7-8
Watauga, Benson's Chapel 14-15
Boone, night 15
Helton, Helton 21-22
Jefferson, Orion 28-29

September

Elk Park, Newland 4-5
Warrensville, Ashley 11-12
Avery, Pisgah 18-19
Sparta, Potato Creek 25-26

October

Laurel Springs, Laurel Springs 2-3

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FOURTH ROUND

July

Concord Ct., Rocky Ridge, 11 25
Kerr Street, 8 25

August

Epworth, 11 8
Salisbury, Coburn Memorial, 8 8
Gold Hill, Zion, 11 14
Woodleaf, Woodleaf, 11 15
Salisbury, Park Avenue, 8 15
Albemarle Ct., Union Chapel, 11 21
First Street, 11 22
Central, 8 22
Salisbury, First Church, 11 29
Salisbury Ct., Bethel, 3 29

September

East Spencer, Long Street, 11 5
Salisbury, Main Street, 8 5
Landis, Shiloh, 11 11
China Grove, 11 12
Spencer, Central, 8 12
Norwood Ct., Mt. Zion, 11 19
Norwood, 8 19
Bethel, 11 24
New London, 11 25
Salem, 11 26
Badin, 8 26

October

Mt. Pueaasnt, Cold Spring, 11 3
Kannapolis, Trinity, 8 3
Concord, Harmony, 11 10
Concord, Westford, 8 10

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FOURTH ROUND

July

Olin, Snow Creek, 3 and 11 24-25
Cool Springs, Providence, 2:30 25

August

Hickory, First, 11 1
Hickory Ct., Marvin, 2 1
Westview, night 6
Mooresville, Central, night and 11 7-8
Mooresville, Broad St., 2:30 8
Jones Memorial, night 13
Dudley Shoals, Ebenezer, 3 and 11 14-15
Rhodhiss, 2 15
Ball Creek, Camp Ground, 4 20
Catawba, Camp Ground, 4 21
Ball Creek Camp Meeting 17-22

September

Newton, 11 5
Concord, 2:30 5
Friendship, night 5
Statesville, Broad St., night 6
Race Street, night 8
Statesville Ct., Parsonage, 3 10
Taylorsville, night and 11 11-12
Hiddenite, Pisgah, 2:30 12
Stony Point, night 12
Mt. Zion, night and 11 18-19
Shepherd-Vanderbeurg, 2:30 19
Davidson, night 19
Mooresville Ct., Williamson, 3 21
Troutman, night 22
Lenoir, First, night and 11 25-26
South Lenoir, 2:30 26
Hudson, Whitnel, night 26

October

Lenoir Ct., Littlejohns, 3 and 11 2-3
Granite Falls, 2:30 3
Maiden, night 3
Elmwood, 3 6

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 We. Fourth Street, Winston-Salem, N. C.

July

Thomasville, Trinity, 11 18
Forsyth, Marvin, 3 18
Thomasville, Main St., 11 25
Ardmore, night 25

August

Green Street, 11 1
Grace, night 1
Farmington, Bethlehem, 3 and 11 21-22
Advance, Cornatzer, 3 22
Ogburn Memorial, night 22
Hanes-Clemmons, Bethel, 11 29
Davidson, Reeds, afternoon 29

September

Davie, Salem, 11 and 3 4-5
Cooleemee, 11 5
Mocksville, night 5
Lexington, Erlanger, night 8
Davidson, Centenary, 11 11
Centenary, 11 12
Lewisville, Brookstown, night 12-13
Burkhead, night 15
Linwood, Linwood, 3 18-19
Lexington, First Church, 11 19
Central Terrace, night 19
Hanes-Clemmons, Hanes, night 22
Denton, Clarksbury, 11 25
Welcome, Ebenezer, 8 and 3 25-26
Walkertown, 11 26
West End, night 26

October

Thomasville Ct., Prospect, 11 and 3 2-3
Kernersville, 11 3
Thomasville, Bethel, night 3
Forsyth, Westview, 3 9-10
Oak Ridge, Sedge Garden, night 10

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

July

Milton Ct., Purley, 11 17-18
Brooksdale, Trinity, 11 24
Front Street, 11 25
West Burlington, night 25
Durham Ct., Bethany, 11 31

August

Carrboro Ct., Carrboro, 11 1
Chapel Hill, 3 1
Duke Memorial, night 2
Trinity, night 3
Burlington Ct., Bethel, 11 7
Rougemont Ct., Tabor, 11 13
Leasburg Ct., Salem, 11 14-15
Mt. Tirzah Ct., Mt. Zion, 11 21-22
West Durham, night 22
Yanceyville Ct., Locust Hill 28-29

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

July

Chowan, Bethany 17-18
Edenton, night 18

August

Gates, Sunbury ..... July 31 & 1
North Gates, Hebron 1-2
Pantego-Belhaven, Belhaven 15
Kitty Hawk, Duck, night 17
Manteo, night 18
Stumpy Point, night 19
East Lake 21-22
Kennekeet, Avon, night 24
Harreras, Hatteras, night 25
Wanchese, night 26

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

July

Parkton, Sandy Grove 17-18
Person St. and Calvary, Gardners, 3:30 18
Lillington, Parker's Grove 24-25
Hemp, Pleasant Hill, night 25-26

August

Siler City, Hickory Mountain ..... July 31 & 1
Pittsboro, Zion, 3:30 1-2
Jonesboro, Seven Springs 7-8
Sanford, night 8-9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
THIRD ROUND

July

Pink Hill, Webb's, a.m. 18
Newport, Oak Grove, a.m. 24-25
Morehead City, p.m. 25
Hookerton, Ormondsville, a.m. 31

August

Oriental, Pamlico, a.m. 1
Ocracoke ..... May 27

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

July

Kenly, Buckhorn 17-18
Clayton, 8 18
Garner, Mt. Zion 24
Princeton, Fellowship 25
Smithfield, 8 25

August

Four Oaks, Sanders 7
Benson, Elevation 8
Selma, 8 8
Fuquay, Buckhorn 14
Edenton St., 11 15
Cary-Apex, Cary, 8 15
Creedmoore, Grove Hill 21-22
Franklinton Ct., Rock Springs 3 22
Franklinton, 8 22
Oxford, 8 27
Oxford Ct., Shady Grove 28
Granville, Roberts 29

September

Louisburg Ct., Shiloh 4

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
THIRD ROUND

July

Mt. Gilead Ct., Hebron, 11 17-18
Mt. Gilead, 7:30 18

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
THIRD ROUND

July

Fremont Chg., Yelverton, 11 18
Stantonsburg, night 18
Vanceboro Chg., Chapman's, 11 25

August

Fairfield, 11 1
McKendree Chg., Conetoe, 11 8
Ayden, night 8

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
THIRD ROUND

July

Conway, Bethany, a.m. 17-18
Aulander, Ebenezer, 3 p.m. 18
Windsor, District Conference 21
Seaboard, Sharon, a.m. 24-25
Roanoke Rapids, night 28

August

Garysburg, Oak Grove, a.m. 1
Halifax, Ebenezer, 3 p.m. 1
Battleboro and Whitakers, McTier, a.m. 8
Rosemary, New Hope, 3 p.m. 8
Rich Square, a.m. 14-15
Scotland Neck, Palmyra, 3 p.m. 15
Norlina, a.m. 21-22
White Memorial and City Road, City Road, night 22
Murfreesboro, a.m. 29
Williamston and Hamilton, night 29

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

July

Wilmington Ct., Federal Point, 11 18
Wilmington, Grace, night 18
Swansboro, Bethlehem, 11 24-25

August

Maysville, Hopewell, 11 1
Southport, Southport, night 4
Shallotte, Andrews Chapel, 11 5
Town Creek, Shiloh, 11 6
Carver's Creek, Bladen Springs, 11 8
Whiteville, Whiteville, night 8

EVANGELISTIC SINGER

Robert Lee Milam, evangelistic singer and choral director, has a few open dates after August 8. Write me 502 Jonesboro Road, Atlanta, Ga.

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IN MEMORIAM

DOBSON—Daniel Jefferson Dobson was born September 22, 1859, and died June 6, 1926. He leaves three brothers, two sisters, a widow and eight children—Bell Dobson, Greenlee; Geo. Dobson, Shredfort, La.; Virgil Dobson, Biltmore; Mrs. Pearl Hogan, Parkesville, S. C.; Otis Dobson, Greenville, S. C.; Mrs. Margaret Reed, Denver, Col.; Mrs. Comila Couch, Greenville, S. C.; Guy Dobson, Greenlee. Brother Dobson gave his heart to God some years ago and united with the M. E. church at Greenlee, and remained a faithful member till death. He was a member of Joppa Lodge, No. 401, A. F. & A. M., who furnished the pallbearers for the funeral services which were conducted at Nebo M. E. church by Revs. J. N. Wise, J. C. Postell, H. E. Stimson and H. C. Marley, after which his body was laid to rest in the cemetery at Nebo.

RESOLUTIONS OF RESPECT

Whereas, the Supreme Architect of the universe in His infinite mercy and wisdom has removed from our midst our beloved sister, Mrs. W. A. Martin, who departed this life May 26, 1926, be it resolved:

First, That our missionary society has suffered great loss and each member has lost a true friend and sister.

Second, That we rejoice in the thought tht our loss is her gain and though we mourn for her, yet the example of her patient suffering will inspire us to noble deeds and higher thoughts.

Third, That we extend the deepest sympathy from our auxiliary to the family in their bereavement and commend them to "Him who doeth all things well."

Fourth, That these resolutions be spread upon our minutes, a copy be sent to the family, and to the North Carolina Christian Advocate for publication.

Mrs. W. J. Yelverton,
Mrs. L. D. Minshew,
Mrs. C. A. Davis.

BUTLER—Mrs. Catherine Butler died Saturday morning, May 22, 1926. Her husband, John W. Butler, preceded her to the grave 26 years. She was married to John W. Butler, a Confederate soldier, in 1864. She was 75 years, seven months and 26 days old. To this union were born 13 children; two of them died in infancy. Six boys and five girls survive. The sons are: Geo. W. Butler, A. H. Butler, J. Adam Butler, H. C. Butler, Bertus C. Butler, Marcus Butler. The daughters are: Mrs. Susan B. Westbrook, Mrs. Ida A. Jones, Mrs. Euphenia E. Packer, Mrs. Louisa E. Parsons, Mrs. Lillie B. Hinson. Also 63 grandchildren and 15 great-grandchildren; one brother, William M. Parsons; one sister, Mrs. George Parker. Mrs. Butler was a faithful member of Hopewell Methodist Episcopal Church, South, for more than forty years. The funeral services were conducted at Hopewell church by her pastor, Rev. W. J. Underwood Sunday, the 23rd, at three o'clock, and she was laid to rest in the family burying ground at the old Butler homeplace. A good mother and a consecrated Christian has gone to her reward. W. J. Underwood.

THOMAS—In Henderson, on January 31, 1926, there entered into rest the spirit of Mrs. Julia Branch Thomas. She had been a resident of Henderson for 42 years, although she was a native of Franklin county, the daughter of Mr. and Mrs. W. J. Branch, and her young life was spent in that county. There may be some still living who recall the delightful hospitality of her father's home. It was a typical home of the old South. I would like to be able to pay a fitting tribute to this rarely beautiful life, but I feel that the subject so far transcends anything that I can say, that while I approach it with reverence and love, I also do so with hesitation.

In 1858, when only 19 years of age, she married Mr. Joel K. Thomas, a man in every way her peer, and whose physical appearance and whose character were such as to win the admiration and devotion of a woman whose qualities were as fine as hers. By inheritance she possessed those characteristics which placed her most decidedly in the class composing the highest type of Southern womanhood. She descended on both sides from a long line of ancestry of note, in Colonial and Revolutionary days. Born and reared in a home of ease and affluence, she knew nothing save pleasure and self-indulgence, and yet the sweetness of her character was not spoiled. She was not domineering and forgetful of others and for long after the war—in fact, as long as they lived—the devotion of her former slaves was most pronounced. With all the advantages of wealth and beauty, for she was beautiful, her nature was made up of a fibre so sweet, so courageous and brave, that when the war clouds of the sixties had swept over her once happy home, leaving in their wake the disastrous changes made in all the plantation life of the South, she met reverses with a brave cheerfulness and gallant hopefulness that made her a blessing to her loved ones and a helpmeet indeed to the young husband who found his happiness in her loving strength. She was preeminently a home-maker, seeking no pleasure outside, but within the sacred precincts of that loved place she found ample field for her talents as wife, mother, sister and neighbor. Those only who knew her intimately knew of the many acts of kindness she loved to show to those she found it possible to help. Quietly and unobtrusively her life, made rich with faith in God, she strove to rear the precious children that had been given her. How well she fulfilled her duty is amply attested by the upright men and Christian women who today do honor to her memory.

For this servant of God death held no grim terrors. While the devotion of her children filled her old age with beauty and comfort, and she clung to them with tenderest love, yet her hold on this world had for some time been growing less and less firm, her widowed heart often yearned for the companionship of him whom she had missed for so many years and her tender mother-love had never forgot the three little ones she had long ago given back to God.

Oftimes her feet must have wearied of the long, long road, and when at last the sunset gates flung wide their bars she stood ready, with sweet peace written on her brow and in her heart, to enter into that home of the blest, that house not made with hands, eternal in the heavens, leaving to those who loved her here a rich legacy of precious memories.

Mrs. J. E. Malone.

SAMPLE—The soul of Mrs. Ellen Sample quietly passed through the gate of the City of God in the early hours of April 25, 1926.

She was gentle and cultured and notwithstanding her 79 years her mind was still active. She was not able for several years to go to church to worship, but observed at home the worship hours in Bible reading and meditation. She had read the Bible through many times and enjoyed having her pastors talk and pray with her. When a young woman living in a community with no Sunday school she organized one, that the children might have Christian instruction.

Sister Sample made her home with her youngest daughter, Mrs. O. E. Lane, of Elizabeth City. She leaves two other daughters, Mrs. John Hill of Hertford, and Mrs. Samuel Tuttle of Norfolk, Va., and twelve grandchildren to mourn their loss. Her husband and only son, A. G. Sample, preceded her in death.

Revs. F. S. Love and Mr. Harrell conducted the funeral services at the home and she was laid to rest under a mantle of flowers in Hollywood cemetery to await the resurrection.

May the Sipirt of the Master lead the bereaved. J. L. Midgette.

BROWN—Mrs. Emily Deal Brown, aged 94 years, four months and four days, died April 14, 1926, at the home of her son, R. A. Brown, near Lenoir, N. C. She was tne daughter of the late William Deal and had a large family connection. She was a charter member of Cedar Valley church and a loyal Methodist for more than 78 years. In 1856 she was married to Jesse Franklin Brown, who died April 12, 1889. To this union nine children were born and the following survive: J. L. Brown of Troutman, R. A. Brown of Lenoir, Mrs. J. F. Flowers of Hickory, 12 grandchildren, 16 great-grandchildren; one brother, A. J. Deal of Colorado Springs, Col., and one half-sister, Mrs. Donnie Deal McCall of Chesterfield, N. C. Sister Brown was kind-hearted, frugal, deeply religious, a quiet, unassuming Christian, who earnestly prayed for the salvation of her sons and the advancement of the cause of righteousness. She was a lover of the Bible, the church and a loyal reader of the church paper.

The funeral service was held in Union church, conducted by the pastor, and her body laid to rest in the cemetery in the presence of a host of relatives and friends who gathered to pay her their last tribute of respect.

From her example "To live was Christ, to die was gain." May the God whom she trusted comfort and keep the bereaved and loved ones.

P. H. Brittain, P. C.

BAKER—Marshall Edward Baker, born May 18, 1851, died at the home of his daughter in Charlotte, N. C., April 6, 1926. He was a good man and lived and died in the faith, being a member of the Methodist church at Marvin, Union county. There his mortal remains now sleep in anticipation of a glorious resurrection. Brother Baker was married twice, first to Miss Mattie Cook, in 1872. Of this union there were born four sons and two daughters. After the death of his first wife he was married, in 198, to Mrs. Mary A. Bartlett. One son was born to this union. The large company who followed his remains to their last resting place gave evidence of the high esteem in which he was held by his neighbors. The sorrowing ones are commended to the God of all grace. Robert E. Hunt, P. C.

McDANIEL—On May 12, 1926, Mr. William McDaniel passed quietly out of this life into the great beyond. He had been a member of Providence church for a number of years. He loved his church and for many years was an efficient, faithful superintendent of the Sunday school. He had great faith in God, the Bible and his church. The church and the entire community feels keenly the loss, but the ones who will miss him most are the six children who survive—three boys and three girls. He was laid to rest in the Providence cemetery amidst a great gathering of relatives and friends. A good man is gone from our midst. May God bless and comfort the bereaved family.

Mrs. R. L. Smith.

CHESSON—T. B. Chesson, son of John B. and Nellie Chesson, was born in Washington county, North Carolina, 47 years ago. On June 13, 19 years ago, he was married to Miss Sallie Claygon of near Roper, for whom until the end he preserved a most affectionate love.

On November 1 he was seriously injured and was taken to the hospital in Washington, N. C., for skilled attention. But his frame, always frail, could not stand the strain, and soon developed blood poison. He spent several weeks in pain, anguish, meditation and prayer. Despite the pleas of friends and the pangs of pain, he pressed on till he could go no further, and quietly passed away on December 18, 1825. He was a loyal member and steward of Pleasant Grove Methodist church, and served as a faithful Sunday school superintendent for several years. His personality was somewhat indifferent, yet he always gained the love and friendship of those who knew him well. "They also serve who stand and wait." He was always on time and willing to serve in his church relationship. He spent the most of his married life working for the Roper Lumber Company.

On Saturday, December 18, 1925, his remains were brought fr[om] ington and laid to rest [in] emetery near [by] ing that the pai[n] and redeemed soul had [its] reward. The funeral service was conducted by his pastor, Rev. D. A. Clark. Our Master suffered with him here, and we believe he reigns with Him above. And the sufferings of this present time are not worthy to be compared with the glory which shall be when the light affliction which is but for a moment shall work out for him the far more exceeding and eternal weight of glory.

Mrs. W. B. Chesson.

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RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His infinite wisdom has seen fit to remove from our midst Brother Jennings Kerr on April 9, 1926; and

Whereas, Brother Kerr, being one of the oldest members of Dilworth church, having served as a steward and a member of the board of trustees at the time of his death; therefore, be it

Resolved, by the boar dof stewards, Dilworth M. E. Church, South, in regular meeting May 7, 1926, that in the passing of Brother Kerr our church has lost a valuable and faithful member and we extend to his bereaved family our heartfelt sympathy; and be it further

Resolved, That a copy of these resolutions be sent to Mrs. Jennings Kerr, a copy sent to the North Carolina Christian Advocate for publication, and a copy spread upon the minutes of this meeting.

Geo. H. Terry,
W. L. Harris,
C. F. Robinson,
Committee.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has called to Himself our beloved sister, Mrs. W. J. Thompson, whose death was the first of our circle since the organization of this society; though we bow in humble submission to the will of God, we desire to express our love and appreciation for our departed sister; therefore, resolved:

That her passing brings us deep sorrow and leaves a vacant chair in our midst that will ever recall her and her good deeds.

That she will be sadly missed because of her faithfulness and loyalty and an interest in all right causes that made her a member to be depended upon at all times.

That her works do follow her in that her splendid example will ever inspire us to continued efforts along the lines of activity that claimed her interest.

That we extend to all those who mourn her passing our deep sympathy, and sorrow with them that she will be with us no more.

Mrs. W. T. Whitsett,
Mrs. R. C. Dick,
Mrs. Z. F. Perrett,
Committee for Whitsett Ladies' Aid Society.

CARTER—On the morning of March 10 the community of Ruffin was grieved by news of the death of Mrs. Cornelia Guerrant Carter—Grandma Carter, as she was affectionately called.

This good woman was born and reared in Rockingham county and there spent the greater part of eighty-one years of life. She was a daughter of the late Daniel Guerrant of blessed memory, and was one of a large family noted for loyalty to their church. Her death was caused by paralysis, she living only a few hours after being stricken. Two years ago she suffered a broken hip, from which she never fully recovered, though she did regain the use of her limb and could walk unaided, a remarkable fact considering her age and the frailty of her small frame. Her passing was so quiet and tranquil, her life so unostentatious that it would seem unfitting to mourn for her. She had no greed for gold and did not pine for distinction of rank, but cared only to pursue the quiet duties of a useful home life as a devoted daughter, wife, mother, friend and Christian.

She reared a large family of children butis survived by only two, Mr. J. H. Carter and Mrs. E. L. Wright. With the latter she had made her home of late, her husband, Mr. William Carter, having preceded her to the grave twenty-nine years. Mrs. Carter's life was checkered by joys and sorrows. Many times she was called to stand by the gaping grave and see the earth receive the form of a loved one, but she was blessed to stand like a rock in the midst of the raging billows, for there is nothing else on earth so steadfast as a trusting soul. Her sorrows increased her zeal for her church, for wit hthe eye of faith she looked beyond this earthly existence which is so small a part of life and rejoiced in the promise of the crown laid up, not for Paul only, but for all them that love our Lord's appearing. A Friend.

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, JULY 22, 1926 Number 29

Editorial Paragraphs

Mr. Thompson Seton and the late Dan Crawford of African fame were seated together at a London dinner where these two stories were told as recorded in The Christian World: Mr. Thompson Seton told a story of an old Red Indian to whom he showed the wonders of New York, and who on leaving for his reservation said, 'We have no bridges to span over great rivers, no great white ways to spoil the darkness of our nights, no trains under the land and over the land, but we, Mr. Thompson Seton, we have peace of mind.' Dan Crawford enjoyed the story, and then told us of a Bantu who sat with him one night in his African hut and listened to Crawford's catalogue of the wonders of England, of water from taps, electric light, and big ships and railway trains.' When the inventory was completed, the Bantu slowly and gravely said, 'Well, Mr. Crawford, you know, to be better off is not to be better.'" It is next to impossible for us Americans to learn the wisdom that is bound up in the old Bantu's philosophy. The things that we have cannot take the place of what we are.

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"Mid pleasures and palaces though we may roam,
Be it ever so humble, there is no place like home."

Mark that final word "home," it is not synonymous with the word "house." There is a world of difference between a *home* and a *house*. "Pleasures and palaces" are really better than a mere house, whether little or big, plain or palatial. Victor Hugo points out these differences:

"A house is built of bricks and stone,
Of tiles and posts and piers,
But a home is built of loving deeds
That stand a thousand years."

And loving deeds imply the presence of loving hearts, which are the dwelling place of the Eternal. For God is love and the author and finisher "of loving deeds that stand a thousand years." Not houses but homes guarantee happiness and build the bulwark of the nation both high and strong. The true measure of any people is the quality of their homes.

Rev. Chas. A. Findley, the noted negro preacher of Philadelphia who is pastor of East Calvary Methodist Church, becomes the subject of an illuminating story by Dr. H. K. Carroll which appeared in the last week Advocates of the Methodist Episcopal Church. Of especial interest is an outline of a sermon by Dr. Findley on the Prodgal Son. Here it is. There are three heads and three points under each head as follows:

1. Madness:
   - A. Caviled—he caviled with his father.
   - B. Traveled—traveled to a far country.
   - C. Raveled—raveled out his character.
2. Sadness:
   - A. Hogs—he fed the hogs.
   - B. Togs—he wore out his togs.
   - C. Dogs—he went to the dogs.
3. Gladness:
   - A. Sealed—he was sealed by his father's ring.
   - B. Vealed—he got the fatted calf.
   - C. Healed—by his father's love.

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The minister of the gospel is to carry good tidings of great joy to all the people and not to carry tales and neighborhood scandles from house to house. To be a gossip is trashy business. A man called of God to the work of the ministry should be satisfied with the work that God has given him to do. The work may be hard, but it is God's way to appoint men to difficult tasks. Young ministers with an ambition to begin at the top may dig wells for themselves but will never build monuments, for well-digging begins at the top and monument building at the bottom. There are no short cuts to success in the Gospel ministry. A man cannot play tricks on the Almighty. The man who goes looking around for a place to succeed will spend most of his time looking and very little if any succeeding. Big salaries and big churches are not the rich rewards of the Christian ministry. If so St. Paul would never have been counted a success. He could not boast of these, but he could point with joy to the "marks of the Lord Jesus Christ" that he bore in his body. "To know the fellowship of his suffering" was the knowledge that this greatest Christian of all time sought for himself.

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AN ENEMY OF AMERICA

The antagonism of Roman Catholicism to all things American is rooted in its being a self-perpetuating oligarchy that is not only out of sympathy with democracy but actually hostile to government by the people whenever it dares to be. It is a religio-politico organization with its political center in a foreign land—in Italy. It is not only intrinsically opposed to the separation of church and state, but for more than a thousand years has taught the doctrine of the subjection of the state to the church and where it could has enforced this subjection upon civil governments. The world is reminded at this very hour of how Rome is seeking to retain the strangle hold upon Mexico, and we know how Governor Smith of New York kissed the Cardinal's ring and bowed the official knee to the Pope's representative in New York. Yet Smith seems to think that he can be lected President of the United States in spite of his official obeseance to Rome and his being as "wet as the Atlantic ocean."

Listen to what the Christian Century says about the true character of Romanism:

The Protestant mind sees a vast and mighty organization, extending over the heads of these multitudes, controlling them, and utterly beyond their control, a self-contained and self-perpetuating hierarchy, an undemocratic oligarchy, with no root in democratic soil and therefore, save as it may itself elect, irresponsbile and unresponsive to a progressive enlightened public will. Moreover, it sees that this mighty overhead system of government has its political center in a foreign land, from which center absolute authority runs out to the ends of the self-enclosed hierarchy and is passed down to these multitudes of faithful and trusting worshipers. The Protestant mind sees this system in operation—in Spain, in Mexico, in Latin America, in Austria, in Italy, in France. It sees its effects upon the human spirit, and the inextricable interweaving of its activities with the political state and all social institutions. The American Protestant envisages all this and the soul of democracy in him shudders with apprehension at the possibility of this system becoming dominant in this land, all of whose political and social institutions rest upon the doctrine that all government derives its just powers from the intelligent consent of the governed. This makes full tolerance difficult. Tolerance of ideas believed to be erroneous, or of practices believed to be superstitious, or of theories believed to be dangerous —tolerance here is an achievement of grace. But tolerance of a vast organization for human control, whose very genius lifts it above the possibility of being controlled by human consent—to plead for tolerance here is like asking the American conscience to turn itself inside out.

REV. P. L. TERRILL PASSES FROM EARTH

At six o'clock Thursday evening, July 15, Rev. P. L. Terrill, a member of the Western North Carolina conference, died in his home at Rutherford College, N. C. He had been in failing health since his superannuation last conference and for the last several weeks the decline had been rapid. He was almost 73 years of age.

Brief services were held at his home, in which Revs. E. O. Cole, T. E. Wagg, J. T. Stover and O. J. Jones participated. The funeral services were held Friday afternoon at 3:30 in the Methodist church, Granite Falls, being conducted by Revs. A. C. Swofford, J. T. Stover, T. E. Wagg, E. O. Cole, J. M. Lowder and O. J. Jones.

Brother Terrill is survived by his widow and six children. The children are James, who lives in Granite Falls, Fred and Marvin, who live in Burlington, Mrs. P. D. Estes, and Mrs. Ethel Terrill Weaver, Asheville, and Mrs. A. A. Kent, Granite Falls. All were present at the funeral.

Brother Terrill joined the conference in 1882 and for almost 44 years had been a faithful itinerant Methodist preacher. He had served pastoral charges in many sections of the Western North Carolina conference and was widely and favorably known and had numerous friends who will learn with sorrow of his death which to most people was unexpected.

To the sorrowing companion and the bereaved children of this good man, who served faithfully his Master and his church, we extend our warm sympathy in this time of their bereavement.

Another will prepare an extended and fitting memoir.

We are indebted to Brother O. J. Jones for the information contained in the foregoing.

AN EDITOR TROUBLED BECAUSE HE HAS NO TROUBLES

That is a very unusual case across the mountains in Nashville, Tennessee, where the editor of a church paper bemoans his condition because life with him is joyous as a marriage bell.

This editor is none other than George B. Winton, editor of the Methodist Advocate, and one of eminence among us. Listen to his lament:

"An itinerant civil judge among the mountain Indians of Mexico used to report that the Indian women often came to him to complain of their husbands. 'He doesn't love me any more,' they would say with tears: 'he has stopped beating me.' Sometimes we feel that way about our readers. Why doesn't somebody write us a fierce letter of protest? Is nobody indignant or pleased, or anything?"

Have you never heard, dear Doctor, of Fundamentalism and Modernism? Why not set a fuse to one of these charges of nitro-glycerine if eager for an explosion? Or if these fail to bring results why not try Evolution? We are puzzled to know why a man who lives in Tennessee cannot stir up some little controversy. There seems to us no reason why a man should suffer in a newspaper office from lack of an Indian's expression of love.

STATESVILLE DISTRICT CONFERENCE

We have been attending district conferences for a long time, and have seen these bodies largely attended, but the Statesville district conference which met at Ball's Creek camp ground last week surpassed anything that we have ever seen by way of attendance. Dr. S. B. Turrentine, Brother C. H. Ireland and the writer arrived at the seat of conference about 11 o'clock on Thursday morning, and found the arbor crowded with delegates, preachers and visitors—possibly five hundred of them.

Rev. J. E. Abernethy, the popular and hard-working elder, started on time and kept things going with full steam ahead until the close of the conference on Friday afternoon. He is young as an elder, but no novice at the job. He got through with more business in a short time than we have ever known a presiding officer to do. Before we arrived he had rushed through the reports of all the pastors, and had Brother Woosley making his address to the conference. In a short while Brother Abernethy had disposed of Rev. W. L. Sherrill and the writer, who were representing Christian Education and the Advocate, respectively. Rev. A. L. Aycock preached a helpful sermon, dinner was served and before closing time that afternoon many of the reports of committees had been made, Rev. W. A. Jenkins had represented Davenport College, Prof. Foster Starnes made a fine report of his work at Rutherford and made every one feel that the place to send boys and girls is to that old and honorable institution, Rev. S. B. Turrentine made out a good case for Greensboro College and Mr. C. H. Ireland had enthusiastically told of the work of the laymen, and admonished them to do more for the church in the future than they had in the past.

It was one of the most enthusiastic and spiritual district conferences that we have so far attended. The reports indicate that church work in the district is in a healthy and progressive condition. Many have been added to the church during the year and the material development is above the average.

The new presiding elder is in high favor with the preachers and people. They say that their elder is the greatest preacher that has served them in a long time, and that he is an executive of fine ability. T. A. S.

AT CENTENARY CHURCH, WINSTON-SALEM

To address a big Bible class and to occupy the pulpit of Centenary church, Winston-Salem, became my privilege last Sunday morning. There were 85 present in the Bible class —the same as the Sunday before and quite good for midsummer when vacations are the order of the day. Hon. W. M. Hendren is the teacher of this class, but on account of overwork it became necessary for him to take several weeks' rest.

The morning congregation filled the big church, the music was unusually fine, the sermon kept within the bounds of 30 minutes and the entire congregation appeared to be content to remain to the end of the services. Dr. C. C. Weaver, the pastor, was laid up with an attack of lumbago and could not be present at either of the services of the day. Rev. G. C. Ervin, the assistant pastor, preached at the evening hour.

Dr. Weaver and his staff of co-laborers seem to have affairs moving in fine order at old Centenary. This is a great church with quite a number of rich men in its membership and men who are willing to contribute for the support of the work of the church. At the same time it is really a "down town" church with an opportunity to minister to the people of a great industrial city. Centenary seems to be awake to its opportunities and responsibilities in this respect.

I enjoyed these hours Sunday morning at Centenary where 30 years ago I was assistant pastor to Dr. W. S. Creasy of precious memory, and where were such leaders as Rawley, Bynum and Griffith who still abide in their youth and occupy places of leadership. Great is Centenary and great are the people who constitute that congregaion. A. W. P.

HOME COMING AT PROVIDENCE

Last Sunday was a great day with the good people of Providence church on the Siler City charge. That day had been set apart as the day when all old members of the church who had strayed to other parts of the land should return to the old home church for a reunion, and many hundreds of them were there. It was also the beginning of the revival in that church. Everything possible had been done to make all who attended comfortable. The old church had been treated to a new coat of paint, the interior changed, new entrances made and everything put in shape for the great crowds that gathered.

All the old pastors had been invited to be present, but it was impossible for them to leave their own work, hence the writer was the only one of the old guard present. He was called upon to preach at the 11 o'clock hour. At two o'clock Rev. John Robert Edwards, a product of Providence, preached to his own folk and they very greatly appreciated the splendid message he delivered.

The dinner served on the grounds was typical of Chatham county, and when all had partaken there were more than twelve baskets full taken up.

It was a great day and befitting the entrance upon a series of meetings which Rev. W. L. Maness, the pastor, is holding. He is growing in popularity all over his work and is greatly appreciated because of the work he is doing.

T. A. S.

People and Things

ANNUAL CONFERENCE DIRECTORY

Western North Carolina, Gastonia, October 13
North Carolina, Trinity Church, Durham, Nov. 10

"Iron Logic" was the subject of Rev. J. W. Moore's sermon last Sunday morning at West End, Winston-Salem.

Brother D. M. Giles, who lives in Reidsville, is in very feeble health, we are told. His health for quite a while has been poor, and he does not improve. He is one of our superannuates.

One gospel tent open for rent from August 9 for three or four weeks. Size 60x90. Jim Green, Connelly Springs, N. C.

Bishop Mouzon will live in Charlotte, N. C., Bishop Boaz will live in Little Rock, Ark., Bishop Dickey in Louisville, Ky., and Bishop Beauchamp probably in Atlanta. These new residences are within the bounds of their respective districts.

Drs. S. R. Belk of Georgia and E. K. McLarty of High Point will the the preachers this year at the Pleasant Grove camp meeting. These are both "Union county boys" who are not without honor in their own country.

An English professor of astronomy, having made careful calculation, announces that there is enough heat in the sun to supply sunshine for 15,000,000,000,000 years. There is no immediate prospect of a general freeze up in this particular section of the universe.

The friends of Miss Mattie Elliott will be sorry to learn that she has undergone an operation for appedicitis at the Clinic Hospital, this city. Miss Elliott is teacher of Susanna Wesley class at Centenary church and is active in the missionary society. She was getting along well at last account, and we hope for an early recovery.

Johns Hopkins University will celebrate the fiftieth anniversary of its founding on October 22 of this year. The main event will be the dedication of the new $1,000,000 building of the School of Science and Health. Educational leaders from England, France, Germany and all parts of the United States will join in the celebration.

The statisticians tell us that there are 16,615 Roman Catholic churches in the United States and 65,414 Methodist churches in the same territory—approximately four times as many. This is, of course, explained by the Roman Catholics occupying most largely the cities where they have big churches, while the Methodist churches are everywhere.

Dr. Lynn Harold Hough, pastor of Central church, Detroit, Mich., is to spend the summer in England. He sailed from New York on June 30 on the steamer President Harding, accompanied by his mother, Mrs. Eunice R. Hough. He will preach on four Sundays in City Temple, London, on two Sundays in Carr's Lane church, Birmingham, and on one Sunday in Wesley's Chapel, City Road, London.

Revs. W. F. Craven and J. A. Martin, two choice spirits of the North Carolina conference whose works do praise them in the gates of the city, honored our office last Friday with their presence at noon, which is about the time a laboring man eats his dinner. The editor is sorry to have missed seeing them. Come again, gentlemen.

We hear a good deal these days about the uprising of the radicals. But I am more concerned about the downsitting of the conservatives—those who are quite content with things as they are; who have comfortable homes, can afford to wear good clothes, are assured of enough to eat, can educate their children, and who have snug little sums in the bank or in bonds which will take care of them in the future.—Dr. Charles Stelzle.

Rev. and Mrs. M. Bradshaw have been in Norfolk, Va., for several weeks. The Advocate is informed that Dr. Bradshaw has found the invigorating sea breezes very beneficial. He is improved very much and hopes to be back in harness at an early date ready for the last hard pull before conference.

He is nearly nineteen and under heavy handicap working his way in a western secondary institution. His father is a Southern Methodist minister unable to aid him financially in his struggle to secure a thorough education. If the reader shall know any way for the young man to attend the Duke or State University, address "Father," care of the editor of this paper.

The Raleigh district has purchased a tent for the use of the preachers of the district. Revs. A. J. Parker, O. P. Fitzgerald and E. D. Dodd composed the committee charged with securing the tent and putting it in place. The committee had the tent in place, seated and lighted, ready for use in Selma for the first meeting. This began Monday evening, July 12. Rev. M. T. Plyler, presiding elder, did the preaching the first week of the meeting and Rev. A. J. Parker the second week. The management expects to keep the tent in continuous use until the weather gets too cold for services in the open.

Col. James P. Cook, Superintendent Charles Boger and all the rest of the Jackson Training School folks are now happy. The Uplift explains why: "In The Uplift of last week we announced the generous act of Mrs. W. N. Reynolds of Winston-Salem, ordering us 'to serve ice cream to the boys and all of the Jackson Training School population twice a week until November 1 and send the bill to her,' made us all indeed happy. There is another lot of God's children that are in the same boat of fortune. Mrs. Reynolds gave similar instructions to Superintendent Jackson of the Barium Springs Orphanage."

The Reverend Belton Joyner is to be associated with the regular pastor on Oxford circuit for the remainder of the conference year. Mr. Joyner is the son of the Rev. L. H. Joyner, a former pastor. He comes to us immediately after finishing his course at Boston University. He holds the Bachelor of Arts degree from Duke University and the Bachelor of Sacred Theology degree from Boston University. So he comes ably fitted to help us in the work of the charge. It is through the kindness of President W. P. Few and Prof. J. M. Ormond of Duke University as well as the Duke Foundation that we are able to have him with us.—Bulletin.

Dr. F. W. Norwood of the City Temple, London, England, has announced to his congregation that he will vacate his pulpit for six months, beginning in October, and will devote the time to an extensive campaign under the auspices of the League of Nations Union. The Achbishop of Canterbury approves of the plan and his influence will be used to open the pulpits of cathedrals and other Anglican churches to Dr. Norwood. To a representative of The Christian World, who asked Dr. Norwood why he was taking this step he replied, "I am doing it because I feel that world peace is the greatest question there is."—The New Outlook.

Miss Daisy Davies, who has visited sundry points in the North Carolina conference in the interest of the Bell Bennett Memorial building at Scarritt College, Nashville, Tenn., began her itinerary in the Western North Carolina conference at West Market Street church, Greensboro, last Sunday morning at 11 o'clock. Following a stirring address on missions by Miss Davies, contributions were received for the Scarritt building fund and the total secured ran considerably above $1,000. Miss Davies has been receiving a generous response from the people of North Carolin and is greatly encouraged by the success that attends her campaign.

A few days ago fourteen pastors representing some of the most soundly evangelical churches of a certain great city were together. They were asked how many of them were conducting open air services during the summer, and only two hands went up! And yet all were professed followers of the great open air Preacher of Galilee! Two following his example—twelve apparently indifferent! Most of them preach to a mere handful of people on the inside, while on the outside the surging throngs pass ceaselessly by, apparently unmindful of any obligation to God or of their own spiritual welfare. And who cares very much?—Central Christian Advocate.

Rev. W. T. Albright, pastor of the Summerfield circuit, is leading a successful revival campaign at the Guilford Battleground. The services which are largely attended both at 10 o'clock a. m. and eight in the evening are held under the big arbor that stands upon these historic grounds. This arbor erected for Fourth of July gatherings and other patriotic occasions will accommodate more than 1000 and is admirable in every way for religious services. Rev. W. G. Pratt, pastor of the Garner circuit, is doing most acceptable preaching and quite a number of the pastors in Greensboro attend the services. Professor Hamilton of Greensboro is leader of the choir. There are two pianos and a large chorus choir and the music is a feature of the services. The meeting began Sunday, July 11, and is still in progress with increased interest.

Rev. and Mrs. A. W. Plyler and little daughter, Helen, are spending several days at Wrightsville Beach.

The trial of Rev. Ashley Chappell on a charge of immorality was held at Statesville July 20, resulting in his acquittal by the committee of thirteen elders which had been appointed by Bishop Mouzon.

The Indian Social Reformer of Bombay reports that a sensation has been caused in Jambusar by the election of an untouchable to the municipal council. Four Hindu members of the council have already resigned, while the rest have promised not to touch the untouchable member and to bathe if ever that unhappy contingency should befall them. It would be hard to select a single incident which contains more of the essence of the problem which India is now confronting as she seeks self-government.

One of the most interesting suggestions of a practical character at the recent religious press conference in Washington was made by Don C. Seitz, formerly managing editor of the New York World, who told the editors that their papers could become an attractive advertising medium for great firms such as now use the Saturday Evening Post, if they would combine in a united approach to the advertisers. He called attention to the fact that 125 religious publications have a total circulation of over 2,000,000. "The religious press," he said, "is a giant not yet conscious of its power."

The first book ever printed from movable type was Gutenberg's translation of the Bible, which was issued in 1456. The edition consisted of about three hundred copies, and no less than forty-five of them are still in existence. One of them sold in New York the other day for $106,000. The price is high because only five of the forty-five copies are now in private hands. The others are in museums and libraries and can never come upon the market. The first copy to come to the United States was bought by James Lenox, in 1847. He paid $2,500 for it, and that was considered a fantastic price. This copy is now in the New York Public Library. —Youth's Companion.

THE MT. AIRY DISTRICT CONFERENCE

The thirty-ninth session of the Mt. Airy district conference convened at Leaksville July 7-8, 1926, Brother E. W. Fox presiding.

A cordial welcome was extended by the members of the M. E. church and various officials of the town.

The following visitors were presented to the conference: W. E. Abernethy, W. L. Sherrill, C. A. Wood, J. H. Barnhardt, O. V. Weesley, Paul F. Evans, Miss Corinne Little, conference superintendent of primary work, J. H. West, W. A. Jenkins, Dr. S. B. Turrentine, A. W. Plyler, H. J. Herring.

Brother Wood presented three of the boys from our Children's Home. They sang "Bring Them in."

Seventy-two members of the conference answered the roll call during the two-day session.

The usual routine of business was transacted. The reports of the various committees in many instances were inspiring and showed that the church is not dead as some people think, but that in most places progress is being made and much good done.

The conference voted to request Bishop Mouzon not to hold our annual conference earlier than October 27, because in this section the crops are not all harvested and the people prepared to meet their finances.

The following local preachers were granted license: George Milton Wilson, Harden Cleavo Brown, Solomon Augustine Spainhour.

The past year's board of lay activities were reappointed as follows: A. D. Ivie, W. G. Miller, H. R. McPherson.

The following delegates to the annual conference were elected: Mrs. J. P. Morris, Mrs. Lucile Reed, Mrs. J. L. Woltz, Mrs. N. M. Pickett, Geo. T. Lane, A. D. Ivie, W. G. Miller, Will R. Kiger. Alternates: Mrs. E. W. Fox, J. M. Parker, E. F. Gough, S. A. Spainhour.

In answer to the question, "Where shall the next district conference be held?" Madison was unanimously selected.

The conference is very much indebted to the good people of Leaksville for the manner in which they received and entertained us.

Will R. Kiger, Conf. Sec.

The Advocate till August 1 for $1.50 in advance.

The Eighteenth Amendment To The Constitution Of The United States

By A. W. McAlister

THERE has been a large amount of loose thinking and light talking on this subject. Too many people have failed to take it seriously. It has been the butt of too much ridicule. Too many good people have unthoughtedly cast their influence on the wrong side of the balance by making a joke of it, by tampering with the thing that the law prohibits, by virtuously assuming an attitude of so-called breadth and liberality, by sowing the wind, never realizing the certainty of the succeeding whirlwind.

It has been the most misrepresented subject that was ever agitated, and it is impossible to avoid the conclusion that the misrepresentation has been studied, deliberate, and for the aggrandizement of certain interests whose financial future is locked up in the business involved. The propaganda against the Eighteenth Amendment has been unscrupulously and shamelessly false beyond any known precedent. There is no discounnting the alert intelligence of the authors of that propaganda. You may depend upon it that there is no ignorance on their part; that they know better. One of the most flagrant examples may be found in the propagandist legend, "Prohibition was put over on us while we were in Europe fighting." There is something diabolical in the cleverness of that statement, but when it is analyzed not a vestige of truth can be found in it. In the first place, the people who are saying it, the distillers and brewers, were not the people who went to Europe and did the fighting, and in the second place they know, as an expert student of this subject has said, that "prohibition had been coming upon this country for seventy years since Maine first adopted it, and had been established by thirty-three states before the Volstead Act became effective." Besides, this is too big a country for anybody to be able to put anything over it, especially when that thing requires the approval of the people's representatives at Washington and adoption by three-fourths of the states of this Union. Another example of the utter unscrupulousness of the anti-prohibition propaganda is the suggestion that the Eighteenth Amendment was unjustly enacted because it should have been first submitted to a referendum. The shameless falsity of that suggestion can be appreciated when it is realized that the author of that propagandist item knew that none of the previous seventeen amendments to the constitution had ever been submitted to referendum and that our system of government makes no provision whatever for such referendum. Another example is the whispered warning that "cut off from alcohol the country has turned to dope." It turns out that this item was manufactured out of the whole cloth, and that it has no support in fact whatever. At least that is the testimony of the best authorities that can be had, including the surgeon general of the United States public health service and the chief of the narcotic division of the bureau of internal revenue. Examples can be still further multiplied, but it is unnecessary to go further into this phase of the subject to convince that the anti-propaganda is utterly unreliable, and that it is dictated by selfish interests who are without shame or scruple and who falsify the facts knowingly and with deliberation.

I am not going to undertake to carry you through an exhaustive argument on this subject. I feel very sure that is not necessary. There are just two or three considerations that ought to settle every question in reference to this matter of prohibition. Whatever our personal views may be, it is the law of the land and the constittuional law at that. In a government like ours where the people make the laws, obedience to enacted law whether we like it or not, is a duty of citizenship, which every man who accepts the protection of law is under obligation to observe. The taking of law into one's own hands is the thing that produces chaos, and it cannot be defended on any ground. It has been claimed by officers of the law high in authority that the purchase of intoxicating beverage from a person is the act which, coupled with his offer to sell, makes him a bootlegger, and that act of purchase is in effect a bribe to the bootlegger to violate the law. If you analyze the transaction that is all you can make of it. The responsibility in the act of purchase goes further than that. It is a well known fact that the bootlegger, being a potential criminal by virtue of the risks of the profession, usually develops or degenerates into a criminal, so that the act of purchase is a factor not only in the making of the bootlegger but in the making of a criminal as well. This is where some of the loose thinking on this subject has come in. Some men, many men, have not intended for their act of purchase to be contributory to the business of bootlegging and crime, nor have they realized that that was the inevitable consequence, but the fact of the matter it is impossible to escape. The unavoidable conclusion is that when a law-abiding citizen commits the act of purchase, he must either suspend his thinking machinery or forget his plain duty to himself and society.

I could well afford to rest my case on this one plea of observance of the law of the land, but attention must be called to the fine accomplishments which prohibition has already to its credit. It has not only abolished the open saloon, the most dangerous and damaging institution perhaps that society has ever known; it has contributed immeasurably to improvement in the public health; it has greatly increased savings bank deposits and has thereby added to the wealth of the nation; many of the slums of the country have been literally transformed; and home owning has shown a large increase. If prohibition has accomplished nothing else than the thrift and temperance of the American working man, that transformation alone would have amply justified the policy and practice of prohibition. I have heard working men testify to this change which prohibition brought in the thrift and sobriety and well-being of the working man, and remembering this, we can afford to forget the alleged damage which prohibition is charged with having inflicted upon the flask toting lounge lizard and the high flying flapper. I am not a fanatic on this subject of drinking, but I freely confess that I am uncompromising with any custom or institution which promotes or fosters a habit so dangerous and so damaging to the well-being and the happiness of mankind. A few days ago a significant thing happened in Greensboro. A federal judge in his charge to the grand jury made the following statement:

"Lloyd George, famous Englishman, recently told the British, probably the proudest nation on earth, that the United States was the richest nation on earth, not because it had the most money, but because it has no bar rooms." Our roads would be useless if liquor were indiscrimnately sold—no one would be safe. I went out at home the other evening to see the election returns. Upwards of 2,000 people were in the crowd gathered to hear of interesting contests. There wasn't a fight, no cussing and not a breath of liquor—that is what prohibition has done! Liquor was responsible for many crimes, yet it took business to put a stop to it. Railroads, insurance companies and other business interests realized prohibition was best. Since its adoption deposits in the banks of the United States have increased from $8,000,000,000 to $20,000,000,000, the increase being equal to the total national debt, including the obligations incurred by participation in the world war. There is a total of $38,000,000 in deposits from people who, prior to prohibition, never had bank accounts. They are saving the sums they used to spend in the groggeries. Per capita savings have increased from $90 to $186. You can't combat figures—all this talk about going back to liquor is bunk, pure bunk, nothing else.

"In 1920 there were 178,000 licensed saloons in the country. Today there is not one. In 1920 there were 1,247 breweries producing two billion gallons of beer annually. They are gone. The alcoholic death rate has decreased from 6 to 2 per cent per thousand, and 200,000 fewer persons were admitted to jail last year than during the final year of the wet period. We are driving for the finest civilization in the world."

Recently there was another very significant utterance by Senator Borah, one of the ablest and clearest and most independent minds of this country. Senator Borah electrified the nation when he said, "The modern industrial world with its demand for security and fitness asks that intoxicating liquor be banished."

"The man in the automobile may be opposed to the eighteenth amendment, but he will instantly discharge a drinking chauffeur. The train may be crowded with delegates to the anti-prohibition convention, but they would mob the engineer who would take a drink while drawing his precious freight. The industrial magnate may talk critically of sumptuary laws, but he will apply them like a despot to the man who watches over the driving power of his vast establishment. When safety is involved, we are all dry. Where the exigency of modern life demands a clear brain and instant decision in order to save lives and property, we are all dry."

"The supreme test of free government is the right of the government to write and unwrite its constittuion and its laws. The supreme test of good citizenship is the capacity to obey the constitution and the laws when written. To disregard our constitution, to evade it, to nullify it, while still refusing to change it, is to plant the seeds of destruction in the heart of the nation—is to confess before the world that we have neither the moral courage nor the intellectual sturdiness for self-government."

"If this referendum interrogatory has any meaning at all, it is that every state shall determine for itself its own construction of, and obligation to, the constitution of the United States, and that construction is to bind the federal government. That doctrine was shot to death at the battle of the wilderness. . . . If this scheme could be put into effect, forty-eight states would construe the federal constitution, and the federal authorities would have to accept the forty-eight constructions. We might have forty-eight different standards of intoxicating liquor an forty-eight different methods of determining intoxicating liquor. Each state would have a right to ship its brand of liquors into every other state. . . . Although the federal government is the defender and the interpreter of the federal constitution, it is by this program to be called upon to abdicate, to surrender and leave all to the state. This is constitutional anarchy. . . . So long as the Eighteenth Amendment stands, speaking for myself, I would kick into the waste basket any referendum which would compromise either in letter or in spirit with its execution."

Total abstinence has been a cardinal principle of this business of ours from the beginning, and not merely as a matter of morals, but as a matter of good business policy. I discovered very early in my business life that drinking and business do not go together. Many other business executives have made that discovery. I think I am safe in saying that the executive who has not made that discovery is the rather rare exception. Over thirty years ago, when we first entered the fire insurance business, insurance men were to a large extent drinking men. A field man who could drink with the local agent and carry his liquor steadily seemed in that day and time to be regarded as an asset. I knew from my own observation that he was a liability to any company that employed him; and when we organized our first fire insurance company I determined that we would be represented by sober men. Twenty years ago intoxicating drinks were served at the annual meeting of agents' associations and I have known men to go back home to their families from those meetings soaked and debauched. I made war on that practice single handed. I denounced it at every opportunity and through our office publication held it up to the scorn and contempt that it deserved. I do not know whether we contributed anything to the abolition of the practice or not. It is enough to know that it fell into disuse a long time ago. Do not understand me to say that there is no longer drinking at these gatherings. There is more than there should be in all probability, but the liqour is not furnished by the associatoin and is not served at their banquets as it was formerly. It was from the knowledge of those early days that I came to recognize the responsibility which insurance executives and field men owe to the insurance agents under their supervision, and which all older and experienced insurance agents owe to those younger and less experienced. I have a genuine compassion for the man who has become the victim of the alcoholic appetite. I will go as far as any man in sympathy with and charity for such an unfortunate fellow

(Continued on opposite page)

Life On The Canal Zone

By William C. Allen

THERE are three towns on the Pacific side of the Isthmus of Panama. Panama is an old Spanish city and closely joined to it are two American towns of Anson and Balboa. All three are only separated by narrow streets. Ancon and Balboa, on the Canal Zone, are practically territory of the United States. In them employes of the government and their families reside. The streets are winding, are paved, are shaded by the rich foliage of tropical trees and are surrounded by pleasant gardens. The houses are built very open so that the sweet breezes of the Pacific can sweep through them and keep them relatively cool. All the houses are copper-screened.

Ancon and Balboa have excellent facilities for the comfort and pleasure of those who reside within their borders. There are fine schools, community clubs, a Y. M. C. A. and a Y. W. C. A., restaurants, churches. In these two widely-spread cities there are large government commissary stores where goods are sold very cheaply to residents only, who are employes of the United States. Balboa has great piers at which call the many ships going through the canal or en route between North America and South America.

Panama, quaint and romantic, is a city of wonderful interest. It claims about 75,000 population. The streets are narrow. The principal thoroughfare is Central Avenue which twists its way among other streets which mostly bear resonant Spanish names. Central Avenue has a tram line and in some spots is barely wide enough for the small tram cars and big motor cars to meet. The narrow sidewalks demand much mutual civility on the part of pedestrians. In all directions spread closely adjoining stone or wooden houses, with shops or offices on the first floor, and balconies with graceful iron railings extending from the second story. There are no chimneys in Panama. Family cooking is generally performed with gas and oil. Out in the open behind the iron railing of the second stories, overlooking the kaleidoscopic streets, women sew and children play.

Panama has a few delightful little parks. The Cathedral faces on the square that bears its name and is a great stone structure with gray images of saints on its most prominent facade, and within are high altars and burning candles seen from its wide hospitable doorways.

The streets of Panama City are alive with big motor cars which, with endless tooting, are driven by native drivers who apparently delight in seeing the humble white folks skip out of the reach of their merciless onslaught. The charge is fifteen cents for transportation anywhere within the city limits, thus making an exceedingly low fare for their patrons. The United States government from the necesities of the case practically controls the operation of many of the utilities within the Republic of Panama. Thus it supervises sanitary matters in important centers within the little republic. The water supply for the city of Panama and for the Canal Zone, extending five miles each side of the canal, is inspected every day. During my sojourn of seven weeks on the Isthmus, including visiting meat markets and passing by open shops, I saw on an average not more than one fly per day. In a country where not many years ago men died by the many thousand of yellow fever and other tropical diseases I did not see—or listen to the sweet, sad song of—a single mosquito.

The Panamanian police are in constant evidence around their city. They patrol a very mixed, and to some extent an excitable, population composed of many races. Some of the guardians of the peace not only swing the regulation club, but frequently the handle of a gun may be seen protruding from one hip pocket and a pair of nippers from the other.

One morning I stepped into a church school in the city of Panama, close to the boundary of the Canal Zone. One class was shouting its lessons in a chaotic chorus. Its boyish teacher, the principal informed me, was fifteen years of age. In his hands he carried a leather strap. Once, as if to show his authority, he selected a little chap more yellow than himself, who seemed inoffensive enough, and cut him a sharp blow across the nose. The principal, who also was armed with a strap, was very courteous to me. This I understand was a school for the very poor. I have also been informed that the republic has some excellent institutions of learning. On the Canal Zone are beautiful and large school buildings for the children of American residents.

The customs duties on most importations into the Republic of Panama are generally very low. The duties on intoxicants are high and I have been told they form a large contribution to the maintenance of the government. It is stated that a large source of revenue develops from the extraordinary sale of intoxicants to the men and officars of the United States fleet when it makes its calls of a few weeks for maneuvers in the waters of the Isthmus. Some goods, owing to low customs duties into Panama, can be sold cheaper than in the United States. In such cases the profit on many articles handled by Panamanian shopkeepers must be very large. As a consequence all sorts of prices may obtain and many merchants do not do business on one-price principles. The Chinese are credited with being honest and, as elsewhere around the Pacific, they succeed in gathering in a large share of the trade and money.

So much has been written about the canal that I hardly need refer to it here. It has a channel 300 feet wide which is maintained at a depth of 45 feet. At the celebrated Culebra Cut the rock has been blasted for nine miles an average of 100 feet above the present water level and 45 feet below it. This simply indicates a small portion of this stupendous work. One morning, on invitation from the captain of a dredger in the canal, in company with the pastor of the Union church and a good Methodist brother, I visited a dredger near the Culebra Cut. After breakfast with the captain and his chief in their quarters on the upper deck, we viewed the operation of his wonderful machinery. This dredger is alleged to be the largest of its kind in the world. It can remove 30 tons of mud and rock in one minute and does this to the depth of about 50 feet.

During my stay in Panama there were sundry "battles" between the fleet and the fortifications guarding the canal. Acquaintances in the civilian service, and also some naval officers, laughingly informed me that if, for instance, the air service won these "battles" appropriations for more fortifications would be secured at Washington. Or if, for instance, the fleet would be "defeated" in its "attack" on the fortifications larger appropriations would be secured for the fleet. One arm of the service or the other would be sure of appropriations. At one stage of this "war" a local newspaper, speaking of the army and navy securing funds one way or the other remarked, "Now the burning question is whether the army will be able to defend the canal against the navy. It is a case of 'button, button,' who gets the appropriation?"

One morning when walking to my table in the dining room of the Tivoli Hotel I heard two navy ladies discussing the fleet which after five weeks had just gone to sea. Said one, "Did you ever see so many admirals?" The gushing reply was, "Dozens of them!" In truth she was nearly right. It was said that 17 admirals had been with us during the visit of the fleet, with its reputed vessels of high and low degree. Naval officers informed me that prior to the great war the United States had few admirals, but at the present date there are about forty of these officials, of whom about half are afloat. Certainly there was no end of gaiety among the officers. Many were complete gentlemen. The wives of some had come down to be with them while they were in port. Ship dances, dinner parties and, judging from conversations I could not help overhearing, cabaret joys quite far into the morning hours, claimed attention. The result of about 35,000 seamen in the fleet having shore liberty after weeks afloat was very much in evidence. Whilst many of these lads were gentlemanly and correct in behavior it is true that in parts of the city of Panama, just outside the United States Canal Zone, it was beer and boys, boys and beer, to say nothing of stronger intoxicants. Since my last trip around the world I have during the succeeding two years seen but three intoxicated men in different parts of the United States. Toward the end of an afternoon on the Canal Zone I have seen thousands of fine-faced boys of the navy of the United States going to their ships, after shore liberty in Panama, not a few of them intoxicated, some disguntingly so. This was not the worst. There are many witneses to the verity of these statements right on the Canal Zone. Many of these lads were between 18 and 25 years of age, beautiful fellows, taking their first lessons in vice. Christian workers on the Isthmus agree that while nobody likes to discuss the subject the cities of Panama and Colon are "full of disreputable places and there is no restraint." The cumulative effect of this situation cannot fail to be serious upon the moral and physical life of America. I cannot blame the officials and men—a Christianity which prepares to kill men by wholesale is primarily responsible.

The Isthmus of Panama is interesting and fascinating. In the Tivoli Hotel, where I stopped, one meets with people from all over the world. It is on the Canal Zone, a few hundred feet from the city limits of Panama, and is conducted under strictly prohibitory laws. Through the winter months the climate is fine, warm and dry.

THE EIGHTEENTH AMENDMENT, ETC.

(Continued from opposite page)

being, but the man who by his example will entice or seduce to the perilous cup one of my employees or one of my agents is an enemy to me and to my business. Every man who has ever come into our business has come in with this clear knowledge, and I have taken this occasion to proclaim it anew in order that it may not be forgotten.

I am an optimist always, and I believe the world is growing better all the time. At the same time I doubt if there has ever been a time in the history of the world when it was so difficult for a man to live up to his best as it is now. This subject we have been discussing touches the very foundations of life. It is not a subject to make merry over; it is a subject to ponder in our hearts; it is a subject about which every man should have a clear cut conviction and, on all occasions and under all circumstances, the courage of that conviction.

Socially, politically, economically, morally, the repeal of the Eighteenth Amendment would be the greatest distaster that could happen to North Carolina. When I say that, I recall the little town of about 150 inhabitants where I was born and spent my boyhood. There were four grog shops on the court house square of that village, and in that village I have seen men reel their besotted way home at the evening hour. It was no uncommon spectacle. I also recall the larger town to which I removed after I became a man, and I recall its dozen or more open saloons with their political pull and their occasional shootings, and their evil atmosphere. Such things are of the past, a mere memory. So far as these things, these changes, are concerned North Carolina is a replica in a way of other state, and if men will show the courage of their convictions in this matter in speech and in practice, there is just as much danger of repealing the Eighteenth Amendment as of repealing the rock of Gibraltar.

In speaking on this subject I have not merely met an opportunity, I have discharged an obligation.—The Pilot.

The President and the Senate are not getting along overly well. There is not the close co-ordination between the executive and legislative branches of the government which is essential for the greatest efficiency and concrete accomplishments. This is partly due to the lack of unity in the ranks of the majority senators. On the other hand, the fact that the President is not of a pronounced social nature and thus does not fraternalize with the senators has its evident effect. This fact, with the absorption in the many important questions now before the executive, has evidently led to the feeling that the President does not confer with the senators as much as would be really helpful for smooth working of the government machinery. This is reflected in the lack of any well co-ordinated legislative plan. There has not been produced an "administration program" to bring about co-ordination between the President and his party groups in the two houses. This is evidenced by the fact that a number of measures of real importance have dragged on session after session, while the Senate kills time debating matters of trivial consequence.

THE WHOLE GOSPEL

By the Rev. Frederic W. Norwood, of London

The church has done many things faultily, but yet effectively. She has been the guardian of the Sabbath, the day of rest for man. She has been the exponent of the rights of women, of the sanctity of marriage, and the value and holiness of child life. She has been the forcing house of social reform. She has been the founder of hospitals. She has been the pioneer in education. She has been even the authoress of the drama. She has inspired the most liberating literature. She brought into being the Red Cross Society, and she is even now the conscience of the League of Nations. How quickly men take from the church the gifts she brings them and forget the source from which they came; and quickly these high gifts of the church, the product of a great belief in the value of the soul, are made to tend downwards and earthwards and become matters of comfort and convenience rather than high aspiration. The church must press on despising these victories because craving greater wonders.

It is not strange that amidst all our twentieth century conveniences on the right hand and on the left, the belief that is being lost is the belief in the value of man? You put him into a hospital, or you put him into a school, or you give him higher wages or lessened hours of labor, and all the while with a philosophy which gives him no ultimate value, but only seeks to make him decently comfortable until death claims him. If the church ever goes down upon those low swamps she loses her virility. Her gospel is not one that splits the worlds into twos, it is a gospel of the one universe, and of the life that has its terrestrial phase and its everlasting progress.

I can concive of nothing that the world needs more or that the church needs more than a revitalizing of her faith in the value and indestructibility of the soul. There is where she is most challenged today, and there is where she is most pathetically abortive.

The whole of our lives will be revitalized when we recapture the full nature of the Christian faith. The Gospel of the Non-mundane is a futility; the Gospel of the Merely-mundane is a sterility; it is the Gospel of the Extra-mundane, the Gospel that does not despise or minimize the material world in which we live, but recognizes clearly that it is not the final place of our abode; it is the kindergarten class, it is the elementary part of the everlasting workshop; it is the training ground for immortal destiny—it is the whole of the Gospel that we need.—New York Christian Advocate.

STATESVILLE DISTRICT CONFERENCE

The Statesville district conference met at Ball Creek camp ground in Catawba county, Thursday, July 15, 1926, and continued through Friday following. It was the largest in attendance of any district conference the writer has ever attended or even heard of. At the preaching service of Wednesday evening preceding the conference, due to a very heavy rain, the attendance was small, and as the seat of the conference was out in the country several miles from any town or railroad, the outlook for attendance was not at all promising, but Thursday morning as the time for the opening drew near the people poured in from every point of the compass and soon the old tabernacle looked as though a camp meeting had been started. At the afternoon session one hundred and sixty preachers and lay delegates were present besides a large company of visitors from the section and from nearby sections.

The presiding elder of the district, Rev. J. E. Abernethy, was at the helm and although he is yet in his first year's service as an elder he presided with a poise and dignity that one might expect one to obtain through years of experience only. It is certain that much that contributed to the greatness of the occasion can be traced directly to his tact and thoughtfulness in presiding.

Brother Green and his good people had the entertainment feature of the occasion so well in hand that not a single hitch occurred so far as the writer is aware, and everybody seemed to be so well cared for that they were loath to leave this fine old section.

The reports of the pastors throughout the district were permeated by optimism. Good reports, financially, materially and spiritually are expected of the whole district as we gather at Gastonia in October. Good church buildings are being built, good revivals are being held, advancement in the Epworth League and Sunday school work and general progress, is being made all over the old Statesville district.

The preaching of the occasion was of a high order. This was done by Brothers J. M. Barber, A. L. Aycock, A. C. Swafford and H. H. Jordan. In every one of these sermons Christ was exalted and held up as the only hope of salvation. An utter surrender to Christ too, on the part of the sinner, was vigorously and earnestly stressed as the only way to know Him, whom to know is life eternal. These sermons would have fitted in well with any good Methodist revival service.

There was one very unusual feature of the conference: No one applied for license to preach or for recommendation to the annual conference for admission on trial. One local preacher only, Rev. L. H. Poe, applied for recommendation for ordination. However, this is not a matter for serious concern, for it is known that a considerable number of worthy young men within the district are preparing themselves for the ministry.

A licensing committee composed of M. F. Moores, J. H. Bradley, D. A. Lewis and J. M. Barber was elected to act during the interim of the conference.

Representatives of our schools and colleges, our Sunday school work, the lay activities of the church and the Advocate, were on hand and were given an opportunity to address the conference on the interests they represent.

A notable feature of the conference, growing out of the discussions on committee reports, was that of arranging for a loan fund with which to aid worthy young men to prepare themselves for the ministry. Bro. H. H. Jordan is the custodian of this fund.

Good humor is wholesome. It is indispensable to our well being. The humor of the occasion reached its highest peak while Revs. T. A. Sikes and M. H. Tuttle had the floor. Brother Sikes was able to show that those great "guns" that discharge so powerfully, as they go from district conference to district conference, obtain all their thunder from the Advocate! Brother Tuttle, at his best under the exhilarating atmosphere of the occasion, related his extraordinary hat story in which he tells how the elements and the arts of man have apparently combined to prevent him from ever owning or wearing a good hat!

A good, strong delegation to the annual conference was elected by the laymen. The delegates are J. L. Nelson, L. H. Phillips, R. L. Snow, W. T. Nicholson, W. J. Ervin, P. A. Setzer, Mrs. A. D. Abernethy and D. E. Drum, with R. S. Kyles, T. C. Sherrill, J. A. Young and W. L. Hefner as reserves.

Triplett church, on the Mooresville circuit, was chosen as the place for the next session of the conference.

D. A. Lewis, Secretary.

O LISTEN! WHAT'S THAT?

O listen! what's that I so plainly hear?
It soundeth so good as it comes to my ear;
I've heard it all day, I've heard it through life,
I hear it at home with my kids and my wife,
I hear it when walking oftimes all alone,
I hear it in crowds e'en where I'm not known—
You say you don't hear it? That's strange to me;
It's just as near by as the bark to the tree.

Well, listen right good whenever it's night
And the moon comes up, or the stars shine bright,
And listen when infants you see in their sleep
And when alone mother her vigil doth keep,
Or listen right now in the beauty of day
When everything echoes the words it doth say.
You say you don't hear it? Upon my word,
It soundeth more plainly than ever I've heard.

I'm sure that I hear it; no delusion of mine;
The fault is with you, the trouble is thine.
I hear it alone, I hear it with you,
I hear it each day, whatever I do;
If e'er there's a time when I hear it the best
It's when the great sun sinks down in the west,
And darkness of night hovers over the sod—
Ah, friends, it's the still, small voice of my God.

Hillsboro, N. C. —Ernest Durham.

Hurry along $1.50 for a new subscription to the Advocate. Must be in by August 1.

SUMMER ACTIVITIES AT WEAVER COLLEGE

Very soon after commencement Rev. Carlock Hawk from Lenoir came on the field and began to organize the campaign for meeting the conditions of the Duke donation to the college. He has spent about a month in this preparatory work, receiving great encouragement as he lays his plans. A number of very generous donations have already been made and he will soon be ready to make announcements of his progress. There is no doubt about securing the endowment, but the college will not be satisfied unless a considerable building program is possible at once.

The first session of the summer school will close on July 24. The greater part of the summer work is done in the latter part of the summer, but classes have been conducted already in second year college English, second year high school French, organic chemistry and second year college Latin.

A few people have taken advantage of the quiet campus in the mountains as a place for a restful vacation. The proximity to Asheville, the quietness of Weaverville, the cool shade and the lake on the campus have all been attractive features.

The second session of the summer school which begins on Tuesday, July 27, will offer work in all high school classes and in each department of the college. Review classes, classes preparatory to college entrance examinations and advanced work of both high school and junior college grade will be offered. Any students who wish to get ahead in the summer wait until this time when they get the advantage of a rare climate for mental exertion.

The summer school faculty consists of the following teachers: C. H. Trowbridge, A.M. Harvard, president and teacher of education and psychology; J. R. Duncan, A.M. Emory, economics and history; Mrs. Lee Pylant, B.S. Georgia State College for Women, dean of women and teacher of mathematics; Mrs. C. H. Trowbridge, A.B. St. Charles College, secretary and treasurer; Miss Lucile Smith, A.B. Georgia State College for Women, English; Arthur L. Manchester, Philadelphia Music Conservatory, director of music; Miss Sarah Clark, A.B. Wesleyan, assistant in English and history; Mrs. S. E. Henderson, B.S. Arkadelphia College, dietitian, teacher of home economics and expression; S. B. Churchwell, B.S. University of Mississippi, science; O. E. Croy, A.B., B.Th. Pasadena College, modern languages; O. B. Jones, A.B. Duke Universit, head of high school department.

The prospects for the football season seem brighter than ever. A large per cent of last year's team are expected back and many of the college freshmen have had a good deal of high school gridiron. Coach Arbogast is looking forward to a very successful season.

The faculty for 1926-27 will include President Trowbridge, Dean Duncan, Dean Pylant, Mrs. Trowbridge, Prof. T. O. Dedrick, Miss Smith, Professor Manchester, Miss Harris, Mrs. Henderson, and Miss Reagan from last year's faculty. Mr. Carden will conduct his studies for the doctorate and he and Mrs. Carden will be sorely missed. The modern language department will be handled by Mr. O. E. Grey. Mr. Clenos is not quite sure about his plans.

TO PARENTS AND FRIENDS OF UNIVERSITY FRESHMEN

The building of the new University Methodist church, with its service rooms, enables the workers at Chapel Hill to render a distinctive service to the incoming students. To make this service effective, however, it is necessary to know the names and home address of the Methodist first year men. As we cannot get this particular information from the application blanks, we are asking that the parents, pastors and friends of these men please to forward this data so that we may communicate with and help many of them get located with the least possible friction. They as well as ourselves will greatly appreciate this service.

Chapel Hill, N. C. Walter Patten.

WESTERN NORTH CAROLINA CONFERENCE BROTHERHOOD

As I expect to be out of the state for about a month after the middle of next week I have decided not to call an assessment in our Brotherhood on account of the death of Rev. P. L. Terrell until my return. I am therefore asking the brethren not to send me any money until I call for it.

Albemarle, N. C. C. M. Pickens, Sec.-Treas.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

EPWORTH LEAGUE ASSEMBLY
Lake Junaluska, August 5-15

A NEW EPWORTH LEAGUE

Sunday evening Mr. H. C. Lowdermilk of Holt's Chapel organized a senior league at Bessemer hut, on East Greensboro circuit. The following were elected officers: Mrs. H. C. Fields, president; J. L. Neese, vice president; Mrs. W. L. Martin, secretary; Miss Eura Peterson, corresponding secretary; Miss Bonnie Sheppard, treasurer; E. F. Crayton, agent for Epworth Era. There are 24 members. They will meet Friday evening to complete the organization. Regular devotional exercises will be held on Sunday evening at 6:30.

Mt. Airy District Epworth League Union will have its quarterly meeting at Mt. Pleasant church, Thursday, July 29, at 1:30 p. m. Each league or prospective one is urged to be there.

Miss Lorene Kelly, Pres.

OUR SEVENTEENTH ANNUAL EPWORTH LEAGUE CONFERENCE

The first session of the W. N. C. Epworth League conference was called to order promptly at 8 o'clock Monday evening, June 28, by Rev. L. B. Hayes, president and presiding officer.

Mr. J. Foster Barnes, who served as director of music for the conference, conducted the devotional service, which opened with hymn No. 380. The Scripture lesson for the evening was taken from Acts 1, after which an interesting lecture was given by Mr. Barnes, who then led the congregation in prayer. This service closed with hymn No. 545.

Mr. C. M. Taylor, secretary of the Asheville district, delivered an address of welcome, in which he made each leaguer present feel at home in Asheville. Miss Idalene Gulledge of the Salisbury district responded in a very inspirational way to Mr. Taylor, expressing to the Asheville leaguers the deep felt gratitude of the delegates.

Rev. Mr. Hayes made the inspirational lecture of the evening. Following this announcements were called for.

Due to the large attendance the Asheville leaguers were unable to have the "Fellowship Howdy" which they had planned. At this time the members of the faculty and conference officers were introduced to the leaguers. Following this the meeting was closed with the benediction.

Tuesday, June 29

The sunrise service on Tuesday mornin, June 29, was under the direction of Mr. V. R. Patterson of Asheville. The meeting opened with the singing of a hymn. After the reading of the Scripture Mr. Patterson made a very interesting lecture. The meeting was then closed with a prayer.

The conference opened its morning session at nine o'clock with hymn No. 416. The devotionals were under the direction of Rev. B. C. Reavis. Mr. Reavis used as the Scripture Acts 12:1-8, after which he made a splendid talk, using as his text, "Put on thy shoes, there is walking to do," and his theme, "Prepare thyself and then go forth to do His work." After prayer one verse of 422 was sung. Immediately following the devotionals the delegates were given cards on which were numbers. These cards served to direct them to the various classrooms where they were to take their work in Bible and Missions.

The 11 o'clock session opened on Tuesday morning with a few brief remarks by Miss Clare Kelly, dean of the conference, in regard to credits. The conference was delighted to have Dr. Beckum of the Virginia conference as a guest. Dr. Beckum made a very interesting talk in regard to the mission field.

The forum for the morning was under the direction of Rev. J. O. Irvin, who discussed the greatest institution on earth—the home—in which he stressed the fact that the home of today is responsible for the conditions in the world today.

Announcements were then made and the districts were assigned to their various meeting places for the district meetings. Following these telegrams were read from many who were unable to attend the conference. All delegates then assembled for class work in Methods.

At 12:15 a delightful lunch was served in the basement of the church by the ladies.

Promptly at 1:15 all district secretaries called a meeting of their district to discuss their plans and separate work.

Business Session, June 29.

The first business session of the conference was called to order at two o'clock Tuesday afternoon, June 29. Several hymns were sung under the direction of Rev. J. P. Hipps. Mr. J. T. Armstrong led the congregation in prayer, after which the business was taken up.

Rev. W. A. Barber, field secretary, made a very interesting oral report in which he stressed the tremendous growth of the conference during the past year. He reported ten efficiency institutes having been held, which is the greatest number known in our conference. Mr. Earl W. Reese, treasurer, then gave a brief report. The report up to June 20 showed $2,067.11 collected with a balance of $736.30.

Rev. Mr. Kirkpatrick, who is a member of the General Epworth League Board, was introduced to the conference, and spoke briefly for a few minutes.

Several committees were appointed at this time by the president, as follows:

Committee on district unions: H. Berryman Jones, chairman, W. F. Mills, Miss Sara Ross.

Committee on resolutions: J. F. Armstrong, chairman, Miss Janie Weaver, Miss Hovis Hipps.

Committee on "Findings of the Forum": Mrs. R. M. Stafford, chairman, E. H. Neese, Miss Leah Watson.

Committee on standards of efficiency: Miss Clare Kelly, chairman, Miss Lillian Boatner, Mr. Mull.

Committee on policy: B. L. Lunsford, chairman, C. M. Taylor, B. C. Reavis, H. C. Trowbridge, G. T. Bond.

Committee on Era and literature: Rev. J. O. Irvin, chairman, Miss Buella Eller, H. W. Howard.

Reports from the district secretaries were called for and two were given. Mr. J. S. Rogers of the Marion district gave one in which he showed a tremendous progress in that district. In the absence of the secretary of the Winston district, Mr. Robert J. Griffith, Mr. H. Berryman Jones made a splendid report.

A motion was made and adpoted to send a telegram of greetings to Mrs. J. S. Gibbs and Mrs. G. G. Adams, two special friends of the Epworth League.

Mr. H. B. Jones displayed before the conference the beautiful J. B. Ivey loving cup, which was won in 1925 by the Winston district for efficiency.

At the conference of 1925 a committee was appointed to get a lighted cross for the conference as a memorial to Rev. L. A. Falls. A report of this committee was called for and it was found that it had been inactive, therefore the same committee was asked to see to the purchasing of the cross.

One of Asheville's photographers asked if he might take a picture of the delegates and was assured that he might. The appointment was made for Thursday at noon.

At this time an interesting report was read from the Brevard League, one of which showed much effort and work. (See attached report.)

At three o'clock there were important district meetings, also a meeting of all district secretaries with the field secretary at three-thirty.

Tuesday Evening Session.

On Tuesday evening the meeting was called by the singing of hymn No. 654. Rev. J. E. Fisher led the devotional service, taking the Scripture lesson from Galations. He also made a splendid talk, stressing the importance of taking Christ into whatever field of service we may choose. The congregation joined in singing hymn No. 639.

A resolution enforcing the prohibition act was introduced by Mr. Ralph Simerson and adopted. (See attached reports.)

The main feature of the evening was the "fraternal exchange." Mr. J. C. Joyner spoke in behalf of the B. Y. P. U.'s. This proved to be very helpful and interesting.

A photo drama, "After Six Days," was to be shown in the basement, but since the machine was out of order it was postponed.

Wednesday Morning, June 30.

On Wednesday the morning session opened with hymns Nos. 78 and 1, which were led by our song leader, Mr. Barnes. Mr. H. C. Sprinkle had charge of the devotionals for the morning, which consisted of the reading of the Scripture which was a part of the sixth chapter of John. Following the Scripture he made a most interesting talk, explaining how each and every want of the human life is cared for by the Father. After the singing of hymn No. 325 the meeting was closed with prayer by Rev. Mr. Sprinkle.

Several minor business matters were disposed of and then the delegates went to their classes in Bible and missions.

Forum, June 30.

The 11 o'clock session on Wednesday opened with announcements in regard to the barbecue. It was found that several busses had been donated by two real estate companies of Asheville for the transportation of the delegates.

President Hayes then read a letter from Mr. Parker of Central Office, asking us to send four delegates to Lake Junaluska for the week of July 4-11 for the conference there. At this time a telegram was received from the assembly in session at Shawnee, Okla., and read.

The forum for the morning was under the leadership of Miss Edna Wilkins. Miss Wilkins took as her theme, "Recreation and Leisure Time." After she had completed her talk several questions were asked and answered by the leaguers in the congregation. Those taking part were: Mr. Edwards, Miss Lillian Boatner, Miss Gladys Chase, Miss Ethel Snow and Miss Mary Dee Palmer. The classes assembled immediately after Miss Wilkins' talk for Methods.

Wednesday Afternoon.

The outing for the leaguers at Sunset Mountain proved very delightful. At two o'clock cars and busses gathered at the church to carry up the leaguers. Immediately after getting on the mountain the stunts were given and Winston-Salem district was declared the winner. The stunt which this district carried out was an "emergency operation." Later cold drinks and barbecue were served. Following this all leaguers returned to the homes, declaring a wonderful time.

Wednesday Evening.

Rev. G. G. Adams conducted the devotionals on Wednesday evening, taking his Scripture from Acts 26. After prayer Mr. J. Foster Barnes delighted the congregation with a solo, "I Would Be Like Jesus."

Dr. Chandler introduced the speaker for the evening, Dr. F. J. Prettyman, who made a splendid address, taking as his subject "Are You Anybody in Particular?" He asked the question, What are the young people worth in the world of today and what is their estimate of the human life? Dr. Prettyman gave several steps toward being somebody in particular, which were:

1. Conscious of self discovery.
2. Self mastery.
3. Self expression.
4. Learn to walk with Jesus.
5. Lift the Banner.

Dr. Prettyman's address was one which cannot be forgotten by any one who was present and one which contained much for each one present. After the benediction the meeting adjourned.

Thursday, July 1.

The program for Thursday opened at six thirty in the morning with a

(*continued on page ten*)



THE EPWORTH LEAGUE CONFERENCE OF THE WESTERN NORTH CAROLINA CONFERENCE WHICH MET IN ASHEVILLE JUNE 28, 1926

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

MY FATHER

Art Thou my Father? Let me rest,
For Thou dost order what is best;
And whatsoe'er is dark or bright,
Thou only dost all things right.

Art Thou my Father? All I meet
Is needed for my wandering feet.
O let me not from duty stray
But guide and guard me every day.

Art Thou my Father? Soul, look up,
And if there comes one bitter cup
In all thy sweet, O it was given
To lead thee on to Christ and heaven.

Thou art my Father! At the last,
When all earth's joy and gloom is past
Thy voice will call, "No longer roam,
But come, my weary child, come home."

Mrs. E. M. Anderson.
St. Petersburg, Fla.

THOMASVILLE AUXILIARY IN BOOK OF REMEMBRANCE

We are in receipt of a letter from Mrs. F. S. Lambeth, president of the Main Street woman's auxiliary of Thomasville, bringing us the good news that that auxiliary has paid the $5 per capita on the Belle Bennett Memorial and is entitled to a place in the Book of Remembrance. Mrs. Lambeth says, "We already have our certificate from Mrs. Peacock, conference treasurer, and we feel quite happy over having our organization inscribed in the Book of Remembrance." We congratulate these good women on having won this place of honor. This makes the fourth society in our conference to have made this coveted goal. The others thus fortunate are Haywood Street woman's auxiliary of Asheville, Florence Weaver Society of Monroe, and the Daisy Davies of High Point. We hope we will soon be able to report a large number of others, whose names will be ready to add to this list.

MISS DAVIES IN W. N. C. CONFERENCE

In last week's issue we carried announcement of the schedule of Miss Daisy Davies, who is in our conference in the interest of the Belle Bennett Memorial fund. Her dates are from the 18th to the 30th of July and during that time she will visit every district in the conference and present to them the plan of this memorial and make a plea for contributions that the plans may be carried into effect.

Mrs. C. C. Weaver, conference president, sends the following letter with schedule which has undergone a few changes:

My Dear Friends:

I am coming to you with the good news that Miss Daisy Davies is to be among us from July 18th to 30th in the interest of the Belle Bennett Memorial.

I realize that she is coming at a very hot season of the year, and that many of our women are away for a little rest, but I want you to please urge every member of your auxiliary to hear her if possible. She is too well known among us for me to have to tell you of her wonderful qualities, so please make this a red letter day for your auxiliary.

In order that we may have the largest number possible to hear Miss Davies, a gift of $10, to be applied on the Belle Bennett Memorial fund, will be given to the auxiliary in each district having the largest per cent of its membership present to hear her speak. Don't you want your auxiliary to win that gift? You may be able to do it by a little extra work. It is certainly worth the effort. Her schedule is as follows:

July 24—Salisbury district: morning, Albemarle.

July 25—Charlotte district: evening, Tryon Street.

July 26—Shelby district: evening, Gastonia.

July 27—Marion district: evening, Rutherfordton.

July 28—Marion district: afternoon, Morganton.

July 29—Asheville district; morning, Asheville Central.

July 30—Waynesville district: evening, Bryson City.

Please select the place that is most convenient for you, and begin now to plan to have a large delegation present. For detailed information write your district secretary. Remember I am counting on you. Please do not disappoint me.

Trust this may be one of the very best meetings of the entire year, with best wishes, I am, Sincerely,

Mrs. C. C. Weaver.

ANOTHER FORWARD STEP IN PREPARATION

By Mrs. Hume R. Steele.

By recent action of the Woman's Missionary Council and the Board of Missions the educational standard for home missionaries and deaconesses has been raised to two years of college work.

The equivalent in business and teaching has been deleted.

It is necessary for applicants for scholarships at Scarritt to have had two years of standard college work as a basis for home missionary service.

Young women who wish to apply as indorsed workers must have four years of standard high school work.

Young women with fitness for missionary work who have not had high school preparation may be employed by local boards but will not be indorsed by the committee on candidates of the board.

This action on the part of the council and board is another step in the preparation for leadership for work in the home fields. It means that young women who wish to become missionaries should seek to prepare themselves for their service. It means that the church is unwilling to be one whit behind the educational standards of the state, that those who go out as leaders in Christian education must rank as the equals of any in the educational world.

LOVE GIFTS

In the erection of the new Scarritt buildings, which are even now rising in symmetry and beauty at Nashville, Tenn., there are three units to be known as the Bennett Memorial. They are built mostly of a native stone, varied in coloring and of unusually pleasing tones. The three units comprising the memorial buildings will be used for administration and social purposes, and the beautiful memorial chapel, named in honor of Mrs. M. L. Wightman of South Carolina, an elect woman whose devotion in the early days of Scarritt Bible and Training School was so large a factor in its establishing and maintenance, is designed to be the very heart of the memorial.

To make possible these memorial buildings the more than 300,000 women of the missionary societies of Southern Methodism have not only pledged themselves to raise $500,000 by an average payment of five dollars for every member of the society, but they have conceived a beautiful plan for increasing the offerings of the conferences. This plan allows the placing of the name of some loved missionary or conference leader, living here or "over there," on a page of the Book of Remembrance, to have place in the new building.

The payment of the sum of one hundred dollars will thus honor a mother, sister, or friend. These gifts are called "love gifts," for they indeed spring from love.

North Carolina Conference

WAKE COUNTY MEETING

The Wake county missionary meeting was held at Apex Friday, July 9, 1926, with Mrs. Whitlock of Zebulon, county chairman, presiding. The opening devotional exercises were conducted by the pastor of Apex, Rev. Mr. Ball, who very graciously welcomed the visitors.

Mrs. Farrior, president of the Apex auxiliary, acted as secretary and called the roll of delegates.

Miss Helen White not being able to be present sent her report of the district, which was read by Mrs. D. D. Pute of Raleigh.

There were a large number of young people present, which added greatly to the interest of the day. The reports of both young people and juniors were given by them, and showed that the training they are receiving is already making its impress upon their lives.

One of the best features of the meeting was the music. Mrs. E. M. Hall of Zebulon sang "I Heard the Voice of Jesus Say" during the morning session, and in the afternoon Mrs. Hall and Mrs. B. D. Wilson of Raleigh rendered a lovely duet. There were two musical numbers given by the young people, a duet by Misses Grace Coltrane and Delilah Cahoon of Zebulon in the morning, and a duet in the afternoon by Misses Margaret Crowder and Lela Beasley of Apex.

Mrs. H. B. Branch of Raleigh talked to the young people and also presented the Belle Bennett Memorial, urging the delegates to go back and do all in their power to bring the campaign to a successful close.

The afternoon session was opened by the chairman, after which reports from the adult auxiliaries were given.

Miss Sallie Reese of Raleigh made a plea for the Lucy Cunnninggim School which was very impressive.

The meeting closed with sentence prayers.

While the attendance was not as large as we wish it could have been, still we trust that this meeting was helpful and that new inspiration was gained.

The Apex people were good to us, serving a delightful dinner and making us feel that we had indeed come into a godly land. G. C. B.

SOCIAL WORKERS HOLD LARGEST CONVENTION

The National Conference of Social Work, held in Cleveland May 26 to June 2, surpassed the fifty-two previous conferences of social workers in three ways: In attendance, nearly 4,200 delegates being registered; in number and variety of sessions. The conference itself was divided into 12 divisions, along major lines of social work such as child welfare, family social work and the like. In addition more than 25 kindred groups held meetings either before, during or after the major sessions of the conference. In influence discussions that deal as personally and vitally with the bases of economic and social life in America, as these at Cleveland did, are bound to be widely spread by the press. Addresses that deal so directly with the processes of personal and family life, as those of Dr. E. T. Divine and Jane Adams and Mary McDowell, have a genuine interest for all. Even those who may be opposed to suggestions made are stirred to interest and action by fear of seeing the advocated changes come into being. When one considers these factors and the widespread representation at this conference, it safe to conclude that this 53rd national conference of social work has been the most

(Continued on page fourteen)

Boils for Years Now All Gone

Alabamian Says Dodson's Liver Tone Gave Him Brand New Liver worth Fortune

Experience seems to indicate that people store up in their systems certain poisons that break out all at once in a series of boils. Sometimes they are fatal.

Willie Hapes says: "Ever since I grew up boils broke out on me just when the planting season began, and I had to lay up. Blood remedies were worthless. The only known remedy was calomel, but it seemed to turn my stomach inside out. This spring I got a bottle of Dodson's Liver Tone and I feel sure it put a new liver into me worth a fortune, for it cleared off the boils and for the first time in years they didn't come back."

The reason for this is the fact that a spoonful of Dodson's Liver Tone loosens up the liver, lets go of a gorge of impurities, sour bile, fermented food and gas and breaks up the most obstinate constipation. And yet it never makes you sick—no gripe, no pain—even though it may drive out quarts of sour bile as black as ink. And this result is absolutely guaranteed.

Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel did in all your life, and without griping or making you sick, go back to the store and get your money.



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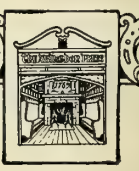
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Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

ROANOKE RAPIDS SCHOOL

At this writing we are in the midst of a standard training school at Roanoke Rapids for the various charges of the Weldon district surrounding Roanoke Rapids and Weldon. Five courses are being offered by Prof. James Cannon III and Prof. J. M. Ormond of Duke, Mrs. M. H. McArdle of Norfolk, Mrs. H. E. Spence of Durham, and the writer. Rev. Leon M. Hall, pastor of the Roanoke Rapids church, is chairman of the board of managers and host to the school Quite a number of our Sunday schools are co-operating. In addition, the Presbyterian, Baptist and Episcopal churches are represented in the enrollment.

One of the most inspiring features of the training school is the fact that there is in attendance each night a delegation of six from Central Cross on the Enfield charge. This delegation, headed by N. W. Cousins, superintendent, travels 70 miles each evening in order to participate in the school. Names of those receiving certificates and other information concerning this school will be furnished next week.

MAXTON SCHOOL NEXT!

Our next standard training school will be the one at Carolina College, Maxton, August 23-28, for the entire Rockingham district. This will be the fifth annual session of this district-wide school, and we are doing our dead-level best in the hope that this session this year will surpass in excellence of work and size of enrollment all previous sessions.

We shall be ready soon to announce some new features which should be pleasing and helpful to all concerned. Already are we able to say that Bishop Edwin D. Mouzon, who will preside over this episcopal district for the next four years, has given us a tentative promise to be with us in this school for a series of addresses, and we feel confident he will be present. Also, we are assured by Professor Spence that his original cast will present for us his play, "The Sacrifice of Isaac," which was so effectively presented at the pastors' school in Durham and which made such a profound impression of those who saw it.

Our faculty wil be up to the high standard set in previous schools. Courses in many subjects will be offered. Recreational and inspirational features will not be neglected. Let's remember the date and plan now to be present with a large delegation from your charge.

WANTED—MORE MEMBERS!

At least as many Sunday school pupils as church members! Does your school measure up to this standard? It nto, will you not be busy during these days to make it so? Let's go out into the highways and hedges and compel them to come in!

HARRIS AT SOUTH MILLS

Rev. L. V. Harris, our extension secretary, conducted at South Mills last week a Cokesbury training school. Concerning this school Mr. Harris wrote, soon after it began: "Our beginning is very encouraging here. There were 60 names handed in Sunday night. I think we will have as many as 30 credit students. Twenty papers were handed in last night. Others will come in later."

STANDARD AWARDS FOR JUNE

The monthly report sent from the office at Nashville for the month of June shows that in the North Carolina conference there were 213 standard certificates, 5 duplicates, 19 diplomas and 16 blue seals awarded, as follows:

Certificates.

Miss Louise Sessoms, Durham, Principles of Religious Teaching; Rev. A. J. Hobbs, Jr., Stonewall, Rurall Management; Mrs. Hiram Whitley, Stantonsburg, Rural Management; Mrs. Arch Moore, Roxboro, the Worker and His Bible; Mrs. Margaret Long Loy, Roxboro, The Worker and His Bible; Mrs. George M. Fox, Jr., Roxboro, The Worker and His Bible; Mrs. E. L. Wilkerson, Roxboro, The Worker and His Bible; Mrs. W. T. Carver, Roxboro, The Worker and His Bible; Miss Lacy Thompson, Swepsonville, two units in Pupil Study; Miss Dxie Bizzell, Seven Springs, two units in Bible; Rev. L. D. Hayman, Wilmington, Pupil Study, Sunday School, three units in Bible and Story Telling; Rev. H. L. Davis, Newport, Bible; 184 units were issued in various standard training schools. The names of those having received credit from the different training schools mentioned have appeared in the Advocate of previous dates.

Duplicats.

Joseph A. Isley, Burlington, and Rev. J. W. Autrey, Burlington; Mrs. T. J. Lassiter, Smithfield; Mrs. L. T. Royall, Smithfield, and Miss Bettie Sanders, Smithfield, received duplicates on "Principles of Religious Teaching."

Diplomas.

Diplomas were issued to the following:

Miss Louise Sessoms, Durham; Rev. L. D. Hayman, Wilmington; Mildred Ballance, Poplar Branch; Margaret Barfield, Newport; Emily Douglas, Washington; Inez Hooker, Laurel Hill; Margaret Inscos, Louisburg; Lucille Jennings, Elizabeth City; Irene Parker, Louisburg; Margaret Rich, Four Oaks; Tressie Sloan, Jonesboro; Elizabeth Timberlake, Louisburg; Doza Upchurch, Louisburg; Maxine Watkins, Laurel Hill; Fannie Belle Woody, Roxboro; George Wilcox, Dover; Rebecca Webb, Durant's Neck; Mrs. Lula F. Usher, Laurel Hill; Rev. E. C. Few, Hamlet.

Blue Seals.

Blue seals were awarded to Rev. L. D. Hayman, Wilmington; Mildred Ballance, Poplar Branch; Margaret Barfield, Newport; Emily Douglas, Washington; Inez Hooker, Laurel Hill; Margaret Inscoe, Louisburg; Lucille Jennings, Elizabeth City; Irene Parker, Louisburg; Margaret Rich, Four Oaks; Tressie Sloan, Jonesboro; Elizabeth Timberlake, Louisburg; Doza Upchurch, Louisburgburg; Maxine Watkins, Laurel Hill; Fannie Belle Woody, Roxboro; George Wilcox, Dover; Rebecca Webb, Durant's Neck.

JUNE COKESBURY CREDITS

The monthly report of Cokesbury credits received from the office at Nashville show that in the North Carolina conference during the month of June 100 credits were issued as follows: 18 on "The Small Sunday School," 61 on "The Sunday School Worker," and 21 on "What Every Methodist Should Know." Sixty-five certificates were issued in the Conway Cokesbury training school held at Conway, May 30-June 4, 1926. Thirty certificates were issued in the Aulander training school held at Aulander, May 30-June 4, 1926. Others having received credit for "The Small Sunday School," outside of the training schools mentioned, are Mrs. B. Whiteside, Bayboro; Madison Miller, Bayboro; Mrs. Joella Sadler, Hobucken; Garnett Gilmore, Alliance; and Rev. J. H. Frizzlle, Richlands.

ANNUAL CHECK-UP EFFORT

Again we remind our readers that the third annual check-up campaign in the North Carolina conference is scheduled this year for the month of September. Heretofore this work has been done in October, but we are putting it in September in order to get it a little farther away from conference and the busy season which always precedes the conference session. Schools are reminded this is the time to be busy strengthening the weak places and doing those things necessary to make a good showing and, what is most important, in order that the pupils may have the best opportunities possible for them. Let's be busy!

Western North Carolina Conference

PROGRAMS OF WORK

It will be remembered that all Methodist Sunday schools have an opportunity to measure their efficiency by one of three measuring instruments, called "Programs of Work." The small school, or circuit type school, should use Program of Work "C," the partially departmentalized school should work under Program of Work "B." The completely departmentalized school should be guided by Program of Work "A." It will therefore be noted that through the use of adaptable Programs of Work the small school does not suffer in comparison with the large school. During the month of September through the medium of official checkers all schools so desiring will be checked and seals will be awarded. Each school will be measured on ten points of usefulness.

POINT 1—ORGANIZATION

In order for a Sunday school to earn a seal on point 1 the following minimum conditions must be met in "C" type schools. At least four groups with proper age limits: Beginner-Primary, Junior, Intermediate-Senior, Young People-Adult. The school must also have an active Cradle Roll and Home Departments, observe an annual Promotion Day and enroll all classes numbering students over twelve years of age as Wesley classes.

To qualify on point 1 the "B" type school must have six departments with needed officers and teachers as follows: Beginner, Primary, Junior, Intermediate-Senior, Young People, and Adult. It must also have an active Cradle Roll, Home Department and observe an annual Promotion Day. The Beginner, Primary and Junior departments must meet separately throughout Sunday school hour.

CROPS

It was delightful yesterday in answer to calls of duty while rambling through Davidson, Rowan, Iredell, Catawba, Mecklenburg, Union and Cabarrus counties to note the wonderful growth in farm products. The recent rains have transformed an impending agricultural disaster into a land flowing with good cheer and optimism. Every county visited, except Union where the drought still distressingly prevails, promises a bumper crop. Our people will without doubt bountifully share with the Lord's work because of His goodness to them.

BALL'S CREEK

Rev. J. E. Abernethy of the Statesville district, presided over a most enthusiastic district conference at historic Ball's Creek camp ground yesterday. The attendance was exceedingly large, completely filling the space under the big arbor, and the conference moved along with clock-like precision. Beginning promptly without lost motion the conference was duly organized and thirty-two pastors had made full reports by ten thirty o'clock. I have not heard more promising reports this year. Following the pastors' reports the interests of the Sunday school, Christian education, and the North Carolina Christian Advocate were duly presented. Rev. A. L. Aycock then preached an inspiring sermon to the appreciative congregation. Following the bountiful dinner near the big spring your humble servant had to leave for other engagements. The Statesville district will undoubtedly give a good account of itself this year.

UNDECIDED

Rev. E. E. Yates of the Olin circuit, in making his report to the Statesville district conference stated that two of his seven appointments were "not ready to die but unwilling to live." Brother Yates has aptly characterized a situation that is all too prevalent.

LEADERSHIP CREDITS

During the month of June there were 326 leadership certificates of credit earned in the Western North Carolina conference. Outside of credits earned in standard training schools the following persons earned certificates through correspondence:

Mrs. L. R. Terry, High Point.
Mrs. Grover Kester, High Point.
Mrs. Archie Allred, High Point.
Mrs. H. T. Douglas, High Point.
Miss Marie Clegg, Greensboro.
Miss May Fields, Pleasant Garden.
Miss Mary Ethel Eudy, Cabarrus.
Miss Ida L. Hawkins, Candler.
Mrs. Fred P. Ingram, High Point.
Miss Dora Zimmerman, Lexington.
Miss Agnes Surratt, Winston-Salem.
Miss Lena Mae Goff, Winston-Salem.
Miss Vera Howes, Winston-Salem.
Mrs. Talmadge Hinson, Marshville.
Miss Kate Greene, Charlotte.
Miss Lucy Dixon, Lawndale.
Rev. T. H. Swafford, Shelby.
Mrs. T. H. Swafford, Shelby.
John Loftin, Statesville.
Miss Dizie Moore, Spray.
P. K. Moore, Mocksville.
T. C. Ballou, Lansing.
Robt. L. Likins, Bostic.
Worth Young, Sturgills.

DIPLOMAS

The June report from Leadership Training headquarters carries the following diploma earners:

Mrs. Chester B. Hunnicutt, Asheville, gold seal.

Miss Elizabeth J. Tiddy, Asheville, blue seal.

Miss Edna Wilkins, Greensboro, blue seal.

Dwight L. Fouts, Thomasville, blue seal.

WESLEY CLASS ITEMS

Mrs. E. O. Chandley, superintendent of Wesley Bible class work, contributes the following Wesley class notes:

Among other splendid objectives the Roberts Philathea class, Central, Asheville, will send some worthy boy or girl to school during the coming year.

Over 25 Wesley classes will soon be enrolled from Central church, Asheville. Mr. L. B. Rogers, the efficient superintendent of Central, Asheville, is rapidly bringing his school to the "A" grade. One of the requirements is to enroll all classes numbering students over twelve years of age as Wesley classes.

Quoting from a recent letter from the president of one of our large Wesley classes as follows: "Possibly by neglect of someone we have been dropped from the list of Wesley classes, so please find enclosed check for one dollar for renewal of charter. You may count on us to stick this time and our dues will always be in on time." Many other classes are taking advantage of the offer to renew their certificate of registration on payment of $1.00 no matter how far behind they may be. This offer holds good until the first of August.

The Hyatt Wesley class, a class of young matrons of the West Asheville

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.

Letters are coming in from every direction in answer to the questionnaire printed last week and sent to the Louisburg delegates by mail. The answers are very fine and all who have received one of the questionnaires are requested to send in your answers at once that we may make up a tabulated report of the Louisburg Assembly. This is to be an Epworth Era year in every league, for we have purposed in our hearts not to remain in fifth place but to lead the conferences in Era subscriptions. So look to your horses, Texas, for North Carolina is in the saddle. One of the fine things about the reports coming in from the questionnaire is that not one has been returned that has not signed "yes" in the blank after question number four: "Will you be responsible for one new subscriber to the Epworth Era?"

THE SECRET SERVICE

To one who asked him the secret of his service, he said: "There was a day when I died, utterly died, to self. And since that time I have studied to show myself approved unto God."

A DEGREE IN THE HANDBOOK

Mr. A. A. Kyles, assisting on the Goldsboro circuit this summer, is giving a course in the handbook to leaguers on the circuit and he has been accused of offering to confer the A. B. degree to all leaguers who finish the course. These courses are of three lesson duration and at this time he is conducting one from eleven to twelve o'clock the first three days of the week at Daniels Chapel. Do you know your handbook?

MISSIONS

What are we doing for missions? is one of the questions in the letter sent out and it is wonderful reading to see the answers:

Some say "We are determined to do more."

Then some say, "Paid in full and going over."

Again, "We have made a pledge and have organized a mission study class."

"Others, Lord; yes, others, let this our motto be."

WE ARE WAITING FOR THE SECOND LETTER

So often a league writes in and gives a list of the new officers and closes the letter with this sentence: "We are hoping to let you hear from our league again soon." That will be the letter people will want to read with great eagerness, the results of the election, in other words. Dr. Few once said: "We can do great things if we do not care who gets credit for it." Did you ever try it?

EASY ENOUGH

"Bite off more than you can chew—
then chew it!
Plan for more than you can do—then
do it!
Hitch your wagon to a star—
Sit tight, and there you are."

WESTERN N. C. LEAGUE

(Continued from page seven)

sunrise prayer service. This service was under the direction of Miss Ruth Brown of Asheville who, after the singing of several hymns and the reading of the Scripture, made a very interesting inspirational lecture.

Following this the meeting was dismissed with the benediction.

Thursday Morning.

On Thursday morning the nine o'clock devotional service opened with the singing of hymn No. 386. Rev. J. S. Hiatt led the devotional, reading the Scripture lesson and then leading the congregation in prayer. A very interesting and impressive talk was then made by Mr. Hiatt, using as his subject, "Making the Home Runs." He brought out nine points which he said are necessary to make this home run. They are the following: Courage; encouragement; to stand steadfast; determination; forget self and accept God; love (makes all things go); enforce laws; work to see justice for all races of mankind; faith.

This subject was one of much interest to all the young people and much good was derived from it. The meeting was then closed with hymn No. 383, after which the various groups assembled for classes in Bible and missions.

During the forum period Thursday the leaguers displayed a great deal of enthusiasm. The period was under the direction of Mr. H. C. Sprinkle, Jr., who spoke very directly and interestingly on the subject of "Law Enforcement," using as a Scripture lesson Romans 13. After he had thoroughly introduced the subject he called for discussion asking first for the reason for so much lawlessness. Various reasons were given, some of which were:

1. Failure in the homes of training children.
2. Subjects discussed in school and lack of training in schools.
3. War—which caused our democratic government to take more of an autocratic stand.
4. Injustice in administration of law.
5. Movies.
6. Literature (immoral).
7. Wealth and poverty.
8. Dress.
9. Criminals classed by some as comedians.
10. Ignorance—irreligion.

Cures for this lawlessness and unrestfulness were then called for and the following given:

1. Religious education.
2. Begin to work with ourselves.
3. Schools—start with children.
4. Put God first, others second, self third.

Following the forum the delegates assembled for classes in Methods. After classes the delegates met in front of the church for the pictures to be made.

At 12:15 lunch was again served by the ladies of the church.

(To be continued next week.)

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Coneto Sunday School Picnic—The Orphanage was delighted to have as its guests members of the Coneto Sunday school. These good people came over on July 5th and enjoyed the day at the Orphanage, seeing Raleigh. Our children gave them several selections for their entertainment and pleasure. The regular singing class was out of the city, giving concerts in the Elizabeth City district. Before leaving the Sunday school presented us with $25 which was gladly received. All through the year these splendid people send us monthly offerings. I regret that a previous engagement called me out of town for a few days just when the Sunday school found it convenient to come.

* * * *

Dear Friends:

Many happy years have I spent at this dear home and as the time is near for me to be leaving, I wish to thank the people of the North Carolina conference who have made it possible for me to make this my home and for their loyal support towards it. I have received the training here so that I can meet the bigger things of life.

I wish to extend my thanks to the officers who have helped me while I was here and I shall remember their teachings, especially shall I remember "Miss Mattie's" teachings and love for us and I shall always cherish her memory.

To the Philathea class of Henderson I wish to express my sincere appreciations for clothing and supporting me while at this dear home.

In leaving I shall always have it as my highest desire to live up to the teachings which I have received in this lovely home.

Ila Mae Farmer.

* * * *

Singing Class Visits Elizabeth City District—On July 3rd the singing class numbering eleven, with Mrs. Nellie Rives in charge, left for Elizabeth City district. They visited the following churches: Parker's, Edenton, New Hope, Moyock, Hertford, Weeksville, Poplar Branch, Old Trap, City Road, First church and South Mills. The class was gone eleven days. There were good congregations at all the places which they visited. Many expressions of a complimentary nature have come to me about the visits of the class. The boys and girls who compose the class speak in the highest praise of the reception given them in the homes and churches visited. These sacred concerts have deepened the inteerst of the churches throughout the Albemarle section. Having seen and heard the children, they will do more for their support than ever before. I cannot write in too high terms of praise for the fine spirit our pastors and churches manifested toward Mrs. Rives and the entire class. I regret that the class could not visit every charge and church in the district. I also regret that I could not accompany the class, but urgent duties at the office prevented my doing so. I am greatly indebted to Brother C. B. Culbreth, who assisted me in making an itinerary of his district. He is a great friend of our orphanage and keeps its interest before the people of his district.

Concert Tip Top—"One of the finest concerts of a sacred nature that our people have had the privilege of listening to was given at the Methodist church Sunday night by the singing class from the Methodist Orphanage at Raleigh, under the able leadership of their music director, Mrs. Rives.

From the first number the class, composed of eight girls, two boys and the director, held the audience in its grip, and in spite of the heat the folk hung on to catch every word and, and the large audience wanted more. The program, in keeping with all their programs, was snappy and brief, made up of sacred songs, recitations and readings, each carrying a spiritual message.

This class shows up well. Their apperance, dress and mannerisms on the stage are all fine—one of the best dressed classes yet to appear in a concert in Edenton. In addition, the program showed much work and excellent training. Even the smallest child carried her part with grace and ease. Much of this work is credited as it should be to Mrs. Rives who is in charge of the singing class.

In the closing moments Pastor Knight, who knows all the children in the home, placed them within the chancel and gave all the people opportunity to meet them. All the children fell in love with the Edenton people, and none of them wanted to go when the Packard headed for New Hope church in Perquimans county at ten o'clock Monday morning. They will give their week night program in Hertford Thursday night of this week."—The Edenton News.

SUNDAY SCHOOL DAY AT MOUNT PLEASANT

Last Sunday was Sunday School Day at Mount Pleasant on East Greensboro circuit. Brother Buchanan, the superintendent, had arranged a good program which was well rendered by the members of the school. The first part was given to recitations, songs and declamations. This was followed by a pageant, "The Path of Life," rendered by the young people, who had been trained by Mr. Clapp, Miss Vannie Freyar and Miss Emma Pillow. An appropriate talk was made by Mr. Brice Holt, a recent graduate of Duke, as an introduction to the pageant. In the rear of the pulpit two doorways were displayed—one broad, labeled "The Path of Pleasure," the other narrow, named "The Path of Life." Reason, Conscience, Revelation and Pleasure were among the actors. Appropriate songs were given by the choir between the parts. It was well rendered and made a good impression. Pastor Burgess is justly proud of this well conducted Sunday school.

PICNIC AT CAROLINA

On July the 15th our two Sunday schools at Rocky Mount and Scott's Hill joined forces in our annual picnic at Carolina Beach.

In the sixties the British took Fort Fisher (just below), but on this occasion these two fine Sunday schools took Carolina Beach by storm.

Upon calling the roll we found that we were one hundred and fifty-seven strong. Big, little, old and young took the day off, for this occasion has become so popular with these Sunday schools that no one wanted to miss it. And the spread which was laid about twelve o'clock—it was fit for a king.

Then after one hour, for they say you must not wet your bathing suit for one hour after eating—and sure it would not have been safe after such a dinner as we had—then the kiddies began to tumble in. Some of these kiddies had bald heads, too, and weighed two hundred pounds or more, but were all kiddies together.

Altogether it was a fine time. Fine weather, fine folks, fine fellowship, and everything went off without anything to mar the pleasure of anyone.

E. W. Downum.

CHURCH BUILT OF GRINDSTONES

One of the interesting sights of the Tacony section of Philadelphia, which lies along the Delaware in the northeastern outskirts of the city, is its famous "Gindstone Church." It is so called because it was built from grindstones worn out in making saws at the plant of Henry Disston & Sons, Inc., which covers 65 acres of Delaware river frontage a few blocks from the church.

This church, the Tacony Baptist church, includes in its congregation many of the 3600 workers in the Disston plant and their families. It was natural then when the building was erected a few years ago that the idea of utilizing some of the thousands of grindstones that lay piled on the grounds of the big saw works should suggest itself. Already several thousands of these grindstones had been used in building a wall several blocks long that partly encloses the Disston plant and in building a retaining wall along the Delaware river side of the works.

More than 2500 grindstones were used in building the church. They were carefully squared and dressed before they were placed in the church walls and no one who saw this handsome place of worship today could possibly suspect that it had been built from stones that originally were used in grinding saws and tools to be sold around the world.

$1.50 will take the Advocate in new homes till August 1.



Members of the Graduating Class from the Methodist Orphanage, Raleigh. In the group will be seen Rev. A. S. Barnes, Superintendent.

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SUNDAY TICKETS sold Sundays May 1 to September 26, limited to date of sale.

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Further information on application to Ticket Agents.

OFFICIAL REPORT OF SPRING MEETINGS OF THE COLLEGE OF BISHOPS

By Bishop Collins Denny, Secretary of the College of Bishops.

From April 20 to June 15, inclusive, many meetings of the College of Bishops were held. Most of the business transacted at these meetings was reported to the General Conference and need not here be repeated.

At nearly all these meetings all the active bishops were present.

Reports From Field.

As is always the case, the whole work of the church was reviewed, each bishop giving a report of the work in those conferences with which he was associated. God blessed us with large success in all departments of the work of the church, and report of this fact was made to the General Conference both in the Episcopal Address and in the reports of the several bishops.

Two Hundredth Anniversary of Wesley's Election to His Fellowship.

Bishop Beauchamp, our representative, reported to the church and to us the exercises connected with the two hundredth anniversary of the election of John Wesley to a fellowship in Lincoln College, Oxford. Among many great Englishmen Wesley continues to grow in the appreciation of the people of England and of the world. Time does not dwarf him. With the passing years he grows greater.

Memoir of Bishop Murrah.

The memoir of Bishop Murrah, prepared by Bishop Mouzon, was read and spread on the minutes of the college.

Legal Decision.

At an adjourned session of the East Oklahoma conference the presiding bishop was asked, "Has an annual conference the right and power to provide for an adjourned session?" The answer of the presiding bishop, upheld by the college, was as follows: "The annual conference has the right and power to provide for adjourned sessions. It is the basal body in our Methodist polity and has never surrendered that power."

Time and Place of the Origin of American Methodism.

By resolution the General Conference gave authority to the College of Bishops to name one of its members to consult with a representative of the Methodist Episcopal Church and one from the Methodist Protestant Church to select three professors of history to whom should be referred the question of the time and place of the origin of American Methodism. The report of these three professors is to be accepted as final. The General Conference of the Methodist Episcopal Church requested the appointment of such a commission of historians. The secretary of our college of Bishops was named to represent our church in the selection of these three historians.

Committee on the Course of Study.

Bishops Candler, Hay, Dobbs, Denny, and Mouzon were appointed the committee on the course of study. This committee is to meet in Atlanta on July 27, and two months prior to the fall meetings of the college the report of the committee is to be sent to each bishop. At the fall meeting the course will be determined. The course as published in the first edition of the Discipline of 1926 and is to be effective through 1926-27. Except that Beet's "New Life of Christ" and Laidlaw's "Bible Doctrine of Man" are to be omitted, both being out of print.

Appointments That Can Be Made by the Presidents of Annual Conferences

In the Episcopal Address the College of Bishops called special attention to paragraph 125, Discipline of 1922, and informed the General Conference that it might be advisable to examine and possibly revise that paragraph. The statement was made to the General Conference that except to appointments enumerated in that paragraph the president of an annual conference had no authority to make any appointment. At the last meeting of the college, that held on June 15, it was agreed that for purposes of uniformity of administration each bishop would abide by the announcement made to the General Conference. So far as can be ascertained the General Conference made no change in paragraph 125. Consequently only to work specifically set forth in that paragraph will appointments hereafter be made.

Delegates to the World Conference on Faith and Order.

Long ago our church appointed delegates to represent us in the World Conference. Bishop Cannon is an ex officio member of the conference, and our church has been asked to appoint seven other delegates to the conference to be held July 31 to August 21, 1927, in Lausanne, Switzerland. The following were appointed: Bishops Candler, Darlington, and Ainsworth; Drs. F. N. Parker, C. C. Selecman, C. W. Tadlock, and H. N. Snyder. The following reserves were chosen: Bishop Moore and Drs. D. R. Anderson, A. C. Millar, George E. Booker, and Forney Hutchinson.

Fall Meeting.

The fall meeting is to be held December 17-19 in Huntington, W. Va.

Richmond, Va.

Unscruplous people have long been praying upon the desire of nine out of ten of ordinary folk to get into the movies. Fake movie employment bureaus and "schools for screen acting" have been prosecuted in all parts of the country. A new type of employment bureau has now sprung up and claims that all its acts are within the law. The advertisements of these bureaus state that they provide several movie companies with actors and actresses and they request those interested to come in for an interview. The applicants are interviewed and then told to have their photographs taken by the official bureau photographer. The charge is $15. A few days later the applicant reecives a letter saying that he or she has photographed well and will undoubtedly be a good screen subject. If $35 is paid a contract will be issued which makes the applicant the employer of the bureau and obligates the latter to get the applicant a start in the pictures within ninety days. The bureau has arrangements with agents who furnish extras for the movie mob scenes. and one such engagement for the applicant fulfills the bureau's part of the contract. The bureau now has $50 of the applicant's money, but still is unsatisfied. Before the applicant is sent out to the motion-picture lot, where he will earn $5 for one day's work, he is made to buy a make-up box for $7.50, when the retail price is $1.50 or less.—The Outlook.

TRIBUTE TO MRS. ADA OLIVIA RAPER

The Sunday school of South Lafayette Street M. E. Church, South, of Shelby, N. C., wishes to pay tribute to one of its most loyal members and Sunday school workers, Mrs. Ada Olivia Raper, wife of our pastor, Rev. A. S. Raper.

On May 28, 1926, God in His infinite love and wisdom saw fit to call her unto Himself and she gently fell asleep. She was a most earnest worker in the church and Sunday school and was always present when able, ready to do all that she could for her Master. In her modest, unassuming way she was a faithful co-worker with our heavenly Father in the establishment of His kingdom here on earth.

Her memory is universally cherished, therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That we have lost one of our most faithful, loyal and efficient members.

Third, That we thank our heavenly Father for her life of Christian service, and we shall endeavor to show our appreciation of her work among us by trying to follow more closely Him who was her Guide through life.

Fourth, That we extend to her sorrowing husband and relatives our deep sympathy and pray heaven's richest blessings upon them.

Fifth, That a copy of these resolutions be sent to our pastor, her husband, one copy to our local paper, and one copy to the North Carolina Christian Advocate.

Marvin Blanton,
Supt. Sunday School.
Worth Micham,
Teacher hof er class.
Mrs. Marvin Blanton,
Member of her church.

RESOLUTIONS OF RESPECT

In the death of Mrs. Henry C. Markham, a dear and faithful member of the Woman's Missionary Society of Union M. E. church, we keenly realize the loss of one of the most devoted members of the society and a zealous worker for the church. Be it resolved, therefore:

First, That we, the members of the society, mourn her loss as the loss of one very dear to us.

Second, That we extend to the bereaved family our sincere sympathy.

Third, That a copy of these resolutions be sent to the family, a copy to the Daily Advance and a copy published in the North Carolina Christian Advocate.

Mrs. F. P. Markham,
Mrs. J. L. Palmer,
Mrs. Haywood Morris.

THE SUNDAY SCHOOL

(Continued from page nine)

Methodist church, is one of our newest classes and one that is growing rapidly. The class was named in honor of the teacher, Mrs. J. S. Hyatt, wife of the popular pastor of that church. With a small beginning, they have grown to a membership of over 60 and continue to grow. They are proving of great assistance in the building of the splendid new church that will soon be completed here.

The following figures should be before every Wesley class in our state:

White population of North Carolina, 1,944,257.

Total attendance in all Sunday schools, 796,144.

Not enrolled in any Sunday school, 1,148,113.

This means there is work for all of us.

DISTRICT RATING

The following aggregate Sunday School Day offerings from the various districts are given as a matter of information. We are yet far from the desired goal to be reached. There are yet, however, three months in which to work.

Charlotte district	$464.20
Winston-Salem district	418.32
Shelby district	248.74
Asheville district	109.06
Salisbury district	105.53
Statesville district	100.08
Marion district	89.80
Mt. Airy district	73.38
Greensboro district	73.34
Waynesville district	33.17
North Wilkesboro district	00.00

A GOOD SECRETARY

Mr. J. E. Sebrell, secretary of Hawthorn Lane Sunday school, Charlotte, is about the best Sunday school statistician I have ever known. His records, both as to detail and as to summary, are thorough and complete. They are also beautifully kept. Mr. Seb rell has worked out his own system of records and those in large Sunday schools who would like to have a most complete system of recording the various activities of Sunday school endeavor will do well to confer with him. Mr. Sebrell dignifies his office.

The man without any blueprints in his brain ends life a little back of where he started.—Exchange.

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

Church AND Sunday School Furniture

Send for Special Catalogue

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Hickory, N. C.



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They crawl up water pipes and through cracks—but you can stop them forever. Bee Brand Insect Powder will kill every one. Sprinkle or blow it into every crevice — all around your kitchen and pantry. It's harmless to mankind, domestic animals, birds and pets of all kinds, but death to roaches.



It also kills Ants, Fleas, Flies, Mosquitoes, Water Bugs, Bed Bugs, Moths, Lice on Fowl, and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and $1.00. Puffer gun, 10c.

If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.



McCormick & Co.
Baltimore, Md.



Our Little Folks

THE NEW GAME THAT AUNTIE TAUGHT JIMMIE

Jimmie went to visit his Auntie for a whole week. He had never been away from home so long before. But he liked to come to Auntie's house, because she knew so many things to do. She could tell the finest stories that a little boy ever heard. She could make cookies, too. And she made them in all kinds of shapes—like dogs, birds and stars. She could play games, too, and make a little boy have "lots" of fun.

It was almost supper time when Jimmie got to his Auntie's. His Auntie said, "Jimmie, I have a new game for you this time. I think you will like it."

Jimmie was excited. "Is it lots of fun, Auntie? Let's play it right now."

"All right," said Auntie, "but we must get some things with which to play. And we can't play it all at once, either, but we'll start right now."

She took a little box about three inches square and handed it to Jimmie. "This is the first thing we need," she said.

Jimmie opened the box, and what do you think he found? He found—a bar of soap. "Now, come to the bathroom, Jimmie," said Auntie, "and I'll show you how to play the first part of the game."

It did not look like a funny game to Jimmie, but he went to the bathroom. "This is the way," said Auntie. She took the soap and wet her hands in the water, then she rubbed and rubbed her hands together as she said:

"I'll wash and wash my hands so near;
They must be clean before I eat."

"Let me have the soap, Auntie," said Jimmie. He wet his hands and together they rubbed and rubbed while they said:

"I'll wash and wash my hands so neat;
They must be clean before I eat."

In just a little while their hands were real clean, and then it was supper time. Jimmie had a glass of milk beside his plate.

"I don't believe I want my milk, Auntie," he said.

"But that's part of the game," said Auntie. Then she said:

"I'll chew and chew my food just so,
And drink my milk; then strong I'll grow."

Jimmie laughed and took a sip of his milk. "Say it again, Auntie."

Auntie said it all over again. Then she said, "Jimmie, I want you to grow up to be a great big strong man." So Jimmie drank every drop of his milk.

After supper Auntie went for another box about eight inches long. "Here is something else to help us play our game," she said.

Jimmie opened the box and what do you think he found? A pretty little toothbrush, just like Auntie used. She showed him how to use it while she said,

"Round and round my toothbrush goes,
Keeping my teeth two little white rows."

Jimmie brushed his teeth. They felt so clean.

Soon it was bedtime. Jimmie was so sleepy. Auntie tucked him in bed. He was so comfortable. Then she opened the windows, as she said:

"I'll push my windows up at night,
Fresh air keeps colds away all right."

"Is that part of the game, Auntie?" asked Jimmie.

"Yes, how do you like my new game?"

"I like it fine," said Jimmie. "Is that all of it?"

"All except this:

"A healthy child I want to be,
Then I'll be happy, don't you see?"

"Will it help keep me happy if I play the new game?" Jimmie wanted to know.

"It will keep you well and strong, Jimmie. And when you are well and strong, you feel happier," said Auntie.

Jimmie thought about this a little, then he said, "Let's play the game again tomorrow, Auntie."

Auntie said, "All right, Jimmie."

"And when I go home I'm going to teach it to sister," Jimmie added.

Then Jimmie said his thank-you prayer to God and kissed his Auntie good-night.—The Christian Index.

BETSY ROSS AND OUR FLAG

Betsy Ross was born on New Year's Day in the year 1752. She was a little Quaker girl, and I think she must have been a nice one and jolly to play with, because, although she was named Elizabeth, everybody seems to have called her Betsy, even after she was married.

She was 13 years old when the Stamp Act made the trouble in this country, and I suppose she must have been going to school just as we girls are. I can imagine just how she and the other school girls would talk about it. I am sure that she was very patriotic and went without her tea when the tea was taxed and promised as solemnly as any of the older ones that she would go without eating mutton that they might have more wool to manufacture, and all those things. And I suppose she read the Pennsylvania Journal when it came out with a skull and crossbones at the top, and heard about how they buried Liberty in New Hampshire, and all the things we studied about in the "causes" of the Revolution.

When she was 21 years old they had the Boston Tea Party, and that year Betsy Ross was married. Her husband was the brother of George Ross, who signed the Declaration of Independence. You can find his name in the list of signers in our history. John Ross, Betsy's husband, was very patriotic and belonged to some kind of home guards that used to guard the military stores on the wharves at night. One night while he was on guard some gunpowder exploded and killed him. So Betsy was a widow and must make her own living. I think that was pretty hard when she was only 24 years old.

Her husband had kept a little upholstery shop, and she kept it up, and sewed too, for she was a very neat sewer.

When the Congress chose the new flag, of course they wanted some one who could sew very nicely to make it. George Washington, Robert Morris, and Colonel George Ross were appointed a committee to see to it. Colonel George Ross was a relative of Betsy's husband, and he told the others how well she could sew, and how she had made flags before.

The flag was to have 13 stripes, seven red and six white, with 13 white stars on a blue ground in the corner. The 13 was to represent the 13 colonies. The committee had made a drawing of it and they took it to Betsy Ross and asked her if she could cut and sew a flag like it. She said that she could, and she showed them how to make it even better with five-pointed stars instead of six-pointed ones. Five-pointed stars are much prettier and they show off better, so I am sure we are glad that it was to Betsy Ross and not to any other woman, who would not have known about the stars, that the plans were taken.

She began the flag on the seventh of June and she worked just as hard as she could on it and finished it in three days. On the fourteenth of June Congress adopted it for our flag, and that is why we celebrate Flag Day.

Mrs. Betsy Ross went right on making flags, for no one could make them better. She made flags for the United States for sixty years. She lived to be an old lady, 84 years old. She lived in Philadelphia, and she is buried there. And now they keep her house for a sort of curiosity museum.—Normal Instructor.

Children Cry for



Fletcher's CASTORIA

MOTHER:— Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Proven directions on each package. Physicians everywhere recommend it.



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DON'T let ants raid your pantry. Spray Flit and kill them.

Flit spray destroys ants, bed bugs and roaches. It searches out the cracks and crevices where they hide and breed and destroys insects and their eggs.

Kills All Household Insects

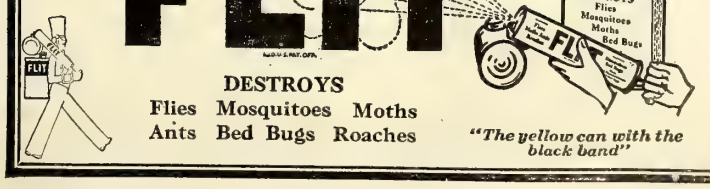
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Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the foot calluses, without soreness or irritation.

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Philadelphia, Pa.

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Animal Oil

It penetrates and gives relief. Guaranteed by MONEY BACK OFFER. By Mail $1.00 a Jar or at Drug Store. Get a Jar today and be relieved.

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Plant for a Definite Effect

Haphazard planting seldom produces a desirable effect. Your planting can be more effectively, artistically and economically done by landscape gardeners of experience. Our service includes the proper planning and planting of your place, as it justifies, and a guarantee of active vigorous growth. Write us your problems, and ask for booklet on landscape problems. Get ready now for fall planting.



The Howard-Hickory Co.,
Landscape Gardeners
Nurserymen
9th Ave., Hickory, N. C.
Shrubs; evergreens; roses, fruit, shade and ornamental trees.

(Continued from page eight)

influential gatherings of social workers America has witnessed.

New Dimensions.

The significant fact in this situation for pastors and laymen of the churches is that this conference represented a corresponding expansion in numbers; in areas of influence; in financial support of social work throughout America. The social work movement is assuming new dimensions and outreaches in many phases of American life. The national conference at Cleveland was a proof on a national scale of this increase in meaning and capacity of the social work movement in America. Every year of such progress means that this social work movement becomes more meaningful to the churches and religious forces of the nation.

Once again this national conference of social work provided the most liberal platform in America upon which Jew and Roman Catholic and Protestant could declare their eternal allegiance to the basic ideals of religion and service to humanity.

The prophetic voice of the religious passion of the Jewish people of all ages spoke through Rabbi Hillel Silver on Sunday, May 30, when he declared to the thousands of assembled social workers from all over the nation: "These heroic dead of all ages summon us to this holy war of mankind—upon poverty, superstition, depression, oppression and injustice. We must safeguard the special spiritual heritage of the race."

To the same audience Dr. John A. Ryan, of the Catholic University at Washington, made a plea, urging them "to hold fast the truth of man's spiritual nature. No true morality is possible without recognition of man's soul and spiritual nature. The soul of man is in touch with God. So social work is co-operating with God in making a better human society."

Social Soldiers.

In an impassioned and stirring Memorial day address to these same hearers, Bishop Francis J. McConnell called on them to continue the fight for the new implications of the ideals that the soldiers of the American Civil War fought for: "Union, democratic ideals and liberty." "Under the present conditions of our social democracy in America," the bishop continued, "social workers must stand for human values as against all and every other cause. They stand in the modern battle line, fighting for better socail understanding and a more closely unified society."

Thus, social workers and religious leaders faced together contemporary tasks of civilization in America and sought for increased capacity and power to meet their common responsibilities. These many sessions and hundreds of discussions may briefly be summarized as follows: "With the changes from a frontier democracy to the social democracy of our present city population, new problems of human relations and civilization emerge. We need new preachings of the power of love as the basic factor in religion to enable men to live together in the close and frequent and almost continuous relations and contacts of our modern city life. The pressures of these population masses upon human personality become a fundamental problem of religion. If power for understanding and new fellowships does not arise from that basic resource of the human spirit of all ages, then has our civilization fallen upon evil days. Social work is developing a technique for the crises that arise under these modern conditions both for the person and for the group. But more than technique is needed—"the human spirit cannot lift itself by its own bootstraps."—Martin Hayes Bickham, in The Christian Century.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Weldon, at Windsor ..... July 21-22

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E.
THIRD ROUND

July

Sandy Mush, Teagues, 11 24-25
Leicester, Riverview, 3 25
Swannanoa, Swannanoa, night 25
Black Mountain, night 28

August

Rosman, East Fork, 11 ..... July 31 & 1
Brevard, night 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
THIRD ROUND

July

Morven, McFarlan, 11 Sat. 24
Bethel-New Hope, Union, 3 Sat. 24
Wadesboro, 11 25
Marshville, Wingate, 3 25

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

August

Uwharrie, Mt. Shepherd, 11 21
Pleasant Garden, Bethlehem, 11 22
East Greensboro, Bessemer, night 22

September

Coleridge, Rehobeth 11, Concord 3 4
Deep River, Worthville, 11 5
Liberty, Bethany, 3 5
Randleman, St. Paul's, night 6
Proximity, night 7
Carraway Memorial, night 8
Randolph, Fairview, 11 11
East End, 11 12
Highland, Archdale, 3 12
Park Place, night 13
Jamestown, Oakdale, night 14
West Market St., night 15
New Hope, Centre, 11 18
Glenwood, 11 19
Gibsonville, Whitsett, 3 19
Bethel, Grace, night 20
Centenary, night 21
Ashboro, night 22
Wentworth, Bethlehem, 11 25-26
Ruffin, Ruffin, 3 26
Reidsville, night 26
Main St., night 27
College Place, night 28
Wesley Memorial, night 29

October

West Greensboro, Muirs, 11 2
Ramseur, Franklinville, 11 3

MARION DISTRICT
Edwin O. Cole, P. E., Box 264, Marion, N. C.
THIRD ROUND

July

Marion Ct., Pleasant Hill, 11 24
Morganton, First Church, 11 25
Marion Mills, Clinchfield, 8 25

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FOURTH ROUND (IN PART)

July

Ararat, Chestnut Grove and Stuart 25

August

Draper, 11 1
Spray, 8 1
Pilot Mountain, Chestnut Grove, 11 8
Dobson, 8 8
Madison, 11 15
Danbury, Forest Chapel, 3:30 15
Danbury, 10 and 11 21-22
Mount Airy Ct., Oak Grove, 8 22

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

July

Wilkesboro 25
North Wilkesboro, night 25

August

Creston, Southland ..... July 31 & 1
Todd, Fairview 7-8
Watauga, Senson's Chapel 14-15
Boone, night 15
Helton, Helton 21-22
Jefferson, Orion 28-29

September

Elk Park, Newland 4-5
Warrensville, Ashley 11-12
Avery, Pisgah 18-19
Sparta, Potato Creek 25-26

October

Laurel Springs, Laurel Springs 2-3

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FOURTH ROUND

July

Concord Ct., Rocky Ridge, 11 25
Kerr Street, 8 25

August

Epworth, 11 8
Salisbury, Coburn Memorial, 8 8
Gold Hill, Zion, 11 14
Woodleaf, Woodleaf, 11 15
Salisbury, Park Avenue, 8 15
Albemarle Ct., Union Chapel, 11 21
First Street, 11 22
Central, 8 22
Salisbury, First Church, 11 29
Salisbury Ct., Bethel, 3 29

September

East Spencer, Long Street, 11 5
Salisbury, Main Street, 8 5
Landis, Shiloh, 11 11
China Grove, 11 12
Spencer, Central, 8 12
Norwood Ct., Mt. Zion, 11 19
Norwood, 8 19
Bethel, 11 24
New London, 11 25
Salem, 11 26
Badin, 8 26

October

Mt. Pueasnt, Cold Spring, 11 3
Kannapolis, Trinity, 8 3
Concord, Harmony, 11 10
Concord, Westford, 8 10

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August

West End, 11 1
Maylo, night 1
Rock Springs, Camp Ground, 3 7
Belmont, Main St., 11 15
Dallas, Dallas, night 15
South Fork, Zion, 11 21
Lincoln Ct., Marvin, 3 22
Lincolnton, night 22
Belwood, Palm Tree, 11 28
Polkville, Clover Hill, 11 29
King's Mountain, night 29

September

Crouse, Pleasant Grove, 11 4
Gastonia, Main Street, 11 5
Smyre, night 5
Mt. Holly, 11 12
Lowell, Lowell, 3 12
Park Street, night 12
Franklin Avenue, night 15
Shelby Ct., Sulphur, 11 18
Lafayette Street, 11 19
Shelby, Central, night 19
East End, night 22
Cherryville Ct., Beulah, 11 25
Cherryville, First Church, 11 26
Bessemer, Bessemer, night 26
Trinity, night 29

October

Lowesville, Salem, 11 2
Goodsonville, 4 and 11 2-3
Stanley, Stanley, 3 and night 3
Cramerton, 11 10
McAdenville, night 10

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FOURTH ROUND

July

Olin, Snow Creek, 3 and 11 24-25
Cool Springs, Providence, 2:30 25

August

Hickory, First, 11 1
Hickory Ct., Marvin, 2 1
Westview, night 6
Mooresville, Central, night and 11 7-8
Mooresville, Broad St., 2:30 8
Jones Memorial, night 13
Dudley Shoals, Ebenezer, 3 and 11 14-15
Rhodhiss, 2 15
Ball Creek, Camp Ground, 4 20
Catawba, Camp Ground, 4 21
Ball Creek Camp Meeting 17-22

September

Newton, 11 5
Concord, 2:30 5
Friendship, night 5
Statesville, Broad St., night 6
Race Street, night 8
Statesville Ct., Parsonage, 3 10
Taylorsville, night and 11 11-12
Hiddenite, Pisgah, 2:30 12
Stony Point, night 12
Mt. Zion, night and 11 18-19
Shepherd-Vanderbeurg, 2:30 19
Davidson, night 19
Mooresville Ct., Williamson, 3 21
Troutman, night 22
Lenoir, First, night and 11 25-26
South Lenoir, 2:30 26
Hudson, Whitnel, night 26

October

Lenoir Ct., Littlejohns, 3 and 11 2-3
Granite Falls, 2:30 3
Maiden, night 3
Elmwood, 3 6

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 We. Fourth Street, Winston-Salem, N. C.

July

Thomasville, Main St., 11 25
Ardmore, night 25

August

Green Street, 11 1
Grace, night 1
Farmington, Bethlehem, 3 and 11 21-22
Advance, Cornatzer, 3 22
Ogburn Memorial, night 22
Hanes-Clemmons, Bethel, 11 29
Davidson, Reeds, afternoon 29

September

Davie, Salem, 11 and 3 4-5
Cooleemee, 11 5
Mocksville, night 5
Lexington, Erlanger, night 8
Davidson, Centenary, 11 11
Centenary, 11 12
Lewisville, Brookstown, night 12-13
Burkhead, night 15
Linwood, Linwood, 3 18-19
Lexington, First Church, 11 19
Central Terrace, night 19
Hanes-Clemmons, Hanes, night 22
Denton, Clarksbury, 11 25
Welcome, Ebenezer, 8 and 3 25-26
Walkertown, 11 26
West End, night 26

October

Thomasville Ct., Prospect, 11 and 3 2-3
Kernersville, 11 3
Thomasville, Bethel, night 3
Forsyth, Westview, 3 9-10
Oak Ridge, Sedge Garden, night 10

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

July

Brooksdale, Trinity, 11 24
Front Street, 11 25
West Burlington, night 25
Durham Ct., Bethany, 11 31

August

Carrboro Ct., Carrboro, 11 1
Chapel Hill, 3 1
Duke Memorial, night 2
Trinity, night 3
Burlington Ct., Bethel, 11 7
Rougemont Ct., Tabor, 11 13
Leasburg Ct., Salem, 11 14-15
Mt. Tirzah Ct., Mt. Zion, 11 21-22
West Durham, night 22
Yanceyville Ct., Locust Hill 28-29

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

August

Gates, Sunbury ..... July 31 & 1
North Gates, Hebron 1-2
Pantego-Belhaven, Belhaven 15
Kitty Hawk, Duck, night 17
Manteo, night 18
Stumpy Point, night 19
East Lake 21-22
Kennekeet, Avon, night 24
Harreras, Hatteras, night 25
Wanchese, night 26

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

July

Lillington, Parker's Grove 24-25
Hemp, Pleasant Hill, night 25-26

August

Siler City, Hickory Mountain ..... July 31 & 1
Pittsboro, Zion, 3:30 1-2
Jonesboro, Seven Springs 7-8
Sanford, night 8-9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
THIRD ROUND

July

Newport, Oak Grove, a.m. 24-25
Morehead City, p.m. 25
Hookerton, Ormondsville, a.m. 31

August

Oriental, Pamlico, a.m. 1
Ocracoke ..... May 27

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

July

Garner, Mt. Zion 24
Princeton, Fellowship 25
Smithfield, 8 25

August

Four Oaks, Sanders 7
Benson, Elevation 8
Selma, 8 8
Fuquay, Buckhorn 14
Edenton St., 11 15
Cary-Apex, Cary, 8 15
Creedmoore, Grove Hill 21-22
Franklinton Ct., Rock Springs 3 22
Franklinton, 8 22
Oxford, 8 27
Oxford Ct., Shady Grove 28
Granville, Roberts 29

September

Louisburg Ct., Shiloh 4

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
THIRD ROUND

July

Vanceboro Chg., Chapman's, 11 25

August

Fairfield, 11 1
McKendree Chg., Conetoe, 11 8
Ayden, night 8

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
THIRD ROUND

July

Seaboard, Sharon, a.m. 24-25
Roanoke Rapids, night 28

August

Garysburg, Oak Grove, a.m. 1
Halifax, Ebenezer, 3 p.m. 1
Battleboro and Whitakers, McTier, a.m. 8
Rosemary, New Hope, 3 p.m. 8
Rich Square, a.m. 14-15
Scotland Neck, Palmyra, 3 p.m. 15
Norlina, a.m. 21-22
White Memorial and City Road, City Road, night 22
Murfreesboro, a.m. 29
Williamston and Hamilton, night 29

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

July

Swansboro, Bethlehem, 11 24-25

August

Maysville, Hopewell, 11 1
Southport, Southport, night 4
Shallotte, Andrews Chapel, 11 5
Town Creek, Shiloh, 11 6
Carver's Creek, Bladen Springs, 11 8
Whiteville, Whiteville, night 8

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IN MEMORIAM

SPENCER—Dora Spencer, the wife of John Spencer of Ocracoke, N. C., passed away March 9, 1926. She was a consecrated Christian wife and mother and was loved by all who knew her. She always had a smile and a kind word for everybody. She was a faithful member of the Methodist church at Ocracoke. She leaves her husband, one son and five daughters to mourn her loss. We laid her to rest in the family burying ground. Beautiful flowers bore testimony to the high position she occupied in the estimation of the people. May God comfort the bereaved ones.

W. T. Cheek, P. C.

TURNER—Rev. H. F. Turner was born May 17, 1850, and died May 16, 1926. He was twice married and has three cehildren living by his second wife. He was a local preacher for many years and took a great interest in church work, especially Sunday school work. He was never happier than when he was teaching his Sunday school class. He was loyal to his church and was a consecrated Christian. We shall miss him in our church. His funeral was held at Cool Springs M. E. Church, South, by his pastor, assisted by Rev. T. A. Plyler and Rev. J. E. McSwain.

F. H. Price, P. C.

PRICE—Mr. Benjamin H. Price was born September 29, 1848, and died May 19, 1926, at his home near Sunshine. He joined the Methodist church at Cedar Grove about two years ago, and lived a consistent Christian life till the end came. Brother Price was faithful to attend the services of the church as long as hih health would permit. The funeral service was held in the Methodist church at Cedar Grove, to which he belonged. A large number of people gathered to do honor to his memory. Just as we were going into the church for the funeral one of the relatives said to me, "If he had an enemy in the world, no one knows it." His pastor,

E. J. Poe.

DOBBIN—Miss Emma Dobbin was born in Raleigh July 16, 1858, and departed this life May 23, 1926, and was therefore in her 68th year. She had been a member of Edenton Street church 52 years, naving joined when she was 16 years of age. Those who knew her are united in their testimony that the church had no more faithful or loyal member. Service of heart or hand she was never known to withold. She was educated at St. Mary's School, Raleigh. Surviving her are her two brothers, T. W. and J. C. Dobbin, a niece, Miss Virginia B. Dobbin, and a nephew, Graham W. Dobbin.

W. A. Stanbury.

MANGUM—Margaret Anna Mangum was born October 14, 1858; died December 17, 1925, age 67 years, two months and three days. She was married to Mr. C. H. Mangum March 8, 1883, and to this union were born nine children. She is survived by a husband and eight children. She gave her heart to God in early life and united with the Methodist church. She lived a consecrated life and just before she crossed over the river she said, "I am so happy." Mrs. Mangum was confined to her room for about five years. She suffered much but bore it cheerfully. Her remains were laid to rest in Trinity church cemetery. While we miss her here we feel that she is happy on the other shore.

H. E. Stimson, Pastor.

CHEEK—Robert H. Cheek was born in Orange county, N. C., November 8, 1839. He was 86 years old. He quietly slipped away from his loving children March 17, 1926, at the home of his daughter, Mrs. W. H. Whatlington, Prospect Hill, N. C. He fought in the War Between the States. He went out with the Orange county guards from Hillsboro, N. C., in 1861. In 1868 he was married to Miss Martha E. Cates. This union was blessed with eight children—Mrs. W. H. Whatlington, Mrs. Jake Brooks, Mrs. Lando Terrell, all of Prospect Hill, N. C.; Mrs. Zeb Okley of Mebane, N. C.; Mrs. B. F. Pettigrew, Burlington, N. C.; R. J. Cheek, Blanch, N. C.; C. P. Cheek, Corbitt, N. C.; Rev. W. T. Cheek, Ocracoke, N. C. Although with his long life he was not a member of the church, he answered the call and told his children that were present how happy he was a few days before he slipped away to be with his wife, who preceded him to that happy land a little over two years ago. Rev. S. F. Nicks, his pastor, conducted the funeral service at Lebton church. We laid his body to rest in Lebton cemetery beside his wife in the presence of a host of friends and loved ones.

His Son.

HERRING—Bro. S. J. Herring was born in Pender county, near Herring's Chapel, the church he loved and served for many years, in 1851, and went home to heaven from James Walker Memorial hospital June 7, 1926. He had been a constant sufferer for about two years, yet he never murmured nor complained. His faith in God was unwavering and steadfast to the end. Brother Herring leaves behind his wife, Mrs. Susan Herring, with whom he had happly lived for 36 years, and three children by his former marriage. Also one brother, B. H. Herring, and one sister, Mrs. A. B. Croom. The funeral was held from Herring's Chapel and burial in the old church yard, attended by a large host of friends and relatives. "Blessed are the dead who die in the Lord."

C. N. Phillips.

POLLOCK—The subject of this sketch, Daniel Pollock, was born September 8, 1905, and was killed in an automobile wreck May 24, 1926. Dan was a very promising young business man. He was a member of the Methodist church of Trenton. He left home Saturday evening, May 22, on a pleasure trip. On his way back from Columbia, N. C., near Bethel he and his friend who was with him met with a head-on colision and he was killed instantly. He leaves a father, grandfather and several sisters and brothers, and a number of friends and relatives to mourn their loss. We laid him away amid a large concourse of sorrowing friends and loved ones.

J. C. Whedbee, Pastor.



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NORTH CAROLINA
Christian Advocate

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The Western *and* Oriental Mind

By S. Parkes Cadman

THE Western mind is prone to ignore the definite fact that Christianity originated in the imagination of the East. Indeed the intellectual cleric or layman is usually suspicious of the Oriental mind, which is often regarded as an unfathomable sea of vain suppositions and vagrant fancies. Because its psychology is baffling, no serious attempt is made by the majority of us to understand its motions. The essential difference is that Eastern people endeavor to subdue their souls, while Western races are interested in subduing their environment. Heart and mind go together in the Orient in its love of the abstract and the occult and in meditation upon inscrutable spiritual phenomena. In sharp contrast the Occident is concrete, practical and specific. The former type makes religion the source of an all-embracing communism; the latter, the mainstay of individualism and independence in everything. Brought into juxtaposition, as both types were in Christianity's origin and progress, the chief consideration before us is their consequent tendency. What matters most is not how fast or how slowly things move, but the direction in which they are traveling. The Protestant minister who rejects imagism and tries to express in balanced restraint and symmetry the truths of the prophets of the Old Testament and the Gospel of the New Testament is apt to become vapid, tame and stereotyped. He practices conciseness of statement and logical arrangement and disregards the unimpeded flights of the dreamer's soul. He is attracted by didactic argument rather than the elements of surprise and awe. He thinks more of the authority than of the charm of tradition and has little appreciation for the insights of the creative mind or the intuitions of the imagination.

Yet what he deprecates or avoids was the very medium employed by our Lord. He was the daring romancer who gave fiction great prominence in His mission as the divine Teacher and Guide of the race. Before He became the Christ of men's wide-spread experience and absorbing devotion, He was the Jesus of a thrilling adventure in human life itself. The eternal quality of His thoughts and words was made clear in the light of His vision, "with an eye made quiet by the power of harmony, and the deep power of joy." Knowing the very life of God and man, He committed His knowledge to "the sad incompetence of human speech." His authority rested not upon an inherited system, but upon the illuminating power of His imagisms. By these He delivered His followers from the crushing weight of religious externalism and translated them into a spiritual realm of infinite freedom and strength. His pictorial genius revealed His unique oneness with the Father and His inerrant comprehension of human souls. Such were the animating principles of our Lord's Evangel, originating in His profound intimacies with the world to come and having beneficial reactions upon that which now is. Why then should we marvel that He painted His Gospel's far-reaching verities in the warm glowing colors of our daily existence? All life's mysteries must be thus palpably presented, or they will remain bewilderingly ineffective for the immense majority of men and women.

Truths He embodied in familiar tales were lit by the lambent flame burning within Him. His very breath was woven into speech which prompted deeds of service and sacrifice and consolidated into virtuous characters whose examples are their apologetic. The simplicity of His parabolic method saved it from the numerous snares besetting speculation and circulated His teachings in a universal dress. The parables themselves appeal to all readers by the charm and winsomeness of their fictional beauty. They ease the conscience by cleansing the heart, and quiet its fears by sealing the whole man as his Maker's property. Of course symbolical interpretations of Christianity have ascertainable boundaries which our Lord Himself observed, but His practice confirms this method as legitimate in principle and fruitful for religious instruction. It was also in accord with the widespread custom of His era. From the Yang-tse-Kiang and the Ganges to the Jordan, Oriental people think and debate in gorgeous images and picturesque similitudes. They delight in narratives keeping well within the limits of human experience that do not profess historical actuality in events or in details, but are conceived by the imagination for the express purpose of enforcing moral or spiritual truths. Their mental processes are analogical and often so oscillate between thought and imagery that the intellectual merges into the imaginative and facts are confused with fiction. The *Jataka* or Birth stories of Buddhism, for instance, are really apologues in which inanimate things and animals behave as human beings.

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SPEECH AND ACTION

Speech that leads to noble action deserves all honor, but speech that is made a substitute for action becomes a snare that entraps. A facility to talk about one's duty may and frequently does lead one to neglect to do his duty.

It was rugged old Thomas Carlyle who said, "If you want your speech about the highest things to keep true you must **continually act** the things that you are speaking about. If you do it only by fits and starts, and fill up the intervals with talking about it and arguing for it, your speech will degenerate into lying and into cant."

But this expressed superiority of **action** to speech as applied in the world of **duty,** has a much broader application. It applies alike to Truth, Beauty, and Goodness which, as we have been told repeatedly, are the ultimate realities of the universe. For what may be said about Truth cannot tell us what truth is. One man living the truth tells us more clearly what truth really is than a score of men speaking truthful words. Eloquent tongues may do their best to describe the Beautiful, but we do not get it that way. But when the artist creates the beautiful, or nature paints the sunset sky, then we know what beauty is. Men may talk of Goodness—and with great swelling words—but only a good life can speak the final word. Truth, Beauty, Goodness, these ultimate realities of the universe are not known by hearsay, but are made known by action. He that does these shall alone come to know them truly.

Yet people take pleasure in being ensnared by speech, especially if it be glib speech, instead of coming to know the final realities of the universe by the one and only test, that of action.

Dr. L. P. Jacks, principal of Manchester College, Oxford, England, says with remarkable force:

"Christianity is richer than any other religion I know of in actable truth. I say they **can** be acted; I do not say they always **are.** None of them are easy to act. But we must distinguish between those that are hard to act and those that cannot be acted at all, but only talked about and argued for. There are some of these latter, and they mark the weak spots. One of the tasks awaiting Christian theologians today is to sift out those parts of Christianity which cannot be acted and to stand firm on those which can.

"God, Freedom and Immortality, the pillars of every religion are all actable: God by living a god-like life—the only way in which you can finally convince yourself or anybody else that God exists; Freedom by silent and heroic service; Immortality by asserting your citizenship in heaven and claiming your membership in the Communion of Saints. There are others; think of them for yourselves."

WELDON DISTRICT CONFERENCE

There was a time when it was a long way from Raleigh to Windsor, the capital of Bertie county, but that time is past. With that prince of chauffeurs, Mr. Samuel Bass, at the wheel and Rev. A. S. Barnes and Dr. S. B. Turrentine as fellow travelers, we left Raleigh at seven in the morning and arrived at Windsor within five hours, after making two or three stops.

Rev. S. A. Cotton and the brethren of the Weldon district, regardless of the sweltering weather, were hard at work. The conference met on Wednesday morning at 9:15 and the popular elder ran in high gear from that time till adjournment Thursday afternoon. All the preachers made reports of their work at the first session Wednesday. These indicated that good work is being done all over the district and the preachers earnestly looking forward at being able to report to the annual conference a great year on the old Weldon. Several fine meetings have already been held and much progress along all lines of church endeavor has been made.

The attendance was very large and held to the last. Preaching was given a prominent place. Revs. L. M. Hall and Daniel Lane delivered inspiring and helpful messages on Tuesday and Wednesday nights, respectively.

Brother Cotton is in his first year as presiding elder, and his preachers, as well as the laymen of the district, have learned to love him, and speak in high praise of his administration.

Brother L. C. Larkin was at the secretary's desk and will furnish a report of the proceedings.

It was our good fortune to be entertained in the home of Brother and Sister M. B. Gilliam. Bro. A. S. Barnes, Samuel Bass and Capt. and Mrs. Marshall, of Norlina, were also guests in that splendid home.

Dr. Turrentine and the writer were guests of Brother Barnes and the Methodist Orphanage on Tuesday night. There is no institution in our connection that is better kept and where there is such beautiful harmony existing between officers and children. There is not a child on the campus that we have been able to find but that loves the superintendent as a father. That is one institution that deserves the unstinted support of all the members in the North Carolina conference. The campus is beautiful at all times, but could be made more so, and that great conference should see to it that the improvements so much needed are made. One thing that is needed at once is cement drives, and especially from the entrance on Glenwood avenue on around by the buildings. It would not cost so very much to do this, and it would add so much to the looks of the place and would be so much better than the dirt drive. This ought to be done before next winter.

There is no more beautiful tract of land to be seen anywhere than the 100 acres owned by the Orphanage. It has been suggested by some that part of the land be sold off and the proceeds used elsewhere. In our humble judgment this should never be done. That whole body of land ought to be kept intact. We will need it for farming purposes and parks and recreation grounds for our children. By all means let's keep all that we have down at Raleigh.

T. A. S.

REV. M. D. GILES COMPLETES HIS LIFE ON EARTH

Rev. M. D. Giles, at the age of 72 and with an admirable record as a gospel minister behind him, completed his sojourn on earth. The end came at 5:30 Wednesday afternoon, July 21, at his home in Reidsville, N. C. For a number of years he had suffered from high blood pressure and about four years ago came a stroke of paralysis from which he never recovered. Other strokes followed and with them came a gradual depletion of his strength. The last years of his life were spent in an invalid's chair in his home.

The funeral services were held in First church, Marion, N. C., at 10 a. m., July 23. These services were conducted by Rev. W. E. Poovey, the pastor of the church, and interment was in the Marion cemetery.

For 43 years Rev. M. D. Giles was an itinerant Methodist preacher, true to his ministerial vows, with never a stain upon his escutcheon, but at all times magnifying his opportunities and with all the fervor of his pure spirit serving his Lord and Master. His was a tender, sympathetic nature and as a gospel minister he most effectively employed these fine gifts as pastor and preacher. To his tender, sympathetic nature was added an unfailing sense of humor that made him an apostle of sunshine amid the hard tasks of life.

While in the active ministry he had done enough to win a well deserved rest when superannuation came, but this he refused to do as long as he was able to get about from place to place.

Well do we remember meeting him one day on the streets of Greensboro during the World War when on the lapel of his coat was a service pin with six shining stars upon it—six of his sons being enlisted in the service of their country. Yet this aged Methodist preacher not only with six service stars on the lapel of his faded coat, but with almost forty years of heroic service behind him as a good itinerant, was on the streets of Greensboro selling a good book for the double reason that he needed the money and that he was providing the people with good reading.

This incident serves to make clear just what sort of man was M. D. Giles who in joining the Methodist ministry took upon himself the vows of poverty and sacrificial service and without a murmur accepted them as a true follower of the lowly Nazarene is expected to do.

In young manhood Brother Giles was united in marriage to Miss Julia Gibbs. To this union were born eight children, seven of whom survive. The children living are M. S. Giles of Lakelanding, D. F. Giles, G. W. Giles, J. K. Giles, R. W. Giles of Marion, Miss Ola Giles of Wilmington, Mrs. N. F. Palmer of Hookerton. M. O. Giles, one of the sons, died some time after the closing of the World War in which he served as a soldier. Mrs. Giles, the first wife of Rev. M. D. Giles, and mother of the children, died in 1909. On February 22, 1910, Mr. Giles and Miss Lula Royster of Caswell county were united in marriage. Mrs. Giles survives her husband.

A CHAT ABOUT A LITTLE JAUNT

One day last week when heat records were being smashed in North Carolina and the overheated air was akin to flame, I drove from Greensboro to Wrightsville Beach by way of Durham, Raleigh, Goldsboro and Wilmington. It became really pathetic to see how the corn withered in the hot, dry atmosphere, reinforced as it was by a lack of moisture in the soil and seemed to utter piteous cries for the life preserving rains. It was evident that a week or two of such drouth and heat would at this stage of its growth put an end to the corn crop of North Carolina.

Last Monday I returned over the same road and everything was changed, for in the meantime copious rains had fallen all the way from Wilmington to Greensboro. The corn everywhere gives promise of an abundant harvest. The cotton from Raleigh to Wilmington, too, looks fine and the yield will be large if the boll weevil lets it alone. Tobacco appears to be about an average and this observation seemed to be confirmed by a farmer in Goldsboro who said that he would make about half a crop. Most farmers, as we all know, are amazingly conservative in making their estimates.

The farmers east of Raleigh are now busy curing tobacco and I noted one small field of corn near Wilmington where the fodder had been pulled. One would hardly think there would be such a difference between eastern Carolina and the Piedmont section where corn, tobacco and cotton are almost if not altogether a month later.

I shall now stop talking crops and weather and say a word about Wrightsville Beach where the salt laden breezes blew night and day when the A. P. carried long stories of what the Weather Bureau was doing up state.

The fishing, also, was good. The parties who went out for deep sea fishing last week usually returned after two hours with from 200 to 400 and some even above that number of fish. One party went trolling and brought in a fine catch of blue fish.

The surf was delightful till Saturday afternoon when the effects of the tropical storm began to be felt; then to go against those breakers in their fury was like "bucking" a heavy football line. I speak from experience.

A. W. P.

People and Things

ANNÚAL CONFERENCE DIRECTORY

Western North Carolina, Gastonia, October 20
North Carolina, Trinity Church, Durham, Nov. 10

Rev. J. P. Hipps is conducting a revival for Rev. John H. Green at Fallston this week, and prospects for a good revival are fine.

Bishop E. D. Mouzon will be the speaker on Laymen's Day at the Battle Ground, Indiana, Bible Conference, Thursday, August 5.

"I am in a position to help some of the fellows in revivals during the months of August and September. I can conduct the song service or do the preaching. If any one can use me I shall be glad to serve."—J. W. Autry.

Dr. A. J. Weeks, for the past four years editor of the Missionary Voice, has been appointed presiding elder of the Ardmore district, West Oklahoma conference, in place of Rev. R. E. L. Morgan, who becomes president of Clarendon College, Texas.

As a visible result of a series of meetings held at Fuquay Springs by Rev. K. F. Duval recently twenty were added to the membership of the church. Large crowds attended upon the preaching of Rev. J. A. Dailey, who was the pastor's assistant, and his preaching was greatly appreciated.

Bishop Edwin D. Mouzon, who had announced his acceptance of the invitation to make his headquarters during the quadrennium in Charlotte, N. C., has not found it practicable to make the intended move. He requests that all correspondents continue to address him at Nashville, Tenn.

Mrs. Joseph Phipps, mother of Rev. W. T. Phipps of the Pasquotank charge, died at her home in Eldersburg, Md., Tuesday, July 20, and was laid to rest in the cemetery there the day following. Brother Phipps will have the sympathy of his many friends at the passing of his mother.

Rev. W. G. McFarland and Mr. M. V. King of Kernersville conducted a motor hike and camp for nine boys, ages nine to thirteen, to Lake Junaluska during the week of July 12 to 17. The boys report a great trip and are delighted with Brothers McFarland and King as chaperones.

Departmental editors please take notice: When sending in matter for your page please see to it that there is enough postage on it to bring it to our office. Nearly every week some of this matter is delayed because of lack of postage. Don't overlook this, as it is important to you and also to the Advocate.

"We have conducted a standard teacher training class at Brooksdale church, using "The Worker and His Bible" (New Testament part). The following have recevied credit: Mrs. W. T. Carver, Mrs. G. M. Fox, Jr., Mrs. Arch Moore, Mrs. E. L. Wilkerson and Mrs. W. L. Loy. This class did excellent work. The work was highly commended by the reader at Nashville, Tenn."—W. L. Loy.

"All former presiding elders, pastors and members of Cool Springs church, Glendon charge, are cordially invited to attend the annual home coming at Cool Springs on August 15 (third Sunday), which day will also be the starting of the revival there. All are especially invited to attend the services which will be held after Sunday, 3 p. m. and 8 p. m."—W. B. Humble, P. C.

Several weeks ago we mailed to every pastor in both conferences a self-addressed postal card, with a perfectly good one-cent stamp on every card, and asked that we be given a list of postoffices in the several charges. About 75 per cent of the preachers have been good enough to comply with this request. We hope the other 25 per cent will attend to this matter at once. It is important to us. Please do it now.

"A most successful revival meeting closed last week in the church at Zebulon. Christians of all denominations took part in the services. Much good seems to have been accomplished. The preacher was Rev. J. A. Russell of Snow Hill, and the music was directed by Mr. D. L. Maness of Rowland. Brother Russell is one of the best pastor-evangelists in our conference. Mr. Maness won many friends by his pleasing manner and led the music effectively. One feature of the revival was the report daily by the congregation of the number of chapters read in the Bible. A total reading of twenty-seven hundred and thirty-nine chapters was given for the ten days' meeting. Several additions were made to the church on Sunday."—E. M. Hall.

The Central congregation, Asheville, was happy last Sunday to have their pastor, Dr. Ashley Chappell, in the pulpit again and all good people rejoice with them in his complete exonoration by a church court that decided unanimously in his favor because the evidence merited such a verdict.

When in Wilmington last Friday we had the pleasure of seeing Rev. H. A. Humble, who had just returned from Baltimore where he had gone for treatment. He seems to be getting on first rate. We enjoyed a delightful chat with him and found him much like his former self, genial and hopeful, and as always a delightful companion. The pastors of the district have been looking after his work as presiding elder.

DAVENPORT COLLEGE NEWS

Old Davenport students as well as all the friends of Davenport will be glad to know that our handsome new dining hall will be ready for the opening in September. Nearly all of the rooms and halls in the main building are being re-wallpapered. The campus has been greatly improved. We are now a standard junior college with a thoroughly accredited high school department. There is no better place for a young girl to take her high school training and her first two years in college. We give our girls our close personal attention, and in all other ways endeavor to make their stay at Davenport both pleasant and profitable. Everything points to a full school this fall. We would be pleased to see our friends any time on the campus.

Wm. A. Jenkins, Pres.

IT IS JUST A BIT QUEER

The distant skies are always bluest. "There is a reason," as they say in a famous advertisement. It is the delusion of distance. The thing that is far away looks best—especially the big things.

Junaluska looks better to some people far away from it than to others close to it. It is a bit queer that almost any conference in our church will send more delegates to the annual League Assembly than our W. N. C. We do appreciate Junaluska and throughout the season many of us go for a few days and rest at the "Lake more fair than woman's eyes." But more leaguers should go to our annual assembly than have been going. Of course you are going somewhere for a vacation. Why not Junaluska, and get the inspiration of the great Epworth League Assembly? Meet us there!

L. B. Hayes, Conf. Pres.

REV. J. J. LEWIS

The news of the death of Rev. J. J. Lewis has reached the Advocate. We have not been able to get the particulars of the going away of this good man. For some time his health had not been good, and his friends knew that he could not remain long with them. Brother Lewis was a man who was consecrated to his Master and the work committed to him. He loved to preach the gospel, and was fitted for usefulness in the Kingdom of God.

He was admitted into full connection in the North Carolina conference at its session in Elizabeth City in the fall of 1910, and from that time till death was faithful in the discharge of his ministerial duties and devoted to the charges he served.

We are sure his presiding elder will furnish the Advocate with a memoir of the life of this departed brother.

CALL NUMBER FOURTEEN AND FIFTEEN OF N. C. CONFERENCE BROTHERHOOD

On account of the deaths of Brothers J. J. Lewis and M. D. Giles, members of the North Carolina Conference Brotherhood, the treasurer is making a call for assessment numbers Fourteen and fifteen.

This makes the sixth call this year and has been rather hard on some of the brethren, but they have stuck to it so far a hundred per cent. The amount paid to beneficiaries is now larger than it has ever been. The treasurer received sixteen names from the Durham district which adds that many more dollars to the next amounts to be paid out, which is about $675.

Make checks payable to B. B. Slaughter, Treasurer.

B. B. Slaughter, Treas.

CARD OF THANKS

We wish to thank our friends for the kindness and sympathy shown us during the illness and death of our husband and father.

Mrs. J. J. Lewis and Children.

APPRECIATION OF REV. M. D. GILES

By W. S. Surratt.

Rev. M. D. Giles, 72 years old, died at his home in Reidsville at 5:30 o'clock Wednesday afternoon following a disability of several years caused by high blood pressure which was followed by paralysis, the first stroke of which came to him about four years ago disabling him to the extent that he was practically helpless from that time till the end came, one or two slight strokes following the first, each one weakening the already depleted strength of the aged minister till his last years were spent in an invalid's chair in his home with the simplicity and activities of a mere child.

Whatever was done for him appeared to be all right and he accepted whatever came his way without a murmur or complaint and had a smile on his face always for those who called to see him. He spoke of the devotion of his wife and apparently strove to make the burden of caring for him by her as light as possible. He enjoyed having his friends call to see him, always expressing his appreciation of their visits. The writer of this sketch called at the Giles home several times during the past year and each time he was greeted with a cheerful smile and words of good cheer, which deeply impressed us that the man was leaning heavily on the Everlasting Arm and receiving solid comfort from that child-like faith which he had in God during the hours of affliction.

ence, faithful, earnest, sincere in every field to North Carolina M. E. conference, and during that time served as pastor many charges in that conference, faithful, earnest, sincere in ecery field to which he was sent, measuring up to the full attainments of the good steward he was. The Goldston circuit was the last charge served by Mr. Giles and it was in this field that his ministerial career in the conference ended.

In young manhood Mr. Giles was united in marriage to Miss Julia Gibbs. To this union were norn eight children, seven of whom survive. The children living are M. S. Giles of Lakelanding; D. F. Giles, G. W. Giles, J. K. Giles, R. W. Giles, of Marion; Miss Ola Giles of Wilmington; Mrs. N. F. Palmer of Hookerton. M. O. Giles, one of the sons, died some time after the closing of the World War in which he served as a soldier. Mrs. Giles, the first wife of Rev. M. D. Giles, and mother of the above named children, died in 1909. On February 22, 1910, Mr. Giles and Miss Lula Royster of Caswell county were united in marriage. Mrs. Giles survives her husband.

We would be remiss in our duty were we to fail to make mention of the devotion and untiring attention which Mrs. Giles gave her husband during the years of his affliction. The disease with which Mr. Giles suffered was incurable and all that was left for the family to do was to smooth the few remaining steps to the grave, and they did for him all that was humanly possible for them to do in the way of good attention and tender care and his passing was without pain or struggle, simply the closing of a life well spent.

Funeral services were conducted at the First Methodist church at Marion Friday morning at 10 o'clock, July 23, by the pastor of that church, Rev. Mr. Poovey, interment following in the city cemetery. The body was carried to Greensboro and placed on the Asheville train at one o'clock Thursday and it went forward from there to Marion.

"Servant of God, well done,
Thy glorious warfare's past,
The battle's fought, the victory won,
And thou are crowned at last."

DATE OF WESTERN NORTH CAROLINA CONENCE CHANGED, ALSO SOUTH CAROLINA

After consultation with the presiding elders of the respective conferences, I have changed the time of meeting of the Western North Carolina conference from October 13 to October 20; and I have also changed the time of meeting of the South Carolina conference from November 24 to November 17.

The time and place of the meetings of the several annual conferences of the third episcopal district will then be as follows:

Western N. C., October 20, Gastonia, N. C.
Upper S. C., October 27, Rock Hill, S. C.
North Carolina, November 10, Durham, N. C.
South Carolina, November 17, Bennettsville, S. C.

Edwin D. Mouzon.

A METHODIST SESQUI-CENTENNIAL: THE BRUNSWICK CIRCUIT REVIVAL OF 1776

Methodists should recall that the year 1926 is the sesqui-centennial of one of the greatest revivals known to American Methodism—the revival in the Brunswick circuit in 1776. The Brunswick circuit was the first circuit formed in the Old Dominion, and "embraced as much territory as two or three modern districts." It was formed on the six weeks plan, and extended from Petersburg to the south over Roanoke river some distance into North Carolina. While Robert Williams had preached in this section and laid the foundation for Methodism, "no regular circuit was formed until the spring or summer of 1774." The conference held at Philadelphia in May, 1774, appointed the first preachers to the Brunswick circuit: John Wade, Isaac Rollins, and Samuel Spragg. The next year the force was increased to five preachers: George Shadford, Robert Lindsay, Edward Dromgoole, Robert Williams, and William Glendenning. The great revival broke out near the close of this year. The year 1776 was a memorable one for the Brunswick circuit, and George Shadford, William Duke, and William Glendenning were the preachers. Shadford and Devereux Jarratt, a clergyman of an evangelical spirit, were the prominent leaders in this great revival. As George Shadford was the chief instrument in this revival, it is interesting to recall Wesley's letter to him when he embarked for America: "I let you loose, George, on the great continent of America. Publish your message in the open face of the sun, and do all the good you can."

Shadford was an evangelist of great power. Bennett's "Memorials of Methodism in Virginia"—an interesting old volume, now out of print—gives a full and interesting account of the great Brunswick revival, and we cannot do better than quote freely from it:

"Shadford was amazed. Under almost every sermon sinners were convinced and converted; 'often three or four at a time.'" . . . After describing the conversion of a notorious dancing master, the narrative proceeds: "Shadford was on another occasion stopped by a great flood of water; turning back, he came to a large plantation and asked for lodging. He was kindly received, and after taking some refreshment, proposed to preach if a congregation could be had. A messenger was sent out, and many came, 'but they were as wild as boars.' The word, however, took effect upon their rude hearts; the planter and his wife were both converted, and a society of sixty or seventy raised up in the settlement. The work gradually increased through the summer and fall; in midwinter it broke forth with unusual power. It began almost simultaneously at three different points, two of these were in Mr. Jarratt's parish, the other in Amelia county. The people in these neighborhoods had long been notorius for their wickedness. Immoralities of all kinds abounded. They delighted in gambling, swearing, drinking, racing, and held all sacred things in utter contempt. The year previous a few souls had been gathered in this unpromising field; this was the earnest of a great harvest. Shadford moved among the wondering multitude like an angel of light. Chapels and private houses were crowded by curious hearers; 'their ears were opened by novelty, but God sent His word home upon their hearts.' Convictions were powerful, indeed, awful; mercy! mercy! was the cry that rose to heaven by day and by night. The meetings were held for hours through the day, and often whole nights were spent in the blessed work of saving souls. All ages and all grades felt the power of God and fell before it; veteran, gray-headed sinners, men in middle life, in the full strength of their manhood, young men, and maidens, and children of tender years, bowed together before the Lord, and lifted up their prayers to the mercy-seat. The preachers were not enough to carry on the mighty work; exhorters and class leaders took the stand, and multitudes hung upon their lips to hear the word of life.

"No matter who spoke, the power of God 'was still among the people'; and often in the prayer meetings held by the people themselves, the manifestations of the Spirit were glorious and awful. Through a circumference of four or five hundred miles the flame swept on with increasing power."

"The Windows of Heaven Opened."

It is well that we have a report of some of these great revival scenes from such a trustworthy source as Jesse Lee.

"In the beginning of May, 1776, at a quarterly meeting at Boisseau's Chapel, Dinwiddie county, the work broke out with astonishing power. 'At that meeting,' writes Jesse Lee, 'the windows of heaven weer opened indeed, and the rain of divine influence continued to pour down for more than forty days.' In the love feast, on the second day, the whole assembly felt the power of the Holy Ghost. No sooner had the exercises begun than 'the house was filled with the presence of God'; the flame leaped from heart to heart; sinners fell to the floor under strong conviction; mourners rose with shouts of praise; Christians were filled with love, and gave glad testimony to the power of Christ to save from all sin. The love feast ended, the doors were thrown open, and an eager multitude filled the house. The mingled scene of anguish and rejoicing struck them with astonishment. Silent they stood looking on; and then one after another sunk down with trembling and tears, and cried aloud for mercy. The work increased in power as the meeting progressed, and one the last day they continued in the meeting house till dark and then sent for candles, and continued till some time in the night. The noise of the battle rose on the still evening air and rolled away in the distance. 'I left them,' says Jesse Lee, 'about the setting of the sun, and at that time their prayers and cries might be heard a mile off.'"

Thomas Rankin's Successful Labors.

Thomas Rankin also had a prominent part in this great revival. Dr. Bennett says:

"In the summer Thomas Rankin came into Virginia. He preached his first sermon at Boisseau's Chapel on the last day of June. Under the second sermon, in the afternoon, 'such power descended that hundreds fell to the ground, and the house seemed to shake with the presence of God.' The building was filled to the utmost, and hundreds from without pressed on all sides to get in. 'Look wherever we would, we saw nothing but streaming eyes and faces bathed in tears; and heard nothing but groans and strong cries after God.' The voice of the preacher was lost 'amid the groans and the prayers of the congregation.' More than an hour the mighty effusion lasted. In vain the preachers attempted, again and again, to speak or sing. They could only sit in the pulpit 'filled with the divine presence, exclaiming, This is none other than the house of God! this is the gate of heaven!' The meeting continued until night, and even then the people reluctantly withdrew to their homes.

"The next Sunday he preached at another church thirty miles distant. The text was from Ezekiel's vision of the dry bones: 'And there was a great shaking.' The house was crowded, while 'four or five hundred stood at the doors and windows, listening with unabated attention.' During the sermon he was compelled to stop several times and beg the people to be composed. They could not. While he was speaking, some were on their knees, others on their faces, 'crying mightily to God.' 'Hundreds of negroes were among them, with the tears streaming down their faces.'

"Next Sunday he was again at Boisseau's. The people were more quiet than on the former occasion, and at the close of the sermon he thanked them for their 'good behaviour.' He then left the place to dine with a friend. No sooner was he gone than they began 'to sing, pray, and talk to their friends.' Many knelt as penitents, and when the preacher came back he found fifteen happy converts. He begged them to be quiet while he preached again. They restrained themselves till near the close of the sermon; then cries and tears, and prayers again burst forth. In vain he appealed to them; the tide of feeling was too strong. He sat down and asked Shadford to speak to them. He rose, 'and in a little time cried out in his usual manner: Who wants a Saviour? The first that believes shall be justified.' In a few minutes the house was ringing with the cries of broken-hearted sinners and the shouts of happy believers. It was an awful time indeed."

Closing his account of the great revival, Dr. Bennett says:

"Fourteen counties in Virginia were reached by this blessed work. It crossed the Roanoke into North Carolina, and in both states the fields were opening wide and white to the reapers. When the preachers closed up their year's work the result was glorious. Eighteen hundred had been added to the societies. Many had been sanctified and rejoiced in that perfect love that casteth out all fear."

When we read this awe-inspiring account of the great work of God in the early days of Methodism, we are thrilled, for it reminds us of the apostolic days of Christianity. May the baptism of the Spirit come upon us today as it came upon our fathers!

Ashland, Va. H. H. Smith.

THE BRIGHT LIGHT IN THE CLOUDS

Just what the writer of the Book of Job was thinking of when he wrote, "And now men see not the bright light which is in the clouds," we cannot be at all sure, but we know that the words speak of something that we have often seen illustrated both in our own and other people's lives. We have sometimes been very sure that there was a bright light in the clouds that have hung about our lives, but it was extremely difficult to see it or to take much comfort or courage from the sight.

A recent writer has reminded us in a striking way how easy it is for us to see the later incidents in the life of the great Lincoln through the softening and transfiguring light of the subsequent history as we would see the successive acts of a drama whose outcome was quite familiar to us, but that these incidents for Lincoln himself were crowded with anxiety and disappointment and bitterness and tragedy. We can see the bright light in the clouds as we look back through the days and the deeds that have intervened since, but when we watched the play and saw the gaunt figure wrapped in his old grey shawl waiting through the chill of the long night for the good news that never seemed to come, we realized that for him the clouds were black and unrelieved indeed; in all the broad horizon of that night there did not seem to be one ray of brightness visible.

And as we watched the play did we not feel how fine a thing it would have been if Lincoln could have seen the light in the cloud, if some echo of the fine things that men were to say about him and his great achievements in later days could have sounded in his ears in those hours of great loneliness and yearning and perplexity? But he had to fight his way through, a great pathetic figure, unblessed by very much of real appreciation or understanding, and never absolutely sure that what he was doing was for the best and would work out right in the end. He was too near the clouds to see the bright light that was in them.

But one ought to have a certain philosophy about bright ligts in clouds that would serve him instead of clear vision when sometimes the latter was impossible. And it is quite evident that Lincoln was possessed of just such a philosophy. How heavy and difficult were the burdens he carried the whole story of those tragic days reveals to us, but we see, too, how bravely and strongly and even buoyantly he carried them. He never impresses us as a man broken and beaten by the load he was carrying. Everything reminds us of the fact that he was a man in whose heart there lived some secret springs of courage and endurance, a man of such faith that even misgivings and disappointments could not master him. Surely no man ever more markedly than he refused to let the untoward or difficult beat him or throw him off his feet.

And should not any man have such a philosophy as would help him to believe that clouds were intended to have bright lights in them and if they didn't appear just all at once he had better wait for the revealing. And it ought to help us very much to come into that eminently Christian frame of mind to remember how the Lincolns and all the other great and good men of all the ages had to go through many clouded days and bitter and perplexing experiences and win thir way by their faith and their courage and their endurance. They couldn't see the bright light all the time any more than we can.

May we not say that it is one of the things that prevents our getting from the life and example of Jesus all the strengthening and courage that we might, the fact that we fail to remember that He, too, did not always see the bright light in the clouds, that at times the Father's face was hidden even from Him, that He had His misgivings and uncertainties, and had to walk by faith even as we. And was it not the crowning glory of that life that it was a life of faith?—The New Outlook.

Sin never seems so heinous, and to need so much public opposition, as when we catch a man sinning whom we do not like.—Religious Telescope.

LOOKING TOWARD THE ANNUAL CONFERENCE

By Bishop Edwin D. Mouzon.

In a special sense the annual conference is the pracher's conference. He has no membership in any local congregation; his only church membership is in his annual conference. He holds a relation to the annual conference that lay delegates do not hold. The continuous existence of the annual conference is in the preachers who are its members. All pastors, therefore, should look forward to the session of the annual conference as the great event of the year.

As bishop in charge, I shall endeavor to make the sessions of each annual conference as spiritual and as helpful as possible. To this end I shall give ample time each morning for devotional services, myself bringing each day a message which I trust will be spiritually helpful to laymen and preachers alike. The Methodists and other citizens of the town in which the conference assembles will be invited to spend forty-five minutes with us each day in those special services, at the close of which they may, if they care to do so, return to their homes or places of business. I devoutly trust that that these morning hours will prove a blessing to us all.

And it is hoped that every preacher will feel that he has some personal part in making the conference a success. With this in view, I shall call for a report from every pastor, including supplies, covering the most important items of the year's work. I shall have a specially prepared blank and it will be in the hands of all pastors in ample time to have their reports ready the first day of the conference. While they read their reports, I shall have them in my hands so as to follow with my eyes as well as with my ear. After a preacher has labored faithfully all the years, it is just and right that he should have opportunity to report his work. The report will cover such items as the following:

1. Number received on profession of faith.
2. Number received by letter.
3. Assessed for general work. Paid for general work.
4. Assessed for conference work. Paid for conference work.
5. Assessed for pastor's salary. Paid for pastor's salary.
6. Collected on superannuate endowment fund.
7. Collected for Christian education.
8. Paid on missionary maintenance special.
9. Number of conference organs taken.
10. Number of Christian Advocates (Nashville) taken.

When all the preachers of a presiding elder's district have made their reports, I shall then call on the presiding elder to give a brief summing up of the work of the district for the year.

As we turn now and look toward the annual conference, let us drop all controversial matters, and let us lay stress on things spiritual, "giving diligence to keep the unity of the Spirit in the bond of peace." By insisting that stress be laid on spiritual things, I mean that our work must always be spiritual first of all. We are primarily interested in souls, and in mateiral things only as they serve religious ends. The church must be made a spiritual brotherhood. Schism is a sin. The damning heresies are moral and spiritual. It is the Christian life that really counts. The home must be made the center of spiritual power. The hearts of parents must turn once more toward their children. Family religion must be insisted on and the family altar, in too many homes now fallen into decay, once more be erected. The Sunday school must be made a place of genuine Christian training and the young people of the church, through the fine program of the Epworth League, must be led to see that religion sanctifies all life and fills with happiness the soul that surrenders to Jesus. We are now at the season of the summer revivals. Let us pray unitedly for the outpouring of the Spirit of God on our preachers and people during these summer months. We should plan to give longer time to these meetings. They often fail to accomplish the best results because they do not continue long enough. Frequently they are brought to a close just when the real harvest time is about to begin.

I fully believe that if we will make spiritual things supreme, all other things will come as a matter of course. Material affairs must be looked after; money must be raised for the propagation of the gospel; the cause of the superannuate must have attention; the missionary work of the church must be pushed forward; the interest of our colleges must take their rightful place of importance. To do such things is definitely religious. A religion that does not bear fruitage in practical affairs is spurious and not genuine. But true religion always proceeds from within, outward, and not from without, inward. Too often we have reversed the process and have done so to our sorrow and loss. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." I feel profoundly that the time has come for supreme emphasis to be laid on the things of the spirit and I call on the churches especially committed to my care to follow as I seek to lead in those things.

I said that the annual conference is in a peculiar sense the preacher's conference, and so it is. But everywhere through the church there is the conviction that the time has come for laymen to take larger interest in all the affairs of the church and to have larger voice in the affairs of the annual conference. I share fully in this feeling. For four years, in the Holston, Tennessee, and Memphis conferences, I have enjoyed the fellowship and appreciated the co-operation of as fine laymen as can be found anywhere in Southern Methodism. And I look forward with pleasant expectations to fellowship with the laymen of the two Carolinas. Many of them I know and love already, and others I shall soon come to know. I here and now invite these laymen to give me their confidence and their co-operation. Ours is not a preachers' church. Neither is it a laymen's church. It is Christ's church, and all are brethren and fellow-servants in the Master's cause. I trust that the lay delegates to the annual conferences will plan to attend the sessions, coming for the opening and remaining till the reading of the appointments.

As preachers, laymen and the bishop in charge, all look forward to the annual conference, let us unite in praying that in all things we may have the divine guidance and that we may have grace to follow where the Spirit leads.

Nashville, Tenn.

"WHAT'S IN A NAME?"

Yesterday a funny thing happened in the primary department of the Presbyterian Sunday school. A teacher said: "It is wrong for little children to fight." A little boy with a face like a cherub and a will like Oliver Cromwell's calmly replied: "Whenever old Gussie spits on me, I'm going to give her a pop." With some consternation the teacher asked: "What did you say, Jack?" "I said," coolly returned Jack, "that whenever old Gussie Johnson spits on me, I'm going to give her a pop." The teacher's name is Gussie Johnstone. She had never spat on Jack and knew she never would. But, crimson-faced, she hesitated for the right word. Another teacher came to the rescue with this explanation: "Jack means Gussie Johnson, his little playmate." Everybody laughed and the Sunday school lesson proceeded.

The other day my mother was reading "The Deemster," by Hall Caine. "Daughter," she called out, "what is a newt?" I replied, "It lives in the water, but I do not know what it is. Let's look it up in the dictionary." "I've done that," rejoined my mother. "The dictionary says he is a salamander. I always thought of the salamander as a mythical creature that could live in a fiery furnace." I took down a volume of Appleton's Encyclopedia and read aloud: "A name applied to various small, tailed batrachians belonging to the genera Salamandra." Not greatly enlightened, I took down another heavy volume and looked for Salamandra. Again baffled, I clutched at a straw when I saw the word Triton. From a third dignified volume I read aloud: "I. In Greek mythology the Triton is a marine deity, sometimes the son of Poseidon and Amphitrite, sometimes a subordinate sea-god, and sometimes the god of the Lileyan sea. In art he is a young man whose body ends in a fish-tail." "But," interrupted my puzzled mother, "Daniel keeps a newt in his bureau drawer to frighten old ladies with. Surely it isn't a picture!" I continued to read aloud: "II. A name given (1) to a gasperopod mollusc, (2) to the aquatic salmanders, especially of Europe."

With a sudden inspiration I take up "The Standard Dictionary of Facts." After a long and patient search I lay it down with a sigh. If the newt is hidden in that book he does not reveal himself to me." At last I find in Chambers' "Encyclopedia of Universal Knowledge" this luminous paragraph: "Salamandrinas have four-toed front feet and five-toed hind limbs. The eyes are furnished with lids. The skin is covered with warty glands. The land salamanders are vivinarous. The aquatic salamanders are known as newts. Their vertebrae are opisthocoelous. Their general appearance is lizard-like." "Well," observes my mother, "there is more common-sense in that than in everything else you have read. Still, I would like to know if this creature is a lizard, or a frog, and if he lives in America." She goes to her old friend Worcester while I consult Noah Webster. Mamma reports: "He is a lizard." I gravely assert: "He is an eft." Both of us wipe away our tears and hysterically yearn for a photograph of an eft.

Each of my stories is true. If a parable is "a short tale designed to illustrate a moral or spiritual truth," then I have asked you to print two parables. I will not tell you the interpretation thereof. But "with malice toward none" and "with charity for all" I heartily recommend my parables to every parent, every teacher, every law-maker, and every preacher who reads the North Carolina Christian Advocate. Bertha Marvin Lee.

TRUTH TABLETS: TAKE ONE, OR MORE, AS NEEDED

No. 1. Stop handling God's name lightly, carelessly, in the manner that you would cast away a worthless scrap. To do so spots your soul with sin, and the "soul that sinneth it shall die." Repent in sorrow, quit such use of God's name, and then see 1st John: 3-22 right now.

No. 2. "Be ye doers of the word, and not hearers only." Soul dyspepsia is a fearfully common disease nowadays; ears sinfully slick by letting God's word slip in and out without heeding, on part of many, while in others there is an "evil heart of unbelief in departing from the living God." Every hearing of God's word ought to be preceded with prayer, that hearing be mixed with faith that reveals itself in works. See Heb. 3:12-19.

No. 3. Continue Bible reading into Hebrews, fourth chapter, from first to eighth verses, giving special heed to the words, "He limiteth a certain day, saying, "Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts." Reader, have you not heard long enough, and have nothing to show for it in Christian experience or service? How much longer shall God bear with you, O heedless one? I warn you that the time is limited. This carelessness in hearing; this habitual failure to keep the doing of word neck to neck with its hearing is going to prove your utter undoing in the day when God will make up his jewels. Jesus did no sadder work when here among men than to surse a barren fig tree, take away barren branches from the vine, and cast unprofitable servants into outer darkness. O reader, in or out of the church unsaved, I beseech you go at once, hear the gospel, believe, be saved, and be found serving when Jesus comes. James 4:17.

No. 4. When you attend prayer meeting, go with a special need to plead, spiritual or temporal. "My God shall supply all your needs." Go as definitely for a spiritual as you would for a temporal need, remembering that "Godliness is profitable unto all things, having promise of life that now is, and of that which is to come." Remembering always that our greatest needs are spiritual; that to be possessed of plenty of kindness, mercy, patience, forbearance, faith and love, is far better than to have big supplies of bread, meat, sugar, coffee, fruits, etc. If you would make doubly sure of getting just what you are going to prayer meeting for, ask a friend to join you in your request, thus standing on the promise, Matt. 18-19. Don't forget to call by name the thing—patience, or sugar—that you desire of God, and if you have faith, even as much as you exercise in buying a pound of sugar, you will, God willing, take with you from prayer meeting the blessing you went for. Don't believe it, do you? Then you won't get it. But "have faith in God."

No. 5. Are you a believer, and do you believe in giving God credit for all good that comes to us? Then quit saying "not as luck would have it," but as God would have it. Not "good luck" but a good providence. This good luck business is a very personal devil's trick to cheat our heavenly Father out of the gratitude due him. D. H. Tuttle.

LOUISBURG COLLEGE ERECTING CLASS ROOM AND LIBRARY BUILDING

At the formal exercises in commemorating the breaking of ground for the building the following program was carried out:

Prayer was offered by Dr. N. H. D. Wilson and President Mohn told the object of the meeting and, acting as master of ceremonies, called on Mr. M. S. Davis, who spoke of the building from an architectural standpoint, telling of its size, its construction and advantages.

Dr. A. H. Fleming, speaking for the city, said we had a wonderful little town, a big little town, a town full of everything, even folks, and our folks are even full of themselves. He spoke of the inspiration we have received from the campaign to build this building and expressed the hopes that all the girls and their friends would come back next year.

Mr. E. H. Malone, speaking instead of his mother who is the oldest graduate of Louisburg College in town, expressed the idea that this is a great day for Franklin county. We have seen the impossible achieved, and we are proud of it.

Mr. W. H. Yarborough responded to the request to speak for the county and laid the foundation for a most wonderful address on the fact that progress lives on forever while evil dies and is buried with the bones of man. He emphasized the fact that the efforts and influence that we have given to this institution are the biggest thing that Franklin county has ever done. That they had consecrated their efforts and their means to the greatest cause known —the building and equipping a new womanhood. He paid a beautiful tribute to President Mohn when he said we have been asleep. We have waited for Arthur Mohn to come among us, make himself a part of us, to dream for us, and then convince us that we could make our dream come true.

Mr. F. B. McKinne, secretary to the board of trustees, took occasion to announce that the board had just a few minutes before re-elected Mr. Mohn to the presidency of the college for another year, and had turned him loose on another half million dollar campaign for the college. The announcement brought forth a most enthusiastic applause.

Rev. A. J. Parker, chairman of the board of trustees, in speaking for the board, took occasion to express the warmest thanks for the hearty co-operation and support of the people in Franklin county, and rejoiced with them in the beginning of the Franklin County building. He was especially confident of the fact that the people would supply the remainder of the necessary funds from their pledges to complete the building by the time the first section of the contract was finished.

Rev. M. T. Plyler took occasion to speak in the highest terms of the motives behind the movement and was proud that he was still connected with Franklin county citizenry.

President Mohn filled with emotion from the high compliments paid him by all the speakers, spoke fittingly and feelingly of his appreciation and his pleasure of having become a part of so great a movement as is now on foot in one of the best junior colleges in the country.

The exercises were closed with a short benediction by Rev. O. W. Dowd and all gathered on the spot selected for the new building where the work had been halted, that due reverence might be observed by the gathering with shovels and machinery to formally break the ground for the new building while the photographer made a permanent record for history's record.

WINSTON-SALEM DISTRICT CONFERENCE

The Winston-Salem district conference met in Central Terrace church, city of Winston-Salem, on Thursday morning, July 8, and its sessions continued through that day and until mid-afternoon of Friday, the 9th. Rev. J. H. Barnhardt, presiding elder, was in the chair during all the sessions of the conference and presided with delightful grace and good humor. Under this happy leadership and with like influences added from such sources as the pastor of Centenary, Winston-Salem, and the laybishop of West Market, Greensboro, the whole body moved forward with zealous earnestness for the advance of the Kingdom within our territory and in the spirit of the blest tie that binds—all in spite of the "exere heat" (Fahrenheit) of which the editor spoke.

An inspiring feature of the opening session was the singing of two selections rendered by a class of primary age children from our own Children's Home. In this connection it may be noted that the conference members look forward with eagerness to the 1927 session which will meet in the Children's Home as guests of that institution.

The conference was well attended. At least one hundred and five members were present one or both days. Many visitors too looked in for a few minutes or sat with us through the session. Among those present as visitors and introduced to the body were: Messrs. O. V. Woosley and H. J. Herring; Revs. Walter Smith, W. E. Davis, W. O. Thompson, Oscar Eller, J. E. Woosley, V. H. Swaim (Southside Baptist pastor); Miss Lilian Boatner (member of Centenary staff of workers); Revs. A. W. Plyler, G. R. Jordan, W. M. Curtis, W. A. Jenkins, Walter Patten, R. J. Parker, W. F. Starnes; Miss Corinne Little (annual conference elementary superintendent); Rev. W. A. Newell; Dr. W. L. Stamey of Greensboro; Mrs. C. C. Weaver (conference missionary president); Revs. W. L. Sherrill, H. M. Wellman, W. J. S. Walker; Mr. C. H. Ireland (conference lay leader); and Rev. Mr. Wimbish of Virginia.

Specil interests of the church were represented from time to time as follows: Duke University by Assistant Dean H. J. Herring; Davenport College by President W. A. Jenkins; Greensboro College by Rev. W. M. Curtis, secretary-treasurer; the North Carolina Christian Advocate by Editor A. W. Plyler; our representative Methodist church at Chapel Hill by the pastor, Rev. Walter Patten; Superannuate Endowment by Mr. M. D. Stockton; Rutherford College by President W. F. Starnes; Christian Education by Rev. W. L. Sherrill, conference education secretary; unpaid Centenary pledges represented in address by Rev. R. J. Parker, missionary.

The special order of the day for Thursday afternoon was a period for discussion of lay interests and activities. This discussion was led by Mr. Henry Dwire, editor of the Winston-Salem Sentinel and district lay leader. Others making talks in this connection were Mr. T. H. Redmon, district associate lay leader for Davie county, Mr. Leon Cash, Rev. L. B. Hayes, Mrs. T. H. Cash—who described social service activities of Centenary church—and others. Next day the laymen's real bishop, Brother Charles Ireland of Greensboro, Western North Carolina conference lay leader, was present and delivered an inspiring address upon our relation to the church's supreme task of saving souls and to subordinate points of our duty as workers in the Methodist church.

Reports of committees and items of regular business called forth interesting discussion. Heartiest thanks of the body were tendered to the pastor and people of Central Terrace for their hospitality.

Jesse Lyndon Ingram was licensed to preach. George Clifton Ervin was recommended for deacon's orders.

Delegates to the annual conference elected to represent the laity were: C. V. Pegram, T. H. Redmon, J. M. Pratt, Paul Evans, O. V. Woosley, Leon Cash, H. C. Jones, Mrs. J. H. Barnhardt. The alternates elected were: J. C. Ripple, W. R. Jones, T. E. Whitaker, Mrs. C. C. Weaver, and Mrs. T. H. Cash.

The licensing committee elected to serve for the district until the next session of the annual conference consists of Revs. C. C. Weaver, J. W. Moore, J. P. Hipps, and W. B. Shinn.

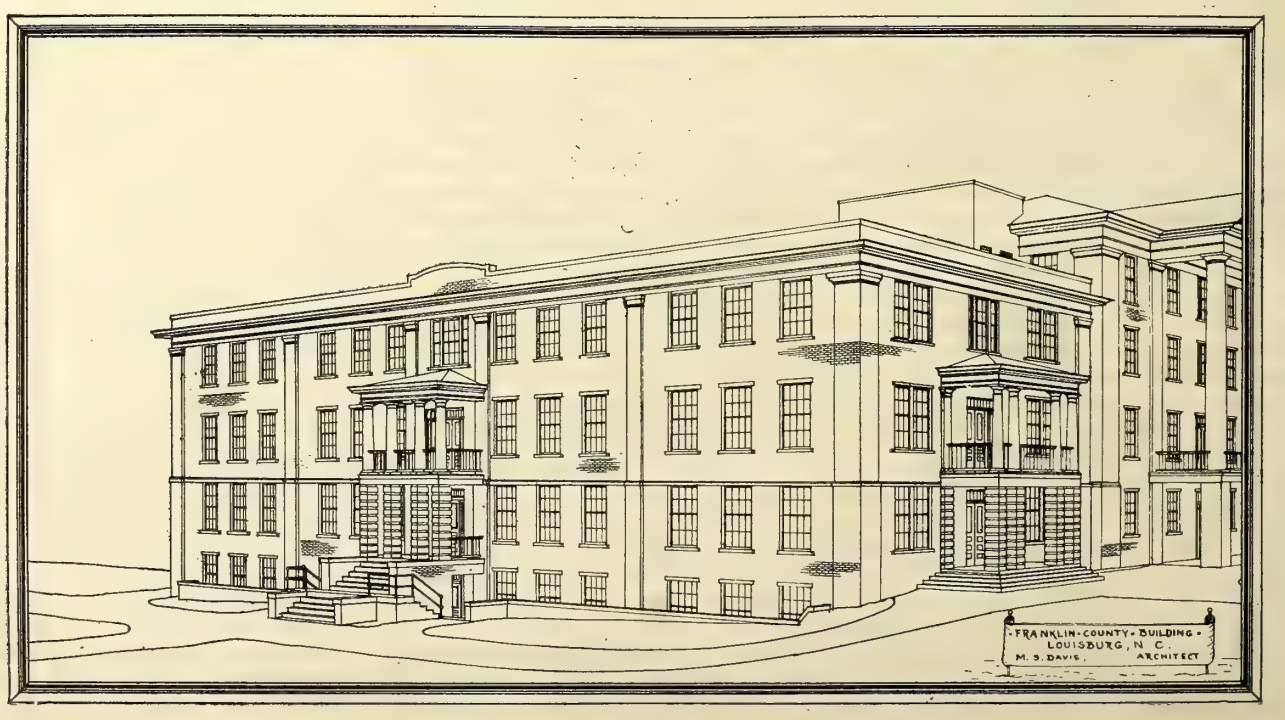
The conference was specially blessed with good preaching: Rev. R. S. Howie of Mocksville preached Thursday at noon on the text, Acts 2:47; Rev. T. J. Houck of Trinity church, Thomasville, preached Thursday night—text II Chronicles 7:14; Rev. J. W. Moore of West End church, Winston-Salem, preached Friday noon—text II Corinthians 5:19-20-21.

During the conference a message was brought by the presiding elder from Bishop Mouzon to Methodists in the epsicopal district of the Carolinas asking that the supreme stress during the coming quadrennium be laid upon the saving of souls.

W. G. McFarland, Secretary.

Before it became constitutionally illegal to buy and sell intoxicants, a man's drinking habits were largely a private matter; but today the man who drinks, and who consequently has had to buy liquor contrary to the law and the constitution, is not simply indulging in a bad habit which may cause him to do foolish things, but he is violating the law of the land and conspiring with others to break the law; and if he is a public official, who has sworn to uphold the constitution and laws enacted under the constitution, he is unfaithful to his oath of office. The man who violates his oath of office in one particular may violate it in others if it suits his convenience.—Arkansas Methodist.

Born, to Rev. and Mrs. J. W. Autry on July 15, a girl; weight, eight pounds.



FRANKLIN COUNTY BUILDING, LOUISBURG COLLEGE, NOW IN PROCESS OF ERECTION

REPORT OF COMMITTEE ON LAY ACTIVITIES, MT. AIRY DISTRICT CONFERENCE

The committee on lay activities notes with much satisfaction what seems to be a note of progress in our church work. We feel that our church in the district is making some progress in business methods, financial support and its spiritual life. We feel, however, that the progress noted is hardly a beginning in the work of the church in the furtherance of the gospel of Jesus Christ. We feel that the greatest of our work is in the future, and that the church must make much more progress in the future than in the past, that it may not only meet the challenge that present conditions thrust at its feet, but that it may preserve its life and power for the work of the Master.

Our district and our communities are no longer isolated. Present modes of travel and communication make us in our remotest corners part of the great family of our nation as well as the world.

The great progress the world is making and has made in the last few years along material lines, and with all the temptations and conditions incident to the freedom and progress of the world at this time, thrust a supreme challenge in the face of the church. With all the good things that have come in our day, there are many incidental problems that must be reckoned with and solved, not only for the good of mankind, but for the preservation of a Christian civilization.

In this transition period of the modern world, mankind is seemingly in a spirit of unrest. Religious faiths and convictions are disturbed and unsettled. Temptations are strong on every hand, many, and especially our youth are falling, so much so that in overwhelming numbers both boys and girls are filling our criminal courts. These and many other things are the basis of the challenge to the church.

We call attention to these conditions not in a pessimistic mood, but as a basis for enlarged Christian activities. We are firmly convinced that there is no other solution of the problem of mankind, however vexing they may be, save and except the religion of Jesus Christ.

Furthermore, the church is the only agency that can properly administer the relief and do the work. For these reasons we recognize the great and seeming overwhelming challenge, conditions present. In order that the church may effectively go forth and solve these problems, there must be a forward march, and the laymen, both men and women, must get on the firing line. Your committee not only desires to pledge its support to this great cause, but it would issue a call to every layman, both men and women, to put on the whole armor that is necessary for this task, and that we go forth in our Master's cause.

We recognize that the ministry must be the leadership of Christian activity. We, therefore, in pledging our support and co-operation to the ministry, we issue to this great body of godly men, an appeal for that kind of leadership necessary to victory.

As a means to our great end, we would specifically endorse and pledge our support to the report of the committee on a financial system for the district, made in this conference.

We would accept and endorse the declaration of the principle of stewardship as promulgated by our late general conference. Especially would we emphasize that part as follows:

"The recognition of our responsibility to God as stewards of everything we are and have—life, time, talents, possessions and spiritual resources—is fundamental to a wholesome Christian faith and experience."

"The dedication of the tenth of income offers a basic principle of beneficence supported by centuries of religious custom, Biblical teachings, and joyful experience."

Further, we endorse and especially recommend the organization of Wesley Brotherhoods in every church wherever practicable.

We recommend the circulation and reading of the Methodist Laymen.

We recommend the training of our junior laymen, both boys and girls, in all phases of church work. We recommend that each church inaugurate some plan for the teaching and training of our junior laymen, in the way of mission study classes, both in the home and foreign fields, and especially in the training of the youth in the principle of stewardship. Above all would we urge a pledge of the church to greater evangelism, and that the church use all these means to the great end of a broader and deeper spiritual life in its every member. These and all other means, however, will be unavailing unless the church be fully equipped with the power that emenates from the throne of God. In His power may we go forth not only to the end of a solution of our temporary problems as they arise but to the great end of the redemption of mankind throughout the world.

To this we urge and pledge our laymen not only to serve in the ranks, but serve as speakers when and wherever the ministry may find that we are able to render service along this line.

Your committee nominates as officers for the ensuing year:

District lay leaaer, Allan D. Ivie.

Assistant district lay leader, H. R. McPherson.

Assistant district lay leader, W. G. Miller.

Respectfully submitted,
Committee on Lay Activities.

ELM STREET REVIVAL

The recent series of evangelistic meetings conducted by Rev. Robert L. Jerome and Mr. Dewey L. Maness, singer, came to a close at the Elm Street Methodist church on Friday night, July 9.

The meetings were marked especially for the interest taken by the young people of the church. At six o'clock each morning there were a good many who kept the morning watch, several of which meetings were led by the young people. During the first week of the campaign at eight-thirty each morning the children met to practice songs for the junior choir and hear a talk by the pastor. On Friday and Saturday mornings decisions were made by about twenty-five to accept Christ, and eleven gave their names for membership in Elm Street church, all of whom have already been received.

The evening services were well attended and much interest was manifested by those who came. At one of the services the Mount Carmel choir delighted the congregation with three special numbers. Mr. Maness, who did a splendid service for the congregation during the meetings, pleased the hearers each evening with a solo in addition to his leadership in congregational singing. Although the special series has come to a close, it is hoped that the effects of the meetings will not soon die out.

(Copied from the Goldsboro News.)
R. L. Jerome.

GREAT MEETING AT LEICESTER

After running for over three weeks a great tent meeting has just closed at Leicester. The meeting was held under the auspices of the Leicester and Sandy Marsh charges, being conducted by Rev. Jim Green, evangelist of the Western North Carolina conference. Brother Green's son, James, directed the choir, his daughter, May, was pianist, while Mrs. Green rendered valuable service as a personal worker. The meeting was far-reaching in influence and results.

Large crowds came from miles around to hear the wonderful messages covering every phase and condition of life. Many were made to tremble as he drew the line, cut to the center, and delivered his scathing denunciation of all forms of sin and worldliness. While on the other hand a deep solemnity and holy hush pervaded the large tent as he pictured and beautified the victorious life that is in reach of all.

Brother Green is a man of great faith and remarkable power that inspires and encourages all that come in touch with him. A large number bowed at the altar at the after meetings and prayed through to victory for sin forgiven, or the filling of the Holy Spirit. The presence of visiting ministers and Christian workers from different parts of the state rendered valuable aid and inspiration to the meeting. Considering the spiritual dearth in the land the meeting has been as an oasis planted in a desert, where all could come and drink and go out with new hopes and aspirations. Eternity can only reveal the good that has been done. We feel that many will rise up in that day and call Brother Green blessed as he comes resplendent with the scars of battle, while at the feet of Jesus his trophies he lays down.

W. H. Gillespie.

AN UNUSUAL DAY

A rather unusual day was held at Webb Avenue M. E. church Sunday, July 18. It was class day for the Bible classes. A beautiful program was worked out by the lay leader, Brother Berry Sykes, and his helpers, and it was a roaring success.

The program for the speakers was as follows:

"Historical Background of Webb Avenue Church," J. M. Atwater.

"Rewards of Co-operation," Hon. Leo Carr.

"Possibilities and Dreams of the Future," Hon. John Thomas.

All the speakers were Burlington men and they acquitted themselves like men. The music was splendid.

Children's Day was at the eight o'clock hour. The congregation that greeted us and the exercises were all that one could wish. J. W. Autry.

AN 18-YEAR PLAN

Colleges and universities frequently enter upon campaigns for additional funds to extend over five or even ten years. But Boston University has broken all records by projecting a campaign for $75,000,000 to extend over a period of eighteen years. President March of the University has recently announced that by adding $1,500,000 to the endowment of the college of liberal arts the first stage of the 18-year plan has been completed.

Boston University belongs to the Methodist Episcopal Church. It already has resources amounting to $5,000,000. If churches are to continue to maintain universities in this country they must make up their minds to provide, not millions, but tens of millions of dollars for that purpose. While Boston University is adding $75,000,000 to its resources, Southern Methodists must give many millions to our own colleges and universities.

HOME COMING DAY

You and your staff are cordially invited to attend home coming day at Olin church the first Sunday in August. We are building an arbor in the rear of the church, 60x75 feet, to hold our home coming day services under, school closings, etc. It cost around $1000. Our bill of fare for the day will be speech-making, good music, fried chicken, ham and cake and plenty of ice water. Come; we want to put you on the program for a short talk. All previous pastors of the old Iredell, now Olin circuit, and their families are especially invited. Of course everybody is invited, but we will gvie them a seat on the rostrum. Give us a little write-up in the Advocate. W. L. Holland.

VACATION BIBLE SCHOOL AT HAWTHORNE LANE

The vacation Bible school at Hawthorne Lane church was such a success that I thought I would relate something of what was done in order, perhaps, to encourage other places who have not held these schools to give it a trial next year.

Owing to the lateness of the closing of our city schools it was thought best not to have but two weeks, though next year our plans are to have four weeks, and to have the kindergarten and intermediate departments. This year only the primary and junior groups were provided for.

Announcement was made that only seventy-five could be accommodated. There was such a demand that ninety-four were taken in and many more who wanted to enter could not be accommodated.

There were twenty trained instructors used, and they each gave an hour period, and got as much enjoyment out of the school as the children themselves. These instructors included teachers of music, Bible story telling, hand work, Bible drill, recreation, etc.

Let me quote from an account in our church calendar at the end of the school:

"Expressions heard from time to time on the playground and at the hand work period showed plainly the delight of the little folks. One wee miss asked, 'Why can't we have this school about a hundred weeks?'

"Bible stories have been told that will remain fixed in the childish minds for all time to come; lessons on fair play, neatness, order and reverence have been taught; songs have been learned that will enrich the life of every boy, girl and teacher; an imposing array of beautiful gift books on health and thankfulness have been fashioned by tiny fingers for the tiny Tims and other sick children in the hospitals; artistic posters have been made, and pictures mounted for our own church and Sunday school use; twenty-five bird cages will amuse the sick children in the children's wards, while a whole army of rag dolls with quaint faces will go to the children in our Home at Winston-Salem as a result of the craft period each day.

"And our commencement day, how we wished all the church could have been invited. The fathers and mothers of the pupils were, and the grandmothers.

"Lots of nice things happened the last week. One day Mrs. Sebrell brought, for the primary children, the most cunning ginger bread man, all wrapped in waxed paper; and another day the juniors were treated to the finest peaches at the close of school. Then, too, the instructive talk by Dr. Hull on Monday; the opportunity to shake hands with a really truly policeman who said he was the friend of all the children, on Tuesday; the helpful talk by Miss Ross, supervisor of public health nurses, on Wednesday and the interesting things told by Mr. Pence about Uncle Sam's postal service, on Thursday, brought the keenest pleasure to all. On Friday the pastor spoke briefly expressing his appreciation of the school and its good work. We thank them all, and especially now and always do we thank our faculty."

Too much praise cannot be given to Miss Lola Long who was responsible for the setting up of the school, securing teachers, etc.

At a meeting of the board of stewards at their July meeting they unanimously elected Miss Long for another year's service. J. B. Ivey.

A bookseller telegraphed to Philadelphia for a copy of "Seekers After God," by the Rev. Mr. Farrar, and received the following reply: "No Seekers After God in Philadelphia or New York. Try Boston."—The Outlook.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

WHY CONTRIBUTE TO THE LUCY CUNNINGGIM SCHOOL?

To everyone who accepts Christ as a personal Saviour there comes the distinct command: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

More and more Christian men and women are beginning to realize that obedience is the first step in the way of the Kingdom; and that to love God is to have a deep concern for our fellowman and to acknowledge all men as brothers.

Most church members have some sort of interest in missions, even if it is nothing more than making a small contribution once a year; but it is the privilege of all with the output of missionary literature to know, to love, to sympathize and to bear the burdens of our brothers less fortunate than ourselves.

The Woman's Missionary Society of the N. C. conference is attempting to do an unusual thing during the year 1926; realizing the urgency of the situation it is attempting to raise a $10,000 special over and above the stipulated amount pledged at the Council.

Is this too great an undertaking, since we have an increase on the pledge amounting to $54,000 and also back dues on the Bennett Memorial amounting to a little over $17,000?

The fact is, if we had kept our obligations ever before us, each member contributing one dollar per capita for five years, the sum total of our contribution to the Bennett Memorial would have been completed before now.

Our conference society will hardly play the shirk when Southern Methodism is endeavoring to build a great college at Scarritt for the training of Christian workers. The better our missionaries are trained the larger service they will render when they are sent out to show forth the life of Christ unto the children of men.

Why should our conference undertake this special of $10,000 with other heavy obligations to be met before the year closes?

Because the Lucy Cunninggim School has won a place in Wonsan, Korea, for the training of disciples of Christ.

Because "Aunt Lucy Cunninggim" gave $2,247.50, her lifetime savings, to establish this school and it is proper that the 15,000 members of the conference society of which she was president for many years should carry on the work that she promoted.

Because the $10,000 for remodeling the school could not be furnished by the Council for lack of funds therefore the school will not be accepted as a standardized school by the government unless our conference plays the heroic part and comes to the rescue.

Because the principal, Miss Bessie O. Oliver, submitted plans to the authorities that met with government approval and the school was placed on the list of approved government schools on condition that these repairs be made.

Because Miss Oliver, as our representative, could not do less than to maintain the standard set by the government and she acted on faith and prayer and we should strengthen her heart and hands in this contribution to the cause of our Lord.

Because we cannot fail to come to the help of a cause so worthy at this crucial hour.

Because it is imperative that this work be done for the next scholastic year, and if the N. C. conference fails the work suffers.

Because we are in sight of the goal. Not only the missionary society but other good Methodists are realizing what a privilege it is to carry forward this work in Korea; individuals and congregations as a whole are uniting to make possible the maintenance of this Christian institution among the benighted and poverty-stricken people of the Korean nation. E. S. P.

Please allow me through the Advocate column to thank our dear Bright Jewels for placing my name on the "Bennett Book of Remembrance." I also thank my friend, Miss Vara Herring. As the note and the check came through her, I feel that her hand was in it all. This "love gift" touched me deeply, and I am sending loving greetings to each one. May God bless them and our great work and give us the best year we have ever had. I will try to serve Him, and them, more faithfully than ever before.

Yours in His service,
Mrs. N. H. D. Wilson.

MISSION CLASS STUDIES MEXICO

On Wednesday evening at Edenton Street Methodist church under the direction of Mrs. R. W. Bailey the book, "Across the Border," was presented to the mission study class. Mexico from early days to the present was studied. The chapters were presented by eight different leaders in an interesting and entertaining manner. Solos by Mrs. Theim and Misses Turner and Stevenson added much to the occasion. At the conclusion a demonstration of a mission clinic and day nursery was given. Punch and cake and a delightful social hour were enjoyed.

MISSION MEETING SPLENDID SUCCESS

By Mrs. Thel Hooks.

The Johnston County Missionary conference met in annual session Wednesday, July 14, in Princeton and the chairman, Mrs. J. D. Spiers, was much gratified at the record attendance, there being about two hundred present despite the rain. All who attended received inspiration and renewed desire to give of themselves in prayer, service and material gifts in the spreading of the gospel of our Lord Jesus Christ to the whole world.

Devotional exercises conducted by the pastor of Princeton church, Rev. G. B. Perry, opened the session at ten o'clock. The scripture lesson was the tenth chapter of the Acts of the Apostles, telling of the great vision of St. Peter and St. Paul. Mr. Perry welcomed the conference in appropriate words.

Mrs. Spiers responded, expressing appreciation for the welcome from the Princeton missionary auxiliary and community. She then called for the two newest auxiliaries in the county to come farword to be recognized by the conference, Princeton and Elizabeth being the two new societies. Princeton came forward together with the ladies of their sister church, the Baptist, who assisted in entertaining the conference. The Elizabeth representatives had not arrived at this time. The following visitors who had not been previously introduced were presented to the conference: Miss Daisy Davies of Atlanta, Ga., a member of the Woman's Missionary Council Board of Managers who is presenting the Belle Bennett Memorial throughout Southern Methodism; Mrs. F. B. McKinne of Goldsboro, conference treasurer; Miss Myra Ormond of Oxford, home missionary; Rev. M. T. Plyler of Raleigh,

(Continued on page twelve)

Western North Carolina Conference

MRS. ROSS OFF TO DETROIT

Mrs. Frances H. E. Ross, former Council treasurer, who has been spending several weeks in Asheville, as guest of her son, Dr. G. F. Ross, left on Thursday of last week for Detroit, where she will spend some time with another son, Dr. Worth Ross. While in Asheville Mrs. Ross visited several of the missionary societies and added to the interest of the meetings with her uplifting, inspirational devotionals, and splendid informing talks. We shall be glad to have her come this way again.

Mrs. D. L. Simpson, district secretary of the Winston-Salem district, asks us to explain that the names of the two delegates from Lexington to the annual meeting at Asheville in April were, through an oversight of hers, omitted from the minutes. Mrs. Fred O. Sink of the adult missionary society and Mrs. C. D. Hunt of the junior society were the two representatives. We with Mrs. Simpson greatly regret the omission.

BULLETIN OF SCARRITT COLLEGE

We are in receipt of the July Bulletin of Scarritt College for Christian Workers, which is published quarterly by that institution. We find this booklet filled with most valuable information concerning the school in which we are all so much interested, because of the splendid work it is doing in the preparation and training of our Southern Methodist girls for efficient Christian service. Some of the articles of special interest contained therein are "The New Status of Scarritt College," which includes the report of the Board of Missions to the General Conferences: "Some Essential Information About Scarritt College," and "The Student Body of 1925-26." The latter article gives the total enrollment in 1924-25, the first year of the school at Nashivlle, Tenn., as one hundred and sixty-seven, an increase of ninety-eight over the last year at Kansas City, and the past year 1925-26 showes an enrollment of one hundred and seventy-eight, an increase of one hundred and nine, during two years. Eighteen states and six foreign nations are represented in the student body, and the character and type of these students, with the wide diversity of locality they represent, "epitomizes the world character and universal spirit of our Methodism."

"The Gibson Memorial Dormitory," an appeal by Mrs. Frances Scott Gross of Florida, shows the wonderful opportunity for constructive service, while the account of the commencement of 1925-26 "leaves the impression that this has been the most significant in the nearly two score years of the life of the institution."

WINSTON-SALEM DISTRICT MEETING

Miss Lillian Yow.

The Winston-Salem district meetlng was called to order by the secretary, Mrs. D. L. Simpson Wednesday morning, June 16, in Mt. Tabor church. The opening devotional was conducted by Mrs. J. T. Ames of Burkhead church, who used as her Scripture reference a portion of Matthew 28. "Testing by the way of Jesus," as used for the Council devotional program was the theme upon which she based helpeful and interesting remarks. A prayer by Mrs. Stith concluded the service. Mrs. R. C. Goforth, wife of the pastor of the hostess church, spoke the cordial words which made every one present feel that the welcome to Mt. Tabor was sincere.

Some of the outstanding facts in the report of the district secretary, Mrs. Simpson, were that in five years the district had nearly doubled its pledge and number of organizations, and that financially the district is fifth from the top of the conference list.

More societies were organized during the year than in any previous year; there was a net gain of 327 in enrollment. In 1925 the district was awarded the banner offered by the conference superintendent of Y. P. work for the largest number of Y. P. societies organized. The strong link in the work Mrs. Simpson said was the number of mission study and Bible study classes held during the year. The placing of the organization stars on the map by those who were either directly, or indirectly, responsible for an organization was an interesting feature. Mrs. Simpson closed her report with a prayer of fervent thankfulness for the promotion of the work.

In a vital and interesting talk Mrs. W. E. Franklin of West End church gave her ideas of "The Relation of an Auxiliary to the District." She defined the district meeting as the connecting link between the district and the auxiliary and suggested the adoption for the district of the motto, "We can and we will." She also urged to greater service, feeling assured that with the conference president in the district and the faithful and untiring efforts of the district secretary great things may be accomplished.

Mrs. C. C. Weaver, conference president, was introduced and asked for the co-operation of every auxiliary and every member in the auxiliaries. She conducted an open forum or a "school of one class," as she called it, presenting the work of the conference in a most unique and practical manner. She urged tithing of time, money and talents, stressed the standard of excellence, and at her suggestion an almost unanimous vote to adopt the zone or county plan of organization was taken. A comprehensive group of "Ten Commandments for Missionary Societies" was given.

Mrs. G. H. Hastings presented mission study, urging the importance of prompt reporting to Council, conference and district officers. Social service was presented by Mrs. Hunt of Lexington, and Mrs. Weaver suggested that the three L's for this department should be laugh, love and lift. The needs of Brevard School were presented. Lunch was served by the ladies of the church at the lunch hour. Mrs. Parker Holmes of Walkertown conducted the afternoon devotions, giving brief and appropriate remarks founded upon the thirteenth chapter of Matthew. The Frances Burkhead Y. P. Society of Centenary church, Winston-Salem, who fostered the young people's society at Mt. Tabor, presented them with a beautifully decorated cake. A representative of Mt. Tabor Y. P. received it and in turn presented it to her mother. Mrs. Simpson explained the Gibson auxiliary, the Mt. Tabor church having the only auxiliary in the district. A message from Miss Blanche Hauser, missionary nurse in Korea, supported by Winston-Salem district, was presented by Mrs. T. H. Cash. Mrs. Hoke Bullard, conference superintendent of Y. P. work, was introduced and gave a concise explanation of the young people's work and conducted the young people's part of the program.

After the reading of a poem, "The Best Thing Yet," by Miss Nell Efird, the count of the delegations was made and Burkhead church with 39 present scored the largest attendance, Mt. Tabor following with 35. The junior program was conducted by Mrs. J. I. Singletary and consisted of songs, recitations, A. B. C. verses of Scripture by the representatives present. Whole pansies, showing good work in every department, were presented to Arcadia, Centenary, Burkhead, Thomasville and West End.

Belle Bennett Memorial was presented by Mrs. C. C. Weaver. Four honors coming to Winston-Salem district for year reported by Mrs. Simp-

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

POINT TWO

As begun last week there will be given in these columns from time to time brief statements covering content of the various points of endeavor included in the Sunday school program of work. Since so very few of our Sunday schools are working under the A type program only, B and C types are hereby listed.

C Type School.

The school must meet for at least one hour every Sunday and allot at least fifteen minutes for worship, the worship program having been made out in advance. There must be at least a thirty minute class period.

B Type School.

All classes above the junior group must be organized and enrolled as Wesley classes. The classes in intermediate-senior department, young people's department and adult department must meet at least once every quarter in sessions outside the Sunday school hour.

VACATION CHURCH SCHOOL

Mr. R. B. Henry, director of religious education at West Market Street, Greensboro, reports a most successful three weeks' vacation church school recently held at West Market Street, promoted by West Market Street, Centenary, Park Place and College Place Sunday schools. In this school there were enrolled 36 beginners, 68 primaries, 62 juniors and eight intermediates. The average daily attendance for the three weeks was 125. Only approved materials were used. The instructors were Mrs. G. G. Dickson, for beginners; Mrs. W. W. Long, for primaries; Miss Octavia Clegg, for juniors; and Miss Edna Wilkins, for intermediates. R. B. Henry served as director.

ROCKFORD STREET, MT. AIRY

It was my great pleasure to recently attend the workers' council meeting at Rockford Street, Mt. Airy, where Rev. G. W. Williams has led in the construction of one of the most beautiful and best arranged church buildings we have in our conference. Those desiring to see a splendid plant that to be erected for $40,000 or $50,000 will do well to make an engagement with Brother Williams. Supt. W. R. Kiger runs a most excellent Sunday school and his workers' council serves as a means for making it so successful. In reply to my letters congratulating Brother E. A. Smith and E. H. Kochtitzky, members of Central, Mt. Airy, on their individual gifts of $7,500 to the construction of the church, Brother Kochtitzky writes as follows: "There is no finer bunch anywhere than the men and women who constitute the membership of Rockford Street. Watching the development of that organization has been a joy to me through the past three or four years and I am only too thankful that it has been possible for me to be of some assistance in the building of the church."

THANK YOU

The weather is hot but our Sunday School Day contributors refuse to be put in the shade. Kindly look through the following list of helpers and rejoice with us:

Ramseur	$20.69
St. Paul, Randleman	15.00
Weaverville	13.25
Pleasant Grove, Rutherford	7.12
Bethel, Cabarrus	7.81
Cooleemee	7.07
Calvary, High Point	6.60
Ansonville, Ansonville Ct.	5.82
Badin	6.43
Oak Hill, Hominy Ct.	5.00
Bessemer, E. Greensboro	4.80
Mt. Tabor, Forsyth Ct.	5.59
Rose Chapel, Cool Springs Ct.	5.00
Cramerton	5.00
Rocky Ridge, Concord Ct.	4.75
Denver, Rock Springs Ct.	4.50
Hopewell, Catawba Ct.	4.27
Bethlehem, Wentworth Ct.	3.75
Trinity, Prospect Ct.	2.00
Antioch, Rural Hall Ct.	2.00
Mt. Tabor, Salem Ct.	3.78
Cool Springs, Cool Springs Ct.	5.00
Asheboro	10.00
Naomi, Randleman	5.50
Aquadale, Albemarle Ct.	3.10
Hudson, Hudson Ct.	2.30
Boonville, Yadkinville Ct.	4.50
Whitsett, Gibsonville	1.50
Yadkinville, Yadkinville Ct.	4.00
St. Paul, Mt. Pleasant Ct.	4.00
Wesley Chapel, Farmington Ct.	2.97
South Point, Lowell Ct.	2.55
Fairview, Davidson-Fairview	5.00

GILKEY

During last week Mr. Paul F. Evans conducted at Gilkey for the Gilkey circuit its first Cokesbury school. Rev. J. B. Tabor, pastor, and C. F. Cline, superintendent, were enthusiastic and genuine in their support of the undertaking. Mr. Evans reports a most pleasant and profitable work with them. Out of an enrollment of 17 the following 13 did the required work and received certificates of credit:

Grant Allen, Mrs. Grant Allen, George Bates, W. B. Bates, H. E. Bennett, Mrs. H. E. Bennett, C. F. Cline, Miss Pearl Cline, Mrs. H. F. Killian, Miss Lexie Montieth, Rev. J. B. Tabor, Mrs. J. B. Tabor, Miss Frances Tabor.

THE ADVOCATE

It is evident to one who has opportunity to observe that our North Carolina Christian Advocate is in splendid favor with our people. It is not an idle statement to say that the Advocate is genuinely good. Our Sunday school interests, in line with others I am sure, thoroughly appreciate the splendid avenue given for promoting religious education as outlined by our church. Some time ago 878 letters were sent to our Western North Carolina conference Sunday school superintendents asking whether they were subscribers to the Advocate. From replies received to date it is evident that practically all of our most progressive schools are superintended by readers of our church paper. To date 55 others have expressed the desire to take the Advocate. This is being checked up on from time to time.

CALVARY, HIGH POINT

Last Sunday I slipped into the Sunday school at Calvary, High Point, formerly East End, with the desire to observe rather than take any leading part. However, I could not resist the invitation and desire to teach a group of 15 early teen age boys and afterwards to accept the kind invitation of Rev. H. C. Byrum, pastor, to speak to his eleven o'clock congregation. One of the features of the services was the vote of the congregation to change the name from East End to Calvary. Brother Byrum, who has recently been assigned to the congregation instead of Rev. E. J. Harbison, who was transferred to Park Place, Greensboro, is in splendid favor with his people. He states that within five months the splendid new church building now being constructed will be available for use.

MT. VERNON

After a full morning at High Point I hastened out to Mt. Vernon on the Randolph circuit, where I had the pleasure of teaching a large adult class at Sunday school and speaking to the congregation at the three o'clock service. After consultation with Rev. W. R. Harris, pastor, the opportunity for a Cokesbury school for the Randolph circuit to be held at Mt. Vernon was presented and favorably received. Doubtless this school will be scheduled in the near future. Mt. Vernon is one of the few country Methodist churches in Randolph county having provided commodious and well arranged Sunday school rooms. These are now being used by a live and enthusiastic congregation in such a way as to make the church assume a position of real leadership of the community. Pastor Harris has a splendid superintendent at Mt. Vernon in the person of Brother Charles W. Redding. It was a distinct joy to be with him and his Sunday school.

North Carolina Conference

BISHOP TO BE AT MAXTON

Bishop Edwin D. Mouzon has definitely arranged to be with us at the Rockingham district standard training school, Carolina College, Maxton, in August. We quote a letter from him, in full, as follows:

"You announce that I will speak at Carolina College, Maxton, for your training school, Tuesday evening, August 24th.

"I think now I had best promise no more. If within a week or ten days certain matters now in doubt clear up, I shall be happy to spend a longer time with you."

We are delighted that Bishop Mouzon is to be with us and are sure that our people will take advantage of this opportunity to hear him.

ON TO MAXTON!

August 23-28 is the time for the Maxton training school. Plans are being perfected, committees are at work, and a great week in the life of the district is anticipated. Let's make it the best yet!

WANTED—MORE MEMBERS

The North Carolina conference, at its last session, reported an enrollment of a little over 96,000 in the Sunday schools. It reported approximately 110,000 church members. There are thousands and thousands of people in the bounds of our conference not now in any Sunday school. They need the Sunday school, and we need them. Will you and your school help reach them? We need to reach the unreached and teach the untaught.

BUILDING ON NORTHAMPTON

In anticipation of adding Sunday school equipment at two or three points on the Northampton charge, Rev. Daniel Lane, the pastor, had Prof. J. M. Ormond and the writer with him for a day during our Roanoke Rapids training school. An effort is beinb made first to determine just what are the needs and possibilities and the best plans to follow. We expect action in the near future.

SUNDAY SCHOOL DAY

Has your school observed Sunday School Day? If not, why not? Let's not overlook this important event in the Sunday school calendar.

ROANOKE RAPIDS CREDITS

Out of an attendance of approximately 75 or 100 and an actual enrollment of 87, 38 persons in the Roanoke Rapis standard training school earned certificates of credit. In addition, three persons to young to meet the requirements for credit did all required work and were given school credit. Names of those earning certificates, listed according to courses, are as follows:

"Missionary Message of the Bible," Prof. James Cannon III, instructor—Rev. L. M. Hall, Rev. Joe Mack, Mrs. S. B. Pierce, Mrs. H. V. Bounds, Mrs. Mrs. G. W. Perry, W. T. Shaw, and Mrs. C. R. Johnson.

"Study of Middle Childhood," Mrs. M. H. McArdle, instructor—Miss Annie M. Cherry, Mrs. E. J. Coltrane, Miss Odell Smith, Miss Bernice Stowe and Miss Edna Tickel.

"The Pupil," Prof. J. M. Ormond, instructor—Rev. Frank Culbreth, Miss Hazel Dogion, Miss Cynthia O. Garrett, James N. Grant, J. R. Jenkins, Miss Blanche Knight, Miss Gladys Morris, Miss Nellie Morris, Miss Evelyn Day Mullen and Mrs. J. A. Thorpe.

"Junior Worship," Mrs. H. E. Spence, instructor — Miss Gertrude Bray, Mrs. Leon M. Hall, Mrs. A. H. Joyner, Mrs. M. E. Laughter, Mrs. W. G. Lynch, Miss Josie Moore, Miss Edna Wofford, Miss Flora Tunsdale.

"Sunday School Worker," L. L. Gobbel, instructor—J. M. Atkisson, Jr., Miss Annie Mae Clay, William Collier, N. W. Cousins, Miss Alice Vick, Miss Lossie Vick, Miss Nannie Wofford, and W. G. Lynch.

DUAL EXTENSION SPECIALS

We begin this month the publication of the names of the Sunday schools which are sending to Mrs. E. J. Cheatham, Treasurer, Franklinton, N. C., their fourth Sunday missionary offering to be applied to the dual missionary special. Below we list the names and the amount of the offering for the month of June. It is our purpose to print such a list monthly. Be sure that your school sends in its offering regularly in order that it may appear on the honor roll and in order that it may have a part in the missionary and extension enterprises of our great church.

Norlina, Norlina Ct.	$ 5.00
Cedar Grove, Cedar Grove	1.85
Scott's Hill, Scott's Hill	2.68
Bennerton, Aurora	2.80
Burgaw, Burgaw	2.20
Broadway, Broadway	1.15
Small, Aurora	1.20
Aurora, Aurora	6.05
Fletcher's Chapel, Durham	3.15
Wesley Memorial, Wilmington	3.88
Bethlehem, Robersonville	1.15
Beston, Seven Springs	2.00
Duck, Kitty Hawk	2.00
Bethel, Rougemont	3.00
Leasburg, Leasburg	2.00
Leasburg, Leasburg	1.85
Hay St., Fayetteville	25.82
Daniels Chapel, Goldsboro	3.50
Union, Scott's Hill	1.03
Trinity, Tar River	7.25
Winton, Murrreesboro	3.00
Turkey, Magnolia	1.28
Shiloh, Stumpy Point	6.82
Shiloh, Stumpy Point	4.71
Salvo, Kennekeet	1.50
Clark St., Rocky Mount	6.31
Clark St., Rocky Mount	6.94
Jenkins Memorial, Raleigh	7.30
Enfield, Enfield	6.00
Clarks Bethel, Kennekeet	1.00
Amity, Mattamuskeet	1.17
Gatesville, Gates	2.17
Ridgeway, Warrenton	3.00
Halifax, Halifax	2.42
Farmville, Farmville	44.60
Macon, Macon	3.38
Creedmoor, Creedmoor	2.73
Queen St., Kinston	15.00
Barkers, St. Paul	23.62
Memorial, Durham	72.92
Steel St., Sanford	21.29
Engelhardt, Mattamuskeet	15.00
Banks, Creedmoor	5.00
Trenton, Jones	6.46
Mapel Grove, Trenton	2.90
Kitty Hawk, Kitty Hawk	8.34
Turkey, Magonlia	1.00
Atlantic, Atlantic-Straights	3.00
Wesley, Wilmington	2.35
Newland, Pasquotan	10.00
Rougemont Rougemont	1.04
Halls Church, Roseboro	4.22
Bethlehem, Robersonville	1.17
Belgrade, Maysville	2.14
Grandy Will'g Workers, Grandy	1.50
Winton, Murfreesboro	4.00
Centenary, New Bern	25.00
Colington, Kitty Hawk	3.00
Elm City, Elm City	3.20
Central, Raleigh	18.12

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.

FIRST REPORT ON THE LOUISBURG QUESTIONNAIRE

Every mail is filled with returns. The leaguers have responded just as we hoped and we are now ready to give some of the reports from the questionnaire. But, leaguers, remember this is not the last report, so if you have not sent in that little string of questions, do it now.

Question number one got a great variety of answers. Some of them are listed here below:

The question was: What one thing in the Louisburg Assembly impressed you most and why?

1. The lectures won first place, and the name of Dr. Patterson was mentioned often.
2. Fellowship came in for a good vote.
3. Spirit of the leaguers also won second place.
4. Conduct of the young people was mentioned.
5. Responsiveness of young people to high ideals.
6. Faculty made an impression.
7. Social service class work.
8. Smiles of the preachers and teachers.
9. Unity.

For a long, long time we have noticed that the amount of assembly energy accumulated began to play out by the beginning of a new month after the high pressure meeting. This defect in our church economy is being corrected by a great many of our leagues and question number two has brought in a large list of things our leaguers are doing to pass on to others some of the good things they have gotten. Such as local rally, training classes, mission study classes, better programs, study classes in the hand book, echo meetings, special reports, Sunday night right-a-way, repeating lectures, reorganizing leagues, and one good leaguer said, "I am still answering questions with lots of joy."

Question number three was: What does your league propose to do for missions this year?

All are doing something and several have increased their pledge, many have paid the pledge in full, some have organized mission study classes. St. Paul, Goldsboro, is helping to support a missionary, New Bern has organized the Fifty-Fifty Club, and Graham has put on a missionary pageant.

From the number who wrote YES and underscored the word in the blanks for question number four, we will lead the conferences in Epworth Era subscriptions. The question was: Will you be responsible for one new subscriber to the Epworth Era? Only one wrote NO.

SQUIBS FROM THE FIELD

Arcola—We had an Epworth League play and got the desired effect. More mission money has been pledged than ever before.

Daniels Chapel, Goldboro Ct.—Day school for leaguers, text book is the hand book and it was more than worth while.

Aurora—The league is supplying flowers for the church services, visiting the sick and shut-ins and leaguers are ushers at the church services.

Yanceyville—A new league organized and gone to work at once for the church. They are raising funds for a piano.

Bahama—Forty in attendance. A better and a larger league every time they meet.

Marcus—We have the Era in every family represented in the league.

St. Paul, Goldsboro—We have started a library and a book a month club in the intermediate league.

Elizabeth City—Planning to organize a junior Epworth League.

New Bern—Organizing a Fifty-Fifty Club.

Williamston—We have had a standard league for the past two years and are determined more than ever to have one as long as there is a league in the Williamston Methodist church.

Marcus, Jackson Springs—Prayer meetings are being held in the homes of the sick. We are working for a 100 per cent league.

Jonesboro—We are visiting each other and holding meetings for each. It works well. Broadway for Jonesboro and vice versa.

Graham—A new junior league is increasing and there is more interest shown since the summer assembly.

NOTICE

Send at once a correct list of your league officers to Miss Eunice Blair, 125 Glenwood Ave., Raleigh, N. C.

Dear Epworth Leaguer:

We are just beginning a new year in our Epworth League work, and we are all expecting this to be our banner year. Our assembly was one of the best we have ever had and our leaguers have gone back to their leagues with a determination to do better work than they have done before. May we not lose our enthusiasm, but may all of us catch the spirit and resolve that it will not be their league that falls behind.

Your district secretary expects a report from you each quarter. It is required that you send him a report. If you do not, you not only bring down your own standard, but that of your district.

We are united together in a desire to do service for our Master. May we look to Him at all times and ask Him to guide and help us in our work. If we do that, we will accomplish much for Him, and live lives of happiness ourselves.

Whenever problems arise, or in any way I can help you in your league work, please call on me for I am ready and willing to help at any time.

Eunice W. Blair, Sec.

Next week we will have a very important paragraph on requirements for a standard league. Look for it.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

DON'T MISS IT!
Epworth League Assembly
Lake Junaluska, August 5-15
MEET US THERE!

OUR SEVENTEENTH ANNUAL EPWORTH LEAGUE CONVENTION

(Concluded from last week.)

Business Session, Thursday.

Promptly at two o'clock Thursday afternoon the delegates assembled for an important business session. The meeting was called to order by the president, Mr. Hayes.

After several announcements had been made the following committee and officers' reports were given:

Treasurer's report.

Reports of committee on "Findings of the Forum."

Committee on district and city unions.

Committee on literature.

Committee on junior and intermediate work.

Committee on policy.

(See attached reports.)

The main feature of the report of the committee on policy was "That the conference should meet on the assembly plan." Miss Clare Kelly was asked to explain this plan and did so, enlightening the views and ideas of many in regard to the proposition. After it was decided to meet on the assembly plan the same committee was asked to serve in choosing a meeting place.

Since Weaverville had invited the assembly to choose Weaver College as a premanent meeting place, Dr. Trowbridge asked to be removed from this committee and Miss Edna Wilkins was asked to serve in his place.

Mr. Stentz, a representative from Junaluska, made a few brief remarks and invited the assembly there.

At this time the following committee on credentials was appointed to aid the committee on efficiency: Rev. W. A. Barber, Miss Idalene Gulledge, Miss Blanche Morris.

At this time Mr. J. S. Rogers of Morganton introduced a resolution which read:

"In order that the competing districts may know what items are to be counted and the values of each in the contest for the J. B. Ivey loving cup, it is moved that a standard blank form be prepared and furnished to the district secretaries. This form should show each item for which credit is to be given and number of counts which each item will receive and should further explain the regulations regarding the contest."

This resolution was adopted by the conference.

Rev. G. T. Bond then suggested that each league pledge two or three dollars to aid in paying up all conference debts. This suggestion met with the hearty approval of the chapters and many responded.

Rev. W. E. Poovey stated that the

(Continued on page fourteen)

RUTHERFORD COLLEGE

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WM. A. JENKINS

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RALEIGH, N. C.

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Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Singing Class—Hot and tired but happy, the singing class returned from visiting churches in Hyde county and around Washington. It was the first time that our class had gone into Hyde county. The good people everywhere made special effort to give the class a good time. The children were delighted with the cordial reception given them. A number of the churches took a free will offering to defray the traveling expenses of the class. The following churches were visited by the class: Belhaven, Swan Quarter, Soule, Englehard, Fairfield, Asbury and Aurora. The pastors and members have my sincere appreciation for making the visit of the singing class so interesting and enjoyable.

* * * *

Dear Friends:

As the time is drawing near for me to leave this dear home I feel it my duty to express the debt of gratitude which I owe to the North Carolina conference which has made this dear place posible for orphan boys and girls. I can never feel that I have thanked them enough for what they have done for me. But I do want to make a successful career to prove that I do thank them and appreciate everything which they have been doing for me.

Miss Mattie has been a dear, devoted mother to all of us and no one can really understand how much we love and miss her presence among us each day. It is wiht deep regret that I am not able to thank her for her kindness and motherly care for me.

I want to thank another member of this big family for the inspiration and help she has rendered me. Ever since I entered this home I have felt that she always sympathized with me and rejoiced with me in my childhood sorrows and troubles, and now that I am nearly ready to enter into the big hustle of life I still feel that she wishes me good luck and God-speed in all I undertake to do.

Too, I wish to express how grateful I am to the Mary Steele Society of Rockingham, N. C., for the interest which they have shown in me and the care they have given me by sending to me twice each year a box of beautiful clothes.

Again, I wish to thank the people of the North Carolina conference for making such a wonderful place as this possible. Sincerely,

Louise Swann.

* * * *

Miss Lilly Duke's Sunday School Class—For several years Miss Lilly Duke's Sunday school class has been coming to the Orphanage each summer and giving our children and officears a picnic dinner. When she first undertook it I confess I had some misgivings as to the ability of the class to provide for two hundred and seventy-five persons. I knew what a tremendous job it is to provide a meal for them here with all of our equipment. After the visit of the class the first year all my fears disappeared. Miss Lilly and her class are accustomed to doing big, worth-while things. After all, people will respond more readily to a cause that is big and great enough to enlist their powers. A great cause to which consecrate their lives grows and gathers momentum with the passing years. The class outdid itself this year. Our children ate, drank and then some until they could not find room for all the good "eats" that were spread on the bountiful table. Can my readers imagine vigorous boys and growing girls shaking their heads and declining to take more delicious ice cream? That is just what ours did on Thursday, the 15th of July. Our children were not the only happy ones at the picnic. Miss Lily and her wonderful class were equally as happy if not more so. As an expression of the gratitude to the class our children gave a program for the pleasure of our viisting friends. The class, through Miss Lilly Duke, expressed their pleasure in being permitted to come over each year and give the picnic. Such a spirit as dominates that great class is one of the things that closes the mouth of the pessimist and cynic and makes the world believe in the reality and glory of the Christian religion.

* * * *

Weldon District Conference—I had more time at the Weldon district conference than I have had at any of the others. Reached the conference before noon Wednesday and remained over till Thursday afternoon. Had the privilege of taking with me from Raleigh Drs. S. B. Turrentine and T. A. Sikes. These friends made the trip to Windsor exceedingly pleasant.

I had the opportunity of addressing the conference Thursday at noon just before the singing class gave a sacred concert. A large congregation was present to hear the concert, and this gave a good chance to present the needs of our beloved Orphanage. The people heard me gladly because of their deep love for our cause. Judging from the many complimentary remarks I am sure that the conference felt it was time well spent to turn aside from the business side and devote an hour to the sacred concert. Brother S. A. Cotton was happy to have the class to visit his district conference. It was very considerate of him to give the class such a choice hour. He looks carefully after every interest of the church throughout his district. The Orphanage has a big place in his heart and he keeps it close to the hearts of his preachers and churches.

The good people of Windsor opened their homes and hearts to the conference and gave the preachers and delegates a royal reception.

I had the rare pleasure of being the guest of Mr. and Mrs. M. B. Gillian. Fellowship in that lovely Christian home is of the highest order. When I told the family goodbye I hoped that circumstances would call me that way again at no distant date. For all the courtesies extended to me by the pastor, presiding elder, preachers and delegates I wish to express my sincere appreciation.

HE WHO OBSERVETH THE WIND

A man observing the wind may compliment himself on being a weather prophet. He may take pleasure in acknowledging that he ever looks up, and not down. He may do for an observer and receive the commendation of his neighbors; but the field wherein he is a specialist is so unreliable that he serves an indifferent purpose in his community. For the weather changes, and no man con sow or reap who trusts to its certainty.

It was our Lord who said, "He that observeth the wind shall not sow." Verily this is a universal truth. Indeed, it is an observation that reveals a common human characteristic. Too many men substitute observation for application. They accentuate the necessity of observing the weather. They want everything to be favorable for their undertaking. While they observe, they wait; while they wait, the harvest time passes.

The sower turns not to the weather man for the direction and information as to the time of his sowing. He recognizes the season and prepares the soil. The clouds may come and go; the winds may blow and cease; the rains may gather and fall; the cold chill may rise and pass away. These all do not determine the purpose of the sower. He has the seed and the soil, and waits only for the season.

The man of the weather is a type; the man of the soil is a type. One produces the weathr-vane religion; the other produces the religion of the seed time and the harvest. Each of these men have their functions; also they have their instruments with which they work. One must not wait on the other. Moreover, they are set in the providence of God to work together in a form of teamwork, expressing itself in dependence and cooperation.

However, those who understand do not place all their dependence on the man of the weather for the sowing of the seed. If they spent their time looking at the outside world and the changing appearances thereof they would miss the very purpose of the sower's life, for it is the soil with which he is to deal; it is the seed which he is to sow, and the season has its call to him with stronger tones than those of the weather man.

The man of the weather knows nothing about the soil. He is ever looking upward. Though he may pride himself on the fact that he never looks down, he is ever confronted by one of the half tasks of life. If he does not relate the weather to the sowing and the seed time, then he makes no contribution to the welfare of mankind. While humanity is interested in the winds that blow, it gives that source of information small emphasis or consideration until that wind gathers velocity and threatens life and property. It is only then, when the crisis is approaching, or the extraordinary thing is going to happen, that the man of the weather appears in his true place and worth. He deals with the clouds. His thought is high above the level where men fight the battle and spend their lives in daily toil. His loftiness, his unworthiness, and his extra-mundane, situation, are prone to make him the butt of the sower and the laughter of the man of the flock and fold.

How little stars and moons contribute to the food sources and to the property values of human life! How little do the winds and the storms relate themselves to the great aggregation of wealth that enriches the lives of men! How little, then, this weather man becomes after he no longer cares properly to relate himself to the sower; for after all, it is not observation that encourages the sower; rather, it is application that leads to the sowing, the seed time, and the harvest. Let those who will, then, read in these words the vanity of taking note of conditions in the outside world, and judge from them the progress of the kingdom of heaven.

It is not the world we see, neither the conditions contained therein, that determine the nature of the progress of the kingdom of God. Application and consecration to the inside soil of the spirit of man determines always the outcome of efforts for progress in the kingdom of our Lord.

A cloud not bigger than a man's hand in the objective world may be a promise of a threatening menace. He who beholds it from the borderland of the inner life of the sower receives it as a promise, and while he does the will of God, sees it develop into the fulfillment of the Word to the eager soul of man.

He who observeth the wind may be inclined to take to cover. He will withhold the seed and distrust the season of God. To him the field will not be inviting; to him the harvest time will not return.—West.Advocate.

White as Cotton Face Now Ruddy

Says Mrs. Wolcott—All the Terrible Aches, Pains and Sour Bile Sickness Gone

Like many other folks thereabouts, Mrs. Wolcott was a picture of misery. She says: "I was ghastly white as cotton, all thinned out, bilious all the time, terrible headaches, bones creaked as if they would snap apart, ached all over, could hardly walk or lift an arm; had been taking calomel steadily, and it made me so deathly sick I was completely discouraged. Then one day my cousin who lives near the state line came on a visit and she had a bottle of Dodson's Liver Tone. My! what a change. It gave me new courage. We sent to town for two bottles, and since then my face is filled out, with a ruddy glow. Gained over twenty pounds and am the picture of health. Whenever I feel bilious or constipated I take a dose of Dodson's Liver Tone and it works just fine."

This wonderful liver tone is sold by all druggists and is absolutely guaranteed to start your liver without making you sick.

Get a bottle today, and when you feel sick, bilious, sluggish, constipated, with dull headache, Dodson's Liver Tone will put you to rights every time. Try it today.

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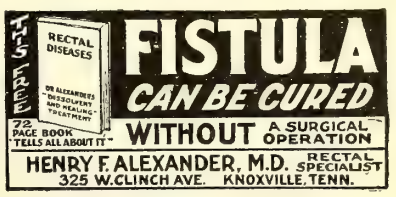
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BRIGHT COLORS ADOPTED FOR SOUTHERN ENGINES TO PULL CRACK TRAINS

Displacing the sombre black which has been the universal garb for locomotives on American railways in recent years, the Southern Railway System has adopted a color scheme of green, gold and burnished steel for 23 heavy Pacific type passenger engines, now being received from the Richmond plant of the American Locomotive Company.

These engines which will be used to pull the Southern's crack trains, have tenders, cabs, smokestacks and other projections above the boiler jackets, drivers and other wheels painted a rich dark green with gold-leaf striping. The boiler jackets, driving rods and other running parts are highly polished. Four of them, to run between Washington and Atlanta, have their tenders lettered, "Crescent Limited," and three, to run between Chattanooga and Meridian, "Queen and Crescent Limited."

Like other heavy Pacifics now in service on the Southern, the new engines have 73-inch driving wheels, cylinders of 27-inch diameter and 28-inch stroke, and such modern improvements as mechanical stokers, feed water heaters, and brick arches.

The tenders have twelve wheels, being mounted on two six-wheel trucks, and have capacity for 14,000 gallons of water and 16 tons of coal. This increased tender capacity will enable the engins to run through between Atlanta and Greenville, between Greenville and Spencer, between Spencer and Monroe, and between Monroe and Washington without stopping to take on water or coal. The engines alone weigh 300,000 pounds and the tenders when loaded 256,000 pounds.

N. C. WOMAN'S

(Continued from page eight)

presiding elder; Rev. Mr. Ashmore of Smithfield, who is doing evangelistic work in Johnston county; Mrs. D. J. Thurston of Clayton, county public welfare superintendent; Rev. E. J. Dodd of Four Oaks. Every Methodist minister in the county except one, who was out of the county holding a revival, was present at Princeton Wednesday. Miss Vara Herring of Raleigh and Miss Helen White of Oxford, both well known, were also present.

After the presentation of these men and women, Miss Myra Ormond addressed the conference, telling something of Scarritt College and also of her future work in the home mission field.

Mrs. D. J. Thurston was the next speaker, and she gave a very interesting account of her work as welfare officer of Johnston county, and presented some problems to be solved by the churches and missionary societies of all denominations.

The chairman then asked the representatives present from each auxiliary to stand in turn as she called them.

Mrs. H. M. Grizzard then gave us a beautiful message in song, "Others," very appropriate after Mrs. Thurston's address.

Announcement of committees which were to meet during the lunch hour was then made as follows: The nominating committee, Mrs. O. P. Fitzgerald, chairman; executive committee, Mrs. J. D. Spiers, chairman.

Miss Daisy Davies was then presented and the wonderful and inspiring address which she gave was enjoyed by all. She held her audience in spellbound attention for one hour and a half, which seemed a short half hour to those present. She closed with an appeal for funds to build a greater Scarritt—a college for the training of efficient leaders in Christian work. The response was gratifying, there being nearly $500 subscribed, this amount being over and above that already subscribed during the past two years by all the missionary auxiliaries of Johnston county.

By noon the weather had cleared and the conference was invited out to the lovely shaded grove to a bountiful spread table. A repast fit for kings was spread before the hungry eyes of the guests. Delicious iced tea furnished refreshing drink. The Princeton folks know how to satisfy the inner man and they do nothing by halves.

The committees met before the hour closed, after which the session was opened again by the chairman.

Rev. W. B. North of Kenly, conducted the worship period. Next came the Problem Hour, presided over by Miss Vara Herring of Raleigh, district secretary.

Reports and problems from each auxiliary were given at this time, interspersed with good suggestions from Miss Herring and others. Space will not permit of each report, but all were good and gratifying, though there is still much to be done and all expressed more interest and desire to do more in the future. How to reach the uninterested member was the main problem discussed, including lack of attendance at meetings.

Mrs. Gully of Clayton then gave a lovely message in song, after which Miss White, district secretary, told us of plans for 1925-1926. She told us of the Lucy Cunninggim School in Korea, and the desire of the North Carolina conference to perpetuate the memory of dear old "Aunt Lucy," and "Uncle Jesse," who were beloved by all North Carolina Methodists. This school is a memorial to them. The Raleigh district pledged $1,000 on this school for this year. With the number of auxiliaries in the Raleigh district it will not be hard on any one auxiliary to meet this obligation and privilege.

"Stewrdship" was next discussed by Mrs. F. B. McKinne. She made it so beautifully clear that if one consecrates herself in prayer and service to God that stewardship will follow inevitably. She quoted Paul in Romans 12:1-2.

Mrs. Spiers then asked that prayer bands be organized all over the county in every auxiliary for the uninterested woman in our church.

Rev. M. T. Plyler asked for a few minutes in which to ask for co-operation in the evangelistic campaign just begun this week at Selma.

Next the reports of committees were given and the following officers were elected: County chairman, Mrs. J. D. Spiers of Smithfield; chairman of young people, Mrs. A. K. Eason of Selma; chairman of children, Mrs. H. M. Grizzard of Kenly; chairman of social service, Miss Margaret Etheridge of Selma; chairman of mission study, Mrs. John Turley of Clayton.

In words of appreciation for the royal entertainment by the Princeton auxiliary and citizens, Mrs. John Turley made a motion that we give them a rising vote of thanks, which was seconded by all. Thanks and appreciation for the presence of conference officers and visitors was also tendered.

Benson, having given a special invitation, was selected as the next meeting place.

The conference closed with a period of intercession for world-wide revival, beginning in the hearts of those present.

W. N. C. WOMAN'S

(Continued from page eight)

son are: First, the conference pennant for largest number of Y. P. societies organized in 1925; second, the winning of pennant for largest number of credits (195) by Frances Burkhead Y. P. society of Centenary church; third, the contribution of a large number of mission and Bible study classes by district helping to put W. N. C. conference first of all Southern conferences, and fourth, Winston district considered one of the best in mission and Bible study by conference superintendent, Mrs. M. B. Goodwin. After expressions of appreciation to the members of Tabor church for their lavish hospitality, extended by Mrs. T. H. Cash, the meeting adjourned with prayer by Rev. J. H. Barnhardt, P. E. of the district.

AN INTERESTING MEETING OF YOUNG PEOPLE

From Mrs. Alma C. McCain we have a most interesting report of a recent meeting of the Young People's Missionary Society of Wesley Memorial church of High Point. This meeting was held at the home of Mrs. J. E. Marsh on a recent Monday afternoon, and the society has seldom enjoyed a more excellent program than was rendered by the young people and their capable leader, Mrs. J. A. Marsh.

A play entitled "Missionary Clinic" was presented by Mrs. J. A. Marsh, Misses Elsie Green, Louise McEwen, Frances Eshelman, Mary Elizabeth Perry, Adelaide McAnnally, Helen Marsh, Mary Frences Kearns, Sudie Belle Parker, Elizabeth Snow Welborn and Margaret Ralston. Assuming the role of a doctor Miss Elsie Green gave her patients, who were sorely afflicted with different ailments which prevented their taking an interest in missionary work, a missionary prescription, which, if taken according to directions, will certainly cure and make a strong, healthy society.

After the presentation of the play, the young people sang "In the Garden," which was followed by the devotional services conducted by Miss Lena Grissom, with prayer by Mrs. McCain. A splendid report of the social service work which has been accomplished by the society was given by Miss Louise McEwen. In a delightful manner Miss Elsie Green, in a poem entitled "The Best Thing Out," gave to the young people's missionary society the credit for being the very best thing about which she knew. The program was closed with singing "My Country, 'Tis of Thee," followed by benediction by Rev. E. K. McLarty, pastor of Wesley Memorial. At the conclusion of the program fruit punch was served and all enjoyed a pleasant social hour.

N. C. SUNDAY SCHOOL

(Continued from page nine)

Asbury, Dover	6.87
Gatesville, Gates	2.41
Total	$443.44

TRAINING WORK IN PAMLICO

Typical of what can be done in many similar situations is the training work which Rev. A. J. Hobbs, Jr., has been doing on the Pamlico charge, New Bern district. Almost single handed he has accomplished a right remarkable amount of work in Pamlico county in the interest of more effective work in his Sunday schools. He has conducted two or three training classes, the last one being held at Bayboro, July 4-9, in which the following persons earned certificates of credit in the course on "The Small Sunday School: Its Plans and Work": Mrs. G. T. Farnell, Miss Nellie Fentress, T. T. Gaskins, Mrs. T. T. Gaskins, Mrs. Dan Sawyer.

This class brings the total of Cokesbury credits earned by workers in the Pamlico charge this year to 18. In addition, four standard credits were earned. Hobbs is on the job and is getting results.

Beggar (accosting man on street): "I have seen better days, sir—"

Man: "Sorry, but I have no time to discuss the weather."—Outlook.

A good many people are good like a carrot—every one says so, but no one likes them.—The Outlook.



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Church officials will find it greatly to their advantage, in the selection of a new organ, to avail themselves of the many helpful suggestions that these long years of practical experience enable the House of Pilcher to submit. No obligation. Address:
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Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and $1.00. Puffer gun, 10c.



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Bee Brand
INSECT POWDER

Our Little Folks

EVERY DOG SHOULD HAVE A BOY

The last day of grace was drawing near. The decree had gone forth that every unattached dog should be confined in the public pound, and the pound had no door of exit. "Bim" had sensed the bad news and was bitterly ruing his cruel fate upon this particular morning when "Collie," clean and alert and with every mark of loving ownership, dashed across the street.

"What's become of your license?" was Collie's first question.

"Haven't any," replied Bim.

"Well, you know what's coming to you if you don't get one," continued Collie.

"I surely do. I'm on the lists all right. You see," continued Bim, "I have no boy at present, and how in the world is a dog to get along without a boy?"

"He can't," replied Collie. "You should see my boy; he's a prince. But tell me of your misfortune."

"I once had a master, Tommie; but when the family moved away about a year ago, they refused to let him take me along. He cried his heart out, but the old folks were set. The last afternoon we were together he led me around to the back yard and patted and rubbed me and talked of the good times we had had together. The last half hour he spent with his arms about my neck, sobbing aloud until I licked the tears from his cheeks. 'Good-bye, Bim,' he repeated over and over again, and then ran back to the house. From that day to this I've been a bum, keeping off the principal streets, eating out of garbage cans, and always on the lookout for a boy who might want me for a chum. Once a pale-faced boy invited me home, took me through the front door into the presence of his parents and introduced me as his friend. One glance at my unkempt fur was enough to call forth a loud 'Get out of here!' from the man of the house and a suppressed scream from the mother, and I was kicked out upon the walk. As I moved off down the street I turned to see the pale face of the boy looking longingly after me."

"Well, that's too bad," remarked Collie. "You seem to have pretty good blood. Are you Airedale?"

"Not full; but I have the spirit of the Airedale. I want a boy, a master to tie to. I feel I will never be happy, nor will I be my real self until I find him. But I'm discouraged. If it weren't for parents I might succeed. The pound for me. Good-bye, Collie," and into the alley our tramp dog turned, and none too soon, for the clean-up man passed immediately with his horrible dog-net.

It was cold, had been bitterly cold for days, and Bim had suffered from sleping in the open and through necessity curtailing his fare. He had about concluded to move out of town and try a farm. If he could only find some farm boy who needed a dog he would be happy.

He had gotten to the edge of town when he drew near to a pond covered with children skating and sliding to their hearts' content on the clear icy surface. As Bim stood at a convenient distance, slowly wagging his tail and contemplating the scene of happiness, he imagined himself the companion of one of the boys, he wasn't particular which, for he had found all boys agreeable from the dog standpoint and fit for nearest companionship.

Suddenly there was a scream from the center of the pond. The ice had begun to break up and the company scurried to the bank, all but one, a little fellow who had broken through was struggling near the center, clutching the edge of the ice only to have it break time and again. The children became panic-stricken and ran screaming toward the town. Bim saw all this. His ears were erect, his eyes afire. He sensed the danger; it was in him to sense danger. Something within told him a life was about to go out. He bounded with all speed and might to the pond's edge. Without delay he got to within a few feet of the fast weakening boy. There was only one thing to do and Bim did it. He leaped into the water, seized the boy by his coat-collar, and started to swim for the shore.

Soon he heard the voices of men hurrying across the field toward the pond. He could not bark to attract their attention, but held grimly onto his precious burden. At last the men came to the edge of the water. They did not see the pair at first, and the conclusion was hastily reached that they were too late. Then Bim's cry through his tightly shut teeth reached their ears. The father was the first to leap into the water and seize the poor boy. It was but the work of a moment to transfer him to the bank, where he was hurriedly bundled into a waiting car.

Bim, with greatest difficulty, reached the bank, and after two or three vigorous shakes, turned to move away. "Men!" exclaimed the father, "we are forgetting the dog that saved my boy. Someone must get him and bring him in another car. Get him quickly."

With much shouting and whistling they attracted Bim's attention, for he was well on his way countryward. He turned and waited until the car came up. In another moment the poor, half-frozen, almost famished dog was bundled into the car and in less than ten minutes he was the center of a loving and adoring group. A warm pallet was made for him in the living room, milk, unskimmed and in abundance, was his for the drinking. Within the next hour at least a hundred people had patted him and said, "Brave doggie," "Good fellow," "You're a fine dog," "No human could have done better," etc., until Bim's heart swelled with gratitude.

Finally Walter's mother came from the bedroom and throwing her arms about Bim's neck smothered him with kisses and caresses and baby talk. He stood it all and was glad. He was then led into the bedroom and to Walter's side. The boy lay with eyes wide open, expecting him. Taking Bim's two paws and laying his cheek against the dog's cheek, he said, "Mother says I can keep you if you are willing to stay. And we will be chums forever. And I'm going to call you 'Hero,' for that's what you are. Will you stay?"

With all the power his lungs could muster, Hero let loose a series of deep barks that could have been heard a block away, and he sealed the pledge by kissing both hands.

He had found his boy.—Elbert Robb Zaring, in Our Dumb Animals.

THE IVY SISTERS

By Georgina W. Pelton.

There were three of them—Miss Ivey, Miss Virginia and Little Sister.

They lived by a big brick wall in the city of Washington. It was many feet long and many feet high, being the side of a large building.

Some years ago a Virginia Creeper vine was growing near the edge of a green, shady wood just outside of that city. It rambled along a low fence and then clung to the trunk of an old tree and climbed away up to the boughs where it drooped in graceful festoons.

All summer its leaves were green, but in the fall they turned red and among the gay leaves hung clusters of round bluish-black berries that looked a little like wild grapes. The little branching stems of these clusters were red, as red as a rose, so they helped make a very pretty picture.

The autumn winds roared among the forest trees and bent their branches and shook off the leaves, red and yellow and brown, and soon there were heaps of them lying on the ground covering the roots of the trees. Some of the little blue-black berries had fallen down too when the high winds blew, and the rustling, dry leaves covered them also.

Then the rains came, and snow, and frost, and winter. There were seeds in the little, round, black berries, and they kept alive under their blankets; and then spring came, and the air was warm again, and the little seeds grew.

Each one sent tiny white roots down into the mellow soil; and then from each opened out just above the ground two little green seed-leaves, almost heart-shaped. They looked like two little hands, with the palms together, pointing up. One day they separated and between them was a tiny green leaf bud. Then as days and weeks went by little leafy branches grew.

Autumn came again and winter, and not only the mother vine but the creeper babies lost all their leaves; but the roots of the little vines were alive all winter, and by and by spring came again and they sprang up out of bed, and grew and reached out, and wanted to climb like their mother.

Then one day Lucy and her aunt came from the city. They brought a basket and a trowel, and Auntie dug up some ferns to carry home. Then she exclaimed, "Oh, here are some young plants of the Virginia Creeper! Just what I've wanted to cover that wall."

Very carefully she lifted them, one at a time, Miss Ivy, Miss Virginia and Little Sister, and placed them beside the ferns in her basket. Then she took them home and planted them, and that is how it came about that they were growing by the big brick wall of a large apartment house just opposite the window of Lucy's room and only a few feet away from it.

The little girl had been ill and she had grown tired of seeing the brick wall outside from day to day. One morning, raising herself up a little, she was able to see the growing tip of the tallest vine, and so day by day she watched it pass one line of bricks and then another. Before many days she could see all three vines. It was then she named them Miss Ivy, Miss Virginia and Little Sister. After that it was her pleasure to notice their growth daily.

She fancied maybe the tallest one had said to the others, "Come on, sisters, climb up higher with me, and you will see a little girl looking out at you and smiling."

Lucy kept watching the pretty, tender shoots. She saw that they had red stems and small, perfectly formed glossy leaflets arranged in fives, and curious branching tendrils by which they clung to the wall. The tendrils were like little hands to hold on with; and when the wind blew hard they had to hold on very tight.

Lucy wondered how such little tender things could be so strong. She noticed too the very beautiful color of the upper part of the smallest vine.

"What makes it such a pretty reddish purple, Auntie?" she asked one day; but Auntie couldn't tell her. She said nobody knew. "There are a great many things that nobody knows but God," she said, "but we can admire and enjoy the beauty and the mystery of it."



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Greensboro, N. C.

WESTERN N. C. LEAGUE

(Continued from page ten)

note books were exceptionally good and that they showed interest, enthusiasm and hard work.

The meeting was turned over to the nominating committee, who gave the following report:

President—Rev. L. B. Hayes, Winston-Salem.

Vice President—Mr. V. R. Patterson, Asheville.

Recording Secretary—Miss Louise Johnston, Winston-Salem.

Treasurer—Mr. E. W. Reese, Hickory.

Corresponding Secretary — Miss Ruth Clirch, Winston-Salem.

This report meeting with the approval of the leaguers, no further nominations were made, therefore it was accepted as given.

There being no further business the meeting was closed with the benediction.

Thursday Evening.

On Thursday evening all members of the conference and visitors were delighted with a sacred concert by the members of the Central church choir under the direction of Mr. J. Foster Barnes. This program proved to be very beautiful and beneficial.

Friday Morning, July 2.

Friday morning at nine o'clock the devotional service opened with the singing of hymn No. 1, followed by prayer.

Rev. J. E. Fisher, a missionary who has spent several years in Korea, spoke for a few minutes about the work there. He spoke briefly of the wonderful work which is being done by the missionaries in the foreign fields, stressing the progress that is being made in education and the establishment of hospitals. He also said that he hoped to see the day when the people in foreign lands would come for the gospel rather than sit and wait to have it brought to them.

Following several announcements the classes assembled for Bible and Missions. The periods were cut to fifteen minutes on account of lack of time.

Friday morning at 11 o'clock the leaguers met for the last meeting of the conference of 1926. After the singing of several songs and prayer it was announced that credits would be mailed to the various chapters instead of being destributed at the close of the conference.

A report from the committee on efficiency was called for. In awarding the J. B. Ivey loving cup Miss Kelly stated that two districts were running a close race, but that it had been decided that the Winston district had excelled the Marion district, therefore the cup for the second time went to Winston-Salem district.

The committee on the location of the 1927 assembly gave their report in which Weaver College was chosen. This report was put before the house and adopted.

A report from the committee on resolutions was read and adopted.

This finishing up the business of the conference of 1926, the meeting was turned over to Rev. J. P. Hipps, life service superintendent, who conducted the consecration service. This service opened with the singing of "Jesus, Saviour, Pilot Me." Mr. Hipps made a beautiful address in which he brought out our work and our service and urged the leagues to rededicate their lives to the service of our Master. At the close of the address the life service volunteers gathered around the altar, where they were led in prayer by several leaguers. The conference then closed with the singing of "God be with you till we meet again," to meet again in 1927 at Weaver College, Weaverville, N. C. After adieus had been said all left for their respective homes feeling that the conference of 1926 had been a thorough success.

Louise E. Johnston,
Rec. Sec.

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DUKE UNIVERSITY
Durham, North Carolina

Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E.
THIRD ROUND

	August
Rosman, East Fork, 11	July 31 & 1
Brevard, night	1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FOURTH ROUND

	August
Trinity, 11	15
Belmont Park, 8	15
Dilworth, 11	22
West Charlotte, 3	22
Duncan Memorial, 8	22
Rural Trinity, 11	29
Thrift-Moores, Pleasant Grove, 3	29
Calvary, 8	29
	September
Monroe, Central, 11	5
Weddington, Wesley, 3	5
Brevard Street, 8	5
Myers Park, 11	12
Waxhaw, Heath's, 3	12
Chadwick, 8	12
Peachland, Hopewell, 11	19
Polkton, Polkton, 3	19
Matthews, 8	19
Pineville, 11	26
Hickory Grove, 3	26
Tryon Street, 8	26
	October
Unionville, Mill G., 11 Sat.	2
Prospect, Trinity, 3	2-3
Hawthorne Lane, 11	3
Duckworth Memorial, 8	3
N. Monroe and Icemorlee, 8 Sat.	2
Bethel-N. H., Bethel, 11 Sat.	9
Lilesville, Liles, 3 Sat.	9
Wadesboro, 11	10
Ansonville, 3	10
Morven, 8-9	10-11
Marshville, 2 Monday	11
Spencer Memorial, 8	14

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

	August
Uwharrie, Mt. Shepherd, 11	21
Pleasant Garden, Bethlehem, 11	22
East Greensboro, Bessemer, night	22
	September
Coleridge, Rehobeth 11, Concord 3	4
Deep River, Worthville, 11	5
Liberty, Bethany, 3	5
Randleman, St. Paul's, night	6
Proximity, night	7
Carraway Memorial, night	8
Randolph, Fairview, 11	11
East End, 11	12
Highland, Archdale, 3	12
Park Place, night	13
Jamestown, Oakdale, night	14
West Market St., night	15
New Hope, Centre, 11	18
Glenwood, 11	19
Gibsonville, Whitsett, 3	19
Bethel, Grace, night	20
Centenary, night	21
Ashboro, night	22
Wentworth, Bethlehem, 11	25-26
Ruffin, Ruffin, 3	26
Reidsville, night	26
Main St., night	27
College Place, night	28
Wesley Memorial, night	29
	October
West Greensboro, Muirs, 11	2
Ramseur, Franklinville, 11	3

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FOURTH ROUND (IN PART)

	August
Draper, 11	1
Spray, 8	1
Pilot Mountain, Chestnut Grove, 11	8
Dobson, 8	8
Madison, 11	15
Danbury, Forest Chapel, 3:30	15
Danbury, 10 and 11	21-22
Mount Airy Ct., Oak Grove, 8	22

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

	August
Creston, Southland	July 31 & 1
Todd, Fairview	7-8
Watauga, Senson's Chapel	14-15
Boone, night	15
Helton, Helton	21-22
Jefferson, Orion	28-29
	September
Elk Park, Newland	4-5
Warrensville, Ashley	11-12
Avery, Pisgah	18-19
Sparta, Potato Creek	25-26
	October
Laurel Springs, Laurel Springs	2-3

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FOURTH ROUND

	August
Epworth, 11	8
Salisbury, Coburn Memorial, 8	8
Gold Hill, Zion, 11	14
Woodleaf, Woodleaf, 11	15
Salisbury, Park Avenue, 8	15
Albemarle Ct., Union Chapel, 11	21
First Street, 11	22
Central, 8	22
Salisbury, First Church, 11	29
Salisbury Ct., Bethel, 3	29
	September
East Spencer, Long Street, 11	5
Salisbury, Main Street, 8	5
Landis, Shiloh, 11	11
China Grove, 11	12
Spencer, Central, 8	12
Norwood Ct., Mt. Zion, 11	19
Norwood, 8	19
Bethel, 11	24
New London, 11	25
Salem, 11	26
Badin, 8	26
	October
Mt. Pueasnt, Cold Spring, 11	3
Kannapolis, Trinity, 8	3
Concord, Harmony, 11	10
Concord, Westford, 8	10

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

	August
West End, 11	1
Maylo, night	1
Rock Springs, Camp Ground, 3	7
Belmont, Main St., 11	15
Dallas, Dallas, night	15
South Fork, Zion, 11	21
Lincoln Ct., Marvin, 3	22
Lincolnton, night	22
Belwood, Palm Tree, 11	28
Polkville, Clover Hill, 11	29
King's Mountain, night	29
	September
Crouse, Pleasant Grove, 11	4
Gastonia, Main Street, 11	5
Smyre, night	5
Mt. Holly, 11	12
Lowell, Lowell, 3	12
Park Street, night	12
Franklin Avenue, night	15
Shelby Ct., Sulphur, 11	18
Lafayette Street, 11	19
Shelby, Central, night	19
East End, night	22
Cherryville Ct., Beulah, 11	25
Cherryville, First Church, 11	26
Bessemer, Bessemer, night	26
Trinity, night	29
	October
Lowesville, Salem, 11	2
Goodsonville, 4 and 11	2-3
Stanley, Stanley, 3 and night	3
Cramerton, 11	10
McAdenville, night	10

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FOURTH ROUND

	August
Hickory, First, 11	1
Hickory Ct., Marvin, 2	1
Westview, night	6
Mooresville, Central, night and 11	7-8
Mooresville, Broad St., 2:30	8
Jones Memorial, night	13
Dudley Shoals, Ebenezer, 3 and 11	14-15
Rhodhiss, 2	15
Ball Creek, Camp Ground, 4	20
Catawba, Camp Ground, 4	21
Ball Creek Camp Meeting	17-22
	September
Newton, 11	5
Concord, 2:30	5
Friendship, night	5
Statesville, Broad St., night	6
Race Street, night	8
Statesville Ct., Parsonage, 3	10
Taylorsville, night and 11	11-12
Hiddenite, Pisgah, 2:30	12
Stony Point, night	12
Mt. Zion, night and 11	18-19
Shepherd-Vanderbeurg, 2:30	19
Davidson, night	19
Mooresville Ct., Williamson, 3	21
Troutman, night	22
Lenoir, First, night and 11	25-26
South Lenoir, 2:30	26
Hudson, Whitnel, night	26
	October
Lenoir Ct., Littlejohns, 3 and 11	2-3
Granite Falls, 2:30	3
Maiden, night	3
Elmwood, 3	6

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 We. Fourth Street, Winston-Salem, N. C.

	August
Green Street, 11	1
Grace, night	1
Farmington, Bethlehem, 3 and 11	21-22
Advance, Cornatzer, 3	22
Ogburn Memorial, night	22
Hanes-Clemmons, Bethel, 11	29
Davidson, Reeds, afternoon	29
	September
Davie, Salem, 11 and 3	4-5
Cooleemee, 11	5
Mocksville, night	5
Lexington, Erlanger, night	8
Davidson, Centenary, 11	11
Centenary, 11	12
Lewisville, Brookstown, night	12-13
Burkhead, night	15
Linwood, Linwood, 3	18-19
Lexington, First Church, 11	19
Central Terrace, night	19
Hanes-Clemmons, Hanes, night	22
Denton, Clarksbury, 11	25
Welcome, Ebenezer, 8 and 3	25-26
Walkertown, 11	26
West End, night	26
	October
Thomasville Ct., Prospect, 11 and 3	2-3
Kernersville, 11	3
Thomasville, Bethel, night	3
Forsyth, Westview, 3	9-10
Oak Ridge, Sedge Garden, night	10

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

	July
Durham Ct., Bethany, 11	31
	August
Carrboro Ct., Carrboro, 11	1
Chapel Hill, 3	1
Duke Memorial, night	2
Trinity, night	3
Burlington Ct., Bethel, 11	7
Rougemont Ct., Tabor, 11	13
Leasburg Ct., Salem, 11	14-15
Mt. Tirzah Ct., Mt. Zion, 11	21-22
West Durham, night	22
Yanceyville Ct., Locust Hill	28-29

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

	August
Gates, Sunbury	July 31 & 1
North Gates, Hebron	1-2
Moyock, Perkins	7-8
Currituck, Hebron	8
Pantego-Belhaven, Belhaven	15
Kitty Hawk, Duck, night	17
Manteo, night	18
Stumpy Point, night	19
East Lake	21-22
Kennekeet, Avon, night	24
Harreras, Hatteras, night	25
Wanchese, night	26

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

	August
Siler City, Hickory Mountain	July 31 & 1
Pittsboro, Zion, 3:30	1-2
Jonesboro, Seven Springs	7-8
Sanford, night	8-9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
THIRD ROUND

	July
Hookerton, Ormondsville, a.m.	31
	August
Oriental, Pamlico, a.m.	1
Ocracoke	May 27

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

	August
Four Oaks, Sanders	7
Benson, Elevation	8
Selma, 8	8
Fuquay, Buckhorn	14
Edenton St., 11	15
Cary-Apex, Cary, 8	15
Creedmoore, Grove Hill	21-22
Franklinton Ct., Rock Springs 3	22
Franklinton, 8	22
Oxford, 8	27
Oxford Ct., Shady Grove	28
Granville, Roberts	29
	September
Louisburg Ct., Shiloh	4

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
THIRD ROUND

	August
Fairfield, 11	1
McKendree Chg., Conetoe, 11	8
Ayden, night	8

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
THIRD ROUND

	August
Garysburg, Oak Grove, a.m.	1
Halifax, Ebenezer, 3 p.m.	1
Battleboro and Whitakers, McTier, a.m.	8
Rosemary, New Hope, 3 p.m.	8
Rich Square, a.m.	14-15
Scotland Neck, Palmyra, 3 p.m.	15
Norlina, a.m.	21-22
White Memorial and City Road, City Road, night	22
Murfreesboro, a.m.	29
Williamston and Hamilton, night	29

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

	July
Swansboro, Bethlehem, 11	24-25
	August
Maysville, Hopewell, 11	1
Southport, Southport, night	4
Shallotte, Andrews Chapel, 11	5
Town Creek, Shiloh, 11	6
Carver's Creek, Bladen Springs, 11	8
Whiteville, Whiteville, night	8

HICKORY GROVE

Our work here is moving on splendidly. We have some loyal people who are working hard to help make the cause go forward.

In the absence of Prof. Leroy Dulin, our Sunday school superintendent, who is off at summer school, Col. J. D. Pence, the assistant superintendent, is leaving no stone unturned to keep the school going. He has many loyal helpers.

We are planning now to break ground for our new church the first of September. We have 266 loads of stone on the ground, and on the 27th of this month we expect to lay down about 125 more. The good women are very enthusiastic over the new church, and so they are at our backs. Then we have one of the best presiding elders to be found anywhere who is helping us in all our work. You feel when in his presence that the Master is nearby. We all love him.

Our arbor meeting, which used to be the camp meeting, is to begin on the third Sunday in August, and Mrs. Steidley is to do the preaching. We are looking forward to it with great pleasure, for we expect a great meeting. We are to have a singer so she can devote her time to the speaking and personal work. Pray for us good people that the meeting may be a success.

E. N. C.

In a Pacific Coast town there had been a silght earthquake shock, and Messrs. Clancy and Callahan had both felt it.

"Patrick," said Mr. Callahan solemnly, "what did ye think whin first the ground began to trimble?"

"Think?" ejaculated Mr. Clancy with scorn. "What man that has the use of legs to run wit' and his lungs to roar wit' would be after thinkin' at a toime like thot?"—American Legion Weekly.

"I want to get a good novel to read on the train—something pathetic," said a womn to a book salesman.

"Let me see. How would 'The Last Days of Pompeii' do?" asked the salesman.

"Pompeii? I never heard of him. What did he die of?"

"I'm not quite sure, ma'am," replied the salesman; "some kind of eruption, I've heard."—The Paper Book.

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IN MEMORIAM

SCARBOROUGH—Dorcas J. Scarborough, nee Williams, was born October 24, 1858, and died May 6, 1926. She was the daughter of Evin and Christian Williams, and was married to Benjamin D. Scarborough January 30, 1892, who preceded her to the grave a few years ago. She leaves one son, James W. Scarborough, and several nephews and nieces to mourn her going. She was a faithful Christian and a member of the Methodist church from her childhood days. May we all meet her in heaven.

A. W. Price.

GODWIN—Margaret Ophelia, only child of Mr. and Mrs. A. E. Godwin of Maysville, N. C., died July 6, 1926, aged about ten months. She was sick for some days and doubtless suffered much, but when death came her sufferings ceased and the little spirit went up to live with Jesus wso said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." The little girl is happy now and will live forever where "sickness and sorrow, pain and death are felt and feared no more."

May the comforting grace of God abide with the bereaved parents and relatives, and may they all meet in heaven where death can never come.

E. C. Sell.

NALES—The almost sudden death of Mrs. Essie Lee Nales saddened the whole community of Nebo. She died April 21, 1926, at the age of 31 years, five months and 15 days. She is survived by a husband and seven children. She leaves a baby about two weeks old. Mrs. Nales was converted when only a child and joined the Methodist church. She loved her church and was loyal to it. She said she was ready and willing to go whenever God called. The funeral service was held in Nebo Methodist church by her pastor and she was laid to rest in Nebo cemetery. She was loved by those who knew and is greatly missed by the community. May God bless the bereaved family.

H. E. Stimson, Pastor.

GASKINS—Elizabeth D. Gaskins, the wife of H. B. Gaskins, was born at Fort Macon, N. C., October 26, 1883. While in Norfolk, Va., she was taken sick just a few days. Her friends were hopeful that her health would be fully restored, but in the midst of their hopes her heart failed. Her candle went out February 22, 1926. She leaves her husband, two children, Flora T. and Esther J. Gaskins; one brother, W. T. Daly; Mrs. Claudia Babb, Norfolk, Va., Mrs. Mattie Gilgo of Portsmouth, N. C. Her body was brought back to Portsmouth. The funeral service was conducted in the church she loved. We laid her to rest in the cemetery at Porthmouth amidst a great gathering of relatives and friends. W. T. Cheek, P. C.

ALDERSON—Mrs. Mary E. Alderson was born July 18, 1855, and died at her home in Lancaster county, S. C., March 23, 1926. She became the wife of John H. Alderson December 20, 1877. Of this happy union were born ten children, four of whom survive and are reflecting credit on the mother who bore them and in the training of whom she gave her best. One adorns a parsonage in the Upper South Carolina conference. Sister Alderson was converted and joined the Methodist church at about 19 years of age. The God she learned to know and love then was her stay during life and through a long period of suffering. Her funeral was conducted from Harrison church and we laid her body to rest in the cemetery, confident that she is among the just in the other world. The lonely husband and daughters can safely follow in her footsteps.

Robert E. Hunt, P. C.

McDANIEL—Mr. J. W. McDaniel died at his home near Henrietta, N. C., April 21, 1926, aged 80 years. He is survived by his wife, who was Miss Jane Biggerstaff before her marriage. Three sons, Oscar McDaniel of Charlotte, Samuel of Greenville, S. C., and Robert of Spartanburg, S. C., and two daughters, Mrs. R. B. Butler, Forest City, R. 1, N. C., and Mrs. P. C. Hawkins, Cliffside, N. C. Mr. McDaniel had been a faithful member of the Methodist church since boyhood; attended regularly at Sunday school, teaching a class for a number of years. He was a good man, lived a quiet life, and bore his affliction with patience; was never heard to murmur. He left the testimony that he was ready to go. He was buried in Providence cemetery beneath a mound of beautiful flowers, which bore testimony to the high esteem in which he was held. To the relatives we extend our greatest sympathy. Mrs. R. L. Smith.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call from Marvin Ladies' Aid Society a beloved member, Mrs. W. H. Graham.

Whereas, our society has lost a faithful member and one who will be missed by the entire society. Therefore be it resolved:

That we extend our heartfelt sympanthy and pray that God may bless and comfort them in their great sorrow.

That a copy of these resolutions be kept in our minutes, a copy sent to the Christian Advocate and a copy sent to the bereaved family.

Mrs. M. G. Yarboro, Chm.
Mrs. Jasper Edge,
Mrs. L. W. Pridgeon.

HARBIN—Mrs. John Harbin, daughter of the late John and Charlotte Mills of Rowan county, was born October 25, 1855, at Amity Hill. She was married to John F. Harbin of Statesville, N. C., November 26, 1874. She passed into the heavenlies May 9, 1926. She leaves to bless others four sons and three daughters. She was a member of the Broad Street Methodist church for fifty years. A good woman is gone, a woman who was dearly beloved. She had many friends. Hers was a pure character. She lived a blameless, spotless life. She was most devoted to her sons and daughters. Their interests were her interests. She unselfishly lived for them. They loved her fondly. Her home was a blessed place to them. They will miss her now, but she will be waiting for them in the better land. Her many friends will miss her, but she will look for them, too. Funeral services were conducted from Broad Street church by her pastor, and her body was laid to rest in Oakwood cemetery. M. F. Moores.

EDWARDS—Mrs. Winnie McLawhorn Edwards passed away at her home about six miles from Grifton on the morning of June 20, 1926. She was about 55 years of age and is survived by three sons, one daughter and a husband, J. M. Edwards.

Sister Edwards was a consistent member of the Methodist church at Edwards' Chapel, and for many years had been a constant sufferer. Within the past year on internal cancer played upon her vitals. All was done by the physicians and friends that could be done. Death was the only relief. During it all she was patient and died with an abiding faith in her Master. She told her pastor not many days before the end came that she was just waiting for the end to come, as she was sure that she was going to rest. The end came peacefully, and she passed over the river "to enter the rest that remains for the people of God.

Her remains were interred in Maplewood cemetery, Kinston, N. C., there to wait the resurrection of the just. Peace to her ashes. May the comforting grace of God abide with the bereaved ones.

R. J. Lough, P. C.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to take home unto Himself Brother Thad Brown on June 5, 1926, a most faithful member of Atlantic Lodge, No. 294, A. F. & A. M., Swanquarter, N. C.; therefore be it resolved:

First, That we, the members of Atlantic Lodge, No. 294, feel that we have lost a loyal and true member, one who was ever ready to help in any good cause.

Second, That while all cannot understand why his life should so suddenly be snapped just at a time of usefulness, yet all bow in humble submission to him who doeth all things well and say with Christ, "Not my will but thine be done."

Third, That we extend to his brothers and sisters and particularly to the family of Brother Thad Brown our deepest sympathy.

Fourth, That a copy of these resolutions be recorded on the lodge records, a copy be sent to the Orphans' Friend at Oxford, a copy to the North Carolina Christian Advocate, and a copy be sent to the family.

D. L. Berry,
E. O. Spencer,
L. H. Swindell,

RESOLUTIONS OF RESPECT

The Ladies' Aid Society of Mount Zion M. E. church feel keenly the loss of two of its oldest members. First, that of Mrs. Susan Barco April 2, 1926; second, that of Mrs. Mae Dowdy May 9, 1926. They were great sufferers for a long time. Through all their suffering they manifested a beautiful Christian spirit. In the loss of these, our members, we resolve:

First, That the Ladies' Aid Society of Mt. Zion church bow in perfect submission to the wil lof God

Second, That we extend to their relatives our deepest sympathy.

Third, That a copy of these resolutions be sent to their families, a copy spread upon our minutes, and a copy sent to the North Carolina Christian Advocate.

Gladys Evans,
Mrs. W. F. Midgett.

RESOLUTIONS OF RESPECT

Whereas in the wisdom of our heavenly Father He has seen fit to remove fro mour midst our dear brother and co-worker, Capt. J. T. Alderman; therefore be it resolved:

First, That in the death of Capt. J. T. Alderman Edenton Street Sunday school has lost one of its best workers, a man whom to know was to love, and whose spiritual life and friendliness will be greatly missed by Edenton Street Sunday school.

Second, That we express our deepest sympathy for his bereaved wife.

Third, That a copy of these resolutions be spread upon the minutes of Edenton Street Methodist Sunday school and a copy be sent to Mrs. Alderman and to the North Carolina Christian Advocate.

John E. Evans,
Thomas A. Parten,
John A. Park.

HOWELL—On Saturday morning, May 29, 1926, Mrs. Sarah Frances Howell of Randleman, N. C., fell asleep in Jesus. She lived to a ripe old age, having lived to see her eighty-third birthday. She was stricken down with flu in March, from which she never recovered. The last few weeks of her life her suffering was very great, and when the summons came to her it was a glad messenger, for it meant to enter into the rest that awaits those who are faithful to the end. Just before the end came she told loved ones who watched by her bedside that she saw Jesus, and we mourn not as those who have no hope. All the children were with her when the end came except one son, Rev. J. A. Howell of Sturgills, N. C., who arrived in time for the funeral, which was held at Giles Chapel in Randolph county, conducted by Rev. B. E. Morris of Asheboro, assisted by Rev. W. H. Neese, M. P. minister of Randleman. Her body was laid to rest in the church cemetery amid a host of sorrowing loved ones and friends, and the many beautiful flowers were tokens of the esteem in which she was held.

She was married to J. W. Howell on May 6, 1863. To this union were born 11 children, four of wh[illegible] preceded her to that bett[illegible]ng her is an [illegible]owell of Ra[illegible]ix of Asheb[illegible] Asheboro, M[illegible] Randleman, Mrs. J. [illegible]don of Stokesdale, Rev. J. A. Howell of Sturgills, Mrs. Chas. Bulla of Randleman, Mrs. J. K. McNeil of Charlotte, and a great number of grandchildren and great-grandchildren.

Rev L V Harris (P)
So. Atl. Quarterly X
Cr Miss Wixie Parker
Exchg Editor, Duke
Library Bldg.

She professed faith in Christ and united with the Baptist church several years ago, of which she remained a faithful member until death. May the Lord comfort the sorrowing ones is my prayer.

Mrs. J. A. Howell.

CAMPICHE—Mr. Gustave Campiche was born in Vallreys, Switzerland, November 4, 1868, and died January 20, 1926, at his home in Biltmore.

He came to America in 1885 and had made this his home since that time. He was well known as a florist and gardner, having followed that trade until his death. He was an active member of Sardis Methodist church until he began to fail in health. For a long time he served as steward in the church. He was a man of unusual personality and of great worth to the community in which he lived.

He is survived by his wife and five children—one son, Gustave, Jr., four daughters, Misses Rose, Margaret, Marie and Julia. His wife was Miss Marie Raeban, a native of Switzerland also.

The funeral services were conducted at the residence by Rev. T. A. Groce. Interment took place in Green Hill cemetery, West Asheville.

A Daughter.

RESOLUTIONS OF RESPECT

We, the members of the church Aid Society of the Englehard, N. C., M. E. Church, South, were deeply grieved at the sudden passing on April 23, of one of our loyal members, Mrs. Lyda Stowe Thompson. Born of and reared of Christian parents, she began in childhood to bear fruits of her heritage. Her capacity for seeing all the brightness and happiness of life, combined with sincerety, patience, kindness, consecration to her home, her church and her Master, were the chiefest of her many charms. Therefore be it resolved:

First, That while bowing in humility to the will of our loving Master, we tender our sympathy and commend her Christian life to the devoted husband, two little daughters and other loved ones, as pre-eminently worthy of their emulation.

Second, That a copy of these resolutions be sent to her husband, Mr. S. R. Thompson, Washington, N. C.; that one be sent to the N. C. Christian Advocate for publication, and one be recorded in the records of our society, where her cheery hall will be missed and her memory cherished.

Mrs. D. B. Watson,
Mrs. S. H. Spencer,
Mrs. S. F. Gibbs,
Bessie Watson,
Committee.

RESOLUTIONS OF RESPECT

On Monday evening, May 10, 1926, the sweet spirit of Mrs. Bettie Cox took its flight heavenward. She was a great sufferer for several years but confined to her bed just one month. While her sufferings were intense she was cheerful and patient, having laid all upon the altar of God.

She was a member of the M. E. Church, South, loved her Christ and His church and was loyal to all its institutions and faithful to all services just as long as her strength permitted. Having lived the old-time religion she was sure of her destination. Three days previous to her death she sang and clapped her feeble hands for joy at the thought of soon resting in heaven. She requested her loved ones and friends all to meet her there. Noticing sadness and teardrops upon the faces of her dear children, she said, "Children, don't grieve after me."

A mother in Israel has fallen and our hearts are saddened because we loved her. Those who knew her best loved her most. We shall miss her cheerful face and inspiring presence in our society and pray that God may raise up another to fill her place.

Therefore be it resolved:

That we, the members of Englehard Church Aid Society, extend our heartfelt sympathy and love to her children and friends in this hour of bereavement and cherish with them the hope of seeing her again.

That a copy of these resolutions be sent to each of her three children—Mrs. Annie Marshall, Mr. Willie Cox and Mr. Roy Cox, and a copy be sent to the N. C. Christian Advocate for publication.

Mrs. Margaret Watson,
Mrs. Sallie Roper,
Mrs. Alice Thompson,
Mrs. Harriet Brinn,
Mrs. Cora Patrick,
Mrs. Sallie Spencer.

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NORTH CAROLINA
Christian Advocate

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Editorial Paragraphs

Edwin Markham was the poet who set "The Man with the Hoe" before the admiring gaze of the world. He had the ability also to see much in three little green eggs. Listen to Markham in "The Open Door:"

There are three green eggs in a small brown pocket,
And the breeze will swing, the gale will rock it,
Till three little birds on the thin edge teeter,
And our God be glad and the world be sweeter.

⚜ ⚜ ⚜

Why do birds sing? Will somebody who knows step up and answer that question? Then answer another question, why the variety in their songs? The whip-poor-will, the thrush, the robin, the red bird, the blue bird, the mocking bird and all the rest of them have songs of their own. Why and how this infinite variety? Is it the Eternal Soul of the universe seeking to express itself through these feathered songsters of wood and field? Will somebody who knows answer these and other questions which arise in connection with the singing of the birds?

⚜ ⚜ ⚜

John D. Rockefeller, Jr. seems to have some correct ideas about raising boys when he strives to keep his own sons from getting false ideas about their own importance. On a recent Western tour Mr. Rockefeller, his wife and his three sons, aged sixteen, thirteen, and eleven, arrived at Portland, Oregon, and were met by a group of newspaper men and photographers. One of the camera men wanted to take a picture of the family, but was met with a refusal by Mr. Rockefeller who exclaimed: "Sorry to have to disappoint you," said Mr. Rockefeller, "but it can't be done. Hard enough to bring up boys without putting false notions into their heads. You can get all the photographs of me you want — I am hard boiled and too old to be spoiled — but I'll have to ask you to lay off the family. You know the public expects a rich man's son to make a fool of himself, anyway. It's quite a handicap for a young fellow to start out under. For my part, I've tried to disappoint the public a little bit. I don't believe I've quite lived up to what the public expected. At least, I hope not."

Here is J. H. Jowett's delightful manner of reminding us of the joys that reach us through human fellowship: "Some of our rarest joys are to be found hidden in other people's lives, and they have been hidden there in order that we may seek and find one another in spiritual communion. If we just walk about our own fields we shall remain comparatively poor, and our joys will be thin and scanty. The joys of other people are divinely purposed to measurably enrich our own."

⚜ ⚜ ⚜

The holiness of beauty is on a par with the beauty of holiness. There is no virtue in ugliness. If so a great many people would be sanctified automatically. But sanctification does not come that way. Unquestionably the Maker of all things loves the beautiful or else He would not have created the violet and the rose, or have painted the autumnal sunset, or beautified the midnight sky with its thousand stars. Indeed, the world to a remarkable extent is saved by the beautiful — beautiful thoughts, beautiful aspirations, beautiful deeds, beautiful lives.

⚜ ⚜ ⚜

Back in the days of the licensed saloon in North Carolina, the law specified that a man who was granted a license to sell liquors should be a man of good moral character. Boards of county Commissioners and also boards of town aldermen in a number of instances in the state refused to grant license on the grounds that the applicant lacked moral character, some of these officials going so far as to say that a man of good moral character would not sell liquor. As a result the matter got into the courts and it fell to the lot of Judge R. F. Armfield of Statesville, to rule upon what constituted a good moral character for a saloon keeper. Then it was that Judge Armfield made a statement that aroused quite a bit of interest when he said that "a good moral character" in the meaning of the statute for a saloon keeper was not the same as that of a Presbyterian elder. This incident has been called to mind by the use of the term "Christian gentleman" in the recent Cranford case which has commanded such wide publicity.

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T. A. SIKES ..... Business Manager

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AN EPISODE OF THE ROAD

I went last Sunday morning to Center church, near Mocksville, to preach for Rev. E. M. Avett, the pastor, who was beginning his August meeting at that historic old country church.. When just out of Greensboro near Guilford College a boy without a coat and with a paper laundry bag in his hand hailed me obviously for a free ride.

As my car stopped he hurried alongside and inquired, "Are you going to Winston?"

I told him to get in and at once he informed me that he had been to Florida and was trying to get back home to Galax, Virginia.

Upon inquiry I learned that he had been in St. Petersburg, Florida, that he could get no work, and that a man from New York had brought him as far as Greensboro, paying his hotel bills on the way and at Greensboro this gentleman had bought him a new shirt which he was wearing and his old shirt was in the laundry bag that he carried.

This young wanderer from home—16 years of age, he said, and his appearance bore out his statement—informed me also that he had 75 cents with which he secured lodging at a boarding house in Greensboro but that he had gone without breakfast. He seemed, however, to be more interested in getting home than he was about his breakfast. He appeared especially concerned about the trip of 40 miles from Mt. Airy to Galax much of which, he said, was rough and very few automobiles on the way.

In answer to my question about his father, he told me that his father is dead and that his mother and the children made a living by putting bottoms in chairs for a chair factory at six cents a chair. Then he added, simply, "This is a hard way to make a living."

In that remark I thought I caught at least a partial explanation why he went to Florida two months ago, if he reported the facts correctly. But it was of more than local interest to hear him naively add, "I would rather bottom chairs at six cents apiece than to live in Florida."

I took the lad, from every appearance a homesick, backwoods boy eager to get back to the scenes of his childhood, and gave him breakfast, bade him adieu with a kind word and hastened on to the big meeting at Center.

Sunday at Center.

I preached twice for Brother Avett under the big arbor, as big as the one at Rock Springs camp ground, or the one at the Guilford Battleground and not far behind the place of Assembly at Lake Junaluska. At one time camp meetings were held at Center. These were discontinued years ago, but the place still remains a community center and will continue to be. The church owns eight acres of land and there is no disposition to sell any of it.

This is one of the big churches on the big Davie circuit, of which Brother Avett is the popular pastor. The meeting will continue through the week, the pastor doing the preaching, and I rejoiced in the privilege of helping in the small way that I did. A pastor with six meetings to hold needs all the help that he can get.

I brought back with me in the car a young man of the community who is at work in Greensboro, one of the constant reminders how these young people from the country are going to town and the church that is strong in the rural sections will be strong and prosperous in every section. The towns and cities grow strong and great because of the influx of fresh blood from the country. The town and city churches are replenished in the same way. A. W. P.

BISHOP MILLER ON THE MEXICAN SITUATION

Bishop Miller of the Methodist Episcopal Church, who is in charge of the Mexican work for his church, does not mince words when he comes to speak of the Mexican situation. It is really a battle between Roman Catholicism and the Mexican government. For four hundred years Rome has had a strangle hold upon Mexico with the same disastrous results that invariably accompany the domination of Roman Catholicism.

Here is the bishop's terrible indictment of Rome:

"No Catholic nuns have been outraged. No religion has been persecuted. It is all a bare-faced lie." These were the terrific words which fell from the lips of Bishop Miller of Mexico. The only religious leaders in Mexico who have been deported are those who have flagrantly and purposely defied the laws of Mexico. It is illegal for any priest or minister, except those who are native-born Mexicans, to exercise the rights of the ministry. Bishop Miller does not baptize nor marry people, nor conduct an annual conference, nor administer the sacrament. Our ordained Mexican ministers do it. The Catholic archbishop has sent out word that the Roman Catholic priests have no intention of obeying the law of the land. And so they are not wanted. On the same basis nobody would be wanted in America.

The Roman church has been in absolute control of Mexico for four hundred years. They owned more than one-half of the property; they had an income of fifty-two million dollars a year, as contrasted with the government income of eighteen millions; they controlled the education of Mexico, and after four hundred years of such control only one out of every two hundred native Mexicans can read and write. The Mexican government proposes to break this strangle hold and free itself from this octopus. Our Protesant Methodist work prospers. It is welcomed and approved by the government. Its only embarrassment is in our failure to provide funds in the World Service offering. Bishop Miller hesitates not to say that the hierarchy of Rome and certain United States oil interests of Teapot Dome fame are responsible for the present situation in Mexico, whose only hope is in the untrammeled gospel of Christ.

DR. JOHN WESLEY LONG

Last Sunday morning at 10:30 o'clock Dr. J. W. Long, eminent as a surgeon and influential in many departments of life, died at his home in Greensboro following a brief illness. Among his daily duties of the Tuesday before Dr. Long performed a very difficult operation which was his last. That night he suffered a severe attack of his heart which was followed the next day by another attack, from which he rallied but slightly, and by Sunday morning the great surgeon, at the age of 67, was dead.

In his chosen field of surgery he occupied an eminent station. The Mayo Brothers regarded him one of the great surgeons of this country.

But he was much more than a surgeon. His was a life of outstanding loyalties. These manifested themselves at every turn of life. He was born and reared a Methodist and when he chose a medical school in which to take his training he went to Vanderbilt University, at that time an institution of his church. For years he supported a Methodist missionary on the foreign field. Any call that the church made upon him found a ready response. He was a loyal Methodist and a devoted Christian.

As a citizen there was manifest at all times the same loyalty. When we entered the World War, though almost 60 years of age Dr. Long conceived it to be his duty to enter the service, which he did and continued to the end, having rendered most effective service at the head of the hospital unit which he organized.

His was an admirable loyalty to his convictions. For example, as a young man he opposed without qualification the liquor traffic. In those days and even later it was not popular to be a prohibitionist. The politicians would not dare to touch the subject, and most people, except a goodly number of preachers and women, who were said not to have any practical sense anyway, put on the soft pedal when approaching the question of prohibition. But not so with Dr. Long. When a young physician and later when he had attained to eminence in his profession he cast every ounce of his influence for the overthrow of the liquor traffic, and he rendered effective service in the fight as the older prohibitionists will recall.

And what we have indicated in these particulars became characteristic of him in all his active and pre-eminently useful life which seems to have been cut off too early.

But he was a man of unbounded energy who employed his splendid gifts without stint, answered if possible every call made upon him, attained at an early age to a commanding position as physician and surgeon, later established a private hospital in Greensboro that not only has served thousands but repeatedly has been enlarged to meet the ever increasing demands upon it, and these duties by day and by night may have hastened the end of an exceedingly busy and useful life.

A man of high character, an humble and conscientious Christian, a physician and surgeon whose life has been a constant source of inspiration to the younger men of his profession has gone from us. Greensboro and North Carolina will sorely miss him and his invaluable services. And the thousands whom he served in those anxious hours that demanded his skill will mourn him as a departed friend and benefactor.

TEN YEARS OF HIGH SERVICE

Prof. Frank Trigg, for ten years president of Bennett College, Greensboro, a junior college for negro boys and girls, retires this year with a decade of fine service to his credit. The school under his administration has not only enjoyed material prosperity but has won the esteem of all who are acquainted with his work, especially have the white people of the community appreciated the high character of Professor Trigg and the lofty ideals that he instilled into his pupils. He ever sought to give them those conceptions of life that were practical and wise and not some fanciful and impractical idealism.

Four hundred high school and junior college graduates have gone out from this school in the last ten years and they have given a good account of themselves. The people of Greensboro regret that Professor Trigg is not to continue his fine work in this community. It was of a sort that ministers to the solution of race problems.

ASHBORO

In the absence of Rev. W. H. Willis, who is spending a few days in the mountains of Western North Carolina, it was our good fortune to have the pleasure of preaching to his fine congregation at Ashboro last Sunday morning. It was the first time we had preached in the splendid new house of worship which was recently completed at a cost of about $100,000, and is one of the most complete church working plants in the state. The main auditorium is a thing of beauty and the acoustics are as near perfect as any that can be found. The Sunday school arrangements are modern in every respect. The school is departmentalized and under the superintendency of Superintendent Parks is doing excellent work.

We faced a fine congregation Sunday morning and enjoyed the day very much. T. A. S.

Prof. J. M. Ormond has done an immense amount of work in securing the data and in making county maps of the country churches in North Carolina. These maps show the location and name of all rural churches for white people. Professor Ormond is also securing data as to the numerical strength of each congregation, the character of the house and how many unchurched people there are in the county or community. All this will be of unusual value in working out aright the rural church problem in the state.

People and Things

ANNUAL CONFERENCE DIRECTORY

Western North Carolina, Gastonia, October 20
North Carolina, Trinity Church, Durham, Nov. 10

Rev. Raymond Browning will assist in the camp meeting at Poplar Branch or Currituck Sound August 19-29.

"We will hold our first service in the new church at Whitnel, Sunday, August 8, at 11 p. m. Everyone invited."—Paul R. Rayle, Pastor.

The Asheville district conference will be held in the new Methodist church, Hendersonville, August 10 and 11, convening at 9 o'clock a. m. July 10, and closing in the afternoon July 11.

"Our revival is in progress at Grace Chapel with growing interest. Some being reclaimed, a number converted and the membership will be increased with those saved."—P. H. Brittain.

A beautifully engraved card has reached us bearing this expression of gratitude: "The Lord has spared me to see my 79th birthday, July 31, 1926. Bless His holy name."—Mrs. Gillie Blalock, Norwood, N. C.

The North Carolina conference stands second in amount collected for the Superannuate Endowment fund. North Georgia conference heads the list of conferences. The Western North Carolina is fourth or fifth, which is not to its credit.

"Our meeting at Carver's Creek church, Carver's Creek charge, closed Sunday night, July 25. Fine congregations, church revived and seven received into church on profession of faith. The preaching was done by the pastor."—J. C. Harmon.

Brother L. E. Thompson has moved to Lexington, N. C., but much of his mail, he announces, still goes to Mebane which was his former pastoral charge and his home before moving to Lexington. Correspondents of Brother Thompson will do well to note this change of address.

"We closed a great revival at Stokesdale last night. There were seventy-six conversions and reclamations and the church was most graciously revived. Our closing service witnessed fifty-seven seekers at the altar and all of them were saved."—Sam Maxwell.

"Our meeting at Sulphur Springs is now in the second week and the interest grows with each service. There were fifteen professions at the altar at the 11 o'clock service yesterday. Eleven joined the church last night. We are having a glorious time."—D. P. Waters, Pastor.

"Home coming day will be observed at Mt. Olivet church, Davidson charge, on Thursday, August 26. All former pastors, presiding elders and friends of the church are invited to come and spend the day with us, renewing old friendships and forming new ones."—R. F. Huneycutt.

It is gratifying to his friends to learn that C. A. Reap, county superintendent of public instruction in Stanley county, is home from a hospital where he underwent treatment and on the way to complete recovery. Professor Reap is an exceedingly valuable man in both church and county affairs, and when he stops work there is a big gap in the ranks.

"We are beginning a two weeks' revival meeting in our church Sunday, August 1. Brother J. M. Barber is to be the preacher of the occasion. Brother T. E. Stough is to be the choir director. We are expecting great things to happen in this meeting with such helpers as these with us. It is our plan to run a daily vacation Bible school in connection with the meeting."—R. M. Stafford.

You are cordially invited to attend the annual reunion of the Ross clan, to be held at Pleasant Garden (N. C.) M. E. church, Thursday, August 12, 10:30 a. m. A good program has been prepared. Bring your basket and enjoy a picnic dinner with Brunswick stew. Relatives and friends are invited. Lalah Ross Perkins, President; Jas. D. Ross Vice President.

The revival services held by Rev. W. T. Albright under the big arbor on the Guilford Battleground ran to the middle of the third week and was most successful. Fifty-two gave their names for church membership. All those except four will join the Methodist church and all on profession of faith except three by letter. The plan is to make this an annual affair on the battleground. Brother Albright is doing fine work on the Summerfield circuit.

The Richmond Christian Advocate in its last week's issue contained the following: "The North Carolina Advocate is planning to build a nice new home for the paper near the present location. The present building, which is owned by the paper, was erected over twenty years ago from money raised for the purpose. This paper is the official organ of the two conferences in North Carolina, and there is not a better one. Dr. A. W. Plyler is the editor." We thank you most sincerely for your kind word, Dr. Rowland.

The Sunday school at Bessemer on East Greensboro circuit had a record breaking attendance Sunday. There were 122 present and the church roll numbers 64. There were 35 in the Wesley Bible class. Superintendent Grubb has regular monthly meetings by the council. The school will have a picnic on Thursday of next week. The building committee has selected a plan for the new church. The hut will be moved back in the next week or so and work started on the new building. Mr. Burgess, the pastor, is holding a meeting at Mt. Pleasan this week. Rev. T. V. Crouse will preach every day at 10 a. m. and 7:45 p. m.

The Central Christian Advocate gives this word from Bishop Waldorf: I am delighted at the wonderful things which are being done by our church in Germany. You can imagine my surprise at finding before me at conference Sunday at Frankfort an audience of 2,000 German people, and of finding in Aue on my arrival a great tent which is the most complete thing I ever saw, with electric lights, windows, and nice chairs and everything of that sort, and capable of seating 2,000. They tell me that last Sunday when Bishop Nuelsen dedicated it there were hundreds who stood about the tent after the seating capacity had been exhausted. It is crowded each night during conference week also. I am scheduled to lecture tonight, Wednesday, and speak again Friday night and preach Sunday.

Outstanding musicians, artists, scientists, educators, religious leaders, university professors, economists and business men will serve as judges for the Harmon Awards for distinguished achievement by Negroes of American residence. This announcement was made recently by the Commission on Race Relations of the Federal Council of Churches, 105 East Twenty-second Street, New York, which has been asked to administer the awards. These judges will consider nominations and make awards to Negroes of American residence who have made creative achievements in the seven major fields of literature, music, fine arts, industry, including business, science, including invention, education, and religion, and also to a candidate, white or Negro, who has made an outstanding achievement in race relations. The awards are offered by the Harmon Foundation "to give annual recognition and stimulus to creative work among Negroes." The period for making nominations or filing applications is open until August 1 this year. Names of successful candidates will be announced about December 1.—Western Advocate.

The San Bernardino Sun, California, carried in a recent issue the following story that will be of interest to many Advocate readers: "Mrs. J. D. Buie was 90 years old yesterday, and received many callers during the day, who presented beautiful flowers with their greetings, but the celebration was crowned by the birthday party arranged as a surprise by her daughter, Mrs. Lillian Nickerson, at the Montevista home, late in the afternoon. Four generations were represented in the family circle gathered about Mrs. Buie to do her honor on this notable occasion. Her daughter, Mrs. Nickerson, her graddaughter, Mrs. E. D. Olivas, formerly Delmar Nickerson, and little Velma Olivas. The birthday cake was a large one iced in white, with pink rosebuds as the decoration, and 90 tiny pink candles held in pink rosebud holders. Ice cream was served with the cake, Mrs. Nickerson being assisted by her daughter, Mrs. Olivas, and Mrs. Beck. Among the callers of the day were members of the Bible class of St. Paul's Methodist church, of which Mrs. Buie is a member, and this added to her happiness. Mrs. Buie, a native of Virginia, came to San Bernardino 20 years ago with her husband, the late Rev. J. D. Buie, retired minister of the Methodist Church, South, and has made her home here since. She has three living children, Mrs. B. H. Bennett of Louisiana, M. R. Buie of Greensboro, North Carolina, associated with the Southern Railway, and Mrs. Nickerson of San Bernardino."

The congregation of Bethel M. E. church, formerly on the Forsyth circuit not on Hanes and Clemmons circuit, located five miles west of Winston-Salem on the Mocksville highway, most cordially invite all former pastors, presiding elders and friends to attend a "home coming day" the fifth Sunday in August. The program for the day will be speech making, speaking, good music, singing and a picnic dinner on the grounds. Come. We want to put your name on the program. Everybody cordially invited.

We would not build a New England meeting-house in the Indian jungle, or ask to have our converts adopt our ugly and sometimes indecent garb. Let them keep their customs, their dress, their governments, if they prefer them. But the spiritual gift, the dynamic of Jesus—this alone can enable stagnant peoples to emerge from old abuses, to cleanse their lives of superstitution and caste and idolatry and cruelty, and establish the kingdom of Christ in the lands that give him birth.—President W. H. P. Faunce.

A writer in the American Magazine dispels all our romance of Bagdad, Timbuktu and Zanzibar. Timbuktu is merely a collection of squalid hovels, built of sun-baked mud along the treeless banks of the Niger. The modern Bagdad, capital of Haroun alRaschid, except for the tomb of Haroun's favorite wife, which rises like a big pineapple from an old weed-infested cemetery, little enough hints of romance. Zanzibar, for many years the gateway into Africa and through which slaves were taken from the Dark Continent, is little more than a modern commercial center. The former home of Tippoo Tib, once notorious as a slave trader, now is occupied by the local agent for gin, and the sultan, instead of driving about in a gilded coach, surrounded by scores of lancers wearing picturesque turbans, now runs about in an auto.

GREENSBORO COLLEGE ITEMS—NEW INDUSTRIAL ART DEPARTMENT

The July number of the Greensboro College Bulletin has just been published. Besides reference to progress on the general endowment fund as well as on the endowment fund by the alumnae a number of other items of interest are mentioned including the following:

During many years Miss Elizabeth J. Porter, with high efficiency, served as head of art in Grecnsboro College. A deep sense of regret is felt over her deciision to tender her resignation. Her assurance of abiding devotion to Greensboro College will ever be esteemed as a priceless legacy, especially to be associated with that department which she so much loved—the beautiful.

The college authorities feel fortunate, however, in having secured a competent successor, Miss Marion A. Landrum, who is a native of Texas and holds the degree of B. S. from the West Texas State Teachers' College, having majored in art.

In addition to the branches of art published in the catalogue industrial art will be offered in Greensboro College beginning next September.

The number of Greensboro College graduates pursuing graduate work in standard institutions of higher education is steadily increasing. One of these graduates having recently received the degree of M. A. from a noted southern university is now engaged in work for the doctorate at Columbia.

Important improvements in physical equipment now in progress are: the completion of a number of rooms on the ground floor of Odell Memorial; the laying of battleship linoleum on the library floor; the placing of hard wood flooring for the living room (old "parlor") for students' recreation room, for two administration offices, and for the first floor hall in the Main building; and the painting of the walls and the staining of the floors of the dormitory rooms throughout the Main building.

The school year just closed is regarded the best in the history of the college. With enlarged facilities, including three heads of departments added to the faculty, the scholastic year 1926-1927 is expected to afford superior advantages over last year.

IT CAN BE DONE—TRY IT

"I turned the madam loose on my folks a few minutes last Sunday. She rounded up 26 new subscriptions; others say they will take the Advocate later." Thus writes one of our good pastors. The only reason why we haven't got fifty thousand subscribers is the good Methodists of the state have not been approached on the subject. Try it and see.

THE INSPIRATION OF A TRIP TO THE HOLY LAND

By Rev. Herbert K. England
PASTOR FIRST PRESBYTERIAN CHURCH, ROSELLE, NEW JERSEY

(This article was awarded the first prize offered by Sir Henry Lunn for the best two articles on the above subject written by an American clergyman. The contest was conducted by the Church Touring Guild of New York, of which Rev. S. Parkes Cadman is president. The judges were: Rev. Ralph W. Sockman, pastor of the Madison Avenue Methodist Episcopal church of New York, Rev. Nehemiah Boynton, chairman of the International Committee of the World Alliance for International Friendship Through the Churches, and formerly pastor of the Clinton Avenue Congregational church of Brooklyn, and Edward Lunn, a Fellow of the Royal Geographical Society and a famous traveler. Ministers from almost every state in the Union took part in the contest.)

It is said that Mohammed would never enter Damascus, because he wanted to go into Paradise but once and preferred to reserve that pleasure until after he was dead. If there should be anyone less disdainful of the thrills of a wonderland, it is but fair to remind him that Palestine lies this side of Jordan. For Palestine, with its witchery of loveliness and fascinating lore, is to sensation seekers what the emerald oasis of Damascus is to the parched and thirsty desert that surges up to its gates.

To enter the Holy Land is to salute the human soul in its native habitat and to find the Almighty at home. It is a venture not lightly to be undertaken, so much or else so little may come of it. To some it is a land of trons and stones; to others, a land of wreaths and diadems. There are those who are bored with its petty dimensions, there are others who are born anew as its messages to the spirit sweep in upon them.

There is but one way to enter what, as of old, may still rightly be called "The Land of Promise." Let him who goes searching there have an alert imagination, a keen sympathy, and all the background of information with which he can persuade Fortune to favor him. If he goes thus equipped, nothing he will meet will seem dull or commonplace, for history calls from every hilltop, and the voices of the spirit whisper in every murmuring wind.

Four Gates Swing Open.

Remarkably varied is the appeal of the Holy Land to those who visit it. Four gates swing wide to welcome you, and through whichever one you enter you will find it good. The gate of nature, the gate of social interest, the gate of history, and the gate of religion—take which one you will, and what inspiration awaits you!

The God of Nature has here uncovered some of his choicest handiwork. From Dan to Beersheba stretches a vista unforgetable to the lover of the broad out-of-doors. To the north there rises the towering Lebanon range, sixty-eight times referred to in the Old Testament. In the wintry season it bears aloft heavy snow blankets, which, in warmer days, waste and linger like glistening ribbons in their crevassed retreats, as the advancing summer sun turns them to tearful rivulets. Here and there in secluded fastnesses hide a few fugitive cedars, remnants of abundant forests that once gave strength and grace to the palaces of Solomon. To the eastward, at the southern terminus of a lesser range, is mighty Hermon in solitary splendor, visible from wide horizons, and standing as a changeless guard over the infant Jordan River, to which it gives continuous birth.

The immortal Sea of Galilee, nestled among hills that rise like jealous sentinels on every side; the Phoenician plain, rich in stately palms, orange groves, lemons, almonds, and interminable rows of grey olive trees; hillsides cultivated with laborious patience, seared and gashed by jutting rocks that hold in place the soft, brown soil; while in every idle spot such riotous profusion of springtime flower as seem for all the world like a scrambled rainbow, portray "the excellency of Carmel and Sharon" which to Isaiah was a picture of "the glory of the Lord." To complete the picture one must not forget many another scene of beauty and of boldness: the fertile plain of Esdraelon; the rugged land of Benjamin; the rock ribs of Judah, falling in precipitous decline to the bare plain of the Dead Sea, where, thirteen hundred feet below sea level, the melancholy town of modern Jericho keeps its dispirited vigil over the relics of ancient greatness.

The Ancestral Hills.

Equally fascinating are they who live among these ancestral hills. In them you see the inevitable ethnic medley of people who dwell at the crossroads of the world. Over such ancient camel paths as wind along the shores of Phoenicia, or crawl uncertainly over the Plain or Dothan, there have gone for almost countless centuries the caravans of war and trade. Like tireless shuttles have they woven o nthis web the fabrics of ancient empires, leaving on the people who have dwelt here the patterns of the races of the world.

Here, too, one may behold customs long since grown static, as if unconscious of the flight of centuries; women grinding meal for the day under the rude millstone; maidens bearing heavy waterjars upon their heads; the family wash beaten white upon the stones of running brooks; grain winnowed by the wind; lambs carried at the end of the day in shepherds' arms; black tents, the homes of black-haired Bedouins; patient asses with loads bigger than themselves; disdainful camels swinging along under burdens as varied as the wishes and wants of mankind. Along the way are husbandmen pruning their orchards, and men and women tilling their fields with ancient implements. You begin to imagine that you are living in the days of Ruth and Boaz, when suddenly you are brought to time by the chug-chug of a tractor plough or a disgruntled and exiled Buick puffing along its complaining way. For modern life is breaking through the crust of the ages, whether for weal or for woe it will take more than a mere traveler to say.

Working Out Mandate Policies.

But the social interest of these varied people goes deeper than the consideration of their daily customs. Two great European nations in the Holy Land are working out their mandate policies, of which the British at least presents elements of outstanding progressiveness. Good roads are binding the country together. The security of well patrolled highways stimulates travel. Sanitation and hygiene are lessening the burden of disease. Public education is giving the children a chance to learn the fundamentals of good living. The restraint of racial friction by the strong hand of equity and fairness is a blessing to all classes. These and other evidences of a new day in Palestine one notes with grateful appreciation.

They seem to be a tactful apology for the ruin and detritus of the war that still obtrude, wrecked homes, abandoned redoubts, rolls of rusted barbed wire, overturned lorries by the roadside, and white-crossed graves that recall the price of liberation from the Turk.

Interesting as Palestine may be from other points of view, it is when a person enters by the gates of history that he is really overwhelmed by the profusion of riches. More history has been forgotten in this part of the world than was ever enacted in many a more pretentious land. Whenever was Palestine not contemporary with the world's disorders? What ambitious dynasty has not used this threshing floor on which to flail out the harvests of its spoils and power? Here, surely, one's "tread is on empire's dust." Here conquerors have ever been at home. Joshua sweeps out of the wilderness to the east with a consuming mandate of "Thus saith the Lord." David wrings tribute from his hostile neighbors to build his nation's capital. Shishak, Sennacherib, Nebuchadnezzar, Alexander, Antiochus, Titus, Godfrey of Bouillon, Saladin, Napoleon—how these magic names call to mind the tremendous dramas of human passion that have been enacted here! Babylon and Egypt contended here for the hegemony of the world. Here the flower of Europe's knighthood burned itself away for a mediaeval ideal and so paved the way for the Renaissance and a modern world. How can anyone pass over the Plain of Esdraelon, perhaps the most fought-over piece of ground anywhere to be found, and view the crumbling remains of Tyre and Sidon, ancient mistresses of the sea, and stand on the bare breast of Hattin, and from the top of Olivet contemplate Jerusalem, seventeen times captured and eight times swept clean of its inhabitants and destroyed, without realizing that if he could know the history of this little country he would know much of the story of the unfolding of the civilization of today?

Spirit Lives by Faith.

But civilization is a matter of the spirit, and spirit lives by faith. So we must enter the Holy Land by the gate of religion or we have not really entered it at all. Religion is the greatest thing that has come out of this land of many wonders. "Many daughters have done virtuously, but thou excellest them all," it can say of this its fairest child. Three forms of faith that have deeply stirred the world have found here their birthplace or their home. Every turn of the road calls to mind some mighty man of God. Every wayside name seems to remind you of the Book or books. Here lies Abraham, the friend of God, and here he digged a well. There a rugged prophet dwelt; there the fire-lit apostles left the memory of their presence; and yonder is the selfsame village where was born the one who was the Word made flesh, Immanuel.

Jerusalem.

If Rome was once the capital of the political world, and Athens the capital of the intellectual world, Jerusalem may rightly be called the capital of the world of religion. Who can doubt it when in the temple area at Jerusalem he stands on the top of Mount Moriah? In imagination he can see temple after temple rise above the sacred rock. As time sweeps one away another takes its place. Now Solomon, now Zerubbabel, now Herod, rear their temples here. Then Hadrian, and, after him, Justinian, built their shrines where since the seventh century has stood the Mosque of Omar.

We cannot give generous attention to all the places of traditional interest, for they are many, but we soon realize that we come nearer to the true spirit of the masters of vision who lived in the Holy Land if we escape from their overlaid, artificial memorials and flee to the open spaces, where the same intimations of God that stirred Amos in the wilderness or the fishermen by the lake may stir us also. Best of all for this is the Sea of Galilee, so sweetly associated with the Master. Its exquisite beauty fits the gentle spirit of the friend of the toiling people. But where are the teeming towns that drew so heavily upon his self-giving ministry? Silence answers the roll call of the many cities that touched the lakeside in his day. Gone are they, and in their stead is a miserable hamlet or two to keep company with Tiberias, the only place where the art of living is seriously considered. Here you see the fishermen bringing in their night's catch, as of old. You may be jostled by a leper in the crowd of poor and hungry people looking for a friend, and you find yourself wishing that the Master of wind and wave would come again and drop the mantle of his peace once more upon the weary folk. And then, looking up the hill slope a little way, you catch sight of the clean, fresh walls of a Christian hospital, rising from the bowers of a modest garden, and, walking through its wards, where for his sake doctors and nurses minister to the distressed and broken, you realize that the spirit of the Master has returned to Galilee and the benediction of the God of Love abides there still.

The Mother Land.

According to the tale of long ago the giant Antaeus, son of Mother Earth, in his wrestling with Hercules received new strength whenever he touched the ground. When anyone grows weary in his contest with this wearing and exacting world and finds need for the renewal of his soul, let him go back to the land which is the mother of his race, and there, in the clear atmosphere of definite place and circumstance let there be again enacted before him these great dramas of the soul's struggle for truth and progress. A better man he can not fail to be who dwells a while in the Holy Land; nor can he go back home again without feeling as another felt who never had the privilege of standing on these fair eastern shores, yet out of his love for what it has meant to humankind was moved to say,

"Blest land of Judea! thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee."

A TAR HEEL IN A METROPOLITAN CHURCH

The fourth Sunday in July found me in the historic city of Philadelphia. Mrs. S. and I had arrived there Tuesday night from Washington, where we spent a few hours in the Congressional Library and the Capitol. We left Greensboro on a four o'clock train that morning. As to the interesting things seen on the way we have not time to describe, but thought Advocate readers might be interested in the way our brethren across the Potomac worship.

Saturday p. m. while walking about Logan Park, I noticed an old building which I thought must be an ancient court house. A side door was open, through which I saw the end of a pew. Then I knew this was a church, either Catholic or Episcopal, as I had noticed the cross on top by this time. I walked in the open door and saw a man in priestly garments sitting in a boxed up place. I also beheld the lights and the images and was sure it belonged to the Romans. The priest came up and invited me to look over the building. He told me this was the "Cathedral of St. Paul and Peter." Several devout workshippers were bowing in the pews with faces to the image of Christ, with their fingers telling their beads as they quietly recited their prayers. I was struck with the reverence and devotion of these worshippers. Catholics put us Protestants to shame by their conduct at church. As I passed out the front door I saw the images of Paul and Peter on the top of the front. I did not learn the age of this building, but judging from its appearance it must have been there in George Washington's time.

Philadelphia has daylight saving time in the summer. A big thunder storm, followed by a fire on Saturday night, kept us from sleep for two hours or more, so we did not rise early on the Sabbath. It was cloudy and much cooler after the storm. Church services began at 10:30, that is 9:30 by our time, and Sunday school at 12.

I went to Arch Street M. E. church for the morning service. This building is on the corner of Broad and Arch streets, next to Masonic building and one square from the Union Station.

The minister was praying as I entered the vestibule, but not more than 75 in the auditorium on first floor. After the prayer they began to come in and increased to possibly 200. The usher gave me a bulletin containing the order of worship, etc. The next song was 180, sung to "Miles Lane." I noticed the young man by my side was a trained singer, but he never used a book. Upon more careful observation I learned he was almost totally blind. I judged he could see a little by his placing the program below his right eye and gazing at it. He was a fine bass singer and knew both words and music perfectly.

Just before the offering the collectors stood by the chancel and the preacher made the offertory prayer. The Saturday papers had announced the ministers for the different churches, so I was expecting to hear one of our Southern Methodist preachers. Among the notes in the bulletin I copy the following: "Welcome. We welcome to our pulpit today Rev. Clovis G. Chappell, D.D., a distinguished preacher and author, of Memphis, Tenn. May God's blessing be upon him as he brings us the message." Dr. Chappell, who was reared on a Tennessee farm, has none of the appearance or airs of a doctor of divinity. He is rather tall with pleasing face and good clear voice, and his language so plain that all could understand. He did not read the Scripture lesson, but stated it would be given in connection with the sermon. The text was from 26th of Acts. "What the Vision Did for Paul" was his subject. The preacher made a brief introduction, then gave from memory the lesson, verses 1-29. From notes I give a brief outline of the sermon. 1. It made Paul a new man. It was not a sunstroke. He was changed in heart and life. But our conversion need not be the same as Paul's. The difference was illustrated by breaking the colts—one that had been his pet and handled from birth, the other brought in from the range at the age of three, then conquered. The question is not "How were you converted?" but "Are you saved now?"

2. It gave Paul a motive power for service. He had a motive for persecution before this. Now he was zealous for his Lord. The preacher gave several forceful illustrations of moral earnestness. In a village where an infidel lived the church caught fire. This man had never been in the church and always argued against religion. The pastor noticed he was in line with the bucket brigade, trying to save the church. The preacher expressed surprise at seeing the infidel in this work. He explained by saying, "I have never been here before because this is the first time your church has been on fire." Paul fell in love with Christ, then with folks. He loved all sorts of people. It is easy to love some people. The contrast between the joyous saint, always seen in place at the sanctuary, and old Bro. Bill Pickle was aptly brought out by the preacher.

3. It gave Paul a message. We now need a message of this kind—one that satisfies the soul. Paul's sermon came out of his experience—his relation to a living Saviour.

I could judge from the expressions of the congregation that the sermon was well received. Southern Methodism is justly proud of Dr. Chappell.

At the close of the service the congregation remained seated for the chimes. In the vestibule visitors were requested to register. I noticed names of people from Louisiana, Georgia, Alabama, Chicago and many other places, including Arizona.

The adult class of Sunday school was taught in the chapel by Miss Mary Davis, secretary of Good Will Staff. Only 25 or 30 men and women were present. I did not learn where the other departments were held.

In the afternoon we chanced to pass an old church near the Delaware bridge, and found it to be the building in which the Methodist Church of America was organized at the Christmas conference 1784. We were shown the room where Bishop Asbury and a few preachers started an organization that has become world wide and has millions of members. The auditorium is undergoing repairs and is not used now. This conference was held in a small room on the second floor and is kept as near as possible as it was then.

Several of the members of this church live at a distance and bring their lunch and stay there all day. Brother Hart, a layman, gave us a genuine Methodist handshake and showed us over the buildings.

In the evening we attended Arch Street Presbyterian church, when Rev. J. B. Rendall of Muscatine, Iowa, preached a strong sermon from Col. 3:17. The interior of this sanctuary is the most beautiful I have ever seen. The Greek columns and ornaments remind you of the Parthenon at Athens. The music was especially fine, and the people seemed very devout. A. C. Sherrill.

THE PARABLES OF ARTICLES LEFT BEHIND

I rode upon a Train, and the Conductor came and sat with me. And he spake of the Articles which folk leave on the Train when they Travel. And he said:

There is no portable Article which man or woman carry with them in their Travel that hath not been left upon my Train.

And I said, Tell me, I pray, some of the Articles.

And he said, They leave Umbrellas, and Parasols, and Galoshes, and Overcoats, and Spectacles, and Opera Glasses.

And I said, That is some list.

And he said, Yea, and mine is a Day Train on which folk are not supposed to undress. But on an hot day there is now and then a pair of Corsets left in a Seat, and I have known a man to remove his Shoes to rest his feet, and walk off in his stocking feet.

And I said, That man's mind was as absent as his Shoes.

And he said, They leave Watches and Fountain Pens, and Books. Women leave their Pocket Books. But I have known a Bank Official to leave a Satchel with Cash and Securities. They leave Ear Trumpets and False Teeth and Canes and Crutches, and I think I shall yet live to find a Wooden Leg in a Car Seat.

And I said, Thy list is long and interesting. What else hast thou found?

And he said, A nice young couple rode on my train and had with them their First Born. And the Baby went to sleep and they laid him in a Seat across the Aisle. And they had a good visit with each other and forgot the Baby.

And I said, They probably had not possessed a Baby very long, and were inexperienced.

And he said, They got some experience out of that incident. Yea, and there was something doing on the Wires. And we left the Baby at the next Stop, and they were after him hot-footed in a Taxi; and ready to sue the Railroad for an amount equal to the French Debt. But they forgot all that when they recovered the Baby.

And I said. It is unfortunate that folk have such bad memories. For my troubles are not so much with the Articles they leave with me as with the Books and such like which they borrow from me. They forget to Return, and I wish they would forget to Borrow.

And he said, They forget to buy tickets, and they forget to pay their Fare. They forget to get off at the Right Station and they forget where they started for and what they intended to do on their arrival. And this would not trouble me if they would only stop forgetting their Parcels and Umbrellas and Overshoes, and such like. But they get to reading or to dreaming and they forget that they have any Memory.

Now I considered the wise words of this Conductor, and I thought about these men and women on the Journey of Life. And how they get interested in Reading or in Some Minor Attraction which they purchase from the Train Butcher, or of what happeneth across the Aisle, or what they see out of the Car Window, and they sometimes forget even their Destination.

Yea, and I have known them to leave behind them Prayer, and Reverence, and sometimes Honour and Chastity. And I sorrow because of the Carelessness and Bad Memory of some of the Passengers on this old Local Train whereon we ought to be traveling toward Heaven.—The Christian Index.

THE PASSING OF THE HYMNAL

I wonder how many are reluctant to lay aside our Methodist Hymnal for any or all of these "song books" that are being used in our churches today? To me it is a pathetic situation. Our young people are growing up in gross ignorance of what a real hymn is like. These little books filled with jazzy stuff—quick, short off tunes, with overdrawn meaningless wordings with positively no rhythm, that we soon tire of, and consequently we are forever spending money on new song books to "try out." They will not suffice, and yet we are turning to them more and more, leaving behind a book of high classics written by literary geniuses and Christian people—the result of the labor of 22 ministers and laymen and is the one medium of unification (being used by both Episcopal Methodisms. The purpose of this splendid book was to provide a worthy manual of song for use in public and private worship of God, and to testify to the world Methodism in song. It is an admiral compilation of sacred lyrics and shows the best musical taste. It is a joy because it has always been a potent bond of union among our people. All the hymns this book contains have been carefully selected from the choicest of both ancient and modern treasuries of religious poetry. They are expressions of sound doctrine and healthful Christian experiences, and if used reverently will greatly enrich our worship and bring us into closer fellowship with all believers of all lands. The songs of the hymnal stir a real Methodist as nothing else will do and touch the innermost recesses of one's soul, and will ring down through the ages with golden retrospectiveness, reiterating the words of men like Watts, Newton, Doddridge, Cowper, Montgomery and both Wesleys. And how do we know but some hymn in this book hasn't been the inspiration of some great achievement wrought? And how do we know it wasn't "Amazing grace, how sweet the sound, That saved a wretch like me," that Paul was heard singing behind the prison bars at the midnight hour? And yet the hymnal is fast passing. But the city churches can't be criticized on this deficiency so much, but it is quite prevalent in the small towns and rural churches. I earnestly hope to see the hymnal come back into "its own," and may it everywhere supplant those unathorized publications which often teach what organized Methodism does not hold.

Mrs. G. Frank Hovis.

A new and enlarged edition of a Christian hymn book in Arabic for use among Moslem peoples in Northern Africa has just been issued at Algiers. The editor, Rev. Percy Smith, has also prepared and published the first two parts of a metrical life of Christ written in modern North African Arabic. There will be ten parts to this work when it is completed.

DUKE ENDOWMENT ALREADY HELPING RURAL CHURCHES THROUGHOUT NORTH CAROLINA

By A. A. Wilkinson.

A new and better day for rural Methodist churches in North Carolina is assured under provisions of the Duke endowment as provided by the late James B. Duke.

And that new day for the country church is near at hand, for already aid is being given; and it is hoped that it will not be in the far distant future that attractive, well-equipped, conveniently situated, and efficiently operated churches will take the place of the dilapidated shacks wherein many church people are now worshipping.

Each mail is bringing scores of enquiries to the office of Prof. J. M. Ormond of the rural life department, Duke University, who is in charge of investigations into the needs of various churches seeking aid. Professor Ormond upon receipt of applications for help in building country churches makes a careful investigation, usually on the ground, and completed data is laid before the Duke fund commission or its executive committee. The recommendations of the commission are transmitted once a month by President W. P. Few to the trustees of the Duke Endowment, who as quickly as possible make their action known.

Unconditional money gifts to needy churches are not given outright by the endowment, but rather help is given churches that make an attempt to help themselves. None of the Duke money is going to build and equip a church completely, but substantial help is to be given churches whose members are also willing to give full co-operation. Thus the endowment money will act as a stimulus to congregations who want a new church building and are willing to put their money with the endowment money for the realization of a new plant.

There is no question but that Mr. Duke fully realized the pressing need of improved rural Methodist churches in this state. He provided that six per cent of the endowment of $40,000,000 should be set aside to provide an income for this cause. He could have given more, he could have neglected it altogether; but instead he established a substantial fund which forever will yield an income which is to be an impetus for the upbuilding of church homes in rural North Carolina. Thorough investigation and careful study will be made before checks are sent out, to assure the wise distribution of the income.

In the two Methodist conferences in this state there are 1,500 rural churches. Most of them are weatherbeaten, one-room, unheated, poorly equipped huts. And in addition to there being inadequate church facilities, there are too many of these churches. In the old days when muddy roads and buggy travel made a mile a considerable distance, many churches were necessary; but today the automobile has cut down inconvenience of travel, and consolidation of rural churches, where feasible, is strongly advocated. In fact, the Duke endowment is particularly interested in lending its assistance to the building of new consolidated churches. In such churches a full-time pastor can be supported, Sunday school, Epworth League, and missionary societies can be easily operated where in the old isolated churches there was neither equipment nor leadership to inspire such activity.

The rural life department of Duke University is conducting a survey of churches in North Carolina which is expected to be of great help in the expenditure of the endowment money. Maps are being drawn of every county in the state, each showing the exact situation and denomination of all churches. These maps reveal places where consiladted churches should be established so as to serve best.

There is no comparison between the city churches and the rural churches. There are a large number of city churches costing form $100,000 to $300,000, but there is not a single rural church which approaches an evaluation of $100,000, and comparatively few wihch cost even $10,000. According to Professor Ormond $5,000,000 should be spent immediately upon country churches. Last year the two conferences spent $1,203,063 for new buildings, but most of it went to the cities. In the meantime many country churches are rotting away from neglect. In many communities there are four and five poorly provided Methodist churches with as many congregations, where one consolidated church would serve infinitely better. When such churches begin to talk consolidation the Duke Endowment is going to turn an attentive ear to their appeals for help.

While there is no iron-clad rule, it is hoped by the fund trustees that $200,000 given out by the endowment each year should mean the raising of around one million by the rural people themselves.

Before help is given many features are looked into. The church program, its scope of activity, its promise of service, and the co-operation of the congregation are all taken into consideration. The co-operation of the congregations is particularly stressed, for the Duke Endowment has no intention of building churches for people who themselves are willing to contribute nothing.

One feature of the endowment's assistance will be in the matter of architecture. Arrangements have been made for the employment of the architect for the M. E. Church, South, who is to provide suitable plans for churches built through Duke aid. Thus there will be no nondescript, freakish and impracticable churches built. Well planned and beautiful churches are an important part of the fund's assistance to rural church people.

The Duke Endowment is for the benefit of white rural Methodist churches only. Many churches not informed about these provisions have written for assistance, when none could be given. A debt of gratitude and a feeling of love for the Methodist church moved James B. Duke to lend it large assistance. It is said that venerable Washington Duke once said that all that he amounted to in life was due to the influence of the Methodist circuit riders. Here was a tribute which James B. Duke was not unmindful of when he drew up the remarkable endowment plans.

It may be expected that the time will soon come when pretty brick churches will dot North Carolina's matchless highways. The rural churches in a great measure will stand comparison to the fine schools which the state has built in every county. Old whitewashed frame shacks which served well in their day will be no more, but instead more lasting structures will be seen.

For this the Duke Endowment may be thanked, but deeper still this growth may be traced back to the pioneer work of a few country preachers who so endeared themselves to Washington Duke that his son provided that their cause might be pushed.

In his annual report of the Duke board of trustees, in June, 1925, President William P. Few spoke of what the Duke Foundation means to Methodism, particularly in North Carolina. He said:

"I am persuaded to put first Mr. Duke's admirable provision for the country church, so sure am I that the promotion of Christianity and the very perpetuity of civilization depend at last upon the soundness of life, particularly the religious life, in the great open spaces of the country. This does not have to be argued. It is everywhere admitted, and an abundance of sentiment is lavished on the country church. But none the less it is languishing. While conditions are better here than in many other parts of this country, even here the old order in the country church seems to be doomed. However dear they may be to the childhood memories of some of us the log school house and 'the little brown church in the dell' belong with the mud road to a pioneer age that is rapidly vanishing from the countrysides of North Carolina.

"The old order of things is inevitably passing and this passing is hastened, as everybody knows, by good roads and all they imply, by good schools and good schoolhouses, and by other changes that are taking place in our country life. If we are to make sure that in North Carolina there is a new and better order to take the place of that which is passing we must have better equipped church houses and better prepared preachers for all country church work.

"Mr. Duke has provided us with the resources that will enable us with what we ourselves can supply to do just this, and now it is our duty to provide the men and the machinery for making the best possible use of the available resources. We must first make a thorough-going investigation into the exact conditions and present needs of all country churches within the bounds of the two conferences. This sore of investigation is now going on and it ought to be facilitated in every possible way. . . . ."

"We have, so far as I know, the best chance that any people have had to make church work in the country just what it ought to be. And since a large part of our people still live in the country and our denominational activities are carried on so preponderatingly in the country it follows that the making of these activities effective as it is possible to to make them will lift to a high level the entire work of the denomination in the state and will give the demnomination a nopportunity rare among men to carry forward the causes of the Kingdom of God."

"HISTORY REPEATS ITSELF"

By W. S. Surratt.

While it looks new to us in this generation, history is actually repeating today in Mexico.

It is an old, old battle between church and state.

Back in 1857 Bonito Juarez was the Calles of his day. Church estates were seized. A decree suppressing priests was issued. Public sale of church lands was ordered.

In retaliation, church officials excommunicated governmental leaders. Then came nationalization of all the church property and suppression of religious communities.

The fight that is on in Mexico today finds the same elements arrayed each against the other.

On one side is the government, charging attempt by the Catholic church to control the political life of the nation.

On the other side, the church charging the civil government with suppression of freedom of worship, freedom of speech, freedom of the press.

Two principles fundamental in the United States have never been settled in Mexico.

They are—first: separation of church and state, and second: freedom to worship as one pleases.

Until both these principles are accepted in Mexico, the war between church and state will go on as it has been going on since Bonito Juarez, born in a peon's hut in a little mountain village, rose to the presidency of that country where warring never ceases.

It should be further morne in mind that the issue at stake today is not new; that nationalization of church property has been a bone of contention for more than sixty years; that real peace can come to Mexico only when those two great principles—separation of church and state and freedom of worship—have been accepted by the Mexican people themselves.

DR. J. ALLEN HUNTER NEW PRESIDENT OF CAROLINA COLLEGE

Dr. J. Allen Hunter of Bessemer College, Va., becomes the new president of Carolina College, Maxton, N. C., and takes the place of Prof. E. J. Green, who resigned to accept a position with Columbia College, S. C.

The Robesonian carries the following story of his election and acceptance:

"Prof. J. Allen Hunter, Ph. D., has accepted the presidency of Carolina College and is expected to enter upon his new duties at Maxton at once. His family consists of his wife and three children.

Dr. Hunter has been a member of the faculty of Bessemer College, Virginia. He comes highly recommended by the head of the Duke University summer school, where he has taught for four years, also by the secretary of Duke. He was elected from a number of applicants by the executive committee of the board of trustees of Carolina last week and a meeting of the board of trustees, of which Mr. A. E. White of Lumberton is chairman, will meet at the college Friday of this week to confirm the choice of the committee and to launch an enthusiastic campaign for the college, which has bright prospects for the opening this fall.

Dr. Hunter succeeds Prof. Ernest J. Green, who has done excellent work as president of the college for the past four years and has resigned to become a member of the faculty of Columbia College at Columbia, S. C.

An impressive list of speakers: "Dr. James Moffatt, translator of the Moffatt version of the Bible, will speak each day at the Northfield Conference of Christian Workers, East Northfield, Mass., July 31 to August 16. Dr. Harris E. Kirk of Baltimore is in charge of the conference in the absence of W. R. Moody. Other speakers are: Mrs. Henry W. Peabody of the Baptist Woman's Board; Dr. J. C. Massee of Fremont Temple, Boston; Dr. George A. Buttrick of Buffalo, N. Y.; Dr. James J. Vance of Nashville, Tenn.; Dr. John Gardner of Riverside, Cal.; the Rev. Melvin E. Trotter of Grand Rapids; and President Henry Sloan Coffin of Union Theological Seminary."

TRINITY JUNIOR CONGREGATION, CHARLOTTE

The congregation was organized on the Sunday before Christmas and since that time eighty per cent of the people who attend the Sunday school in the morning remain for the eleven o'clock church service.

The congregation has its own organization, handles its own collections, makes its own appropriations, and for the last two Sundays has furnished a preacher from its own membership to deliver the junior sermon. This is a variation which we will use occasionally.

The group has appropriated $25 a year to the support of our missionary in Japan and is contemplating taking on the support of a child in the Children's Home at Winston-Salem.

During the winter and spring seasons the average attendance of children between the ages of five and fifteen was over one hundred. Even during the present heated term the average attendance of children of this age has not fallen below seventy-five.

AN APPRECIATION

Rev. Hardin Louis Atkins was born in Surry county, N. C., on August 12, 1864, and died at Banders, Texas, September 29, 1925. He experienced a sound conversion and united with the Methodist church in his eighteenth year. While yet a boy he improved such advantages as could be had in the rural schools, leading his classes and by the cultivation of studious habits laid the foundation for his future education. While he did not attend college, yet he studied under capable teachers for several years, and throughout his life was a close student and a wide reader of the best books. He possessed a well-trained mind far above the average, and he was considered as one of the strongest preachers among the young men of the Western North Carolina conference.

In early life his ambitions was to become a lawyer, but hearing the call of God to the ministry, he concentrated and consecrated all upon the work of the ministry.

He was licensed to preach in June, 1888, was admitted to the Western North Carolina conference in November of the same year, and during the following seventeen years served with high efficiency at various circuits and stations, until in 1904 he became presiding elder of the Shelby district. At the close of the first year on the district his health failed, when he located on a little farm near Bandera, in the beautiful Sap Mountain country, about fifty miles west of San Antonio. During his term as presiding elder of the San Antonio district, 1910-1914, the writer came to know Brother Atkins and to appreciate him for his fine qualities and spirit. While unable to do regular work, yet he preached many sermons, conducted funerals and baptized children, was the counsellor, comforter, and friend of all in that entire section. In fact, he was widely known as a friend of every man, woman and child in that mountainous country, as well as the friend of God. I have never known a man who had a deeper hold on his community, or who was more universally loved and revered than Brother Atkins, and his memory is precious in the sight of that community.

To the last his mind was clear, active and deeply concerned as to the welfare of the Southern Methodist Church, which he loved so well. Had his health not been impaired he would have reached positions of prominence in the church. His strict adherence to the ideals of his youth, his patience and fortitude during his long years of suffering, his beautiful consecration and his radiant faith marked him as a true child of God. Some sweet day I expect to meet him in the blessed country.

He was married in 1895 to Miss Elizabeth Whitaker, likewise of Surry county, N. C., and of this marriage six children were born, of whom five are alive. I cannot close this appreciation without a word of commendation of Mrs. Atkins. Through the long years of her husband's illness her composure, faith and beautiful life spoke eloquently of her Christian experience. "I heard a voice from heaven, saying, 'Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labors, and their works follow them.'"

S. H. C. Burgin.

San Antonio, Texas.

A HAPPY YOUNG PASTOR IN HIS FIRST PARSONAGE

We wish to say to the Advocate readers that we are comfortably situated in our "first parsonage" here at West Burlington. Upon our arrival here, following a most delightful honeymoon, we found the parsonage in readiness and a crowd awaiting to welcome us back to our work.

Poundings of the old Methodist type have been in style continuously at this parsonage since our return.

When we thought our people had done all possible for us, last Friday evening a prominent church layman drove up to the parsonage and invited us to go for a ride. Within a few minutes we were ushered amid a cheering and jubilant crowd over at the church. A most brilliant church reception was given us, at which time we had good singing, lemonade, and all that goes to make up a church social.

We were delighted to have with us at this reception Rev. and Mrs. J. B. Hurley of the Front Street M. E. church. Brother Hurley responded in his usual way with some well chosen remarks.

May I say, not boastingly, that no pastor could be treated with more loyalty and devotion than that shown me by my people. They are a great people to work with and we are working and praying for a strong church here at West Burlington.

Those who pass our way have an invitation to stop and worship with us. E. G. Overton.

SEVENTY-SEVEN NEW MEMBERS THIS YEAR

We closed a two weeks' revival Sunday night, August 1. We had fine audiences from first to last. Rev. D. D. Holt led the singing in a most satisfactory way. Senior choir, junior choir and the great audience made grand music. Mrs. Ader gave all messages at night except one. The effort from the beginning was to make this a real revival, leading our membership into a deeper, richer religious experience and to become Spirit-filled Christians. We know as well as the world knows that our churches need more religion rather than more members. Our people responded with yearning hearts to the burning messages. And when Zion travailed sons and daughters were born into the kingdom. Sunday morning ten persons were received into the church. This makes a total of 77 received this year.

The third quarterly budget just issued by our stewards shows that a large part of our membership is paid up to date, and many are in advance. Our church is making an extraordinary financial record this year. When the people bring in the tithes into his storehouse the Lord promises definitely to open the windows of heaven and pour out a blessing that they shall not be able to contain. The blessing is coming to this good people. It comes to all who meet the conditions. O. P. Ader, Pastor.



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WOMAN'S PAGE

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W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

IN BOOK OF REMEMBRANCE

As a tribute to her long, faithful, unselfish service and in deep appreciation of her great work as president during thirty years, the Woman's Missionary Society of the Western North Carolina conference has placed the name of Mrs. Lucy H. Robertson, President Emeritus, in the Book of Remembrance of the Belle Bennett Memorial. We are sure there is no one who is more deserving of this honor on the part of her co-workers than is Mrs. Robertson, and none who will appreciate more greatly this evidence of their love and esteem. Through the conference treasurer we find that additional auxiliaries who are enrolled in the Book of Remembrance, not previously reported, are the Woman's Auxiliary of Wesley Memorial, High Point; Forest City Adult Auxiliary, Forest City, and West End Auxiliary, Winston-Salem. We congratulate each of these.

WOMAN'S AUXILIARY, WESLEY MEMORIAL, HIGH POINT

Mrs. J. E. Marsh, president of the Woman's Auxiliary of Wesley Memorial church, High Point, writes us that the auxiilary has been enrolled in the Book of Remembrance, having paid $665 on the Belle Bennett Memorial fund for a membership of 133. We congratulate these good women on that success as well as the many other splendid things that their society is accomplishing. The membership has grown to 169 and is divided into five circles. These circles have two meetings each month, one a general meeting, which is strictly inspirational, and at which time Dr. Gordon's "Power of Prayer" is used as a study book. At the other meeting all business is conducted and year book programs and bulletins are used.

The young people's society had charge of the program in July and presented "A Missionary Clinic" which proved most interesting. This quarter the society is stressing Brevard Institute and is hoping to do greater things for this school than has ever been done by the organization in years gone by. "All Mondays are given over for church work," Mrs. Marsh tells us. On the fourth Monday the prayer circles meet and visits are made to the sick and afflicted in the congregation.

MISS DAISY DAVIES IN STATESVILLE DISTRICT

We are so glad to have from Mrs. A. D. Abernethy, assistant district secretary of Stateville district, the following splendid account of Miss Daisy Davies' visit to Granite Falls on that district:

Thursday, July 22, was a red letter day in the missionary history of the Statesville district and in partciular for Granite Falls, where 133 members of Newton, Hickory, Hudson, Grace Chapel and Lenoir auxiliaries, with a host of visitors, assembled for two great addresses by Miss Davies, truly our "woman bishop." Rev. A. C. Swafford was in his pulpit for the devotional, which was opened with Bible reading by Rev. W. F. Womble and closed with fervent prayer by Professor Epps of Newton. Mrs. H. C. Cobb, secretary of the Caldwell County Federation of Missionary Auxiliaries, took a count of the representatives present and found that Hudson had the largest per cent present. Of 11 members nine were present. Newton led numerically. Seven presidents of auxiliaries were presented to the audience. In a few most fitting words Mrs. M. E. Jones welcomed the delegations and Mrs. Charles Corpening of Lenoir delightfully responded.

At this time Miss Davies was presented and for two hours held that large crowd spellbound and that with the thermometer at 102. Never before in the history of the Statesville district was so much missionary zeal and enthusiasm shown as in this meeting; never has the Belle Bennett Memorial been given to our women in such an intelligent and connecting manner. Following Miss Davies' talk the pledge, amounting to $500, was taken and Rev. H. H. Jordan of Hickory pronounced the benediction. A bountiful picnic dinner spread on long tables on the church grounds was served by the ladies of the Granite Falls auxiliary. After lunch we were called to worship with the singing of a song, followed by prayer by Mr. Jordan. Mrs. Glenn Long of Newton contributed a beautiful vocal solo which was greatly enjoyed. Miss Davies then spoke on her work in Europe and for an hour we sat and listened to the great opportunities about which she told us in that field of work.

From Granite Falls Miss Davies left for Broad Street, Statesville, where we hear another splendid crowd greeted her. We are so glad to have had this great woman of Methodism in our district. She has been a blessing to us, and may her great message bear much fruit."

ANNUAL MEETING SOUTHERN GROUP W. M. SOCIETIES, CHARLOTTE DISTRICT

By Miss Mary Robinson, Secretary.

An all day meeting of the Southern Group of the Woman's Missionary Society of the Charlotte district was held in the Methodist church of Polkton July 21, 1926.

The opening devotional for the morning session was conducted by Mrs. Walter Crowell of Monroe, assisted by Rev. J. W. Ingle, pastor of the local church.

Appropriate words of welcome on behalf of Polkton as hostess were spoken by Mrs. L. L. Cameron.

From the roll call it was ascertained that ten societies were represented with a total of delegation of 77.

Deep appreciation of the presence at the meeting of Mrs. W. W. Hagood was expressed. Mrs. Hagood in giving facts about the recent district meeting held in Charlotte told in a most inspiring manner of Miss Ella Leverett's call to and preparation for the foreign mission field.

Mrs. J. L. Little of Morven led in a most interesting and helpful discussion of mission study. Very creditable reports of work being done along this line were heard from a number of societies. A week of daily concentration upon study classes seemed to be the method most effective and most generally approved for conducting mission and Bible study classes.

Varied and interesting means of proving helpful to the local communities were reported by chairmen of the social service department of a number of societies. By a full and general discussion of this subject a heretofore inconceivable field of service was opened to many. In this connection Mrs. J. W. Kennedy of Bethel-New Hope charge in speaking on the problems of the rural church showed them to be not different from those of the city churches. However, it was made clear by Mrs. Kennedy that the rural church is confronted with many handicaps unknown to the larger or city church. Among these she mentioned the scattered membership, lack of telephones, difficulties in securing outside well informed speakers, and lack of information and hence a lack of understanding and appreciation of needs.

Mrs. Hagood's contribution to this discussion was in the form of an appeal for more methodical planning, and more earnest praying for a clearer vision on the part of both rural and urban churches.

A bountiful and refreshing lunch was served on the church grounds by the Polkton ladies.

The opening devotional for the afternoon session was in charge of Rev. J. W. Ingle.

Two members of the young people's society of Polkton rendered beautifully "I Shall See Him Face to Face."

A song and a reading were also given by members of the children's society of Polkton.

Just prior to a report on Belle Bennett Memorial and explanation of the $5 per capita membership fund for Scarritt Training School by Mrs. W. W. Hagood a playlet based on the needs of Belle Bennett College was given by five girls from the Morven juniors.

A discussion of the meaning and requirements for the honor roll was led by Miss Marsh from Marshville.

Charlotte, Monroe, Morven and Wadesboro were noted as having made the honor roll for 1925.

A highly commendable paper on "How to Secure Attendance" was prepared and read by Mrs. J. C. Umberger of the Peachland charge.

Among the interesting features of the afternoon were vocal solos and appropriate readings by representatives of juniors.

A most successful day's program was brought to an impressive close by the singing of "Bless be the Tie That Binds" by the entire audience.

North Carolina Conference

TREASURER'S REPORT FOR SECOND QUARTER

I hasten to share the good news with you who helped make such a good report.

Our check to Council treasurer this quarter is $15,477.26, four thousand dollars more than was sent for corresponding quarter last year. But that four thousand is in Lucy Cunninggim Special, and right now I have almost one thousand dollars on hand that came in two days too late to be included in our report. We are doing fine with our special. Rockingham district went "over the top," Elizabeth City would have if only the check had been sent three days earlier. Raleigh ranks third with seven hundred to her credit; several other districts have paid more than five hundred.

Friends, this is fine! Do your very best and finish this work in July and forward your checks for this fund only, and I will send it to Council treasurer August 1. This will be in time to send Miss Oliver off to Korea with a happy heart. She sails from Seattle August 26.

Rockingham district has more good news. She has finished her quota for the Belle Bennett Memorial and will have some to spare. All glory to these wide awake, earnest folks!

I wonder which district will be next on the honor roll?

This is a secret, but I'll tell you. Weldon is running a close second. Women. we have a big, big problem this year, but you are rising nobly to the work. Let us meet our every obligation and we shall be a happy crowd at Christmas time.

Miss Davies' visits have brought real help and inspiration wherever she has been.

Mrs. F. B. McKinne, Treas.

STATUS OF THE LUCY CUNNINGGIM SPECIAL

There is only a short time before Miss Bessie Oliver sails for Korea. Our conference is making a supreme effort to give her a joyful return to her chosen work by supplying her askings for the much needed repairs for her school. Our women are giving according to their means—those who have much are giving much and many are giving liberally out of moderate means; but let there not be one who shall fail to make a gift to this worthy cause. The contribution of ten thousand dollars is to be a love gift. It is to be a gift of love and gratitude, coming from hearts yearning to serve our Lord through a ministry of Christian education. It is to be a gift of loving sympathy for those whose opportunities have been few. It is our privilege to strengthen the hearts of those who are working to bring the Korean people in harmony with the divine will. Let us slacken our efforts until the last dollar is raised.

Below you will see the amounts contributed by districts:

Durham	$ 500.00
Elizabeth City	1166.49
Fayetteville	535.50
New Bern	1000.00
Raleigh	729.25
Rockingham	1000.00
Washington	502.80
Weldon	500.00
Wilmington	141.00

SCOTLAND NECK AUXILIARY

The regular meeting of the Missionary Society of the Scotland Neck Methodist church met on July 13 at the home of Mrs. S. E. Butler on Church street. In the absence of the president Mrs. Butler presided. The program was also in charge of Mrs. Butler.

Plans were discussed for a Brunswick stew and barbecue dinner, which we hope to have in the near future.

Mrs. H. L. Hendricks made a very interesting talk on "China and Our Work in China."

At the conclusion of the meeting Mrs. Butler, assisted by Mrs. G. W. Pendleton, served delicious fruit salad and iced tea. There were eleven members present.

Mrs. J. G. Madry, Pub. Sec.

GENERAL CONFERENCE LEGISLATION

The following action was taken by General Conference, relative to the missionary education of children: "The Epworth League Board shall turn over to the Woman's Missionary Council the missionary cultivation of children of junior age, and in all places where there now exist a junior Epworth League and a junior missionary society, the junior missionary society become automatically the missionary department of the junior Epworth League. There shall not be organized either of these organizations in communities where the other now exists, unless they shall be able to consolidate their work as above indicated. All contributions of the junior Epworth League for missions shall be under control of the Woman's Missionary Council."

Committee on Joint Junior Work and Young Christian Worker of the Executive Committee of the Woman's Missionary Council.

We recognize in the action of the General Conference concerning junior work a larger opportunity for the adult missionary society to develop missionary education of the children of the church, since provision is made for work through the junior league, as well as the junior missionary societies.

We therefore recommend:

1. That the superintendents of children be instructed to take steps to correlate the work according to this provision wherever the junior missionary society and the junior league are already organized in the same congregation.

2. That in churches where there is a junior league and the junior missionary society is not organized, the adult missionary society shall make provision for the conduct of the missionary department of the junior league by the election of a superintendent of children's work.

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

I SAW SAMARCAND!

I saw Samarcand last Sunday. Would that every Sunday school worker, every young man, every young woman, might get at least a glimpse of it! The workers would work harder hereafter; the young folks would doubtless be even more careful.

With Rev. F. B. Peele, pastor of Biscoe circuit, who preaches to the inmates of this institution once a month. I went; and such a sight! The Lord deliver us—and them! Girls, yes, even but children—I am told there are about 206 of them, ranging in age from eight to eighteen or thereabouts!

In charge of them are about 40 teachers and supervisors. The state maintains a dozen or more well equipped buildings, including domitories, hospital, chapel, and so on; and well it is that it is so. The state must do something in an effort to salvage these fallen angels.

But what a waste! What a waste—not of money but of human values! What if the churches and Sunday schools and homes had done their duty? What if—? Well—, but that water has already gone over the dam.

What of the future? What of the boys and girls of your class, of your home? What shall it profit us if we gain the whole world and lose our own boys and girls? In the name of Him who said, "Suffer little children to come unto me and forbid them not," let's bring them to Him and to the truly abundant life.

Dante, in his description of his visit to hell, tells of the Ante-Room in which he found the apathetic and the indifferent, who do not belong in heaven or in hell, a veritable paradise of fools. In the Second Circle he found carnal sinners dwelling; and he fainted!

In hell, therefore, were both the apathetic—the indifferent—and carnal sinners!

Can we be indifferent in the face of such conditions?

Dante saw Hell. I saw Samarcand!

A SUNDAY AT STAR

At the request of the pastor, Rev. F. B. Peele, the writer spent Sunday at Star, on the Biscoe charge. At the Sunday school hour he observed the school in action, visiting practically every one of the 12 groups. At 11 o'clock he addressed the congregation on the subject of Sunday school work. Following this service was held a conference with the officers and teachers and other interested persons relative to certain changes for the good of the school. Among those present were the pastor and the superintendent, Mr. P. B. Henley.

Star Sunday school has made remarkable progress in recent months. It has grown in size and effectiveness since it moved into its splendid new building. The officers and teachers, eager to bring their school to its maximum efficiency, have set their facts to the front, have adopted a Program of Work, and a number of them are planning to attend the Rockingham district standard training school at Maxton August 23-28.

MAXTON TRAINING SCHOOL

Courses and instructors for the Rockingham district standard training school, Maxton, August 23-28, have been secured, as follows:

"Training of the Devotional Life," Mrs. M. H. McArdle, Norfolk, Va.

"Primary Administration and Methods," Miss Georgia Keene.

"Study of Later Childhood" (Junior), Mrs. H. E. Spence.

"Missionary Message of the Bible," Prof. H. E. Myers.

"Intermediate - Senior Agencies," Prof. H. E. Spence.

Plans are being considered, also, to offer work in the beginner field and perhaps a unit of the Cokesbury course. The complete line-up will be published in these columns a little later.

In addition to the classroom work there will be a series of inspirational addresses at night, chief among the speakers being Bishop Edwin D. Mouzon, our own bishop for the next four years. Rev. Thomas McM. Grant and his committee on recreation are planning a recreational program which will add life and pleasure to the week at Carolina College.

Our goal is an enrollment of 200, so fixed by the board of managers at a recent meeting. Every charge in the district is expected to send representatives. How many will yours send? We are expecting you!

KINSTON PLANS BUILDING

Dr. H. M. North, pastor of Queen Street, Kinston, has kindly sent us a four-page folder showing the proposed Sunday school building for Queen Street church. And a magnificent and well-arranged building it will be. The architect is Willard G. Rogers of Charlotte. Not only did Queen Street employ a reputable architect, but Dr. North took advantage of the services rendered by our own Joint Commission on Church Architecture, so that the school at Queen Street in its new building will be able to operate according to the best plans of our own denomination, which, of course, means according to the most approved plans known to the modern Sunday school world.

SOUTH MILLS CREDITS

Out of an enrollment of 43, representing five Sunday schools, 27 persons earned certificates of credit in the Cokesbury training school conducted by Rev. L. V. Harris at South Mills July 11-16. Names of those earning certificates on "The Small Sunday School" are: Miss Emily Love Spencer, B. F. Forehand, Mrs. B. F. Forehand, Miss Porthenia Forehand, Miss Sue Forehand, W. S. Forehand, Mrs. J. C. Forehand, Mrs. F. N. Mullen, Rev. W. F. Walters, Mrs. W. F. Walters, Miss Lessie W. Burnham, Miss Gladys Norris, Miss Mabel Etheridge, Miss Marguerite Etheridge, Miss Mary Jones, Mrs. F. M. Eason, James F. Butt, Miss Mary Gordon, G. F. Pearce, Miss Nellie Pearce, Miss Winnie Whitehurst, Miss Maye Jones, Mrs. W. N. Brothers, F. W. Brothers, Miss Louisa Brothers, Miss Tenie Williams, and Miss Mabel Harris.

COLUMBIA COKESBURY SCHOOL

The one-teacher Cokesbury school was conducted by Rev. L. V. Harris at Columbia July 18-23. Out of an enrollment of 20, representing three Sunday schools, 15 persons earned certificates of credit on "The Small Sunday School" as follows: Mrs. C. L. Voliva, W. J. White, Mrs. W. J. White, Miss Mae Holmes, D. J. Spruill, W. H. McCless, Mrs. W. A. Howett, B. S. Davis, Mrs. A. B. Crumpler, Rev. A. B. Crumpler, Mrs. H. T. Jackson, P. B. Belanga, Mrs. P. B. Belanga, Mrs. H. W. Bateman, and Mrs. Pearl Blake.

ENGLEHARD WESLEY CLASS

Mrs. Sallie Spence of Englehard has just notified us of the organization of her class as an adult Wesley class. The name of the class is "Hustlers," and its motto is "Laborers Together With God." Officers of the class are: D. B. Watson, president; Mrs. L. L. Roper, vice president; W. E. Clarke, secretary; B. C. Marshall, treasurer.

MRS. HARRIS GETS CREDIT

Mrs. W. L. Harris of Oak Grove Sunday school, Newport-Harlowe charge, earned a certificate of credit for the course on "The Small Sunday School" taken in the training school at Newport recently. For some reason her name was omitted from the list previously printed in these columns, and we take pleasure in adding the name of Mrs. Harris here.

CARY-APEX TRAINING CLASS

Rev. W. C. Ball, pastor of Cary-Apex charge, is about to begin a week of training at Cary and a week of training at Apex. Assisting him in the teaching will be Rev. W. S. Smith, who is doing some special work on this charge this summer.

Western North Carolina Conference

RECAPITULATION

Our greetings and good wishes are extended to that constantly growing number of Sunday schools and Sunday school workers who are studying to show themselves approved unto God and are proving themselves workmen who are not ashamed as they go about using the information gained. While it will be a long time before all our Sunday schools and all our Sunday school workers catch the spirit of progressive usefulness it is a pleasing satisfaction to know that there are abounding instances of energetic, systematic and consecrated effort busy in the promotion of religious education. Some day the retarded instances will catch the spirit of those who now are leading and will themselves join in to make the good work more or less unanimous. As the time draws near for our second annual conference-wide check-up on the Program of Work as adopted by a large number of our most progressive Sunday schools we look with confidence to those enthusiastic and wisely led groups as they report another year's work well done. This check-up will cover every phase of the work promoted by our Sunday schools.

WORKERS' MEETINGS

Points one and two on the Program of Work have previously been treated and this week attention is called to point three covering the Workers' Council.

C Type School.

In order to earn a seal on point three in the circuit, or "C" Type school, it is necessary for the Sunday school to hold a workers' council meeting at least quarterly with all officers and teachers in attendance and making reports of their work.

B Type School.

To earn same in the departmentalized school necessitates the holding of a workers' council monthly with all officers and teachers reguraly attending, each department head making written report. Departmental meetings must be held at least every quarter.

WORSHIP PROGRAM

Mr. Herbert Gibson, superintendent of Long's Chapel Sunday school, Lake Junaluska, who according to Miss Florence Price, secretary of the school, "does the work of twenty men," places his opening worship program on the blackboard in front of the school, which porgram is followed without announcements. Some time ago Miss Price sent me a copy of one of their missionary programs as follows:

1. Piano prelude.
2. Supt.: "Unto thee, O God, do we give thanks."
   School: "Let us come before His presence with thanksgiving and show ourselves glad in Him with psalms."
3. Song: "O, for a Thousand Tongues to Sing." No. 24.
4. Scripture: Psalm 100.
5. Story of Director Dropiowski.
6. Call attention to certificate.
7. Song: "Christ for the World We Sing." No. 224.
8. Prayer: Pastor.
9. Adjourn to classes.

LOST OPPORTUNITY

"We had the best Sunday school last Sunday in our history. We had 200 per cent attendance of officers and teachers which is not unusual. Our teachers are doing good work and we are having the largest and best Sunday school we have ever had. All this is done without any help or encouragement from our pastor. Our great need is more room. We cannot grow any more until this is secured."

Thus writes an energetic Sunday school superintendent, one whom I know to be full of good works. Isn't it a pity that the pastor does not cooperate with sympathetical leadership. Such a pastor loses his greatest opportunity for aiding in the development of Christian character.

DO IT NOW

There is yet time to have that Sunday School Day program and give a liberal offering to our Sunday school work. In some sections the summer months are best used for the furtherance of this good undertaking while in others it is thought best to wait until early fall. At any rate, evidences tend to prove that many of our Sunday schools who failed to observe Sunday School Day in the spring, the desired and best time, will yet do so. All Sunday schools observing Sunday School Day will be listed on an honor roll to be displayed during the sessions of our approaching annual conference. Will your school's name be written there?

MAIDEN

After a forced cancellation of a Cokesbury school elsewhere Rev. J. E. MsSwain on one day's notice to provide a class for Mr. Evans as he used the Cokesbury text, "The Small Sunday School, Its Plans and Work." This school was held through twelve class periods with marked success. Students came from both Sunday schools on the Maiden charge. Brother McSwain reports that if he had had an earlier notice he could have more than doubled the attendance upon the school. Those doing all the required work and thereby earning certificates of credit are as follows:

Miss Margaret Campbell, Miss Flossie Cook, Mrs. M. A. Curtis, Miss Elizabeth Harrelson, Miss Leola Hefner, Miss Ruby Hefner, Clifton Hefner, Rev. J. E. McSwain, Mrs. J. E. McSwain, Ray W. Murray, Miss Marie Murray, Clyde Murray, Miss Josephine Murray, Miss Wixie Robinson, Boyd B. Robinson, Miss Irene Whisnant, J. Roy Wilkinson.

COKESBURY SCHOOLS

Mr. Evans is this week conducting a Cokesbury school at Denton, for the Denton circuit, using the text "The Sunday School Worker, His Life and Work." The school is not large but good work is reported. Other Cokesbury schools scheduled in the near future are: Newland, for Elk Park and Avery circuits, August 1-6; New Salem, for Cool Springs circuit, August 8-13; Dellwood, for Dellwood and Jonathan circiuts, August 15-20.

DEMONSTRATION WORK

Miss Corinne Little, our elementary superintendent, is devoting several weeks at Lake Junaluska in testing out week-day religious education materials with groups of children. This is the third summer such work has been directed by the General Sunday School Board and only those workers who are best qualified are engaged.

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

POLKVILLE LEAGUERS ARE UP AND GOING

Yes, we Polkville leaguers are up and going. June 28th six of us went to Asheville to attend the annual Epworth League conference. We went for a purpose and know that much was accomplished. Our pastor, Rev. S. M. Needham, went with us. He is a live leaguer himself and is always ready to push us along. We came back to Polkville with lots of new ideas and with a determination to have a better chapter this year than we have ever had.

At the first council meeting, after we returned, we made definite plans for the following year. We have adopted the standard of efficiency and hope by next annual conference that our chapter will be 100 per cent. Already much has been accomplished, much interest has developed and the membership has increased 30 per cent, but—

"May we never rest
Till our good is better
And our better is best."

Ola Whisnant, Cor. Sec.

MOUNT OLIVET JUNIOR LEAGUE

The officers for the junior chapter of the Epworth League at Mount Olivet on the Davidson circuit are as follows:

President—Louise Zimmerman.
Vice President—Charles Raper.
Secretary—Margaret Zimmerman.
Treasurer—Fred Perryman.
Epworthian Agent—Annie Ruth Roper.
First Supt.—Annie Ruth Roper.
Second Supt.—Opal Knouse.
Third Supt.—George Wilson.
Fourth Supt.—Margaret Zimmerman.

This chapter numbers twenty wide-awake leaguers. On last Sunday they had a splendid program under the direction of Emma Hege. The subject, "Songs We Know and Love to Sing." Methodism is not unknown to these boys and girls. They sing and give bits of history in connection with the old hymns that makes one think they are living beyond their years.

Margaret Perryman.

PALMTREE LEAGUE

The present officers of the Palmtree Epworth League are as follows:

President—Mary Ellen Lee.
Vice President—Forest Peeler.
Sec.-Treas.—Mabel Copeland.
Cor. Sec.—Ruth Grigg.
Era Agent—Lillie Peeler.
First Supt.—Juanita Canipe.
Second Supt.—Evelina Lee.
Third Dept.—Eloise Grigg.
Fourth Supt.—George Blanton.
Junior Supt.—Evelyn Rackard.

We sent three delegates to the Asheville conference. Misses Mary Ellen Lee, Eloise Grigg and Evelina Lee were the representatives of our league. They motored through the country with our pastor, Mr. J. H. Green, who also attended a part of the conference. Our leaguers made very enthusiastic reports of the conference.

We had the last district Epworth League meeting with us, and we feel that we were very much benefited by it, especially by the suggestions given us by Rev. C. S. Kirkpatrick in his talk.

Our league has not made such rapid progress during the last few months, but we are going into the work with renewed vigor and enthusiasm and hope to make a great deal of improvement in the near future.

Ruth Grigg, Cor. Sec.

On Monday evening, July 12, the Charlotte City Epworth League Union held its quarterly meeting. The meeting was in the form of an open air service which was decided upon as a means of enticing a goodly number out.

The devotional hour was in charge of Miss Clyde Fallin and was greatly enjoyed. Mr. P. P. Poythress, president of the Young People's Allied Union and Christian Endeavor Union, and Mr. J. E. Birch, president of the Baptist Young People's Union, were amon gthe prominent speakers on the program. We were mighty glad to have these visitors. After the devotional service Miss Winnie White, our City Union president, brought before the meeting all the business matters.

Miss Snow Davis, our very competent third department superintendent, entertained for about an hour with games followed by a watermelon feast.

About a hundred young people enjoyed this meeting, which was a very successful one. Clara Gallant.

North Carolina Conference

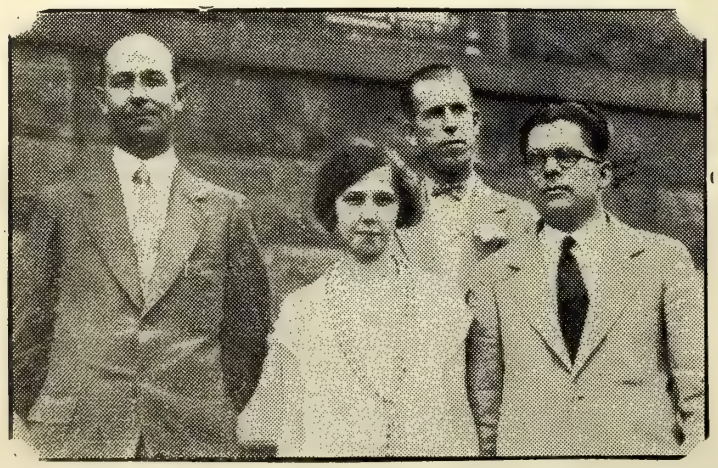
Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.

IS YOUR LEAGUE DOING ITS PART?

The missionary causes are our job. If we do not provide for these objects nobody else will. We have said to the church that we will take care of the hundred thousand dollars necessary for this work. Epworth Leagues have a reputation for keeping their word, yet up until the present time we have never paid our missionary pledge in full. Shall we not provide our own missionary special first and then give to other causes as we can?

If the Epworth League's budget is to be met in full every league must do its full part. A league with fifty members which pledges only fifty dollars a year for missions is giving a

(Continued on page fourteen)



Officers re-elected at the Epworth League Conference, held at Asheville June 28-July 2: L. B. Hayes, President; Louise Johnston, Recording Secretary; Earl W. Reese, Treasurer; W. Arthur Barber, Field Secretary.

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Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Special Finance Committee— On July 20 the special Orphanage finance committee met at the superintendent's office and went carefully over our financial situation. Upon investigation it was learned that the receipts from all sources for 1925 for current expenses were $15,261.66 less than was received during the year 1924. The following members were present: Robert N. Page, Joseph G. Brown, Rev. L. S. Massey, J. L. Borden, A. H. Vann, Josephus Daniels, and Dr. Albert Anderson. This committee will give all the facts to the churches as to our financial status.

* * * *

Busy Sunday—The fourth Sunday in July was a very busy one for the singing class. At the eleven o'clock hour the class and the superintendent were at Ebenezer on the Garner circuit. The superintendent preached a short sermon and the class gave a short program. At two thirty in the afternoon we visited the sta te penitentiary and gave a sacred concert for the benefit of the prisoners. At the evening hour we were at Garner. At all three of these places we met with large congregations and received a most cordial welcome. Those at the state prison seemed highly pleased with the children and the concert. We have visited several times the prisoners and doubtless the children have touched many of their hearts and caused them to want to live a better life.

Brother Pratt, who succeeded Bro. G. W. Fisher, is making good on the Garner charge. His absence from the circuit accounts for us being at two of his appointments. I have the assurance that the Orphanage will receive more financial assistance in the future than in the past.

* * * *

Dear Friends:

As I step out into the world I shall carry with me tender memories of my childhood home.

I know that I can never show my appreciation to the people of the North Carolina conference who have maintained this home, but I shall try as best I can and live by the great examples which have been set before me in this home.

I feel that the day I came to this home was the luckiest day of my life. Since I came to the Methodist Orphanage I have realized an ambition to do, not the ordinary thing that anyone can do, but something which requires special training. I feel that, had I never come to this home, I should never have known this ambition.

The nine years I have lived at this home have been happy years. I have had many opportunities and advantages which otherwise I would not have had.

I have enjoyed the society of the boys and girls of this home. We have grown to think of each other almost as brothers and sisters.

I wish to thank all the officers of the Methodist Orphanage for their care of me the nine years I have been here. I cherish the memory of Miss Mattie who was our dear mother, but who has now gone from us.

I wish to thank the Philathea class of the Methodist Sunday school at Maxton, of which Mrs. A. J. Steed is the head, for sending me two boxes of clothes yearly since I have been here. Also the Horne Memorial Sunday school of Clayton for supporting me.

I also wish to thank Drs. S. L. Bobbitt and E. N. Lawrence of Raleigh for the service which they have and are rendering me.

I wish to thank the city of Raleigh for its kindness to the children of this dear home. And last, but not least, I wish to thank all the people of the North Carolina conference for making this home possible. I am,

Gratefully yours,
Eula Mae Williamson.

REVIVAL AT GLENWOOD

We closed out a two weeks' series of revival services at Glenwood last Sunday night. We were fortunate to have with us Brother George R. Hawks to direct the singing and his solos were indeed good. We appreciate him and his services very much indeed. During the services there were forty-seven professions and reconsecrations. On last Sunday morning fourteen were received into the church and we expect some others soon.

During the month of July we equipped our basement with chairs and our junior department Sunday school is coming along nicely under the leadership of Miss Esther Wakefield, as superintendent, and her co-worker. This is a goal which Glenwood has long been seeking. We are glad that it is now possible for us to have a real Sunday school for the children. Bro. W. C. Lambert, as superintendent of the adult department, and his coworkers are now trying to make the adult department more efficient than it has ever been before. X.

CURRITUCK GOSPEL TABERNACLE

Rev. Raymond Browning will conduct a ten days' revival at the Currituck Gospel Tabernacle near Poplar Branch, N. C., August 18 to 29. Rooms and meals on the grounds. Everybody is welcome.

In Czecho-Slovakia, where Methodism has grown in five years from nothing to a church with 10,000 members, there are thirty-four congregations with only fourteen houses of worship, reports D. P. Melson, superintendent of the Czecho-Slovak mission.

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It also kills Mosquitoes, Roaches, Bed Bugs, Ants, Fleas, Water Bugs, Moths, Lice on Fowl and many other house and garden insects.

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McCORMICK & CO.,
Baltimore, Md.



Bee Brand
INSECT POWDER

N. C. WOMAN'S

(Continued from page eight)

We further recommend:

3. That a committee be appointed composed of three from the Woman's Council, and three from the Epworth League Board, whose duty it shall be to formulate and publish joint programs which shall provide for the education and activities of both organizations; these programs to be made to suit the use of both the junior league and the junior missionary society.

FIFTY YEARS OF GROWTH

The fiftieth anniversary of Brazilian Methodism celebrated on the 16th of May, 1926, commemorated increase in that field of the missionary force, membership, and financial support.

Compared with one missionary and one church member in 1876, there are today 74 traveling preachers, 40 local preachers, 13,510 members, 219 Sunday schools with 13,999 pupils, 48 Epworth Leagues with 11,911 members, 121 Woman's Missionary Societies with 4,104 members, 63 junior leagues with 2,460 members, 110 church buildings, 44 parsonages, 16 school buildings, 2,266 students in colleges, and 1,893 pupils in 39 parochial schools. The church raised for all purposes in 1886 the sum of $1,263.05; in 1925 the total for all purposes was $198,772.25.

In 1876 the Rev. J. J. Ransom reached Brazil as the first American missionary, and after a year spent in study of the Portuguese language he began work in Rio de Janeiro. At the end of a year he reported only one member received into the church.

The Brazil annual conference was organized ten years afterwards with three members, all missionaries, by Bishop J. C. Granby. There were at that time five local preachers, 219 members of the church, and six Sunday schools with 164 pupils.

"Brazil is in transition in every particular, and the attitude of the educated classes is changing very perceptibly toward evangelical Christianity," the Rev. G. D. Parker, Methodist missionary, writes from Santa Ana do Levramento. Mr. Parker is doing a notable work toward the evangelization of more than 30,000,000 Brazilians who have not yet embraced Christianity, but whose prejudices are fast breaking down before the indubitable evidences of the power of the pure gospel.

W. N. C. SUNDAY SCHOOL

(Continued from page nine)

We are glad for Miss Little to be able to serve this cause in such a valuable way.

STANDARD SCHOOLS

Our next standard training schools will be held at Hendersonville Septemper 12-17, and at Mt. Airy September 26-October 1. These schools will round out the training program for this conference year. Prospects for good schools are promising.

MISSIONARY OFFERINGS

Treasurer H. A. Dunham reports the following Sunday schools as giving missionary offerings to the European special and home extension work:

Trinity, Charlotte	$34.81
Haywood St., Asheville	17.32
Pineville, Pineville Ct.	12.50
St. John, Statesville	4.22
Tabernacle, Swannanoa Ct.	3.25
Centenary, Stoneville-Mayodan	2.75

The largest collection of Chinese plants in existence is located in the University of Nanking. The herbarium of this union missionary institution contains 9,000 numbers representing over 2,600 species gathered from all parts of China. There are also about 10,000 unmounted duplicates which the university holds for sale or exchange.

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PIANOS

Our Little Folks

"FOR HIS SAKE"

Dr. Elwood had just returned from the hospital and was looking very thoughtful and sad.

"What is the matter, father?" asked his little daughter Marjorie.

"Oh, I am thinking of Emily Monroe, poor child!"

"Who is she?"

"She is a young girl in the hospital. "She had to have an operation a few days ago. She was so brave, but she is drooping now, and I am very much afraid she will not pull through. I'm sure she is homesick."

"Why doesn't her mother go to see her?" asked Marjorie, eagerly.

"Her mother is dead."

"Where is her father?"

"On a long business trip in the Far West."

"Has she any sisters?"

"Yes, several, but they are little children and are in a distant city, too far away to come to visit Emily. What she needs is cheer."

The following Sunday morning little Emily was lying on her bed at the hospital, her limbs tied, for she was not allowed to move them. Her face was pitifully pale and sad. Her eyes were closed, but slow tears forced themselves between her lids and rolled down her cheeks.

She was homesick—so homesick!

Presently the nurse came in softly, and resting a hand on the aching head, said: "Would you like to see a dear girl who is waiting in the hall?"

The tearful lids opened, revealing an eager look in the brown eyes.

"Waiting?" she asked.

"Yes, she came to see you."

"She is Marjorie Elwood, the doctor's daughter."

"Oh, I love Dr. Elwood! Please bring his daughter in."

Presently Marjorie stood by Emily's bedside. Her face was radiant.

"I know you're Emily," she said gently. "Papa told me about you. I'm Marjorie Elwood. I've brought you these; aren't they sweet?" and she held out a bouquet of sweet June roses.

"Oh, I thank you! I thank you so!" she cried out. "How did you happen to think of bringing these to me?"

"Why, it is Children's Day at the church and I wanted you to have a share in it."

The nurse left the two girls together for 15 minutes, during which time Marjorie did most of the talking. She told Emily of the songs there were to be sung that night, of the flowers and the birds, and the recitation that little Tom Clark was to give. "I'll coax him to come over with me some day and recite it for you," she said.

"Time is up," said the nurse, coming in quietly.

"All right," was Marjorie's cheerful response. Then, bounding over Emily, she touched her forehead softly with her rosy lips, and laid down on the coverlet a small box with a pictured cover.

In the evening just as Marjorie was about to start for the "children's services," her father came in. He had just returned from the hospital.

"My dear," he said, "Emily is much better. She has improved wonderfully since morning."

"Oh, I am so glad!" said Marjorie.

"She was asleep when I went in," he said, "and there was a smile on her face. Upon a little stand beside her bed was a bowl of beautiful June roses. In her frail hand there were clasped some sweet rosebuds. A small box lay on the side of the bed. Its contents were scattered over the spread. There were pictures and booklets that would interest her. I took her temperature and felt her pulse, and then looked at the nurse. She said, 'It was Miss Marjorie who brought these flowers and pictures and made it so cheerful for Emily.' It was a heaven-born thought that took you there, my dear. I verily believe she was pining for home or the sight of some of her people. You did a good deed, Marjorie, and Emily is likely to get well."

Marjorie's face was beaming as she heard these words. Do you wonder that she felt happy as she kissed her father and hurried away to the service? That Children's Day meant a lot to Marjorie. It was a happy, happy day.—Youth's Banner.

THE LITTLE SAILOR LAD

The little sailor lad turned the prow of his ship toward shore. "Oh," thought he, longingly, "in two more hours I shall be home!" And his heart was light as the leaf of a tree.

The waves beat against the little boat and called out: "In two more hours our little sailor lad will be home!" And they added with a sigh: "Oh, how we shall miss his cheery song!"

And the tiny birds whirling above the dancing ship sang to the skies: "In two more hours our little sailor lad will be home!"

But just at that moment the little sailor lad heard a small boat hurrying, scurrying over the waves behind him.

"Wait!" called a voice, "Wait for me, my lad!"

"My hours are precious," mused the little sailor lad, worriedly, "but perhaps some one needs me."

And he called back: "I am waiting, my friend."

And, bless you, my dears, in two little minutes a funny little old raggedy man had climbed into the little boat, creaking in a high-tired old voice.

"Take me to Vesey, my lad, quick! For I am ill."

The heart of the little lad which had been as light as the leaf of a tree, sank.

"Oh," thought he, the tears coming quickly to his usually merry eyes, "and home only two hours away."

"What will our little lad do," sobbed the waves, "with home only two hours away!"

But the waves and the little birds heard the little lad singing, with a smile in his voice: "Yes, my friend, I shall take you to Vesey. And quickly."

And so the little lad turned his ship toward Vesey, which was many, many miles from home. Bless you, yes, and he did it with a smile.

For two days and two nights the little boat traveled over the dancing waves.

And when they at last drifted into the harbor at Vesey, the little lad lifted the funny raggedy little old man off the boat and carried him to shore.

But when the little lad started toward his tiny boat, he heard a voice calling, "Wait, my friend!" And the v ice was young and merry like the lad's.

Astonished, the little sailor lad turned to see who was calling him, and there, bless you, stood a fairy-princess, like a tall golden candle. And she was smiling.

"Look on your little ship, my friend!"

And the little lad looked, and there were hundreds and hundreds of bags of gold.

"Come," coaxed the sweet little princess, "I and the gold are yours!"

"Oh, no," exclaimed the little lad, "what have I ever done to deserve such kindness?"

"Oh, you are the kindest one, my lad," smiled the golden princess. "You see, a wicked witch—but there, my lad, it's a long story. Let's waste no time in sober thoughts. Let's think only of our blessings!"

And the little sailor, his heart light as the leaf of a tree, turned his ship toward home.—Pittsburg Advocate.

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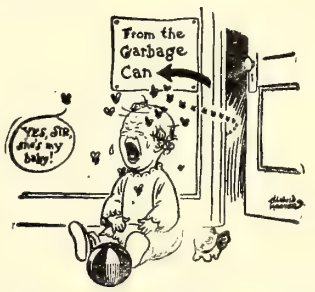
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N. C. LEAGUE
(*Continued from page ten*)

little less than two cents per week per member! Yet if every leaguer gave only half that much our budget would be paid in full. The trouble is that a few members of a few leagues contribute the entire amount given, and thus each year our budget falls short.

The league secretaries can be put in the mission fields only when our budget is paid in full.

Will you see that every member of your league makes and pays a pledge to the missionary special? And will your league join the "fifty-fifty club" and take its motto, "As much for others as for ourselves?" That is, will your league agree to pledge and pay for the mission special at least as much as the amount you put into your budget for local and conference interests?

For further information about the fifty-fifty club, or for other information, write H. T. Hines, Vice President N. C. Epworth League Conference, New Bern, N. C.

REQUIREMENTS FOR STANDARD EPWORTH LEAGUE

(Prescribed by the Epworth League Board of the Methodist Episcopal Church, South, 1922.)

In order to be eligible under the Standard of Efficiency, a chapter of the Epworth League (1) must have been chartered by the Central Office; (2) must have accurately kept records, using the uniform secretary's book, which shall be submitted to the proper committee of the Epworth League conference for examination; (3) must have the four departments organized and active and every member assigned to work on some department.

1. A written policy of work for the year, including the budget plan for raising revenue.
2. Monthly business meetings, with written reports by officers correctly recorded; council meetings monthly; the maintenance of a junior or intermediate league.
3. Quarterly reports to the district secretary; correct list of officers reported to the district secretary.
4. Average attendance upon the weekly devotional meeting equal to sixty per cent of the chapter membership; constant stress to be laid upon active participation in the devotional meetings by members of the chapter.
5. Net gain in membership during the year equal to ten per cent of the membership at the beginning of the year.
6. One subscriber for the Epworth Era to every four members of the chapter (estimated on Epworth Era Day).
7. One study class in any authorized Epworth League course, or a reading circle using the Epworth League reading course; a paid pledge on the Epworth League missionary special.
8. Maintaining the three Epworth League covenants—the Quite Hour, the Fellow Worker's, and the Christian Stewardship.
9. At least five per cent of the chapter membership studying for the Christian Culture diploma; chapter representation at the summer assembly.
10. A definite plan of recreational activities and social service.

In estimating the grade of a chapter each numbered paragraph counts ten in a possible hundred. Awards shall be made upon a percentage basis. Certificates will be awarded at the annual Epworth League conference as follows: To the chapter making 70 points, a certificate with a red seal; to the chapter making 80 points, a certificate with a green seal; to the chpater making 90 points, a certificate with a blue seal; to the chapter making 100 points, a certificae with a gold seal.

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ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
FOURTH ROUND

August

District Conference, Hendersonville 10-11
(Opening session, 9 a.m. 10)
Flat Rock-Fletcher, Flat Rock, 11 15
Mount Pleasant, night 15
Hominy, Laurel Hill, 11 21-22
Biltmore, night 22
Mills River, Avery's Creek, 11 28-29
Chestnut Street, night 29

September

Weaverville Ct., Alex. Chapel, 11 4-5
Weaverville, night 5
Fairview, Sharon, 11 12
Henderson Ct., Fruitland, 3 12
Oakley, night 12
Ivy, Laurel, 11 18-19
Haywood Street, night 19
Sandymush, Little Sandy, 11 on 25 and 3 on....26
Leicester, Emma, 3 on 25 and 11 on 26
Saluda-Tryon, Tryon, night 26
Elk Mountain, night 28

October

Spring Creek, Antioch, 11 3
Marshall-Hot Springs, Marshall, 3 and night... 3
Central, night 4
Hendersonville, night 6
Brevard, 11 10
Rosman, Rosman, 3 10
West Asheville, night 13
Bethel, night 14
Swannanoa, Tabernacle, 11 17
Black Mountain, night 17

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FOURTH ROUND

August

Trinity, 11 15
Belmont Park, 8 15
Dilworth, 11 22
West Charlotte, 3 22
Duncan Memorial, 8 22
Rural Trinity, 11 29
Thrift-Moores, Pleasant Grove, 3 29
Calvary, 8 29

September

Monroe, Central, 11 5
Weddington, Wesley, 3 5
Brevard Street, 8 5
Myers Park, 11 12
Waxhaw, Heath's, 3 12
Chadwick, 8 12
Peachland, Hopewell, 11 19
Polkton, Polkton, 3 19
Matthews, 8 19
Pineville, 11 26
Hickory Grove, 3 26
Tryon Street, 8 26

October

Unionville, Mill G., 11 Sat. 2
Prospect, Trinity, 3 2-3
Hawthorne Lane, 11 3
Duckworth Memorial, 8 3
N. Monroe and Icemorlee, 8 Sat. 2
Bethel-N. H., Bethel, 11 Sat. 9
Lilesville, Liles, 3 Sat. 9
Wadesboro, 11 10
Ansonville, 3 10
Morven, 8-9 10-11
Marshville, 2 Monday 11
Spencer Memorial, 8 14

GREENSBORO DISTRICT
I. B. Craven, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

August

Uwharrie, Mt. Shepherd, 11 21
Pleasant Garden, Bethlehem, 11 22
East Greensboro, Bessemer, night 22

September

Coleridge, Rehobeth 11, Concord 3 4
Deep River, Worthville, 11 5
Liberty, Bethany, 3 5
Randleman, St. Paul's, night 6
Proximity, night 7
Carraway Memorial, night 8
Randolph, Fairview, 11 11
East End, 11 12
Highland, Archdale, 3 12
Park Place, night 13
Jamestown, Oakdale, night 14
West Market St., night 15
New Hope, Centre, 11 18
Glenwood, 11 19
Gibsonville, Whitsett, 3 19
Bethel, Grace, night 20
Centenary, night 21
Ashboro, night 22
Wentworth, Bethlehem, 11 25-26
Ruffin, Ruffin, 3 26
Reidsville, night 26
Main St., night 27
College Place, night 28
Wesley Memorial, night 29

October

West Greensboro, Muirs, 11 2
Ramseur, Franklinville, 11 3

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FOURTH ROUND (IN PART)

August

Pilot Mountain, Chestnut Grove, 11 8
Dobson, 8 8
Madison, 11 15
Danbury, Forest Chapel, 3:30 15
Danbury, 10 and 11 21-22
Mount Airy Ct., Oak Grove, 8 22

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

August

Todd, Fairview 7-8
Watauga, Benson's Chapel 14-15
Boone, night 15
Helton, Helton 21-22
Jefferson, Orion 28-29

September

Elk Park, Newland 4-5
Warrensville, Ashley 11-12
Avery, Pisgah 18-19
Sparta, Potato Creek 25-26

October

Laurel Springs, Laurel Springs 2-3

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FOURTH ROUND

August

Epworth, 11 8
Salisbury, Coburn Memorial, 8 8
Gold Hill, Zion, 11 14
Woodleaf, Woodleaf, 11 15
Salisbury, Park Avenue, 8 15
Albemarle Ct., Union Chapel, 11 21
First Street, 11 22
Central, 8 22
Salisbury, First Church, 11 29
Salisbury Ct., Bethel, 3 29

September

East Spencer, Long Street, 11 5
Salisbury, Main Street, 8 5
Landis, Shiloh, 11 11
China Grove, 11 12
Spencer, Central, 8 12
Norwood Ct., Mt. Zion, 11 19
Norwood, 8 19
Bethel, 11 24
New London, 11 25
Salem, 11 26
Badin, 8 26

October

Mt. Pueaasnt, Cold Spring, 11 3
Kannapolis, Trinity, 8 3
Concord, Harmony, 11 10
Concord, Westford, 8 10

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August

Rock Springs, Camp Ground, 3 7
Belmont, Main St., 11 15
Dallas, Dallas, night 15
South Fork, Zion, 11 21
Lincoln Ct., Marvin, 3 22
Lincolnton, night 22
Belwood, Palm Tree, 11 28
Polkville, Clover Hill, 11 29
King's Mountain, night 29

September

Crouse, Pleasant Grove, 11 4
Gastonia, Main Street, 11 5
Smyre, night 5
Mt. Holly, 11 12
Lowell, Lowell, 3 12
Park Street, night 12
Franklin Avenue, night 15
Shelby Ct., Sulphur, 11 18
Lafayette Street, 11 19
Shelby, Central, night 19
East End, night 22
Cherryville Ct., Beulah, 11 25
Cherryville, First Church, 11 26
Bessemer, Bessemer, night 26
Trinity, night 29

October

Lowesville, Salem, 11 2
Goodsonville, 4 and 11 2-3
Stanley, Stanley, 3 and night 3
Cramerton, 11 10
McAdenville, night 10

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FOURTH ROUND

August

Westview, night 6
Mooresville, Central, night and 11 7-8
Mooresville, Broad St., 2:30 8
Jones Memorial, night 13
Dudley Shoals, Ebenezer, 3 and 11 14-15
Rhodhiss, 2 15
Ball Creek, Camp Ground, 4 20
Catawba, Camp Ground, 4 21
Ball Creek Camp Meeting 17-22

September

Newton, 11 5
Concord, 2:30 5
Friendship, night 5
Statesville, Broad St., night 6
Race Street, night 8
Statesville Ct., Parsonage, 3 10
Taylorsville, night and 11 11-12
Hiddenite, Pisgah, 2:30 12
Stony Point, night 12
Mt. Zion, night and 11 18-19
Shepherd-Vanderbeurg, 2:30 19
Davidson, night 19
Mooresville Ct., Williamson, 3 21
Troutman, night 22
Lenoir, First, night and 11 25-26
South Lenoir, 2:30 26
Hudson, Whitnel, night 26

October

Lenoir Ct., Littlejohns, 3 and 11 2-3
Granite Falls, 2:30 3
Maiden, night 3
Elmwood, 3 6

WAYNESVILLE DISTRICT
6 P. W. Tucker, P. E., Waynesville, N. C.
FOURTH ROUND

August

Webster, Wesleyana, 11 and 3 7-8
Sylva, 11 8
Cullowhee, night 8
Jonathan, 11 15
Bethel, Hominy, 11 and 3 14-15
Fines Creek, 11 22
Haywood, Mt. Zion, 11 and 3 21-22
Hayesville, Oak Forest, 11 and 11 28-29
Hiawassee, Ogden, 3 29

September

Macon, Asbury, 11 3
Franklin, night 3
Franklin Ct., Bethel, 11 4
Highlands, 11 and 11 11-12
Glenville, Cashiers, 3 and night 12
Robbinsville, 3 17
Andrews, night 17
Murphy Ct., 11 18
Murphy Station, 11 19
Judson, 4 and night 19
Whittier, Shoal Creek, 11 and 3 25-26
Bryson City, 11 and night 26
Canton, night 29

October

Clyde-Junaluska, night 3
Waynesville, night 5

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 We. Fourth Street, Winston-Salem, N. C.

August

Farmington, Bethlehem, 3 and 11 21-22
Advance, Cornatzer, 3 22
Ogburn Memorial, night 22
Hanes-Clemmons, Bethel, 11 29
Davidson, Reeds, afternoon 29

September

Davie, Salem, 11 and 3 4-5
Cooleemee, 11 5
Mocksville, night 5
Lexington, Erlanger, night 8
Davidson, Centenary, 11 11
Centenary, 11 12
Lewisville, Brookstown, night 12-13
Burkhead, night 15
Linwood, Linwood, 3 18-19
Lexington, First Church, 11 19
Central Terrace, night 19
Hanes-Clemmons, Hanes, night 22
Denton, Clarksbury, 11 25
Welcome, Ebenezer, 8 and 3 25-26
Walkertown, 11 26
West End, night 26

October

Thomasville Ct., Prospect, 11 and 3 2-3
Kernersville, 11 3
Thomasville, Bethel, night 3
Forsyth, Westview, 3 9-10
Oak Ridge, Sedge Garden, night 10

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

August

Burlington Ct., Bethel, 11 7
Rougemont Ct., Tabor, 11 13
Leasburg Ct., Salem, 11 14-15
Mt. Tirzah Ct., Mt. Zion, 11 21-22
West Durham, night 22
Yanceyville Ct., Locust Hill 28-29

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

August

Moyock, Perkins 7-8
Currituck, Hebron 8
Pantego-Belhaven, Belhaven 15
Kitty Hawk, Duck, night 17
Manteo, night 18
Stumpy Point, night 19
East Lake 21-22
Kennekeet, Avon, night 24
Harreras, Hatteras, night 25
Wanchese, night 26

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

August

Jonesboro, Seven Springs 7-8
Sanford, night 8-9

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

August

Four Oaks, Sanders 7
Benson, Elevation 8
Selma, 8 8
Fuquay, Buckhorn 14
Edenton St., 11 15
Cary-Apex, Cary, 8 15
Creedmoore, Grove Hill 21-22
Franklinton Ct., Rock Springs 3....22
Franklinton, 8 22
Oxford, 8 27
Oxford Ct., Shady Grove 28
Granville, Roberts 29

September

Louisburg Ct., Shiloh 4

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
THIRD ROUND

August

McKendree Chg., Conetoe, 11 8
Ayden, night 8

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
THIRD ROUND

August

Battleboro and Whitakers, McTier, a.m. 8
Rosemary, New Hope, 3 p.m. 8
Rich Square, a.m. 14-15
Scotland Neck, Palmyra, 3 p.m. 15
Norlina, a.m. 21-22
White Memorial and City Road, City Road, night 22
Murfreesboro, a.m. 29
Williamston and Hamilton, night 29

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

August

Shallotte, Andrews Chapel, 11 5
Town Creek, Shiloh, 11 6
Carver's Creek, Bladen Springs, 11 8
Whiteville, Whiteville, night 8

I like books. I was born and bred among them, and have the easy feeling when I get in their presence that a stable-boy has among horses.—O. W. Holmes.

The faster the life, the sooner the hearse.—Religious Telescope.

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SPECIAL ANNOUNCEMENT
The fall term of Guilford Business College of High Point will open on Monday, September 6th. The past year has been the most successful in its history, its graduates having gone out into many splendid positions. This school looks forward to a large enrollment in September and it is important that applicants enroll early. All the courses in the school, stenography, typewriting, secretarial, bookkeeping, are thoroughly modern and up-to-date. All students upon graduation are helped to secure good positions. Write this college for prices of the different courses offered.
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IN MEMORIAM

BRYANT—Mrs. Ellen Bryson Bryant was born April 17, 1854; departed this life June 14, 1926, age 72 years, one month and 27 days. She was converted in early life, united with the Methodist Episcopal Church, South, and lived a consistant Christian life unto the end. She was converted in a camp meeting in the old time way. Her life was a real transformed life, a life hid with Christ in God. She was married to M. M. Bryant December 16, 1875. They lived together in the bonds of holy wedlock for about 51 years. Mrs. Bryant came from a family of high ideals. She believed in the great doctrine of the Methodist Episcopal Church, South.

J. C. Richardson, P. C.

PARDUE—Mrs. Joseph L. Pardue, one of the oldest and best known women in the Bobbitt community, died at her home on May 8, 1926. Mrs. Pardue was 87 years old and had been a faithful member of Plank Chapel church since her early life. She was married in 1860, and proved a devoted wife until her husband died four years ago.

Mrs. Pardue had been confined to her bed for quite a while, but as in everything else she waited patiently and uncompiaining for her relief, and we feel sure that she has accomplished her will in going. Her son, William, made her as comfortable as possible, giving her all human aid. May he receive his reward for kind attention to one who was not able to help herself.

Mrs. Pardue is survived by five children: Lucy Pardue of Henderson, Sarah Pardue, Thomas Pardue and William Blue Pardue of Kittrell, and Bettie Pardue of Greensboro, but they all have that great consolation that their mother is resting in peace.

The funeral services were conducted by her pastor, J. C. Williams, at Plank Chapel Methodist church.

J. C. Williams, P. C.

AMMONS—Mrs. Lillie Ammons, the beloved wife of Mr. W. H. Ammons, was born January 22, 1878, and departed this life June 19, 1926, at Rowland, N. C., her home. She was married in 1902. She was converted early in life and joined the Methodist church and remained a most faithful and consecrated member until death. At the time of her death she was one of Rowland's most popular and beloved women. As a friend she was true, as a wife she was affectionate, as a Christian she was devoted to her Lord, and she possessed all the qualities of noble womanhood.

Her sickness was of several months' duration. Her suffering was great, but she bore it with Christ-like patience. Everything possible was done for her recovery and comfort. Her husband's devotion and attention to her while sick were beautiful. The end came peacefully while the news of her death was a great shock to her many friends. She was ready to go. Her beautiful spirit is in that land where there is no pain.

The funeral service was conducted by her pastor. The floral offerings were beautiful. Her body peacefully rests in the Rowland cemetery. She leaves behind a husband, mother, brother and several sisters. She will be greatly missed. Let us strive to meet her in that better world. May God comfort the sorrowing.

P. D. Woodall.

WHITE—Mrs. Matthew H. White, widow of the late Matthew H. White, was born in Chowan county January 4, 1853, and passed from earth at 1:30 o'clock a. m. June 28, 1926. Her maiden name was Miss Mattie E. Perry, daugnter of Allen Perry and Margaret Bush Perry. She was converted at an early age and joined the Methodist church at Center Hill, but transferred her membership to the church at Hertford when she came to that town to live many years ago. She was married to Matthew H. White January 16, 1870, and together they walked the pathway of life until his death on July 13, 1913. She had two sons, one of whom died at the age of one year and three months, and the other at about the age of nine. Being left thus without children, they took two nieces into the home while they were quite young, and cared for and reared them as though they were their own children. These have now been married and in homes of their own for some years, and Sister White spent her last years in her elegant home at Hertford without any other members of the immediate family with her.

Sister White has been much broken in health in recen years, has been often in hospitals, and has had the attention of the best physicians in the country. She has shown remarkable vitality, and has rallied when her friends feared that the end had been reached. She was ever loyal to her church and to her pastor, and was thoughtful of and helpful to the poor. Her interest in the church was not limited to the local organization, but the weak country churches within her knowledge received her help. In her will she has given substantial help to her old church at Center Hill; also to Evan's church, Anderson's, White Memorial at Burgess, to the colored Methodist church at Hertford, and more largely still to the Methodist church at Hertford. These gifts attest her abiding interest in the church. She has lived a long and useful life, and in many ways she will be greatly missed by her large circle of friends and relatives.

L. S. Massey, Pastor.

HIGGINS—Amanda Higgins came into the light of this world March 25, 1853. She slipped away to the light and love of "the better land" on April 21, 1926. Her maiden name was Kilpatrick. At the early age of 16 years she was married to William Gibbs. To this union were born three children, two boys an done girl. The boys died in infancy, while the only daughter, Mrs. J. L. Dobbins, survives to experience the loss of a mother, with her smile and tender glow of her maternal love. Early in life this young mother and wife was bereaved of her husband by death. In later years she was again married to J. B. Higgins, who also was called from her side by death in November, 1921. Mrs. Higgins is survived by her one daughter, Mrs. J. L. Dobbins, and one sister, Mrs. M. D. Flack.

Sister Higgins professed faith in Christ and joined the Methodist church early in life—about 17 years of age, to the best of our information. She was always faithful to her Lord and to His cause—a constant attendant upon the worship of God in the holy place and faithful at home and greatly helpful to her neighbors all her days. She was a special friend to the preachers and never failed when conditions would permit to have them often as guests in her home. Mrs. Higgins did not fail to stand pat against sin and worldliness in the church. We are told that on one occasion when she was discussing certain worldly amusements wit hsome church members who were inclined in that direction, they were much delighted to hear her say that earlier in life she made some use or took some part in those matters. But before they could fully express their elation and fellowship she hastily remarked: "O honey, that was before I got religion."

She nas gone to the Christian's home. May all her loved ones and friends have the grace to follow her all the way to the city of gold.

Her pastor, J. O. Ervin.

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POOR railroad transportation, with its attendant delays and uncertainties, is expensive and wasteful, irrespective of the charges for it. All shippers know that.

On the other hand, regular and dependable service greatly assists the economical operation of industry. All shippers know this, too.

Thus the cost to the purchaser of railroad service must be measured as much by the quality of the service as by the actual charge in dollars and cents.

But even the actual dollar and cent calculation of railroad charges shows how cheap service on the Southern Railway System is in relation to other things. The cost of almost everything has increased about 70 per cent in the last decade, but the average freight charges on the Southern have increased only 35 per cent.

In relation to the cost of other things, transportation on the Southern is cheap. And when measured by the quality of service rendered, it is one of the cheapest things that can be bought today.

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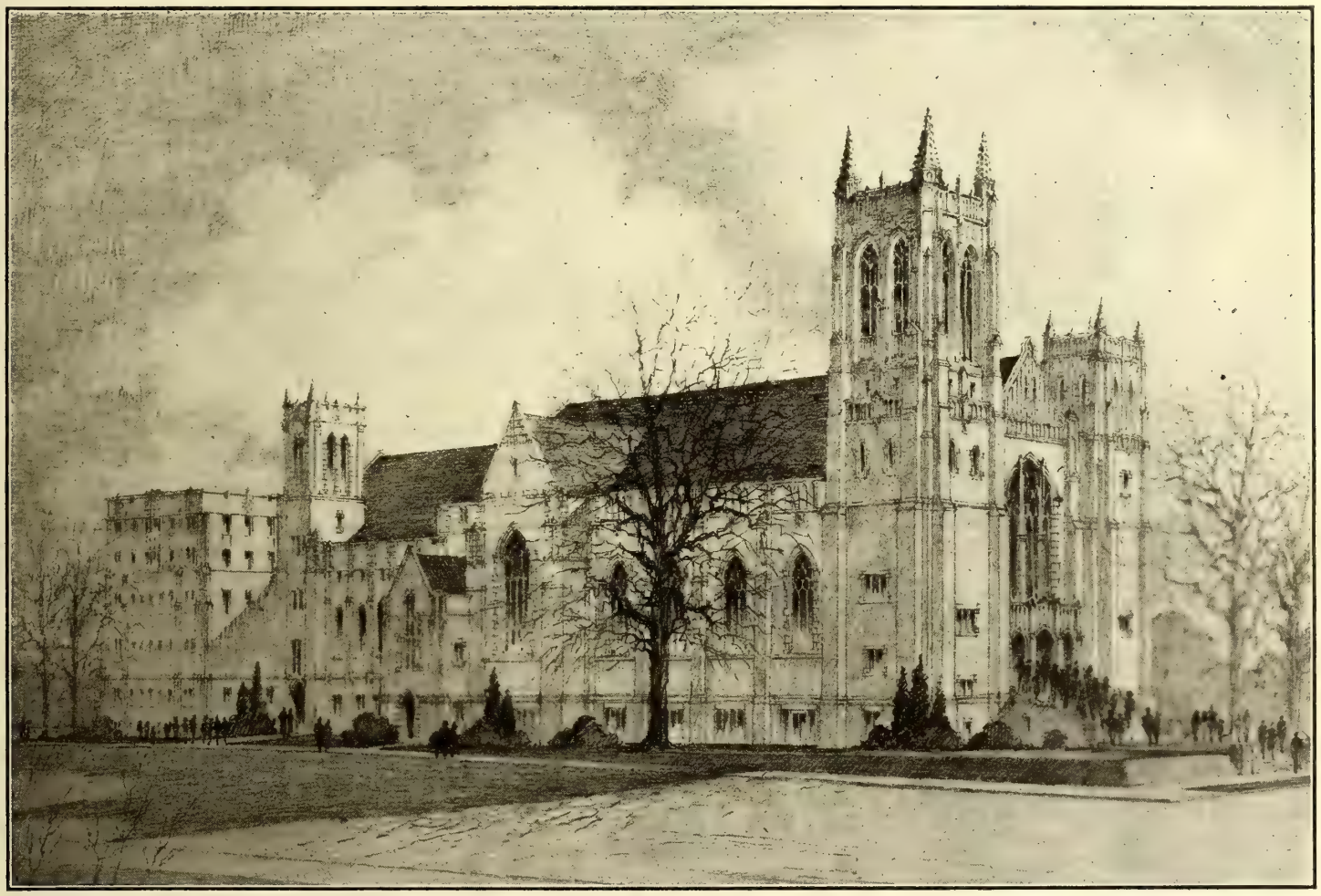
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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, AUGUST 12, 1926 Number 32

The New First Methodist Church, Charlotte, North Carolina, to be Erected at a Cost of $550,000



The contract has been let for the new First Methodist Church, Charlotte, made by the union of Tryon Street Church and Trinity Church, two of the large and growing Methodist Churches of the City.

Work on the beautiful new edifice is to begin at once and will be pushed to completion within the next fifteen months. When the new church has been completed the Tryon Street and Trinity congregations will unite and the new church should begin with a membership of approximately 2,000. It will from the start be one of the great churches of the Nation.

The architects claim that this new edifice to be located at the corner of Tryon and Eighth Streets will be one of the most unique and beautiful in the United States.

The structure will extend from near Tryon Street through the block westward toward Church Street, with three main divisions. Approaches of about 50 feet each are provided from both directions.

The main auditorium, which will be contained in that division, or wing, facing Tryon Street will have a seating capacity of 1,550. The Sunday school department, which will be located in the west division, will have an auditorium seating 2,000. In other parts of the structure will be lesser auditoriums, all with stages as adjuncts.

A unique idea not employed before in a church of the south, so far as known, is the method of entrance into the west division from Eighth Street by a ramp, a device intended as a convenience for elderly people of the congregation.

The church will have two pipe organs. The organ being used in Tryon Street Methodist Church now will be built into the new structure. The organ at Trinity Methodist Church, a new organ installed three years ago, will be remodeled and reconstructed into a $25,000 or $30,000 instrument and installed.

The structure will be six stories in height at Church Street, at the highest point. From front to back and along Eighth Street, the structure will be replete with architectural details that have been introduced as the last word in church architecture.

North Carolina Christian Advocate

Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South, Established 1855.

Entered at the Postoffice at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in Section 1102, act of October 2, 1917 authorized September 9, 1918

A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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A MEETING OF GREAT POWER

By Dr. J. C. Wooten

I have just returned from a most unique meeting at the Asheville school. The membership was from the Presbyterian, Baptist and Methodist churches. Most of them were ministers. There were about one hundred.

The founder of this school for Christian workers is Mr. Walter Frazer, a United Presbyterian layman of Pittsburgh, his idea being that the workers in the field, both laymen and ministers, need a new vision of the resources from which we may draw power. Here was a real, definite consideration of our relation to Jesus, and how we have done our work and how we may do it.

The whole meeting seemed to be under the leadership of the Spirit, the results of which we may never know in this world. All who attended were greatly blessed in their own souls.

Such subjects as Yielding and confessing; Obedience; Supreme need of a new vision of God; The passion of Jesus; The mood for a discouraged worker; Prayer; Loyalty to vision; How Pittsburgh laymen are working; How we may come to desire the salvation of men and be equipped for service; Ability to see world and its needs as Jesus did; Bearing marks of the Lord Jesus; Consecration.

The three days and nights were the most worth while of any I have spent in many years. I felt that I ought to go because of Mr. Morelock's call. I also believed that my spiritual life would be quickened so that I would appreciate more keenly the importance of my work.

It was one continuous old time class meeting with definite periods for small groups in heart to heart confessions and resolves.

To me and the others it was an opportunity for a blessing. In the rush of business at all our gatherings the spiritual is neglected. Or if attempted, it is too often gone through with according to custom.

We have had so much talk and mail on money, busy as we say about the Master's business, that our religious services are far below par. What was the Master's business? To seek and to save. When this is put first other things will come right. When a sustained effort to do His will or to be channels through which His spirit may work a great joy will come in our work.

I have jotted down some of the testimonies, at the closing session, of what it meant to each one:

"New sense of sin and reality of Jesus." "Importance of the salvation of men." "Found and repented of secret sins." "Will not only wear badge of Christianity, but bear the marks of the Lord Jesus." "I am going to take back to my people a new pastor." "Greater desire to live a holy life." "Found way back to Bethel; have seen God in Christ." "Refreshed by emphasis on essential things and deepened my life." "Came in cynical way to get a dose of religion; go away with new vision and penitent." A young boy received call to preach. A layman said, "New confidence in God's chosen ministry and faith that community where these men labor will be blessed." "Not only preacher been saved, but his soul." "Praying that I may see with Jesus' eyes and love and go after the lost with His passion." "Thank God for great messages and blessings." "Not let a week pass without doing some personal work."

Mr. Frazer requested each lay secretary of the three churches to bring fifty or more men to this camp. All expense except traveling was borne by him. I understand that he is spending fifty or sixty thousand dollars annually for such meetings. It is his hope to make this the Northfield of the South, "that the Kingdom may come."

Don't you think it the best way to use some of God's time and spend some of your money?

LAKE JUNALUSKA NOTES

The editor spent a few days, including last Sunday, at Lake Junaluska, where the fishermen on week days, busy with rod and reel, are being rewarded with catches of the finest bass and where J. B. Ivey, E. A. Cole and Harry North, three leading citizens of North Carolina and champion checker players, tarry till late at night over the checker board in a vain effort to learn which of the noted three should be accounted champion. Lake Junaluska is truly the playground of the intellectuals.

The preceding sentence may explain why the place seems to be a favorite resort for Duke University professors. We have noted the presence of Dr. Cranford, who is teaching in the leaders' training school of the Sunday school board; Dr. Soper, daily noonday lecturer; Dr. Peppler, head of the department of Greek; Professor Card, Professor Aldridge and others whose names we do not just now recall.

From last Sunday morning's bulletin we clipped the following items that are of far more than local interest at the same time serves as a suggestion as to what is going on daily at Lake Junaluska:

Dr. Reisner, who occupies the pulpit this morning, is pastor of Broadway Temple Methodist church, New York. Dr. Reisner is a notable author and publicist and platform man par excellent.

Dr. Gratz, who speaks Sunday night, is editor of the Epworth Herald and for several years was in charge of institutes and life service department for the Epworth League, Methodist Episcopal Church.

Dr. Walter Anthony, platform speaker Friday evening, is pastor of Mulberry Street Methodist church, Macon, Ga. He is one of Methodism's great preachers.

Dr. Edward Leigh Pell, Richmond, Va., widely known author of many books, lecturer and preacher, in a series of noonday devotional addresses on "Jesus and Our Deepest Needs." Dr. Pell will begin his addresses Friday, August 13.

Long to be remembered will be the wonderful noonday messages by Dr. Soper. The man and the message have both been an asset to Junaluska during the past weeks. The good wishes of the assembly go with him and Mrs. Soper.

TAKE YOUR CONFERENCE PAPER

Dr. G. B. Winton has stated the case so accurately and clearly that we want our readers to know what he says in the Methodist Advocate about our conference organs. Hear what he says:

"It is doubtful whether any other American church has developed a better system of church organs than has ours. It is clearly superior, in practical results, to that of our fellow Christians of the Presbyterian and Baptist denominations. The Methodist Episcopal Church has a more formal and connectionalized system than ours, one that may be, in certain respects, preferable.

"But there are two particulars in which our plan of conference organs excels. One is that these papers represent spontaneous and democratic sentiment. They are creatures of the conferences which sustain them, not of the church at large. The second is that they are distinctively local. About half, apparently, of the readers of church papers read them for the local news.

"Having so good a system, it remains for us to work it. Conference organs are so useful that we cannot dispense with them. But they can only be kept going if our church people subscribe for them."

NOT KINGS AND BATTLES AND POLITICS THAT REAALY COUNT

The Methodist Recorder of London tells how the Prime Minister estimates that in the wide perview of history John Wesley counts for more than politics and battles and kings. Here is what he says:

The Prime Minister, in his recent book, "On England," has a striking passage about the influences that really tell in shaping a nation's life. When we read history, he says, "we find a great deal one hundred or two hundred years ago about politics, kings, and battles, but very little about a man called John Wesley. Yet, as the years go by, historians have begun to say that it was the lives of men like Wesley and Whitefield, and what they taught the people of this country, that really were the significant factors in molding the character of the people and of the leaders of the people, and that it is largely owing to the spirit which they, and men like them, breathed throughout England, that the immense impetus was given to the reforms—social and religious—which took place in the country during the last cetury, and which helped, in spite of a thousand difficulties and evil things on the other side, to make the rough path smoother and to kindle afresh the divine spark in the hearts of men." That has often been said, in one way or another of recent years, but perhaps never more effectively.

A SABBATH WITH ARDMORE

Ardmore, Winston-Salem, is one of the young congregations of the Western North Carolina conference—just passing through its second summer. This congregation was organized from members of other churches in the state's metropolis immediately following the session of the conference held in Greensboro 1924. It at once took its place along beside the best appointments. Rev. J. S. Hiatt was the first pastor, serving only one year. During that year one of the most complete church houses in the state was erected at a cost of more than $100,000. At the conference in Statesville last fall Rev. L. B. Hayes, who had done four years of fine work at Park Place, this city, was sent to take charge of the Ardmore church. He at once gained the confidence and love of his people, and is carrying on in good shape. The membership is now nearing three hundred. The Sunday school is growing in influence and numbers, and the congregation is well organized and altogether they are working for the advancement of the Kingdom of God.

It was the pleasure of the writer to preach to this excellent congregation last Sunday. He was greeted by a representative congregation and appreciates the very cordial reception tendered him. T. A. S.

THE CHURCH AND THE TEN MILE SQUARE

James Russell Lowell said: "There is not a place on this planet ten miles square where a decent man can live in decency and comfort and security—a place where age is reverenced, infancy is respected, manhood respected, womanhood honored, and human life held in due regard—there is not a place on the globe ten miles square of such description, except our religion has made it so."

If Mr. Lowell's words are true, then the question is: "Do you occupy space in such a ten mile square? Does the house, or apartment, or hotel which shelters you, or your family, occupy any of this space, being thereby indebted to religion? Do you do business or earn your living in any of religion's 10-mile squares?

If so, what are you doing to support religion in that square area? Religion is kept alive by the churches. The churches are kept alive by the congregations. You may be able to save your own soul if you never go to church until they play "The Dead March in Saul" for your benefit. But that is not the question. How about the ten-mile square? Who is paying for its keep? Church going is not another worldly thing at all. It is as logical and a little more necessary than taxes. Let us reduce taxes if we can, but let us increase church going which makes the ten-mile square habitable.

People and Things

ANNUAL CONFERENCE DIRECTORY

Western North Carolina, Gastonia, October 20
North Carolina, Trinity Church, Durham, Nov. 10

Rev. J. C. Wooten, presiding elder of the New Bern district, and family are spending several weeks at Lake Junaluska.

Rev. W. A. Stanbury of Edenton Street, Raleigh, is enjoying a vacation during the month of August. His pulpit is being filled by a number of the brethren. Rev. James Cannon, Jr., of the faculty of Duke University, preached at Edenton Street last Sunday.

Rev. C. K. Proctor, pastor of First church, Rocky Mount, has been enjoying a much needed vacation which his board of stewards granted him. On his return this popular pastor found a very cordial welcome awaiting him, and is being greeted by increased congregations.

Rev. T. J. Huggins recently closed a very successful meeting at Union church on the Weddington charge. His preaching is spoken of as being of the highest order and was accompanied with great spiritual power, and much good was accomplished. Seventeen additions to the church and a general revival among the old members were the visible results.

Rev. E. J. Harbison, pastor of Park Place church, this city, has been given a vacation by his church and he will spend several days at his old home at Morganton. He will preach for the First church, Morganton, on the fourth Sunday in August. Brother Harbison has been suffering for the past several days with an infected hand. He was unable to fill his pulpit last Sunday, and Rev. J. F. Kirk preached a splendid sermon to the Park Place congregation.

Rev. J. M. Daniel, pastor of St. Pauls, Goldsboro, passed through Greensboro Monday on his way to Lake Junaluska to spend a week's vacation. Brother Daniel reports that his church work is in fine shape, that he is preaching to increasingly large congregations, and that interest along all lines of church work at St. Pauls is increasing. The many friends of Brother Daniel will regret to know that Sister Daniel, who is at Sanatorium for treatment, does not improve as it was hoped she would under the skilled physicians there.

We are indebted to the Arkansaw Methodist for the folowing news item: "Rev. M. T. Workman, our scholarly and genial pastor at Pulaski Heights, has been elected professor of Biblical History and Literature and dean of the School of Religion at Chapel Hill, N. C. The school is a corporation separate from the University, but credit courses will be given. It represents the Baptist, Christian, Presbyterian, Episcopal and Methodist churches, and the Y. M. C. A. The Methodist pastor at Chapel Hill, Rev. Walter Patten, is largely responsible for laying the foundation for this school. Bishop Mouzon characterizes the University of N. C. as perhaps the foremost state university in the South; hence in this school of religion Brother Workman will have wonderful opportunities for reaching the youth of the state. We regret to lose him, but bid him Godspeed in this new adventure of faith." Brother Workman will receive a warm welcome at the State University and from the Methodists of North Carolina.

"Many of the preachers are trying to get help in their meetings at the present time. So I want to suggest the name of a preacher who is giving all of his time to this work, a man that will fit in any size church and be glad to help any of the preachers that need help. He will go to the circuit church gladly, and unless the pastor mentions the financial side he never hears of it. This man has helped me in a number of meetings. He is not sensational but works hard for the church. He has a pleasing personality and the congregations are always glad he was invited to hold their meeting. He is an active, deeply consecrated young preacher and I think could be safely called a 'pastor evangelist.' This man is William Stewart of Burlington, N. C. Write to him, pastors, and do not fear about his not being safe and sane and one that will not worry you about the money end of the question. If our preachers knew what kind of work this man did they would keep him busy."—C. T. Rodgers.

Anne Elizabeth arrived at the home of Rev. and Mrs. Robert M. Price at Aurora on August 5, and weighed seven pounds and three ounces; but we will let Robert tell about it: "Wish you could see our fine daughter. Ernest Overton and his first parsonage aren't to be compared to our first baby. He hasn't anything to talk about. Mary and the baby are doing fine. I can't begin to tell you all about the baby and you wouldn't believe me if I did. She is the finest ever."

The recent death of Mrs. Steven V. Harkness in her eighty-ninth year has brought into prominence her generous philanthropies. Within the last six years she has given to charity and public service $36,500,000. The following gifts are among the most significant: Yale University, $3,000,000; Presbyterian Board of Foreign Missions, $2,500,000; Presbyterian Board of Home Missions, $2,500,000; Presbyterian New York City Missions, $1,000,000; Hampton Normal and Agricultural Institute, $750,000; Tuskegee Normal and Industrial Institute, $500,000.

President A. W. Mohn, of Louisburg College, paid the Advocate a nice visit Monday afternoon. He is in fine spirits over the prospects for Greater Louisburg. Practically all rooms have been signed up for next year. Last year the number of boarding students reached high water mark, 250 having enrolled. It is expected that the number will reach 300 the coming year. The first year Dr. Mohn was at Louisburg there were only 56 boarding students. This is a fine record for four years. The Franklin county building is well under way. It is expected that this building will be ready for occupancy by the first of next year. It will represent an expenditure of about $90,000. The basement and first floor will be used for class rooms and library, the third and fourth as dormitories, and 88 girls can be accommodated in the new building.

More than one ancestry is struggling within you! We are all of mixed blood—very mixed indeed, but more good than bad. You have two parents, four grandparents, eight great-grandparents, sixteen great-great-grandparents, thirty-two great-great-great-grandparents and so on! Go back only ten generations and you accumulate 2,046 ancestors on the way. You are descended from possibly 1,024 different people of the generation that saw the "Mayflower" cross the ocean. There is nothing so democratic as a family tree, if you climb into all its branches! Probably most of those ancestors were fairly decent folks on the whole. Side with the best of them, then, and don't disgrace them.—The Rev. A. W. Palmer, First Congregational Church, Oak Park, Ill.

JUNIOR PUBLISHING AGENT HAS RESIGNED

Mr. John W. Barton on July 21 tendered his resignation, effective not later than September 1, as junior publishing agent of the Methodist Episcopal Church, South. He was elected to that position at the General Conference held at Hot Springs, Ark., in the spring of 1922 and was re-elected, without opposition, at the recent session of the General Conference held at Memphis. From the beginning of his administration Brother Barton manifested fine business ability in the conduct of our publishing house, and during his short term of office succeeded in putting the Publishing House on a business basis the equal to that of any similar business in the country. The amounts paid to the superannuate fund grew from about thirty thousand to about one hundred thousand during one quadrennium.

The whole church will regret that this fine business gentleman has seen fit to leave the post to which the church had called him and which he was so well equipped to fill.

Mr. B. A. Whitmore, who has been manager of the Richmond branch, was elected by the book committee to take the place of Mr. Barton. Brother Whitmore is the son of a parsonage and is a gentleman of fine business ability, and it is expected that he will prove himself worthy of the trust committed to him.

At the meeting of the book committee held at that time the following associate editors of the church publications were elected: Rev. E. Hightower, D.D., Rev. C. A. Bowen, Rev. L. F. Beatty, E. B. Chappell, Jr., and Miss Alice Jones, associate Sunday school editors; Miss Bertha Childs, assistant to the Sunday school editor; Miss Rebecca Caudill and Miss Lillian Williams, editorial assistants; and Curtis B. Haley, assistant to the editor of the Methodist Review.

SOME COLLEGE ADMINISTRATION CHANGES

The session 1926-27 will open with new men at the head of several of our Southern Methodist colleges.

At Henderson-Brown College, Arkadelphia, Ark., C. L. Hornaday succeeds J. M. Workman as president. Mr. Hornaday is a layman and for several years has been president of Davenport College, Lenoir, N. C. Dr. Workman, who is now abroad, will return to the pastorate. He was president of Henderson-Brown College ten years.

The successor of President Hornaday at Davenport College is Rev. W. A. Jenkins, who was this year pastor of one of our churches at Greensboro, N. C.

Rev. Geo. S. Slover, who has been president of Clarendon College, Clarendon, Texas, for the past twenty years, has resigned because of ill health, and Dr. R. E. L. Morgan, of the West Oklahoma conference, has been chosen to preside over that growing college. Dr. Morgan has long been a prominent leader in Oklahoma Methodism and for three years has been presiding elder of the Ardmore district.

Another Texas college will have a new president next year. Rev. W. H. Cole, who has been pastor at Moody, Texas, becomes the president of Meridian College, Meridian, Texas, succeeding Rev. Joe S. Cook, who is also a member of the Central Texas conference.

Rev. D. B. Raulins, who has been professor of religious education at Centenary College of Louisiana, is the new president of Mansfield College, Mansfield, La. He succeeds Mr. W. M. Bratton.

Two colleges of the South Georgia conference will open with new presidents. Ralph W. Wood succeeds Braswell Deen at South Georgia College, McRae, Ga., and Rev. K. H. MacGregor, who has been stationed at Nashville, Ga., follows M. S. Hale as president of Sparks College, Sparks, Ga.

OUR MINISTERIAL STUDENTS

In the schools, colleges and universities of the Methodist Episcopal Church, South, there were last year 561 students preparing for the Christian ministry. This does not include the theological students at Emory and Southern Methodist University. In addition to these there were 509 volunteers for other forms of Christian service.

All of our colleges are making large contributions to the church by training her ministers. At Duke University there were 86 of these young preachers; at Birmingham-Southern College, 55; at Hendrix College, 33; at Emory and Henry College, 37; at Millsaps College, 32; at Central College, 23; at McMurry College, 23; and so on with all the others. Lambuth College, Jackson, Tenn., our youngest college, had 20 young preachers in attendance.

The junior colleges are also doing their share of this work. Young Harris College had 40; Hiwassee College, 24; Wesley College, 18; and as many, perhaps, were at several others.

In free tuition our educational institutions are giving annually to our ministerial and theological students more than $50,000.

THE MORTALITY OF COLLEGE PRESIDENTS

College presidents do not live long—as college presidents. Our church has three universities and fifty-one colleges (including junior colleges). Only fifteen of the present heads of these institutions were serving in the capacity five years ago. Only seven of them have served continuously for ten years; five have survived fifteen years; and two have served for more than twenty years.

Dr. R. E. Blackwell has been president of Randolph-Macon College, Virginia, since 1902, and Dr. H. N. Snyder has been at the head of Wofford College, South Carolina, since the same date. President J. M. Williams has been at Galloway College, Arkansas, since 1907; Dr. W. P. Few has presided at Trinity College (now Duke University) since 1910; and President J. R. Countiss has been at Grenada College, Mississippi, since 1910. These are our five patriarchs among college presidents.

The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world to men of the world, and I say to you, "Search the Scriptures," * * * The earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens of their country and respectable members of society.—John Quincy Adams.

SCARLET RIDERS OF YESTER-YEARS

By Rev. H. A. McLeod, B.D.

These are the men who battle the blizzards, the suns, the rains,
These are the famed the North has named "The Riders of the Plains,"
And theirs is the might and the meaning and the strength of the bulldog's jaw,
While they keep the peace of the people and the honor of British law. —Tekahionwake.

Two roadways one mile apart wind enchantingly southward from the Qu'Appelle Valley, one is known as the McLean Hill, the other as the Osler Hill. They are named for scarlet riders of yester-years, Robert McLean and William Osler; at the base of these hills are the respective homes of these gallant riders, dignified and commanding as befits the homes of their owners. Robert McLean still lives in his and sees with undimmed eyes the broad acreage of his smiling farmstead; "I chose it," said he the other day, "because it looked better than any site between Winnipeg and the Rockies"; and far up on a sylvan shelf of the hillside William Osler sleeps, embowered in poplar and birch.

Among old-timers who know the early annals of the North West Mounted it is commonly said that the honors for having endured the greatest hardship in the service of that corps are divided between a certain Trooper Sinclair and Trooper "Bob McLean." They shared these honors by reason of the fact that they were the "pet men" of Major Walsh. To be the pet man of that gallant officer did not imply being coddled, but it implied being assigned the duties involving the greatest exposure and greatest danger, in the same sense in which the famous Fifty-First Division or the Canadian regiments were the pet troops of the allied command. Major Walsh had unbounded confidence in Sinclair and McLean.

When the writer visited Robert McLean he found him in his garden examining some of the vines; the previous night there had been a slight frost, no uncommon in Saskatchewan even in leafy June. "Were the plants harmed, Mr. McLean?" "Harmed!" he answered derisively. "No fear! a little frost will do them the world of good." And one thinks as he talks to Major Walsh's pet man that a little frost has done him no harm; for him the autumn is well advanced and its hoar frosts have fallen thickly upon his temples, but he is still a shock trooper in this vale of battles, and "his eye is not dim nor his natural vigor abated." As one surveyed his still stalwart frame he had no difficulty accepting the remark made casually by William Osler a little while before he died, "McLean had the greatest powers of endurance in the saddle of any man I have ever known; it was a regular thing for him to ride a hundred miles in a day."

Fifty years ago this June Bob McLean landed at Fort Walsh as a trooper of the Royal Mounted. He landed there after a journey from Ottawa occupying six weeks, by way of Duluth, Fargo and Fort Benton. In speaking of the trip he recalls that when leaving Ottawa he had two dollars and when he arrived in Fort Walsh he had five cents. Most people would concede one dollar and ninety-five cents to be a conservative spending allowance for six weeks, and would reflect that the same amount would do well to furnish one meal in these days as one sits in the comfortably-appointed diner of the transcontinental lines. Albeit, from the first the "Great Lone Land" held him in its thrall, with its dreary marches by day with no sight of human face and its lonely bivouacs by night "visited by troops of stars."

Great is the honor due to dispatch riders. On their faithfulness great issues depend; it has always been so in war, it was particularly so in the Great War. But no less hazardous than the journey on motorcycle over shell-torn roads of France were the journeys on horseback over the trackless prairies in summer and winter as the bearer of the messages of the ruling sovereign and her representatives. Such was the duty of Robert McLean in the seventies, and his couch regularly was made, like Jacob's, on the plains; but on these unshorn fields there was not even a stone to put "for his pillows." On countless nights as he plied his route between Fort Walsh and Wood Mountain as carrier of dispatches and mail, he was lighted to slumber by no other candle than the frosty starlight, and lighted to no other bed of down than that afforded by the prairie grasses or the drifting snows. In those days, as he has said, there was no radio bedtime story as he turned to rest, and the only vesper was the friendly and anxious neighing of his faithful horse. It requires no effort of the imagination to ascribe to such duty nobly performed—the behests of royalty dependnig for their effectiveness on his strength of body and power to resist cold—the dignity of nation building.

There are few readers not familiar with the circumstances of the Custer massacre and of the following influx to Canada of thousands of the warlike Sioux under the famous chief, Sitting Bull. The gallant officer who grappled with that situation and who with his men was the means of preventing widespread atrocities in Canada at the hands of hungry Indians, the buffalo being scarce, was Major Walsh, and the man who rode at his right hand and who attended him on the occasions of his conferences with Sitting Bull and his chiefs was Trooper Robert McLean.

The tact and the heroism displayed by the police at the time of that crisis forms an important page in the glorious history of that great corps. There were twenty policemen in all ensconced in their fort at Wood Mountain, and they were surrounded for an entire week with bloodthirsty Sioux numbering well into the thousands, who had nothing to live on at the time but gophers and nothing to do but perform the war dances of their tribes. A critical situation it was indeed, and one false action on the part of the defenders would have meant certain massacre; but day by day they calmly mounted guard in the fort, barricaded within by bags of flour about the loopholes. As the right-hand man of Major Walsh recounted the events of those stirring days, one thought of the debt we owe to the scarlet riders of yester-years who kept faith with the empire in those brave other days.

Following his experiences in the Royal Mounted, Robert McLean "freighted" goods from Fort Ellice to Fort Qu'Appelle for a period of two years. This was a distance of one hundred and twenty-nine miles and the task involved almost continuous sleeping out; the work was accomplished with thirty ponies and thirty carts, forming a "train." Mr. McLean recalls that he was assisted in this work for some time by the renowned Father Hugonard, who took this method of earning money to aid in the financing of a school for the Indians. On these the priest wore his cassock, and while wading in the sloughs would hold it above the water until the farther side was reached; one feels like honoring the memory of such a distinguished and self-sacrificing "black-robed voyageur."

Mr. McLean took a homestead in the Qu'Appelle Valley by the side of the road he had traversed so long. By comparing his memoirs with "Beginnings of Agriculture on the Prairies," a series of articles by Principal E. H. Oliver of Saskatoon, one inclines to the view that in all likelihood this farm dwelling erected by Mr. McLean was the first to be erected in Southern Saskatchewan. (As Dr. Oliver has shown, previous farming operations had been carried on in Northern Saskatchewan under the auspices of the Presbyterian Mission at Prince Albert.) There on the original homestead Mr. McLean lives now, in as fine a home and as fine a farm as will be found in the Province; having made a great contribution at the beginning he continues to make it now. It is interesting to note too that in 1878 during his service in the Royal Mounted he helped to sow and harvest a crop of twenty bushels of oats at Wood Mountain, one of the earliest crops of the part of the West now known as Saskatchewan and perhaps the first crop of grain of the southern part of that area.

There he lives now, happy as the day is long, going to church each Sunday morning in his Studebaker Six; but in spite of this convenience of travel as compared with that of other days, he informs the inquirer that often when it is moonlight in the valley, and he turns to sleep, the hillsides in his dreams are again the pastures of the bison, and he hears the creaking and the straining of his Red-River carts of the ancient train, as they labor onward through starlight—bearing to the West.

The mention of vehicles recalls a recent drive to the Qu'Appelle Valley; as one drove along a car whizzed by at a speed of forty miles an hour. A fleeting glimpse of the stern man at the wheel revealed his rough-rider's hat, khaki tunic, brass buttons, and somewhere a flash of red—a mark of descent perhaps—it was a provincial constable. His car was new, having a rich "duco" finish of gleaming jet; but this noble officer of a noble force will have to drive far and fast to overtake the reputation of his brethren of other years, and gleam as his car might, it will never outshine the lustre of the silken flanks of the steeds of yesterday.

The road dipped into a ravine, and seeming to sink into a bewildering mist of green foliage with white trunks of poplar shining through, one left the beaten trail, and coming by "little lines of sportive wood run wild" reached the nook on the upland where some of the forefathers of the valley hamlet sleep. Here is the resting place of William Osler, one of the Royal Mounted of pre-Rebellion years who served the Empire as well in the constabulary at Fort MacLeod as his eminent first cousin served it in the science of medicine on both sides of the Atlantic. And distant about a stone's cast, John Dunn, who came to the Valley shortly after Robert McLean, and who likewise served with the Royal North West Mounted Police before the Rebellion, has made his last bivouac; this is the gathering place of the troopers until the trumpet sounds reveille. Appropriate is the inscription on the shaft which marks Dunn's grave, "We shall meet again when the morning dawns," as though he should fling this good-night to his brother of the Royal Mounted who has lain down over there among a riot of violets and lilies.

How fitting a place for their slumber! Far down there where the river winds, its turns dim-discovered through the willows which droop by its watercourses, its flood turned dull crimson now by sunset's light, a curlew called from the reeds, and on ponderous pinions a majestic pelican pursued its flight, homing to the lakes. These sights and sounds were their companions in the lonely rides and vigils of yester years, and now from tranquil encampment, the ride being accomplished, these scarlet riders are keeping their watch above the valley—home of vastness and of misty legends.

As one lingers in that spot he dreams, and anon the scarlet tunics of many riders are gleaming through the trees; at evening they come, a great company, the phantom riders of the past; sweeping up the valley with no thundering of hoofs do the chargers come, swift, relentless, bestrode by men of lordly mien, their cohorts shining with scarlet and gold; they ride as those who own the land, and so they do, they hold it of old for the Empire. But soon the twilight ride is ended, and the cavalcade has passed through the portals of the West, along the brake and beyond the scaur, away up past Comrade Bob McLean's; passing they have left silence, but where they went a cloud lingers burnished with latest afterglow and full-billowed and golden—it is the cloud of glory they trail behind them.—The New Outlook.

THE HYPOCRISY OF YOUTH

Recently our attention was called to the hypocrisy of youth. At once we were constrained to resent such statements. Youth is generally frank, outspoken, and without simulation. However, we learned the significance of the phrase. The mature person plays the hypocrite by seeking to be better than he is; while the youth of today plays the hypocrite by appearing worse than he is. Somehow in the mind of the youth of today there is a resentment against appearing to be conservative, upright, prudish, or puritanic. The average boy or girl would rather be considered a little easy, a little free, a little flappish, a little bantering, rather than to be looked upon as upright and serious-minded, or as an amen-corner deacon.

Many a boy appears to be hard-boiled, morally indifferent, and criminally inclined, when down in his heart he is just the opposite. The average youth of today plays the hypocrite by seeking to appear worse than he really is.—Western Christian Advocate.

The pastor who likes to swing his big stick reminds us that a good shepherd always carried a club—not to beat the sheep, but to defend them. —Religious Telescope.

"Wanted—A Church of Aarons and Hurs"

By E. C. Few

TEXT: EXODUS 17:11, 12. "*And it came to pass, when Moses held up his hand, that Israel prevailed; . . . . . And Aaron and Hur stayed up his hands, the one on the one side and the other on the other side.*"

The Children of Israel under their fearless leader, Joshua, had gone out to do battle with the soldiers of Amalek. Moses, Aaron and Hur withdrew themselves to a convenient vantage ground on the top of a hill and from that favorable position overlooked the battle. When Moses lifted up his hand Israel prevailed, but when he became weary and dropped his hands by his sides then the Amalekites were victorious. Moses grew extremely tired and exhausted and Aaron and Hur went to his assistance. One held up his right arm and the other the left and his hands were kept steadily upward unto the going down of the sun, and Joshua and his men won a decisive victory over Amalek.

One of the most pitable sights to be observed is that of one man endeavoring to carry the burdens and responsibilities of many men. This is not only a very lamentable scene, but it is also an impossible task. No military officer can assume all the load of the campaign. Each man must carry his portion of the responsibilities and through such congenial co-operation success is attained.

There are times perhaps, when a father-in-law is as unpleasant an ornament as the proverbial mother-in-law. However, Moses owed a large debt of gartitude to his fahter-in-law Jethro, who taught him one of the conspicuous lessons of his life. It was just after the complete rout of the Amalekites that Jethro paid Moses a visit. In the presence of his father-in-law, Moses undertook to settle all the matters which his people had to present. Those matters were not only multiplied, but varied and diverse. Moses' nerves were put to a severe strain, and it could hardly be expected that his judgment appeared wise and unerring to all parties concerned. The discerning Jethro saw the folly of the situation and suggested that Moses appoint capable and devout assistants for the handling of the problems of the people. That suggestion was adopted without argument and proved itself a very present help in time of trouble.

No church has any right to depend upon the pastor to bear the combined and individual spiritual cares of its membership, and the church that allows such a condition to exist is a weakling indeed. The causes of God are to be advanced and victory over the soldiers of sin will be gained when the pastor's hands are kept up toward heaven by the several members who are willing to carry their share. Christians should be united in their fight for the right and against sin because:

1. They profess to be bound to Christ and to each other by the tie of pure love. So long as the unsaved in any community are able to stand to one side and truthfully say of the members of the church: "See, how these Christians hate each other," so long will the church be crippled and terribly handicapped in its conquests. The men and women who can truthfully declare:

"More love to thee, O Christ, more love to thee,
Hear thou the prayer I make on bended knee;
This is my earnest plea, More love, O Christ, to
thee, more love to thee,"

must also be able to say—

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes,
Our mutual burdens bear:
And often for each other flows
The sympathizing tear.

From sorrow, toil, and pain,
And sin we shall be free;
And perfect love and friendship reign
Through all eternity."

In other words, we can never be united against evil until we are united in our love for Christ and each other. Let us lift up the mighty arms of the church's healing influence through our love for God and our fellow Christians.

2. Christians should stand unitedly for the good against the bad, for then they will not prove disloyal to the church by betraying her into the hands of her enemies. The unmeasured evil wrought by a traitor from within the church is forcefully illustrated in the following incident. The husband and father in the home was unsaved. Three of the family were members of the church and were very anxious for the conversion of the head of the household. A son had many times poured out his soul unto God that his father might be redeemed. Finally the truth of the cause of the man's stubbornness was uncovered. Several years before one of the church members of the family had taken the Sunday dinner hour to heap poisonous criticism upon his church, and the father had been harmfully affected by that criticism. Such a happening in a home will stifle a thousand prayers and kill a thousand heart-searching appeals. The church needs all her forces hurled against the world of iniquity, and no just Christian will assist sin by betraying the church of God.

3. Every Christian should gladly do his part that the most gracious results might be gained. No human ingenuity can foretell the blessedness that will come from apparently meager influences for good. Simon Peter, the matchless preacher at Pentecost, was won to Christ by his much less noted brother Andrew. Spurgeon could thrill and sway a tabernacle thronged with eager listeners, but he was the result of an humble preacher's influence. Moody crossed the ocean with a message that stirred empires, but a faithful Sunday school teacher brought him to Jesus. Billy Sunday stands in the presence of thousands who are glad to hear the wonderful words he proclaims, but he became a Christian through the consecrated efforts of Henry Monroe at the Pacific Garden Mission in Chicago.

Boundless will our results be when we all unite our best for the causes of God's kingdom.

4. Christians need to be united in their campaigns for right and in opposition to sin that they may help Jesus Christ save the world. We must so live and labor that unsaved men and women understand that we care for them, and long to see them saved. Our lives need be such that the world can see Jesus in us, and through us find Jesus.

A minister became deeply interested in a dayman and set out to win his soul for God. The preacher went abroad during his vacation and even though he was thousands of miles away, he failed not to forget his friend the drayman. One day the old drayman received a post card from a distant land. On that card was a good wish from the minister, and the expression of a sincere hope that the drayman might soon become a Christian. That bit of thoughtful Christ-like notice and concern reached the lowly fellow's heart, and about a month later he cheerfully surrendered his all to the Lord. Some years passed and the preacher chanced to stop over in the town of his former pastorate. As he walked up the street he met the converted drayman. When that grateful man beheld before him the very one who had helped him unto Christ, he seized the preacher in his arms and gave him a mighty hug of rejoicing. He connected that minister with his Christ. When he thought of one he thougt of the other also. In a similar fashion you and I and all God's professed children, should hold up the arms of the church's influence by so living and serving that lost people may connect us with Christ and through us find Him.

ORGANIZED CHRISTIANITY AND ORGANIZED LABOR

By William Green, Pres. Amer. Federation of Labor
(Part of an address before the Northern Baptist Convention, May, 1926.)

As a representative of the great organized labor movement, I present to you some of the outstanding reasons why there must be understanding between the church and labor.

They are both of the people. Their membership is drawn from the masses of the common people. Both are idealistic in character and are founded upon the innermost feelings of the heart and mind. Both seek to promote the moral, spiritual and cultural welfare of the people. Both organizations are seeking to find a solution of social and industrial problems. Both are endeavoring to raise the standard of living and the standard of citizenship.

Mutual Understanding Needed.

We cannot ignore the fact that there is a lack of personal contact between the masses of the people and the church organizations. The cause for this state of affairs is found in the feelings of distrust that have arisen and developed out of the clashes which have occurred between capital and labor. If working men and women could be made to understand that the church was sympathetic to their righteous aspirations and would show interest in their general welfare, corresponding to the interest manifested in their spiritual welfare, there would, no doubt, be a much larger number of working men and women identified with the church.

Organized labor has sought to advance the material interests of the workers so that there might follow a corresponding advancment in their spiritual, cultural and moral welfare. The record shows that working people, through their trade unions, have succeeded in realizing, in a very large measure, their primary objectives.

Wages of working men and women have been increased. The conditions of labor in workshops, mills and factories have been improved, long hours of wearing toil have been greatly reduced. This has resulted in better living conditions, better homes and better home life. Supplementing this, organized labor has succeeded in securing the passage of legislation which provided for compulsory education of children, for the payment of compensation in case of industrial accidents, for factory inspectoin and sanitary regulations. Sweat-shops have been abolished, and in many states child labor has been eliminated through the efforts of organized labor. These achievements stand to the credit of the great organized labor movement.

"The Social Creed."

Organized labor has observed with keen satisfaction the interest being displayed by the churches, through the Federal Council of the Churches of Christ in America, in the problems of industry and in the promotion of better relationships between employers and employees. "The Social Creed" of the Federal Council of Churches represents a very advanced position on the part of the churches. We find embodied within this social creed many of the things for which organized labor has been contending during its existence.

There is one outstanding accomplishment of organized labor which has not attracted public attention in the same manner and to the same degree as the achivements that have just been enumerated. It is found in its assimilation work. It is indeed amazing when people understand how organized labor has succeeded in blending into an organization people of differing languages, differing creeds and differing nationalities.

It must be fairly conceded that there may be questions of policy and matters of principle on which the organized labor movement and the churches may conscientiously disagree. While in many things we are working along parallel lines, yet it must be understood that there is a difference in the character and composition of the membership of the two great organizations. The membership of the church is made up of men and women who differ in social status, in business relations and in economic points of view. The organized labor movement is made up of working men and women who have a common interest, who are brought together in a common purpose and who are inspired by common ideals. They are all wage-earners and they depend upon their work and their wages for sustenance and livelihood.

But, while it may be impossible for the churches and labor to be in accord upon all matters, there are some great humane undertakings which compel co-operation and co-ordination. The greatest of these is the policy of the American Federation of Labor which has for its purpose the conservation of child life and the protection of children. This is a subject which is very near and dear to all the membership of organized labor and a subject in which the church ought to be greatly interested and in support of which it should be untiringly active.—Federal Council Bulletin.

REV. N. R. RICHARDSON KILLED BY A TRUCK

The tragic death of Rev. N. R. Richardson when struck last Friday afternoon, August 6, by a truck on the highway east of Salisbury has caused great sorrow among his friends in almost every section of the state. And these friends are numerous, for he had served a great many pastoral charges during his itnierant ministry and invariably became very popular with the people who enjoyed his effective ministry.

The following special from Salisbury under date of August 6 appeared in the Greensboro Daily News last Saturday morning:

"Rev. N. R. Richardson, retired minister of the Western North Carolina Methodist conference, was killed this afternoon by being struck by a truck driven by a negro man, the accident occurring at Piney Methodist church of the Gold Hill circuit, east of Salisbury.

Mr. Richardson had been assisting Rev. F. J. Stowe in a series of meetings at this church this week and this afternoon after preaching he was going home with one of the members. A lady driving the car stopped for some reason just after leaving the church and Mr. Richardson got out of the car to look about, as was his custom. It is said he saw a truck approaching and started across the road to get out of its path, then apparently changing his mind he retraced his steps in time to be struck by the truck which was driven by a negro.

An ambulance was summoned from Salisbury, but Mr. Richardson died on the way to a hospital in this city. He had suffered a cut in one limb, but was apparently fatally injured internally. It is understood no blame attached to the driver of the truck.

The body will be taken to Mt. Pleasant and the funeral will be conducted from the Methodist church at that place Sunday afternoon, the interment taking place at Albemarle.

Surviving is the widow and four children, the children being Miss Merrie, a teacher in the Salisbury schools; Prof. F. R., superintendent of the Spencer schools; Mrs. H. B. Stack of Spartanburg, and McTyre Richardson of Rocky Mount.

Mr. Richardson was 72 years old and was a superannuated minister of the Western North Carolina conference. He had been a minister for 35 years, serving a number of charges in the state.

Before entering the ministry he was a lawyer and had practiced at Raleigh. His last regular pastorate was First Street church, at Albemarle. Since retiring he had lived at Mount Pleasant, where he owned a home."

Brother Richardson has been through his entire ministry one of the most popular and effective pastors of North Carolina Methodism, and after it became necessary a few years ago on account of his physical condition to retire from the active ministry as he was not able to do the full work of a pastor, he continued to be zealous in all good works. In Mt. Pleasant where he lived his services told mightily for good. He each week wrote a column for the Charlotte Observer that was appreciated by the readers of that paper, and he delighted to aid in revival meetings as we find him doing at the time of his death. Another will write fully and fittingly of this man of God who served so well in his chosen ministry.

To the bereaved family we extend our warmest sympathy and speak for his comrades of the itinerancy when we say that a brother beloved and a good minister of Jesus Christ has been taken from us. We mourn his departure.

Brother Richardson joined the North Carolina conference at its session in Fayetteville in the fall of 1887, and remained in that conference until it was divided. He then became a member of the Western North Carolina conference. His appointments were as follows:

Stokes circuit, 1888; Nashville circuit, 1889; Ruffin circuit, 1890-91; Randleman station, 1892-93-94; Henrietta station, 1895; conference colporteur, 1896-97; Albemarle circuit, 1898-99; Lenoir station, 1900-01; Rutherford station, 1902; Henrietta and Caroleen, 1903-04; Ashboro station, 1905-06 Spring Garden Street, 1907-08; Mount Pleasant, 1909-10-11; Chadwick-Seversville, 1912; Mount Holly and Belmont, 1913-14; Weddington, 1915; Cooleemee, 1916-17-18-19; First Street, Albemarle, 1920-21-22.

He was superannuated at the conference held in Monroe October 18-23, 1922, and held that relation till his death.

CHILDREN'S WEEK IN THE LOCAL CHURCHES

October is the time selected for the observance of Children's Week by our denomination this year. The three features constituting an adequate observance are:

1. Home visitation. This means that each teacher of children of twelve years and under shall visit in the home of each pupil in her class.

2. The parents' meeting is the center of interest of the observance of Children's Week in the local church. It is urged that a parents' meeting be held in each church in the Southern Methodist connection. Since the pageant is the chief feature on the program some pastors have given over the Sunday evening service to the parents' meeting.

3. The forward step. The parents' meeting is intended to lead to the forward step. Several projects looking toward better facilities for religious education of children in the local church and presented to the meeting. A vote is taken to decide which project shall be undertaken as a forward step.

Four committees, as follows, should function in putting on the observance:

The committee on arrangements should be composed of parents who are known to be interested and to possess of leadership.

The home visitation committee plans a campaign of home visiting. Automobiles should be provided for those doing the visiting.

The parents' meeting committee is primarily responsible for the program presented at the parents' meeting. It should see that the parents' meeting is announced at church services for several Sundays preceding. Church bulletins and the local newspapers should carry notices. This committee is responsible for the presentation of the pageant. A sufficient number of copies of the pageant which is to be used should be provided for those taking part in it.

The forward step committee should consider local church conditions and make recommendations to the parents' meeting. The pastor and general Sunday school superintendent should always be ex officio members of this committee.

A very effective poster, and the following leaflets, have been prepared, and may be had free of charge upon application to the Conference Sunday School Headquarters or to the Elementary Department, 810 Broadway, Nashville, Tenn.:

The Leaflet on Arrangements.

The Forward Step Leaflet.

Pageants. The pageants recommended for use this year are "The Voice of the Future," by Minnie E. Kennedy, for schools which did not make use of this pageant last year.

"The Holiest Task," by Mary Alice Jones, is for use by all other schools.

TRAILS

Trails are not roads. Trails have no end. No town
Waits for them when the twilight, dropping down
Her mantle of grey fleece, brings candle-glow
And rest with friends. Who rides a trail must go
On with the sunset. He must keep his eyes
On misty distances, must feel surprise
Assail him, where gaunt hill-steeps break and part,
Untouched by fears drawn up to storm his heart.

Trails are the tracks of those who ventured first
Across the desert, tortured by hot thirst,
Or broke their way through trampled bough and vine
And heard the tempest soughing in the pine.
Somewhere the course is lost in trackless sand,
Or spreads about the green stretch of a land
Virgin, uncharted, where no footsteps guide,
Where old dreams brought their scrip of faith—and died.

Trails twist and turn. They find new things to prize,
New lures on either hand for ardent eyes.
Trails are the marks of those who passed this way
Once and forever, high-heart hopes at play.
The mountains may be high, the rivers wide;
Trails seek the danger of the far untried.
It matters not what other brave urge fails
For him who has his part in blazing trails.
—Lewis Worthington Smith, in Youth's Companion.

I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands.—Thomas Jefferson.

ONE-FOURTH OF DR. J. W. LONG'S ESTATE SET ASIDE FOR PHILANTHROPIC PURPOSES

The will of Dr. J. W. Long of Greensboro, which was probated last week, after giving one-fourth of his estate to each of his three children provides that the other fourth shall be devoted to the service of humanity. The will directs that this shall be known as the Mary Long Foundation, being named in memory of a daughter who died some years ago.

That part of the will which refers to the foundation is of such general interest that we give it in full.

Provisions of the Will.

"I have no means of knowing at this time what my estate will be worth, whether much or little, but having provided for the members of my own household I direct that the remaining fourth of my estate be set aside for philanthropic purposes and be known as the Mary Long foundation. This is the Lord's part of whatever I may possess and I pray His blessings upon its benevolent mission.

The Foundation Fund.

"I direct that my trustees invest and reinvest the funds of the Mary Long foundation in such manner as they deem best until the same has increased by earnings and by other gifts and bequests to at least $500,000. This amount shall constitute the principal or basis of the foundation fund and should never be impaired and only the earnings therefrom are to be used for philanthropic purposes as herein and after directed. When the said foundation has reached the amount specified it is my desire that my trustees appropriate such portion of the earnings thereof as they may deem advisable for philanthropic purposes; such as the education of poor boys and girls, support of needed superannuated ministers and their widows of the Methodist Episcopal Church, South; the building and support of orphanages, schools and churches; the support of foreign missions, impoverished and incapacitated physicians and their families when helpless; and nurses who are totally disabled and needy; the care of erring boys and girls to give them another chance; or any other worthy cause.

"In case of my death before the annex we are now building is completed, I direct my trustees to finish same including the corridor between the annex and the present hospital and the changes in the rear halls of the present hospital to conform to the corridor mentioned above. However, in carrying out the provisions of this will it is my desire that my trustees at all times use their best judgment and discretion. I have made certain memoranda to be found among my papers which will disclose my wishes. It is my desire that my trustees examine this data, but it is not my purpose or intention that they be bound by same in reaching any decision in the matters herein discussed.

"In the event that any of the beneficiaries herein named shall attempt to set aside this will I hereby direct that the portion to be given said beneficiary shall be withheld from the said beneficiary and given to the Mary Long Foundation fund.

"I hereby appoint the Atlantic Bank and Trust Company, J. H. Cole, August Klipstein, Jr., and Nell Ferguson executors of this my last will and testament, hereby revoking all other wills and testaments heretofore made by me.

"In view of the fact that it is my purpose that the Mary Long Foundation herein provided shall continue in perpetuity the trustees of my estate herein provided will of course continue as trustees of the Mary Long Foundation. In case of vacancies occurring in the board of trustees, I hereby authorize the board of trustees to appoint one, or if need be, two, of my representative descendents as trustees. Also I authorize the presiding bishop of Western North Carolina conference, Methodist Episcopal Church, South, or its successor, to appoint one trustee. This will insure the perpetuation of the board of trustees, consisting of the Atlantic Bank and Trust Company, or its successor, two representatives of my family and one representative of my church.

"When the Mary Long Foundation is once established, it is my desire that the trustees be paid a reasonable compensation for their services in the administration of this fund.

"The board of trustees of the Mary Long Foundation shall make an annual report to the clerk of the superior court of Guilford county and to the Western North Carolina conference of the Methodist Episcopal Church, South, or its successor."

GREAT MEETINGS AT JACKSONVILLE AND RICHLANDS

Under the leadership of Rev. John C. Cowell, Jr., Jacksonville experienced the greatest religious awakening it has been our privilege to know. The meeting continued four weeks. Brother Cowell resorts to no foolishness nor sensational methods. He preaches plain, simple gospel without fear or favor, and God honors his messages. He is a young man and yet it is marvelous how well he preaches and conducts meetings. He is a hard student and the most earnest worker. He does not spare himself in his work. He is just as simple in his faith as a child.

Brother Cowell was ably assisted in the Jacksonville meeting by Miss Lill Wilson of Greenville, N. C. Miss Lill can get more women to pray in public and conduct cottage prayer meeting than any one I have known. She just will not be discouraged. Brother Cowell and Miss Lill will live long in the hearts of those people.

Literally hundreds were converted or dedicated their lives afresh to God. A large number have joined the different churches and others will join. A business men's prayer meeting begun during the meeting is still running, meeting every morning at eight o'clock, conducted entirely by the men, and the cottage prayer meetings are held by the women, all of which are well attended.

We have just fitted up a large tobacco warehouse in Richlands, with seating capacity for twelve or fifteen hundred. The meeting will open August 8 and continue for three weeks. Brother Cowell will be assisted by W. J. Ramsey of the Ham-Ramsay party as song leader. The warehouse was seated and fitted up by voluntary labor and the house thoroughly cleaned when the work was done by the good people. I don't think five dollars has been spent for labor and hauling lumber. Seems the "people have a mind to work."

Both these meetings are being sponsored by the churches of the towns. We gladly give all the glory to "Him who loved us and gave Himself for us." Jas. H. Frizelle.

REVIVAL AT STOKESDALE

On July 18th, as per schedule, the revival services began at Stokesdale Methodist church, with Prof. Maxwell preaching.

The church being too small to handle the large crowds, the meeting was moved to the high school auditorium.

Such pointed and unctious preaching as Maxwell did in this meeting is rarely heard,—such deep, ponderous, spiritual truths, proclaimed in no uncertain sounds.

The meeting moved along with only ordinary success until Sunday, the last day of the meeting, when in the morning service there appeared signs of a heavenly visitation, which made its appearance during the afternoon while an old-fashioned Methodist love feast was being conducted by Prof. Maxwell.

The power of God Almighty to bless and redeem men, which power characterized our Methodism forty years ago, was demonstarted in its regenerating force during this service.

Souls were set free, loosened tongues were employed to praise God, and "Ole shoutin' Methodists got busy in the old fashioned way," and as some said it was the biggest time that had ever been in Stokesdale.

Strong men repented of sin, were regenerated, and became the sons of God.

At the night service following this love feast more than fifty persons were at the altar, and with one possible exception, all were gloriously saved, making a total of seventy odd conversions and reclamations.

In this service also, loosened tongues employed to praise God for His wonderful salvation.

Eighteen joined our church as a result of the meeting, one joined the Disciples' church, and others will come in later.

Prof. Maxwell organized a Men's Evangelistic Club.

Dear reader if the faintest shadow of doubt is in your mind as to whether the Gospel of Christ is still the power of God unto salvation, when preached without taint, or mixture with unbelief, then call to see the brethren at Stokesdale and be convinced.

How fortunate, how happy, that we have men in the ministry whose message rings through and through with a truly prophetic note.

M. E. Leftwich.

THE FISHER FOLK

The extreme north banks region of Dare county is peopled by a sturdy set of splendid fisher folk who get their mail addressed to Duck, N. C., by motor boat of Captain Jesse Meekins conveyed daily except Sunday from Manteo on Roanoke Island.

Here reside twenty-three families and a mile away are eight other families at the Paul Gamiel Coast Guard station. The two communities mingle in social and religious life happily and worship in the public school building on third Sundays, services being conducted by the undersigned Methodist pastor.

A live Sunday school is developing under the wise superintendency of Andrew J. Scarborough.

Eight days of special revival services were lately conducted with Rev. J. M. Joliff of Manteo assisting the pastor. Rev. Mr. Joliff rendered very efficient help by his apostolic preaching and brotherly fellowship. There were two accessions to the church membership and the Lord's people of every faith were distinctly revived. A purse of $25 dollars was presented the visiting minister as a small expression of the congregation's appreciation. W. A. Betts, Pastor.

TAKING OF THE STONES

Pilgrims, ancient or modern, do not pass through this world in Pullmans, and the familiar hymn warns us that we cannot expect to be "carried to the skies on flowery beds of ease." Jacob at any rate did not find it a very comfortable journey when he was on his way to Padanaram, and, being exhausted with the day's march, he sought a place to spread his couch, but could do no better than take of the stones of the locality and put them for his pillows.

This is a picture of much of human life. We have to do with what we have, and for the most part our materials are right around us. It is our own fault if we do not build at least a hut to shelter us from rain or sun. The whole world around, men build with what they have—the African with grasses, the man of Borneo with stakes, the West Indian with straw, the Mexican with stucco, the prairie inhabitant with sod, the Eskimo with ice cakes, the Italian with marble, the American with concrete. This is true in the material sphere, and it is true in the mental and moral. The very problems that arsie in our minds, and the difficulties we encounter in the circumstances that surround us, are so many building stones for character and destiny. It is useless to sigh for some other sphere, or to imagine oneself Caesar, Napoleon or Cromwell. Our Rome is just at hand, and our crown we must make ourselves. If no laurel is at hand, we must grow it.

Jacob was an adaptable man—sometimes too much so—yet did not forget the beyond because he dealt with the near. He knew how to make an altar out of the stones he took from the hillside. So worship ought to mix our work, while faith and prayer build shrines to Jehovah. There cannot possibly be any circumstances where materials for devotion, and reasons for praise, may not be found. Paul was tuneful even in a dungeon, and the flying rocks could scarcely keep a Stephen from singing.

We need, then, to make a good review of our environment and see what we can do with it in the direction of character building and social ministry. Today it may be that we have to take of the concrete rather than the rocks for building. The precise kind of material is not important, so long as we incorporate all into one templed glory, one heavenly frame, one enduring edifice of completed character, thus fulfilling the significant counsel of the collect in the Book of Common Prayer, which bids us to move through things temporal so that we do not lose things eternal. "Man has forever," says Browning. The best thing about work for God is that it stays, and shines for age on age, to the glory of His name, and the highest good of man.—St. Louis Christian Advocate.

A FEW WORDS FROM EAST ROXBORO AND LONGHURST

Our hearts have been made to rejoice this week. The Christian Federation of Laymen are with us in a revival at East Roxboro. We have seen some of our leading church members come to the altar, rededicate their lives, and arise to their feet with verbal testimonies. We are expecting a gracious revival in the church at East Roxboro.

I feel that I should speak a word about the Sunday school at Longhurst. Bro. O. J. Blue is making a wonderful Sunday school superintendent. He is an unusual leader in such work. Brother Blue is interested in Sunday school work. He has a prepared program every Sunday morning, he emphasizes the monthly meetings of the workers' council, and he is doing his best on the "Program of Work" that is being followed in the Sunday school.

I have read Brother Overton's letter in the Advocate of this week. I know how Brother Overton feels. Mrs. Ellerbe and I are closing the happiest year of our lives. We have had many difficulties this year, but we have been truly happy in the work of the Lord. The mills in our section have had the worst year, as far as their business is concerned, that they have had in a number of years. Such conditions have made life "blue" for us. Sickness, hospital experience, and other testing times have passed through our lives since we were married, yet the Lord has been good to us.

We have seen good done since we have been living in Jalong, yet there are people who are unconcerned and indifferent toward God's cause. It seems that death does not cause some people to give their lives to God. Within less time than a month I buried three people from the same street, but such experiences do not seem to cause some church members to be concerned about the church nor their individual soul salvation.

Occasionally I see some of the former pastors of this charge—Brothers W. L. Clegg, S. J. Starnes, D. A. Petty, J. W. Fitzgerald, E. C. Sell and R. E. Atkinson, all of whom are interested in the people of this section. The good people from these churches send these brothers their kindest regards and love. They are invited to visit us wen possible an dto preach for us.

As the annual conference comes our way we are living in hope. We cannot say what our report will be, but Mrs. Ellerbe and I feel that we can say "We have done our best." We are always busy and are trying to make a full report. I feel quite relieved in one sense of the word. I have cleared myself of the third and fourth years of the conference studies. I feel that I can do more advanced studying and can devote more time to other duties. Pray for us in the revival at East Roxboro and that we may do our duty toward the people God has committed to our hands. M. C. Ellerbe.

HOME COMING AT LITTLEJOHN'S CHURCH

There will be a home coming at Littlejohn's church, Lenoir circuit, on the third Sunday of August.

An urgent invitation is extended to all former presiding elders, pastors and members of this church which has sent out so many preachers, church workers and one foreign missionary.

Get some one to fill your pulpit that day. We want the inspiration of your presence and hear how you are "carrying on" for our Lord and Christ.

The living preachers from Littlejohn's (all are in active service) are: D. H. Tuttle, R. G. Tuttle, M. H. Tuttle, M. C. Tuttle, R. M. Courtney, G. W. Clay, Lenoir Hood of Massachusetts, and Lelia Tuttle, missionary to China. Gamewell Tuttle, —— Hood, and Stanhope Hood, colored, answered the roll call many years ago. Rev. Noah Kaylor, a noted and most active local preacher of Littlejohn's, passed to his reward several years ago. He was the grandfather of G. W. Clay.

The editors of the Advocate are cordially invited to be with us.

Geo. A. Tuttle,
H. M. Courtney,
D. G. Smith, P. C.

THINGS GOD WILL NOT PERMIT

This is a clipping from the Evening Telegram of Rocky Mount.

Taking his text from Psalms 103-9, "He will not always chide, neither will he keep his anger forever," Rev. W. G. Farrar, pastor of the North Rocky Mount Methodist church, preached an interesting sermon last night on the Psalmist's interpretation of God.

The Psalmist, he said, had a fair conception of God and knew God far better than many of the church members of today. However, the Psalmist knew that there were certain things that could be indulged in for a while that the Lord would not permit forever.

One practice which is noticeable everywhere is the expenditure of too much money for personal needs, and entirely too little for the needs of the church and for Christ. Again, we spend too little time in private prayer, he continued, with the result that our souls have become dwarfed. Entertaining malice or ill will is a disease of the spiritual body just as tuberculosis or whooping cough is a disease of the physical body, and prayer is one of the best mediums for relieving the spiritual body of such maladies.

Rev. Farrar said there were many practices that called forth a tendency to shut God's mouth toward us, but he had insufficient time to mention them last evening. One practice of making debts without the intention of paying is a failure, a disease, and the man who would do this is worse than the thief who would steal in the middle of the night The only difference is the man who makes debts without any intention of paying and the thief in the middle of the night is that the debt contractor comes at any time and the thief confines his activities to the night.

He asked that members of the church pledge themselves to more private prayer in order that more harmony might be felt in the church, and that God's mouth might not be closed to them.

HOME COMING PICNIC

There will be a home coming picnic at Triplett M. E. church near Mooresville Thursday, August 26, beginning at 10 a. m. All pastors, members and friends are cordially invited to be present. Come and bring well filled baskets.

Mrs. L. G. Sloop,
Mrs. C. C. Upright,
Mrs. B. H. Morrow,
Committee.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

MT. GILEAD AUXILIARY GIVES A PARTY

The Woman's Missionary Society of the Mt. Gilead M. E. church entertained their husbands at a measuring party on the beautiful lawn of Mr. and Mrs. R. B. Scarboro Thursday evening, July 10th.

Upon arrival of the guest contributions were taken, and judging from the amount of this offering, some of our husbands wear very large shoes.

Short talks about our work were given by the circle leaders. Our district secretary, Mrs. B. C. Thompson, was present and explained to the guests the needs of the Lucy Cunningham school.

The ladies served tea and sandwiches.

The proceeds of the measuring party were added to our Lucy Cunningham school fund.

Mrs. C. B. Ingram.

LIST OF NAMES INSCRIBED IN THE BOOK OF REMEMBRANCE

Mrs. N. H. D. Wilson by the Juniors; Mrs. J. E. Parker, Troy, by the Troy Auxiliary; Miss Elizabeth Lamb, Fayetteville, by Mrs. LeGrand Everett; Miss Laura W. Powers, Weldon, by Weldon Auxiliary; Mrs. Kate P. Black by Weldon Auxiliary.

LIST OF AUXILIARIES WHO PAID THE QUOTA ON BELLE BENNETT THE PAST QUARTER

Gregson, Durham; First Church, Elizabeth City; Minnie Wilson, Hertford; Enfield and Weldon.

MISSION AND BIBLE STUDY CLASSES REPORTED FIRST AND SECOND QUARTERS 1926

Durham District

Gregson—(1st quarter) 1 new Home Mission Study class, 13 members; 1 new Bible Study class, 6 members. (2nd quarter) 1 Mission Study class; 1 reading circle; 1 missionary library. Mrs. Jennie L. Turner, supt. Study. (To save space the above terms will be abbreviated in the remainder of this article. Conf. Supt. Study).

West Durham—(1st quarter) 1 new M. S. Class, 16 members; 1 R. C. (2nd quarter) 1 new B. A. Class, 15 members; 1 R. C. Mrs. S. G. Lindsay, Supt. Study.

Allensville—(1st quarter) 1 new H. M. S. class, 15 members; 1 new B. S. class, 15 members. Mrs. A. C. Allen, Supt. Study.

Minnie P. Gates—For the first time in six years this class has failed to report active work owing to the serious illness, which necessitated hospital treatment, of its faithful superintendent, Mrs. I. I. Henderson, Graham.

Memorial—(1st quarter) 1 new standard H. M. S. class, number of members not given. Mrs. F. S. Aldridge, Supt. Study.

Leasburg—(2nd quarter) 1 new standard H. M. S. class, 9 members; 1 B. S. class; 1 M. L. Mrs. Walter Connally, Supt. Study.

Front Street, Burlington—(2nd quarter) 1 new F. M. S. class, 1925 books, 22 members. Mrs. M. C. Rice, Supt. Study.

Roxboro Young People—(2nd quarter) 1 new M. S. class, 28 members. Miss Vertie Moore, Supt. Study.

No. Adult auxiliaries, Durham district, 33; Y. P., 12; Juniors, 16. Mrs. Mamie Merritt, Dist. Sec.

Elizabeth City District

Moyock—(1st quarter) 1 M. S. class; 1 B. A. class; 1 M. L. (2nd quarter) 1 new H. M. S. class, 9 members; 1 M. L. Mrs. C. T. Thrift, Supt. Study.

Hertford—(1st quarter) 1 new F. M. S. class, 1925 book, 18 members; (2nd quarter) 1 new H. M. S. class, 18 members. Mrs. E. L. Reed, Supt. Study.

Philadelphia—(1st quarter) 1 M. S. class; 1 B. S. class; (2nd quarter) 1 new standard H. M. S. class, 28 members; 1 new B. S. class, 28 members. Mrs. W. O. Hill, Supt. Study.

Stumpy Point—(1st quarter) 1 new H. M. S. class, 7 members. Mrs. D. M. Gray, Supt. Study.

No. Adult auxiliaries, Elizabeth City district, 33; Y. P., 12; Juniors, 25. Mrs. George Hawkins (1st and part of 2nd quarter.) Dist. Sec., succeeded by Mrs. R. H. Willis.

Fayetteville District

Hay Street, Fayetteville—(1st quarter) 1 new M. S. class, 27 members; (2nd quarter) 1 new B. S. class, 16 members. Miss Elizabeth Lamb, teacher; Mrs. Leon McDuffie, Supt. Study.

Elizabethtown—(1st quarter) 1 new H. M. S. class, number members not given. Mrs. Blanche Bizzelle, Supt. Study.

Roseboro Y. P.—(1st quarter) 1 new M. S. class, 14 members; (2nd quarter) 1 M. S. class. Mrs. Troy Herring, Supt. Study.

No. Adult auxiliaries, Fayetteville district, 19; Y. P., 5; Juniors, 10. Mrs. Emma Hunter (1st and part of 2nd) Dist. Sec., succeeded by Mrs. Junius Wrenn.

New Bern District

Elizabeth Hendren—(1st quarter) 1 new H. M. S. class, 15 members; (2nd quarter) 1 new H. M. S. class, 24 members; 1 M. L. Mrs. J. C. Wooten, Supt. Study.

Hookerton—(1st quarter) 1 new standard H. M. S. class, 12 members; 1 B. S. class; 1 M. L. Mrs. J. E. Albritton, Supt. Study.

St. Paul's—(1st quarter) 1 new standard H. M. S. class, 12 members; (2nd quarter) 1 new F. M. S. class, 1925 book, 50 members. (5 neighboring auxiliaries represented in attendance at an all-day presentation of "Prayer and Missions." Mrs. Gurney P. Hood, Supt. Study.

Queen Street—(1st quarter) 1 new H. M. S. class, 83 members; 1 new standard B. S. class, 11 members; 1 M. L.; (2nd quarter) 1 M. S. class; 1 B. S. class; 1 M. L. Mrs. N. B. Moore, Supt. Study.

Jane K. Meadows—(1st quarter) 1 new H. M. S. class, number members not given; 1 M. L. Mrs. Alton Robinson, Supt. Study.

Mount Olive—(2nd quarter) 1 new H. M. S. class, 30 members. Mrs. E. N. Ricks, Supt. Study.

St. Paul's Juniors—(2nd quarter) 1 new H. M. S. class, 20 members. Miss Imogene Banette, Supt. Study.

Goldsboro Juniors—(2nd quarter) 1 new M. S. class, number members not given. Mrs. T. J. Casey, Supt. Study.

No. Adult auxiliaries, New Bern district, 27; Y. P., 4; Juniors, 13. Mrs. Flora M. Kendall, Dist. Sec.

Raleigh District

Mary Pescud—(1st quarter) 1 new standard B. S. class, 6 members; 1 R. C.; 1 M. L.; (2nd quarter) 1 new H. M. S. class, 10 members; 1 new B. S. class, 14 members; 1 R. C.; 1 M. L. Miss Mary Pescud, Supt. Study.

Henrietta Thomas—(1st quarter) 1 new B. S. class, 15 members. Mrs. John M. Turley, Supt. Study.

Benson—(1st quarter) 1 M. S. class. Miss Vallie Hill, Supt. Study.

Sadie P. Spiers—(1st quarter) 1 new

(Continued on page twelve)

Western North Carolina Conference

Miss Frances Burkhead, the adopted missionary of the Woman's Missionary Society of Central Church, Asheville, has been spending several days in Asheville en route from Lake Junaluska, where she spent three weeks, to her home in Raleigh. Miss Burkhead has been in the States for a year and is expecting to leave soon for China to take up her work again as Superintendent of Moka Garden Embroidery Mission, Soochow.

WORDS OF APPRECIATION

The following note of appreciation from Mrs. Lucy H. Robertson, president emeritus of our conference, has been received by the conference treasurer, Mrs. P. N. Peacock, in recognition of the society's having placed her name in the "Book of Remembrance," and Mrs. Peacock asks us to pass it on.

"I think I may most truly say that it gave me a great surprise, and I may also say gratification, to receive the notification of the Conference Society's having provided for placing my name in the "Book of Remembrance" in connection with the Belle Bennett Memorial at Scarritt College. When I say I was surprised at this another token of the kindly esteem of my co-workers, I spoke literal truth, for I had already received such generous evidences of regard, far beyond my desert, that it had not entered my mind that "more was yet to come." So you can imagine how deeply touched I was by this additional evidence of the kindly thought of me cherished in the hearts of my beloved sisters, and daughters, for some of my "old girls" seem to stand in that relation to me. I shall never be able to express fully my appreciation of this great honor they have placed on my unworthy name. Truly it is an honor to be thus remembered in connection with one of the noblest characters of this or any age, as well as with the hundreds, yea, thousands of consecrated women who have been laboring through nearly fifty years as an organized force in building up the Master's Kingdom."

MISS DAISY DAVIES IN ASHEVILLE DISTRICT

Notwithstanding the down-pour of rain, more than two hundred women gathered at Centarl church, Thursday, July 29th, from the societies of the Asheville district to hear Miss Daisy Davies, the Council Field Secretary of the Belle Bennett Memorial fund. The meeting was held in the main auditorium of the church and the opening devotional was conducted by Mrs. H. A. Dunham, Conference Corresponding Secretary, after which a vocal solo was given by Miss Golda Cline. For more than an hour Miss Davies talked and so interesting and forceful was her message that her hearers "hung upon her words." Never has the Belle Bennett Memorial been so forcibly presented and never was there a more arden plea for providing for the erection of an institution where our Methodist boys and girls may receive their training for Christian service. Miss Davies stressed the fact that the Scarritt College is the institution provided by the Woman's Council for this great work and she implored her hearers to stand by the institution and support it with their prayers and their offerings. At the close of her talk, a count of those present was taken and Mount Pleasant Society was found to have 100 per cent of its membership present, thereby winning the $10.00 offered by the conference, with Bethel and Weaverville deserving "honorable mention." The collection taken at the close amounted to $1062.00. Lunch was served in the dining room of the church with the representatives from the several societies in Asheville assisting in the serving.

THE FLORENCE WEAVER MISSIONARY SOCIETY

Mrs. Amos Stack

The Florence Weaver Missionary Society was organized in January, 1924, by Mrs. C. C. Weaver, in whose honor it is named. Seven members constituted the membership at that time, but the steady growth of two years now shows our membership to be thirty-three.

We meet at the different homes of the members, the fourth Monday night being our scheduled time, and three hostesses entertain at each meeting. The June meeting was held at the home of Mrs. Hilliard Wolfe with Mrs. Birdie Gaddy and Mrs. Clayton Smith, as additional hostesses. The meeting opened with the song, "Have Thine Own Way, Lord," and was followed by a most impressive service conducted by Mrs. L. N. Presson, the leader of the organization. Miss Rebecca Stack brought a most interesting report of the district meeting recently held at Charlotte, at which time the Florence Weaver Society was given special mention for being the only society on the Charlotte district to have its name in the "Book of Remembrance," and one out of three (at that time) in the W. N. C. Conference. Items from the Bulletin were presented by Mrs. Olin Grant. The reports of the various committees showed that the society has been active during the past month. After the meeting an enjoyable social hour was spent and the hostesses served ice cream and home-made cake.

The Florence Weaver Society is proud of the fact that eighteen of the thirty-three members went to Charlotte, twenty-five miles from Monroe, one rainy night a few Sundays ago, to hear Miss Daisy Davies in her splendid talk on the Belle Bennett Memorial.

NORTH WILKESBORO DISTRICT CONFERENCE

We are indebted to Mrs. B. S. Call, for the following report of the meeting of North Wilkesboro district: "The Woman's Missionary district meeting was held in the Wilkesboro church, July 21st, with Mrs. Seymour Taylor, the new district secretary, presiding. The following program was, with one exception carried out:

Devotional Service—Rev. J. G. Folger
Children's Hour—Led by Miss Amy Hackney, Conf. Supt. Children's Work
Address—Mrs. C. C. Weaver, Pres. W. M. Society, W. N. C. Conference
Delegates Report, Taking of Pledges
Lunch
Afternoon devotional—Rev. H. G. Allen
Address—Miss Daisy Davies, Atlanta
Presentation Young People's Work—Mrs. Hoke Bullard, Supt. Y. P. Work
Unfinished Business
Benediction

It was a cause for great regret that Miss Hackney was detained at home by illness, and could not attend the meeting, but the messages brought by Mrs. Weaver, Mrs. Bullard and Miss Davies were all of exceptional interest and were most inspiring and helpful. The four societies represented sent splendid reports of the work that they are doing. West Jefferson is the youngest auxiliary in the district and is doing a splendid work and though a small society pledged $50 on the pledge. Lunch was served at the noon hour by the Methodist ladies of Wilkesboro. The meeting, which was a most successful one, was closed with a fervent prayer by Miss Davies."

NEW DISTRICT SECRETARY, N. WILKESBORO DISTRICT

It is with great pleasure we announce the appointment of Mrs. Seymour Taylor, as district secretary of the North Wilkesboro district in place of Miss Anita Winkler, who was elected at annual meeting, but was unable to accept. Mrs. Taylor has been active in the missionary work for years and is thoroughly familiar with its every detail. She has been "weighed in the missionary balances" and has been found true and faithful in every respect. We congratulate the district on the selection and predict for Mrs. Taylor a most successful year.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

SUNDAY SCHOOL DAY LEADERS

The Charlotte district leads the conference in total number of Sunday schools observing Sunday School Day and in total offering obtained. Twenty-seven schools have given $590.95.

Woodleaf, on the Woodleaf circuit, leads all circuit schools with an offering of $22.50. Gilkey, Gilkey circuit, comes next with $20.64.

Centenary, Winston-Salem, leads all station schools with an offering of $200. Trinity, Charlotte, comes next with $166.93.

Randleman is the first three point charge to report in full. St. Paul gives $15, Naomi $5.50 and Old Union $4.50.

First Street, Albemarle, was the first to report the observance of Sunday School Day and a forwarded offering.

REMEMBER

Remember that your Sunday school is cordially invited to observe Sunday School Day and take an offering to be forwarded at once to Mr. H. A. Dunham, Asheville, N. C. This money will be wisely spent in holding training schools, institutes, conferences and other meetings for our 8,653 officers and teachers. Some funds go to supplying literature to needy Sunday schools. Free programs for observing the day can be obtained by writing the editor of this department.

GOOD

These listed Sunday schools have forwarded their Sunday School Day offering to Treasurer H. A. Dunham since last report. Having done a good turn they feel good, we feel good and the work is made to go good. We are looking for your report.

Tryon Street, Charlotte	$100.00
Wesley Memorial, High Point	66.49
Main Street, Reidsville	30.00
West Asheville	30.00
Central, Concord	26.00
Main Street, High Point	18.95
Mt. Pleasant, E. Greensboro	13.50
Gold Hill, Gold Hill Ct.	11.77
North Wilkesboro	10.50
Andrews	9.50
Tabernacle, Swannanoa Ct.	8.43
Waxhaw, Waxhaw Ct.	6.00
Franklinville	6.00
Catawba, Catawba Ct.	5.75
Savannah, Lilesville Ct.	5.25
Belmont Park, Charlotte	5.00
Avondale, Cliffside-Avondale	5.00
Duncan Memorial, Charlotte	4.50
Triplett, Mooresville Ct.	4.16
Pinewood, Thomasville Ct.	3.05
Olivett, Lilesville Ct.	3.00
Shiloh, Lilesville Ct.	3.00
Plateau, South Fork Ct.	2.75
Grace, Greensboro	2.00
Oak Grove, Bostic Ct.	2.00

HONOR SCHOOLS

The following Sunday schools have observed Sunday School Day and in so doing have helped themselves and our conference work become more effective. Kindly look through the list and see if your school is in this good company.

Asheville District.

Saluda, Haywood Street, Brevard, Mills River, Oak Hill, Weaverville, West Asheville, Tabernacle.

Charlotte Dictrict.

Harrison, Bethel-New Hope, Hickory Grove, Pleasant Grove, Rural Trinity, Hawthorne Lane, Morven, Weighman, Wadesboro, Trinity, Prospect, Dilworth, Central-Monroe, Pineville, Bethlehem, Mineral Springs, Midway, Concord, Ansonville, Trinity-Prospect, Duncan Memorial, Tryon Street, Waxhaw, Belmont Park, Savannah, Olivet, Shiloh.

Greensboro District.

Old Union, Proximity, Friendship, College Place, Centenary, Bethlehem-Wentworth, Bessemer, Ramseur, Ashboro, Whitsett, Calvary, St. Paul, Naomi, Grace, Wesley Memorial, Main Street High Point, Main Street Reidsville, Mt. Pleasant, Franklinville.

Marion District.

Alexander, Clinchfield, Bollinger's Chapel, Oak Hill, Trinity, Gilkey, Mt. Hebron, Cliffside, Old Fort, Forest City, Bethel, Nebo, Rutherfordton, Pleasant Grove, Avondale, Oak Grove.

Mt. Airy District.

Draper, Pilot Mountain, Stewarts, Central Mt. Airy, Jonesville, Leaksville, Gethsemane, Antioch, Boonville, Yadkinville.

North Wilkesboro District.

North Wilkesboro.

Salisbury District.

Woodleaf, Rockwell, Bogers, Mt. Pleasant, Central Spencer, China Grove, First Street, Cedar Grove, Stony Hill, Badin, Rocky Mount, Bethel Cabarrus, Mt. Tabor, St. Paul, Aquadale, Central Concord, Gold Hill.

Shelby District.

East End, Fraklin Avenue, Main Street, Lowell, St. Peters, Beulah, Central Shelby, Fallston, Smyre, Wesley's Chapel, Cramerton, Denver, South Point, Plateau.

Statesville District.

Vanderburg, Bethlehem, First Lenoir, Broad Street Statesville, Grace Chapel, Troutman, Littlejohns, First Hickory, Hopewell, Rose Chapel, Cool Springs, Hudson, Fairview, Catawba, Triplett.

Waynesville District.

Cullowhee, Maria Memorial, Salem, Andrews.

Winston-Salem District.

Shiloh, Macedonia, First Lexington, West End, Centenary, Smith's Grove, Farmington, Oak Summit, Lewisville, Center, Mt. Olivet, Pine Grove, Bethel, Mt. Tabor, Wesley's Chapel, Farmington, Pinewood.

WESLEY CLASS ITEMS

By Mrs. E. O. Chandley.

Among the newest Wesley calsses recently organized is the Mothers' Wesley Bible class of Ogburn Memorial church at Winston-Salem. We cordially welcome this class into the great brotherhood of Wesley classes and earnestly hope that we may be mutually helpful and that the class may be stimulated and inspired to larger service through its connection with the organized classes of our church.

Of interest to many classes who are in arrears with the payment of their annual dues of $1.00 will be the announcement from the office of the General Sunday School Board at Nashville that the special offer which was made to renew all charters of adult Wesley classes on payment of $1.00 until August 1 will hold good until October 1. By the time of the meeting of our annual conference we hope to have heard from every Wesley class in our conference.

Among those classes who have recently renewed their registration for 1926 are the following:

Woman's Wesley Class of Haywood Street, Asheville.

The Abernethy Wesley Class, West Asheville.

Adult Wesley Bible Class, Bethel, Asheville.

Charles Wesley Byrd Class, Central, Asheville.

Willing Workers (young ladies), Haywood Street, Asheville.

North Carolina Conference

TRAINING WORK IN HYDE

Cokesbury training schools were conducted at Englehard and Swan Quarter in Hyde county August 1-6, the two schools running simultaneously. Classes were held at Englehard in the morning and at Swan Quarter at night. Teaching in the schools were Rev. L. V. Harris, our extension secretary, Rev. L. T. Singleton, of Oriental, and the writer. Rev. S. E. Mercer, the presiding elder, spent the week with us, conducting the devotional periods in the Swan Quarter school, visiting the Englehard school Wednesday and Friday, preaching at Fairfield Sunday, and otherwise boosting the training schools and the work of the Sunday school in general. The people attended in large numbers, and it was a great week for us all. These schools were the first training enterprises undertaken by and in behalf of our Sunday schools in the county.

THE ENGLEHARD SCHOOL

Courses on "The Small Sunday School, Its Plans and Work" and "The Sunday School Worker, His Life and Work" were offered at Englehard. Rev. I. S. Richmond, the pastor, had done fine intensive preparatory work, and there was an attendance of from 50 to 60 each day. Names of tnose earning certificates will be given next week.

S. S. INSTITUTE AT AMITY

On Tuesday evening we held a Sunday school institute for the Englehard charge at Amity church. The feature of this institute was a stereopticon lecture on Sunday school work. There were approximately 150 people in attendance. Amity church is fortunate in that it has recently been equipped with electric lights, the current being given the church by Mr. and Mrs. Norfleet Mann, who operate a private lighting system for their own home, which is near the church. In addition to the stereopticon lecture, given by the writer, Rev. Mr. Richmond, the pastor, delivered a brief and inspiring message to his people.

THE SWAN QUARTER SCHOOL

Two good classes, studying the same courses as at Englehard, composed the school at Swan Quarter. The attendance ranged between 30 and 50. Rev. W. L. Dawson, Jr., the pastor, was on the job every evening, and many of his people, with him, will receive certificates of credit. Names of the credit pupils will be published next week.

INSTITUTE AT FAIRFIELD

As a part of the Sunday school promotion work in Hyde county last week was held at Fairfield Wednesday evening a Sunday school institute for the charge, with an inspiring talk by the pastor and a stereopticon lecture by the writer. The meeting was held in the public school building, and there was a large attendance.

HARRIS AT SPRING HOPE

Rev. L. V. Harris, our extension secretary, spent two days recently on the Spring Hope charge with Rev. W. E. Trotman, the pastor, discussing at Spring Hope and Sandy Cross various phases of our Sunday school promotion, including the Program of Work. At Spring Hope the feature was a stereopticon lecture.

MAXTON SCHOOL AUGUST 23

Sunday schools of the Rockingham district have their faces turned again toward Carolina College, Maxton, where on August 23rd will begin the fifth annual session of the Rockingham District Standard Training School. The class work will begin Monday morning, August 23, and continue through Saturday morning, August 28th. A strong faculty and a wide choice of courses have been secured, including specialization courses for Beginner, Primary, Junior, Intermediate, and Senior workers; general courses for workers in other groups, for officers, and for others interested in the work of the church; and a missions course for all who are interested in this central theme, especially for the women of the missionary societies. Bishop Mouzon will be with us. We are expecting a great attendance and a most successful session of the school.

MORE COKESBURY SCHOOLS

Rev. L. V. Harris is this week conducting a Cokesbury training school at Poplar Branch in Currituck county for the Currituck charge, of which Rev. L. E. Sawyer is pastor. Other Cokesbury schools scheduled include:

Clinton—August 22-27
Wallace—August 29-September 3
Southport—August 29-September 3
Swansboro—In September
Rougemont—In September
Pinetops—In September

Others are being planned to be held between now and the session of the annual conference in Durham.

THAT CHECK-UP WORK

Our annual check-up campaign of Sunday schools which have adopted one of the official Programs of Work is in our calendar this year for September. We are expecting this effort to show considerable progress over last year and to stimulate, inform, and inspire the schools to continued endeavor toward greater efficiency. We are counting on the approved checkers, the volunteer workers, who assisted so cheerfully last year, to render this service to the conference and to the kingdom again; we bespeak for them the hearty cooperation of pastors, officers, and teachers. Let's be busy in preparation for this stock-taking, to the end that we make a good record and that our schools may be made more fit for the performance of their great task.

WESLEY CLASSES—REPORT!

All Wesley classes are reminded again that they are expected to make an annual report and to renew annually their certificate of registration. If your class has not made its report within the past twelve months, see that it does so by the first of September. We need to keep our class spirit alive and organization working. You owe it to headquarters to keep them informed as to your officers and their addresses. Besides, negligence on your class will keep your school from measuring up to its goal or standard in the Program of Work check-up campaign. One point in your school's standard is to have all classes above 12 years of age organized and enrolled as Wesley classes, with certificates of registration renewed annually. Organize your work, and work your organization!

WANTED—MORE MEMBERS!

At least as many Sunday school pupils as church members! This is our immediate enrollment objective. Is your school measuring up? Is it doing its part to reach the reached and teach the untaught? The North Carolina Conference lacks approximately 15,000 having as many Sunday school pupils as church members. Is this situation satisfactory to you? If not, will you and your class and your school become very busy to bring new members to your school? We are counting on you!

Reports from the Province of Quebect state that bootlegging is rife there even under the dispensary system. Liquor is being sold by the bootleggers at one-half the price asked by the Quebec Commission. This bootleg liquor has been traced to the lower St. Lawrence district, but it has been difficult to ascertain its real origin. So serious is the situation that one newspaper, commenting on the Quebec Commission's forecast surplus of $6,000,000, suggests a reduction in the price of liquor as a means of cutting down bootlegging. German newspapers also report many bootleggers in Berlin. There they sell their liquors illegally in order to avoid the high taxes.—The Otulook.

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.

WAYNE COUNTY UNION

The Wayne County Epworth League Union has grown in interest and attendance from the beginning of the organization. The secret of this growth is to be found in the type of programs the county organization puts on. Every third Sunday night the Union meets at the home church of one of her chapters and the programs that have been given have been a credit to the work of the league and the finest kind of spirit and reverence has been created by these programs. One of the best programs given in several months was the pageant, "The Call of the Cross," directed and put on by Mrs. Mary Daniels of Daniels Chapel, Goldsboro circuit. About fifteen young people took part in the pageant and all who saw it said the Cross of Christ had a greater appeal to them.

GOLDSBORO AT JUNALUSKA

Among the Goldsboro people attending the conference at Junaluska are Misses Louise Wrenn, Stella Crone, Eleanor Cobb, Imogene Barrett, Eula Rackley, Mable Langston, Mrs. D. W. Cobb, Gherman Cobb, George Langston and Mrs. T. D. Crawford.

HAND BOOK QUESTIONS

Can your league or any member of the league answer the following questions on the hand book? Send your answers to Mr. A. A. Kyles, 712 East Ash Street, Goldsboro, N. C.

1. What part of the Sermon on the Mount is represented by the Epworth League cross?
2. What are the three Epworth League covenants?
3. What is the League flower?
4. Name three types of League members.
5. Who is the general Epworth League secretary?

CONFRENCE OFFICERS

Do you know the names of the North Carolina Epworth League officers for the new year? Make a sentence using the following words: Grant, Hines, Blair, Cobb, Thompson, Brown, Coffey, Larkin, Barringer.

MT. GILEAD

We are only about two months old. Our work is just beginning. We hope to have much to tell you very soon. Every member of the league is a subscriber to the Era. We have a mission study class. The Confederate soldiers passed through our town and the league served them with sandwiches, coffee and cold drinks. The league also sent representatives to another town with a program and with intention of organizing a league.

IT PAYS TO ADVERTISE

The league at Wilmington took charge of the prayer meeting one Wednesday night not long ago and had a most interesting meeting. They write: "There was a larger crowd than usual because we advertised it."

ROXBORO

Our league as a whole is studying one of the same books that was used at the assembly and hope to study others.

THE FIFTY-FIFTY CLUB

What is the 50-50 club?

As much for others as for ourselves. What we spend in our own town and conference largely comes back to us. The real unselfish giving is that from which we expect no return. Our mission special is wholly unselfish. The mission special is our job. If we don't do our job nobody else will. Folks are counting on the league and let's do our job FIRST.

Join the Fifty-Fifty Club NOW.

The central office will supply all your needs. Write the Central Office of the Epworth League, 810 Broadway, Nashville, Tenn. Or write to Mr. H. T. Hines, New Bern, N. C., for free literature on the Fifty-Fifty Club.

THE PILL BOX

Dr. "B" prescribes.
Rub in the following B's:
B prepared.
B persevering.
B polite.
B patient.
B progressive.
B prayerful.
B loyal.
Mix well and apply daily.

NEW LEAGUE

Through interest in the young people of her community and the Christian influence of Miss Katye Harris, the young people of Lea's Chapel M. E. church of the Roxboro circuit organized an Epworth League on July 11 with 27 charter members. The following officers were elected:

President—Miss Katye Harris.
Vice President—Miss Lucille Newton.
Secretary—Alden Rogers.
Treasurer—Miss Jamie Rogers.
First Supt.—Miss Annie Wilkerson.
Second Supt.—Mrs. Hunter Crumpton.
Third Supt.—Miss Etta Hester.
Fourth Supt.—Miss Corinne Harris.
Epworth Era Agent—Charlie Wilkerson.
Cor. Sec.—Miss Carrie Lee Wilkerson.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

MEETING OF STATESVILLE DISTRICT EPWORTH LEAGUE UNION

The Statesville District Epworth League Union met as guests of Highland Epworth League on Friday evening, July 16, with our district union president, Mr. Earle Reese, presiding. Miss Emma Flowers of the Highland Epworth League, welcomed the visitors and guests in a gracious manner. Response was given in behalf of the visitors by Mr. P. A. Kelly of Mt. Mourne, N. C.

It was very pleasant and encouraging to find the following pastors present with their young people: Rev. Paul Rayle, Hudson; Rev. H. W. Howard, West Hickory; Rev. J. E. McSwain, Maiden; Rev. A. C. Swofford, Granite Falls; Rev. Mr. Holloway, Granite Falls. Our conference field secretary, Rev. W. Arthur Barber, was also present and gave a splendid and helpful address, using as his theme the words, "Workshop Below, Home Above," taken from a sign he had seen. We wish every Epworth Leaguer in the conference could have heard this most interesting and impressive address. Rev. Mr. Barber knows what we need and holds our attention when he talks. Statesville district invites you any time, Mr. Barber.

(There are so many things included in our programs, to discuss them all at length takes too long to write it all, and we must consider space.)

Our most important items of business were reading of minutes, roll call, reports and the discussion of sending a district representative to the Epworth League conference at Lake Junaluska in August. Mr. Garland Winkler and the district reporter lacked one vote of tying for the honor when the finals were counted.

Upon adjournment of business session the guests were invited to the Epworth League room, where our hosts and hostesses served cold drinks and wafers. An enjoyable feature was the stunt given by several of the leaguers of the district, pep songs, and the special music.

Mrs. Jas. C. Stafford of Asheville was a pleasant visitor, and we enjoyed the lovely piano solo which she rendered during the social hour.

Rev. and Mrs. Stafford have a fine group of young people in their church. The handsome new church is an attractive house of worship and Statesville district enjoyed their first visit to Highland.

The next meeting will be held at Broad Street church in Statesville. The Epworth League song followed by the League benediction brought the evening to a close.

Nora Tomlinson,
District Union Reporter.

Mt. Airy District Epworth League Union met with Mt. Pleasant church. There were seven leagues represented with three pastors.

The leagues give very interesting reports and the president, Miss Kelly, giving us a report from conference, also from the temperance conference which was held in Junaluska. The next meeting will be held Sunday, October 3, with ———— leaguers.

After this the Mt. Pleasant people served a bountiful picnic lunch.

W. B. Hale.

REVIVAL AT ANDREWS

We have just closed a very good revival meeting here at Andrews. Much good was done, and the church is in good condition spiritually. Many of the members of the church came forward during the meeting and consecrated their lives for service, and tarried for the baptism of the Holy Ghost. There was no count made of the professions, but I think there were at least 35 who claimed to be saved. Large crowds came to hear the Word preached and many went away blessed.

The people gave the pastor a very pleasant surprise on his birthday, which came during the meeting. When we came home from the morning service we found the house full of ladies and the table loaded with good things to eat. In the center of the table stood the birthday cake with 27 candles on it. They informed the pastor that the heart of the cake was to be used first, and we found enough gold and silver in the center to amount to $51 in all. (I think they made a mistake in our age, but there was no kick made.) Many other nice things were sent in during the day, and it all made the heart of the pastor and his family glad. (No this is not our fourth year. It is our first, so the place is not open for a while yet.)

We expect to have Bishop Mouzon with us this month for the dedication of our church. The date has not been decided yet; it will be announced in the Advocate later. We hope to have many of our former pastors and friends with us at that time. We will be glad to have some of the Advocate force also.

J. R. Church, P. C.

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SESQUI-CENTENNIAL
Philadelphia, Pa.

June 1 to September 30, 1926. Fare and one-half for the round trip via Norfolk Southern and connections. Tickets sold daily until September 30, 1926; final limit fifteen days including date of sale.

NEW BOLDBLACK TYPE
Holman Teachers' Bibles
COMPACT SIZE, 4½ x 6¾ inches

Containing Marginal References, also the new Inclusive Dictionary-Concordance in one alphabet with illustrations. It contains every needed assistance to the Bible student, including a Dictionary, a Concordance, and a Subject Index of important topics.



Specimen of Holman Boldblack Type

21 But that ye also may know my affairs, and how I do, a Tych'i-cus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

A New Practical Course in Bible Reading, prepared by Professor Jos. V. Collins, Ph. D., is included in this edition.

No. 4612 — Morocco Grained Genuine Leather, overlapping covers, titles in gold, red under gold edges, head bands and marker...$4.00

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INDIA PAPER REFERENCE EDITION
Pocket Size—Thin—Light—Compact
(Same as above without Teachers' Helps)

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No. 1630XF—Egyptian Morocco, overlapping button flap covers, head bands and marker, round corners, red under gold edges, with Extra Leather Linings and button flap.....$6.35

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Farmville Welcomes Orphan Children at Union Service—"The children of the Methodist Orphanage of Raleigh gave a beautiful sacred concert in the Methodist church in Farmville on Sunday night. The churches of the town giving way for union services that night, the children were welcomed by a large audience which was much pleased by the concert."

* * * *

Fifth Sunday—August has five Sundays. Many of the orphanages in the state receive large contributions from the Sunday schools on the fifth Sundays. Since we are borrowing large sums of money to meet our financial obligations, I want to urge all Sunday school superintendents whose schools are not sending us monthly offerings to raise all they can for our beloved Methodist Orphanage on the last Sunday in this month.

* * * *

Dear Friends:

As the time is drawing very near when I shall leave this dear home and step out into life, I feel the strong love that has bound me to this dear home for the last few years, and right here I want to thank each and every friend of the Methodist Orphanage that has helped to make this beautiful home possible for me to grow up in.

I wish to express my appreciation to our superintendent, Mr. Barnes, who has kept us under his fatherly care. Sacred to me are the memories of our "Mother Jenkins" who left us and has gone to her heavenly home. Memories of her shall recall her silent but devoted love for each member of this home.

I hope to live up to the expectations of the dear friends of this home and of the entire conference, and I shall never forget the happy years spent here.

Thanking you again, I am,
Your friend,
Floyd Cooke.

* * * *

Clinton Charge—The first Sunday in this month I drove to Keener's church and preached at the eleven o'clock service in the absence of Bro. J. H. Buffaloe, the pastor. It has been quite a long time since I was the pastor of the Clinton circuit. The members of Keener's have an abiding place in my heart. They were kind and considerate of me during the four years I served them. I counted it a great privilege to mingle with them for a short while and to break the Bread of Life to them.

At the evening hour I preached at the Methodist church in Clinton. This town has grown a great deal since I lived there. The population is about three thousand. There are many imposing business houses and beautiful residences in the town. Our church has had a hard strugle there for many years. It is gratifying to know that the church has made wonderful strides during the last ten or fifteen years. It was a great joy to be the guest of my good friend, John Fort, for dinner. He is one of the substantial members of Keener's church. For the evening meal I had the rare privilege of being entertained by my good friend, Brother J. H. Pocker. For several years he was the efficient register of deeds of Sampson county. During my pastorate on the Clinton circuit he gave me his loyal support. In the afternoon I dropped in to see one of the best friends I have, Brother Jasper Weeks, who was so good to me the four years I preached on the Clinton circuit. Of course there are many others whom I would like to mention but space forbids.

I missed seeing my good friend, Brother Buffaloe. I heard many expressions of esteem and good will concerning him. Judging from the reports that reached me, he is considered one of the strongest preachers that the circuit has had. I am counting on the people of this charge to do more for our cause than they have done before. I shall watch their activity along this line with keen interest.

HOSPITAL LEGISLATION AS IT NOW STANDS

By Chas. C. Jarrell.

Each annual conference, at the next session next succeeding the General Conference, shall constitute for the quadrennium a conference hospital board composed of one lay member from each presiding elder's district, and an equal number of traveling preachers selected without regard to district lines; provided, however, that no conference shall have a board of less than six members. Vacancies in the board shall be filled by the conference. Two consecutive unexcused absences from the sessions shall cancel membership in the board. Under the provisions of this chapter and in harmony with the policies of the general hospital board, the conference board shall have power to determine the scope of its operations.

Executive Secretary.

The board is authorized, with the consent of the conference, to employ an executive secretary, who shall be the conference director of the Golden Cross Society. He shall have general supervision of the work committed to the board, under such regulations as the board may adopt. Funds to meet the expenses of the board shall be provided (a) through the regular conference budget, (2) through any other available sourses.

Oversight of the Golden Cross Enrollment.

The conference board shall have oversight of the Golden Cross Enrollment throughout the conference and under the general hospital board.

The board may ask the conference to authorize a hospital belonging to the church and patronized by the conference to direct for itself the enrollment and receive all moneys raised by such effort. Such hospital shall apply to the general hospital board for Golden Cross material and the same shall be furnished at reasonable cost.

Hospital Work.

The board shall assist in securing a proper observance of hospital week; in using this week, not only in enrollment in the the Golden Cross, but in bringing before our people the cause of hospitals, the nursing profession as a field of Christian service; and the call of the poor for surgical and medical attention.

Division Golden Cross Funds.

The money contributed during the Golden Cross Enrollment shall be sent to the conference treasurer, and by him remitted to the hospital for which they were raised. In case there is no hospital in the conference the money shall be sent by the conference treasurer to the general hospital board.

Twenty per cent of these funds shall be the property of the general hospital board, and eighty per cent shall be the property of the annual conference raising the same. The general board may use the said conference funds as a loan fund to hos-

(Continued on page fourteen)

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A well trained faculty
Healthful climate
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Christian influences
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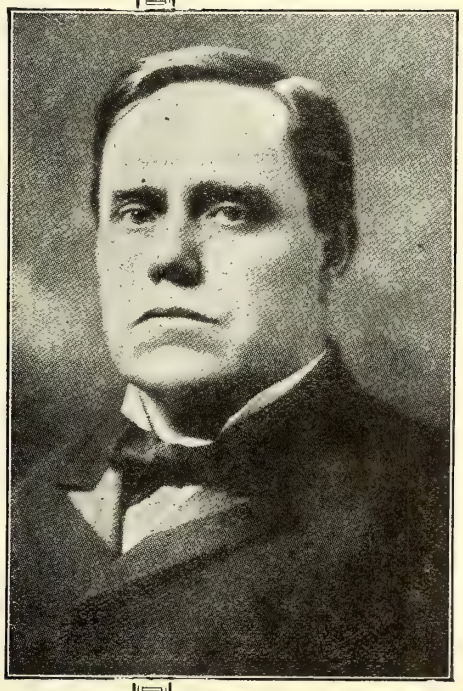
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NASHVILLE DALLAS RICHMOND SAN FRANCISCO

AN INTERESTING STORY

I had a great day yesterday at Orange Methodist church in the Durham district. I was functioning for Dr. Bradshaw who is away, and it was the occasion of the dedication of a most beautiful and neat little church.

At eleven o'clock I preached to a packed house. After the sermon the note which had been recently cancelled was burned in the presence of the people and then the simple yet sacred ceremony of dedication was duly performed.

Rev. J. F. Starnes, the pastor, was very happy in the signal victory of this congregation. Rev. J. W. Autry, who was the former pastor and who was present to witness the transaction was also filled with much joy. It was Autry who began the house two years ago and so he was impelled to be present yesterday and have a share in the service.

The trustees and members of the church had broad smiles throughout the day. Many of the people have made heroic sacrifices in building the house of worship. The farmers have not been blessed with large incomes during the past two years and hence they did not have great sums to contribute to the worthy cause, but many of them gave remarkably gratifying amounts to the building. All of them are to be congratulated upon so noble an achievement.

The auditorium will seat very comfortably 250 or 300 people and together with the two Sunday school rooms in the front of the building, 350 or 400 may be seated. It was filled to capacity yesterday and many people were outside. There are two Sunday school rooms in the rear of the house, making four distinct places for Sunday school work outside the church auditorium. The outside appearance of the house is very pleasing. It is dignified and simple, and has a decided effect of strength and unity. It sits in a beautiful grove by the side of the road and will attract many a seeker of the higher things of life, and will serve them in spiritual matters during the following decades.

A delicious dinner was served on a specially prepared table in the shade of the trees, and all seemed saitsfied.

The afternoon service began with the presentation of a handsome Bible. This was the gift of two persons who made it a memorial to their mother. It was presented by Rev. J. W. Autry and it was received for the congregation by Rev. J. F. Starnes. After another brief talk the Quarterly Conference was held.

The Duke Fund had a very small share in the erection of this house, but it is certainly pleasing to know that the contribution made by that generous and far-seeing statesman, J. B. Duke, is one of many which helps to promote such a worthy enterprise as that just completed at Orange.

J. W. Ormond.

N. C. WOMAN'S

(Continued from page eight)

B. S. class, 12 members. Miss Mattie Pou, Supt. Study.

Maria Brown—(1st quarter) 1 new standard H. M. S. class, 15 members; 1 new B. S. class, 15 members. Mrs. W. A. Parham, Supt. Study.

Edenton Street—(1st quarter) 1 new standard B. S. class, 12 members; (2nd quarter) 1 new H. M. S. class, number members not given. Mrs. R. W. Bailey, Supt. Study.

Selma—(1st quarter) 1 new H. M. S. class, 12 members. Mrs. O. P. Fitzgerald, Supt. Study.

Kenly—(1st quarter) 1 M. S. class, number members not given. Mrs. W. B. North, Supt. Study.

Oxford Y. P.—(1st quarter) 1 new M. S. class, number members not given. Reported by Miss Edith Webb.

Oxford—(2nd quarter) 1 new H. M. S. class, 15 members; 1 new B. S. class, 15 members. Mrs. J. B. Young, Supt. Study.

Louisburg—(2nd quarter) 1 new H. M. S. class, number members not given. Mrs. R. R. Harris, Supt. Study.

No. Adult auxiliaries, Raleigh district, 26; Y. P., 5; Juniors, 16. Miss Helen White, Dist. Sec.

Rockingham District

Hamlet—(1st quarter) 9 new H. M. S. classes, 90 members; 1 M. L.; (2nd quarter) 8 new H. M. S. classes, 96 members; 1 M. L. Mrs. A. S. Cowan, Supt. Study.

Rowland—(1st quarter) 1 new H. M. S. class, 22 members; 1 new B. S. class, 38 members; 1 R. C.; (2nd quarter) 1 B. S. class. Mrs. L. R. Edens, Supt. Study.

Fairmount—(1st quarter) 1 new standard H. M. S. class, 8 members; (2nd quarter) 1 M. S. class; 1 R. C. Mrs. S. G. Floyd, Supt. Study.

Rebecca LeGrand—(1st quarter) 1 new standard H. M. S. class, 10 members; 1 new B. S. class, 22 members; (2nd quarter) 1 new standard B. S. class, 9 members. Miss Kathleen Hicks, Supt. Study.

Mary Steele—(1st quarter) 1 new standard H. M. S. class, 13 members; (2nd quarter) 1 new standard B. S. class, 7 members. Mrs. Joe Stephenson, Supt. Study.

Woman's, Rockingham—(1st quarter) 1 new standard H. M. S. class, 15 members; 1 M. L.; (2nd quarter) 1 new standard B. S. class, 12 members; 5 R. C.; 1 M. L. Mrs. Wm. L. Steele, Supt. Study.

Green Lake—(1st quarter) 1 new B. S. class, 10 members; (2nd quarter) 1 F. M. S. class (1925 continuance) 1 B. S. class. Mrs. W. C. McDonald, Supt. Study.

Lily Duke Y. P.—(1st quarter) 1 new standard H. M. S. class, 8 members; 1 new B. S. class, 26 members. Mrs. J. LeGrand Everett, Jr., Y. P. Supt.

Rowland Y. P.—(1st quarter) 1 new M. S. class, 12 members; 1 B. S. class; 1 R. C.; (2nd quarter) 1 B. S. class; 1 R. C. Mrs. J. McNeil Smith, Supt. Y. P.

Rockingham Juniors—(1st quarter) 3 new standard H. M. S. classes, 31 members. Mrs. J. LeGrand Everett, Supt. Children's work, pro tem.

Gibson—(2nd quarter) 1 new standard H. M. S. class, 9 members; 1 B. S. class. Mrs. Berta G. Adams, Supt. Study.

Lumberton—(2nd quarter) 1 new standard H. M. S. class, 8 members. Mrs. Leon McGill, Supt. Study.

Mount Gilead—(2nd quarter) 1 new standard H. M. S. class, 25 members; 3 B. S. classes; 1 M. L.; 1 R. C. Mrs. Annie Harries, Supt. Study.

Troy Y. P.—(2nd quarter) 1 new M. S. class, 14 members. Mrs. Frank Hurley, Supt. Study.

Troy Juniors—(2nd quarter) 1 new M. S. class, 16 members. Miss Edna Earl Nicholson, Supt. Study.

No. Adult auxiliaries, Rockingham district, 37; Y. P., 7; Juniors, 22. Mrs. B. C. Thompson, Dist. Sec.

Washington District

Stantonsburg—(1st quarter) 1 new H. M. S. class, 8 members; (2nd quarter) 1 new B. S. class, 7 members. Mrs. C. S. Whitley, Supt. Study.

St. James—(1st quarter) 1 new H. M. S. class; 1 new B. S. class, 108 members; (2nd quarter) 1 M. S. class; 1 new B. S. class, 20 members. Mrs. W. R. Royall, Supt. Study.

Farmville—(1st quarter) 1 new F. M. S. class, 1925 book, 30 members; 1 B. S. class; (2nd quarter) 1 new H. M. S. class, 30 members; 1 B. S. class. Mrs. T. W. Long, Supt. Study.

Farmville Y. P.—(1st quarter) 1 new M. S. class, 20 members; (2nd quarter) 1 M. S. class; 1 B. S. class. Miss Beulah Allen, Supt. Study.

Rocky Mount—(2nd quarter) 1 new standard H. M. S. class, 20 members; 1 R. C. Mrs. J. W. Matthews, Supt. Study.

Washington Juniors—(2nd quarter) 1 new F. M. S. class, 5 members. Mrs. T. G. Moore, Supt. Study.

No. Adult auxiliaries, Washington district, 27; Y. P., 2; Juniors, 13. Mrs. W. C. Vincent, Dist. Sec.

Weldon District

Enfield—(2nd quarter) 1 new H. M. S. class, standard, 14 members. Mrs. T. T. Short, Supt. Study.

Jackson—(1st quarter) 1 new M. S. class, 16 members. Mrs. E. S. Bowers, Supt. Study.

Weldon—(1st quarter) 1 new standard H. M. S. class, 23 members; (2nd quarter) 1 M. S. class; 1 new standard B. S. class, 20 members; 1 R. C. Mrs. H. V. Bounds, Supt. Study.

Severn Y. P.—(1st quarter) 1 new M. S. class, 5 members; 1 B. S. class; (2nd quarter) 1 new M. S. class, 6 members. Mrs. J. B. Stephenson, Supt. Study.

Conway—(2nd quarter) 1 new H. M. S. class, 10 members. Mrs. C. J. Garriss, Supt. Study.

Severn—(2nd quarter) 1 new H. M. S. class, 6 members; 1 B. S. class. Mrs. C. P. Spencer, Supt. Study.

Milwaukee Y. P.—(2nd quarter) 1 new M. S. class, 8 members. Miss Mary Lassiter, Supt. Study.

No. Adult auxiliaries, Weldon district, 59; Y. P., 10; Juniors, 34. Miss Amma Graham, Dist. Sec.

Wilmington District

Warsaw—(1st quarter) 1 M. S. class; 1 new B. S. class, number members not given; (2nd quarter) 1 new standard H. M. S. class, 12 members; 1 new standard B. S. class, 12 members; (1 new standard F. M. S. class, 15 members. This was a 1925 class, but through misunderstanding was reported too late to be included in 1925 report—8 of its members received certificates of credit.) Mrs. J. S. Fleming, Supt. Study.

Richlands—(1st quarter) 1 new standard H. M. S. class, 16 members; (2nd quarter) 1 new standard B. S. class, 11 members. Mrs. C. W. Sutton, Supt, Study.

Fifth Avenue—(2nd quarter) 1 new standard B. S. class, 22 members. Mrs. L. O. Ellis, Supt. Study.

Whiteville—(2nd quarter) 1 new H. M. S. class, 18 members. Reported by Mrs. Floyd Johnson.

Trinity, Southport—(2nd quarter) 1 new M. S. class, 20 members. Mrs. J. J. Garrett, Supt. Study.

Grace—(2nd quarter) 1 new H. M. S. class, 25 members. Mrs. J. W. Grise, Supt. Study.

Wesley Memorial—(2nd quarter) 1 new standard H. M. S. class, 14 members. Mrs. B. H. Houston, Jr., Supt. Study.

Rocky Point Juniors—(1st quarter) 1 M. S. class; (2nd quarter) 1 M. S. class. William Craven, Supt. Study.

No. Adult auxiliaries, Wilmington district, 25; Y. P., 2; Juniors, 15. Mrs. E. R. Clarke, Dist. Sec.

Mrs. J. LeGrand Everett, Conf. Sup. Study, 202 N. Randolph St., Rockingham, N. C.

SOUTHERN TO COMPLETE BLOCK SIGNAL SYSTEM, QUEEN TO CRESCENT CITY

Installation of electric automatic signals has been started by the Southern Railway System on seventy-two miles of track between Meridian and New Orleans, which, when completed, will give the Southern continuous automatic electric signal protection on the line between Cincinnati and New Orleans, 836 miles, and on the line between Washington and New Orleans, via Atlanta and Birmingham, 1,160 miles.

The gaps in the signal system between Meridian and New Orleans which are now to be filled are between Meridian and Ellisville, 64 miles, and between Eastabouchie and Hattiesburg, eight miles. The installation will require 135 three position upper quadrant signals, the same type now in use on the other portions of the Cincinnati-New Orleans line.

During 1924 the Southern installed the three position signals on 215 miles of track between Cincinnati and New Orleans, releasing signals of older types.

Mother!

Baby's Best Laxative is "California Fig Syrup"



When baby is constipated, has wind-colic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste.

Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

Beautify Your Home

Hang pictures without showing the ugly wires. Use

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For heavy framed pictures, use

Moore Push-less Hangers

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You can't be too careful about these horrid pests. No home is safe unless you take the right precautions. But Bee Brand Insect Powder will keep them out and it's safe and easy to use.



Sprinkle thickly on springs and mattresses, into cracks and crevices. It's a clean powder that can't rust springs or stain fabrics. Better be safe than sorry. Use Bee Brand before bed bugs come.

It also kills Ants, Fleas, Flies, Mosquitoes, Roaches, Water Bugs, Moths, Lice on Fowl, and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and $1.00. Puffer gun, 10c.



If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

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Our Little Folks

A PLEA FOR THE BOYS

Now, if any one has an easy time
  In this world of push and pull,
It is the boy of the family,
  For his hands are always full.
I'd like to ask, who fills the stove?
  Where is the girl who could?
Who brings in water, who lights the fire,
  And splits the kindling-wood?

And who is it that cleans the walks
  After hours of snowing?
In summer, who keeps down the weeds
  By diligent hoeing?
And who must harness the faithful horse
  When the girls would ride about?
And who must clean the carriage off?
  The boy, you'll own, no doubt.

And who does the many other things,
  Too numerous to mention?
The boy is the "general utility man,"
  And really deserves a pension.
Friends! Just praise the boy sometimes,
  When he does his very best;
And don't always want the easy chair
  When he's taking a little rest.

Don't let him always be the last
  To see the new magazine;
And sometimes let the boy be heard
  As well as to be seen.
That boys are far from perfect
  Is understood by all;
But they have hearts, remember,
  For "men are boys grown tall."

—The Gem.

THE STEEL TRAP

George B. Foster

A little while ago a cat, in great distress, came to the home of one of my friends. It had been caught in a steel trap and in its struggle to get out it had pulled off a part of one foot. My friend's took the cat in, fed it, and took care of it until the wounded foot was healed. This is just one of many millions of somewhat similar cases that occur every year, not to cats and dogs in many cases, but to wild animals of some kind; the only difference being that in this case the cat found friends to care for its suffering and fed it, but in the case of wild animals that are caught, they must suffer and die alone amid the cold and ice and snow. The case is like this. Here is a little innocent, harmless, wild animal that starts out in the morning in search of its daily food. It steps in a steel trap and is held a prisoner. It is far away in the woods and there is no one near to release it, or to feed it, or to mercifully put it to death. In its struggle to get free the bones of the leg are broken and the poor suffering creature is held there a prisoner for hours, perhaps for days and nights, amid the ice and snow in a zero temperature, for most of the trapping is done in winter. Any one of three or four things may happen to it. If it is very cold it may freeze to death; if it was short of food when it got caught, it may starve to death; in order to get free it may gnaw off its legs; or it may live until the trapper comes and mercifully or unmercifully, from whichever point of view you look at it, puts it to death and ends its sufferings.

If some one should set a steel trap on Boston Common and catch one of the gray squirrels that are numerous there and let it stay in the trap a suffering prisoner for hours or for days and nights, there would be an uproar about it and the man might be arrested for cruelty to animals. Now just that sort of thing is going on in many millions of cases off in the woods where no one sees it and no one thinks much about it. All animal life must die some time and it is no worse to kill an animal for its fur than it is to kill it for food. But if the animals that are killed for food were caught in steel traps and held suffering prisoners for hours or for days and nights, that sort of thing would be stopped and it is going to be stopped in the case of the animals that are trapped for their fur. Furs are not a necessary part of a person's apparel, and no one ever froze to death from lack of a fur coat, if he had plenty of other clothing. It is simply a fashion and if one person can get along comfortably without furs, others can do the same. And especially is this true in regard to fur trimmings and summer furs, the most foolish of all fashions. A few years ago the plumage of birds and in some cases whole birds were seen on about nine-tenths of the hats worn by ladies. Then people commenced to talk about the cruelty and the economic waste of the fashion and a public opinion was created and afterwards laws were enacted and now no more do we see birds' plumage or whole birds on ladies' hats. The women are just as well off and the birds are a great deal better off on account of that law, which stopped the killing of birds for their plumage. Now at the present time there is an ever increasing fashion to wear furs and about nine-tenths of the women and young girls whom we see on the street and many of the men are wearing furs in some form.

Well, if the practice of killing birds for their plumage was cruel, the practice of trapping wild animals for their fur is infinitely more cruel, for in the case of the birds they were shot, but in the case of the animals, they are held suffering prisoners in steel traps for hours or for whole days and nights.

Firearms mercifully kill, but steel traps unmercifully torture. Of all the inventions of man, the steel trap has probably caused more animal suffering than any other one invention, and perhaps more than all of them put together.

A few days ago I saw a young girl wearing a fur coat which I should estimate contained at least two hundred skins of animals. Who can estimate the animal suffering that went into that one coat! And when you multiply that coat by the millions of others that are being worn you begin to get a little idea of the total amount of suffering caused by the steel trap. We must first create a public opinion against this great evil of torturing animals to death and then get legislation about the cruelty, for of course legislation is the only thing that will stop it. We celebrated "Be Kind to Animals Week." Let us extend it to fifty-two weeks in the year and include the wild animals as well as the domestic animals and put a stop to this needless cruelty and suffering for the many millions of wild animals who are caught in steel traps every year. Furs are merely a fashion and not a necessity for life or even for comfort. So will any one who reads this article help in the matter by creating an atmosphere against the trapping of wild animals for their fur or for any other purpose.

May the time soon come when a fur coat on the back of a man or woman will be as rare a sight as the sight of a bird's plumage is now on a lady's hat.—Our Dumb Animals.

Billy Sunday (to newsboy — in a city where Sunday was conducting a revival): "Can you tell me the way to the postoffice?"

Newsboy: "Up one block and turn to the right."

Sunday: "You seem a bright little fellow. Do you know who I am?"

Newsboy: "Nope!"

Sunday: "I'm Billy Sunday and if you come to my meeting tonight, I'll show you the way to heaven."

Newsboy: "Aw go on! You didn't even know the way to the postoffice." —Wall Street Journal.

BOILS

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PRACTICAL NEEDED CHRISTIAN EFFORT

Indispensable to Methodist progress

POLICIES: Term, Straight Life, Educational Endowment.

Safest, cheapest because of purpose instead of profit.

FIRST time Methodism has provided for *CHILDREN'S WELFARE* as commercial concerns are doing.

Surely you will promptly identify your children with this Christian, progressive movement.

GREAT opportunity! YOUR responsibility.

LEGAL RESERVE Insurance for men and women, ages 16 to 60.

POLICIES: Life, 20-Pay, Endowment, Disability-Annuity.

SICK and **ACCIDENT** Insurance modern and without technicalities.

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CLAIMS PROMPTLY PAID FOR 23 YEARS

State kind insurance wanted. Let those interested advise.

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Modern Standard Sleeping Cars between:
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Daily	Schedule	Daily
Lv. 12:58 P.M.	Greensboro, N. C.	Ar. 12:45 P.M
Lv. 5:20 P.M.	Charlotte, N. C.	Ar. 9:40 A.M
Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

Columbia-Savannah-Charleston Sleeping Cars open 9:00 P. M. and occupy until 8:00 A. M. either direction.

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L. A. PEACOCK, City Passenger & Ticket Agent,
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Movie of an awful night

NO longer need your nights or days be ruined by mosquitoes. Flit destroys these pests.

Flit spray clears your home in a few minutes of disease-bearing flies and mosquitoes. It is clean, safe and easy to use.

Kills All Household Insects

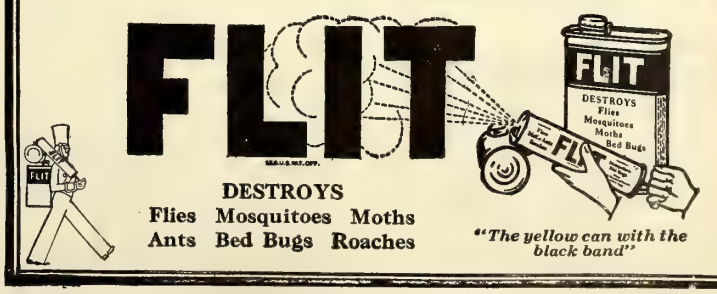
Flit spray also destroys bed bugs, roaches and ants. It searches out the cracks and crevices where they hide and breed and destroys insects and their eggs. Spray Flit on your garments. Flit kills moths and their larvae which eat holes.

Flit is the result of exhaustive research by expert entomologists and chemists. It is harmless to mankind. Flit has replaced the old methods because it kills *all* the insects—and does it quickly.

Get a Flit can and sprayer today. For sale everywhere.

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Flies Mosquitoes Moths
Ants Bed Bugs Roaches

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Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

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Greensboro Commercial School
Greensboro, N. C.

HOSPITAL LEGISLATION AS IT NOW STANDS

(Continued from page eleven)

pitals under such safeguards as it may see fit to employ. The funds are the property of the annual conference raising them, and can be called for at any time by the annual conference and used for hospital purposes by giving reasonable notice to the general board.

Where there is a hospital and it elects not to promote for itself the Golden Cross Enrollment, the conference shall direct the enrollment, as in Par. 548 (11) (b), for the benefit of the hospital. In this case the funds arising from the enrollment shall be sent by the conference treasurer to said hospital; and the cost of the Golden Cross material used in the enrollment shall be charged against and paid by the hospital benefitting by the same.

The conference board shall advise the conference in reference to locating, financing, ecerting, and operating hospitals. The shall make a written report each year to the annual conference on the state of the work and the condition of such hospitals as may be in the bounds of the conference.

New Questions in the Discipline.

Question 33, Par. 52, Discipline 1922, will be enlarged in the new Discipline so that it will read:

"What has been contributed for the following couses: Foreign Missions? Home and Conference Missions? Church Extension? Education? The American Bible Society? By the Woman's Missionary Society? From the Golden Cross Enrollment?"

In Par. 93 answer 5 will be enlarged so as to include in the scope of the district conference a consideration of the Golden Cross Society, showing how many members were enrolled and how much money was raised.

The first and second quarterly conferences must see that the Golden Cross directors have been appointed for each congregation; and the third quarterly conference must ask: "How many members have been enrolled in the Golden Cross Society, and what amounts have been contributed by these means."

In order of business for the church conference reports are to be received from the Golden Cross Society.

The law governing trustees of school property will in the new Discipline be made to include trustees of hospitals (Par. 231, Discipline 1922).

The Golden Cross Society with its annual enrollment and its nominal membership dues should quickly cover the church like the dew covers Dixie. If this cause is even fairly presented to our people, the response will be the beginning of a notable advance. Such a movement will benefit humanity and bless the church.

It will put the church to following the example of Him who took neither sword nor scepter nor throne nor crown, but took a towel and a basin of water and washed the disciples' feet. The church which washes the feet of Today will have the the heart of Tomorrow.

In the Golden Cross of Methodism, in a golden hour of opportunity, the vision of the Golden Cross Society has come as a divine inspiration.

It will benefit humanity, because—

It will save many valuable lives from preventable or curable diseases;

It will save many of the 75,000 infants who die each year in the United States;

It will save many of the 16,000 who die in childbirth each year;

It will help America in her fight against disease which has lengthened human life from 40 to 57 years.

It will help make great doctors;

It will help to educate noble nurses;

It will add to the wealth of the nation by safeguarding the health of the nation;

It will show the world that the church has the spirit of service.

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LENOIR, N. C.

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R. L. FLOWERS, Secretary
DUKE UNIVERSITY
Durham, North Carolina

Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
FOURTH ROUND

August
Flat Rock-Fletcher, Flat Rock, 11 15
Mount Pleasant, night 15
Hominy, Laurel Hill, 11 21-22
Biltmore, night 22
Mills River, Avery's Creek, 11 28-29
Chestnut Street, night 29

September
Weaverville Ct., Alex. Chapel, 11 4-5
Weaverville, night 5
Fairview, Sharon, 11 12
Henderson Ct., Fruitland, 3 12
Oakley, night 12
Ivy, Laurel, 11 18-19
Haywood Street, night 19
Sandymush, Little Sandy, 11 on 25 and 3 on....26
Leicester, Emma, 3 on 25 and 11 on 26
Saluda-Tryon, Tryon, night 26
Elk Mountain, night 28

October
Spring Creek, Antioch, 11 3
Marshall-Hot Springs, Marshall, 3 and night... 3
Central, night 4
Hendersonville, night 6
Brevard, 11 10
Rosman, Rosman, 3 10
West Asheville, night 13
Bethel, night 14
Swannanoa, Tabernacle, 11 17
Black Mountain, night 17

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FOURTH ROUND

August
Trinity, 11 15
Belmont Park, 8 15
Dilworth, 11 22
West Charlotte, 3 22
Duncan Memorial, 8 22
Rural Trinity, 11 29
Thrift-Moores, Pleasant Grove, 3 29
Calvary, 8 29

September
Monroe, Central, 11 5
Weddington, Wesley, 3 5
Brevard Street, 8 5
Myers Park, 11 12
Waxhaw, Heath's, 3 12
Chadwick, 8 12
Peachland, Hopewell, 11 19
Polkton, Polkton, 3 19
Matthews, 8 19
Pineville, 11 26
Hickory Grove, 3 26
Tryon Street, 8 26

October
Unionville, Mill G., 11 Sat. 2
Prospect, Trinity, 3 2-3
Hawthorne Lane, 11 3
Duckworth Memorial, 8 3
N. Monroe and Icemorlee, 8 Sat. 2
Bethel-N. H., Bethel, 11 Sat. 9
Lilesville, Liles, 3 Sat. 9
Wadesboro, 11 10
Ansonville, 3 10
Morven, 8-9 10-11
Marshville, 2 Monday 11
Spencer Memorial, 8 14

GREENSBORO DISTRICT
I. B. Craven, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

August
Uwharrie, Mt. Shepherd, 11 21
Pleasant Garden, Bethlehem, 11 22
East Greensboro, Bessemer, night 22

September
Coleridge, Rehobeth 11, Concord 3 4
Deep River, Worthville, 11 5
Liberty, Bethany, 3 5
Randleman, St. Paul's, night 6
Proximity, night 7
Carraway Memorial, night 8
Randolph, Fairview, 11 11
East End, 11 12
Highland, Archdale, 3 12
Park Place, night 13
Jamestown, Oakdale, night 14
West Market St., night 15
New Hope, Centre, 11 18
Glenwood, 11 19
Gibsonville, Whitsett, 3 19
Bethel, Grace, night 20
Centenary, night 21
Ashboro, night 22
Wentworth, Bethlehem, 11 25-26
Ruffin, Ruffin, 3 26
Reidsville, night 26
Main St., night 27
College Place, night 28
Wesley Memorial, night 29

October
West Greensboro, Muirs, 11 2
Ramseur, Franklinville, 11 3

MARION DISTRICT
Edwin O. Cole, P. E., Marion, N. C.
FOURTH ROUND

August
Burke Ct., Warlick's, 11 14
Rutherford College, 11 15
Marion, First Church, 8 15
Old Fort, 8 18
Old Fort Ct., Bethlehem, 11 21
Mill Spring, New Hope, 11 22
Rutherfordton, 8 22
Bald Creek, Bald Creek, 11 27
Micaville, Deyton's, 11 28
Burnsville, 11 29
Spruce Pine, Penland, 8 29

September
Bostic Ct., Hopewell, 11 4
McDowell Ct., Trinity, 11 5
Oak Forest, 8 5
Gilkey, Gilkey, 11 12
Forest City, 8 12
Table Rock, Arney's, 11 17
Morganton Ct., Salem, 11 18
Marion Mills, 11 19
Marion Ct., Glenwood, 3 19
Morganton, First Church, 8 22

October
Broad River, Wesley's, 11 3
Cliffside, Avondale, 8 3
Henrietta-C., Henrietta, 11 10
Spindale, 8 10

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FOURTH ROUND (IN PART)

August
Madison, 11 15
Danbury, Forest Chapel, 3:30 15
Danbury, 10 and 11 21-22
Mount Airy Ct., Oak Grove, 8 22

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

August
Watauga, Benson's Chapel 14-15
Boone, night 15
Helton, Helton 21-22
Jefferson, Orion 28-29

September
Elk Park, Newland 4-5
Warrensville, Ashley 11-12
Avery, Pisgah 18-19
Sparta, Potato Creek 25-26

October
Laurel Springs, Laurel Springs 2-3

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FOURTH ROUND

August
Gold Hill, Zion, 11 14
Woodleaf, Woodleaf, 11 15
Salisbury, Park Avenue, 8 15
Albemarle Ct., Union Chapel, 11 21
First Street, 11 22
Central, 8 22
Salisbury, First Church, 11 29
Salisbury Ct., Bethel, 3 29

September
East Spencer, Long Street, 11 5
Salisbury, Main Street, 8 5
Landis, Shiloh, 11 11
China Grove, 11 12
Spencer, Central, 8 12
Norwood Ct., Mt. Zion, 11 19
Norwood, 8 19
Bethel, 11 24
New London, 11 25
Salem, 11 26
Badin, 8 26

October
Mt. Pueaasnt, Cold Spring, 11 3
Kannapolis, Trinity, 8 3
Concord, Harmony, 11 10
Concord, Westford, 8 10

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August
Belmont, Main St., 11 15
Dallas, Dallas, night 15
South Fork, Zion, 11 21
Lincoln Ct., Marvin, 3 22
Lincolnton, night 22
Belwood, Palm Tree, 11 28
Polkville, Clover Hill, 11 29
King's Mountain, night 29

September
Crouse, Pleasant Grove, 11 4
Gastonia, Main Street, 11 5
Smyre, night 5
Mt. Holly, 11 12
Lowell, Lowell, 3 12
Park Street, night 12
Franklin Avenue, night 15
Shelby Ct., Sulphur, 11 18
Lafayette Street, 11 19
Shelby, Central, night 19
East End, night 22
Cherryville Ct., Beulah, 11 25
Cherryville, First Church, 11 26
Bessemer, Bessemer, night 26
Trinity, night 29

October
Lowesville, Salem, 11 2
Goodsonville, 4 and 11 2-3
Stanley, Stanley, 3 and night 3
Cramerton, 11 10
McAdenville, night 10

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FOURTH ROUND

August
Jones Memorial, night 13
Dudley Shoals, Ebenezer, 3 and 11 14-15
Rhodhiss, 2 15
Ball Creek, Camp Ground, 4 20
Catawba, Camp Ground, 4 21
Ball Creek Camp Meeting 17-22

September
Newton, 11 5
Concord, 2:30 5
Friendship, night 5
Statesville, Broad St., night 6
Race Street, night 8
Statesville Ct., Parsonage, 3 10
Taylorsville, night and 11 11-12
Hiddenite, Pisgah, 2:30 12
Stony Point, night 12
Mt. Zion, night and 11 18-19
Shepherd-Vanderbeurg, 2:30 19
Davidson, night 19
Mooresville Ct., Williamson, 3 21
Troutman, night 22
Lenoir, First, night and 11 25-26
South Lenoir, 2:30 26
Hudson, Whitnel, night 26

October
Lenoir Ct., Littlejohns, 3 and 11 2-3
Granite Falls, 2:30 3
Maiden, night 3
Elmwood, 3 6

WAYNESVILLE DISTRICT
6 P. W. Tucker, P. E., Waynesville, N. C.
FOURTH ROUND

August
Jonathan, 11 15
Bethel, Hominy, 11 and 3 14-15
Fines Creek, 11 22
Haywood, Mt. Zion, 11 and 3 21-22
Hayesville, Oak Forest, 11 and 11 28-29
Hiawassee, Ogden, 3 29

September
Macon, Asbury, 11 3
Franklin, night 3
Franklin Ct., Bethel, 11 4
Highlands, 11 and 11 11-12
Glenville, Cashiers, 3 and night 12
Robbinsville, 3 17
Andrews, night 17
Murphy Ct., 11 18
Murphy Station, 11 19
Judson, 4 and night 19
Whittier, Shoal Creek, 11 and 3 25-26
Bryson City, 11 and night 26
Canton, night 29

October
Clyde-Junaluska, night 3
Waynesville, night 5

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 We. Fourth Street, Winston-Salem, N. C.

August
Farmington, Bethlehem, 3 and 11 21-22
Advance, Cornatzer, 3 22
Ogburn Memorial, night 22
Hanes-Clemmons, Bethel, 11 29
Davidson, Reeds, afternoon 29

September
Davie, Salem, 11 and 3 4-5
Cooleemee, 11 5
Mocksville, night 5
Lexington, Erlanger, night 8
Davidson, Centenary, 11 11
Centenary, 11 12
Lewisville, Brookstown, night 12-13
Burkhead, night 15
Linwood, Linwood, 3 18-19
Lexington, First Church, 11 19
Central Terrace, night 19
Hanes-Clemmons, Hanes, night 22
Denton, Clarksbury, 11 25
Welcome, Ebenezer, 8 and 3 25-26
Walkertown, 11 26
West End, night 26

October
Thomasville Ct., Prospect, 11 and 3 2-3
Kernersville, 11 3
Thomasville, Bethel, night 3
Forsyth, Westview, 3 9-10
Oak Ridge, Sedge Garden, night 10

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

August
Rougemont Ct., Tabor, 11 13
Leasburg Ct., Salem, 11 14-15
Mt. Tirzah Ct., Mt. Zion, 11 21-22
West Durham, night 22
Yanceyville Ct., Locust Hill 28-29

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

August
Pantego-Belhaven, Belhaven 15
Kitty Hawk, Duck, night 17
Manteo, night 18
Stumpy Point, night 19
East Lake 21-22
Kennekeet, Avon, night 24
Harreras, Hatteras, night 25
Wanchese, night 26

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

August
Fuquay, Buckhorn 14
Edenton St., 11 15
Cary-Apex, Cary, 8 15
Creedmoore, Grove Hill 21-22
Franklinton Ct., Rock Springs 3....22
Franklinton, 8 22
Oxford, 8 27
Oxford Ct., Shady Grove 28
Granville, Roberts 29

September
Louisburg Ct., Shiloh 4

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
THIRD ROUND

August
Rich Square, a.m. 14-15
Scotland Neck, Palmyra, 3 p.m. 15
Norlina, a.m. 21-22
White Memorial and City Road, City Road, night 22
Murfreesboro, a.m. 29
Williamston and Hamilton, night 29

PLAN OF EPISCOPAL VISITATION

First District—Bishop Warren A. Candler.
Louisiana, Homer, La., October 27.
North Mississippi, Columbus, Miss., November 3.
Mississippi, McComb, Miss., November 10.
Cuba, February 24.

Second District—Bishop Collins Denny.
Baltimore, Washington, D. C., September 29.
Virginia, October 13.

Third District—Bishop Edwin D. Mouzon.
Western North Carolina, Gastonia, N. C., October 13.
Upper South Carolina, Rock Hill, S. C., October 27.
North Carolina, Durham, N. C., November 10.
South Carolina, Bennettsville, S. C., November 24.

Fourth District—Bishop John M. Moore.
New Mexico, Roswell, N. M., October 6.
West Texas, San Angelo, Texas, October 27.
Northwest Texas, Childress, Texas, November 10.
Central Texas, Corsicana, Texas, November 17.

Fifth District—Bishop William F. McMurry.
Denver, Beulah, Colo., August 19.
Missouri, September 8.
Southwest Missouri, Lexington, Mo., September 22.
St. Louis, Cape Girardeau, Mo., October 6.

Sixth District—Bishop U. V. W. Darlington.
Belgian, Brussels, Belgium, June 23.
Czecho-Slovak, Prague, July 6.
Polish and Dantzig, Warsaw, October 18.

Seventh District—Bishop Horace M. DuBose.
Holston, Johnson City, Tenn., September 29.
Tennessee, October 6.
Memphis, Paris, Tenn., November 10.

Eighth District—Bishop W. N. Ainsworth.
Korea, Seoul, September 2.
Siberian (Russian), Harbin, September 16.
Siberian (Korean), North Kando, September 20.
China, Soochow, October 22.
Japan, Kobe, January 3.

Ninth District—Bishop James Cannon, Jr.
Brazil, Rio De Janeiro, August 11.

Two vines, growing over a porch, meet each other, and twine together, and twist fiber into fiber and stem into stem, and take shape from each other, and are substantially one. And such are friendships. Now one cannot have his life divided as two trees are. He cannot enter into partnership with others and be conscious that that partnership shall be but for an hour or a moment. The sanctity, the honor, the exaltation, the exhilaration of a true and manly friendship lies in the thought of its continuance. —Beecher.

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SPECIAL ANNOUNCEMENT

The fall term of Guilford Business College of High Point will open on Monday, September 6th. The past year has been the most successful in its history, its graduates having gone out into many splendid positions. This school looks forward to a large enrollment in September and it is important that applicants enroll early. All the courses in the school, stenography, typewriting, secretarial, bookkeeping, are thoroughly modern and up-to-date. All students upon graduation are helped to secure good positions. Write this college for prices of the different courses offered.
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HIGH POINT, N. C.

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IN MEMORIAM

DICKSON—Little Charlsie Dickson was born March 29, 1917; died March 15, 1926. She was sick only a short time, but her suffering was severe from the first, but she bore it so patiently. Her thoughts until the last were for others and not for herself. How beautifully did she manifest the spirit of the Master in her life and in her death. She loved her Lord and the church. The funeral was conducted by Rev. Mr. Spencer, the pastor being away, and her body was laid to rest in Greenwood cemetery. May God comfort the bereaved father and mother, brothers and sisters.

Mrs. J. A. Howell.

JOHNSON—Mrs. Sallie J. Johnson died July 8 at the age of 75 years, nine months and 18 days. Sister Johnson professed faith in Christ in early life and joined Rehobeth M. E. church, where she remained a faithful member until death. Before marriage to Loammi Johnson she was Miss Craven of the well known family of Craven of Randolph county. Truly a good woman has gone from us, but her influence will live on in the community. Funeral services were held at Rehobeth church on Saturday, July 10, conducted by the pastor, Rev. H. F. Starr, in the presence of a large number of relatives and friends. H. F. Starr.

RUSH—Clara Mae, daughter of A. S. and Cora J. Rush, passed to her eternal reward July 17, 1926, at the age of 24 years and 13 days. Miss Mae was a fine Christian girl, having been a member of Mt. Shepherd M. E. Church, South, from early girlhood. Few girls in the short space of 24 years have made so many friends. She was loved by all who knew her. It was through great suffering that she passed the last year of her life, but she bore it with patience, looking to Christ. She was ready to go and requested the whole family to meet her in heaven. Two songs she requested to be sung at her funeral showed very plainly her trust—"How Firm a Foundation" and "Nearer My God to Thee."

She was buried Sunday afternoon, July 18, from the church she loved by her pastor, the writer. May God bless the bereaved loved ones and help them all to join Mae in the better land. Geo. W. Clay.

RESOLUTIONS OF RESPECT

Whereas, on Wednesday, June 16, through the providence of our heavenly Father, our class member, Joseph Brantley, met an untimely death by drowning at Tampa, Fla., we, the membres of the Mamie Mayo Memorial class of Campbell Creek Sunday school, bow in humble submission to the divine will. Therefore be it resolved:

First, That we extend to his loved ones our deepest sympathy and commend them to the care of our loving heavenly Father.

Second, That we will always remember his cheerful disposition and bear testimony to his faithfulness to the Sunday school.

Third, That a copy of these resolutions be written in the minute book of our class to his memory.

Fourth, That a copy be sent to the bereaved family and a copy to our church and county papers.

Roy L. Lewis,
Forest Austin,
Marvin Austin.
Committee.

RESOLUTIONS OF RESPECT

On Sunday afternoon, May 2, 1926, the death angel came and claimed one of our missionary society members, Mrs. E. Dixie Pearce. She was 62 years of age. She had been a great sufferer for many months with that dreadful disease cancer. Loving hands did all that could be done to ease her pain and to cheer in any way her last days. She bore her suffering without complaining and remarked that she was willing to suffer or to go, just which way the Lord saw fit to do was all right with her. She was twice married. She was a faithful and active member of McBride's church, near South Mills, N. C., where her funeral was conducted by Rev. Mr. Walters, her pastor. We greatly deplore our loss of a missionary member, although we art thankful of her life of love lived with us. Therefore be it resolved:

First, That we will always treasure her faithful and devotional life as a worthy example to follow.

Second, That while we feel our loss, we know that it is her eternal gain.

Third, That we extend to the bereaved husband, J. P. Pearce, her three children, Mrs. J. C. Forehands, J. M. and J. F. Sawyer, her step-children, grandchildren, sister, relatives and friends our deepest sympathy in their dark hours of sorrow. May they so live as to meet her where sorrow is unknown. That copies of these resolutions be sent to the family, to The Advance and to the N. C. Christian Advocate for publication, and a copy be spread on our minutes.

Mrs. N. C. Pearce,
Mrs. J. C. Sawyer,

CLEGG—Brother James F. Clegg met a very tragic death on June 5, 1926. He was at his work in the employ of the Southern Power Co. near Durham when he fell and sustained injuries from which he died a few hours later.

Brother Clegg was a member of the Methodist church on the Durham circuit and was a faithful Christian. He was an industrious man, good to his family and an obliging neighbor. He had many friends.

On Monday afternoon we laid his body to rest in the church yard at Pleasant Green church where he was a member. The funeral service was conducted by his pastor, Rev. W. F. Craven, assisted by this writer. The Masons and Odd Fellows, of which lodges he was a member, using their burial services at the grave. An unusually large congregation attested the high esteem in which he was held.

He was 39 years old. Surviving him is his wife and two children. Also his father and mother, three brothers and two sisters. May the grace of a loving heavenly Father comfort those who sorrow.

His former pastor,
W. F. Elliott.

IN MEMORIAM

Mrs. Melissa J. Becton, widow of the late William F. Becton of Harlowe, N. C., died March 20, 1926, age 72 years, one month and 24 days.

Sister Becton was a member of the Methodist church and Ladies' Aid Society of Harlowe, N. C. Her four children, 15 grandchildren and numerous friends mourn her demise—their great loss.

We greatly miss our Sister Becton in the community. She has been with us and one of us for so many years that we feel keenly and sorrowfully the break in our community circle. Though in very poor health and a great sufferer during her latter years, she was patient and ready for the call home.

May our kind and loving heavenly Father, who can heal the deepest wounds and who careth for His won, so direct that the three motherless children who were in the care of their now departed grandmother since their mother's death, be tenderly and properly cared for and grow in the nurture and admonition of the Lord.

"Now is done thy long day's work;
Fold thy palms across thy breast.
Fold thine arms, take now thy rest;
Rest, sister, sweetly rest."

Ladies' Aid Society,
Harlowe M. E. Church.

GAITHER—Ernest Gaither was born in Turnersburg township, Iredell county, N. C., January 29, 1874, and bade farewell to this earth life and the friends he loved so well June 5, 1926. Coming from the pillow of a desperate sickness there lingers with us the whisper, "It is all right." This reminds us of his resignation and submission to the will of the Father. While life was sweet to him in the environment of close friends and a lovely, devoted family in the bosom of which he found rest in the beautiful home on the hill, yet the riches of earth must be exchanged for the greater glory of heaven.

I loved him very much. He had shown me kindness and was ever considerate. He had a host of friends. He meant much to the city in its material development. He was prominent in its business affairs and progressive activities, filling his place with the confidence and esteem of his fellow citizens.

He was tender and sympathetic, often giving himself in ministrations to the sick and unfortunate and the sorrowing.

He was a most loyal member of Broad Street Methodist church, faithful to his Bible class and in attendance upon the services of the church. He was a member of the board of stewards and did not shun its arduous duties.

He loved his church and his Bible. Before he was taken down he kept his Bible by his radio, and during the evenings would read and "listen in." That was really a double listening in—listening to the music of earth and listening to the voice of God. How precious is the memory of it all!

Those who knew him will pray especially for the devoted companion who walked with him, and the children, Thomas, Katherine and Wilfred Turner.

In the absence of the pastor the funeral services were conducted by Revs. J. W. Moore and J. E. Abernethy, and his body was laid to rest in Oakwood cemetery. A great concourse of people attended the funeral, and the floral tribute was most beautiful. M. F. Moores.

COOPER—Mrs. Lucinda Cooper, widow of N. B. Cooper, died (of senility) in her home, Mullins, S. C., June 24, 1926. She was born in Horry county, S. C., December 22, 1943, being the oldest daughter of Samuel T. and Eliza Jenerette (of French Huguenot descent). She joined Rehobeth Methodist church in 1853. She was married to Judge Noah B. Cooper January 11, 1866, and to them were born twelve children: William B. Cooper, former Lieut.-governor of North Carolina, resident of Wilmington, N. C.; Noah W. Cooper, lawyer and local preacher of Nashville, Tenn.; Preston S. Cooper, merchant of Daytona Beach, Fla.; Lawrence J. Cooper, broker of Waycross, Ga.; Wade H. Cooper, banker of Washington, D. C.; John P. Cooper, merchant of Mullins, S. C.; Thos. E. Cooper of Wilmington, N. C.; Frosty Belle, wife of A. B. Edwards of Mullins, S. C.; Lucinda C., wife of O. F. Thornton of Mullins, S. C.; Janie, wife of James R. Williams of Mullins, S. C.; Mattie R., wife of A. V. Bethea of Dillon, S. C.; and Frances E., all of whom survive, save Frances, who died in infancy; and all of whom are members of the Methodist church. For forty-nine years she was a faithful member of Macedonia church and Sunday school of Mullins, S. C., where her husband served so long, and in which her children grew up.

Inheriting a strong body, she lived almost free from sickness. She was ever a holy, cheerful inspiration to her husband, children and acquaintances, brightening every corner and life she touched. Her home was a house of prayer, industry and simplicity. She helped her husband establish, honor and preserve there the family altar, around which and at her knee her children were schooled in God's eternal truths. She was a perfect daughter, wife, mother and neighbor. Her unselfish service endeared her to a host of friends and acquaintances. She was a singer from girlhood; knew and loved to sing the grand old hymns of Methodism. As a child I often heard her sing:

"O come angel band; come and
around me stand;
O bear me away on your snowy wings
To my immortal home."

And this, almost her last thought and prayer, was graciously answered, as the gates of heaven opened to receive her into everlasting bliss.

In her beloved church her funeral was conducted by her presiding elder, Rev. Sam O. Cant[illegible]sted by her pastor, Rev. [illegible]nd her former [illegible]nabnit. "Abi[illegible] Death is only a drea[illegible] "Saved by grace" were sung. Her grandsons, Lenox Cooper, Frank Thornton, Cooper Edwards, Edwin Cooper, Kendree Williams, John Cooper, Jr., were pallbearers, and her body was laid beside her husband's in Cedardale cemetery.

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In heaven she awaits us, and there
we shall meet her,
"In the sweet by and by."

Noah W. Cooper.

RESOLUTIONS OF RESPECT

Whereas, in the providence of God on April 28, 1926, our friend and brother, William O. Barnard, after a prolonged illness was taken to his eternal reward at the age of 64 years. Therefore be it resolved:

First, That the members of the official board of the Andrews M. E. Church, South, have lost their oldest member, who for many years was a valued and highly esteemed associate and co-laborer in the Master's cause, and that the church has lost one of her most loyal and devoted members.

Second, That the members of the official board hereby express to his family their heartiest appreciation of his consecrated service to the church, and their deepest sympathy for them in their bereavement.

Third, That a copy of these resolutions be sent to the family, a copy sent to the North Carolina Christian Advocate for publication, and a copy placed on the records of this quarterly conference.

C. F. Woodward,
J. W. Walker,
J. M. Boone,
Committee.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite love and wisdom has removed from our midst our beloved friend and coworker, Prof. Horace L. King.

And whereas, God has spared him a long life of beautiful service, as superintendent of our Sunday school and as a leader in everything that was for the advancement of God's kingdom on earth. We, the members of the Mount Pleasant Sunday school, Asheville, North Carolina, keenly feel our loss, but humbly bow in submission to the will of the heavenly Father. We shall miss his smiling face and hearty handshake. Be it resolved therefore:

First, That while our hearts are sad because he will not meet with us on Sunday mornings, we know that we shall meet him around the great white throne in that city "four square." We realize that our loss is his eternal gain. "He was not for God took him."

Second, That we earnestly pray that all in this community may emulate his beautiful character and his fidelity to his church and country.

Third, That our sympathy goes out to his loved ones. They shall miss his love and gentle kindness.

Fourth, That a copy of these resolutions be spread upon the Sunday school records, a copy sent to his daughter, Mrs. R. C. Stevens, and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. M. G. Ervin,
Mrs. Alice Rice,
A. R. Nix,
Committee.

LOVIN—In the passing of Mrs. R. B. Lovin (nee Martha Alice Gibson) Trinity Methodist church and the entire community lose a most valued member and citizen. She was born August 16, 1861, and departed this life May 22, 1926. When a girl of only twelve years she joined the Methodist church. It was here that she gave something of the best of her life. She loved her church, attended its services regularly while health would permit, and was a devoted disciple of her Master.

On October 12, 1881, she was married to Mr. R. B. Lovin, and to this union were born four boys and one girl—I. W. Lovin, T. E. Lovin, L. G. Lovin, and Mamie Lovin. No home was ever blessed with a more sympathetic and affectionate mother and faithful wife. She gave lavishly of her energies for the comfort and happiness of her children and husband.

During her illness the last year of her earthly career friends and loved ones did all in their power for her relief. She suffered, yet without complaint. She bore it bravely and showed how a Christian may be sustained in the hour of trial.

Her home misses her, the community sustains a great loss in her going from us, her church mourns because she has passed on, but heaven has won a noble personality. We are thankful for the benediction of her life. May the blessings of God comfort her loved ones and bring them to be with her in the great home eternal.

Her pastor, E. L. Hillman.

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NORTH CAROLINA
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"The Summer Capital of Methodism"

DR. THOMAS N. IVEY, that golden hearted gentleman and gifted editor who went from us a few years ago gave to Lake Junaluska the name "Summer Capital of Methodism." The name was eminently appropriate and it stuck.

Around about this Southern Assembly stand the mountain peaks like sentinels to guard the treasures that abound. And it is a treasure land where abound the true riches. Nature has enthroned beauty and man has determined that only the fine and best things of life shall find a dwelling place in Lake Junaluska. Even the waters of the lake speak the language of beauty. In fact that lake which glitters like a huge diamond in the noon-day sun and over whose waters a veil of mist hangs in the morning and the shadows play in the evening is in itself enough to set the muses to singing.

The words of the Prophet Ezekiel have been fulfilled at this mountain lake. Listen to that ancient seer in Holy Writ: And it shall come to pass that the fishers shall stand upon it. Their fish shall be according to their kind, as the fish of the great sea, exceeding many."

But the lake is only one of the many attractive features of this Summer Assembly. Where nature was prodigal in its gifts the founders and builders of Lake Junaluska were men of splendid vision. Their plans from the first were to build on a large scale. This led them at the very outset to secure 1,300 acres of land so that there might never be any lack of room. And in this they were wise.

While not all has been accomplished that these leaders desired—and their names make a roll of honor—much has been accomplished. The great dam was built, the spacious auditorium erected, streets and side walks and drives laid out and completed, hotels constructed, and sundry other developments made. Lake Junaluska has one of the finest golf courses in the country. In a word the present holdings of the Lake Junaluska Company at low figures amount to $1,500,000 and some put it as high as $2,000,000.

But this by no means represents all that is at the Lake. The Board of Missions has an investment of more than $100,000 and the Sunday School Board has over half that amount or more invested in its educational equipment. The Publishing House has a book room of its own and one of the most attractive little buildings in the Assembly grounds.

There are quite a number of private residences worth $20,000 or more. Among these handsome houses are those of Dr. George R. Stuart, who is sorely missed since his death, John R. Pepper, J. B. Ivey, J. Dale Stentz, Thurston B. Price and others. Then there is a very large number of summer homes not so elaborate, but occupied by the very best people of the South. Lake Junaluska, not only in the quality of those who make it their summer home, but from the viewpoint of numbers is becoming one of the most attractive places in the North Carolina mountains.

But there remains upon this property an indebtedness of approximately $300,000. The interest on this debt amounts to $18,000 annually and added to this is $3,000 for taxes. These two items make an annual drain of $21,000 upon the income. The plan at present is to get rid of these two heavy drafts upon the resources of the Assembly by selling enough of the land to pay the debt and then turn the whole enterprise over to the Church. There remains about 700 acres of land for sale, or more than one-half of the original tract. These 700 acres can be sold at very low figures in order to secure enough money to pay off all indebtedness on the property and this is just what the management proposes to do and let those who buy the land reap any profits that may accrue from the purchase of these lands at marvelously low figures. The supreme object just now is to get rid of the debt.

With the property free from debt and released from the payment of interest and taxes, there will be ample funds even with the present annual income to make needed improvements upon the property and to provide funds that are necessary to secure the finest talent of the world for the Lake Junaluska platform. But with an enlargement of the community and the increase of visitors that would result from the presence of the world's best musical talent and popular lecturers and entertainers the annual income would be so increased that Lake Junaluska could offer a program equal to that of the Northfield Bible School, Ocean Grove, Winona Lake, or any of the other great summer assemblies.

This emphasis upon a high class program of a popular sort is not meant to imply that Lake Junaluska does not already offer a good program. For it does. This year some of the leading educators and preachers of the country have appeared upon the Junaluska platform. Such men as Dr. Weigle of Yale, Dr. Soper of Duke, Dr. Reisner of New York City, Bishop Mouzon and other men of eminence. Duke University held its first summer school, the Sunday School Board has in its school for leaders done hard and valuable work, the Board of Missions and the Epworth League Board have both offered courses of value. But many people who go away from home for a summer vacation do not care to go school and for that class should be provided such recreation and entertainment as would minister to the cultural and aesthetic and at the same time release over-wrought nerves from any sort of strain.

The management has done the very best it could with the funds in hand but being released from the exacting demands of debt the desired improvements in the Assembly grounds and in the programs could easily be made.

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THE PEW IN THE PULPIT

This very thing occurred last Sunday morning when Hon. Josephus Daniels in a union service occupied the pulpit of the Baptist church at Chapel Hill. And it is well for the pew occasionally to move up into the pulpit and for the pulpit to take its place in the pew, so that we may all know what preaching is like and what it should be like from the layman's viewpoint.

And it became evident from the report of his sermon as it appeared in the News and Observer that Mr. Daniels is accustomed to attend church with an open mind and heart and with open eyes. Listen to this distinguished layman:

"As we sit in the pew, particularly on a summer day, and listen often listlessly to the message of the man of God," said Mr. Daniels, "How often do we leave the church saying to a fellow-worshipper—if either truly worshipped: 'Well, that was a poor sermon, wasn't it?' when it was probably the case that the fault was more with the inattentive hearers than with the lack of vital truth in the sermon, though sometimes men in the pulpit justify the answer Edwin Booth made to the preacher: 'You deal with truth in such a way that your hearers are not made to feel it is the eternal verities. I act fiction in such a way as to stir the hearts and imaginations of men and make them feel the unreal is real.'

"My message therefore to the preachers here today—for I have my chance to get even with men who have been telling me what to do—is that nothing in your ministry is so important as the earnestness born of living faith. The people will forgive anything else in a minister except the sense that he is professional. Unless back of his learning and diction and eloquence they feel that he is dominated by a faith that lifts him to the heights, his sermons are as sounding brass and a tinkling cymbal.

" 'The reason I go to hear that man preach,' said a prosperous and successful lumberman, 'is that I cannot be sawing lumber while he is preaching.'

"Men and women, to use an overworked word, are 'fed up' on the things that pertain to trade and business and sports and science and literature. They go to church—when it is not from habit, and the older I grow the more I believe that most good things that come to us are the result of habit that puts us in a receptive mood in a good place—in the hope that they will be lifted up by a spiritual message and have their walks brightened by the light that never was on sea or land.

"It may be because of my upbringing in the old-time Methodist faith—but I feel a sense of being denied bread, if I go to church and in the learned discourse, enriched with classical lore, I find nothing that gives warmth and cheer to the heart. Between the preacher who is short on learning and long on experience, and the one whose sermon is a cold ethical essay, give me the first. I can go to the library and the lyceum for the classics and for logic. But if the church has no message or no influence that warms the heart and sends one forth to love and help his fellows, from what source is the essential to happiness and usefulness to come?

"The church that is silent when God's 'little ones' are oppressed, the preacher who lacks the spirit of Savonarola or McConnell, may preserve a place for inculcating manners and morals, and in the pulpit may be as faultless in its presentation of ethics as it is admired for its beautiful ritual. But it will never touch the hearts or shape the lives of the men who toil at the carpenter's bench or in any field where men earn their bread by the sweat of their face.

"The fruits of the spirit must make the church the friend of man and the foe of all agencies that practice any creed except the only one that vitalizes Christianity and makes a civilization such as Christ would commend: 'Do unto others as ye would they should do unto you.' "

The foregoing are but excerpts from this admirable sermon by a layman, but they serve to show that Mr. Daniels is both a good preacher and a judge of preaching.

NEW CHURCHES AND THE ASHEVILLE DISTRICT CONFERENCE

The Asheville district conference assembled August 10 and 11 in the beautiful new Methodist church at Hendersonville. The first services in the church had been held the last Sunday in July and the conference gave the leaders of the Asheville district and visitors from other sections of the church an early opportunity to see how spacious and beautiful this new church really is.

The church is rectangular with a balcony extending across the rear and along the two sides and seats 1100. The Sunday school department with hardwood floors and everything else in keeping will accommodate a school of more than a thousand. Under the main auditorium and of like dimensions is an assembly room that may be used also as a dining room.

The new church has been erected upon the lot where stood the old church and it is indeed a choice location—none better if any its equal in town. The lot is a beautiful elevation in the center of the city and yet outside of the business district. Upon this lot the church appears to the best possible advantage and is at the same time conveniently located.

Dr. M. T. Smathers and his people are very happy to be in their new church and they have reasons to be.

It was my privilege to attend the afternoon session of the first day and with H. C. Sprinkle, a presiding elder qualified for all the tasks of his office, in charge of affairs there was not a hitch or jar in the proceedings. Much routine business was transacted and an imposing group of visitors were heard present in brief words the several interests of the church. Special emphasis was put upon the proposed development of Weaver College—a junior college that has come to be within the northern suburb of Asheville.

A $400,000 program of development is on at Weaver and those who have the work in charge expect to succeed. They have already made a good beginning. Mr. B. N. Duke gave $50,000 on condition that the institution raise $50,000. One man in Asheville, it is reported, has given $20,000 and the leaders of the campaign expect the city of Asheville to contribute at least $100,000.

On my way to the district conference I, in company with Rev. L. B. Hayes, took a survey of Rev. J. S. Hiatt's big new church in West Asheville. Here is another church beautifully situated upon the old church lot and the grounds are big enough to lend their beauty to the general effect of the entire property. Brother Hiatt is of the opinion that the West Asheville church will be a bigger and finer church than the Hendersonville church. To this Brother Smathers will never agree unless he should in the course of events become pastor of the Asheville church and it might be that even then he would not reverse his opinion. In several months the West Asheville church will have been completed and these two elegant churches can then show all men who are from Missouri.

Methodism west of the Blue Ridge is becoming well equipped with adequate and beautiful churches in the towns. Only a year ago the great Central church in Asheville was completed. Waynesville has a new and beautiful church. Sylva, Franklin, Andrews and Murphy all have new churches that are adequate and attractive. These are among the churches that have been built quite recently in that section.

If the rural sections are not as well supplied I trust the day is close at hand when they will be.

A. W. P.

THE SALVATION ARMY IN ACTION

Last Sunday morning we saw the Salvation Army in action on the public square of Greensboro. The music both instrumental and vocal was very fine. Cornets have taken the place of the tambourine and the voices of the Salvation Army lasses blended beautifully with the golden notes of the instruments.

The leader in announcing one of the hymns, where the author thereof foretold the day when their banners should wave in every land, declared that prophecy had already been fulfilled. Said he: "The Salvation Army has sung itself around the world and is now at work in the 82 nations of earth. In darkest Africa, in the Far East, in the slums of all the great cities of earth are heard the songs and is felt the touch of the Salvation Army."

And we remembered how it has been truthfully said that Methodism sang itself around the world and at the same time we wondered if Methodism will continue to let her songs abound. Not the jazz that has crept into the Sunday schools or the poorly rendered operatic stuff that some church choirs attempt, but cannot "put over" and that nobody appreciates. Not any of this, but good religious music that carries with it a universal appeal, for only the singing churches win victories for God and serve "every land and every tongue."

The Salvation Army has adopted a new method of taking the collection. The old way was to pass round the tambourine. But now the leader laid down the big base drum on the street and had the contributors come up and place the coin where the sound thereof was greater than the "sound of many waters." The negroes learned long ago how to take a successful collection and the white man responds to the same sort of appeal—an appeal to his pride and a disposition to show himself off.

The collection Sunday morning amounted to more than ten dollars, while the tambourine passed among the little company might have brought in two or three dollars. The negro has taught us many things.

GOVERNOR McLEAN SHOULD GO SLOW

Edwards, Carl Talley's accomplice in crime and serving a term in the state prison, is out on parole and now Carl Talley has applied for parole or pardon. These daring criminals drove a car loaded with liquor into the very heart of Greensboro and then shot down a Greensboro officer who was in line of duty as if he had been a street dog without a friend. And this officer was one of the most faithful and kind-hearted policemen that has ever worn the city's uniform. The school children loved him and the mothers trusted him to keep watch over their children to and from school. Yet these high handed assassins are seeking to escape a penalty that they so justly merited.

We hope that Governor McLean will not act in the case of Carl Talley without all the facts in the case. We fear he did not fully fully understand the nature of the crime or he would never have shortened a single day the sentence of Edwards. Such murderers as Talley and Edwards ought not to be turned loose upon society. Will not the governor of the state see that so far as he is able its citizens shall have protection?

Bishop Mouzon will next Sunday morning preach in Centenary church, Winston-Salem, and in West End church at night, these two congregations worshipping together at both services. Last Sunday morning the bishop preached for Dr. Marr at Waynesville. The new bishop is entering upon his work in a fashion that indicates progressive leadership of the very sort that we need.

People and Things

ANNUAL CONFERENCE DIRECTORY

Western North Carolina, Gastonia, October 20
North Carolina, Trinity Church, Durham, Nov. 10

Rev. and Mrs. W. A. Stanbury of Raleigh, have been spending ten days at Northfield attending lectures and otherwise enjoying that delightful summer resort.

A question and answer: Question, "What is the difference between a college and university?" Answer, "At a university the stadium holds 25,000 more."

Bishop E. D. Mouzon is now at Lake Junaluska and will be there till after the fifth Sunday in August when he preaches the sermon on "Haywood County Day" at the Lake.

"Most successful revival closed at East Roxboro church last night. Twenty-four additions at present. Others are to come later. A total of thirty-eight additions to that church for the year."—M. C. Ellerbe, P. C.

Rev. J. J. Brooks, a superannuate member of the Western North Carolina conference, has been quite ill at his home in Dayton, Tenn., for the past six weeks, but is now improving slowly and his friends hope for complete recovery.

Dr. G. T. Rowe, upon invitation of Bishop McMurry, will deliver the devotional addresses at each of the three Missouri conferences at their approaching sessions. These addresses will be delivered at such hour as is most convenient to the conferences.

The church at Ramseur under the leadership of Brother I. F. Craven, chairman of the building committee, is erecting an excellent parsonage. Brother John H. Hoyle expects to move in just after conference as he has no disposition to have some other lucky pastor to occupy it first.

"We are in the midst of our seven revivals with bright prospects. Revs. J. M. Barber, S. Taylor and M. H. Tuttle have done some great preaching. And now Rev. J. L. A. Bumgerner of the M. E. church and I have consolidated our meetings at Miller's Creek. Prospects are fine. I have three other meetings to hold."—W. I. Hughes.

Rev. W. L. Maness is building a new church on the site of the old Rocky River church in Chatham county, one of the oldest churches in all that section of the country. The new church will be formally opened Sunday, August 29, with all day services and dinner on the grounds. A great day is expected by those having things in charge.

"Closed a very successful meeting today (August 15) at Newland's church on the South Mills charge with 16 added to the church. Bro. C. B. Culbreth, our presiding elder, was with us part of the time and did some very good preaching. He seems to enjoy getting out and helping his preachers."—W. F. Walters, P. C.

"On the fourth Sunday evening in July we closed a good revival at Mt. Hermon church. There were twenty-five conversions. The church was greatly revived. My brother, J. L. Rayle, was with us and did the preaching. We are this week in our meeting at Whitnel. Rev. J. O. Ervin of Rutherfordton is doing the preaching. Prospects are good for a great revival."—Paul R. Rayle, Pastor.

Rev. S. T. Barber, of the Randleman charge, closed a series of meetings at Union church Sunday, August 8, which netted eight additions and greatly revived the membership. He is at this time engaged in a similar meeting at Naomi, and good congregations are attending and much interest is manifested. Brother Barber is doing the preaching.

Rev. W. T. Albright is in the midst of a successful revival at Lee's Chapel on the Summerfield circuit. Already 27 have given their names for church membership. Brother Albright is doing the preaching. The meeting at the Battle Ground resulted in 43 accessions, the meeting at Summerfield in five, making a total of 75 new members this year with other meetings to hold. A fine record is this.

Rev. C. B. Culbreth, presiding elder of the Elizabeth City district, has for almost two months been in revival meetings in his district. He has preached in five meetings, closing the last of these Tuesday of last week at Newlands on the South Mills charge, where twenty-five gave their names for church membership. The pastors of the district must be happy to have such a hard working and valuable elder.

Down at the farm where the state convicts work a new method of punishment has been instituted. The bad negro convicts on Sunday are made to stand by and watch the good convicts eat watermelons. Whether this is extreme cruelty or not, it is said to work most effectively.

Dr. W. H. Nelson, editor of the Pacific Methodist Advocate, is eager for the thrill of a check signed or unsigned. Hear him: "Oh for a check! Dr. S. K. Cockrell the editor of the Baltimore Southern Methodist, is asking for the address of a person who sent him a check for $1.50 unsigned. We can't even get unsigned ones. Won't some one who is looking for a little monotony this summer try the experiment of writing a check, and sending it to us; the bigger you make the check the bigger the thrill to you will be—and to us also. Try it. Give us a six-thousand-kilowatt thrill."

"Last Sunday our Sunday school reached the high water wark of 130. This is twice as many as the membership of the church. The enrollment of the school is about 150, an increase of 150 per cent since the organization last September. Our school enjoyed a pleasant outing and picnic dinner at Kimesville lake last Thursday. The hut was moved back last week and excavating for the foundation of the new brick veneer church will begin this week. Brother Craven, our presiding elder, will preach at Bessemer next Sunday evening, but the fourth quarterly conference will be held later."—Lay Leader, Bessemer, East Greensboro.

From Lake Junaluska are being mailed out the following invitations: "You are invited to attend the auaction sale at Lake Junaluska of 400 lots owned by the Southern Methodist Assembly, Tuesday, August 24, at 9:30 a. m. Every lot bringing one-fourth the old sales price will be sold. The old price is below that of other western N. C. property. The most beautiful spot in the Land of the Sky. Seven miles water frontage. Boating, fishing, swimming and golf. Adequate hotels. Hundreds of homes. It is ideal. Come, Bring your friends. Help the church. If you cannot attend, have some one buy for you."

Rev. Mims Thornburg Workman of Little Rock, Ark., pastor of the Pulaski Heights Methodist church in Little Rock, has accepted the position of teacher of the Bible in the new school of religion at Chapel Hill in the fall under the joint direction of the different denominations and the University Y. M. C. A. The object of the school is the teaching of the Bible and religion to young people, primarily students at the University of North Carolina. Work of a similar kind has been done by individual churches in other colleges and university towns, but the school of religion here is said to be the only one that is carried on by several churches in co-operation.

"We have already held two series of revival meetings at West End church, Gastonia, this year, both of which resulted in great good. The preaching in both was done by the pastor. We are to begin our last series of meetings this year August 22, with Rev. Vance Havner of Hickory doing the preaching. Havner is known as the 'boy evangelist' and is at present a preacher and writer of growing popularity. Our church is preparing for one of the most elaborate home coming events yet on record. An all-day program will be arranged, beginning with a sunrise prayer meeting, followed with Sunday school at 9:45, preaching at 11, picnic dinner at 1:00, a love feast at 2:30, and preaching at 8:00. All ex-pastors, ex-members, present members and friends, including the Advocate staff, are invited to be with us. Don't forget the date, September 5, which is the first Sunday."—G. W. Fink, P. C.

Charity and Children says of Mr. C. W. Tillett, of Charlotte: "A new Daniel has come to judgment. A bright pen has been added to the writing group of North Carolina. Mr. Charles W. Tillett of Charlotte, a great lawyer who has earned a competence, is taking life a little easier as the years pile on him, and is devoting some of his time to writing for the newspapers. Sundry subjects are treated by this trained observer of human events. He takes a crack at creation and with many of his conclusions his friends will not agree; but they will not fail to read what he says whether they endorse his sentiments or not. Mr. Tillett is a facile writer, and the sly humor that runs through his writings adds "pepper and ginger" to what he puts in black and white and robs wha tever he says of every semblance of a sting. He may knock you down, but it will be with a padded club and does not hurt."

Dr. Sam Steele has gone to taking liberties with Dr. Kern, who resigned the office of dean at Southern Methodist University, and is now following Brother Moore in that big church in San Antonio, Texas. Dr. Steele says: "If Kern had been in Jericho that memorable day when Jesus passed through, he would have been right along with Zacheus, and would probably have said, 'Get a little higher, Zacheus. I want to see him, too.'"

Carolina College at Maxton, N. C., will not open this fall, according to a story in the Robersonian. That paper carries the following from its Maxton correspondent: "Carolina, Methodist junior college here for girls, will not open this fall, owing to an unusual chain of circumstances, the trustees deciding at a meeting here last Thursday that it would be better not to operate the college at all than to operate it in an unsatisfactory manner. The trustees further decided to present the situation to the North Carolina Methodist conference at its next session and immediately thereafter to make plans for a bigger and better school in the fall of 1927."

The bulletin of Forest City Methodist church, of which Dr. W. R. Wall is pastor, last Sunday contained items of interest as follows: "We are happy to announce that your pastor and his family are now living in the newly prepared parsonage three doors east of the church and on the same side of Main street. This house has been thoroughly overhauled, painted inside and out, the rooms neatly papered, and handsomely furnished with new furniture and beautiful electric fixtures. An additional bath room has also been installed. The good people are to be congratulated on making their pastor so comfortable and situating him and family so desirably. From this day Forest City should take a higher rank in the conference and will do so. September 12 is the time set for the beginning of our protracted meeting. We want to have a good one, a real refreshing one from the presence of the Lord. Will everyone who reads these lines say in his heart to God, 'You may count on my being here and doing all I can along with Thee.' The Rev. A. D. Wilcox, pastor of Trinity church, Charlotte, has promised to be here to do the preaching. He is a man of God and a great preacher. We also expect a good man to conduct the song service."

From China comes the following interesting announcement: "Mr. Frank Earl Tomlin and Miss Mary Ella McCall, married, on Friday, the thirtieth of July, nineteen hundred and twenty-six, Shanghai, China. At home, Soochow University, Soochow, China." Miss McCall is a daughter of Rev. and Mrs. F. B. McCall of Laurel Hill, N. C. She has been working under the Woman's Missionary Council of the M. E. Church, South, for the past five years, the last four of which she was head of the music department at Paine College, Augusta, Ga. She graduated from Carolina College, Maxton, in the class of '18, after which she completed her training in the Scarritt Bible and Training School, Kansas City, Mo. She also attended the Cincinnati Conservatory of Music. Mr. Tomlin is from Purdin, Mo., and is a brother of Dr. R. S. Tomlin, president of Paine College, Augusta, Ga. He received his bachelor degree from Boston University and later his Master's degree from Harvard University. He served in the U. S. Navy during the World War. Two years ago he received his appointment from the mission board to his present work as teacher in Soochow University.

The dispatch of Lexington, N. C., says: "W. O. Burgin, well known attorney of this city, has great respect for the possibilities of the Mexican republic as the result of recently spending thirteen days in the Mexican capital as a member of a "good will mission" from the United States, headed by Dr. Alva W. Taylor, editor of Christian Century. The mission called upon President Calles and a number of other government officials and conferred with them in regard to the religious regulations now being enforced by the government with a view to separating the functions of church and state in Mexico. They also called on a member of the Roman Catholic hierarchy and discussed the situation. As a result of these conferences and talks with many people, the mission was convinced that the government is taking a proper stand and deserves the sympathy of the American people. Mr. Burgin said he was struck with the fine courtesy accorded to them everywhere they went in Mexico, the splendid treatment being alike from the cultured and from the peons. The capital appeared to be quiet and under fine control from the authorities during their stay, Mr. Burgin said."

THE SEVEN LAMPS OF WORSHIP

By Fred Winslow Adams
Pastor Trinity Methodis Episcopal Church, Springfield, Mass.

Worship might be called lighting the lamp of reverence in the heart. The temple had its sevenfold candlestick of gold. All through the Scripture there is a march of sevens—seven altars, seven spirits, seven devils, seven angels, seven lamps. In the final book, the Revelations, we have "the seven lamps burning before the throne." As Ruskin in his approach to the beautiful saw the value of seven lamps of architecture, may we not in our approach to God find value in the seven lamps of worship?

I. The Lamp of Attitude

"Let the whole earth keep silence before Him."

What is your attitude of mind as you enter the house of the Lord? Worship is not ritual, liturgy, or millinery. Worship is an inner posture of spirit, a conscious attitude toward God of reverent contemplation and communion. Yes, and of expectant revelation and fruition. The approach to God should be made in silence. The soul bows itself before Him, that the mind may concentrate upon Him. Samuel's expectant, "Speak, Lord, for thy servant heareth," may well be the attitude of the modern worshiper as he bows the head in chapel, church or cathedral. The still small voice can be heard in inspiration and gladness only when worldly thoughts are shut out, and the windows of the soul is open toward God. The Lamp of Attitude is a light of faith through which the reverent spirit is brought into tune with its Maker.

II. The Lamp of Atmosphere

"And one cried to another, saying, 'Holy, holy, holy, is the Lord of Hosts!' "

A Protestant chaplain told me he found it very difficult to get a spirit of worship out of doors when he was serving on the French front. But he said the moment a Roman or Anglican priest stood up in his surplice, that in itself seemed to produce the expectancy of worship. Some of us understand how we must labor to secure a worshipful atmosphere in a church built like a theater, or in an auditorium used during the week for suppers, fairs, and what not. But one can hardly enter a Gothic church without the spiritual nerves tingling. To look up a long aisle and see not a pulpit backed by a lot of organ pipes, but an altar, symbol of God's presence, and perchance upon it a cross, symbol of the love that died for us, is to have the whole being filled with the spirit of worship. The lectern has its place at one side, from which the entire service of worship is conducted. The pulpit has its place at the opposite side, into which the preacher ascends to preach only. And all the time the center is kept clear, with the altar predominant to proclaim its Divine Presence, and that the sanctuary is above all else a house of worship. In such a church Moses' awe before the burning bush may well be shared, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." In such a house of prayer one may catch the glory of Isaiah's vision in the temple, "I saw the Lord, high and lifted up, and sitting on a throne!"

III. The Lamp of Mysticism

"My house shall be called a house of prayer."

Too many churches are closed six days in the week, and on Sunday it is not mysticism but mustiness that has right of way. Why should not every church be a "house by the side of the road," displaying the legend, "This church open daily for rest, meditation and prayer?" Writes Professor Milliken, "The most important thing in the world is a belief in moral and spiritual values." Foremost in spiritual value is the Lamp of Mysticism. Mysticism is at the heart of religion. It means the immediate experience of God. It teaches that man may attain, through contemplation and love, direct personal communion with God. This is indeed transcendent wonder! Such communion—the light of the Lamp of Mysticism—is open "to all the saints in Christ Jesus.' And is not "the communion of saints" to be found wherever a Christian congregation is engaged in worship?

"Come to the mercy seat, fervently kneel,
Here bring your wounded hearts, here tell your anguish,
Earth hath no sorrow heaven can not heal."

Especially should an order of public worship make way for mysticism—for actual and direct communion with God; not only opportunity for silent prayer, but for the congregation to pour forth its common praise, confession and intercession together. Too often our Protestant order leaves it for the minister to do all the praying; in fact, to worship for the people. Except for the joining in a hymn and possibly a responsive reading, the congregation sits through the worship like a graveyard of galvanized corpses.

IV. The Lamp of the Presence

"The Lord is in His holy temple."

In the sevenfold candlestick prescribed for the temple, the fourth or central lamp was the one coming up from the standard itself. This I call the Lamp of the Presence. The warm glow of this lamp is love. We often feel a presence we can not see. So the true house of worship is pervasive of the Unseen Presence. Symbolism may declare Him; beauty may suggest Him; worship certainly implies Him, and mysticism reveals Him, though we do not see Him. You do not see light, but the objects which light reveals. You do not see God, but the glory which His presence reveals. You sense Him in the living Christ at whose footstool you bow. "He is here," cried Phillips Brooks, "the realist thing in all the world." Public worship to reach its purpose must enable the soul to find the Christlike God.

V. The Lamp of Prophecy

"Thy word is a lamp unto my feet, and a light unto my path."

In any order of public worship there should be the reading of Scripture and the expression of faith, by some form of creed or belief. There may be added the delivering of a message. These are the days of truth that shine from the Lamp of Prophecy. They largely objectify and give direction. They help the worshiper to relight the candle of his own spirit that may have sputtered out. And they make his light to shine.

Well may the minister, who speaks as the voice of God, preface his sermon with the prayer, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Dedeemer." And should not the prophets of our day, as those of old, wear some symbol of their sacred office? If a college professor or a judge of the court exalts his office by wearing a robe, why not a preacher of the gospel of Jesus Christ? The Roman soldiers stripped Jesus of His prophetic robe and cast lots for it. But that gives Rome no right to strip the Protestant ministry from a symbol of authority such as the Master wore. As the mantle of Elijah fell upon Elisha, so the mantle of Wesley fell upon the Methodist preacher. Why should he not wear it? Let the actor have his stage, the lecturer his rostrum, the advocate his bar; but let the preacher ascend his throne of power, robed as a prophet of God, and preach the everlasting gospel of Jesus Christ.

VI. The Laws of Sacrament

"Thou shalt not come before the Lord thy God empty."

Worship reaches its climax in sacrament. Sacrament is dedication. It is consecration to the point of sacrifice. And that dedication has its most perfect expression in the sacrament of the Lord's Supper. Fifteen million Roman Catholics worship God by use of this sacrament every Sunday in the United States alone. Millions are at its sacramental altar every day in the week the world over. Few Protestant denominations make the Lord's Supper a part of the order of public worship. But if not, the offertory takes the place of the sacramental dedication. We must elevate the offertory in the thinking of the worshipers to its place of sacramental importance.

VII. The Lamp of Order

"Thou shalt light the lamps."

To light the lamps of public worship in such a way as to help the soul enter into the transcendent wonder of God is the object of public worship. As nature through sleep renews and re-energizes the physical organism, so through public worship the soul is recreated for the actiivties of the Christian life. "Worship is creation of a new life" (Brightman); "birth in beauty" (Plato). The underlying psychology of public worship is to produce "an artistic recapitulation of Christian experience" (Sperry). It means the aspiring love of man meeting and mingling with the redeeming love of God, so that we "become partakers of the divine nature" (St. Peter). Both Van Ogden Vogt, in "Art and Religion," and Dean Sperry, in "The Reality of Worship," instance Isaiah's vision in the temple as the most complete picture of the psychology of worship to be found in the Bible. Here the order of progression seems to be "Vision, Humility, Exaltation, Iillumination, Dedication"—"a vision and adoration of God's glory, and a rededication of the self."

Can the Methodist Episcopal order of worship meet such a test? The order established by recent general conferences is too informal. The optional additions, printed in the brackets, are out of logical sequence. Methodism has a great heritage from John Wesley in his "Sunday Service," an abridgement of the liturgy of the Church of England, and which was adopted by the organizing General Conference of 1784. Wesley declared himself convinced that no other liturgy in the world breathed more solid, Scriptural, and rational piety. Methodism should preserve this order, while not necessarily following its detail. Not a few of our churches have done this for years, to the spiritual advantage of their congregations. Other non-liturgical denominations are adopting such an order of worship, while Methodism seems to have forgotten her heritage. Such an order makes worship majestic and awe-inspiring.

Instead of straining to fill empty churches by frantically announcing sensational sermon subjects and special music, Methodism must build up a consciousness of true worship, and then give herself to the legitimate, logical, and spiritual supply of that need, for what need is greater than that we should follow our Lord's admonition to worship the Father in spirit and in reality? When we light all the lamps, what promise is more certain than that God who caused light to shine out of darkness will then shine our hearts to the light of the knowledge of the glory of God in the face of Jesus Christ?—Advocates of M. E. Church.

HOW WARS COME

If there are armaments on one side, there must be armaments on the other sides . . . . The intion to produce consciousness of strength and a crease of armaments, that is intended in each nasense of security, does not produce these effects. On the contrary, it produces a consciousness of the strength of other nations and a sense of fear.

Fear begets suspicion and mistrust and evil imaginings of all sorts, till each government feels it would be criminal and a betrayal of its country not to take every precaution, while every government regards every precaution of every other government as evidence of hostile intent . . . . The enormous growth of armaments in Europe, the sense of insecurity and fear caused by them—it was these that made war inevitable.

This seems to me to be the truest reading of history, and the lesson that the present should be learning from the past in the interest of future peace.—Earl Grey, of Falloden, in "Twenty-five Years."

MEXICO'S FIGHT FOR FREEDOM

We hope that none of our readers will be misled into believing that Mexico has entered upon a period of religious persecution for the sake of getting rid of Christianity. If one should rely solely upon the press dispatches for information, one might believe that the Mexican government has determined to destroy the church and put an end to all its activities. But indisputable facts prove that Mexico is simply trying to rid herself of a papal domination that has cursed the country for three hundred years, resulting in illiteracy and poverty beyond the power of the average American to imagine unless he has had the facts brought specifically to his attention. Mexico is simply trying to establish a government that will be free from hierarchical control, to the end that she may develop her people and make adequate use of her material resources. In this effort she is entitled to and ought to have the cordial sympathy of the whole Protestant world.—New Orleans Christian Advocate.

RURAL CHURCH PROBLEMS

By Rev. Frank Culbreth

A great deal has been said during the past few years concerning the country church in North Carolina. This discussion has produced the feeling at times that the country church problem is the only one the church has. On the surface the problems and the needs of the country church are very different from those of the town church, but beneath the surface there is very little difference. The church in the town has an advantage over the church in the country in that it is able to find and get what it needs. The problems and the needs of the country church are not so many nor so difficult to meet and to solve as those of the town church. When it comes to reaching the folks and forming Christian character I think the country church is functioning just about as well as the town church.

But if this opinion be correct and the comparison be a true one, it matters very little, for it still remains true that the rural church is very inefficient in doing the work and in many instances is falling down completely. This is the matter we have in hand. The rural church problem cannot be solved by proxy, nor over long distance; it must be done on the grounds. The preacher in charge is the key man. If we can find the right kind of man or produce him we can send him to the rural church and he will do the rest. The church's problem is to find the man, and that means to produce him. And after all, this task seems to belong chiefly to the country church. But it cannot do all. He must have more than the rural church can do for or give him.

Of course it is admitted by all that the country church needs as pastor, a manly, Godly, and Christ-like man; unselfish in his nature; gentle and pleasing in his manner, and who is wholly consecrated to God and the work of the church. Pure unadulterated goodness in a preacher will accomplish wonders, and will overcome many limitations, difficulties and hinderances. While selfishness in a preacher will overshadow many excellent virtues, and will sometimes make impotent a man of many accomplishments, great ability and natural endowment.

The rural church needs a working ministry. Hard work is more essential to success in religion and the Christian ministry than it is elsewhere. Hard work in the country church counts, and will produce as great and as fine results as it possibly can in the town church. The country preacher should not try to do everything himself, but he must keep everlastingly at it. He must keep in touch with every part and phase of the life and work of the church. Perhaps his hardest and most difficult task is to put the church members to work, but this is pre-eminently HIS task. Not that the members are not interested and are unwilling to do their part. In many instances they are very much interested and are very anxious to see the church grow and are willing to do their part. They are in the market place waiting to be hired. Sometimes they are hard to hire, but in most cases it can be done.

The pastor of the rural church certainly needs gumption, tact, common sense. Now I think this is important. In some instances the rural church has suffered at this point. The preacher saying or doing the foolish, light or frivolous thing is much more harmful now than such things once were. People can neither honor nor respect a fool. This overstates the case. There can be no constructive work done by a church when its leadership is not to some degree honored and respected. We preachers are sometimes very indiscreet. Above all we should so act and conduct ourselves and our affairs as to command the respect of all the people of the community. It is not given to us to command the affections of others, but it is given to us to command their respect. The rural church needs a ministry that will devote itself wholly to the preaching of the Gospel and will not dabble or meddle with the general affairs of others.

The country church needs a teaching ministry. The sermon or the preacher that does not impart knowledge and information is a failure. The people must be informed and their pastor is pre-eminently the person to teach them. Teaching is a much slower and more difficult process of saving the world than some methods now in vogue, but I am sure it is the only method that will finally succeed.

By far the greater part of this teaching and instructing must be done in the local church, as most of the members will not go elsewhere to be taught. And if they would, what is the local church for? In the North Carolina conference our Sunday school board is doing a great work in the rural church. The solution of the problems of the country church is a slow process. I am afraid of all these methods of saving the world in a week or a community over night. I think the Almighty is not much concerned about quick work. He wants thorough and good work with permanent results. The country pastor needs a sane and fixed program, with a little workable machinery, time and stickability. We have tried spirts long enough. Most of them are fake makeshifts with which we attempt to accomplish things we have been too lazy to work out.

If our colleges, boards and secretaries will furnish or produce preachers who are willing to work hard; who are patient, unselfish and Christ-like in their lives, and who have gumption and common sense they will have contributed a great deal to the solution of the rural church problem. I do not mean to say that the rural church pastors are not of a high average in all these qualities. They certainly are. But we have not reached the limit, and no one knows this better and is quicker to admit the fact than the circuit pastor. While the colleges and boards can and must do part of supplying the rural church with a capable and competent ministry, yet an indispensable part of the preacher, the plan, and the method must be made in the local community, and made by the pastor and the members of the local church. A congregation should always keep in mind the fact that its new pastor is only half made and that the making of the other half is always the job of the local church. After all the congregation does about half of the preaching. Sometimes the preaching is poor because the preacher has made it so; and sometimes it is poor because the congregation has made it so. The rural church needs a regular ministry. The man who succeeds on circuit work should be kept on that kind of work. It has been said that the circuit is the place to try a man out and if he succeeds or noticeably fails he is put on another kind of work. This would be a bad policy for the church to pursue. The salary should be such, and the whole church should do its work in such a manner that he would not feel discriminated against when put on rural work and kept there. As a rule the weaker charges cannot or they do not keep a pastor very long; in most instances not long enough to do real constructive work. This work will require time, and a new pastor every year or two will not permit the carrying out of any constructive program. I think there could be some con-

RURAL CHURCH—TWO ,igg-dHu,nbgd dmio

solidation of congregations with advantage to all concerned. No preacher should try to preach more than twice a Sunday, and each congregation should have preaching at least twice a month. I think there are some things in the workings of the North Carolina conference which perhaps are to the detriment of the rural church. As a rule very few of the circuit preachers are members of the more important boards of trustees, conference boards and committees. They are seldom taken from the circuit and put on an important town appointment, and they are never taken from the circuit and put on a district. Seldom a circuit preacher goes to the General Conference. Now all of these appointments are good, and there is an unusual high average in fitness. I do not think for a moment they could be improved upon. But these conditions give ground for the impression that the circuit preacher need not expect any of these places, and that he is not in line for promotion so long as he is on a circuit. So, in some instances, there is undue haste among our preachers in trying to get away from circuit work. Some seem to have a notion that it is to the discredit of a man to be satisfied with rural work, and consequently he is kept on the circuit because his rating is at best medium. These opinions may be without the least foundation, but they exist and are hurting the work of the country church.

TRUTH TABLETS: TAKE TILL CURED

This morning did you pray in faith strong enough, with soul hunger keen enough, deep enough to get an answer, with power enough to keep you in patience through the temptations, trials and the many duties of the day? The morning prayer makes an all day difference. Try a week with it, and a week without it. See! Philip 4:19; Eph. 3:13-21.

Tablet 2. Steward, an officer in the Methodist church. Spell it s-t-e-w-a-r-d, not "Stewart," nor "Stuart," family names. Some "higher ups" making this mistake. Prov. 27:6. By the way, don't you be a steward like the one mentioned in Luke 16: 1-2, but rather let us seek to measure up to the standard named by Paul. See I Cor. 4:1-2.

Tablet 3. Many members of our W. M. societies attend, in full numbers, the "bridge" and other time-kiling clubs but are scarce at the missionary meetings—no need to bring in more chairs. Again, it is true that where the heart's love is there the attendance is at its best. But, my sister, what about lamps without oil, fig trees without fruit, and your life's work only burning "wood, hay, stubble?" I Cor. 3:12 to 15, and Rom. 1311-14. Don't forget to read.

Tablet 4. "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven"—Jesus. Thus he that has invested more in our salvation than all others warns us against seeking to be of that company who set their hearts on riches. I Tim. 6:9. Selfishly increase your wealth, and you increase the danger of losing your soul, for it is not possible for one heart to have room to hold both saving faith and damning wealth. "Ye cannot serve God and mammon." Even the personal touch and affectionate persuasion of Jesus himself could not unfasten the "young ruler's" love from his "great possessions." Be on your guard lest you swap God, your heavenly Father, for cash and corruption. I know not a few rich members of our Methodist and other churches—farmers, etc., owners of auto cars, one of which costs more than two, three, or more of the houses in which tenants on their farms live. I know; I have been in them. I have huddled about the fire, my back shivering while my toes were warming. No wonder St. James says, "Ye rich men weep and howl for your miseries that shall come upon you." See James 5:1-6. Read every bit of it.

D. H. Tuttle.

A BUILDING FOR YOU

An old man traveling a lone highway
Came at evening, cold and gray
To a chasm deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fears for him,
But he turned when he reached the other side,
And built a bridge to span the tide.

"Old man," cried a fellow pilgrim near,
"You are wasting your strength with your building here.
You never again will pass this way,
Your journey will end with the ending day,
You have crossed the chasm deep and wide,
Why build a bridge at even tide?"

The builder raised his old gray head,
"Good friend, in the path I have come," he said,
"There follows after me today
A youth whose feet must pass this way.
This stream that has meant naught to me
May to that fair-haired boy a pitfall be,
He too must cross in the twilight dim;
Good friend, I am building this bridge for him."

—Selected.

This book speaks both the voice of God and the voice of humanity, for there is told in it the most convincing story of human experience that has ever been written, take it all in all, and those who heed that story will know that strength and happiness and success are all summed up in the exhortation, "Fear God and keep His commandments."

—Woodrow Wilson.

Almost every man who has by his life work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life work largely upon the teachings of the Bible.—Theodore Roosevelt.

MEXICO AND THE CATHOLICS

Our readers should not become perturbed by the controversy in Mexico. It is simply an issue between the government of that country and the Roman Catholic authorities. In its main features it is identical with similar controversies that at different times have arisen in European countries. It is the kind of thing that is inevitable in any country in which the Catholic church has had considerable power.

The theory of that church is that it is, and of right ought to be, a political as well as a religious institution. As such it managed to fit in fairly well with autocratic monarchies, so long as they existed. But it can by no means adjust itself to popular government. Mexico, being a weak and backward nation, has come late to an issue which France disposed of half a century ago and England much earlier. There are other "republics" of Latin America that have not yet come to it. But they will. It is unavoidable. Rome knows nothing of government by the people. By her theory, all authority comes down from the Pope.

That alone is a sufficient ground for the quarrel. But in practice it is not the only reason. The Catholic church is a bad governor. It has had four centuries of power in Mexico, during virtually all of that time unquestioned power. Yet the people of Mexico are still ignorant, diseased, and poor. They have become convinced that the church is not fitted for governing. It opposes the things which they desire. Especially is it opposed to liberty—to freedom of thought, of worship, of teaching. It looks with disfavor on economic and social progress. It is reactionary.

On the basis thus of both theory and practice republican Mexico declines to be governed longer by the Catholic hierarchy. The measures designed to enforce that decision inserted in the constitution of 1917 and just now put into active effect by presidential decree, are not aimed at religion. They are devices—blundering, it may be and strangely severe, but single-minded—to bring about the separation between church and state.

The Roman hierarchy, from the Pope down, are making a great ado. They would have us believe that it is religion which is attacked, that the government of Mexico is a pagan affair persecuting the church. Many in this country are taking their side. But it should be noted that the Protestants of Mexico—and they are neither few nor insignificant—though inconvenienced by some of these measures and even annoyed by others, are remaining calm. They believe in the good intentions of their government and recognize the difficulties of its situation.

Protestants in the United States will do well to take their cue from their brethren in Mexico. It is worth remembering particularly that these regulations touching the work of the churches in that country did not originate with the Calles government. The basis of them all may be found in the constitution of 1857 and the amendments and legislation of 1859 and 1874. The principles there laid down were incorporated in the constitution of 1917, adopted at a time when President Calles had no direct connection with the government. This last constitution particularizes somewhat the more general principles already enacted. And now President Calles, having sworn to uphold and to enforce it, is proceeding to do just that.

How far the resistance of the church leaders will go is, at this writing, not yet apparent. Those of them who are in Mexico are in a difficult situation, for the Pope commands one thing and their government another. They have devoted a day to prayer that the government may change its mind, a somewhat futile procedure, as we see it. They have ordered their priests to stop their ministry in the churches. They are urging their supporters, women chiefly, to inaugurate a "buyers' strike." Unto what all this will lead we must wait and see. Meantime we repeat our suggestion that there is no need for Protestant America to get stirred up. Let President Calles and the Pope have it out.—Methodist Advocate.

IS NEW YORK ON THE RIM OF THINGS?

The New York Christian Advocate says:

"It makes a New Yorker feel that he lives only on the rim of things and that his own countrymen are strangers to him when he reads such a personal tribute as President Penrose of Whitman College pays to the late Thomas Burke of Seattle, Washington. New York-born (Clinton county), raised on the Iowa prairies, toiling his way through normal and law school and, penniless and unknown, hanging out his shingle in Seattle fifty years ago—to win the leadership of the bar, the presidency of a college board, the chief justiceship of the Supreme court, and better than all, the general esteem as one of that American nobility which inquires into no man's pedigree and asks no favors of the college heraldry. He died in this city last December, stricken while pleading the cause of the Japanese nation, humiliated by the American immigration act. This love of fair play was characteristic of the man. Years before, when the labor agitators of the Northwest were inciting riots against Oriental immigrants, and a mob had rounded up the Chinese, preparing to run them out of the country, this man, physically diminutive but a giant in heart and brain, ran between the mob and its helpless victims and, mounting a barrel, brought the angry and defiant rioters to their senses by his persuasive eloquence. He was decorated by the Emperor of Japan, the King of the Belgians, and the President of the French Republic. President Penrose says, 'He was in the crowd, but his vision was above the baser motives of men. . . . He was one of those who hunger and thirst after justice.' By such men has this America of ours been made. He lived by the Pacific Sea, but we of the Atlantic shore among whom he died recognize in him one of those great citizens whose character represents the best of American traits and whose life and example help to perpetuate our institutions."

THE OLD HOME TOWN

Shiloh, Ga., was the scene of the home of Mr. and Mrs. Daniel Jenkins, and out of that home came six Methodist preachers. The parents have gone on to glory, and one of the preacher boys. Since the death of our parents the people of the community have erected a large tabernacle and undertaken an annual revival meeting in the little village. This year the five living brothers were invited to hold this meeting. They are: Rev. John S. Jenkins of LaGrange, Ga.; Rev. C. R. Jenkins of Columbus, Ga.; Rev. I. C. Jenkins of Orlando, Fla.; Rev. L. R. Jenkins of St. Louis, Mo.; and Rev. F. E. Jenkins of Louisa, Ky. All got to Shiloh save the last named, who had two very sick children. The meeting did not amount to a great deal on account of rain and bad roads which kept the people away. The attendance was cut to one-third of what it should have been.

No one of the Jenkins brothers has lived at Shiloh for thirty years, and to some of them the visits have been few and infrequent. Most of the people whom we knew in our childhood have passed to the beyond and most of the people who live there now never knew us. The names are the same, for these are the children of those whom we knew.

The four of us were entertained in the old home and slept in the rooms we used to sleep in, got water at the same old well, and took walks in the same old haunts. Girls and boys with whom we used to play are now grandparents, but we met each other after the lapse of years with the utmost ease, and recalled and called given names; and even if our heads had gotten gray or bald, and our bodies a little obese or shrunken we were able to feel young again.

The old church where we worshipped as children is located five miles from the little village in Talbot county. This church known as Sardis is more than a hundred years old in the same building, and has sent out many preachers and many distinguished men of former days have served it. At its altars preachers of various denominations, some very distinguished, were converted before they entered the ministry. Some distinguished people in state and church rest in the old cemetery.

During the recent meeting we had a very unique memorial service at this old church. The people gathered there, put flowers on the graves, and held a service at the church. As far as possible the names of former pastors were called and a statement given as to whether dead or living. Then as far as possible the names of those who rested in the cemetery were called and the people were asked to give reminiscent talks about those who had been buried there, whether the names had been called or not. A number of interesting talks were given, bringing back floods of memories.

The Jenkins brothers visited the old home where they lived forty years or more ago before moving to Shiloh. The old house is still there, but the apple and peach orchards and the grape arbors are gone and the old fish pond is filled up, and the old spring where we used to get water has been abandoned and the whole place is now a cow pasture. The old hill from the spring to the house which used to be tiresomely long is now mightily shrunken. In fact, the whole community looks like the arms of some mighty giant have been put about it and the entire section squeezed together, for the houses that used to be such a wearisome journey apart are now so close that it makes the memory of them and their distances seem uncanny.

We passed the old schoolhouse where we got the three essentials of early education while we sat with swinging feet on a hewn log bench with peg legs, but the only thing to mark the spot now is a pile of brick and a peach tree. Of course the brick date back to the days of the old log schoolhouse, but the peach tree is of a later generation. We saw the hill that we used to slide down on a board, and tug back up with great difficulty, that we might slide down again.

We recalled our first sweethearts and remembered how our emotions used to thrill about them, and then we recalled some that were not so first in time. We met people we had not seen for forty years, some we recognized, and some we had to be told who they were. One of our old family friends, now passing on toward eighty, was at old Sardis church. So far as I can remember he looks exactly like he did when I first saw him, little older, little grayer.

We recalled the time when the great John B. Culpepper was pastor, when our father was converted, an practically all of the Jenkins boys were also converted. It appears that our mother was always the salt of the earth in matters of religion, and as far as that is concerned in all things else. If anybody ever failed to need conversion I am sure that it was she. It was during that Culpepper pastorate that our eldest brother began to prepare for the ministry. No living man, perhaps, has had more influence, from without, on our family than Brother Culpepper.

With uncovered heads we went into the cemetery and stood before the long line of graves. Just half the immediate family are there, father, mother, and three children, but the graves of three aunts make the line a long one. The line is probably complete, for it is not likely that another of us will rest there.

The trip was delightful, filled with joy and sadness, but the joy had no dark shadows overhanging it, and the sadness was illuminated by the recollection that we know where to find our loved ones.—I. C. Jenkins, in Florida Advocate.

PUNGEANT PARAGRAPHS

We will never have the Godlike passion till we have the God-like purpose.

We will never have the Christlike life till we give the Christlike service.

Too many Christians are accumulating gold instead of grace.

Service that costs sacrifice is Christlike.

The sin of Achan in the church paralyzes the mighty sword of Jehovah.

Thousands are cursed not for what they have done, but for what they have not done.

The rivers of the Water of Life would sweep throughout the world if the channels of grace were kept open.

The praying heart, the falling tear, the uplifted hand, the sigh of the soul is music in the ears of God, and most discomforting to the devil.

It's not ranting that rates the soul. It's Christ that makes you whole.

It's praying and paying and doing that puts you whole-heartedly into the kingdom.

The church has too many proxy Christians to be at its best.

Lift yourself up out of the fog and miasma of doubt into the clear atmosphere of faith.

The crime wave will never be stopped by legal enactment. It's grace, the wonderful grace of God, that will cure the abnormal soul.

If you want a thrill, let Christ fill you. The thrill will last.

Put on the whole armor of God that you may receive the whole grace and glory of God.

If your religious experience has not yielded the joy you crave, give God a chance to show what joy he can give.—Thomas William Perks, in Religious Telescope.

FUNERAL OF REV. N. R. RICHARDSON

The funeral service over the remains of Rev. N. R. Richardson, who lost his life by being struck by an automobile in Rowan county Friday afternoon, was held in the Methodist church at Mt. Pleasant Sunday afternoon at 3 o'clock, conducted by the pastor, Rev. W. L. Scott.

The church was more than filled, many standing on the outside in a desire to pay a last tribute of respect to a friend of all, a man whom everybody loved who knew him.

Mr. Scott read a beautiful sketch of Mr. Richardson, and the following ministers made short and feeling talks in regard to his life and character and their association with them:

Rev. R. O. Eller of Spencer, Rev. W. L. Sherrill of Charlotte, Rev. R. M. Courtney of Concord, and Rev. C. W. Warlick of the Reformed Church at Mt. Pleasant.

The following ministers, members of the Western North Carolina conference, were present:

Revs. Z. Paris, presiding elder of the Salisbury district; J. F. Moser, Kannapolis; F. J. Stough, Gold Hill; R. O. Eller, Spencer; W. L. Sherrill, Charlotte; J. C. Brown, Fines Creek; R. E. Hunt, Pineville; J. A. J. Farrington, Cooleemee; P. L. Shore, Salisbury; D. S. Richardson, Monroe; R. M. Courtney, A. G. Loftin, J. C. Keever and J. M. Varner of Concord.

After the service at Mt. Pleasant the body was taken to Albemarle for interment.

Rev. Mr. Scott read the following sketch of Mr. Richardson:

The earthly life of our friend and brother, Rev. N. R. Richardson came suddenly to an end last Friday afternoon, leaving us to view as a complete whole the stalwart Christian manhood of this child of God.

Brother Richardson was born January 27, 1854, and died August 6, 1926, being at the time of his death 72 years, six months and nine days old. Seventy-two and a half years of sturdy, honest manliness, of humble devotion, of sincere Christian faith, produced a life of such strength and beauty as to be an inspiration and blessing to all who knew him.

He is survived by his wife and four children, namely: Miss Merrie Richardson, Mt. Pleasant; Mrs. H. B. Slack, Spartanburg, S. C.; Robert McTiere Richardson, Rocky Mount; and Frank Reid Richardson of Spencer. Besides these he leaves behind seven grandchildren, two brothers and three sisters, a large host of relatives and countless friends throughout the state.

In early life he gave himself into the hands of his all wise Father and, connecting himself with the Methodist church at Earlesboro in Wake county, he learned to serve the church whenever and wherever he could. As a young man he was clean, upright and conscientious. He chose law as his profession and began a very successful practice at Raleigh. In the meantime he was married on August 18, 1881, to Miss Elizabeth Stone, who has been his constant helper and companion. However, he became dissatisfied with his life as a lawyer, in spite of the fact that he devoted much of his time to teaching in Sunday school, leading in prayer meeting and engaging in other Christian activities. This dissatisfaction resulted in his coming into the Methodist conference at Fayetteville in 1887. Thereafter he devoted thirty-five happy, fruitful years to regard pastoral work from the east to the western part of the state. Though his ministry he has not only won souls for Christ but he has built churches and built up Christians in the most holy faith. His noble character and his constant devotion lifted people wherever he went onto a higher plane of living.

In 1922 his health failed while he was serving as pastor of First Street church, Albemarle, and he was superannuated the following autumn. Although he had been weak in body, and often racked with pain, his interest in the work never lagged. He was alert and active in mind to the last. A deep student, a thoughtful neighbor, a friend to mankind everywhere, he performed an effective ministry after retiring.

At the time of his death he was engaged in the work that he loved with all the passion of his soul—he was with Rev. Frank Stowe in a series of revival services. He was on his way to one of these services and we have reason to believe that he was planning to preach from the text: "Let me die the death of the righteous and let my last end be like his," when he met with the sad accident that proved fatal. On the ambulance as he lay dying in the arms of his son, Frank, he prayed, "Lord, lift me up." Almost immediately his soul was lifted up to live forever with his Redeemer.

Sad indeed are our hearts as we part from him. Lonely is the home and the community that will see him no more. But he lives in thousands of lives that he has made brighter all over North Carolina. He lives today in the home that the Saviour has gone to prepare. May the God of his beautiful life comfort and sustain those who mourn his passing. May his going draw us a little closer to the Father whom he served with such splendid devotion.—Concord Tribune.

REPORT OF COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE TO ELIZABETH CITY DISTRICT CONFERENCE

Among the victories of righteousness in America none was more significant than when the 18th amendment became a part of our organic law. In that victory thousands of men and women in America saw a longed for realization and fondly believed the liquor traffic a thing of the past. In the first years we were little concerned that it was difficult to get in operation the law for the enforcement of this amendment. Our trust in our nation was complete. Then came days of doubt that gave way to assurance that the traffic was not dead and that it was going to call for all forces of righteousness to guarantee the results of the first great victory. The methods of the liquor interest have not changed and the same selfishness dominates.

First, there was the assurance that the amendment could not be enforced. When the Volstead Act was passed its constitutionality was attacked and the defenders of the saloon settled down to the task of nullifying the law.

Men were encouraged to violate the law and then we were assured that the amendment had ushered in a reign of lawlessness. When they thought this propaganda had done its work they began the agitation for light wines and beer to save us from the ways of lawlessness. From these enemies of the amendment it is easy to learn that the country was never so wet as now and on the same day be faced with the sad fact that because men can't get their liquor they are turning to drugs. Every valley has a moonsnine establishment and every home in America is making "home brew."

Their work has done a measure of harm we can't afford to pass lightly over. The hip flask at the dance is an indication that we have in our nation a youth that is conniving with the bootlegger and betraying society. Officers find it suspiciously difficult to locate some of these things and we are led to believe that the officer is not always the friend of law. Never was the challenge to the church clearer than today and no issue more clear cut.

As a church we believe in states rights, but not the right of one state to flood another with that which is inimical to its peace and happiness and we are ready to resist with all earnestness any action that would nullify the 18th amendment or modify the Volstead Act.

We would most heartily endorse an appropriation for the enforcement of the Volstead Act that would give us a test of the merits of complete prohibition. However much we deplore the "hip flask" brigade it is incomparably better than the saloon or its subterfuge, light wines and beer, legalized. When youth has crossed fool's hill he will at least have the protection of yearning for respectability.

We realize that we are not fair to ask our government to battle a public opinion that in clamour is against prohibition. We urge our pastors to speak in no uncertain tones, for the nation needs again to hear the voice of the church in this matter. When we do this it will not be so easy for our boys to flaunt their folly nor betray our girls. Certainly we cannot think of resting in the work done lest we be robbed of all the blessings of victory.

We would suggest that wherever it is practical an offering be taken and forwarded to Bishop Cannon that this splendid leader may not be hampered in the work he is now doing.

In the days of the war when the tide of battle seemed against us we called America to prayer. In this hour we would ask our pastors everywhere to pray for faith and guidance and for the protection of Almighty God for our land, our homes and our boys and girls, and that we might be saved from the horrors of the days when liquor and liquor morals were not outlawed.

F. S. Love,
For the Committee.

"WHY DO BIRDS SING?"

To the Creator who gave us "Thought, reflection, reason, will"—with all these to comprehend His Majesty.

A line from a translation 1300 B. C. "The little chick in the egg, sounding within the shell. Who giveth thee breath within the shell?"

Backward, through the ages to creation, thou hast the same chirp. Just so each bird their songs of praise, each its individuality.

Nature's sounds are all in a minor key, hence no discords. Though a thousand song birds join in with insect hum, or roar of water, swish of wind, or swell of thunder, still there is accord. In all creation only mankind is out of tune.

With birds the variety of forms, construction and color of their nests, in diversity is as great as in their songs.

The most pathetic song I ever heard was sung in whispers by a little brown thrush imprisoned, with many birds, in the Zoo at Washington, D. C. That song sank deep into my heart in sympathy.

Ida Jolly Crawley.

AT THE END OF DAY

By Pearl Highfill.

The sea and sun have kissed
And say the day is done.
Oh say! my pilgrim soul,
Were thy battles lost or won?

Before you lay at dawn
A day to use or waste,
But now 'tis gone for age,
Wher'er used or by sin defaced.

Oh soul, can you look back
Over the day that's gone,
And say you've done some deed
That's helped a brother on?

Who strives to reach his goal?
Or has the day sped by
Without one serious thought
Of life or God on high?

Guilford College, N. C.

Many a church social has defaulted in spiritual results because someone ran in vaudeville stunts.

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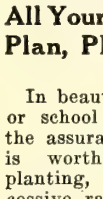
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WOMAN'S PAGE

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Western North Carolina Conference

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take;
What parched grounds refresh, as with a shower!
We kneel and all around us seems to lower;
We rise, and all the distant and the near
Stand forth in sunny outline, brave and clear!
We kneel, how weak! We rise, how full of power!
Why therefore should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overcome with care;
That we should weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?"
—From Fosdick's "The Meaning of Prayer."

ASHEVILLE DISTRICT GAINS NEW ORGANIZATIONS

Mrs. V. L. Stone, district secretary of the Asheville district, is rejoicing in the fact that since the annual conference in April seven new societies have been organized in her territory. We congratulate her and also those churches whose women have become affiliated with the Woman's work. To each of the societies we extend a most cordial welcome into our "conference family." In order to effect these additions to our number of societies Mrs. Stone has been doing some extra visiting, which judging by the results has been most profitable. The two latest additions to her district are an adult society at Montmorencie church, near Candler, with Mrs. Charles Fowler as president, and a society of twelve members at Elk Mountain church, near Asheville, with Mrs. A. H. Rhodes as president. We hope to hear of other new organizations by Mrs. Stone, who is so anxious to reach the slogan, "A Society in Every Church in the Asheville District."

WAYNESVILLE DISTRICT MEETING

The annual meeting of the Waynesville district of the Woman's Missionary Society was held in Bryson City July 30-31. The meeting was opened on Friday afternoon with Mrs. J. Dale Stentz, district secretary in the chair. After a devotional service the organization was perfected and Mrs. H. D. Secrest of Canton was elected secretary. Mrs. Stentz gave her report, which was listened to with the keenest interest, especially as it was the report of the best year of the district. The value of the minutes of the annual meeting of Woman's Missionary Society of the W. N. C. was stressed and the secretary called attention to the fact that all needed information could be obtained by carefully reading them. The observance of the week of prayer was also stressed and Mrs. Stentz expressed the hope that every society would observe this week which is most important to the spiritual welfare of the society. The monthly missionary program was spoken of and the societies were reminded that if the Sunday school did not put this porgram on, it was the work of the missionary society to look after it. It is the hope of the district secretary, some time in the near future, to organize the district into zones, in this way hoping to reach more of the women. All those interested in missions were asked to join the Morning Watch, taking as the object of their prayers the missionaries who are doing such noble work. The women were called upon to consecrate themselves to the work and to not only be willing to give of their means but be willing to give liberally of their time.

On Friday evening Miss Daisy Davies made an appeal for the Belle Bennett Memorial, and she was listened to with the keenest interest. The society which had the largest per cent of the membership present was the Bryson City Society, and they were awarded the $10 prize given by the conference. Mrs. Stentz announced that any society which would equal Bryson City's record at the meeting Sunday afternoon at Lake Junaluska would also receive $10.

Saturday morning at nine o'clock Mrs. Stentz called the convention to order. The opening song was "He Leadeth Me," after which Mrs. J. T. Mangum of Waynesville led the prayer. Miss Davies gave the morning lesson, taking as the basis of her remarks the third chapter of First Corinthians. The lesson was most helpful and inspirational. Miss Minnie Willis of Lake Junaluska read a most interesting and comprehensive paper on "Why we have mission study classes and what mission study has accomplished." Miss Pearl Weaver, conference superintendent of social service, presented her work in a pleasing way and impressed upon the women the importance of this department of the work. At this time Mrs. Stentz introduced Mrs. E. L. McKee, president of the North Carolina Federation of Women's Clubs. Mrs. McKee in well chosen words briefly addressed the conference. Mrs. J. T. Mangum, conference superintendent of supplies, gave a talk on the work of her department and asked each society to send a box to Brevard, giving a list of articles needed. At this time the meeting was given over to Miss Amy Hackney, conference superintendent of the children's work, whose programs are always enjoyed by the adults as well as the children. Little Miss Iris Abbott of Bryson City sang "Does Jesus Care?" accompanied at the piano by Miss Mary Long. This was beautiful and effective. A pageant entitled "Plum Blossoms" was presented by the children's society of Bryson City and was greatly enjoyed. An interesting feature of the program was the different phases of the work given by representatives of the six societies ofthe district.

Just before adjournment Mrs. Stentz called for the pledges of the societies represented and every society reported an increase, besides promising to make every effort to raise the $5.00 per capita for the Belle Bennett Memorial. After the reports of the committees three invitations were extended for the next meeting—Sylva, Franklin and Waynesville. The invitation from Franklin was accepted.

Mrs. H. D. Secrest, Sec.

NEW COUNCIL OFFICER FOR YOUNG PEOPLE'S WORK

We are glad to announce to our young people that Miss Julia Lake Stevens of Grenada, Miss., has been chosen by the Council as superintendent of the Y. P. department in the place of Mrs. P. L. Cobb who has given up the work. The Missionary Voice says: "Miss Stevens is splendidly prepared educationally for this work—an a. m. from the religious department of Northwestern University; in contact with the mission field—three years in Japan; in personality—charming, winsome, resourceful. We prophesy an open field for Miss Stevens among Methodist young people."

North Carolina Conference

LETTER TO THE W. M. S. OF THE NEW BERN DISTRICT

My Dear Friends:

Ho time does fly! Already half the year is past! A few weeks after our district meeting I came up to Azalia, as has been my custom for the past several summers, to stay till the middle of September with my only daughter. Consequently I could not be with Miss Davies while in our district, much to my regret. 1 have not heard from her visit to New Bern, but St. Paul, Goldsboro, reported a wonderful message and nearly $1000 added to the Bennett Memorial fund. I had planned to go to Asheville on July 29 to an all day meeting in Central church, hoping to hear Miss Davies then. But alas, when we waked that morning it was raining in torrents—and it continued to rain. If you have ever been in the mountains you know what an all day rain means—and as we are seven miles from Asheville I just gave up all hopes of going.

Even though I'm far away my thoughts and prayers are mingled with yours, especially when you gather in your monthly meetings. I am praying that you may plan wisely. So much depends on how we plan our Lord's work.

I want to tell you that after much writing and "importuning" you have paid what you promised for the "Lucy Cunninggim" School. The last check was forwarded a few days ago. Of course you intended to meet your obligations—you always have; but the trouble was so many failed to see the necessity of sending by a certain date, namely, August 1. However, you did it, and I thank you, and I know Miss Oliver does. I think special mention should be made of Beaufort and Rone Chapel auxiliaries, both of which far exceeded their quotas. Beaufort. I feel like, really "saved the day," as she more than doubled hers.

Now that we have done so well for this special, let me urge you right now to begin on the Belle Bennett Memorial. Don't wait, I beg you, till the fourth quarter. I can hear you say, "Do please let us rest a while." My friends, we can't afford to do that. "The Lord's business requireth haste." The fourth quarter will be here before we know it, and we all know what that time means to any auxiliary.

I have just received a copy of our new minutes. Hope you have received yours. If so, please look over carefully. There is a mistake as to the amount of our district pledge. The correct amount, $6500, is printed at top of financial sheet distributed to you at our district meeting. Please read very carefully report on finance and extension, page 35; also by-laws and standing rules, page 44.

I urge each president from now on to keep in close touch with her treasurer and together try to keep dues, etc., collected to date.

That financial sheet, referred to, was made for a purpose—to help you. I ask each treasurer to compare her books with list marked "increase 1926" and see just where you stand. Because we must make our ten per cent increase if we keep up our record, and of course we will. Remember "It is not by might, nor by power, but by my Spirit, saith the Lord."

Flora M. Kendall,
Sec. New Bern District.

NORTHAMPTON FEDERATION OF MISSIONARY SOCIETIES

The Northampton Federation of Missionary Societies opened its third quarterly meeting at Rich Square July 8. Opening hymn 264 was sung. Devotionals were led by Mrs. Blanchard from Woodland, after which we were led in prayer by Rev. Rufus Bradley. An anthem by the Rich Square choir was enjoyed.

Miss Blanche Spivey, our own volunteer missionary, then gave a most impressive and inspirational talk. All who heard her realize more than ever the sincerity of her real call to the missionary field. Mrs. J. H. Brown welcomed the federation with a few remarks. Mrs. J. B. Stephenson responded in a gracious ma nner.

Miss Amma Graham, secretary of Weldon district, then gave a splendid address on "Our Aim for the Year." This was instructive as well as enjoyable. The district thoroughly appreciates Miss Graham.

Mrs. Royall from Washington was present and made a splendid talk, in which she impressed the members of the federation with the importance of subscribing to the Missionary News.

Roll call was responded to with a letter of appreciation for her faithful work done in the past. Mrs. Stephenson mentioned the fact that Miss Blanche Spivey was to attend Scarritt College next year and asked if the federation cared to assume the responsibility of her personal expense. A committee of three, Mrs. W. D. Barbee, Mrs. Craven and Mrs. J. H. Brown, were appointed to investigate the amount of said expense and divide equally among the societies according to membership. A male quartette from Severn was then enjoyed and appreciated, during which collection was taken. A committee composed of Mrs. Luther Johnson of Conway, Mrs. Edwards of Jackson and Mrs. Wilkins of Roxobel was appointed on time and place of next meeting.

Miss Graham then introduced Miss Daisy Davies of Atlanta, one of our Council officers, who spoke on "A new day in missions." This proved to be one of the most eloquent and inspirational addresses the federation has been privileged to hear during its organization. The meeting then adjourned for the noon hour. A cordial invitations was extended to all present to partake of the bountiful lunch served on the grounds.

Devotionals for the afternoon session were conducted by Mrs. J. E. Underwood. Hymn No. 10 was sung, after which she read the ninth chapter of Acts. Mrs. J. H. Brown led in prayer. Again the quartette from Severn favored us with a selection. A half hour with the Bright Jewels and young people's societies of Rich Square church was enjoyed, followed by a duet by Mrs. J. W. Brown and Mrs. Lehew of Rich Square.

Again we were privileged to hear a very splendid address by Miss Davies on lie in Poland. The financial report of the retiring treasurer was read, after which the visiting preachers were introduced to the congregation. The committee on time and place reported Seaboard as next place of meeting to be held in October. The meeting closed with a prayer by Mrs. E. A. Huggins.

Mrs. J. B. Stephenson, Pres.
Mrs. J. H. Brown, Sec.

AMOUNTS RAISED ON LUCY CUNNINGGIM SPECIAL

There was a mistake in the figures of the Durham district reported in last week's Advocate. Durham district has sent in only five dollars to the treasurer. The figures to date are:

Durham district	$ 5.00
Elizabeth City district	1166.49
Fayetteville district	556.50
New Bern district	1000.00
Raleigh district	1000.00
Rockingham district	1000.00
Washington district	589.95
Weldon district	505.00
Wilmington district	141.00
Other sources	47.00
Total	$6010.94

The above figures show that we haven't yet met the requirements to receive the thousand dollars from Mr. B. N. Duke. Let each district give this work persistent effort and complete the whole task. S. S. P.

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"CHECK-UP CAMPAIGN" PLUS

Our third annual Sunday school check-up campaign is scheduled this year to be held in the month of September. Heretofore it has been conducted in October, but it is believed that September will be a better time, avoiding the pre-conference rush. Not only do we think we are making improvement as to time of the campaign, but we hope also to increase in the thoroughness and effectiveness with which it is conducted. To this end a number of things are needed:

1. Application: Our people generally, especially the leadership of our districts and charges and schools, must remember that this is not a mere census-taking for the purpose of awarding a few seals to feed the pride of vainglorious people, but a constructive, systematic, conference-wide and church-wide effort to put our Sunday school work on a sound educational basis. It is not substituting machinery and method for Spirit and life. We remember that Paul plants and Apollos waters, but God gives the increase. We also remember that planting and watering are both vital parts of the process and are concerned that our Sunday schools should avail themselves of the best possible machinery and tools for their planting and watering. We think God expects this of us and that there is a vital connection between this and the increase with which God will reward our labors.

2. Co-operation: Appreciation of the tremendous possibilities of this campaign is helpful as a background for sympathetic, active co-operation on the part of presiding elders, pastors, officers and teachers. Co-operation we need. Co-operation we must have, if the campaign is to be really successful. What would you have me to do, you say? Well, that's easy. First, become acquainted with the programs of work, or standards of efficiency, for Methodist Sunday schools. (Leaflet literature will be sent free upon request.) This acquaintance with the programs of work will indicate a number of things you can do. Second, pick out one or two points which your school does not have in operation and help pull your school up to standard at these points. And, third, co-operate with the representative of our board, the checker, when he comes. Remember he comes not as a spy or a meddler but as a helper and friend, whose chief concern is to render a real service to childhood and the church.

3. Patience and Perseverance: Rome was not built in a day! Neither will great Sunday schools be developed in one effort. Sunday schools, like the character they produce, grow, and growth is a gradual process. There are some things we can do, and ought to do, to stimulate the process. This "check-up" campaign is one of them. Let's do it with enthusiasm, and also with patience and perseverance.

MAXTON SCHOOL NEXT WEEK

The Rockingham district standard training school holds its fifth annual session at Carolina College, Maxton, next week. Classes begin Monday morning. We ask all pastors and superintendents in the district to announce this school and urge, exhort and insist that officers, teachers, missionary society women, young people and others to attend. Come yourself and bring with you a big delegation. Hear our new bishop, and take one of the courses. Bishop Edwin D. Mouzon will speak. Let's make this the best school of all. "Take time for training, for training takes time."

CLINTON SCHOOL AUGUST 22

For that group of charges centering about Clinton will be held at Clinton August 22-27 a Cokesbury training school. Rev. L. V. Harris will direct this school. Two courses will be offered: "The Small Sunday School, Its Plans and Work," and "The Sunday School Worker, His Life and Work." Classes begin Sunday evening.

WALLACE SCHOOL AUGUST 29

At Wallace August 29-September 3 will be conducted a Cokesbury training school for four or five charges surrounding Wallace. Rev. L. V. Harris and Rev. A. S. Parker will do the teaching. The same courses as in the Clinton school will be offered.

CHILDREN'S WEEK

Miss Georgia Keene, our conference elementary superintendent, reminds us that it is time to begin planning for Children's Week, which should be observed in October or as near thereto as practicable.

Children's Week, as Miss Keene points out, is a week which the Sunday school devotes to a campaign on behalf of its childhood. The purpose of the observance is to afford an opportunity for parents, officers and teachers to consider together certain needs of the children and to determine ways of meeting these needs.

We are reminded, also, that this is a continent-wide project, with 16 evangelical denominations co-operating in the program. The Southern Methodists, Baptists and Presbyterians are using the same literature.

The program for the week is not difficult to put on. Any Sunday school can observe it. The observance consists of three parts: "Home Visitation," "Parents' Meeting," and "Forward Step." There is a pageant for the parents' meeting, which carries a wonderful message and which is simple and easy to stage. Literature and full information for putting on the program will be furnished by the office of your conference Sunday school board.

Our conference had a good observance last year. Miss Keene is anxious that it should be more widely observed this year. It ought to be. Write to Miss Keene, Durham, for further information.

MONTHLY MISSIONARY DAY

Is your school observing monthly Missionary Day, setting forth something of what our obligation is to the rest of the world and what we are doing to meet this obligation, and sending the offering to Mr. E. J. Cheatham, Treasurer, Franklinton, N. C., to be applied to the Dual Extension Special? If not, think what your school is missing. Then start the observance; write our office for program material and other information.

SWAN QUARTER CREDITS

A Cokesbury training school was held at Swan Quarter August 1-6, under the direction of L. V. Harris. Out of an enrollment of 34, representing three Sunday schools, 20 persons earned certificates of credit on one of the two courses offered. Rev. L. V. Harris taught the course on "The Sunday School Worker, His Life and Work," and Rev. L. T. Singleton gave the course on "The Small Sunday School, Its Plans and Work." Names of those receiving credit on "The Sunday School Worker" are: Mrs. B. M. Weston, Miss Metta J. McGowan, Mr. G. M. Guthrie, Mrs. R. D. Harris, Jr., Mrs. R. H. Tunnell, Mr. Onslow Howard, Miss Nelia Weston, Mrs. W. L. Dawson, Jr., Mrs. S. E. Mercer, Mrs. H. E. Griffin, Mr. R. D. Harris, Jr.

The following reecived credit on "The Small Sunday School": D. L. Berry, Mrs. D. L. Berry, Rev. W. D. Dawson, Mrs. O. S. Howard, Mrs. R. S. Watson, B. M. Weston, Mrs. S. W. Weston, Mrs. C. L. Sawyer, Rev. S. E. Mercer.

ENGLEHARD COKESBURY SCHOOL

Out of an enrollment of 58, representing six Sunday schools, 36 persons earned certificates of credit in the Cokesbury training school held at Englehard August 1-6. Two courses were taught in the school: "The Small Sunday School, Its Plans and work" was taught by Rev. L. T. Singleton; and Rev. L. V. Harris gave the course on "The Sunday School Worker, His Life and Work." Names of those receiving certificates on "The Small Sunday School" are: Miss Bessie Watson, Miss Annie Watson, Miss Maggie Watson, Mrs. Emma M. Spencer, Mrs. Closs Gibbs, Miss Janie Guthrie, Mrs. B. A. Marshall, Mrs. Leathe Watson, Mrs. Will J. Spencer, Rev. I. S. Richmond, Mrs. I. S. Richmond, Mrs. S. J. Gibbs, Mrs. Sallie Spencer, Mrs. C. S. Guthrie, Mr. Cless Gibbs, Miss Sarah Roper, Miss Eunice Mann, Miss Mary Swindell, Miss Pearl O'Neal, Miss Ella Lee Boomer.

Those earning credit on "The Sunday School Worker" are: Miss Amy Lee Ballance, Miss Dora Lee Clarke, Miss Lucy Cox, Mrs. S. D. Cox, Mrs. W. E. Clarke, Mr. Carl Farrow, Mrs. C. F. Gibbs, Miss Ruth M. Midgette, Miss Mary Frances Respess, Miss Sallie Spencer, Mr. E. D. Stowe, Mrs. E. D. Stowe, Miss Elizabeth Stowe, Miss Ivadian Twiford, Mrs. W. S. Dudley, Mrs. J. S. Payne.

Western North Carolina Conference

TWO DATES

The first and last weeks in October have been set aside for two outstanding phases of religious educational work. During the week of October 3-10, the second annual check-up on our Sunday schools working on their programs of work will be made. During this week between 60 and 75 of our leading volunteer Sunday school enthusiasts will visit the workers' councils of nearly 300 Sunday schools and discuss with them the attainments registered on the ten points of the program of work.

During the week of October 24-31 the fifth annual observance of Children's Week will be celebrated. Last year 60 of our largest and most enthusiastic Sunday schools observed Children's Week. It is thought that quite an increased number will do this fine work this year. It will be remembered that the observance of Children's Week includes the visitation of the homes of children under 13 years of age on the part of their teachers, the holding of a parents' meeting and the adoption of a specific forward step for the benefit of the children of the church. Let these two weeks be remembered as the time set apart for these two meritorious lines of endeavor.

POINT FOUR—LITERATURE

The fourth point of the ten constituting the scope of endeavor listed on the Program of Work deals with the literature to be used in our Methodist Sunday schools.

"C" Type Schools.

To be entitled to a seal on point four in the "C' 'type school it is necessary for the school to use our own Methodist literature. This means that the group graded lessons must be used through the junior classes with other classes using the uniform lessons. If the beginner class is separated from the primary it must use graded lessons. If included with the primary class it is sufficient to use "Our Little People" with "Olivet Picture Cards" as supplementary material. The story method must be used in teaching beginners and primaries.

"B" Type Schools.

In order for the "B" type school to qualify on this point it is necessary for the closely graded lessons to be used through the junior department and then introduced in other departments annually as fast as classes are promoted. Other literature used must be gotten out by our publishing house. Thirty-five minutes must be used in all classes above the junior as actual teaching time and proper teaching methods must be in practice.

LEADERSHIP SCHOOL

Your humble servant has just concluded a two weeks' study in the ninth annual leadership training school at Lake Junaluska where he took for credit two courses, one dealing with conference administrative work and the other with home mission and extension work. Both courses were practical in content and profitable in value. Much value is always obtained in discussing conference administrative problems in company with those who are doing the same type of work. Thirty-six annual conferences now have superintendents of Sunday school work.

COKESBURY SCHOOLS

Since last report Mr. Paul F. Evans, our extension superintendent, has conducted three Cokesbury schools. One of these schools was taught at Denton for the Denton circuit, where he taught the course on "The Sunday School Worker, His Life and Work." Eight people earned certificates of credit in this course. Another school was taught at Newland for the Elk Park circuit, where the course on "The Small Sunday School, Its Plans and Work" was taught. Fifteen certificates of credit were earned. The third school was taught last week at New Salem for the Cool Springs circuit. The text used was "The Small Sunday School, Its Plans and Work." Fifty-five certificates of credit were earned.

COOL SPRINGS CIRCUIT

Probably the most outstanding training school record made so far this year has been earned by the Sunday school workers of the Cool Springs circuit. Led by their pastor, Rev. Fred H. Price, and the pastor's good wife these stalwart Christian soldiers of Iredell county have attended two standard training schools, one held at Statesville and the other at Mocksville, and a most unusually successful Cokesbury school held last week at New Salem for the entire circuit. To date 71 certificates of credit have been earned during this year by representatives of the Sunday school forces of Cool Springs circuit. Four of the five superintendents, the pastor and his wife and a majority of the officers and teachers of the five Sunday schools on the circuit, together with a number of others, constitute this fine lot of people who are studying to show themselves approved. Our hat is off and our gratitude is overflowing as we think of these fine people and the good work they are doing.

COKESBURY CREDITS

Since last report the following splendid workers have earned certificates of credit in the Cokesbury courses:

Denton school—H. Val Badgett, Miss Lyda Bingham, Mrs. Chisolm Bshu, F. J. Eudy, Miss Tula Morris, Lee Smith, Miss Eliza Smith.

Newland school—Miss Chloe Banner, Mrs. J. L. Banner, Miss Kathleen Franklin, C. L. Franklin, Mrs. John Franklin, Mrs. B. D. Franklin, B. D. Franklin, Miss Helene Gouffon, Mrs. C. L. Hughes, Mrs. Ronald Hughes,

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.

WASHINGTON DISTRICT INSTITUTE

The Washington district will hold on Epworth League institute in Rocky Mount on the 19th and 20th of August. There will be class work on Friday morning and platform work of interest and value all during the institute. "Washington—to the top. March."

TWO NEW VOLUNTEERS

Two Epworth leaguers have volunteered for full time service for Jesus Christ during the revivals being held on the Goldsboro circuit: Miss Bertha Adams, daughter of Mr. and Mrs. John Adams, Goldsboro, N. C., R. F. D. No. 2, members of Daniels Chapel on the Goldsboro circuit. Miss Adams, an Epworth leaguer at Daniels Chapel, has given her life to the Master to be used in his service as a missionary either at home or abroad. And the other is one well known to all Epworth leaguers in the North Carolina conference, a young man who served as secretary of New Bern district last year and was at Louisburg elected as vice president of the Epworth League of the N. C. conference—Mr. Henry T. Hines. Last Friday night at the Pine Forest revival in his old home community Mr. Hines made his testimony and told the people of his boyhood days that he had come home and had given up his work to announce his call to preach and begin at once to prepare himself for the Master's work as a minister of the Gospel. Mr. Hines will enter some religious school this fall for training in Christian service. There was great joy and high feeling in the Pine Forest church as crowds rushed down to give this neighborhood boy congratulations.

SUMMER LEAGUE LULL

It takes weeks to pick up the slack if we allow the summer heat to cool us on for poor service and slow going for the Master. We as leaguers have a motto which says: "All for Christ, Winter and Summer." In New York there is a church with this motto over the door: "The gateway to heaven," and while passing that church one day I read this plackard tacked on the door: "Closed during July and August." Over the entrance to the great Pennsylvania Station postoffice of New York there is cut into the hard marble stone this slogan: "Neither snow nor rain nor heat or gloom of night stays these couriers from their swift completion of their appointed rounds." The mail man never fails. The Epworth leaguer who has "All for Christ" deep down in his heart will never fail, winter or summer.

THE ADVANCING CHURCH

The church that would advance must affirm the truth that she sees; she must not shut the door against new revelations from God. Too often the prophet of the Lord has had to contend for the validity and vitality of a present inspiration against the fixed forms of the inspirations of the past. He did not say that God's utterances of old were untrue; rather, the fact that they had been proven by events was his belief in the inspiration that came to him. But what was God's will in one set of circumstances might not be God's will in the changed conditions of a later time, and God has fresh revelations to meet our changing needs. If God's Word is to be living and powerful, it must come direct from His lips to us as we face the new tasks He has assigned. As Lowell puts it:

"God is not dumb, that He should
speak no more;
If thou hast wanderings in the wilderness,
And findst not Sinai, 'tis thy soul is
poor;
There towers the mountain of the
voice no less,
Which whoso seeks shall find, but he
who bends
Intent on manna still and mortal ends,
Sees it not, neither hears its thundered love.

"Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of
stone;
Each age, each kindred adds a verse
to it,
Texts of despair or hope, of joy or
moan.
While swings the sea, while mists of
mountains shroud,
While thunder's surges burst on cliffs
of cloud.
Still at the prophet's feet the nations
sit."

In her life also the church must be brave and free. It will be fatal if the United Church of Canada in any community or in the country as a whole, should think of contending for her own interests as against those of other religious bodies, or without regard to the welfare of the community. "He that loveth his life shall lose it." To think of herself will mean sacrificing the interests of the Kingdom of God. The welfare of all is her responsibility. The spirit of her Master moves her to spend and be spent for all whom she can serve. If she needs no ramparts to protect a living faith, then she needs no safeguards to surround the interests of a living church. Self-forgetful devotion to the good of all, nay more, self-investment in the people's higher life is the distinctive principle of Christinity. Christ Himself lived and died by this law, and His church must tread the way the Master went.—Sermon by Dr. G. C. Pidgeon, retiring Moderator, United Church of Canada, in The New Outlook.

PASQUOTANK CHARGE

We began a splendid meeting at the Weeksville high school, which is a $90,000 consolidated school on my charge, the fourth Sunday in July. It ran for ten days, part of the time three services a day.

The preaching was done by Rev. A. B. Crumpler in his unique and effective manner and made a strong appeal for better things which we believe will be lasting. The music was directed capably by Dan Morgan, one of our local men. It was a community meeting embracing Union and Newbegun churches of my charge as well as several others. Large congregations attended and much good was done. Sixteen gave their names on profession of faith during the meeting.

We are engaged this week in a meeting with the pastor of the South Camden charge, Rev. G. C. Wood, in the new church near Camden Courthouse.

Our charge has just completed the putting in of water and bath room, etc., in the parsonage here in Elizabeth City and are making other necessary repairs, and they are paid for.

We are planning to celebrate the one hundredth anniversary of Union church the second Sunday in September with an all day meeting, dinner on the ground and a number of good speakers, one of whom will preach the dedicatory sermon for the new Sunday school annex. We will be happy to have any former pastors who can and all former members present with us to celebrate the centennial of their old church. W. T. Phipps, P. C.

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The Children's Home

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference

By Martha Mann Wood.

Some time ago a lady from a nearby town came to the Children's Home to see a young relative and while on the grounds came over to my cottage to pay me a little visit. While we sat on the porch and talked of her grandchild, the Home and other things of common interest, in expressing her appreciation and interest in the articles about The Children's Home that came out in the Advocate, she said: "I always look through the Advocate to see if there is a piece about The Children's Home and if there is I sit right down and read it. If there isn't I put the paper away until Sunday."

I was glad to realize that we were on a friendly and week-day footing of interest with the public and that the interest was live enough to induce immediate consumption of news furnished and that it was not found to be of the "saved-over-for-Sunday variety."

And with this congratulatory thought came accompanying stirrings of conscience that I had left the paper space so often and so long silent and uncommunicative. For there is always so much happening at the Home that would interest friends—some of it even good enough to sit up nights to read.

The place of most absorbing interest in The Children's Home now is the Baby Cottage, opened last Thursday. It was promised by the contractor to be completed months ago. But however fast walls and roof are done, finishing processes are exasperatingly slow.

However, now masons and carpenters have gotten through, the plumbers done their particular part and departed too, and finally the electricians put in fixtures and connected up the range and iceless refrigerator.

And the furnishing was soon completed—the little white cribs and beds put in place in the two dormitories, the low tables, white too, arranged in the dining room, the front hall furnished with a neat suit of fiber settee, rockers, table and rug.

A large light room with numerous windows on the ground floor is arranged to be the playroom. This playroom is undertaken to be furnished by West Market Street church Sunday school primary department. Here will be held the kindergarten hours, too, for all the children under school age. Mrs. Trigg will have charge of the kindergarten plays and supervise the cooking, and Miss Dobson, a graduate nurse, who for the last several months has proved her efficient and kind qualities in our hospital, will be in charge of the babies and their charming and comfortable home.

I wish that just here I could name the generous giver of the funds to build this cottage. But he prefers for it to remain unpublished. But anyway we know that it must add to his life some happy moments of reflection to possess such a beautiful charity as a beautiful cottage full of rescued happy children.

And who are the first babies? The first I saw was a sweet little girl of three—a slender little mite with brown eyes and hair in a little pink dress and bloomers, standing on the edge of the grass before our door—Mabel, three years old, and with her was Arthur, age six. They were from Asheville, brought by friends in a car. Arthur and Mabel were brother and sister. They were friendly and unafraid, and when we carried them down to the Baby Cottage three other baby cottagers were seated around a table in the dining room eating supper. They were Woodrow, four years; Eula May, two years; Helen, three.

Two small boys, Eugene and Lawrence, from the East Tise cottage, and several little girls from the Smith cottage will not live at the baby cottage with others who may also win entrance as the days go by.

Seven other older children have been received at the Home this week and are waiting at the Heath Memorial Hospital a few days before being placed in the different cottages.

And one young lady of departing age found a pleasant home as mother's assistant a few days ago.

Frequent changes make our family hard to count in exact figures. Mr. Wood, "like the old woman who lived in a shoe," was somewhat flustrated the other day with the sudden realization that of a certain set of girls that he had promised to receive one of the girls was a boy, and he had no spare places for more boys above baby age. However, I suggested that he send little Lawrence, a gentle little fellow of about five years, I guess, to the Baby Cottage and give the larger boy his place in East Tise cottage.

One day recently Mr. Northup, a skilled architect of our city, came over with his helper and surveyed the location for another cottage that perhaps is most needed of all the homes needed—a cottage suited to small boys of seven and eight years.

This cottage will be built with the money left by the late J. W. Higgins. And will be surrounded with an enclosed playground and convenience much needed by the small boys who hitherto have had to take in cottage program and play, a longer and stronger stride than small limbs were suited to.

SOUTHERN BUYS MORE RAIL: ADVANCES 100-LB. PROGRAM

Bringing its total purchases of new rail for laying during 1926 to 107,400 tons, the Southern Railway System has just purchased 16,000 tons of 100-pound rail to be rolled at the Ensley, Ala., plant of the Tennessee Coal, Iron and Railroad Company and delivered before the close of the year, which will enable it to advance its program for laying 100-pound rail by 100 miles.

The rail just purchased will be laid between Atlanta and Charlotte on the northbound track of the double-track Washington-Atlanta line. The Southern has been pushing the laying of 100-pound rail on his line, the 1926 program originally calling for the completion of both northbound and southbound lines between Washington and Charleston and the laying of thirty miles north from Atlanta and an equal distance south from Charlotte on the northbound line.

The additional 100 miles to be put in service this year will carry the 100-pound rail as far north as Ayersville, Ga., and as far south as Spartanburg, S. C., leaving only 100 miles on the northbound line between Atlanta and Washington equipped with 85-pound rail. This gap and part of the southbound line from Charlotte to Atlanta will be laid with 100-pound rail in 1927.

The 85-pound rail released will be used on other main lines which are now equipped with rail of lighter section.

"Yes," said the tall man, "I have had many disappointments, but none stand out like the one that came to men when I was a boy." "Some terrible shock that fixed itself indelibly in your memory, I suppose." "Exactly," said the tall man. "I had crawled under the tent to see the circus, and I discovered it was a revival meeting."—Boston Transcript.

The only thing that fully satisfies both hunger and thirst is righteousness.

THE METHODIST ORPHANAGE

RALEIGH, N. C.
Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Let's Do It—Every Sunday school that is not giving a monthly contribution to the Orphanage is earnestly asked to take an offering on the fifth Sunday in this month for your Orphanage that is badly in debt. We need help and need it NOW.

* * * *

A Great Man—Dr. R. H. Lewis was one of the first citizens of our state. He was a great friend to all who were in need. His benefactions were numerous and he has left the world richer for having lived among us. In his will he left five thousand dollars to the Episcopal Orphanage at Charlotte, the orphanage of his church. About ten years ago he gave the Methodist Orphanage a large cow barn. He loved the Methodist Orphanage and always had complimentary remarks to make about our children, buildings and the beautiful campus. This great man had an abiding interest in every humanitarian and Christian institution. We shall miss him because he was our friend. He did much work gratis for our children.

* * * *

Singing Class Returns—The singing class has visited the following churches: Robersonville, Lucama, Farmville, Battleboro, Enfield, Ebenezer, Halifax, Garysburg, Rosemary and Woodland. Weather was extremely hot, but large congregations greeted the class at most of these churches. The pastors and members took specil delight in endeavoring to make the visit of the class just as pleasant to them as possible. Some of the churches sent us good contributions as a result of the visit by the class. All will be more interested in the financial success of our beloved Methodist Orphanage since our children visited these communities. The following churches took free will offerings: Robersonville, Battleboro, Enfield, Halifax, Garysburg, Rosemary, Woodland and Lucama. Such tokens of love are sincerely appreciated always and particularly so when our funds are completely exhausted and a big debt hanging over our heads.

* * * *

Dear Friends:

I wish, before leaving this dear home, to thank the great force back of it for what it has done for me while here. No one can realize just what it means until they have been here for eleven or twelve years and gone through the joys and sorrows of childhood, the hopes and expectations of older girlhood among so many other boys and girls who have become as brothers and sisters to us.

I wish to thank the Philathea class of Rich Square for their thoughtfulness of me twice each year. They fill a large place in my heart that can never be filled by any other.

I, too, wish to tell you just how much I appreciate the tender care which "Mother Jenkins" bestowed upon me all during my sojourn here. I truly regret not being able to thank her in person.

I remain, Gratefully yours,

Lizzie Mason.

Saffron Skin from Sour Bile

South Georgian Drives Out Enormous Quantity Sour Bile with Dodson's Liver Tone

After a long period of the worst form of weakness and the terrible feeling of sickness that comes from a system loaded with sour bile, Mr. Sam Puckett says: "When I kept getting those bilious attacks reckon I took enough calomel to kill a mule. Got worse all the time. Finally I turned saffron color all over. My wife happened to read about Dodson's Liver Tone in the Weekly Constitution, so we drove to town and got a bottle. It was like magic. It drove quarts of sour bile out of me as black as ink. From that day I have felt as if I had a new liver, and whenever I begin to feel weary and bilious, with no appetite, a dose of Dodson's Liver Tone puts me to rights."

This wonderful, quick-action, liver starter ought to be in every household, if for no other reason than to stop the use of dangerous calomel. Dodson's Liver Tone is pleasant to take, even for children, and never makes you sick.

Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Individual Cups



Over 50,000 churches use Thomas Service. Self-collecting Tray saves one-fourth cost of others. Catalog and Trial Free.
Thomas Communion Service Co. Box 141 Lima, Ohio.



If you want to become a proficient stenographer or bookkeeper or both, the proper instruction is to be found in this school. You can enroll any time. For catalogue address

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Animal Oil

It penetrates and gives relief. Guaranteed by MONEY BACK OFFER. By Mail $1.00 a Jar or at Drug Store. Get a Jar today and be relieved.

Carolina Chemical Co., Union, S. C.

WEEK-END AND SUNDAY FARES
VIA
NORFOLK SOUTHERN RAILROAD

Season 1926 to
Seashore and Inland Resorts

WEEK-END TICKETS sold Fridays and Saturdays, April 30th to September 25th. Final Limit Tuesday after sale.
SUNDAY TICKETS sold Sundays May 1 to September 26, limited to date of sale.

Resorts

Norfolk, Cape Henry, Chesapeake Beach, Ocean Park, Virginia Beach, Va., Aquadale, Beaufort, Jackson Springs, Morehead City, Nags Head, Oriental, Norwood, Manteo, Belhaven, N. C.
Further information on application to Ticket Agents.

GREATNESS AND GOODNESS IN SERVICE

There is nothing which creates a happier atmosphere among men than to see a great person serve. When the king of Italy went, personally, to the sceen of the Sicilian earthquake and helped to relieve the suffering, we were all gald. When Queen Mary went among the sick soldiers in the hospitals, and stopped to speak a word or place her hand upon a brow, our hearts were touched. When, at Stockholm at the conference on life and work, the Swedish crown prince and his wife attended nearly every session, moving freely and smilingly among the delegates, we were greatly pleased. A story is told about the prince of Wales. We have heard so many things about his horseback rides (and falls) that it may do us good to learn that there is a fine side to the English heir. During the last days of the war he was going through a hospital where many men were terribly wounded. He became deeply impresesd with the sense that these men were giving their lives for "old England." At last he stopped before a cot where the face of a soldier was covered by a white cloth. "What is this case?" asked the prince. "That," replied the doctor, "is a man whose whole jaw is shot away." "Let me see him." "It is too hideous, you must not." "I desire to see him." The doctor lifted the cloth and there was the poor, shattered remnant of an English face. And then the royal heir did a beautiful thing, the kind of thing that endears him to his people —he bent over and kissed the cheek of the frightfully wounded soldier and passed quietly on.

Nobility serves. He is greatest of all who is the best servant of all. That is profoundly true. The best doctor is the one who can serve you best. This is true also of teachers, preachers, lawyers, merchants, engineers. A little Welsh lad was dangerously ill. His widowed mother lived alone on a farm, far from town. A kind neighbor went through the mud and rain for the doctor. The doctor was tired, for many people were ill and the weather had been unusually severe, but he went. All that howling night he sat by the fireplace with that little lad, with a lad who was very poor and very obscure, but he saved the life of Lloyd George. Greatness serves.

A preacher told me this story this very week. He had been doing the best that he could, but events seemed to be breaking against him. His wife had long been ill, finances had been difficult and now a child lay dead in his home. In that dark hour the treasurer of his church walked into his study and without a word laid ten crisp hundred dollar bills upon his desk, thn with a warm pressure of the hand walked out. Nobility served.

A preacher from this part of Pennsylvania went out to Europe with the 28th division. He was the chaplain. One night, when the fighting was desperate, a young message bearer came staggering in and said, "The gas is laid down and I have no mask." Snatching his own from his face the brave preacher instantly said, "Here, take mine and be off." The runner took it and sped upon his way—but the preacher died, overcome with gas. Nobility served.

One wonders what the Master would do in our conventional life of today. Would he go only to the homes of the rich; he would undoubtedly go there, because they need him so deeply, but would he stop at that? Would he walk in our mills? Would he visit our slums? Would he enter our charity wards at the hospitals? Would he make his gentle way to the jails? Would he seek out the almshouses and the homes for the aged poor? Did Frank Mason North have it right when he sang:

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears."

Let me tell you: You will never feel so Christ-like as when you go to help some poor person, or stand beside the bed in some crowded hospital ward, or hurry on a mission of helpfulness for some person who can necer hope to make a return for your attention. "O Master, let me walk with thee, in lowly paths of service free."—John R. Ewers in the Christian Century.

N. C. WOMAN'S

(Continued from page eight)

Dear Mrs. Plyler:

A message received from Miss Oliver, dated July 30, stated that the packages sent her for her school work had been received and much appreciated, and that she would leave home on Monday, August 2, for Seattle, from whence she would sail on August 14 for Wanson, Korea. She also asked me to thank the ladies, each one, for what they had done for her in every way. I hope many contributions were sent her which have not been reported to me, as I have received very few. Any auxiliary, either adult, young people or junior, that has sent contributions to her or any other connectional work will oblige me very much by sending value and number of packages to me at once.

Mrs. Ida Wilkins,
Supt. of Supplies.

MISSIONARY DIRECTS ARCTIC FLIERS

The Witness, Episcopal weekly published- in Chicago, quotes a letter from an unnamed Episcopal missionary in Alaska telling how members of the Detroit arctic expedition were guided on their way northward. When the aeroplane appeared over the mission station, according to this writer, there was wild excitement among the Esquimeaux and Indians. Notes dropped by the fliers asked, "In which direction is Fairbanks and what river is this? Please spell it on the snow." The natives accordingly, under the missionary's directions, tramped the name of the locality in the snow and poured ashes into their tracks in order to make the writing clearer. They also formed in a long line with an arrow at one end pointing tward Fairbanks. After the aeroplane had circled above the impromptu map-making it flew off in the proper direction.

CROWDS THRONG MEETINGS LED BY STANLEY JONES

The British Weekly contains the following paragraph from Sinla, India: "During the first week in May for five days our local theater was crowded to its utmost capacity to hear Dr. Stanley Jones. Europeans of all ranks in society and Indians of all creeds were mingled in the audiences. Amongst the most regular attendants were the commander-in-chief and Lady Birdwood and the bishop of Lahore. Leading men connected with the government took the chair, some of them Christians, but two of them non-Christians, Sir B. N. Sarma and Sir B. N. Mitra. Mr. A. G. Clow, son of Principal Clow, presided at the final meeting. As a result about fifty Indians signed their names as desirous of joining Bible classes."

W. N. C. SUNDAY SCHOOL

(Continued from page nine)

Mrs. L. D. Love, Miss Lula Love, Mrs. Elsie F. Powers, R. W. Wall, Mrs. Mary Griffith Wall.

New Salem school—Jessie Adkins, Sudie Barnes, Daisy Blackwelder, N. M. Blackwelder, Clarice Clendenin, Mrs. J. F. Cornelius, Moody Cornelius, Lotus Cornelius, Edith Cornelius, Clarence Eidson, Mrs. Earl Eidson, C. M. Gillian, Mrs. C. M. Gillian, W. P. Hager, Mrs. E. P. Hager, E. S. Hager, Blanche Hager, Bertha Hager, Mrs. P. A. Hager, P. A. Hager, Caldwell Hager, Mrs. W. L. Harper, Mae Harper, Vallie Harmon, Eugene Harmon, A. B. Harmon, Mrs. C. H. Howard, F. R. Howard, Lois Heath, Dewey Hoke, James Holmes, Jr., Audrey Holmes, J. L. Holmes, Martha Johnston, Dessie Johnston, Nellie Lazenby, Maude Lentz, Mrs. E. D. Mayes, Nannie Rose Moore, Mrs. W. L. Moore, Mrs. D. W. Overcash, Zelma Parlier, Mrs. D. M. Parlier, Lydia Mai Parlier, Mrs. Z. V. Poole, Mrs. W. S. Sherrill, Mrs. C. A. Thompson, C. A. Thompson, T. J. Thompson, Mrs. T. J. Thompson, Mary Ward, Minnie Warren, J. E. Webb, Mrs. J. E. Webb, Nora Yates.

SUNDAY SCHOOL DAY OFFERINGS

This wek's report from Treas. H. A. Dunham carries the following Sunday schools as observing Sunday School Day and forwarding offering to him:

First Church, Linclonton	$18.30
Gibsonville	13.53
Spindale	12.26
Green St., Winston-Salem	10.00
Fairgrove, Thomasville Ct.	9.00
Trinity, Gastonia	8.10
Harmony, Concord	5.00
Oak Forest, Morganton	3.00

DUAL SPECIAL OFFERINGS

During the first half of August the following Sunday schools have forwarded to Treas. H. A. Dunham their missionary offerings to go to the European special and the home extension work. We are exceedingly grateful to these schools for this fine token of their missionary interest:

Avery's Creek, Mills River Ct.	$ 1.23
Nebo, McDowell Ct.	2.65
Mills River, Mills River Ct.	3.00
Andrews	10.82
First Church, Salisbury	11.06
Providence, Salisbury Ct.	3.42
Rockwell, Gold Hill Ct.	3.00
Azalea, Swannanoa Ct.	6.00
Bethesda, Swannanoa Ct.	3.84
Friendship, W. Greensboro Ct.	3.45
Tryon St., Charlotte	150.00
Smith Grove, Farmington Ct.	1.96
Bethel, McDowell Ct.	1.45
Alexander, Spindale-Alexander	5.53
Harrison, Pineville Ct.	4.33
Siloam, Dobson Ct.	7.07
Goshen, Stokesdale Ct.	1.87
Epworth, Concord	5.00
Old Union, Randleman Ct.	2.00
Saluda, Saluda-Tryon	6.25
Rose Chapel, Cool Springs Ct.	30.00
Farmington, Farmington Ct.	7.37
Liberty, Liberty Ct.	8.41
Rockford St., Mt. Airy	6.75
Oak Summit, Ogburn Mem. Ct.	4.30
Mt. Harmony, Burke Ct.	1.00
Kadesh, Belwood Ct.	1.40
Trinity, Kannapolis	20.00
Mt. Pleasant, Asheville	21.31
Antioch, Rural Hall Ct.	1.92
Trinity, Charlotte	54.97
Central, Monroe	13.56
LaFayette St., Shelby	8.65
Hickory Grove, Charlotte	2.50
St. John, Statesville	2.68
Central, Concord	11.97

JULY AWARDS

The following have earned through correspondence during the month of July certificates of award in the standard training courses:

Mrs. P. W. Flagg, High Point, gold seal diploma.

Miss Anna Ogburn, Winston-Salem, blue seal diploma.

Rev. R. G. Tuttle, Greensboro, incomplete diploma.

Mrs. H. C. Agner, Gold Hill.

Rev. Homer Keever, Waynesville.

Miss Maggie Taylor, ..ebo.

Mrs. J. P. Morgan, Asheville.

Mrs. W. E. Hauss, China Grove, three units.

Mrs. T. T. Capeheart, Monroe.

Mrs. Roscoe Phifer, Monroe.

Miss Dora Zimmerman, Lexington.

Mrs. B. B. Jackson, Charlotte.

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Come and see what we have done, and are doing. If then you are not satisfied that we can do all we CLAIM, we will pay your railroad fare both ways.



It's Easy to Kill
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Z--zing! Slap! But in a few seconds he's back again. Slapping at mosquitoes worries *you* more than it does *them*. And you could be entirely rid of them so easily! Simply close doors and windows and blow Bee Brand about the room.



Bee Brand Insect Powder will kill every one and it's easy and safe to use.

It's a powder. It can't explode. It can't stain. It's harmless to everything except insects. You can use it in a puffer gun, or blow it in the air from a piece of paper. You can burn it in the room.

It also kills Ants, Fleas, Flies, Roaches, Water Bugs, Bed Bugs, Moths, Lice on Fowl, and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and $1.00. Puffer gun, 10c.



If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

McCormick & Co.
Baltimore, Md.



Our Little Folks

THE SCOUT WHO PLAYED TRAFFIC COP

He was trudging down the street, in his khaki shirt, cotton puttees and stiff-brimmed Scout hat with the three dents in the crown. He was wondering what "good turn" he would find to do that day, as I stepped alongside of him, and got in step with him.

"Hello, Harry!" I greeted him; he lives around the corner from me and is patrol leader to the Scout troop in our church. "What's up today?"

"Don't know yet; going to see. Got to be there at two. Got a blister, too."

"Why do you go? No idea what they want?"

"Go 'cause it's orders—blisters don't count. I've done most everything; sold Liberty bonds; distributed bills; kept the Fourth of July crowds back in line; carried suitcases for the C. E. girls; stopped a man's artery from spouting;—I Crickets! what's wrong here?"

At the downtown street intersection ahead, the traffic was in a tangle at the busiest hour, and no traffic officer on the spot.

"Say, she's tied up in forty bow-knots," said Harry. "Why don't the cop come?"

That's what every one was wondering. Then a portly man brushed up—the mayor. He took in the situation; his eyes lighted on the sturdy Scout.

"See here!" he snapped at Harry, "something's happened to the cop; next best thing's a Boy Scout. Snap into it and unsnarl this mess—you can do it—it's orders."

"Yes, sir," responded Harry, saluting sober as a deacon. Orders were orders. People started at first as they caught sight of the drab-colored youth taking the missing traffic cop's place. Then, in the matter-of-fact way of one used to doing whatever he is ordered to do, in the best way he knows, Harry began blowing his patrol leader's whistel, and windmilling his arms. He was perfectly cool, and master of the situation. And the tangle began to untangle. Steady, ordered streams were flowing this way and then that, when the belated cop arrived.

The Boy Scout had made good where it took steady nerve and grit. He's a neighbor boy—in our Scouts.

—Pittsburg Advocate.

THE CATBIRD THAT ATE THE CAMPERS' BUTTER

Catbirds, as you may know, have ways of their own. They are delightful neighbors. The crossest man in the wrold must feel a little cheerful when he hears catbirds sing. Their songs are rollicking and merry because their hearts are full of joy.

Now, the catbird that helped herself to the campers' butter lived in North Dakota. The wild mother catbird, with much advice from wild father catbird, built her nest in a thicket beside a beautiful spot where there were a few trees. She laid her eggs and hatched her little ones. Father catbird rose at dawn every morning and sang in the choir.

Then one fine day a family came to camp in the beautiful spot near the catbirds' nest. Mrs. Catbird immediately fell in love with the camp mother, and no wonder! Father Catbird liked her, too; he liked her so well that he never once said "Me-ow, me-ow" at her, not even to make her laugh.

As soon as the camp mother was settled she called upon Mrs. Catbird, and Mrs. Catbird invited her to see the baby catbirds. The little ones looked pretty and behaved well; they were wearing rompers made of soft down just then and when the camp mother spoke to them they lifted their heads and said "Peep, peep, peep," most politely.

The next day Mrs. Catbird returned the camp mother's call. She hopped on the breakfast table and helped herself to butter. She took a whole scoopful. Then home she carried good butter to her babies. Scoopful after scoopful of butter the catbird took home to her family. She did the same thing at dinner time, and again at supper time.

Meanwhile Father Catbird sat in the thicket and sang rollicking songs.

Next day the same thing happened again, and the next day and the next. Every one was happy about it except the camp mother. Mrs. Catbird was pleased to get such a dainty for her children; the babies grew and grew, and Father Catbird sang thankfulness-for-butter songs from dawn until sunset. But the camp mother didn't like to have even the prettiest catbird in the world dipping into her butter.

She tried to keep the butter covered. Mrs. Catbird watched, and the minute the cover was lifted she came to get a scoopful for her babies. It made no difference if guests were invited to dine at camp; Mrs. Catbird flew to the table just the same and hleped herself to butter.

The guests had the fun of sitting at the table and seeing the mother catbird feed the butter to her babies, but the camp mother never could get used to having a catbird dip into her butter. She was so kind and polite, however, that she never said a word to hurt Mrs. Catbird's feelings.

It wasn't long before the butter-fed baby catbirds had all their feathers and learned to fly.

Now this is a true story, and the camp mother was glad when Mrs. Catbird stopped spoiling the butter, but she was sorry when Mrs. Catbird and her babies had flown away and Father Catbird no longer sang rollicking songs in the thicket.—Youth's Companion.

THE WISHING LEAF

A little girl was riding with her father and mother. They had gone a long, long way. The little girl was very tired and sleepy. Her mother said, "You must get into the back seat and go to sleep." So she lay down on the back seat of the automobile and soon she was fast asleep.

The automobile went on and on. All at once it hit a big bump. Out bounced the little girl. She fell right out of the automobile. She fell into a big sumac bush. Her father did not see her and her mother did not see her. She opened her eyes and looked around. She did not see any one, but she heard a wee voice, "Well, well, what is this?" And there was a rabbit.

The little girl said, "Oh, Mr. Rabbit, I fell out of an automobile. My mama and papa did not see me fall. Have you seen them? Did they come back?"

Mr. Rabbit rubbed his head. "No, I haven't seen them."

The little girl stopped. She looked at Mr. Rabbit. Mr. Rabbit winked and said, "Much better, much better. Now let me think what we can do." After a while he said, "We will ask the owl."

The owl sat in a tree nearby. When he heard the little girl and the rabbit coming, he said, "Whoo, Whoo?" for he could not see in the day time.

"It is I, Mr. Rabbit, and I bring a friend. This little girl must catch an automobile. It has gone a long, long way. What can she do?"

"That is easy," said the owl. "Let her eat a bit of this leaf and wish herself in the automobile and there she will be."

They thanked the owl. The little girl took a bite of the leaf and said, "I wish to be in the automobile with my father and mother." And she opened her eyes and there she was on the back seat, just as she had been.

Her father and mother had not missed her. They did not know she had been gone, and the little girl never told.—Little Folks.

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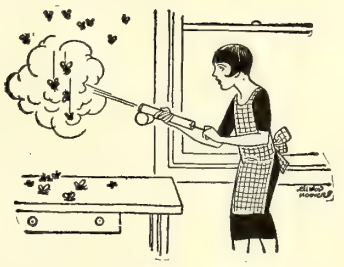
Daily	Schedule	Daily
Lv. 12:58 P.M.	Greensboro, N. C.	Ar. 12:45 P.M
Lv. 5:20 P.M.	Charlotte, N. C.	Ar. 9:40 A.M
Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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Hickory. N. C.

SPECIAL ANNOUNCEMENT

The fall term of Guilford Business College of High Point will open on Monday, September 6th. The past year has been the most successful in its history, its graduates having gone out into many splendid positions. This school looks forward to a large enrollment in September and it is important that applicants enroll early. All the courses in the school, stenography, typewriting, secretarial, bookkeeping, are thoroughly modern and up-to-date. All students upon graduation are helped to secure good positions. Write this college for prices of the different courses offered.

GUILFORD BUSINESS COLLEGE
HIGH POINT, N. C.

IN MEMORIAM

WINSLOW—Bro. J. W. Winslow was born July 10, 1865; died May 30, 1926, having passed his sixtieth birthday. In early life he was converted and joined Parker's Methodist church, where he lived a consistent member until his death. He was a faithful husband, a loving father and a loyal Christian. He leaves a wife, five sons and three daughters and a host of friends to mourn their loss. May the Master comfort them in this hour of sorrow. In the absence of the pastor the funeral services were conducted by Rev. B. H. Black.

B. O. Merritt, P. C.

EWELL—Captain Roman Victor Ewell was born June 18, 1872, and died May 7, 1926. During the days of his boyhood he united with the church. This institution he regarded as one vitally necessary for the well-being of man; and he gave noble service in it, not only as a member, but also as an active official. He loved the church to the day of his death. He made a worthy contribution to his community, his church, to the world.

One rarely sees such a patient sufferer as was Captain Ewell. Even in the throes of death he was feeling "pretty well," seeming to say, "It's all in the day's work." He radia ted good will and good cheer, and was ready to abide by the will of that God upon whom he had long since learned to depend.

A. J. Hobbs, Jr.

PIERCE—Bro. Thomas M. Pierce was born October 14, 1844; died May 19, 1925, having passed his 81st birthday.

In early life he was converted and joined the Christian church. Later he moved his membership to Parker's M. E. Church, South, where he lived a faithful and consistent member until his death. For many years he served on the board of stewards of Parker's church and was an honorary member of that board when he died.

He leaves a wife, five sons, three daughters, several grandchildren and a host of friends to mourn their loss. May the great Comforter be near them in this hour of bereavement.

The pastor was assisted in the funeral services by Rev. J. T. Green, pastor of Park View Methodist church, Portmouth, Va., and Rev. O. L. Gilliam, pastor of Oxford Methodist church, Suffolk, Va.

B. O. Merritt, P. C.

WESTBROOK—Usually when we write the record of a good man we find before him the life of another good man or woman. It was so in regadr to Brother Fred Nash Westbrook. His mother is a splendid Christian woman. His father was for a while an active Methodist preacher whose ministry was interrupted by the Civil War.

Anyone who knew Fred could see the nobility of good ancestry in him. He did nothing in all his life that reflected on his heritage. He did many things that added glory to it. Among these deeds brightly glows his service to the nation during the war—which possibly hastened his death. We are still paying toll to this last conflict. Possibly another generation will pass before its devastation of life and health is past.

He was a member of the Ardmore Methodist church and a member of Lodge 76 A. F. a nd A. M. of Greensboro, and of the local post of the American Legion, having served at Camp Jackson and Sevier during the war with the 156th depot brigade of the quartermaster corps.

He was married to Miss Mamie Whaling on March 20, 1918, who now survives him.

Besides Mrs. Westbrook, surviving are three sons, Fred N. Jr., Thornton W. and Charles Ward Westbrook; his mother, Mrs. Nannie Westbrook of Greensboro; two sisters, Mrs. Ardena W. Aiken and Mrs. Ralph J. Sykes of Greensboro, and seven brothers, Samuel W. Westbrook of Monroeville, Ala.; Charles H. Westbrook of Newport News, Va.; J. Keener Westbrook of Fort Worth, Texas; Frank S. Westbrook of Washington, D. C.; J. W. Westbrook of Greensboro, and A. H. and G. A. Westbrook of Charlotte.

L. B. Hayes, Pastor.

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Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
FOURTH ROUND

August

Hominy, Laurel Hill, 11 21-22
Biltmore, night 22
Mills River, Avery's Creek, 11 28-29
Chestnut Street, night 29

September

Weaverville Ct., Alex. Chapel, 11 4-5
Weaverville, night 5
Fairview, Sharon, 11 12
Henderson Ct., Fruitland, 3 12
Oakley, night 12
Ivy, Laurel, 11 18-19
Haywood Street, night 19
Sandymush, Little Sandy, 11 on 25 and 3 on 26
Leicester, Emma, 3 on 25 and 11 on 26
Saluda-Tryon, Tryon, night 26
Elk Mountain, night 28

October

Spring Creek, Antioch, 11 3
Marshall-Hot Springs, Marshall, 3 and night 3
Central, night 4
Hendersonville, night 6
Brevard, 11 10
Rosman, Rosman, 3 10
West Asheville, night 13
Bethel, night 14
Swannanoa, Tabernacle, 11 17
Black Mountain, night 17

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FOURTH ROUND

August

Dilworth, 11 22
West Charlotte, 3 22
Duncan Memorial, 8 22
Rural Trinity, 11 29
Thrift-Moores, Pleasant Grove, 3 29
Calvary, 8 29

September

Monroe, Central, 11 5
Weddington, Wesley, 3 5
Brevard Street, 8 5
Myers Park, 11 12
Waxhaw, Heath's, 3 12
Chadwick, 8 12
Peachland, Hopewell, 11 19
Polkton, Polkton, 3 19
Matthews, 8 19
Pineville, 11 26
Hickory Grove, 3 26
Tryon Street, 8 26

October

Unionville, Mill G., 11 Sat. 2
Prospect, Trinity, 3 2-3
Hawthorne Lane, 11 3
Duckworth Memorial, 8 3
N. Monroe and Icemorlee, 8 Sat. 2
Bethel-N. H., Bethel, 11 Sat. 9
Lilesville, Liles, 3 Sat. 9
Wadesboro, 11 10
Ansonville, 3 10
Morven, 8-9 10-11
Marshville, 2 Monday 11
Spencer Memorial, 8 14

GREENSBORO DISTRICT
I. B. Craven, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

August

Uwharrie, Mt. Shepherd, 11 21
Pleasant Garden, Bethlehem, 11 22
East Greensboro, Bessemer, night 22

September

Coleridge, Rehobeth 11, Concord 3 4
Deep River, Worthville, 11 5
Liberty, Bethany, 3 5
Randleman, St. Paul's, night 6
Proximity, night 7
Carraway Memorial, night 8
Randolph, Fairview, 11 11
East End, 11 12
Highland, Archdale, 3 12
Park Place, night 13
Jamestown, Oakdale, night 14
West Market St., night 15
New Hope, Centre, 11 18
Glenwood, 11 19
Gibsonville, Whitsett, 3 19
Bethel, Grace, night 20
Centenary, night 21
Ashboro, night 22
Wentworth, Bethlehem, 11 25-26
Ruffin, Ruffin, 3 26
Reidsville, night 26
Main St., night 27
College Place, night 28
Wesley Memorial, night 29

October

West Greensboro, Muirs, 11 2
Ramseur, Franklinville, 11 3

MARION DISTRICT
Edwin O. Cole, P. E., Marion, N. C.
FOURTH ROUND

August

Old Fort Ct., Bethlehem, 11 21
Mill Spring, New Hope, 11 22
Rutherfordton, 8 22
Bald Creek, Bald Creek, 11 27
Micaville, Deyton's, 11 28
Burnsville, 11 29
Spruce Pine, Penland, 8 29

September

Bostic Ct., Hopewell, 11 4
McDowell Ct., Trinity, 11 5
Oak Forest, 8 5
Gilkey, Gilkey, 11 12
Forest City, 8 12
Table Rock, Arney's, 11 17
Morganton Ct., Salem, 11 18
Marion Mills, 11 19
Marion Ct., Glenwood, 3 19
Morganton, First Church, 8 22

October

Broad River, Wesley's, 11 3
Cliffside, Avondale, 8 3
Henrietta-C., Henrietta, 11 10
Spindale, 8 10

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., M. Airy, N. C.
FOURTH ROUND

August

Danbury, 11 22
Mount Airy Ct., night 22
Mount Airy, Central, 11 and 8 29

September

Yadkinville, Center, 11 4-5
Jonesville, Eagle Mills, 3 5
Summerfield, Lee's Chapel, 11 11-12
Leaksville, night 12
Dobson Q. C., Dobson, 2:30 15
Danbury Q. C., Danbury, 2:30 16
Stokesdale, Stokesdale, 3 and 11 18-19
Walnut Cove, Bethlehem, 11 and 3 18-19
Mount Airy Ct. Q. C., Salem, 11 20
Ararat Q. C., Carter's Chapel, 11 21
Pilot Mountain Q. C., Chestnut Grove, 11 22
Rural Hall, Mount Pleasant, 11 25-26
Stoneville-Mayodan, Mayodan, 3:30 and 8 26

October

Sandy Ridge, Sandy Ridge, 3 and 11 2-3
Spray Q. C., 4:30 3
Draper, night 3
Mount Airy, Central, Q. C., 7:30 5
Mount Airy, Rockford, Q. C., 7:30 7
Jonesville, 11 10
Elkin, night 10
Mount Airy, Rockford St., 11 17
Mount Airy Ct., Salem, 3 17

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

August

Helton, Helton 21-22
Jefferson, Orion 28-29

September

Elk Park, Newland 4-5
Warrensville, Ashley 11-12
Avery, Pisgah 18-19
Sparta, Potato Creek 25-26

October

Laurel Springs, Laurel Springs 2-3

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FOURTH ROUND

August

Albemarle Ct., Union Chapel, 11 21
First Street, 11 22
Central, 8 22
Salisbury, First Church, 11 29
Salisbury Ct., Bethel, 3 29

September

East Spencer, Long Street, 11 5
Salisbury, Main Street, 8 5
Landis, Shiloh, 11 11
China Grove, 11 12
Spencer, Central, 8 12
Norwood Ct., Mt. Zion, 11 19
Norwood, 8 19
Bethel, 11 24
New London, 11 25
Salem, 11 26
Badin, 8 26

October

Mt. Pueaasnt, Cold Spring, 11 3
Kannapolis, Trinity, 8 3
Concord, Harmony, 11 10
Concord, Westford, 8 10

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August

South Fork, Zion, 11 21
Lincoln Ct., Marvin, 3 22
Lincolnton, night 22
Belwood, Palm Tree, 11 28
Polkville, Clover Hill, 11 29
King's Mountain, night 29

September

Crouse, Pleasant Grove, 11 4
Gastonia, Main Street, 11 5
Smyre, night 5
Mt. Holly, 11 12
Lowell, Lowell, 3 12
Park Street, night 12
Franklin Avenue, night 15
Shelby Ct., Sulphur, 11 18
Lafayette Street, 11 19
Shelby, Central, night 19
East End, night 22
Cherryville Ct., Beulah, 11 25
Cherryville, First Church, 11 26
Bessemer, Bessemer, night 26
Trinity, night 29

October

Lowesville, Salem, 11 2
Goodsonville, 4 and 11 2-3
Stanley, Stanley, 3 and night 3
Cramerton, 11 10
McAdenville, night 10

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FOURTH ROUND

August

Ball Creek, Camp Ground, 4 20
Catawba, Camp Ground, 4 21
Ball Creek Camp Meeting 17-22

September

Newton, 11 5
Concord, 2:30 5
Friendship, night 5
Statesville, Broad St., night 6
Race Street, night 8
Statesville Ct., Parsonage, 3 10
Taylorsville, night and 11 11-12
Hiddenite, Pisgah, 2:30 12
Stony Point, night 12
Mt. Zion, night and 11 18-19
Shepherd-Vanderbeurg, 2:30 19
Davidson, night 19
Mooresville Ct., Williamson, 3 21
Troutman, night 22
Lenoir, First, night and 11 25-26
South Lenoir, 2:30 26
Hudson, Whitnel, night 26

October

Lenoir Ct., Littlejohns, 3 and 11 2-3
Granite Falls, 2:30 3
Maiden, night 3
Elmwood, 3 6

WAYNESVILLE DISTRICT
6 P. W. Tucker, P. E., Waynesville, N. C.
FOURTH ROUND

August

Fines Creek, 11 22
Haywood, Mt. Zion, 11 and 3 21-22
Hayesville, Oak Forest, 11 and 11 28-29
Hiawassee, Ogden, 3 29

September

Macon, Asbury, 11 3
Franklin, night 3
Franklin Ct., Bethel, 11 4
Highlands, 11 and 11 11-12
Glenville, Cashiers, 3 and night 12
Robbinsville, 3 17
Andrews, night 17
Murphy Ct., 11 18
Murphy Station, 11 19
Judson, 4 and night 19
Whittier, Shoal Creek, 11 and 3 25-26
Bryson City, 11 and night 26
Canton, night 29

October

Clyde-Junaluska, night 3
Waynesville, night 5

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 We. Fourth Street, Winston-Salem, N. C.

August

Farmington, Bethlehem, 3 and 11 21-22
Advance, Cornatzer, 3 22
Ogburn Memorial, night 22
Hanes-Clemmons, Bethel, 11 29
Davidson, Reeds, afternoon 29

September

Davie, Salem, 11 and 3 4-5
Cooleemee, 11 5
Mocksville, night 5
Lexington, Erlanger, night 8
Davidson, Centenary, 11 11
Centenary, 11 12
Lewisville, Brookstown, night 12-13
Burkhead, night 15
Linwood, Linwood, 3 18-19
Lexington, First Church, 11 19
Central Terrace, night 19
Hanes-Clemmons, Hanes, night 22
Denton, Clarksbury, 11 25
Welcome, Ebenezer, 8 and 3 25-26
Walkertown, 11 26
West End, night 26

October

Thomasville Ct., Prospect, 11 and 3 2-3
Kernersville, 11 3
Thomasville, Bethel, night 3
Forsyth, Westview, 3 9-10
Oak Ridge, Sedge Garden, night 10

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

August

Mt. Tirzah Ct., Mt. Zion, 11 21-22
West Durham, night 22
Yanceyville Ct., Locust Hill 28-29

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

August

Stumpy Point, night 19
East Lake 21-22
Kennekeet, Avon, night 24
Harreras, Hatteras, night 25
Wanchese, night 26
Roper, Roper 28-29
Plymouth, Plymouth, night 29

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

August

Creedmoore, Grove Hill 21-22
Franklinton Ct., Rock Springs 3 22
Franklinton, 8 22
Oxford, 8 27
Oxford Ct., Shady Grove 28
Granville, Roberts 29

September

Louisburg Ct., Shiloh 4

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FOURTH ROUND

August

Richmond Ct., Steele's Mill 22
West End, 11 29

September

Piedmont 5
Laurel Hill, Tabernacle, 11 12

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

September

Chadbourn, Cero Gordo, a.m. 12
Tabor, Zion, a.m 19
Hallsboro, Hallsboro, 3 p.m. 19
Ingold, Johnson, a.m. 26
Clinton, Clinton, p.m. 26

October

Kenansville, Kenansville, a.m. 2-3
Faison-Warsaw, Kings, 3 p.m. 3
Magnolia, Trinity, a.m. 9
Wallace-Rose Hill, Wallace, a.m. 10
Burgaw, Jordan's, 3 p.m. 10
Scott's Hill, Scott's Hill, a.m. 17
Wilmington Ct., Wesley Memorial, 3 p.m. 17
Town Creek, Zion, a.m. 23
Shallotte, Shallotte Village, a.m. 24
Southport, p.m. 24
Jacksonville-Richland, a.m. 29
Swansboro, Stella, a.m. 30-31
Maysville, Lees, p.m. 31
Grace, p.m. 1
Trinity, p.m. 2
Fifth Ave., p.m. 3
Epworth, p.m. 4
Carver's Creek, Carver's Creek, a.m. 7
Whiteville, p.m. 7

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
THIRD ROUND

August

Norlina, a.m. 21-22
White Memorial and City Road, City Road, night 22
Murfreesboro, a.m. 29
Williamston and Hamilton, night 29

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, AUGUST 26, 1926 Number 34

Editorial Paragraphs

Here come an editor and blames it all on too big a breakfast. Blames what? The fact that some preachers can never stay more than one year at a place. Listen to Dr. Claudius B. Spencer, dean of editors in the Methodist Episcopal Church. He says:

"One thing that makes one year preachers is too much breakfast. The stomach has to work so hard and so long the part of the man above the shoulder blades gets drowsy —and a God-given forenoon is lost. Result? The congregation gets lost on Sunday; and the preacher gets lost in the shuffle next conference."

⚜ ⚜ ⚜

"The old lane, the old gate, the old house by the tree,
The wild wood, the wild brook, they will not let me be.
In boyhood I knew them, and still they call to me."

The lane, the gate, the house, the wildwood, the brook, have no special beauty that we should desire them above all others. But the dreams of childhood have enchanted them, and the memories of the halcyon days of youth have both glorified and beautified them. About them cling the aroma of childhood and in that place stands the foot of the ladder upon which we have climbed to success. And the fine loyalties of life bring a man with glad steps to the associations of his youthful years.

⚜ ⚜ ⚜

We have far too many discontented aliens in this country, that is men and women from Europe who seek to do violence to such laws and customs as do not fit their notion of things, instead of conforming themselves willingly and gladly to American traditions, standards, ideals, customs and laws. To this class Archibishop Matulevicius, of Lithunaia, while preaching in Detroit a little while ago delivered a timely message when he admonished his own countrymen "to love the United States, the country of their adoption, to study its language, uphold its constitution, adopt its manners and obey its laws." Then the wise Archbishop added these timely words: "But if for any reason you feel that you cannot become acclimatized here, come back to the country of your birth. Do not attempt to change the country to suit your individual taste. Do not join disloyal anti-American organizations or movements."

Jacob and Ikey, father and son, went to Edinburg with a view to locating in business. While walking along one of the principal streets of the city, their attention was drawn to a Scotch farmer who drove up to the curb, got out and took the bridle off his horse preparatory to feeding the animal his noonday meal. After carefully attaching the feed bag to the horse's head, he went to the back of the wagon and took a chicken from a small coop. The chicken had a string tied to its leg. This he fastened to the foreleg of the horse so that the chicken would eat the oats that spilled out of the bag. The Hebrew father turned to his son and gravely remarked: "Ikey, dis is no place for us to do business." Do our readers generally know that Charlotte, N. C., while inhabited most largely by the Scotch, had no Jews in it. "A Scotchman keeps the Sabbath and everything else he gets his hands on."

⚜ ⚜ ⚜

Glory and honor encamps on the trail of those who dare to win in spite of failure. In fact failure generally marches ahead of success. An impressive illustration of all this has been brought to our attention in the recent celebration of the birth of Virginia Dare on Roanoke Island 339 years ago. That first English colony was either slaughtered by the Indians or else swallowed up by the wilderness. All we know is that it became "A lost colony." But failures have never been able to halt the ongoings of the Anglo-Saxon race. The colonists on Roanoke Island could not survive, but the colonists at Jamestown and Plymouth Rock did. The same spirit that brought those hardy adventurers to Roanoke Island to meet with failure, carried their successors across the Atlantic to be greeted not by defeat but by victory on the shores of this western world. And it was emminently appropriate that England and America should join last week in celebrating the birthday of Virginia Dare, the first white child to be born in America. For with that "lost colony" began a movement which has turned the tides of civilization into different channels. If Spain and Roman Catholicism instead of England and Protestantism had colonized North America we have but to turn to Mexico and South America to see what sort of a civilization it would have been.

North Carolina Christian Advocate

Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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WILL GOVERNOR McLEAN ALLOW THE JUDGMENT OF THE COURTS TO STAND?

In September, 1921, Carl Talley, Louis Edwards and an accomplice named Roberson, drove a car laden with liquor upon a principal street of Greensboro and were engaged in the sale of the liquor when the police department being notified of the fact sent William McCuiston and another officer to investigate the report that liquor was being sold on one of the main streets of Greensboro. It was a rainy afternoon and the curtains of the car being closely drawn, McCuiston stepped upon the running board of the car to see what was going on inside. Immediately someone within the car shot him dead and the car plunged away in an effort to escape. A posse was quickly organized to capture the murderers, if possible. That same afternoon Roberson was killed by the pursuing posse, Edwards was captured, and Carl Talley made good his escape.

In October following the crime in September Edwards was tried and given ten years in the state penitentiary. Almost two years after the killing Talley was captured and tried in Greensboro by Judge A. M. Stack and given 15 years in the penitentiary. While it was not known at the time who did the shooting and has never been disclosed, Judge Stack took into consideration that it was Talley's car, that he was the leader of the group and so recognized by them, and the very circumstances of a liquor laden car being driven in broad daylight into the very center of Greensboro to dispose of its goods indicated a conspiracy to commit murder if molested, gave Talley 15 years. And the deadly shot by one of the number as soon as a blue coated officer appeared showed that these three criminals had not planned to surrender on the spot but had come to do murderous work.

It was at the time pronounced one of the most dastardly crimes in the history of the city.

But now in less than five years Louis Edwards is out on parole and a pardon is being sought for Talley who has served only one-fifth of his sentence. Since Edwards has been paroled it is urged by some that he did the shooting and for that reason Talley should be pardoned, as if two wrongs can make a right. (We heard little of Edwards having fired the fatal shot until after his parole).

We do not know what Governor McLean is going to do with this case and we are at a loss to know why such little publicity was given the pending parole of Edwards, but we do know that for such criminals to escape a reasonable and just penalty for their crimes only tend to increase lawlessness.

On every hand we hear the cry that crime is constantly increasing. Some of our judges express alarm at present conditions and the trend toward even greater lawlessness. How can we expect it to be otherwise if criminals are to escape without adequate punishment. And for men guilty of the highest crimes in the whole catalogue of crime to escape with a limited term in the state prison is a travesty on the administration of justice.

It appears to be a well established policy of bootleggers to shoot down officers of the law, and he who shoots down an officer of the law in line of duty is not only seeking the death of an individual but is putting violent hands upon the law itself, which is the foundation of our civilization, and "if the foundations be destroyed what shall the righteous do?"

Perhaps one of the most difficult problems committed to the executive department of government is the handling of pardons. The state has no one whose business it is to present the claims of the welfare of society. On the other hand the criminal or his friends secures ex-parte representations of his case which are presented in the most adroit manner, being prompted by many motives, some of them sinister, and as a result the executive gets a distorted view of the case.

Governor McLean is making a mighty fine executive and we hope he will not err in the matter of pardons.

CORN CONVERTED INTO SUGAR

The Dearborn Independent writes interestingly of the uses of corn and particularly of its becoming a source from which to get our supply of sugar. Here is the story:

"Common corn goes into a total of 146 commodities, such as axle grease, shaving soap, shoehorns, varnish, chair cushions, gunpowder, face powder and incense. Aside from these there is a market which if developed could take care of one hundred million bushels, or possibly more, of each crop of this yellow product, which is now taking the place of wheat as the staff of life: namely, the manufacture of sugar from corn. More than eight billion pounds of sugar are imported into the United States each year, and our total native production of cane and beet sugar is only a little more than two billion pounds—so that the market is undoubted. The American people are the greatest of all sugar eaters. In 1924 more than sixteen billion pounds, or 148 pounds per capita, were consumed here.

A bushel of corn can be made to yield twenty-five pounds of sugar. On that basis, if eight billion pounds of corn sugar were to be manufactured, which is the figure for our annual imports of the commodity, 320,000,000 bushels of corn would find a new market. Should only 100,000,000 bushels be converted into sugar, far more than the annual corn surplus would be taken care of and American products would be grown, sold and consumed under American conditions.

But this is only one angle of the possibilities that await the farm—it is only one part of the food angle, and farming is destined to have more than the food angle before many years."

"BUILDING UP THE MID-WEEK SERVICE"

"Bill Stidger," as the boys in college called him, has written a book, "Building Up the Mid-Week Service," in which he says:

"For two pastorates—those of Calvary, San Francisco, and San Jose, California—I tried to run the usual type of a prayer meeting. The average attendance at Calvary was about five. The average at San Jose was about thirty. The usual old faithfuls were there; the usual deadly monotonous testimonies, prayers, and songs were sung. No young people attended except by accident. I had not, as yet, caught the vision of a mid-week service for young as well as old. I was restless under this type of prayer meeting. I knew that something was wrong with it, just as every preacher has felt. I knew that there ought to be a way to interest young people as well as adults in that mid-week meeting."

In his pastorate extending over a few months in Kansas City the mid-week service has jumped from 50 to an average of 500 and sometimes reaches 1000. Evidently here is a man who can do the thing.

But we must remember that Dr. Marcus D. Buell, one of his old teachers, has characterized him thus: "In virility, versatility, humor, initiative, poetic genius, civic courage, literary industry, and informed with serious evangelistic purposes, he is a human comet, planet, and fixed star."

We have only to cease talking about ourselves when we go to church and to begin talking about God, talking to God, to get on the right road.—Dean Sperry.

ENGLISH ARCHBISHOP WISHES THE WESLEYAN MOVEMENT COULD HAVE REMAINED IN CHURCH OF ENGLAND

Dr. Cosmo Gordon Long, Archbishop of York, upon invitation of the conference delivered an address before the British Wesleyan conference which held its annual session in the ancient city of York. The archbishop was adroit and diplomatic in his utterances, but at the same time made no effort to evade the truth or seek to cover up the facts with words that might be pleasant to the ear but without content.

The following excerpt from his address makes interesting reading:

We have feelings of gratitude because of the gifts you have given to the common English religion, and still more because of your share in the possession of that great clergyman of the Church of England whose name you bare in this conference. No doubt we could have wished that the movement which was associated with him could have remained—as he did—in communion with the Church of England, but it is not for us to judge days and men very far from our own.

There were certainly faults on the side of the authorities of the Church of England at that time—who were largely good but wooden men with very little vision, and, I fear, with a very strong dislike of enthusiasm.

There may have been faults on the part of John Wesley, for even saints have been known to have a will of their own. I suspect that even St. Paul was a somewhat difficult person for the pillars of the church to manage; and I only wish the authorities of the Church of England of the eighteenth century had been as wise and successful as was the Council of Jerusalem in the first century.

But John Wesley gave great gifts to the Church of England, some of which issued in the great evangelical revival, with all its fruitful results. Moreover, it is largely to John Wesley and to the people called Methodists that we owe the fact that when the great industrial resolution swept across this country and changed its whole character, the new population, which could not be tended by any of the existing organizations, was not left outside the pale of Christian influence.

I think it is true to say that it is largely owing to the ministers and humble preachers of Methodism that the new force, created by the great industrial revolution, has carried with it since then many of the traditions and inspirations of the Christian faith.

We must go further, and recognize that Methodism, and all it meant, has become a great Christian force throughout the world. Anyone who attempts to estimate the forces that are making for Christian ideals throughout the world could not leave out the power and influence of the people called Methodists.

WHY JOIN THE CHURCH?

The following reasons for belonging to the church were carried a little while ago in Center church calendar of Hartford, Conn., and we regard them as worthy of careful consideration:

1. I ought to belong to the church because I ought to be better than I am. Henry Ward Beecher once said: "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of the imperfect ones."

2. I ought to belong to the church because of what I can give to it and do through it, as well as because of what I may get out of it.

3. I ought to belong to the church because of memories; memories of things I can never forget; memories of faces that will not fade; memories of vows that are the glory of youth.

4. I ought to belong to the church because of hope; hope that lives when promises are dead; hope that paves the way for progress; hope that visions peace and social justice; hope for time and hope for eternity.

5. I ought to belong to the church, because of the strong men in it who need re-enforcing, and the weak men in it who need encouraging.

6. I ought to belong to the church, but not until I am ready to use it and to let it use me in its work of teaching the truth of God and serving the needs of men.

People and Things

ANNUAL CONFERENCE DIRECTORY

Western North Carolina, Gastonia, October 20
North Carolina, Trinity Church, Durham, Nov. 10

Rev. and Mrs. William E. Rufty, Landis, N. C., announce the birth of a daughter, Inez Elizabeth, on August 18.

Rev. W. E. Hocutt of the Tabor charge is assisting Rev. E. W. Downum of the Scott's Hill charge in a meeting at Rocky Point.

Rev. C. T. Rodgers and his Methodist co-laborers at Enfield are building a new $40,000 church. The structure will be completed by October 1.

Rev. W. E. Poovey will hold revival services in his church at Marion from August 29 to September 5. Rev. L. D. Thompson of Salisbury will do the preaching.

"Announcing the birth of a son at St. Luke's Hospital, New Bern, N. C., on August 9; weight, eight pounds; name, James Copeland. Rev. and Mrs. A. J. Hobbs, Jr." Such is the interesting card that has reached this office.

Rev. W. F. and Mrs. Womble of Newton were visitors to Greensboro last week. They were enjoying a vacation granted them by their congregation, and had been in Chatham with relatives and friends.

With Germany building sleeping cars for those who fly and motor busses between San Francisco and Los Angeles serving hot meals prepared in tiny kitchenettes, the world is truly making progress in its facilities for travel.

The Pattie Julia dormitory of Louisburg College will be ready for use at the opening of college September 8. The Franklin county building which contains class rooms and laboratories will be completed by the first of next year.

One-third of the students at Yale last year were self-supporting and this same company won forty-five per cent of the honors. This report should be replete with encouragement to that great number in all colleges who earn their own support.

The annual home coming day will be observed at Rocky Springs church in Alexander county, N. C., on Sunday, August 29, 1926. All former pastors are especially invited to be present. The public in general is invited to be present also, and bring baskets.

The Race Street congregation of which Rev. J. H. Bradley is pastor in Statesville, will build a Sunday school addition to their church at a cost of $10,000. This addition will double the capacity of the present Sunday school department and add 60 per cent to the seating capacity of the church.

"Reverend and Mrs. William Martin Robbins request the honour of your presence at the marriage of their daughter, Louise, to Mr. Joseph Sinclair Ragsdale on Tuesday, September the seventh, at half after eight o'clock, Methodist church, Sylva, North Carolina. Will be at home after September the twentieth, Spray, North Carolina."

The building is of brick and stone with asbestos roofing. It will have ample seating capacity in the body of the church and will be provided with ample Sunday school rooms and other such features found in an up-to-date church building. The contractor is A. S. Reid of Enfield. The pastor of this church is Rev. C. T. Rogers.

"Mr. and Mrs. A. M. Wilkinson request the honor of your presence at the mariage of their daughter, Mary Vandean, to Reverend Frank Belton Joyner on Wednesday, September the first, nineteen hundred and twenty-six, at seven o'clock in the evening, Moores Methodist church, Charlotte, North Carolina."

Rev. D. P. Melson, superintendent of the Czecho-Slovakia Mission, reports that Bishop Darlington has had an excellent beginning of his administration in Europe and has won the hearts of all with whom he labors. We wish Bishop Darlington the greatest possible success in that important field.—Central Methodist.

Rev. J. C. Wooten and family of New Bern passed through Greensboro Monday night on their way home after spending a month at Lake Junaluska. Brother Wooten is completing his third year as presiding elder of the New Bern district and reports things down that way in fine condition, and is confidently expecting the district to make a good showing at the approaching session of the North Carolina conference.

Rev. R. M. Hauss, who for the last four years has been head of the department of history in Rutherford College, has resigned his position in that institution and expects to enter the active ministry this fall. Rev. Mr. Hauss is now pastor of Main Street church, Salisbury, finishing the year's work for Rev. J. E. Thompson, who had to leave his charge because of ill health.

Ben Dixon McNeil writes that he has made a discovery. This versitile writer tells what became of the "lost colony" of Roanoke Island. He joined in the Virginia Dare celebration last week and returns to report that the Indians did not destroy those first English settlers, neither did they become the ancestors of the Croatans of Robeson county, but that the red bugs ate them up.

A series of revival services are in progress in the high school building at Tyro for the past week. Rev. R. F. Honeycutt of Arcadia, pastor of the Methodist congregation at Tyro, is being assisted in the services by Rev. Mr. Duncan, of Oak Ridge, who is doing some splendid and forceful preaching. H. G. Easley of Burlington, a blind musician, is assisting in the music for the services and playing the piano very effectively. Large congregations are attending the services.—Twin-City Sentinel.

"Brother R. W. Nowlin of Lynchburg writes that he has moved from the Hill City to Greensboro, where he will make his home in the future. Yes, they will be impressed with the fact that Brother Nowlin and his family will be a help to the church and the community there, as they were in Rivermont, Lynchburg. He says the Richmond Christian Advocate must go with him, as it has always done. Brother Nowlin is connected with the firm of E. B. Garrett and Company, Brokers and Distributors, of Greensboro."—Richmond Christian Advocate. And just about the first thing Brother Nowlin did after arriving in Greensboro was to subscribe to the N. C. Christian Advocate, saying that he could not be a good North Carolina Methodist and not take it.

The Epworth League at Franklinton recently presented the pageant, "On the King's Highway," written by Albert Osborne. Local talent of Franklinton was used entirely and was given before a crowded house. The program committee consisting of Misses Mayme White and Maurine Blackley, with Mrs. W. W. Cook, Miss Janie Pearce and Miss Sallie Fogleman as music committee and Misses Annie Rowe and Annie Louise House looking after the costumes, received many congratulations for the way the whole program was prepared and executed. The pageant was given by the Franklinton young people in the First church of Henderson on special invitation from that church. The Franklinton league is in a very flourishing condition.

Are your church grounds a credit to your community and to your religion? If not, would you not like to make them so? A church run down at the heel is so poor an advertisement of the "beauty of holiness" that loyal church members and nature lovers throughout the country are joining enthusiastically in the movement to beautify church grounds. Rural and village congregations, and those who have no funds for landscape architects or costly nursery stock, may use wild shrubs growing in the vicinity to produce a gratifying change in the appearance of their place of worship. An advisory service to guide them in makings plans, choosing the right plants, and securing attractive results, is now available through the church garden clubs department of the National Plant, Flower and Fruit Guild, with headquarters at 70 Fifth Avenue, New York City.

Friday evening, August 20, Bishop and Mrs. Edwin D. Mouzon were tendered a reception by Centenary church at the Robert E. Lee hotel, Winston-Salem. Methodist pastors of the city and leading laymen to the number of fifty attended. Rev. J. H. Barnhardt, presiding elder of the district, presided. Mr. Leon Cash delivered the address of welcome and Bishop H. M. DuBose, who has just returned from the Holy Land, introduced Bishop Mouzon, the chief speaker of the evening and who with Mrs. Mouzon was guest of honor. Bishop Mouzon preached twice in the city the Sunday following, in the morning at Centenary and in the evening at West End. Monday morning Dr. C. C. Weaver brought him to Greensboro. The bishop honored the Advocate office with his presence for an hour or so, then secured a noonday lunch and at 12:15 left for Maxton, where he had an engagement to speak Monday night to the Sunday school forces of the Rockingham district.

Mr. J. A. Poovey, father of Rev. W. E. Poovey, died August 11 at his home in Hickory. He was in his eighty-second year. His wife survives him and is 83 years of age. To this father and mother has been given long life and the opportunity to enrich the world in the lives of their children.

Whatever mutations may come in the affairs of men and of human society, the Bible remains the Book of books, winning constantly wider acceptance among men wherever they live, as the inspired vehicle of the greatest truths that have been revealed to the world.—Warren G. Harding.

A news dispatch from Rocky Mount announces that Rev. W. C. Huckabee, who has served the South Rocky Mount church for the past two years, has given up the pastorate and accepted the position of field secretary of the Student Volunteer Movement. Brother Huckabee's office will be in New York, but his duties demand that he visit a large number of colleges and universities. It is to be regretted that this popular pastor and good preacher has decided to leave the pastorate, but we trust that he will be happy in his new field and that he will be very successful in his work among students.

MRS. W. W. BAYS DEAD

The Advocate is indebted to the Charlotte Observer for the following account of the death of Mrs. W. W. Bays:

"Sunday evening at 9 o'clock at her home, 501 North Poplar street, Mrs. William Webb Bays, widow of Rev. Dr. W. W. Bays, passed away after an illness extending over several months, although she was not seriously ill until an acute heart attack of Sunday afternoon.

Mrs. Bays was a member of Tryon Street Methodist church and was a devout Christian, having shared for 50 years every activity of the work of her husband as a minister of the gospel.

It was in her home, however, where she was best known and where her greatest work as a Christian was accomplished. Her devotion to her husband and children and the beauty of their family life were known wherever they had lived. Charlotte had been the home of the family for the past 22 years, in addition to five years before a residence of four years in Salisbury.

The cheerfulness of her disposition was an outstanding characteristic of Mrs. Bays' life, and she never was known to be despondent under any condition of health or circumstances, and the sunshine of her nature radiated to all with whom she came in contact. She found her greatest happiness in giving happiness to others.

Mrs. Bays, who before her marriage was Harriet S. Henritze, was born in Lebanon, Russell county, Va., the daughter of Peter B. and Hannah Hagey Henritze, and she was the last of a family of eight children. She survived her husband by almost ten years, he having passed away October 10, 1916. She is survived by two children, Miss Mamie Bays of Charlotte and William W. Bays of Washington, D. C., a special representative of the federal trade commission. Mrs. Bays was more than 70 years of age."

LISTEN TO THIS LETTER

"I am indeed very sorry, but I cannot pay my subscription fee. We did not make very much last year and I am not able to work but very little. I don't see how I can do without your good paper, but I guess you will have to stop sending it to me unless you feel in your heart like sending it to a poor widow woman free. I only hope you can."

We have just such letters in practically every mail. We could use $500 in sending the Advocate to worthy persons. Who will send us $2 or more to be used in keeping the paper going to these good people who want it and have no means? Send your check now.

NOTICE

The executive committee of the Western North Carolina Conference Board of Church Extension will meet at Centenary church, Winston-Salem, N. C., Thursday, September 2, at 11 o'clock a. m. At this meeting only applications to the General Board will be considered. Application blanks can be secured from the secretary.

J. H. Barnhardt, President.
Fred C. Odell, Sec'y, Box 137, Greensboro, N. C.

FROM PARIS

By H. E. Woolever

Editor The National Methodist Press

France, of all the great nations, is at present the scene of the outstanding struggle for the maintenance of parliamentary government. Both statesmen and students of government, Frenchmen and foreigners here in Paris, admit that the difficulties through which France is passing, are testing democracy as an effective form of government for a great nation. America is vitally concerned, for if France should be plunged into bankruptcy, it would have a far-reaching influence upon the political systems of the New World. The French people worship the ideals of democracy, but there is a serious question as to their ability to meet the responsibilities of such a system of government at a time of crisis. Despite the fact that on every public building there is inscribed over the entrance, "Liberty, Equality and Fraternity," and notwithstanding the people's willingness to suffer for their ideals, their ability as sovereign citizens is being put to a severe test.

A distinguished statesman who participated in the Versailles peace negotiations, and was most familiar with every move, has declared that there is a question whether a democratic government can be maintained in any country without a Protestant background. "Education, and a moral development which makes the individual unwilling to bow to any human authority which he does not have a part in creating, are essential for a democracy." Since the war, Europe has seen a number of governmental collapses which confirm this statesman's assertion.

Conversation with French statesmen and journalists, as well as with Ambassador Herrick and other state department officials here, lead to no other conclusion than that in France there is being waged a political contest which concerns the nations and peoples of the world.

France Wins and Loses in War.

The troubles in France today were brought on chiefly by the war. The northern portion of the country was devastated. The nation's financial resources were depleted, and 1,700,000 of the ablest young men sacrificed. Whether from necessity or otherwise, France was a party to the jealousies, fears, deceits and miliatristic spirit which have cursed Europe for generations, and on this account she has suffered.

France incurred heavy indebtedness during the war and now, because of poor management in government finances, she has found herself perilously near bankruptcy. She had hoped to make her vanquished enemies pay her debts. After the Franco-Prussian War France paid her indemnity to Germany very promptly. But now Germany, with her own resources depleted in the unprecedented war struggle, cannot pay. Therefore, France would like her allies to cancel her debts to them.

The Frenchmen who are making the most vigorous cry for the cancellation of what France owes the United States point to their heavy losses as compared to ours. Some are even so materialistic as to figure out the cost in the loss of men at $20 each, and then declare that on this basis the United States owes France. It is gratifying to know that this extreme attitude is held by only a small number of French citizens, and that a very large proportion of the people here think the indebtedness to the United States should be paid.

Favorable Attitude Toward United States.

The well informed Frenchmen, when not biased by personal political considerations, seem to favor an attempt to pay their foreign indebtedness. They realize that the war was started by European conditions for which the United States had no responsibility. Our nation came into the struggle when the ideals of freedom and democracy were in dire peril. The fact that the allied countries of Europe would have been defeated but for the aid of America is overlooked by some citizens of Europe. This is not true of the soldiers of France, if the demonstration of their regard for their late companions in war, as made here on the Fourth of July, may be taken as evidence.

There are extremists here as in America. Some are endeavoring to spread hatred of the United States. These say that we are basely materialistic, and lacking in spiritual qualities. But generally the French people seem most kindly disposed toward our people. The children in the country districts hail Americans with smiles and wave a friendly greeting. If there is hatred, it has not been passed to the youth.

The Pro-American View Here.

Ambassador Herrick, who has spent several years in France and is greatly respected and beloved by Frenchmen, is performing a great service for both the United States and France in their critical after-war years. He does not stand idly by and allow his countrymen to be put in a wrong position before Frenchmen without a protest. In speaking before 30,000 people the other day at Saint-Nazaire, where the first American troops landed nine years ago, he characterized the American soldier as one who came "with a religious attitude, as well as warlike prowess." He continued:

"We were a few years ago hailed throughout Europe as leaders in the realm of idealism, pioneers in its application to world affairs; we have lately been proclaimed as materialists. . . . .

"If we were rash idealists in 1917, have we lost that attitude today? If rash materialists now, is it possible that a few years of praise from without and prosperity within have been able to effect this harsh reversal of our character? I find these exaggerations repulsive intellectually and harmful practically."

The Finances and Politics of France.

Recently, while France trembled on the brink of bankruptcy, her politicians wrangled and fought for party advantage. We were reminded of Nero and his fiddle with Rome on fire.

France has incurred heavy indebtedness in reclaiming her war-torn towns and cities and otherwise restoring her losses, without knowing of a certainty whence she would secure the money to meet these bills. She hoped Germany would pay. Failing to receive large sums from Germany she issued paper money without any adequate backing. This inflation soon cheapened her currency. Today the franc which is her unit of currency is worth less than three cents, whereas its normal value is 19.3 cents. As a result her teachers, government employees and professional people with fixed salaries have suffered fearfully. For instance, a salary of $2,000 has shrunk in purchasing power to about $700. The laboring people have received an advance in wages of three times the number of francs formerly paid, but the cost of living has increased six times. The farmer has prospered, however, and there is no lack of employment.

No Strong Political Party.

France could have come out of her trouble if she had had a strong leader with a majority party back of him. There has not been a responsible majority in the French Assembly for years. Each premier has had to make compromises in order to get sufficient votes to carry any measure. One government after another has gone out of power after a brief period. There are no less than fifteen political parties.

The condition of France today is an outstanding lesson on the result of political blocs and the inability to secure a united majority group in the national legislature.

Some of the members of the House of Deputies have been frank enough to admit that they should have voted long ago to raise taxes to meet their financial needs, but feared to do so lest they should not be re-elected. Thus, in order to stay on board themselves, they selfishly refuse to save the sinking ship of state.

The French people are against paying the debt owed the United States because it means a heavy increase of taxes. They would rather have the taxpayers of the United States pay for the Liberty Loan money and other borrowings than to pay their share of this indebtedness. This condition is aggravated because the French politicians did not advance the taxes as did the other allied nations during the war. Now England and the United States are reducing their heavy taxes while the French people must be taxed higher to meet their obligations. This creates dissatisfaction among the citizens of France, whereas if the House of Deputies had advanced taxes during wartime, much trouble would have been saved.

Will France Pay?

France is not extremely poor according to authorities here. She can pay at least a portion of her debt. Her farmers outside the devastated regions are more able to pay than the farmers of the United States. She has great numbers of wealthy people living in luxury who can help to meet their country's obligations. The opposition to the new financial plan presented by the leading French experts, which calls for an increase of taxes, is attributed largely to politics and class distinction. The liberals are determined that the wealthy people and bankers shall bear the greater burden of the increased taxes. The conservative elements want the common people to bear the burden. Each political group seems to be guided by the thought of its own re-election.

Thoughtful, earnest and informed Frenchmen of all parties are saying that Frence should sign the present debt agreement arranged by the representatives of that nation and the United States and that France should pay to the very limit of her ability. If this policy is adopted and carried out with earnestness and the people of the United States come to feel that the French people cannot continue to pay for sixty-two years the amount now agreed upon, the American nation will, without doubt, ease the terms.

At this hour the United States must stand by and give aid that shattered Europe may come back to stability. But in doing this, America must not pauperize France by remitting just debts before the people of France have done all in their power to meet their obligations. What France is asked to pay, according to the terms of the present agreement, is a sum equal to what she has borrowed since the armistice, plus the cost of war materials and supplies purchased after the war with interest of four and one-fourth to four and one-half per cent on the same, from the date of receipt. Thus, the actual war debt by this agreement is cancelled.

There is still need of united action and if the politicians of France are not willing to lead their people in the same spirit in healing the wounds of war, as in winning it, France will go into bankruptcy. This will bring financial and political chaos to a large section of Europe and seriously disturb other sections of the world. Already, Frenchmen with means are transferring their wealth to other countries. It is to be hoped some able leaders will rise up in France whom the people will follow as they did when they made glorious the slogan, "They shall not pass."

PROPER CARE OF THE CHILD'S SPIRITUAL NEEDS

Bishop Frederick D. Leete in the Western Christian Advocate gives some timely admonitions as to how pastors and churches should provide for the spiritual needs of the children. He says:

With all this play in our churches, ought there not to be meetings for Christian teaching?

Sunday school instruction needs to be supplemented by very simple, clear-cut instruction as to the personal Christian life.

Many are afraid of emotionalism in religious work for children. This attitude may be carried too far.

Mawkish sentimentalism and unnatural excitement are to be avoided in all Christian work.

Child life is full of feeling. This is nature. The emotionalism of childhood should be rightly directed.

By various concrete object lessons, and by simple illustrations I sought to bring opening minds to spiritual truth, and to induce out-reaching heart tendrills to fix themselves about Jesus.

In easy, natural ways I sought to get from childish spirits definite responses and expressions of attachment to Christ. In this task, if patiently, lovingly done, one is certain to attain some successes.

In my own pastorates I tried to "instruct the children in every place." Would I had done this more zealously!

Although this is a form of service requiring more than ordinary mental effort, and though it is a sphere of effort in which one must be willing to toil that others may reap, the Christian care of childhood ought to be the chief undertaking of preachers and churches.

LABOR SUNDAY MESSAGE, 1926

(The full message, from which the following paragraps are taken, can be had upon request to the Federal Council's Commission on the Church and Social Service.)

We urge upon the members of our churches throughout the country a continuous and earnest interest in all forward-looking industrial experiments, to the end that a body of energized and enlightened public opinion may be prepared to support every reasonable effort for larger justice. Labor is taking its long hard road of evolution from non-representation in industrial relations to a genuine and responsible sharing of power. This industrial evolution is moving through the various forms of employee representation to the fullest measure of self-expression through the labor union. Labor and capital should work together in the fullest mutual understanding, insuring to all toilers the largest measure of personal dignity and democratic participation, insuring to management the largest co-operation and genuine partnership in common endeavor, insuring to the public the orderly production of needed goods and the maintenance of stable and just economic conditions. In saying this, we are not unmindful of the fact that there are distinct areas in which the interests of labor and capital are divergent, as well as areas in which there is a common interest, but we hold that all of the problems involved can be approached and their solutions worked out in the same spirit of intelligent and constructive co-operation.

We find hope in the great impetus of the movement for workers' education. On the side of management, we find an increasing disposition to deal with frankness and to make the workers acquainted with relevant facts of the business. On the side of labor, we find a growing disposition to push the study of economics and other subjects to secure a more intelligent background and a more effective equipment to participate in industrial management. The workers' education movements are developing leadership of high quality. We urge upon the churches the fullest study of these plans and the largest co-operation in making them thoroughly effective.

We find hope in the accelerated interest in the problem of waste. The Secretary of Commerce and the engineers associated with him, the engineering societies of the country, the scientific management groups, the leaders of organized labor, all these are grappling earnestly with the problem. We are fully aware that but a beginning has been made in the elimination of the wastes that are inherent in our industrial structure. We are aware of the unwise destruction of our natural resources, the tragic volume of involuntary idleness, the wasteful production of useless and anti-social commodities, the wastes of war and militarism, the failure to apply known scientific machinery to the productive process, the wastes involved in the abnormal multiplication of models and designs, the loss entailed by conflicting rules and jurisdictional labor disputes. These are the evils loosed by conflicting interests. They will never be cured save by the recognition of a wider community of interest and by increasing the area of co-operative effort.

We would emphasize the necessity and the fundamental ethical significance of good management. There can be all goodwill and much charity; there can be faith in good works, and hope abounding; but if there is not good management, even goodwill comes to naught. The implications of this are far-reaching. It means a reasoned and persistent effort to understand not only the technique of scientific methods of production, but also the economics and the spirit of each of the parties to industry. For labor, it means a clear recognition of the psychological effects of everything suggesting the threat of violence. For the employer, it means an intelligent understanding of the worker, and the recognition that every attempt to force decisions in labor relations without recourse to a genuinely democratic method cannot win that sympathetic assent which must underlie any lasting industrial peace. It should mean a clear and honest analysis of the psychological effects of all open-shop drives in their many forms. For the public, it means an intelligent and sustained concern for the welfare of the nation, coupled with the recognition that America cannot come to social health until it attains industrial health. For all three parties, it must mean a new sense of fair play; a new faith in the power of goodwill and intelligence to gain the mastery over rebellious ill-will; faith in the possibility of a new scientific control over the economic factors of our common life; the larger application of the Christian insistence upon the supremacy of human values, to the end that energy may be set free which will make possible an invincible spirit of co-operation between the men and women of labor, management and the public.

We appeal to the rank and file of the labor movement of America that they make a re-appraisal of their task, that they seek a new understanding of the motives and mind of the men of other groups. We rejoice in the recent words of the President of the American Federation of Labor: "Conditions and states of mind . . . stand in the way of the co-operation which labor leaders and progressive managers desire to bring about. But it is our belief that such conditions and states of mind will gradually disappear as the benefits of co-operation to both parties appear."

We appeal to the directors of industry, to all who through stock ownership or any other participation have a voice in determining the conduct of management, that they give new thought to the human factors involved in their particular business. We appeal for a new emphasis upon the need of understanding the feelings and the hopes of men, that the day when human beings are considered simply as cost-units in production may end.

We appeal to the public for new thought and study of the human issues which lie behind our industrial struggle. We appeal for a study of the question of coal and its human cost, of the human costs involved in every commodity which we require. We appeal for a study of all legislation which bears upon the social welfare of the nation, that our legislators may have intelligent backing in every legitimate effort to secure justice through law.

We appeal to the rank and file of the membership of our churches throughout America for consistent and earnest study of the implications of the Gospel of Jesus in its bearings upon economic and industrial welfare. The Church has a moral stake in industrial relations with their promise of good or their threat of ill. We appeal for a larger study of the social statements which have been adopted by our American churches, and particularly for more first-hand studies of the results of actual experiments in the application of these prniciples in industrial relations.—Federal Council Bulletin.

PULPIT ORATORY

Dr. Frank Crane, well qualified by long experience, recently discussed the question of "empty pews" which is troubling many churches, and quoted the noted English minister, Dean W. R. Inge of St. Paul's, London, as saying that "empty pews" in English churches are due to poor delivery by preachers who have not studied the art of oratory. In the United States, the increasing lack of attendance at church services was attributed by Dr. Lyman Abbott and Edward Bok to lack of ability, and particularly to lack of training in the study of oratory.

Elocution is as important as theology. A pleasing personality, effective delivery, and a heart-to-heart talk, covering the material affairs of life, as well as the spiritual, will forcibly hold the attention of hearers.

The people in the seats need every encouragement. The wide-awake minister must talk to his congregation as if it were a family circle, and inspire his people to be brave in the struggle for existence. A brief reference to some well known pulpit orators is sufficient to assure us that good delivery is the magic key to success.

Such a minister, who can draw the people to him, wherever he speaks, is Dr. S. V. V. Holmes, for thirty years pastor of Westminster Presbyterian church of Buffalo. Last year he conducted special services held in theaters on Sunday nights for a period of twenty years. These theater meetings were free to all, undenominational, and constitute a very interesting chapter in Buffalo's church history. Dr. Holmes discussed no creeds, but explained, and reasoned out, puzzling religious problems that keep many people out of the church. Many came who did not attend any church, and his addresses were full of inspiration and hope for eternal life.

The importance of effective delivery is shown in the case of two ministers in a New England city. A minister noted as a great thinker and theologian, with the degree of doctor of divinity, became pastor of a prosperous Methodist church. While his sermons were ably written, his poor delivery ruined them, as he read from the manuscript in a dull monotone, with little action or gesture. The people rapidly lost interest, and in a few months the attendance dwindled to a mere handful. His congregation became so dissatisfied that before his term expired it became necessary to make a change to save the church.

Two far-famed pulpit orators, who never lack for hearers wherever they are announced to speak, are Dr. George K. McNeely of Newark, N. J., and Dr. John Roach Straton of New York City. Dr. Straton saved Calvary Baptist church out of the wreckage of two hundred churches that have been dissolved in the past twenty years in that modern Babylon. The ability of Dr. McNeely was very unexpectedly put to the test some months ago, when William Jennings Bryan visited Buffalo for the last time. Dr. McNeely came chiefly to address a great church convention at its closing meeting in Music Hall in the evening. Mr. Bryan was to speak that Sunday afternoon at the Churchill Tabernacle, and Dr. McNeely was to be the evening speaker. The tabernacle was crowded in the afternoon with an audience expecting to hear Mr. Bryan. At the last moment, however, a telegram from Mr. Bryan stated that he could not get there on account of an automobile mishap. Dr. McNeely was called upon to fill the gap. He did so with such brilliancy of wit and oratory that he fairly captured that great audience, and they were all there to hear him again in the evening.

Dr. Bernard C. Clausen of the First Baptist church, Syracuse, is another magnetic preacher, and one deeply interested in the welfare of humanity. He not only has effective delivery, and speaks on vital subjects, but is a business pastor, and is always doing little things for his followers which show his personal interest in them, and so help them bear the burdens of life. He sympathizes with them, making friends of all, while his church attendance continually increases.

Rev. Clinton Wunder is indeed a wonder in progressive and successful church work. While a theological student in the school of theology at Rochester, he was installed pastor of the Baptist Temple of Rochester in 1921, and in five years has erected a fourteen-story building, which houses the church and has stores and offices that bring in a revenue of $50,000 a year. It is expected the entire building debt of $3,000,000 will be paid in about 20 years. The church auditorium seats 1800, and there are no "empty pews" when Mr. Wunder speaks; often there is "standing room only."

There are no "empty pews" when Dr. M. S. Rice, pastor of Metropolitan Methodist church, Detroit, speaks; or Dr. George W. Truett of Dallas, Texas; or Dr. Robert Freeman of Pasadena, Cal.; or Dr. James L. Gordon of San Francisco.

The importance of training in oratory for clergymen was recognized at London about a year ago, when plans were effected for all theological students in the Church of England to be trained in the proper use of the voice. Special teachers of elocution were employed, so that clergymen could be taught to preach with clearness and effectiveness.

The art of oratory should be included in the curriculum of all public schools, and, like music, the languages, and other special subjects, should be taught by trained teachers. In all training schools for the ministry, oratory should be taught as much as theology. For a pastor's success depends more upon effective delivery of his message than upon the message itself.

The fame of Dr. Harry Emerson Fosdick is world-wide and easily places him in the very front ranks of pulpit orators.—Walter Allen Rice, in Zion's Herald.

RUTHERFORD COLLEGE ITEMS

Rutherford College begins its fall term August 31. The summer campaign for students has been highly successful in spite of dry weather in the early part of the summer. The dormitories are fiilled to their capacity, and the indications point to a successful year. The buildings have been renovated, and everything has been put in readiness for the incoming of the students next Tuesday.

There are three additions to the faculty. Prof. C. C. Jernigan succeeds Prof. A. R. Reep, resigned, in the English department. Professor Jernigan comes to us well qualified to do his work. He holds the degree of Master of Arts from Duke University, where for five years he was an honor student.

Prof. J. P. Boyd of Charlotte, N. C., succeeds Prof. R. M. Hauss, who has recently resigned to accept ministerial work in one of our churches in Salisbury. The school regrets the loss of Professor Hauss, who has done faithful work. Professor Boyd, who succeeds him, is also a graduate of Duke University with the degree of A. M. While a student in that institution he specialized in history and is a teacher of unusual promise. In addition to his work in history here he will have charge of public speaking.

Miss Faith Adair of Gainesville, Ga., will have charge of the music department, teaching both piano and voice. Miss Adair is a graduate of Brenau College and has pursued her studies in the Cincinnati Conservatory of Music. She has also had several years of successful teaching experience.

Coach Hatcher has been busy for the last week putting the football field in condition for fall practice. The prospects are satisfactory. An attractive schedule has been arranged.

Prof. R. K. Johnson, of the science department, and Prof. R. L. Weaver, of the mathematics department, have recently returned from Columbia University, where they received their A. M. degrees.

We are trying to get a roster of old students. With the records available this is a difficult thing to do. I would like for all Rutherford College students to drop us a card giving their permanent address and the year or years which they attended this institution. I assure them that this will be of considerable help to us and will be appreciated.

W. F. Starnes.

ANCIENT ROME AS SEEN TODAY

First of all let us visit the Forum, properly called Trajan's Forum. In the middle of the Forum stands a fine column more than one hundred feet high, beneath which Trajan was buried, and which was once crowned by the statue of the Emperor, but in the sixteenth century was replaced by a statue of St. Peter, just as that of St. Paul was placed on the top of Marcus Aurelius. It is certainly one of the most interesting places for the visitor to spend hours and even days, should he have that much time at his disposal. I found the best way to approach the Forum was to descend from the Capitol to the right of the Palace of the Senate, for suddenly, at a turn in the way, the whole Forum is spread out at your feet. Immediately your head is turned by a gust of Roman greatness of other days, which is at first largely made up of confused memories of what had been learned in college and by reading the classics. For it was here on this spot that great orators, philosophers, warriors and dictators assembled to discuss the issues of their day and to decide the destinies of the people of the whole world. As one continued to gaze on the ruins of that ancient place, the eyes fell upon the portico of the twelve gods, the three columns of the temple of Phocas, the temple of Castor and Pollux, on your right the Palatine, on your left the enormous vaults of the basilica of Constantine, from which I was told that Michel Angelo conceived the idea of the dome of St. Peter's. Just at the back the arch of Titus, and further on the enormous building of the Coliseum. What an awful feeling comes over one as he recalls the gladitorial combats staged here for the amusement of Trajan and the Ceasars! That enormous building is one quarter of a mile in circumference, one hundred and sixty-five feet high, with a seating capacity of 25,000—yelling, shouting spectators passing a death sentence upon fighting gladiators, or perchance dying Christians who have been thrown in the arena to be mutilated by wild beasts. Augustus Ceasar made the boast that he had himself arranged not less than ten thousand combats. Trajan went him one better, for under him ten thousand men fought and killed one another in the course of a single performance. Never before had anyone thought that suffering and death could be given as an entertainment, and the shedding of blood offered as an amusement to a people. Later, some 50,000 Christians were sacrificed to wild beasts for the amusement of the bloodthirsty Romans. But these Christians while beneath the claws of lions and teeth of tigers confessed faith in the Crucified Christ, thereby shattering the imperial power of emperors, overcame their despotism, bringing about the triumph of the gospel of the Son of God. W. O. Goode.

A LARGE TASK BEGUN

The educational commission, appointed by the General Conference at Memphis, has met, organized, and begun its three years' task. This is a new commission, set at a new task, with instructions to complete its work within three years.

The commission is composed of eighteen members, and at its first session held July 6 at Lake Junaluska, Dr. Paul Kern, San Antonio, Texas, was elected chairman, Dr. J. S. French, Bristol, Va., vice chairman, and Prof. Goodrich C. White, Emory University, Ga., secretary.

The commission interprets its function to be:

1. To study and define the educational task of the church.

2. To study the existing educational situation in the church, including curricula, activities, and agencies working in the field of education; to discover how these agencies and their programs of work are related one to the other, and to find out where there is conflict and overlapping.

3. To discover whrein our church's present educational program as a whole is defective, what is necessary for the making of a complete and unified program of education for the whole church, and what agency or agencies are required for the carrying out of this program.

4. To make recommendations to the General Conference of 1930 in accordance with the findings of the investigations to be made. By General Conference action these recommendations must be published not later than May, 1929.

It is evident that the commission has recognized the comprehensiveness of its task and has taken its duties seriously. At its July meeting there were appointed four committees on survey, which have already begun work.

The church at large will follow with interest the constructive work of this new commission in the field of education during the next three years. X.

THE INDIAN'S TWENTY-THIRD PSALM

The Indian language is not easily subject to translation and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the Twenty-third Psalm, which can easily be interpreted by this sign language:

The Great Father above is a Shepherd Chief. I am his, and with him I want not.

He throws out to me a rope, and the name of the rope is love, and he draws me, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but he lifts me up again and draws me in to a good road. His name is Wonderful.

Sometime, it may be very soon, it may be longer, it may be a long, long time, he will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes he makes the love rope into a whip, but afterward he gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts his hands upon my head and all the "tired" is gone. My cup he fills till it runs over.

What I tell is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterward I will go to live in the "Big Tepee" and sit down with the Shepherd Chief forever.—Missionary Review of the World.

A TWICE-BORN BOOK

By Rev. J. W. Duffey, Wa shington, D. C.

A remarkable book has come to light, a book that served its term in the prison of libraries obscured by the multiplicity of larger volumes, and which now appears in a revised edition, "A Youth's History of the Civil War," suited in its style for youth and adult alike. It has a three-fold merit: truthfulness, simplicity and an unbiased author, Rushmore G. Horton of New York, a man of literary taste, who lived, labored, and died north of Mason and Dixon's line.

The presentation of the issues which led to the war between the states is clear, succinct, and manifestly correct—a body of truth in a nutshell. In focussing the responsibility for the war, the author has indulged no personal bitterness, but has brought forward an array of authenticated facts which make their own appeal. The one chapter, "The First Gun of Sumter," is well worth the price of the book.

The South has waited patiently for the release of the truth, the whole truth, and nothing but the truth, and will welcome this vindication pronounced by a Northern man moved by a spirit of fairness and untrammeled by Southern influence. A relentless error long in the saddle has been unhorsed, and truth, hitherto "crushed to earth," has come to its rightful sovereignty on the throne.

By bringing out this revised edition the editors, Lloyd T. Everett and Mary D. Carter, have performed an invaluable service for the North as well as for the South. Happily the book is dedicated to the "Copperheads of the North"—"Copperhead" being originally intended as a term of reproach, but which has become a badge of honor. Among those who stand for right rather than might the book is destined to be as popular in one section as another, in the North as in the South. In both sections already scholars and critics have announced unqualified indorsement.

The mechanical part of the work has been well executed by the Southern Publishing Company of Dallas, Texas, where the book is on sale at one dollar and twenty-five cents.

THE SELF-SUPPORTING STUDENT

The cost of college education is greater than ever before. But the opportunities for self-support at colleges and universities were never more numerous.

Information secured two years ago from 175 representative institutions of higher learning in every resentative institutions of higher learning in every section of the Union showed that forty-four per cent of the students enrolled in these institutions were supporting themselves in whole or in part. If this proportion of forty-four per cent holds true for all colleges and universities, normal and professional schools, the total number of students who are working their passage, partially or wholly, would be approximately 300,000.

Some institutions reported a very large per cent of their enrollment as self-supporting students. Tufts College, Massachusetts, stood highest with eighty-five per cent of its men students working. In the University of Washington the per cent was sixty-eight, and in the University of Chicago, sixty.

There is no reason to believe that the time will ever come in America when an ambitious, industrious boy cannot get a college education if he is willing to work hard for it. X.

MEETING OF THE APPROPRIATIONS COMMITTEE OF BOARD OF CHURCH EXTENSION

The appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Ky., Tuesday, September 28, 1926, at 9:30 a. m.

All applications must be approved by the conference board of church extension and in the office of the general board on or before September 22, 1926. No application will be entered on the calendar after this date.

I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith, and you will live and die a better man. * * * In regard to the Great Book, I have only to say that it is the best book which God has given to men.—Abraham Lincoln.

ASHEVILLE DISTRICT CONFERENCE

The Asheville district conference met in its 37th annual session at Hendersonville in the spacious new Methodist church building on August 10-11. The attendance of delegates was unusually large, and one feature was worthy of notice—they remained until the close.

Prominence was given to the devotional services throughout the session. The first hour was given over to the administration of sacrament of the Lord's Supper, followed by preaching both morning and evening. Dr. Ashley C. Chappell set the pace in the first morning service in a forceful and earnest sermon on "What think ye of Christ?" emphasizing (at the close) the life and work of the superannuate. Dr. S. B. Turrentine, in his usual chaste and scholarly manner gave something to create thought in his deeply spiritual presentation of life in Christ. Rev. J. S. Hiatt preached on "Stewardship" the morning of the second day, and it was a clear-cut gospel sermon, put in such a way as to strike deep and last long with his hearers.

The "visiting brethren" were on hand in full force. All had time to present their causes and claims. The speeches were short, crisp and to the point.

Every question before the conference had due consideration, and while there was no rush of matters everything went without a break to the end of the session.

The reports of the preachers were cheerful and hopeful—not a "gloom" among them — everything moving along and in good shape. More than 560 additions were reported to date, and many meetings either in progress or beginning when "we get back home."

Just now Weaver College is coming in for a little more of the interest of the district. Rev. Carlock Hawk, who is behind the movement "to raise that money" to build a bigger Weaver was on the job. The conference "resolved"—and we are led to believe that results will quickly follow.

The report of Mrs. V. L. Stone, district secretary, indicates that the women of the district are bringing things to pass—interest is on the increase, and the W. M. S. is growing.

Mr. Edwin L. Brown, district Sunday school superintendent, has led the forces successfully, but is yet pleading "for a larger vision and greater effort in the development of the young life of the church." Asheville district promises to "stand at the top."

The Epworth League, judging from reports, is making progress. Dwight Brown says it is, Lon Hayes believes it is, and naturally it is true.

Three young preachers were granted license—Thomas R. Cox, Alfred D. Wilbur and M Teague Hipps. "The district is still making preachers."

Ralph G. McClamrock, now doing supply work, was recommended for deacon's orders.

The district parsonage is now located in Asheville. There was a debt on it; but the conference said "it must be paid," and "things began to move" toward that end. It was provided for. During the discussion that princely layman, Mr. H. C. Johnson, whose many deeds of loyalty and love to his church have passed unnoticed of men, quietly arose in his seat and remarked: "My check will be sent to cover those amounts," naming two prominent churches now in the midst of building, "for I want to help them."

The Oteen work was brought before the conference. The committee felt that "this important work should be continued," and presented a plan to be submitted to the annual conference board of missions by which it can be financed. Rev. L. W. Colson has had the work this year, and has done much toward the spiritual needs and social happiness of the patients at the hospital.

The conference elected a splendid delegation to the annual conference: H. C. Johnson, H. A. Dunham, C. H. Trowbridge, J. C. Sales, C. F. Bland, Mrs. V. L. Stone, L. R. Geiger, Mrs. John O. Wood, with C. L. Felmet, Mrs. W. S. McCrary, Zeb F. Curtis and L. B. Rogers as alternates.

Lay activities have accomplished much throughout the district. H. A. Dunham, with his active associates, have "brought things to pass," and their work shows the fruit of their labors. For the next year Edwin L. Brown, with C. F. Bland as associate, will "carry on" in this part of the activities of the church—and they will make good.

A departure from the usual course, and something different has happened in this district. The conference voted, by resolution, to pay the secretary the amount of $50 for his services, commencing with next year. Now, don't all speak for the job. To make the secretary of this present session "feel good" (and, possibly, work better), the membres of the conference presented him with a purse of $50—and he returned to his home with a broad grin on his much worn countenance.

Hendersonville's entertainment was just the finest ever. The noon meal was a feast set by the good women in the church dining room, and presided over by them. It was good to be there. And that genial M. T. Smathers, the pastor, has been doing some tall hustling in pushing to completion that wonderful church building—one of the best in the conference.

The work of the district, on the whole, is in fine condition. Visible improvement is to be seen in every part of it. Rev. H. C. Sprinkle is closing his fourth year. That he has been appreciated, and that his work has met the approval of the men who have labored under him, the resolution enclosed will show.

Conference meets next year at West Asheville.

W. F. Sandford, Sec.

Resolutions of Appreciation of Rev. H. C. Sprinkle.

Whereas, according to the law of the church, our beloved presiding elder, Brother H. C. Sprinkle, will not be returned to this district another year from the approaching annual conference.

Therefore, we, the preachers and laymen of the Asheville district conference, wish to express to him our sincere appreciation for his unselfish and faithful service to every interest committed to him. He has given unstintedly of his time, his means and his very life to the furtherance of the Kingdom of God. God has blessed his labors and the district has made great progress. For us all he has ever been a warm-hearted friend and co-laborer, indulgent and sympathetic.

Resolved further, That we assure him that our prayers and best wishes go with him.

And be it finally resolved, That a copy of these resolutions be published in our conference organ, in the Asheville press, and that a copy be furnished Brother Sprinkle, and likewise spread on our district conference record.

(Signed) C. H. Trowbridge, Sec.
E. R. Welch, Chm.
J. S. Hiatt,
D. Atkins,
L Lee Marr,
G. A. Stamper,
L. W. Colson.



ANNIE BENSON WESLEY CLASS, HOLDEN MEMORIAL CHURCH, KENLY, N. C.

The Annie Benson Wesley Sunday School Class of Holden Memorial Methodist Epsicpal Church, South, of Kenly is composed of eighteen earnest and enthusiastic women, who with all their domestic duties still find time to attend Sunday school with an unusual degree of regularity. The class is named for the late Mrs. J. M. Benson, a former teacher, who worked with and for its members with an untiring zeal. Here was a life of consecrated service to those with whom she was associated, and her good influence will always be felt among us.

The class holds its regular business meeting once each month at the home of some member. After the business is disposed of we enjoy a social hour together. We pay ten cents a month class dues, have charge of the cradle roll and home departments, put flowers in the church each Sunday, and have an active committee which looks after the sick, suffering, poor, and strangers of the community.

During the year 1925 we had eighty-one visitors to the class. We raised and paid $488.76 on the new church building which will soon be completed. In addition to this amount we have paid $100 this year, 1926, toward its completion. We have a building fund box in our room each Sabbatn morning, and if a member feels like she has received a blessing during the week, she puts in what she likes. From this we have raised a good sum. We clothed an orphan in the Methodist Orphanage at Raleigh until a few months ago when he left the institution.

Since beginning our church our class has bought for its room chairs costing $100, a table for $20.40, a rug for $20.65, and has paid out for painting $22. A book case was contributed by one of its members, Miss Emma Matthews, and the shades were donated by another member, Mrs. J. G. High.

The officers for 1925 were as follows: President, Mrs. L. C. Wilkinson; teacher, Mrs. R. T. Fulghum; secretary, Mrs. A. J. Broughton; treasurer, Mrs. R. T. Fulghum; class reporter, Mrs. A. J. Broughton.

Rev. W. E. Thomas, General Evangelist M. E. Church, South, Westminster Apt., Nashville, Tenn., has an open date for September and October and would be glad to assist any of the brethren in meetings.

Thought Malaria Still in System

Until Dodson's Liver Tone Drove Out Quarts of Sour Bile and Other Poisons

There are entire sections where everyone seems to think they have malaria. Others believe they never fully got the malarial poison out of their systems.

Arnold Whiteson says: "For years I took calomel for the aches, biliousness, headache, constipation and the deathly feeling associated with what we believed to be malaria.

Last year I heard about Dodson's Liver Tone and bought a bottle for a few cents. Man, man, what a Godsend. In the morning it drove out quarts of black, sour bile. I got back my appetite for food, braced right up and haven't had a sick spell since. Whenever I feel a little bilious or the stomach gets sour, one dose of Dodson's Liver Tone is all I need. It is surely a blessing."

Hundreds of others tell the same experience.

Take a spoonful of Dodson's Liver Tone tonight and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

Rheumatism

Sciatica, Neuralgia, Lumbago, Swellings, Cramps, Stiffness of the Joints, Inflammation, Sore Throat, all respond promptly to

H. O. OIL
Animal Oil

It penetrates and gives relief. Guaranteed by MONEY BACK OFFER. By Mail $1.00 a Jar or at Drug Store. Get a Jar today and be relieved.

Carolina Chemical Co., Union, S. C.

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PRACTICAL NEEDED CHRISTIAN EFFORT
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Safest, cheapest because of purpose instead of profit.
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J. H. SHUMAKER, Sec., 806 Broadway, Nashville, Tenn.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

A LETTER FROM MRS, EARLEY

Dear Auxiliary Members:

Both space and words are so inadequate to try to express to you all that I wish I might, for there are so many things that are pressing hard on us as auxiliary members.

But if only we can feel the responsibility as individuals and as auxiliaries as we should, our district secretaries would have no occasion to feel any anxiety, neither would our conference financial goal for this year fall short of its aim.

Immediately may we not begin to make plans for paying out the $5.00 per capita for the Bennett Memorial? Turn to your roll of members for 1923, multiply it by five and what you have not sent to your district secretary of the total, raise it during September and include it in your report for the third quarter. If only each of our auxiliaries would determine to do this our conference quota could be so quickly raised, even if we think it is difficult.

Sometimes the the most difficult undertakings are the most easily accomplished because we, in the face of difficulty, put forth a greater effort. But the best reason for our earliest settlement of our obligations to Scarritt College is the very urgent demands to complete the building which is now in the process of erection.

It is only as the money is sent in from the Bennett Memorial funds of the conferences that this building can go forward to completion.

I beg leave to make a correction of an error I made in a recent article to the Advocate in the amount we had to raise as a conference for the Bennett Memorial. Instead of $15,000 it should have been, using the correct figures of our treasurer, Mrs. McKinne, $17,368.

It will be interesting to us as auxiliaries to know just what each district has contributed to this Bennett Memorial fund. Following are the correct figures by districts:

Durham	$ 2446.96
Elizabeth City	1620.54
Fayetteville	443.35
New Bern	3078.21
Raleigh	2149.24
Rockingham	4034.78
Washington	941.22
Weldon	3200.00
Washington	1017.50
Young People	582.39
Juniors	327.12
Total	$19,841.31

Now of this $17,368 may each one of us interest ourselves in finding out the amount our district has to raise and then the amount our auxiliary should raise. Then that brings us to the amount we as individuals should give in helping to build this great Scarritt College. May not a single one of us fail in doing our best for so worthy a cause.

Practically $6000 of the $10,000 for the Lucy Cunninggim School has been paid. Is not that cause for special thanksgiving.

But only three districts have completed their quota of $1000. They are the Rockingham, Elizabeth City and New Bern. The other six districts have given as follows: Durham $5.00; Fayetteville $535.50; Raleigh $560.10; Washington $502.80; Weldon $500; Wilmington $141.06.

May I remind you again to try to complete the quota for your district of $1000 as early as possible. The needs in Wonsan, Korea, need not be repeated here. Take it before your local congregations and ask for gifts of love and self-denial.

It is but one of the tragic failures of unpaid Centenary pledges that Lucy Cunninggim School is in such desperate need. Try to redeem some one's forgotten promise by doing without something that our school in this ofreign land cannot do without.

I know that you are not forgetting the regular budget that our conference has this year of $54,000.

Happy will be the auxiliary and the district that pays in full their pledges to Bennett Memorial and to Lucy Cunninggim School and to date on their budget for the third quarter's report, for then the fourth quarter will be free to finish the pledge and dues of the budget with the thought of duty well done and with a surplus to the "paid in full."

My love to each of you and my deepest interest in the work which we are trying to do together for our Lord.

May Edla Smith Earley.

LIST OF BOOKS FOR MISSION AND BIBLE STUDY CLASSES, FALL 1926

Theme—The Moslem World.

Adults and Young People.

The Moslem Faces the Future, T. H. P. Sailer. For study and discussion groups, presenting the dominant social, educational and religious movements of the Moslem world. Price, cloth $1; paper 60 cents. Suggestions to Leaders, 15 cents.

Moslem Women, A. E. and S. M. Zwemer. Describes the real condition of women under Islam and the need of the ministry of the church of Christ. Cloth 75 cents; paper 50 cents. Suggestions to Leaders, 15c.

Young Islam on Trek, Basil Matthews. An account of the rise and spread of Islam and the turmoil caused by the impact of Western civilization and by the release of new spiritul forces. Price, cloth $1; paper 60 cents. Suggestions to Leaders, 15c.

For Intermediates.

Land of the Minaret, Nina Rowland Gano. A handbook for leaders containing a series of programs on various phases of Moslem life and missionary work in Moslem lands with suggestions for service, worship, dramatization, etc. Price, paper 50c.

Tales From Moslem Lands. Hero stories suitable for use in connection with "Land of the Minaret." price, paper 40 cents.

For Juniors.

Friends of the Caravan Trails, Elizabeth Harris. A book for teachers of juniors setting forth life and customs of children in the Near East and the influence of Christian missions. Price, paper 50 cents.

Two Young Arabs, A. E. Zwemer. A fascinating story of two Moslem boys; to be used in connection with "Friends of the Caravan Trail" or independently. Price, paper 50 cents.

Note—Write for information regarding attractive material for primaries and beginners.

Additional Books for Reading Circles.

Missionary Heroes, Mrs. L. H. Hammond. Fourteen thrilling biograhpies of pioneer missionaries of the Methodist Episcopal Church, South. Cloth, price $1.

Healing Ourselves, Elmer T. Clark. Twelve studies of the home mission enterprise of the board of missions of the Methodist Episcopal Church, South, including the Woman's Work. Very instructive and interesting; an admirable study for any class who wants to be fully acquainted with our own work. Price, 50 cents.

Story of Missions, E. E. White. The story of the progress of the gospel from the days of the apostles until the present, comprehensively but interestingly given. Price, paper 50 cents.

Women and Missions, Sara Estelle Haskin. This book gives the outstanding facts in the history of the organized woman's missionary work in the M. E. Church, South. The facts are so stated that they tell the story of God's marvelous leading throughout the years. Paper binding, 75 cents.

Additional Helps.

Wall Map of Moslem World. In two colors, showing important places and distribution of Moslem population. About 33x48 inches. Price, 60 cents.

Large Outline Map of Moslem World. For wall use; about 28x32 inches. Price 25 cents.

Small Outline Map of Moslem World. For indiviual use; about 11x 14 inches. Price, per dozen, 25 cents.

The World Friendship Pictures—Set No. 1. Consists of four beautifully colored pictures, 11x14 inches in size. Printed on stiff paper for use in class; has pictures of Moslem children in India, Egypt, Persia and Arabia. Price, 75 cents per set.

Picture Sheets: Life in Moslem Lands (picture sheet), Boys and Girls of Bible Lands, Armenians and Syrians, Egypt and Modern Heroes of Bible Lands. These are twelve-page folders, containing pictures, each with a short description. Useful for poster making, scrapbooks, etc. Price, 25 cents each folder.

Cut-Out Sheets of Moslem Types. A sheet of outline sketches illustrating the racial variety within Islam; to be colored, cut out and pasted on any large map of Moslem lands. Price, 10 cents.

Near East Painting Book (for juniors). Contains pictures to be colored, each with a descriptive story. Price 25 cents.

Bible Study.

Life as a Stewardship, by Guy L. Morrill; 25 cents.

Studies in Prophecy, by Mary De Bardeleben; 25 cents.

What We Believe, by F. N. Parker; 75 cents.

How We Got Our Bible, by Patterson Smythe. Cloth $1; paper 60c.

The Story of the Old Testament, Seay; $1.

The Story of the New Testament, Carter; 90 cents.

Life and Letter sof Paul, Carter; $1.

Missionary Message of the Bible, Ed F. Cook; $1.

Spiritual Adventuring, Bertha Conde; $1.

Spiritual Life, Fitzgerald S. Parker. Especially for young people; 50 cents.

Western North Carolina Conference

We are glad to hear through Mrs. J. I. Grose, president of the Pleasant Grove auxiliary (Forest City charge), Marion district, that her auxiliary has paid the $5 per member, which entitles it to a place in the Book of Remembrance of the Belle Bennett Memorial. We congratulate these sisters upon this achievement.

A WORD OF APPRECIATION

To the Woman's Missionary Society, W. N. C. Conference:

I desire to express my heartfelt thanks to you, my dear sisters, for the great honor you have conferred on me in entering my name in the "Book of Remembrance" of the Belle Bennett Memorial in Scarritt College for Christian Workers.

Words fail to express the deep appreciation called forth by this gracious token of esteem from my beloved co-workers through many years in the Master's vineyard. As we have worked side by side in a common love for His cause, the bonds of sisterly love have grown closer from year to year, and the dear associations formed in this blessed work will be embalmed in memory through all the years that may come.

From my heart's deepest affection and appreciation I thank you, praying that our Father's richest blessing may evermore abide with you and give fullest success to the work that has been committed to your hands.

Yours in love,

Lucy H. Robertson.

SOMETHING NEW

Under the above caption we find in the Missionary Voice of August a splendid plan suggested for placing the Missionary Voice in every home in our missionary societies, and we are glad to give it to our readers in the thought that perhaps some one would like to try it out for what it is worth. In all of our societies (especially those of large membership) we find that there is not a large enough percentage of the members who subscribe to The Voice, and that our agents of the Missionary Voice in the local societies, however alert and active they may be, do not report as large a number of subscriptions as they wish. Here is the plan suggested:

A new idea for promoting the circulation of the Missionary Voice has lately been tried out in Florida. Deaconess Addie B. Greely, located at Miami, wrote the circulation manager in March that she was urging the missionary society of Trinity Methodist church to include a sufficient amount in their budget to place the Missionary Voice in every home represented in the auxiliary. She stated that out of a membership of 270 only 50 were subscribers to their missionary journal.

In May, only two months later, word was received that the plan had been adopted, and with the letter came a check for $100 to cover 111 subscriptions.

Business organizations are accredited with the growth of "big business" and give wide publicity to successful business ventures. This unique method, adopted and executed by a company of women in a local auxiliary, deserves the same credit and publicity, and the Missionary Voice hereby expresses high appreciation.

HOW TO SECURE GOOD ATTENDANCE

By Mrs. J. C. Umberger, Peachland.

The following paper was read at a recent district meeting on the Charlotte district and was sent to us with request that we publish, which we are glad to do:

The problem of attendance in any missionary society is a relative one, depending on many factors. Much depends on the leadership and untiring efforts of the officers of the organization. The time and place of meeting should be considered from the standpoint of attendance. The type of program must interest the women for whom it has been prepared.

In the larger society women in many sections of life must work together in activities of varied nature. Here the field of work is broader and calls for more skillful leadership. Therefore each member should be given a definite place in the society's program of work, for the attendance is more likely to be good when each member has found her place of service.

Unique features may be used to promote interest among members of any society, especially in personal service to the less fortunate of the community. The use of posters, clever announcements of meetings, originality in preparation of programs are well worth while in interesting the members themselves. Contests in which two or more teams, according to the division of roll, compete on several points—attendance, preparation for program, payment of dues in full, an dnew members usually increase the attendance and membership of a society.

Good attendance in a small society, for instance one of ten or twelve members, is absolutely necessary to the carrying on of any work. And, therefore, live organizations of this type must register a higher per cent of attendance than the fifty per cent set for the average society in our standard of excellence. Because members of small societies usually have more in common with each other, their acquaintance being based on other contacts of the smaller community an atmosphere of friendliness and cordiality already exists from which the spirit of fellowship so essential to the Master's work may be developed.

Small societies in rural sections, scattered and inexperienced in the conduct of organization, have a real problem in getting their members to-

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

LET'S GROW

The increased Sunday school enrollment in the Western North Carolina conference during the past nine years has been over 52,000. Our present enrollment is 136,645, this enrollment being slightly larger than the church membership of the conference. But we are not nearly through growing. As long as there is room in our churches there should be directed most energetic effort towards bringing others within the influence of our church schools. The number on the outside is alarmingly large.

Our presiding elders and district Sunday school superitnendents agreed in our council meeting held early in the year that definite membership goals might well be set up. These goals were agreed upon and the succeeding district conferences adopted them. The goals together with increased enrollment gained last year are hereby listed. First figures for last year's increase, second for this this year's goal. Let no district fall down on its quota:

Asheville district	1188	1000
Charlotte district	935	1250
Greensboro district	570	1000
Marion district	1277	1000
Mt. Airy district	784	500
N. Wilkesboro district	471	500
Salisbury district	910	1000
Shelby district	1517	1000
Statesville district	219	1000
Waynesville district	68	500
Winston-Salem district	1715	1250
Total increase	9110	10,000

POINT FIVE—BUILDINGS AND EQUIPMENT

The old saying that a pupil retained is worth a pupil gained still holds true. It is therefore important that proper facilities be provided for holding and developing Sunday school pupils. Point five on the Program of Work deals with this. Note minimum requirements for seal on the two types of schools.

"C" Type School.

Screens separating classes during lesson period. Unsightly curtains will not meet this requirement. Buildings and grounds kept in good condition. Comfortable seats for beginners and primaries. At least one blackboard. All remodling and new building plans in keeping with requirements of our denomination.

"B" Type School.

Separate department rooms with suitable furnishings for beginner, primary and junior departments for entire school session. At least screened corner for cradle roll group. Provision for classes in other departments to be grouped together during worship period in combination department. Screens must separate classes during lesson period if rooms are not available. There must be good ventilation, lighting and heating throughout. Remodeling and new building in keeping with requirements of our denomination.

FIRST AT MYERS PARK

"Myers Park observed Sunday School Day April 18 and sent $25 to Treasurer Dunham April 19. Through oversight this amount was credited to missions. I merely write to call your attention to this." So writes J. J. Akers, chairman of the board of stewards of Myers Park, Charlotte, the newest of our stations. Brother Akers is correct and therefore Myers Park earned the distinction of being the first Sunday school to this year report a Sunday School Day and an offering. First Street, Albemarle, reported first, comes second.

MACON COUNTY SCHOOL

"We are counting on sixty or seventy-five outside of Franklin to come to our Macon county training school for Sunday school workers. I am also counting on a large number of our own people to attend. We are working hard on it and are expecting a good school." So writes Rev. B. C. Reavis, our hustling pastor at Franklin. Reavis always delivers the goods and we are counting on our first school over in Macon to set a good pace. Mr. Evans, Miss Little and your humble servant will constitute the teaching force and our good Macon county Methodists will make the school worth while. The ones who already know the most want to learn.

TOO GOOD TO KEEP

Even though the official report from the pastors' school held at Duke University in June has not been forwarded to this office it is too much to expect one to keep through the entire summer red hot news. What I want to say is that Rev. H. C. Sprinkle, presiding elder of the Asheville district, Rev. S. T. Barber, pastor of the Randleman charge, and Paul F. Evans, our conference extension superintendent, earned their gold seal diplomas in the standard training course at this school. These fellows have good judgment and are successes. How about following their example?

ON THE JOB

Last Sunday Mr. Evans began his Cokesbury school at Dellwood, Haywood county, for the Dellwood and Jonathan circuits, with Rev. H. E. Crist and H. M. Keever backing him up in the good old fashioned way. Miss Little visited Central, Asheville, Sunday school, heard Dr. Chappell preach to a congregation that overtaxed the splendid capacity of the new auditorium there and met with the Asheville elementary council in

(Continued on page twelve)

North Carolina Conference

OUR JULY COKESBURY RECORD

An item of considerable significance to those of us who are striving to make possible opportunities for training for those who work in small Sunday schools is the July report of the office of training work at Nashville. This report shows that the North Carolina conference earned in July over one-third of the total number of Cokesbury credits issued throughout the whole of Methodism.

The total awards for July, according to the report, were 428. Of these the North Carolina conference earned 150. Our certificates were earned in Cokesbury schools and by individuals through correspondence. Those issued in school were as follows: Warrenton 61, Newport 30, Bayboro 6, Roanoke Rapids 8, South Mills 27, and Columbia 15.

Individuals earning certificates by correspondence were: Ivey Bridgers and Mrs. Fred L. Johnson, Conway; Mrs. Aggie Coggins, Milwaukee; and Mrs. Emma Piland and Mrs. Giles Bridgers, Conway.

Teaching in the Cokesbury schools were Rev. L. V. Harris, our extension secretary, Miss Keene, Rev. A. J. Hobbs, Jr., and the writer. We have scheduled quite a number of additional Cokesbury schools to be held between now and conference.

STANDARD SCHOOLS SCHEDULED

Standard training schools scheduled for this fall include the following:

Elizabeth City, September 12-17.
Oxford, September 19-24.
Rocky Mount, September 26-October 1.
Fayetteville, October 3-8.
Sanford, October 10-15.
Greenville, October 17-22 (?).

We are this week in the midst of the fifth annual session of the Rockingham district standard training school at Maxton. At all of these places we have had schools before, except Oxford, and we anticipate at each of these places the best school yet held. Our training work has come to be recognized as a thing of fundamental necessity and the sewing of seeds that are bound to bring forth an abundant harvest.

ELIZABETH CITY LINE-UP

In First church, Elizabeth City, September 12-17, will be held the third annual session of our Elizabeth City district standard training school. Rev. C. B. Culbreth, presiding elder of the district and chairman of the board of managers of the school, writes that he is looking for a much larger number from the country than heretofore, which means there will be in attendance the largest number of any previous year. We have secured a good faculty who will offer excellent courses, as follows:

"Bible," Dr. W. A. Smart of Emory.
"Educational Task of the Local Church," Prof. H. E. Spence of Duke.
"Story Telling," Miss Keene.
"Study of Middle Childhood," Mrs. M. H. McArdle of Norfolk.
"Study of Later Childhood," Mrs. H. E. Spence, Durham.

The good people of Elizabeth City are offering to provide entertainment for all out-of-town people who desire to take one of the courses. Persons desiring entertainment should write at once to Rev. F. S. Love, Elizabeth, who with the entertainment committee, of which Mr. F. K. Kramer is chairman, will see that proper assignments are made.

OUR ANNUAL CHECK-UP.

In our annual check-up campaign scheduled for September the same general plan will be followed as was used last year, when the value of this visitation was clearly demonstrated.

Just now some preparation can be made in the local schools. The program of work should be studied in the local workers' council. Find out just how you stand on various points. Where a lack is found the council can set itself to the task of bringing that point up.

Here are some of the good points to check on: Are all classes above 12 years organized as Wesley classes and working their organization? Do you have active cradle roll and home departments? Have all the teachers read at least one book in the training course? Do you use suitable and approved song books? Are your buildings and grounds in good condition? Do you have comfortable seats for little children? Is your school well supplied with blackboards? Have you observed Sunday School Day? Has the annual religious survey been made?

These are important items, and NOW is a good time to see about them. Let's put our schools in the finest possible condition not only that we may have the satisfaction of making a high average rating but, more important than that, that we may be able to render the greatest service to the pupils themselves. And vacation time is nearly over. Let's be ready!

SUNDAY SCHOOL DAY

It isn't too late yet to observe Sunday School Day if you haven't already observed it this year? Let's make it unanimous! If you need programs write us. We furnish them free. Sunday School Day is worth while. It is required by the Discipline. Schools observing it get credit for a point on their program of work in the annual check-up campaign.

WESLEY CLASSES REPORT

All classes above 12 years of age should be organized and enrolled as Wesley classes. This, of course, implies the securing of a Wesley class certificate of registration, thus identifying the class with the great Wesley class family. Certificates of registration should be renewed annually. To renew a certificate a class is required to make to the office at Nashville a brief annual report, giving among other things, the correct list of officers, and to pay a small registration fee. Literature and blanks wlil be furnished free by our office. Let's take care of this item of business. It's important and so easy to overlook. Our Wesley class history is one of which we have a right to be proud. Let's prove ourselves worthy of it by carrying on valiantly.

WANTED—MORE MEMBERS!

More members—more pupils for our Sunday schools that there may be more Sunday school-minded boys and girls, men and women, in the world. We need more members, because more members need us. Besides, growth is a sign of life. New members will stimulate old schools. Let's be up and doing to "reach the unreached and teach the untaught."

CHILDREN'S WEEK PLANS

Miss Keene, who is specially charged with the responsibility for the promotion of Children's Week, is very desirous that many schools will observe this week in October, and she offers tne following practical suggestions as to procedure:

Select some one person in the local school and see that he becomes thoroughly conversant with the plan and purpose. This person then secures the consent of the pastor and superintendent to have an observance in their local school, and in turn presents the matter to the workers' council for its approval and pledge of support. The pastor and superintendent appoint the necessary committees. These committees and their duties are:

The committee on arrangements should be composed of parents who are known to be interested and to possess qualities of leadership. It selects the date for the parents' meeting. With this committee rests all the details of the observance.

The home visitation committee calls together all teachers of children of twelve years and under and plans a campaign of home visiting. Plans should be so made that each home will be visited, and automobiles should be provided for those doing the visiting.

The parents' meeting committee is primarily responsible for the program presented at the parents' meeting. There are two sub-committees which should function under this head, namely:

1. Publicity committee should see that the parents' meeting is announced at church services for several Sundays preceding. Church bulletins and the local newspapers should carry notices. The poster prepared by the elementary department is another means of publicity.

2. Pageant committee should be appointed at least a month prior to the observance. A sufficient number of copies of the pageant which is to be used should be provided for the committee and those taking part in the pageant.

The forward step committee should consider local church conditions, agree upon two points of improvement in these conditions, and, at the time designated on the program, present these two points to the parents' meeting for adoption of one. This committee's duty does not cease until the forward step is accomplished. The pastor and general Sunday school superintendent should always be ex-officio members of this committee.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

HERE AND THERE: AT THE EPWORTH LEAGUE ASSEMBLY

By W. Arthur Barber.

The high spots at the assembly include Dr. Reisner, pastor of Broadway Temple, New York City, the largest Methodist church in the world—as high as the Woolworth Building, and with hotel, apartment houses, stores, numerous recreational departments, housing the pastor, and with living accommodations for about five thousand people, make a church unique. Dr. Reisner brought a wealth of information as well as inspiration to the leaguers. Dr. Gratz, editor of the Epworth League journal in the Methodist Episcopal Church (North), the Epworth Herald, proved to be more than a big gun. He was a regular fellow, and it was "catching." Reisner and Gratz, what a mighty pair!

They do tell us that the faculty at the assembly was the best ever, and after sitting in the classes we readily agreed. Our own Dr. J. H. Barnhardt was a member of that faculty, too!

Of course North Carolina had one of the largest delegations there, even if it was contrary to the custom of other years. And North Carolina was in evidence, modestly letting it be known that never again should she be considered negligible at an Epworth League assembly.

The North Carolina banquet was a real affair. Twenty-five strong were we, and—well, you should have been there. Mr. Hayes, the master man and toastmaster, had the situation entirely in hand, and no antiquated jokes were allowed. Everything was fresh from the wonderful repast to the charming young North Carolina lassies.

Yes, North Carolina came home with the bacon on "stunt nite," in a contest with ten states. Here is how we did it: Our stunt was fashioned around happenings at the assembly. First, we all arrived at the assembly grounds with our baggage, bought tickets at the gate, registered at the mission building and went to our several hotels, designated on the platform. We got in a short period of play and went to the Forum period, presided over by Dr. Reisner (Hayes). We then had lots of fun with golf, swimming, tennis, rowing, etc., all on the platform, and we even took a trip to "Eagle's Nest," climbing high up on the walls of the platform that had been provided, and got from the eagle's nest nestling among the rafters of the auditorium a real live eagle (rooster) and allowed him to fly down over and upon the platform. Next came our prayer groups, just as was done on the assembly grounds each night by the leaguers, and with lighted candles we prayed (some say that we were praying that we might win the prize) and sang "Into My Heart" as our grand climax. We have the stunt night banner, and will display it at institutes, league unions and district meetings this year throughout the conference.

A picture appears in this column of some of our North Carolina delegates. Dr. Barnhardt had an engagement that kept him out of the picture, and several others were kept away also. The names and addresses of all North Carolina delegates to the assembly will appear in this column next week.

If you were not at Junaluska at the assembly this year we are sorry for you—but another year is coming, and North Carolina is going to show her colors to the world, by your help.

ASSEMBLY NEWS

By Miss Lillian Boatner.

The Epworth League has just closed the most successful Epworth League Assembly ever held at Lake Junaluska, and it is very gratifying to all North Carolina leaguers. This year North Carolina had more delegates than ever before and the best spirit among the delegation.

It is of particular interest to leaguers to know that the North Carolina delegation won first in stunt. North Carolina also has the distinction of putting on a wonderful banquet, at which the program rendered was most delightful. Twenty-five persons were present at the banquet, and it proved a most delightful occasion; and a vote was taken making an annual banquet a part of the North Carolina program at the annual assembly.

Further interest is the fact that all the delegates from the conferences of North Carolina took credits. Most excellent instructors in every phase of the work, and by far the best platform lecturers ever at an assembly graced the platform at the 1926 assembly. Dr. Reisner, pastor of Broadway Temple, New York, will live long in the lives of the leaguers who heard this wonderful series of lectures. Dr. Reisner was also quite popular with leaguers and found a warm place in the hearts of Southern leaguers. Dr. W. E. J. Gratz was also one of the "big guns" for the leaguers.

Miss Boatner served on the "League Bits" staff, and congratulations to the newspaper staff for the best paper ever issued in an assembly.

The call for life service was made and in the last service on Sunday evening one of the most gracious services ever conducted was presented, when more than a hundred life service volunteers stood on the platform in the presence of a large audience for the consecration service; and as the volunteers sang "Into My Heart" the very atmosphere seemed to be permeated with the very presence of God himself. 'Twas a glorious service!

Already N. C. delegates who attended the assembly are making plans to have a reunion at the 1927 assembly and have many new leaguers present.

A word of commendation is due Mr. W. Arthur Barber for the wonderful work that he has accomplished as field secretary, and much of the success of the delegation of N. C. leaguers is due to his untiring efforts in trying to put North Carolina before Southern Methodists in the league field. Rev. L. B. Hayes, president of the conference, also added much effort to the work and is to be congratulated on the magnificent work being done by the leaguers of his conference.

Here's to N. C. leaguers, the best in Southern Methodism! Meet us at Junaluska next year and let's do some big things.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.

WASHINGTON DISTRICT INSTITUTE

The opening service of the Washington district institute convened Thursday evening at eight o'clock at the First Methodist church in Rocky Mount. A devotional service was held as the opening feature of the program and this was followed by the address of the evening. This address was delivered by Rev. Lloyd Bray of Tarboro, his theme being "We should not be ashamed of Jesus Christ." His talk served as an inspiration to the young people present to accept the Christian religion as the religion of strong men and women and was received enthusiastically by them. Following this servce a social hour was held as the closing feature of the evening's program. Games were played, stunts were pulled and refreshments served at the conclusion of the entertainment.

The meeting opened with an attendance of approximately one hundred delegates at the night session, representing leagues from various parts of the district. On Friday morning the attendance did not reach as high a mark as on the previous night, but additional league chapters were represented, the total number attending the meeting during the day reaching seventy-five.

Following devotional services on Friday morning Miss Mellie Davenport was elected secretary of the institute, announcements were made, and committees appointed to handle the various details of the organization's work. An hour was given to class work, the delegates attending classes in phases of league work in which they were interested. Mrs. W. N. Vaughan, assistant secretary of the district, conducted the class in junior work, Miss Natalie Coffey, conference superintendent of intermediate leagues and the intermediate work, and Miss Eunice Blair, secretary of the conference, led a class in the discussion of senior organization.

At 11 o'clock Rev. R. E. Brown of Goldsboro spoke to the institute on Publicity in the Epworth League, stressing the fact that it is necessary to have good material before advertising a great deal. Later in the morning Mr. Brown gave an informal demonstration of some of the publicity work he has done and printed a little paper, boosting the institute as of special interest to Washington district leaguers.

The classes met again for an hour session, the leaders being the same except for the senior work, which was a class in program being taught by Miss Mabel Merritt, assistant district secretary of the Raleigh district. At the conclusion of this class period the delegates assembled for an address on missions given by Rev. W. P. Watkins of Goldsboro. Mr. Watkins stressed the need of Christian missions and made a strong appeal to the young people to help in making it possible

(Continued on opposite page)



NORTH CAROLINA DELEGATION TO THE EPWORTH LEAGUE ASSEMBLY AT LAKE JUNALUSKA, AUGUST, 1926

THE METHODIST ORPHANAGE

RALEIGH, N. C.
Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Fifth Sunday—August has five Sundays. Many of the orphanages in the state receive large contributions from the Sunday schools on the fifth Sundays. Since we are borrowing large sums of money to meet our financial obligations, I want to urge all Sunday school superintendents whose schools are not sending us monthly offerings to raise all they can for our beloved Methodist Orphanage on the last Sunday in this month.

* * * *

Facts That Speak for Themselves—At the annual meeting of the board of trustees in June, the superintendent reported that there had been a large dropping off in the finances over the preceding year. The situation was so serious that the board deemed it wise to appoint a special finance committee to inquire into the facts and report the findings to the trustees, pastors, Sunday school superintendents, teachers and the entire church membership. The finance committee found that the receipts for last year were over fifteen thousand dollars short over the preceding year. Below is found the report of the committee. May I urge that every person read the report and the urgent appeal. The exigency of the situation demands your careful and prayerful consideration. You love your orphanage and will be interested in knowing all the facts. After reading this splendid report, please do all in within your power to relieve the situation.

* * * *

AN APPEAL TO THE PASTORS AND MEMBERSHIP OF THE N. C. CONFERENCE

Your orphanage stands in need of immediate help. Its income was $15,261.66 less in 1926 than the previous year. There has been falling off in gifts but no falling off in the appetite of the 250 children dependent upon the sympathy and generosity of loyal Methodists.

At the annual meeting of the board of trustees of the Methodist Orphanage in June last the institution for the first time in its history, faced a deficit at the time of the annual meeting. So serious seems the situation that the undersigned were named as a committee to analyze the financial affairs of the orphanage and formulate, if possible, some plan by which its income may be increased.

After going into the matter very fully and carefully we are constrained to believe that the essential thing is to acquaint our people with the facts as to the income of the institution, the sources from which it comes with an appeal to their generosity.

We are constrained to believe that if there is one institution of the church in the North Carolina conference that has an universal appeal to the membership of the church, that institution is the Methodist Orphanage at Raleigh. The attitude of many of our people toward it has been liberal since its organization—many have made it the object of special gifts.

The source and amount of our income for the year 1924 was as follows:

Assessment was $39,676.50.
Paid on assessment $34,928.50
Received from specials 46,470.63

Total received from all sources for year 1924....$81,399.13

The source and amount of our income for the year 1925 was as follows:

Asssesment was $41,540.70
Paid on assessment $33,067.85
Received from specials 33,070.62

Total received from all sources for year 1925 ....$66,138.47

The interest from our $98,000 endowment fund for the years 1924 and 1925 was applied to the indebtedness on buildings. There was nothing received from the Duke Foundation during the years 1924 and 1925. You will see therefore that our income for the year 1925 from these two sources of receipts was $15,261.66 less than for the year 1924.

The budget covering the necessary expenses of operations amounts to $82,000 annually.

From news stories published at the time of the Duke bequest we feel that our people have been misled as to the amount we will receive from this fund, and we fear that many people who would otherwise make donations to the orphanage concluded that we were being taken care of by this fund. During the present year we have received from the foundation $3,240. It is impossible at this time to state whether the regular income from the Duke Foundation will be more or less than this each year. The terms of trust impose on the trustees the apportionment of the income among all the orphanages of the two Carolinas, white and colored, upon a per capita basis.

These are the bare, cold facts. What are you, the preachers and members of the church going to do about it? We wonder if there are charges where special gifts from individuals, collections at Thanksgiving and other times, from Sunday schools and organized classes, are diverted in order to meet the regular orphanage assessment upon the church. Your trustees are charged by the church with the responsibility of taking care of the more than two hundred and fifty fatherless children that have been committed to our care. They are through their officers trying to do it at the least possible cost. The immediate question is, are you going to furnish us the necessary money to meet the bills, or are we to understand that you want us not only to close our ears to the numerous appeals—hundreds of which are entirely worthy, for admission—but actually turn away from the only home they have a number of children now there? The trustees are anxious to extend the work of the orphanage, but it is manifest that until more income is provided we cannot increase the number of children.

We have no other recourse than this appeal to you. The institution is yours. We are in debt and must increase it unless relief comes speedily. Will you not place this matter before all your people at once and at the same time formulate plans for your church that will in the future prevent a recurrence of this situation?

Special Finance Committee, Methdist Orphanage: Robert N. Page, Jos. G. Brown, Josephus Daniels, W. W. Peele, L. S. Massey, A. H. Vann, J. L. Borden.

TOWN CREEK CHARGE

We have just closed a revival meeting at Bethel, which we trust has left a lasting influence on the minds and hearts of many. Brother A. G. Cox of Madison, Fla., was with me and did the preaching. He is a real gospel preacher and held the audience from the beginning. The attendance was good throughout the entire meeting. Six professed conversion and the church was greatly revived. This may seem a small number, but we think it good for one week. These came to the mourner's bench and prayed through in the old fashioned way.

Just after the meeting closed the pastor had taken his family and gone out for a visit. On their return they found that the screen to the dining room door had been partly removed. On examination we found that some one had been in and heavily loaded the oil stove with an old fashioned pounding. We later learned that it was some of the good ladies from Bethel. The pounding consisted of quite a variety of good thnigs to eat, too numerous to name here, and in no small quantity. So while the good people at Bethel gave liberally to the helper, they were not unmindful of the pastor and his family.

May God bless them most abundantly with every needed blessing for so doing. M. D. McLamb, Pastor.

THE STRANGER WITHIN THE GATES

There is a church in the little town of Glendale, Cal., where a "Friendly Card," bearing the following inscription, is circulated in the pews: "We welcome you to worship with us, and hope you will feel at home. To help us get acquainted with you be kind enough to take one of these cards from the pew rack and write your name and address on it, and leave it with the usher." On the reverse side are the following lines:

"If after kirk ye bide a wee,
There's some wad like to speak to ye.
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye,
The one that's in the seat with ye
Is stranger here than ye, maybe.
All here ha'e got their fears and cares,
Add ye your soul unto our prayers.
Be ye our angel unawares."

—From The New Outlook.

N. C. LEAGUE

(Continued from opposite page)

for the peoples of the world to have an opportunity of witnessing for Christ.

Lunch was served the visiting delegates by the leaguers of the host church and this was followed by a short intermission. The institute reassembled for its closing session at two o'clock. Business of an important nature was transacted, the resolutions committee sending in the following report:

We, the committee on resolutions, find that there are 74 churches in the Washington district and only 21 senior, five intermediate and eight junior chapters. Some of these churches have three leagues, leaving almost 50 churches without leagues.

We recommend therefore, first, that special attention be given to organizing new leagues and that emphasis be put on organization of junior and intermediate chapters. Second, that an extension committee be appointed to assist in the organization of new leagues and the inspiration of old ones. Third, that every league strive toward the league standards. Fourth, that a copy of these recommendations be sent to each chapter in the district and to the pastors of all churches where there are no leagues.

Following the adoption of the report of this committee the importance of Epworth Era subscriptions was stressed and the leaguers urged to help put the N. C. conference in first place. Mission pledges were taken and the cause of mission work given emphasis. The district banner awarded for the highest mark made by a chapter according to the Standard of Excellence was awarded again to the Conetoe chapter, this being the second year this chapter has won first place.

The closing service was conducted by Rev. C. K. Proctor of the First church in Rocky Mount, in which he made a strong appeal to the youth of the church to make a full surrender to the Master and heed Him when He says "Follow Me." The institute was closed with prayer at the altar, and the leaguers left for their homes in various sections of the district with renewed interest in league work and enthusiasm to make the chapters grow in order that Washington may keep marching to the top for Jesus Christ.

Dear Leaguers:

Last week we had an article in this paper entitled "Is Your League Doing Its Part?" and we have been wondering if each leaguer has asked his or herself that same question, "Am I doing my part?" If we do not do our part nobody else will. So let's get on the "firing line" and bring North Carolina to the top of the list in the largest amount of mission pledges of any conference in Methodism.

It is the writer's plan to put on a mission drive throughout the conference soon to raise our conference pledge from about three thousand to at least five thousand dollars. Let's make our president happy next year by reporting to him an increase of about two thousand dollars in our mission pledge. For the past three years he has made us very happy by giving us such wonderful summer assemblies, and don't you think it our time to make him the happiest man in the conference by raising our mission pledge? Leaguers, that will be the biggest fifteen rahs for Grant ever. Who will be the first to report to me an increase in their pledge?

The writer is planning to figure each district pledge on a percentage basis by the number of leaguers, leagues and amount of pledge by the next assembly showing the standing of each district. Where will your district stand from the top of the list?

I have at my disposal a large amount of literature on the "Fifty-Fifty Club" and mission schools which I have planned to send each chapter soon. For further information about missions please write me, as I will be more than glad to help you. Write H. T. Hines, Vice President N. C. Epworth League Conference, Box 184, New Bern, N. C., or Goldsboro, N. C., R. F. D. 1.

THE GRANTHAM LEAGUE GIVES CHICKEN FRY

The Grantham Epworth League gave a chicken fry Thursday night, August 5, at the home of Mr. Allen Whitfield, and we were extremely fortunate to have the privilege of using their beautiful grove for such an occasion.

Most of the members were present and a large number of friends. The league is working together as one, and we are bound together in the very warmest friendship.

We owe much of our good time to the faithful cooks. While they were in the kitchen cooking Miss Leola Stevens entertained every one with beautiful music. We were soon invited into the grove, where fried chicken, watermelon, iced tea were served. We understand that every one had a good time and enough to satisfy the inner man.

The entire league are expectantly looking forward to the day we can have another such a time, and we insist that more join us in our pleasure.

Miss Letha Hatsell, Cor. Sec.

Song leader, soloist and pastor's aid available for meetings during September and October. References furnished. Pastors desiring assistance communicate with Rev. W. Carleton Wilson, Director of Religious Education and Instructor in Bible, Oxford, Orphanage, Oxford, N. C.

However great our rightful emphasis on orthodoxy of thought, the deepest necessity is for orthodoxy of life. —Robert E. Speer.

THE TRIBE OF SHERRILLS IN ANNUAL CONCLAVE

A record of pioneer Methodism is to go down on paper at a beautiful spot over here in Catawba county at which is known as Sherrill's Ford high school Friday, August 27. The event is primarily a foregathering of the Sherrill tribe. Over here we usually speak of these family reunions as klans, but it seems more meet that for the Sherrills we say tribe. 'Tis passing strange that so populous a tribe has not long since instituted an organization and held their annual get-togethers, but it seems no concerted action has subsequently been taken. Now they're lining up for this gala day, and they are going to organize a historical society from the time the first old patriarchial Sherrills crossed the Catawba river, built cabins in which to dwell, churches in which to worship, and forts to furnish protection from the savages. The churches millitant, the cabins and the forts have crumbled to dust, but the effects of the worship in the log churches which today would be to us a joke is marching triumphantly. The tribe which sprang from the loins of the old pioneer Sherrills has increased cumulatively over a period of more than a century and a half. They are numbered now well up into the thousands ad in every line of human endeavor will be found a big percentum of Sherrills. Methodist? Yes, mostly, but they've married and intermarried until you find the blood in all the churches of Israel. This particular family is much like other families, but there are some outstanding characteristics so firmly fixed that evidences of it crop out unto the twentieth or thirtieth generation. Industry I should say is what you note first. I know a thousand at least and can't recall a single lazy one. Dilligent in business, fervent in spirit, serving the Lord. They're not all saints by any means, but it seems the entire tribe are given to religion. True, many of the young want a fling at some wild oats, but ere they reach ripe manhood you find them dropping into the places of responsibility in connection with their church. They want it known that they are to foregather on the above date, and inasmuch as the Advocate reposes regularly on the library table of the majority, will you please tell them to come. You come also or send a representative. Some inspirational data for your columns will be spread before you like a feast.

W. D. Troutman.

ROUGEMONT CIRCUIT

Rougemont circuit is coming. We feel that we are making progress on many lines. This charge has only seven churches, and the only reason why the pastor has not written before to the Advocate is that he has been so happy, not because we have done nothing to write about. The pastor blows the horn for the folks and if they don't blow the horn about the pastor, why I suppose they think it is all taken for granted. However, I am going to put in a few words.

All indications point that we have many loyal members on the Rougemont circuit. This has been the shortest year I have ever spent in the ministry, and my contact with these good people has helped me wonderfully. If we can work up a real circuit spirit of co-operation, which I believe is beginning, I shall be grateful. To this end we have inaugurated a circuit Sunday to be held every fifth Sunday in which each church is to participate.

Brother R. R. Grant, our pastor at Carr church, Durham, helped in our meeting at Rougemont. We had a splendid meeting, and all were pleased to have this good man to break to us the Bread of Life. Six were received into the church, a class of bright Sunday school children.

In two of our meetings we were assisted by regular evangelistic singers, the pastor doing the preaching. At Bahama we had Brother Nelson Miles, and Brother W. H. J. Winstead at Tabor. These men did very effective work, so helpful indeed that I hardly see how I could have done without them. We stressed the old time gospel and were amply repaid by many renewals in faith and by ten joining the church. We had large, attentive congregations and many tokens of quickened spiritual lives. May God bless these people, and may this be only the beginning of the revival fires which we pray may be the means of the salvation of hundreds of souls. Next year we are planning for a union meeting to be held in some strategic point on tne circuit to continue for a month. Little, short meetings don't pay, and cannot get results. We preachers and people have got to wake up to that fact or we will fail to make full proof of our ministry, and fail in the salvation of the lost. This is my honest belief.

J. Bascom Hurley.

A POETIC BUSINESS MANAGER

Rev. J. Herbert Noland, business manager of the Southern Christian Advocate, writes for that paper:

You may preach, you may poun',
Till the table tumbles down;
You may sing, you may shout,
Till your very lungs give out;
You may ride, you may joke,
Till old Ford and you go broke;
You may build, you may rise,
Till your steeple hits the skies—

But what is certain:

You'll not know what you've missed
Till you've built that mailing list

Up to the quota:

"One Advocate to every ten members"; or to the other, "The Advocate in every home."

Now is the time
to begin to get ready to start
to get busy in every charge
for the Advocate.

When Bishop Mouzon asks the "Number of the Conference Organ taken," it will not be what WAS the number but what IS.

We are therefore keeping our records in shape for the true figures and will be glad to supply them.—Business Manager.

STATEMENT FROM BOARD OF TRUSTEES OF CAROLINA COLLEGE

A committee was instructed by the board of trustees of Carolina College to make public the following statement:

At the regular annual meeting of the board of trutees of the college held in May this year Mr. E. J. Green, who had been president of the college for four years, was elected as president for the ensuing year and authorized to arrange for the faculty, solicit students and make other arrangements for the operation of the college for the year 1926-1927, and the position was accepted by him and the board presumed all arrangements were being made for the opening of the college in the fall. On July 8, 1926, without prior notice, Mr. Green resigned as president to accept another position elsewhere, his resignation to take effect August 1.

Upon investigation the executive committee found that he had not employed or arranged for a faculty or perfected plans for the future operation of the college. The executive committee realized that quick action had to be taken in order to open the college in the approaching fall, and took immediate steps to get a new president, and after investigating a number of parties accepted the appliton of Dr. J. Allen Hunter, who was highly recommended as being well qualified for the position.

Dr. Hunter accepted the position on July 25th and on July 30th at a meeting of the board, at which he was present, his election was confirmed by the board of trustees and further plans were made for carrying on the work towards a successful opening this fall. On the evening of July 31 he telegraphed from Durham his resignation.

The executive committee then tried to employ a satisfactory man, and investigated the field for a suitable person, but found that at such a late date the men who were equipped to fill the position weer already engaged for the year, and that it was practically impossible to get a man who would assume the task of employing the faculty and getting a proper organization to run the college in so short a time.

A meeting of the board of trustees was held in the office of the president of the college on the 12th of August, and after a thorough discussion of the situation it was unanimously decided by the board that it would be for the best interest of the school not to undertake to operate it this fall, for the reason that at such a late date a satisfactory mn for president could not be procured and that it would be impossible to arrange for a faculty organization and get students in time for the opening.

The board of trustees were unanimous in their opinion that it would be better not to operate at all than to attempt to operate in an unsatisfactory manner. It was further unanimously decided that the trustees would go before the North Carolina Methodist conference at its next meeting and state the situation and immediately after the conference begin to make plans for a bigger and better school in the fall of 1927.

While the resignation of Mr. Green at such a late date and the acceptance of the position of president by Dr. Hunter and his later resignation, brought about the situation which has made it impractical to open the school, it is the sentiment of the board that between now and the fall of 1927 arrangements can be made whereby the college will open with renewed life and on a higher and broader plane than it has been heretofore operated.

H. A. McKinnon.

W. N. C. WOMAN'S

(Continued from page eight)

gether. Here the members must be won by the appeal of the society to each woman as an individual, and most often after a slow process of overcoming the obstacles of provincialism by other educational means than the missionary society.

If the small society has definite leadership, a suitable time and comfortable place of meeting, a good program, and light refreshments for the monthly meeting, the problem of attendance is usually solved. These factors are always essential to good attendance.

W. N. C. SUNDAY SCHOOL

(Continued from page nine)

the afternoon. Your humble servant visited four Sunday schools and heard a good sermon delivered by Rev. A. C. Kennedy at Broad Street, Mooresville.

The Sunday schools visited were Triplett, on the Mooresville circuit, Vanderburg, on the Shepherd circuit, Wesley Chapel, same circuit, and Centenary on the Mooresville circuit. All four of these schools had a large attendance and marked interest in their work was shown. My stay at Triplett and Vanderburg was all too short. These two schools are particularly good ones. At Wesley Chapel I led the discussion in a class of 42 fine young people. At Centenary Pastor McCain was closing a protracted meeting in the presence of one of the finest congregations of young people I have seen in a long while. My visits were in the interest of a double barrelled Cokesbury training school for the Sunday school workers of Mooresville and Shepherd circuits scheduled to be held at Triplett and to begin Sunday afternoon, August 29. You town folks who want to see real folks do real summer Sunday school work should attend some of our progressive circuit schools.

A LÅ HIATT

It is always interesting to read the Sunday bulletins of West Asheville as edited by Rev. J. S. Hiatt, better known to me as "Brother Joe." In a recent bulletin he asked his congregation to check themselves by the following list:

An attender or an absenter?
A wing or a weight?
A sleeper or a pillar?
A power or a problem?
A giver or a getter?
A booster or a bucker?
A worker or a worrier?
A lifter or a leaner?
A friend or a faultfinder?
A helper or a hinderer?
A goer or a gadder?
A promoter or a provoker?

THEY'LL KEEP

Just a line to let you know that some of our helping Sunday schools have observed Sunday School Day and have forwarded an offering to Treasurer H. A. Dunham. Also that some more of the same type schools have forwarded their monthly missionary offering to the same good fellow to be applied on our dual special. These facts are good and will therefore keep till another time when news is scarce.

WESLEY CLASS ITEMS

By Mrs. E. O. Chandley.

To be a member of a wide-awake Wesley class is to have your faith strengthened, your sympathies enlarged, your vision broadened, your talents improved through service and your general outlook on life brightened. If you doubt this attend a business meeting of your nearest Wesley class and be convinced that they are are a real power for good in any community.

While the above paragraph refers to all Wesley classes in general, in particular it refers to the Susannah Wesley class of Hendersonville. At a recent meeting held by them the writer was impressed by the multitude of ways in which this class is touching almost every phase of community life. They visit the sick and the stranger in their midst; in the hour of sorrow they are there with a healing touch; they are helping to make more beautiful their splendid new church; they find an hour each week for the study of a good book and they give of their help and encouragement to the young life of the church. Mrs. Fannie Glenn is the efficient president of this class and Mrs. M. R. Allen is the beloved teacher.

Ten Wesley classes from Central church, Monroe, recently sent in their rports and dues for 1926. This is a fine record for one school and will help to make possible the fine report that we are hoping to send to our Sunday schcol board at the annual conference in October. Two thousand Wesley classes with dues fro 1926 is our goal.

"Am dere anybody in de congregation what wishes prayer for deir failin's?" asked the colored minister.

"Yassuh," responded Brother Jones. Ah's a spen'thrif', and Ah throws mah money 'round reckless like."

"Ve'y well. We will join in prayer fo' Brother Jones—jes' afteh de collection plate have been passed.—American Legion Weekly.

Our Little Folks

THE BUMBLEBEE

You better not fool with a bumble-bee!
Ef you don't think they can sting—you'll see!
They're lazy to look at, and kino o' go
Buzzin' and bummin' aroun' so slow,
an' ac' so slouchy an' all fagged out,
Danglin' their legs as they drone about
The holly haks 'at they can't climb in
'Thout ist a tumbleun out again!
Wonst I watched one clim clean 'way
In a jim'son blossoms, I did, one day—
An' I ist grabbed it—an' nen let go—
An' "Ooh-ooh! Honey! I told you so!"
Says the raggedy man; an' he ist run
An' pult out the stinger, an' don't laugh none,
An' says: "They has ben folks, I guess,
'At thought I wuz prejudust, more or less—
Yit I still muntain 'at a bumblebee
Wears out his welcome too quick for me."

—James Whitcomb Riley.

THE MESSAGE OF THE SPHINX

By Margaret W. Eggleston.

It was nearly midnight and the African desert was very still, except for the place where twelve tents were pitched and a little group of Arabs were preparing a sumptuous supper. In the largest of the tents a long table was set, and the great plates of watermelon and grapes looked very tempting to the passerby.

In the bright moonlight the men moved back and forth, seeing that all was ready for their guests. Their black robes flapped about their feet as they walked. The brightly colored scarfs about their heads made a patch of color here and there on the scene.

Only one boy was among them—Mohammed, the son of a dragoman who was bringing the American party to camp for the night on the desert. His face was strong and resolute. His bearing was that of a gentleman.

On his head he wore the red fez, but his clothing was European. He wore a light pongee suit, carefully pressed and spotless. He must look his very best, for the leader of the party was the man of all men whom his father delighted to honor; he was the man whom his father often called his "American brother." When the leader had been in Egypt before, Mohammed was a little boy. Now he must see that the boy had grown into a young man of whom his father could be proud.

So he wandered from tent to tent, lighting a candle here, smoothing a pillow there, and thinking of the glad surprise there would be when the party should arrive and find all this comfort on the desert.

"Ah!" he said as he looked once more into the dining room. "Only twice before has this tent been used—when the Khedive journeyed in his father's care, and again when the Prince of Saxony was here. How beautiful it is with all its rare Egyptian patchwork lining! Father loves to honor the Americans. I wonder if I shall like them also. Perhaps they can tell me some of the things about which I am thinking. I wish I knew what I should be five years from now."

A sound of wheels and a sand cart appeared, closely followed by ten or more donkeys. Then a dozen camels slowly brought up the rear, swaying along with their tired riders, all eager to dismount. For many miles all had ridden across the desert in the moonlight, so the little tents looked wonderfully attractive to them now.

Mohammed listened to them as they looked into the tents and wondered how so many things could have been made ready for them. He listened to their happy laughter as they gathered about the table, but he kept outside in the moonlight. Father had said that some were ministers and professors. So boy-like, he was afraid of them.

He listened as they planned for the trip of the next morning, and, one by one, went to their tents. Then his heart gave a bound of delight. His father was telling a small group of the Americans that he would gladly walk with them the half mile to the Sphinx so that they could see it by the moonlight. Here was his chance. He, too, would go.

So, although the clock had already struck an hour after midnight, the little party started across the sands—the father, the boy, four strong Arabs, and, in their care, three ladies and a young man of the party. Ahead of them the great Pyramid reared its head with two smaller ones near it. The night was almost as light as day. The walk was one long to be remembered.

And as they went, Mohammed found himself telling them of his life in, and love for, the mission school in Cairo; of the kindness of the teachers and the inspiration which their lives gave to him; of his desire to be a leader some day. How easy it was to talk to them! Mohammed was very happy.

And so they came, all too quickly, to the great Pyramid and then to its neighbor, the Sphinx. The moonlight played over its face, and the great figure seemed ready to speak. Far away in the distance hired mourners were wailing for the dead, and their cries added to the weirdness of the scene. From the desert nearby two other Arabs appeared like ghosts in the night. They were guardians of the desert treasures. Everywhere there was quiet and loneliness near the Sphinx. In every direction one saw only sand and the massive piles of the pyramids.

Awed by the scene, the visitors sat down on the sand. It was beautiful beyond description; it was one of the rare things that would come in a lifetime. For a long time no one spoke. Finally the father leaned toward the visitors and said:

"It is very, very old now—one of the oldest monuments in the world, and it will last forever. It is well made, of good material, and on sure foundations, so it must stand. You are fortunate in seeing the Sphinx at its best—in the moonlight. But you are tired and we must return to the tents."

The night grew cold and the chill of the desert fell on the visitors and their guides as they recrossed the desert. Mohammed was telling of his desire to make his life count in the better day in Egypt when his race should have good schools and all be required to get an education.

"Do you think I can do it?" he asked. "Can I be an honor to my race? How can I get ready? It seems as if it were asking much to have father keep me in school so long, though he wants me to go. Is tnere a better way?"

For answer one of the Americans pointed back to the Sphinx standing steady and distinct in the moonlight and said:

"Let your father's own words answer your question, Mohammed. 'It is well made, of good material, and on sure foundation, so it must stand!' What is true of the Spinx is doubly true in the life of a boy. Good health and a trained mind will make your life live forever, if you choose to use your power for that which is highest and best in life. Look again behind you. The old Sphinx looks toward the new day. Keep your mind fixed on the future and build carefully in mind and body and soul. Careless work is soon destroyed."

"Thank you," answered Mohammed. "Study is easy when there is a reason for it. I will get ready."

The camp was reached and soon all were asleep in the cozy little tents, while the moon shone into the faces of the Arabs who guarded them so carefully. In the distance the dear old Sphinx looked for the sunrise as it has looked for four thousand years, and waited for others to whom it could, by its age and its strength and its beauty give, as it had given to Mohammed, strength and inspiration to build carefully and for the future.—From "Around the Camp Fire."

THE GARDEN GATE

Early and late, early and late,
Little Boy swings on the garden gate.

"It is n't a gate; it's a motor car!
I'm traveling fast, and I'm traveling far.
I toot my horn, and I turn my wheel,
And nobody knows how grand I feel."

Early and late, early and late,
Little Boy swings on the garden gate.

"It isn't a gate; it's a great big ship!
I'm off to the pole on a 'sploring trip.
I'll ride a white bear, holding on by his hair,
And I'll hurry him up with a whale-skin whip."

Early and late, early and late,
Little Boy swings on the garden gate.

"It is n't a gate; it's a big balloon!
I'm going to sail till I reach the moon.
I'll play with the man as hard as I can,
And I'll stir up the stars with a great horn spoon."

Early and late, early and late,
Little Boy swings on the garden gate.

"It's not a gate; it's"—off runs he,
His mother is calling: "Come in to tea!"
It's a wonderful gate, but it just isn't able
To turn itself into a supper table.

—Laura E. Richards, in Woman's Home Companion.

THE SMILE BOX

If I knew the box where the smiles are kept,
No matter how large the key
Or strong the bolt, I would try so hard—
'Twould open I know, for me.
Then, over the land and the sea, broadcast
I'd scatter the smiles to play,
So that careworn people might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet
I would like to gather them, every one,
From nursery, school and street;
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

—Exchange.

THE BOYS WE LIKE

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged heads.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who is never cruel.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say "No" when asked to do a wrong thing.

The boy who never forgets that God made him to be a joyous, loving, helpful being.—Philadelphia Public Ledger.

Mother!

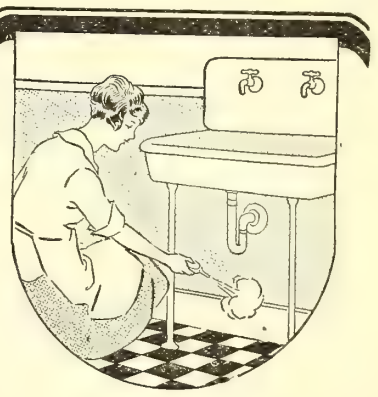
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Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

RED EYES Dickey's old reliable eye water cools and heals red eyes. Strengthens weak eyes—relieves sore eyes, helps tired eyes. Relieves sore eyes from gnats and dust. In genuine red folding box at stores or by mail 25c. Over 50 years old. DICKEY DRUG CO., Bristol, Va.



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It also kills Ants, Fleas, Flies, Mosquitoes, Water Bugs, Bed Bugs, Moths, Lice on Fowl, and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and $1.00. Puffer gun, 10c.

If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.



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Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

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I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....

Address .....

Shipping Point .....
(Please write distinctly.)

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HOME COMING AT SALEM

Last Sunday, August 22, was a great day at Salem for the Oxford circuit. It was a home coming and a get-together of the circuit and Sunday schools. Rev. Jesse Lanning with his able assistant, Rev. Belton Joyner, were on hand to take part.

The 11 o'clock hour was given to Prof. R. L. Flowers of Duke University, who gave us a timely and an excellent address which was appreciated and received by a great audience. He told us of camp meeting days and of the great advantages that young people have now, compared to those of their parents and grandparents. He touched on church and Sunday school work and Christian education. He laid great stress on the importance of Bible reading and the right training of children in the home.

At the recess hour a bountiful supply of good things to eat was spread before a large crowd on a long table that reached from the road to the old schoolhouse.

In the afternoon we had singing by the different Sunday schools of the Oxford circuit, and the superintendent or some one gave a short account of each Sunday school and that particular church.

We had with us Rev. R. J. Parker, wife and family, returned missionaries from Cuba and workers in Mexico, and now from Memphis, Tenn. Salem is the home church of Mrs. Lottie Barnes Parker. Mr. Parker sang for us in Spanish and made a fine talk on his work. Mrs. Parker had spoken at Oxford the Sunday night before. We were all delighted to have the Parker family with us on this great occasion.

Mr. J. P. Breedlove, librarian of Duke University, and his family were also welcome visitors at the home church and the home coming. Many others from a distance were also present.

Miss Sorrell of Chapel Hill (representing Marrows Chapel) sang "The Holy City," which was enjoyed by all. Mr. Irby Smith, another of the homecomers, rendered a beautiful solo. The singing both by the choirs and the congregation was fine.

Our home orchestra, assisted by Mr. Zack Williams of Stovall, with Mrs. Edward Crews at the piano, performed their parts well and added much to the pleasure and enjoyment of this great throng of people. Upon the whole we had a great day for Salem church and the Oxford church.

Brother Lanning, with the help of his good wife and his able assistant, Rev. Belton Joyner, is pushing forward every line of church work on the Oxford circuit. Brother Lanning is popular among all classes of people. He is a fine preacher and is doing a great work among us.

D. N. Hunt.

BOOK EXCHANGE NOTICE

Those interested in sale of books at our next annual conference at Gastonia will please communicate at once with the undersigned, who will have charge of the Book Exchange this year. And those desiring to buy certain books or sets will please let me know their wants now. This will enable us to render a more prompt and valuable service at our next conference. Also please bring us your books for listing and assembling immediately upon your arrival at the conference.

We would like to have a few good Commentaries, Clarke's and Henry's preferred. Broken sets of these can probably be disposed of.

Undergraduates are reminded to bring along all course books, still in use, for sale or exchange.

Those sending books by parcel post or express must prepay same and mail so as to arrive at Gastonia not later than October 19.

W. C. Medford.

Glenville, N. C.

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Durham, North Carolina

Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
FOURTH ROUND

August
Mills River, Avery's Creek, 11 28-29
Chestnut Street, night 29
September
Weaverville Ct., Alex. Chapel, 11 4-5
Weaverville, night 5
Fairview, Sharon, 11 12
Henderson Ct., Fruitland, 3 12
Oakley, night 12
Ivy, Laurel, 11 18-19
Haywood Street, night 19
Sandymush, Little Sandy, 11 on 25 and 3 on 26
Leicester, Emma, 3 on 25 and 11 on 26
Saluda-Tryon, Tryon, night 26
Elk Mountain, night 28
October
Spring Creek, Antioch, 11 3
Marshall-Hot Springs, Marshall, 3 and night 3
Central, night 4
Hendersonville, night 6
Brevard, 11 10
Rosman, Rosman, 3 10
West Asheville, night 13
Bethel, night 14
Swannanoa, Tabernacle, 11 17
Black Mountain, night 17

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FOURTH ROUND

August
Rural Trinity, 11 29
Thrift-Moores, Pleasant Grove, 3 29
Calvary, 8 29
September
Monroe, Central, 11 5
Weddington, Wesley, 3 5
Brevard Street, 8 5
Myers Park, 11 12
Waxhaw, Heath's, 3 12
Chadwick, 8 12
Peachland, Hopewell, 11 19
Polkton, Polkton, 3 19
Matthews, 8 19
Pineville, 11 26
Hickory Grove, 3 26
Tryon Street, 8 26
October
Unionville, Mill G., 11 Sat. 2
Prospect, Trinity, 3 2-3
Hawthorne Lane, 11 3
Duckworth Memorial, 8 3
N. Monroe and Icemorlee, 8 Sat. 2
Bethel-N. H., Bethel, 11 Sat. 9
Lilesville, Liles, 3 Sat. 9
Wadesboro, 11 10
Ansonville, 3 10
Morven, 8-9 10-11
Marshville, 2 Monday 11
Spencer Memorial, 8 14

GREENSBORO DISTRICT
I. B. Craven, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

September
Coleridge, Rehobeth 11, Concord 3 4
Deep River, Worthville, 11 5
Liberty, Bethany, 3 5
Randleman, St. Paul's, night 6
Proximity, night 7
Carraway Memorial, night 8
Randolph, Fairview, 11 11
East End, 11 12
Highland, Archdale, 3 12
Park Place, night 13
Jamestown, Oakdale, night 14
West Market St., night 15
New Hope, Centre, 11 18
Glenwood, 11 19
Gibsonville, Whitsett, 3 19
Bethel, Grace, night 20
Centenary, night 21
Ashboro, night 22
Wentworth, Bethlehem, 11 25-26
Ruffin, Ruffin, 3 26
Reidsville, night 26
Main St., night 27
College Place, night 28
Wesley Memorial, night 29
October
West Greensboro, Muirs, 11 2
Ramseur, Franklinville, 11 3

MARION DISTRICT
Edwin O. Cole, P. E., Marion, N. C.
FOURTH ROUND

August
Bald Creek, Bald Creek, 11 27
Micaville, Deyton's, 11 28
Burnsville, 11 29
Spruce Pine, Penland, 8 29
September
Bostic Ct., Hopewell, 11 4
McDowell Ct., Trinity, 11 5
Oak Forest, 8 5
Gilkey, Gilkey, 11 12
Forest City, 8 12
Table Rock, Arney's, 11 17
Morganton Ct., Salem, 11 18
Marion Mills, 11 19
Marion Ct., Glenwood, 3 19
Morganton, First Church, 8 22
October
Broad River, Wesley's, 11 3
Cliffside, Avendale, 8 3
Henrietta-C., Henrietta, 11 10
Spindale, 8 10

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., M. Airy, N. C.
FOURTH ROUND

August
Mount Airy, Central, 11 and 8 29
September
Yadkinville, Center, 11 4-5
Jonesville, Eagle Mills, 3 5
Summerfield, Lee's Chapel, 11 11-12
Leaksville, night 12
Dobson Q. C., Dobson, 2:30 15
Danbury Q. C., Danbury, 2:30 16
Stokesdale, Stokesdale, 3 and 11 18-19
Walnut Cove, Bethlehem, 11 and 3 18-19
Mount Airy Ct. Q. C., Salem, 11 20
Ararat Q. C., Carter's Chapel, 11 21
Pilot Mountain Q. C., Chestnut Grove, 11 22
Rural Hall, Mount Pleasant, 11 25-26
Stoneville-Mayodan, Mayodan, 3:30 and 8 26
October
Sandy Ridge, Sandy Ridge, 3 and 11 2-3
Spray Q. C., 4:30 3
Draper, night 3
Mount Airy, Central, Q. C., 7:30 5
Mount Airy, Rockford, Q. C., 7:30 7
Jonesville, 11 10
Elkin, night 10
Mount Airy, Rockford St., 11 17
Mount Airy Ct., Salem, 3 17

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

August
Jefferson, Orion 28-29
September
Elk Park, Newland 4-5
Warrensville, Ashley 11-12
Avery, Pisgah 18-19
Sparta, Potato Creek 25-26
October
Laurel Springs, Laurel Springs 2-3

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FOURTH ROUND

August
Salisbury, First Church, 11 29
Salisbury Ct., Bethel, 3 29
September
East Spencer, Long Street, 11 5
Salisbury, Main Street, 8 5
Landis, Shiloh, 11 11
China Grove, 11 12
Spencer, Central, 8 12
Norwood Ct., Mt. Zion, 11 19
Norwood, 8 19
Bethel, 11 24
New London, 11 25
Salem, 11 26
Badin, 8 26
October
Mt. Pueaasnt, Cold Spring, 11 3
Kannapolis, Trinity, 8 3
Concord, Harmony, 11 10
Concord, Westford, 8 10

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August
Belwood, Palm Tree, 11 28
Polkville, Clover Hill, 11 29
King's Mountain, night 29
September
Crouse, Pleasant Grove, 11 4
Gastonia, Main Street, 11 5
Smyre, night 5
Mt. Holly, 11 12
Lowell, Lowell, 3 12
Park Street, night 12
Franklin Avenue, night 15
Shelby Ct., Sulphur, 11 18
Lafayette Street, 11 19
Shelby, Central, night 19
East End, night 22
Cherryville Ct., Beulah, 11 25
Cherryville, First Church, 11 26
Bessemer, Bessemer, night 26
Trinity, night 29
October
Lowesville, Salem, 11 2
Goodsonville, 4 and 11 2-3
Stanley, Stanley, 3 and night 3
Cramerton, 11 10
McAdenville, night 10

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FOURTH ROUND

September
Newton, 11 5
Concord, 2:30 5
Friendship, night 5
Statesville, Broad St., night 6
Race Street, night 8
Statesville Ct., Parsonage, 3 10
Taylorsville, night and 11 11-12
Hiddenite, Pisgah, 2:30 12
Stony Point, night 12
Mt. Zion, night and 11 18-19
Shepherd-Vanderbeurg, 2:30 19
Davidson, night 19
Mooresville Ct., Williamson, 3 21
Troutman, night 22
Lenoir, First, night and 11 25-26
South Lenoir, 2:30 26
Hudson, Whitnel, night 26
October
Lenoir Ct., Littlejohns, 3 and 11 2-3
Granite Falls, 2:30 3
Maiden, night 3
Elmwood, 3 6

WAYNESVILLE DISTRICT
6 P. W. Tucker, P. E., Waynesville, N. C.
FOURTH ROUND

August
Hayesville, Oak Forest, 11 and 11 28-29
Hiawassee, Ogden, 3 29
September
Macon, Asbury, 11 3
Franklin, night 3
Franklin Ct., Bethel, 11 4
Highlands, 11 and 11 11-12
Glenville, Cashiers, 3 and night 12
Robbinsville, 3 17
Andrews, night 17
Murphy Ct., 11 18
Murphy Station, 11 19
Judson, 4 and night 19
Whittier, Shoal Creek, 11 and 3 25-26
Bryson City, 11 and night 26
Canton, night 29
October
Clyde-Junaluska, night 3
Waynesville, night 5

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 We. Fourth Street, Winston-Salem, N. C.

August
Hanes-Clemmons, Bethel, 11 29
Davidson, Reeds, afternoon 29
September
Davie, Salem, 11 and 3 4-5
Cooleemee, 11 5
Mocksville, night 5
Lexington, Erlanger, night 8
Davidson, Centenary, 11 11
Centenary, 11 12
Lewisville, Brookstown, night 12-13
Burkhead, night 15
Linwood, Linwood, 3 18-19
Lexington, First Church, 11 19
Central Terrace, night 19
Hanes-Clemmons, Hanes, night 22
Denton, Clarksbury, 11 25
Welcome, Ebenezer, 8 and 3 25-26
Walkertown, 11 26
West End, night 26
October
Thomasville Ct., Prospect, 11 and 3 2-3
Kernersville, 11 3
Thomasville, Bethel, night 3
Forsyth, Westview, 3 9-10
Oak Ridge, Sedge Garden, night 10

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

August
Yanceyville Ct., Locust Hill 28-29
September
Mebane, 11 5
West Burlington, night 5
Hillsboro Ct., Eno, 11 11
Graham and Haw River, Graham, 11 12
Webb Avenue, 3 12
Front Street, night 12
Cedar Grove Ct., Carr, 11 18
Long Memorial, 11 19
East Roxboro, Longhurst, 3 19
Durham Ct., Fletchers, 11 25
S. Alamance Ct., Phillip's Chapel, 11 26
October
Mt. Tirzah Ct., Hurdle Mills, 11 2-3
Brooksdale Ct., Brookland, 11 9
Carrboro Ct., Carrboro, 11 10
Chapel Hill, 3 10
Rougemont Ct., Ellis Chapel, 11 15
Person Ct., Concord, 11 16-17
Calvary, night 18
Carr, night 19
Gregson, night 20
Lakewood, night 21
Milton Ct., New Hope, 11 23
Burlington Ct., Shiloh, 11 24
Duke Memorial, night 25
Trinity, night 26
Branson, night 27
West Durham, night 28
Leasburg Ct., Union, 11 30
November
Yanceyville Ct., 11 6

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

August
Roper, Roper 28-29
Plymouth, Plymouth, night 29
September
Columbia, Columbia 11-12
Pasquotank, Hall's Creek 18-19
City Road, night 19
Perquimans, Oak Grove 25-26
Hertford, night 26
October
Chowan, Center Hill 2-3
Edenton, night 3
South Camden, Wesleys 9-10

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

September
Bladen, Bethlehem 11-12
Glendon, Cool Springs 18-19
Hemp, Tabernacle, 3 and 10 19-20
Carthage, Carthage, 2:30 20
Haw River, Mt. Pleasant 25-26
Pittsboro, Brown's Chapel, 3 26-27
October
Jonesboro, Poplar Springs 2-3
Lillington, Lillington, night and 2 3-4
Mamers, Woodside, 10 4
Newton Grove, Hopewell 9-10
Duke, night 10
Dunn, 2 11
Roseboro, Trinity 16-17
Steadman, Cokesbury 18
Goldston, Goldston 23-24
Siler City, Siler City, night 24-25
Sanford, night 25
Parkton, Hope Mills 30
November
Elizabethtown, Trinity ..... Oct. 31 & 1
St. Paul, Barker's 2
Person St.-Calvary, Calvary, night 3
Hay Street 5
Fayetteville Ct., Camp Ground 6

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

August
Morehead City 29
September
Ocracoke 1
Goldsboro Ct., Thompson's, a.m. 4
Elm St. and Pikeville, Pikeville, a.m. 5
St. John's, p.m. 5
Mt. Olive Ct., Roanes, a.m. 11
Mt. Olive and Calypso, a.m. 12
Atlantic-Straits, Springfield, a.m. 19
Beaufort, p.m. 19
Craven Ct., Rhems, a.m. 26
October
Dover Ct., Dover, a.m. 3
Riverside, p.m. 3
Pink Hill, a.m. 8
Seven Springs, Zion, a.m. 9
Snow Hill, Hermon, a.m. 11
LaGrange, a.m. 10
Queen Street, p.m. 10
Pamlico Ct., Stonewall, a.m. 17
Oriental, p.m. 17
Newport-Harlowe, Newport, a.m. 24
Jones Ct., Trenton, a.m. 26
Grifton Ct., Sharon, a.m. 30
Hookerton Ct., a.m. 31
Centenary, New Bern, p.m. 31
November
St. Paul, a.m. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

August
Oxford, 8 27
Oxford Ct., Shady Grove 28
Granville, Roberts 29
September
Louisburg Ct., Shiloh 4

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FOURTH ROUND

August
West End, 11 29
September
Laurel Hill, Tabernacle, 11 12

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FOURTH ROUND

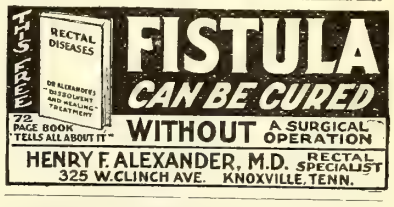
August
Murfreesboro, a.m. 29
Williamston and Hamilton, night 29
Sep ember
Northampton, 11 and 3 4-5
Conway, night and 11 5-6
Middleburg, 11 12
Enfield, night 15
Rich Square, 11 18-19
Windsor, 3 19
Henderson, night 22
Halifax, 11 26
Battleboro and Whitakers, night 26
October
Scotland Neck, 11 3
Rosemary, night 3
Roanoke Rapids, night 6
Ahoskie, 11 10
Aulander, night 10
Garysburg, 11 17
Seaboard, 3 17
Norlina, 11 23-24
White Memorial and City Road, night 24
Murfreesboro and Winston, 11 31
Williamston and Hamilton, night 31
November
Littleton, 11 7
Weldon, night 7

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

September
Ingold, Johnson, a.m. 26
Clinton, Clinton, p.m. 26
October
Kenansville, Kenansville, a.m. 2-3
Faison-Warsaw, Kings, 3 p.m. 3
Magnolia, Trinity, a.m. 9
Wallace-Rose Hill, Wallace, a.m. 10
Burgaw, Jordan's, 3 p.m. 10
Scott's Hill, Scott's Hill, a.m. 17
Wilmington Ct., Wesley Memorial, 3 p.m. 17
Town Creek, Zion, a.m. 23
Shallotte, Shallotte Village, a.m. 24
Southport, p.m. 24
Jacksonville-Richland, a.m. 29
Swansboro, Stella, a.m. 30-31
Maysville, Lees, p.m. 31

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IN MEMORIAM

WHITE—William Harry White was born August 15, 1849, and died July 23, 1926. Thus his age was 76 years, 11 months and eight days. On January 23, 1877, he was married to Elizabeth Christian. To this union were born five children, two sons and thre daughters, three of whom preceded him to the better world. He professed faith in Christ and joined the M. E. Church, South, in 1888, and lived a consistent Christian life until death. He is survived by his wife, one son and one daughter, 22 grandchildren and 10 great-grandchildren. Another good man has gone from us.

J. J. Eads, Pastor.

LOVIN—The subject of this sketch, James Murphy Lovin, was born at Ellerbe, N. C., September 8, 1853, and died July 4, 1926.

Mr. Lovin lived for the greater part of his life in the Ellerbet community. He was a good man, and he was loved and respected by all who knew him. He made many friends, and his friends were true to him until the last; for Mr. Lovin never gave them any reason to be untrue to him. He was a member of the Methodist church for about fifty years of his life. He died in the faith.

One sister, three sons, one daughter and his faithful wife survive him. May the Lord comfort them.

W. F. Trawick, P. C.

GALLOWAY—The subject of this sketch, James L. Galloway, was born January 6, 1846, in Leeds, England, and died March 4, 1926.

Mr. Galloway came to America about 40 years ago and remained here for the rest of his life. His first wife having died, he married Mrs. Deesie Bostic of Ellerbe, N. C. After their marriage they took up their abode in Mrs. Galloway's home at Ellerbe. Mr. Galloway was a member of Concord Methodist church. He was active in church work until his health began to fail him. He gladly did what he could for his Master. He was a Christian gentleman. He was in poor health for a number of months before his death; hence his death was not as great a shock to the community as it otherwise might have been. He will be missed in the community.

May the Lord comfort and keep his widow.

W. F. Trawick.

RESOLUTIONS OF RESPECT

On Sunday morning, July 11, 1926, the spirit of Mrs. Lula Shannon took its flight heavenward. God in His infinite love and wisdom saw fit to call her unto Himself and she gently fell asleep. Therefore be it resolved:

First, That we, the members of the Woman's Missionary Society of Central M. E. Church, Monroe, feel that we have lost a most loyal and faithful member.

Second, That we extend to the sorrowing family and relatives our heartfelt sympathy and love and pray that God will comfort and bless them in their great loss.

Third, That a copy of these resolutions be sent to the family, to the city papers, to the Christian Advocate and placed in the minutes of our society.

Mrs. Atha Steve[illegible]
Mrs. H. F. McD[illegible]
Mrs. Lee Griffin.

Duke Univ Library 15Oct26

GOODE—Robert Clifton Goode, the subject of this sketch, was born August 15, 1871, in Cleveland county, North Carolina, and therefore was 54 years of age at the time of his death, which occurred at his home in Lincolnton, N. C., on December 9, 1925. He was a son of Dr. and Mrs. N. A. A. Goode, both of whom had preceded him to the other world years ago. His father, Dr. Goode, was in his day the most celebrated physciian in that part of North Carolina, and his mother one of the best known and loved women in her county. From these two he naturally inherited strength of character and power to achieve that made his busy life the success and blessing that it was to his city, county and lovely family. As a young man Mr. Goode began a business career in Lincoln county, during the last years of which he was associated with Mr. Miller, his brother-in-law, in the wholesale grocery business in Lincolnton. Not only did he help to build up a large business for himself and fa mily, but through all those years he was a public servant of the people of his county in the capacity of chairman of the board of county commissioners. All the people of his county knew, loved and trusted him implicitly, as was evidenced at his funeral when hundreds attended, representing all stations of life and from every section of his county. Mr. Goode was no less interested in educational and religious affairs of his community. He was actively engaged with others in promoting everything educational and religious. He was an official member of the First Methodist church at Lincolnton. But best of all he was a faithful husband and kind, affectionate father. No man loved more or better those of his own household. He passed, leaving family, business associates and his fellow countrymen a heritage of which they may always cherish and love.

Surviving him are his wife, Eva Moore Goode, his children, Helen, Robert C. Jr., and Jane. May God's richest blessings rest upon them always.

NO SIG—?

RESOLUTIONS OF RESPECT

On Wednesday, June 23, 1926, Almighty God in His infinite wisdom and judgment saw fit to remove from our midst our beloved member, Bro. Hubert Hines.

While we, the Bible class of Pine Forest Methodist church, bow in humble submission to divine will, we deeply feel the loss and appreciate the privilege of having had him as a member of our class. We shall miss him and desire to give expression to our sorrow. Therefore be it resolved:

First, That while we sorrow because he is gone, we hope to meet him in that celestial city whose builder and maker is God.

Second, That our sympathy goes out to his loved ones. They will miss him, his love, his sympathy, his friendship and influence, but may they hold these in sacred memory and be giuded by them in the years to come.

Third, That a copy of these resolutions be spread upon the class record, a copy sent to the bereaved family, a copy sent to the Goldsboro News, one to the Goldsboro Record, and one to the Christian Advocate.

George H. Becton,
Walton R. Sutton,
Ennis Edwards,
Committee.

MOORE—Bro. William Adolphus Moore was born June 2, 1869, and died July 23, 1926. He had been a member of Gray's Chapel for a number of years, having joined the church in 1885.

Brother Moore had not been in good health for several years, yet his death came rather unexpectedly to some of his people.

He came of one of the leading families of his community. His life was spent [illegible] service of his Master and he [illegible] the faith.

[illegible]neral services were conducted by his pastor, assisted by Rev. W. [illegible]omack, at the home of T. P. [illegible]ore, one of his brothers. The body [illegible]as laid to rest in the family graveyard. An impressive service was conducted at the grave by the local lodge of the Woodmen of the World. There were a large number of people present to pay their last respects to one whom they loved.

He is survived by his wife, three sisters—Miss Mary and Miss Winnie, and Mrs. John Brian—and two brothers, Nathan and T. P. Moore.

Elmer Simpson.

SCOTT—Our heavenly Father in His infinite wisdom has taken from our midst Emeline Houck Scott. She was born May, 1847, and departed this life June 26, 1926, giving her a ripe age of 79 years, one month and 16 days.

She leaves to mourn her departure John Scott, Jim Scott, Tom Scott, Mrs. Lottie Houck and Rev. William Scott, and twenty-four grandchildren, three brothers and two sisters, Alfred Houck, Lee Houck, Gordon Houck, Charlotte Scott and Hilda Houck. She left to join her husband and children, Washington Scott, Mrs. Mars and Allen Scott, who have gone on before.

She was converted at the early age of twelve years and joined the Methodist church at Jefferson, then moving her membership to Bethany and afterwards became one of the charter members of Zion church at Mill Creek. She was a loyal member to her church, always at her place of duty. She loved to assemble herself at the house of worship, and even when afflicted would at the expense of all her physical comfort exhibit a fidelity to her Lord and church that will last through the history of the church. She displayed the same spirit in the home, being left with a large family, the youngest being an infant. She raised a family of loyal Christian men and women, and gave the youngest to the Methodist ministry, who has filled mother's vision and been a joy to her heart. She also with her great spirit and faith has been mother and grandmother to the grandchildren.

The community at large, both relatives and friends, join in their sympathy, and in praise to her God that helped her live and pass so great a Christian life.

J. L. Reynolds, Pastor.

TURNER—One of the happiest and most wonderful death bed scenes that I have ever witnessed was that of Henry Pope Turner. He was the second son of Brother John Turner and wife, and was reared near Banks church in Granville county. At the time of his death, July 16, 1926, Henry was only ten years, one month and one day old. About two years ago he joined Banks church with his parents. During his sickness Henry would sing nearly all the time, and occasionally would pray and talk of going to be with Jesus. He told where he wanted to be buried and gave full directions about the funeral.

He was an unusually attractive boy and gave every promise of being a true, good man; but God has ordered otherwise and has taken him home to heaven. As he sang "In the Garden," "Swing Low, Sweet Chariot" and other such songs, I thought how true and appropriate were those words to him. His parents are pious people and the home is one where the Bible is read and the family altar erected. Thus we see that the children reared in homes like this one are ready and can even hear the harps on the other shore as the angels sing before they go hence.

The funeral was as near as he planned it as possible—in the church he loved and he quietly sleeps in the cemetery by the side of his grandfather.

May God bless the grief-stricken parents and help them to be able to say, "Thy will be done" and "Have thine own way, Lord." Henry is at rest, safe in the arms of Jesus.

B. E. Stanfield.

HAMMACK—John Columbus Hammack, son of the late Thomas B. and Adeline Young Hammack, was born in Forsyth county September 20, 1867; died May 15, 1826.

His early struggle on the farm during the reconstruction period of the Civil War served as the crucible in which was refined his high ideals, humility, love for humanity, and the self-sacrificing traits of his life-long character. His entire life has been one of achievement. Having inherited a tireless and progressive disposition and with foresight sufficient to perceive the training which was necessary for one to be of most service, he diligently applied himself in the schools. A natural inclination to prepare for utmost service led him into the study of medicine; and after graduating from the College of Physicians and Surgeons in Baltimore in 1895 he located for practice in Walkertown, where he lived and administered to suffering humanity.

Dr. Hammack was a member of Love's Methodist Episcopal Church, South; he was also a trustee and steward.

Dr. Hammack was married to Miss Ollie Fiddle in 1898, from which two children were born, William Thomas and Annie Elizabeth.

Truly are his footprints implanted upon the sands of time and in eternity awaits a welcome, for "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

Parker Holmes.

RESOLUTIONS OF RESPECT

Whereas, in view of the loss Circle No. 1 of the Woman's Auxiliary of Front Street Methodist church, Burlington, N. C., has suffered in the passing of our friend and fellow-worker, Mrs. Jessie Tickle, and of the still heavier loss sustained by those nearest and dearest to her; therefore be it resolved:

First. That it is but a just tribute to her memory to say that in deploring her removal from our midst we mourn for one who was in every way worthy of our highest love and esteem.

Second, That we sincerely sympathize with the family in this great sorrow which God, in His infinite wisdom, has permitted to come upon them, and we commend them for consolation to Him who in His mercy orders all things for the best.

Third, That a copy of these resolutions be printed in the North Carolina Christian Advocate, written in the minute book of the circle, and sent to the bereaved family.

Circle No. 1, Woman's Auxiliary.

RESOLUTIONS OF RESPECT

Stephen D. Tucker first saw the light of day on March 12, 1849, and entered into eternal rest on the morning of January 21, 1926.

In early life he professed faith in Christ and united with the Mount Auburn Christian church in Warren county and remained active in that church until 1888, when he moved to Warren Plains, N. C., and with other members of his family joined the Methodist church at that place, and it can be safely said no one was ever more loyal to the best interests of the church than he. Brother Tucker was ever ready to give both of his time and means for the furtherance of God's kingdom in the earth, and for 38 years he rendered valuable service to Warren Plains Methodist church and community.

He was thrice married and the parent of eight children, four of whom together with his devoted wife are left to mourn their loss. Therefore be it resolved:

First, That while our hearts are sad because of his passing, we would point the sorrowing ones to Him who is "too wise to make mistakes" and "too good to be unkind."

Second, That a copy of this be spread upon our quarterly conference records and a copy each sent to his family and to the M. E. Church, Warren Plains, N. C.

J. E. Rooker,
S. G. Wilson,
John D. Newell.

RESOLUTIONS OF RESPECT

Rev. Jas. R. Betts was born at Chapel Hill, N. C., April 25, 1863, and died in Macon, Warren county, N. C., March 18, 1926.

He was converted and joined the Methodist church early in life, and was active in church work until his death. He was married in early life to Miss Lois A. Autry, to which union were born eight children. After moving to this county Brother Betts established a pharmacy at Macon, N. C., and was very active in church work, in Epworth League and Sunday school hardly ever missing a Sunday. Brother Betts was a Trinity student and after leaving college obtained license as an elder and filled the pulpit as local preacher many times. He was a manly Christian gentleman, emotionally inclined, tender-hearted and kind to all with whom he came in contact, representing the highest type of Christian gentleman. His funeral was conducted at Macon, N. C., March 20, 1926, amidst a large concourse of relatives and friends, attesting the love and esteem in which he was held by all who knew him.

Be it resolved:

First, That we extend to his loved ones our deepest sympathy and commend them to the loving care of our heavenly Father.

Second, That we bear testimony of his loyalty to the church and all of its activities.

Third, That a copy of these resolutions be spread upon the minutes of our church records, a copy to his widow, also the North Carolina Christian Advocate.

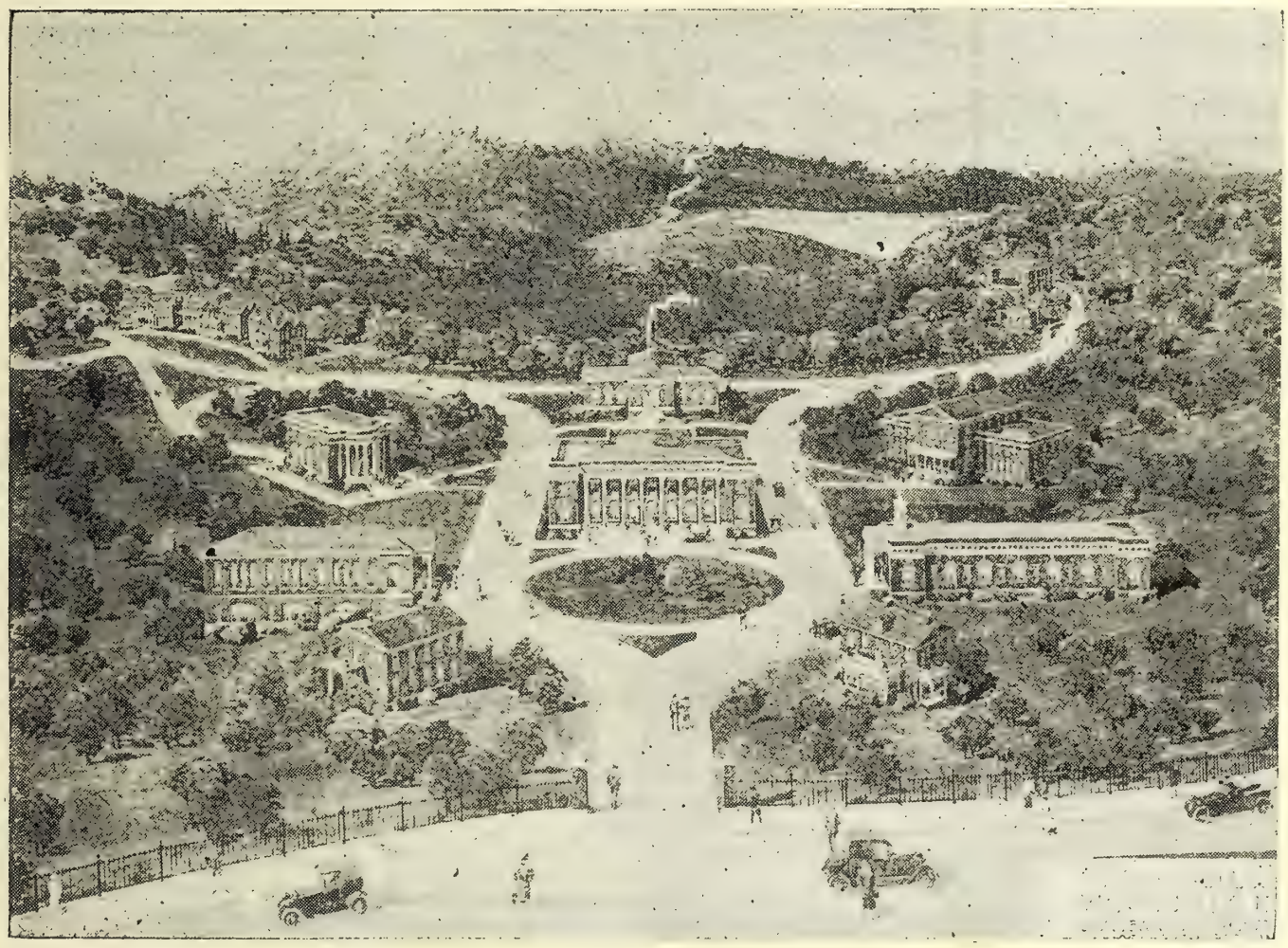
J. E. Rooker,
S. G. Wilson,
John D. Newell.

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, SEPTEMBER 2, 1926 Number 35

The Proposed Rebuilding Program of Weaver College



Weaver College has history of 54 years. Its alumni stand high in the community in which they live. Weaver College is doing better work now than ever before. But its buildings are getting old, and it it is to continue its good work it is necessary to have the new and modern buildings and equipment as follows:

Administration Building Costing	$110,000
Addition to Girls Dormitory	45,000
Addition to Boys Dormitory	40,000
Dining Hall and Central Heating Plant	50,000
Conservatory of Music	40,000
Science and Literary Hall	50,000
Gymnasium	35,000
Presidents Home	10,000
Infirmary	5,000
Endowment Fund	200,000
Total	$585,000

We hope you will see your way clear to help in this great work.

Any funds may be directed if desired. If you wish to furnish the amount necessary to erect a building you may have the privilege of naming it.

C. H. Trowbridge, *President,*
Carlock Hawk, *Vice-President,*
H. A. Dunham, *Chairman of the Board.*

North Carolina Christian Advocate

Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South, Established 1855.

Entered at the Postoffice at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in Section 1102, act of October 2, 1917 authorized September 9, 1918

A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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A GREAT DAY AT THE LAYING OF THE CORNER STONE OF A BIG COUNTRY CHURCH

Five miles west of Lexington, N. C., on state highway number 75 the Methodists are building a new church, modern in all particulars. It is beautifully situated on a knoll in the midst of a three-acre lot and only a few hundred yards from a county high school. The church is brick veneer with an auditorium that will seat between four and five hundred, and the building has ample Sunday school facilities. When completed the church will take its place among the leading country church edifices that are now being erected at a rapid pace in North Carolina. The total cost will be over $15,000.

This new church was used for the first time last Sunday. All the outside work is finished, but nothing has been done on the inside. Temporary seats were placed upon the rough flooring, a book stand erected, an organ brought in for the day and with the wide open doors and windows made a delightful place for worship on a hot August day. But the doors and windows and flooring and plastering and heating will be needed when winter comes.

The services of the day began at 11 o'clock Sunday morning. Rev. R. F. Huneycutt, the pastor, was in charge of all the services and Mr. Baird F. Sink with a well arranged choir and orchestra furnished the music, which added greatly to all the services of the day.

At the morning hour the editor of the Advocate preached to an attentive and appreciative congregation that filled the big church. After the eleven o'clock services dinner was served in the basement of the church—just such a dinner as Davidson county people in that land of bounty are accustomed to serve when enough and some to spare becomes the order of the day.

In the afternoon Dr. J. H. Barnhardt, the presiding elder, accompanied by Bishop H. M. DuBose, who has just returned from a three months visit to the Holy Land, arrived to join in the services of the day.

At the beginning of the afternoon services the pastor opened the doors of the church, when nine adults presented themselves for church membership. The presiding elder administered the ordinance of baptism to one of these and then received the entire group into the church.

Following the reception of members Bishop DuBose preached, his subject being "Christ, the Chief Cornerstone." This was the first sermon that the bishop had preached since his departure for Palestine early in June. On his return trip from the Orient he delivered daily lectures upon doctrine and archeology to the ministers and others on board the ship who were interested in these things. But this message at Reeds last Sunday afternoon was the first sermon he had delivered, and it was richly embelished by descriptions of the places where our Lord and Master lived and labored.

After the sermon Bishop DuBose with formal ceremonies laid the corner stone of the new church. Upon the marble slab is the simple inscription: "Reeds Methodist Church, 1926." The box sealed within contained the following articles: The names of the members of the church, names of the official board, names of the building committee, name of the pastor, a silver coin, a copy of the North Carolina Christian Advocate and a copy of the Holy Bible.

These ceremonies closed a red letter day for Methodism and the Kingdom of our Lord in that community. It was especially noteworthy for the Methodist church because this is not the building of a new church to take the place of an old one, neither is it a consolidation of churches that already exist. On the contrary, it is a new church in territory hitherto unoccupied by a Methodist church.

To Dr. F. L. Mock, Marshall Ferrebee and Ed. Hill belongs a big share of the credit for this enterprise that is making successful headway and that enjoys a future which is full of promise.

Bro. R. F. Huneycutt, the pastor, is closing his fourth year on the Davidson circuit, where he has done a great work. New Hope church has been built. Reeds, as we see, is on the way to completion and this week ground will be broken for a great new church at Tyro, where two smaller churches are to be consolidated into one big congregation. Last year Brother Huneycutt received 90 into the church on profession of faith and will also report a large gain this year. Some charge is going to be very fortunate at the approaching annual conference when R. F. Huneycutt is read out as the pastor. He is the very type of men who have been and are building the Kingdom of God under the banner of Methodism. All honor to this devoted servant of the church.

"OLD DAYS IN CHAPEL HILL"

When SenatorVance heard Mrs. Cornelia Phillips Spencer called "the brightest woman in North Carolina" he added, "Don't forget that she's the smartest **man** too!"

Such a statement is embodied in the new book just issued entitled, "Old Days in Chapel Hill, being the life and letters of Cornelia Phillips Spencer, by Hope Summerell Chamberlain."

Her new book charmingly written, portrays vividly the history of events vitally linked with Chapel Hill and the University of North Carolina.

To one acquainted with such scenes and associations this book appears as a familiar acquaintance narrating vividly a story in which the influence of womanhood is inseparably linked with the cause of education as illustrated in a devotion to the University of North Carolina and a later advocacy of the higher education of women.

In a great variety of her letters and contributions there is portrayed not only the character and life work of this eminent daughter of the Old North State, but also Southern traditions and principles are vividly presented.

"For those who admire a strong character, here is the story of Cornelia Phillips Spencer. For those who love the University and that for which it stands, here is the story of one of the most crucial periods of its history, the lean years in the sixties and the seventies. The story of Cornelia Phillips Spencer and of the University of North Carolina are so closely interwoven that one cannot be told fully without telling much about the other."

The University of North Carolina Press, Chapel Hill, N. C. Price $3.50.

HO, FOR SEPTEMBER!

August has passed and September is here. Town and city people and many country dwellers in August enjoyed a well earned vacation, and if not on a vacation, they followed the line of least resistance and did as little as possible. All of which is well, for everybody needs periods of relaxation. But September changes all this. Schools and colleges are beginning the year's work, all sorts of business sets a new pace for itself. With this renewal of activities and with the approach of cooler weather, what is going to be the attitude of the church toward its great tasks, especially with the annual conferences near at hand.

Let us have no alibis. Already we have heard it said that collections will be behind this year because crops are late. When there can be no excuse offered on account of short crops, the plea comes that the bumper crops cannot be gathered in time to meet our church debts. It is too bad that such ingratitude should characterize any individual who lives in a land of such bounty as ours.

DR. CHARLES W. ELIOT

This great educator was born in Boston March 20, 1834, and died at his summer home in Northeast Harbor, Me., August 22, 1926, being in his ninety-third year.

He graduated from the Boston Latin School in 1849, from Harvard in 1853, and at the age of nineteen became a tutor in Harvard; at twenty-four he was made a professor; and at the age of thirty-five was chosen president of his alma mater and served not only as the leader of Harvard but as an educational leader of the nation for forty years.

But the "grand old man" of the educational world was more than an educator in any technical sense of the word. He was a social and civic reformer, a prolific writer and author, a critic, and a public speaker of power. Elihu Root said of Dr. Eliot: "He was one of the greatest leaders of public opinion in America in the past half century."

Dr. Eliot's "Five-Foot Bookshelf" contains the books necessary, if mastered, to make any one a well read man, acording to the great educator's opinion.

The list comprises the following:

"Autobiography of Benjamin Franklin"; "Journal of John Woolman"; "Fruits of Solitude," by William Penn; Bacon's "Essays," and the "New Atlantis"; Milton's "Areopagitica," and "Tractate on Education"; Sir Thomas Brown's "Religio Medici"; Plato's "Apologia," "Phaedo," and "Crito"; "Golden Sayings of Epictetus"; "Meditations of Marcus Aurelius"; Emerson's "Essays," and "English Traits"; the complete poems of Milton; Jonson's "Volpone"; Beaumont and Fletcher's "The Maid's Tragedy"; Webster's "Duchess of Malfi"; Middleton's "The Changling"; Dryden's "All for Love"; Shelley's "Cenci"; Browning's "A Blot on the 'Scutcheon"; Tennyson's "Becket"; Goethe's "Faust"; Marlowe's "Dr. Faustus"; Adam Smith's "Wealth of Nations"; "Letters of Cicero and Pliny"; Bunyan's "Pilgrim's Progress"; Burns's "Tam O' Shanter"; Walton's "Complete Angler," and "Lives of Donne and Herbert"; St. Augustine's "Autobiography"; Plutarch's "Lives"; Dryden's "Æneid"; Chaucer's "Canterbury Tales"; Thomas A. Kempis's "Imitation of Christ"; Dante's "Divine Comedy"; Darwin's "Origin of Species"; and "The Arabian Nights."

GIVE THE FACTS IN WRITING OBITUARIES

A good friend of the Advocate and a woman of considerable newspaper experience said to us recently, "Ask the folks who write obituary notices to tell where the subjects of their sketches lived." That is a timely suggestion and it applies also to date and place of birth, time and place of death and burial and the outstanding facts of the life. An obituary should be concise and confined to those things of greatest interest in the life of the departed. It is no place for meaningless platitudes that simply fill space and does no credit to the departed.

And in this connection permit us to suggest that in resolutions of respect all "whereases," "be it resolved," "since God in His wise providence has seen fit to remove," and such like stereotyped expressions be omitted and it will result in economy of space and at the same time an improvement of these resolutions.

We are deeply interested in these expressions of love and appreciation for departed kindred and friends and regret that it becomes necessary to make a nominal charge for more than 100 words. But if we did not the entire paper would be taken each week with long drawn out articles in the form of obituaries and resolutions of respect. The charge is not a money making scheme, but a plan to save a part of the paper for something else.

"Sure, O'll write me name on the back o' your note, guaranteein' ye'll pay ut," said Pat, smiling pleasantly as he indorsed Billup's note, "but Oi know well ye won't pay it. We'll have a laugh at the ixpinse of the bank."—Life.

There is nothing the country needs so much today as another Wesley or Whitefield.—Stanley Baldwin.

People and Things

ANNUAL CONFERENCE DIRECTORY

Western North Carolina, Gastonia, October 20
North Carolina, Trinity Church, Durham, Nov. 10

Rev. and Mrs. W. E. Hauss announce the birth on August 24 of Mary Olive, an eight-pound daughter.

Rev. R. G. Lawson has been appointed to supply South Rocky Mount church until annual conference. S. E. Mercer, P. E.

Rev. N. M. Wright, Windsor, N. C., was called home on account of illness of his father, Daniel O. Wright, Gibson, N. C., who died August 29. In his absence Rev. W. L. Clegg held services for him.

Rev. Cecil Bell, supply on the Hickory circuit, having decided to teach school, has been released and Rev. J. G. W. Holloway has been appointed pastor of that charge. So announces Dr. J. E. Abernether, the presiding elder.

Rev. Carlock Hawk reports that the $50,000 necessary to secure Mr. B. N. Duke's $50,000 for the endowment fund of Weaver College will be in hand by January 1, 1927, and that the campaign for the building fund is going good.

Rev. W. L. Dawson next Sunday will begin revival services at Proximity church, Greensboro. Rev. H. P. Powell, pastor at Spray, will arrive Monday and be with the pastor two weeks in these services. The church choir, which is excellent, will lead the music.

"Reverend and Mrs. Albert Sherrill announce the marriage of their daughter, Mary Rodgers, to Mr. Theodore E. Stough on Tuesday, August the thirty-first, nineteen hundred and twenty-six, Greensboro, North Carolina. At home after September 6, Gibsonville, N. C."

While Rev. W. L. Dawson, Jr., and family of Swan Quarter were on a visit to their kinspeople in Greensboro, Dorothy, the little four-year-old daughter, suffered an attack of appendicitis and Wednesday, August 25, underwent an operation. She is rapidly recovering and promises to be well again at an early date.

The cost of First Methodist church, Charlotte, is being variously estimated according to published reports and in view of this Rev. A. L. Stanford, the pastor, authorizes the statement that the church will represent an investment of $725,000 and will be completed within fifteen months from the present date. About 300 members have been received into Tryon Street church this year.

"I have just closed our meeting at Cool Springs on the Glendon circuit with thirty or more received and to be received, and eighty-two converted and reclaimed and fifteen received and some more to come in later at Fair Promise, and twenty-five or more converted and reclaimed together, and the churches revived at both places. I begin at Carbonton Sunday."—W. B. Humble.

Mrs. H. L. Atkins, widow of Rev. H. L. Atkins, of the Western North Carolina conference, and her neice, Miss Delia Haymore of this city, were visitors in this office the past week. Mrs. Atkins' home is in Bandera, Texas, and she and her husband resided in this state for a number of years prior to his death. She is visiting in Dallas in the home of her neice, Miss Delia Haymore.—Texas Christian Advocate.

Rev. H. C. Byrum, pastor of East End, High Point, made the Advocate a visit Monday. He reports that work on the new $43,000 church building is progressing very satisfactory. There will be 21 Sunday school class rooms and the main auditorium will accommodate about 500 people. At a recent session of the quarterly conference it was decided to change the name of the church from East End to Calvary. The change will be made at the approaching session of the Western North Carolina conference.

Davenport College will be spick and span for the opening of college. The paper hangers, the painter's brush and the scrub broom have all done their full duty about the place. The new kitchen and dining room will be ready for use, and what a marvellous improvement over the old building that has gone to the junk heap and lumber pile. The old students will hardly know the place and the new students will be happy as larks amid their delightful surroundings.

Mrs. A. S. Barnes, wife of Rev. A. S. Barnes, the superintendent of the Methodist Orphanage at Raleigh, is critically ill at her home in Raleigh. Such is the sorrowful news that reaches this office as we go to press. Mrs. Barnes left Lake Junaluska Wednesday, August 24, and had suffered several painful attacks before she returned home and has grown worse with the passing days.

The Religious Telescope observes: "You probably have noticed that the beautiful women pictured in the cigarette and tobacco advertisements are not smoking. Somehow the picture of a beautiful girl holding a cigarette between the fingers and blowing a cloud of smoke out of her mouth does not make the most favorable impression, even on the person who smokes. The girl in the ad. is more effective minus the cigarette. Still down deep in the consciousness, or the subconsciousness, of the average individual there is a sense of the propriety of things which it does not pay to ignore."

Rev. and Mrs. J. A. Dailey's daughter, Alma, was taken suddenly ill with acute appendicitis Monday morning, August 23, and was rushed to the Pittman Hospital in Fayetteville, where she underwent an operation at one p. m. The operation was a success, but within eighteen hours following she was seized with a severe attack of asthma. For three days and nights she fought a double battle to live. However, at this writing we are happy to believe her condition more favorable, writes the father. Let prayer be made that she may be restored to health again.

In the East Mohammedans are daily seen on their knees in public places at the hour of prayer—"most picturesque," we chorus together. In the West, a man discovered at prayer in Trafalgar Square would assuredly be run in by the police—"most grotesque" would be our opinion in this instance. I am not advocating the use of Trafalgar Square as a prayer mat, but making a comparison in the matter of public witness to a religion between the "enlightened" West and the "unlightened" East, which seems greatly in favor of the East.—The Rev. "Dick" Sheppard, of St. Martin-in-the-Fields, London.

Dr. A. F. Smith, editor Christian Advocate, Nashville, Tenn., will visit the conferences on the Pacific Coast representing the publishing house and the Christian Advocate. He will also attend to official interests of the Board of Finance. Mrs. Smith will accompany him. In the intervals of the conference when Dr. Smith returns to Nashville, Mrs. Smith will visit with friends on the coast. Our ministers and members on the western border will be refreshed by the presence of our good brother. He will have good reports for the church interests he represents and they will rejoice in fellowship as he may preach to them.—St. Louis Christian Advocate.

Harry Howard, Jr., the five-year-old son of Mr. and Mrs. Harry Howard, died of infantile paralysis August 14 at the home of his parents in Worcester, Mass. Mrs. Howard, the mother of this bright little fellow, was before her marriage Miss Annice Siler, the eldest daughter of Rev. and Mrs. Frank Siler of Lake Junaluska, all of whom have many friends in North Carolina. The parents and grandparents are in great sorrow on account of the death of Harry, who was a remarkably interesting and attractive child. The sorrowing family has the sympathy of a great company of friends. Dr. and Mrs. Siler are with their daughter, Mrs. Howard, in Worcester, Mass. Before returning home they expect to visit their son, Gilmer Siler, and his family in Darian, Conn., also their daughter, Virginia, who is now Mrs. Buckner, at Westover, Mass.

CHARLOTTE DISTRICT MEETINGS FOR PASTORS AND STEWARDS

We will hold a sub-district meeting for each county in the Charlotte district. This meeting is for all the pastors and stewards of the county involved.

For Anson county the meeting will be in Wadesboro Methodist church on Saturday, September 11, at two o'clock.

For Union county the meeting will be in Monroe Methodist church on Saturday, September 18, at two o'clock.

For Mecklenburg county the meeting will be in Tryon Street church on Sunday, September 26, at two o'clock.

D. M. Litaker,
Presiding Elder.

MRS. J. H. BARNHARDT DIES IN A WINSTON-SALEM HOSPITAL

Mrs. J. H. Barnhardt, the wife of the presiding elder of the Winston-Salem district, died Monday evening, August 30, in a Twin-City hospital where she underwent a serious operation ten days before her death. She became critically ill Monday morning and passed away at 9:30 o'clock that evening.

The funeral services were held in the Mt. Pleasant Methodist church—Mrs. Barnhardt's old home church—at two o'clock Wednesday afternoon and interment was in the family plot. These services were conducted by Revs. John W. Moore, C. C. Weaver, J. C. Cornett, Winston-Salem, J. F. Kirk, Greensboro, and W. L. Scott, Mt. Pleasant, and were largely attended, many ministers and other friends from a distance being present.

Mrs. Barnhardt was the daughter of the late Jacob J. Misenheimer. She was born at Mt. Pleasant, Cabarrus county, February 24, 1873, She was educated at the Mont Amoena Seminary, and following her graduation had taught in the public schools of her native county for several years. On May 1, 1900, she was married to Dr. Barnhardt.

The deceased is survived by two daughters, Misses Mary Bess and Margaret Barnhardt; one son, Max L. Barnhardt; six sisters, Mrs. M. L. Buchanan, Concord; Mrs. A. M. Allman, Mrs. R. L. McAlister, Mrs. A. N. James, all of Mt. Pleasant; Mrs. P. W. Tucker of Waynesville, and Mrs. J. F. Shumaker of China Grove; by two brothers, C. A. Misenheimer, Texas, and C. J. Misenheimer, Heavener, Okla.

Mrs. Barnhardt, loyal and true in all life's relations, was a woman of sterling worth. As a minister's wife she faithfully and successfully met the multitudinous and exacting demands of her station. Wherever her husband served as pastor or presiding elder, this good wife of an itinerant Methodist preacher has friends by the hundreds. She did not attempt to shine as she went about the tasks of life, but the pure gold of her character did shine, and shine very brightly, and many hearts are filled with sorrow because she has gone from us.

TO THE LAY LEADERS OF THE WESTERN NORTH CAROLINA CONFERENCE

This is to make an appeal to each one of you to tender your most enthusiastic services to your pastor and presiding elder and to beg you to throw yourself, wholeheartedly, into the program of trying to bring up every collection that we have this fall.

As you are aware, there was no increase at all on the assessments, due to a desire on the part of the General Conference to collect the assessments in full. Notwithstanding our increased number and world-wide program it is the only institution in the world today that is undertaking to run under stabilized income with an enlarged demand upon our outlay. Nothing but the church would attempt such a thing as that.

It behooves each and every one of us as loyal Methodists to see that not only our own church subscriptions are paid in full, but that our services are tendered to pastor and church leader in an earnest endeavor to collect in full every cent that should come into the treasury before conference. Let's have 100 per cent payments by October 10.

The time for organizing our work for 1927 is upon us, if we are to have an intelligent every-member canvass. No church can succeed financially if it doesn't have a budget and an every-member canvass. It is necessary for every one to carry out a program of that kind. It can be done successfully anywhere if a few of the church leaders will make up their minds to do it.

Therefore I am urging every one who is interested in the progress of the church to lend his and her aid from now until conference in a hard drive to put over our entire financial program.

Let's not forget also that between now and October 20 there is a great opportunity for our evangelistic campaigns.

Chas. H. Ireland,
Conference Lay Leader.

IN REPLY TO CALL FOR HELP

In answer to our appeal for funds to send the Advocate to parties who are not able to pay for it, shut-ins, those in various charitable institutions, etc., we have received the following amounts:

J. P. Gibbons, Hamlet $10.00
A. L. Stanford, Charlotte 2.00

We are in need of a great deal more at this time. Who will be the next?

MOFFATT: THE DOCTRINE OF LOVE—AT NORTHFIELD

By Rev. A. P. Brantley

Dr. James Moffatt from Glasgow, Scotland, was one among the illuminating lecturers at Northfield during the General Conference of Religious Workers, just closed. Dr. Moffatt spoke each day at ten o'clock before the ministers of the conference, taking for his general theme, "The Doctrine of Love in the New Testament." He discussed this subject from four points of view, namely, (1) The doctrine of love according to the Synoptic Gospels, (2) The doctrine of love according to the Pauline Gospels, (3) The doctrine of love according to the Primitive Church, and (4) The doctrine of love according to the Johanine Gospel.

Under each of the four divisions Dr. Moffatt spoke of three things, (a) The love of God for man, (b) The love of man to God, and (c) The love of man to man. This course of lectures was the product of hard constructive and of painstaking effort, giving the ministers of the conference a new and constructive view of New Testament interpretation.

Dr. Moffatt's contribution to the Northfield conference this year was most highly appreciated. His series of discourses not only left us the fruits of an ingenius Biblical student, but they left a lasting impression of a most simple and charming personality. He was always ready to meet anyone and freely discussed any subject except "The Moffatt's Translation of the Bible." He spoke hesitatingly and rather reluctantly of his literary works, always adding that he did not care for self-embarrassment.

In his opening remarks Dr. Moffatt urged his listeners to differentiate between love and sentimentality. Sentimentality is enjoyment without obligation. Love is enjoyment with obligation. Explaining this point he referred to the rich man who came to the Master seeking Eternal Life. The young man said, "From my youth up have I kept these commandments." When the Master looked upon him he loved him, and his love prompted him to place upon the young man a great obligation. This he did by saying, "Go sell your goods and give to the poor and follow me." Dr. Moffatt's implication was that love in the New Testament is usually bound up with a sense of responsibility. "Lovest thou me," said the Master to the Apostle Peter, whose response was "Yea"; then "Feed my sheep" was his reward for his love. This was responsibility developed by love. This love is like the love of a parent for a child with a sense of responsibility and obligation that makes love real. To enjoy a thing merely because of sentiment or from the appeal of the senses is not love but sentimentality.

Delving still further into the secret chambers of the word love the speaker said love means mercy. Proving this he goes back to the teaching of Jesus who commanded those about to make a sacrifice and knowing they had aught against their brother or their brother had aught against them to lay their sacrifices aside and first go and make right relations with their brethren, then come and sacrifice. Our first obligation is to show the spirit of loving-kindness, of love, of mercy. "What doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God." Hosea 10:12. "Sow to yourselves in righteousness, reap in mercy, is a short sermon to the working man. This means sow justice for yourself and you will reap a harvest of loving-kindness. To Abraham religion was sacrifice, but Jehovah taught him that it was mercy he wanted and not a sacrifice. Thus Abraham learned his first lesson in mercy and love, and his son Isaac was saved from a murderous heart.

Another shade was extracted from the word love when the speaker made service synonymous with love. He pictured the woman breaking the box of ointment upon the Master, and with her hair she gently stroke his feet, and gave him the kiss of peace. Then the Master said, "Thy faith hath made thee whole." Here the Master, followed by Paul, makes faith synonymous with love. What did the pharisees do? Nothing but look upon the scene with derogatory criticism. What little service the woman could do, she did it. For back of her service was love, and back of her love was faith. Service in the O. T. was the master key to love. The son who served the father well was the beloved son. In the N. T. the idea of service is carried along. Jesus makes use of it when he says, "No man can serve two masters; he will hate the one and love the other." The one he serves is the one he loves. "Genuine love," says Dr. Moffatt, "will never say, 'I have done enough,' but 'What more can I do?' "

Love of Man for Man

Of the three points stressed by Dr. Moffatt: The love of God to man, the love of man to God, and the love of man for man, the last of these, the love of man for man, was far greater emphasized than the other two. His implications were quite evident that if man loved man, he would naturally love God. Jesus meant that to love God was to love man, for in loving man we love God. "You can't go off and love God alone," said the speaker. He then began to build up his argument by saying, "Thou shalt love thy neighbor as thyself," for we cannot love God without loving our neighbors. To love our neighbors as ourselves supports the Golden Rule. Then we can appreciate Kant when he says, "Love humanity as an end and not as a means." But "Who is my neighbor," said the pharisee, and Jesus answered with the parable of the Good Samaritan. Yet love is not mentioned in the parable, but loving kindness is the key by which we understand the parable. Service and beneficence to our fellowmen is the underlying current makes the parable live in its ever efflorescent beauty. Here Dr. Moffatt humorously and in a rather curt way illustrated the twentieth century Good Samaritan by "When Mr. A. sees Mr. B in trouble he thinks immediately of Mr. C who should go and help him."

The question "Who is my neighbor?" suggests another popular question, "Who is my enemy?" This was asked and answered by the speaker in the following way. Anyone who injures a person in any way shape or form is your enemy. The greatest injury comes by way of insults, attitudes and words. No one can appreciate the Sermon on the Mount until he has served a community or village church where everyone knows each other and also knows the business of each other; where backbiting and quick temper runs perpetually; where jealousy and neighborhood gossip leads to scandal, and where each person passes it on a little larger than it was when received; where they become so saturated with their petty quarrels that they could tear each other to pieces. Jesus knew the small village life, the standing feuds, the slander, the back-biting and the retardation of Christian love. Therefore he was compelled to preach the Sermon on the Mount, if he preached at all. He knew the weakness of his people, and knew what they needed. He thus urges them to love their neighbor, resist evil, pray for them that despitefully use you aud persecute you. "Whosoever shall smite thee on thy right cheek turn to him the other also." This Dr. Moffatt said did not refer to fighting. To slap a person on the right cheek would have to be done with the back of the right hand, unless a person happened to be left-handed. Fighting is not done this way. This is a figurative expression of an oriental custom of insulting a person. It is the quick movement of the right hand toward the person insulted, like shooting a fly off a person's head or face, moving along to the left with the head turned at about a 45 degree angle and the nose and upper lip turned up in proportion as if to say, Get out of my way; you are beneath my notice! All this meant an open insult and not striking a person. What the Mssster meant was that when a neighbor insulted you do not retaliate, but pray for him, be good to him and he will soon repent.

The lecturer then referred to Paul's doctrine of love of man for man, which was frequently referred to by the use of the word Philadelphia, meaning brotherly love. Paul never used this word in connection with sentimentality. "Be kindly affectionate one to another" was only uttered in an atmosphere of superb reverence for personalities.

According to Dr. Moffatt Paul brings out the clearest and most concise statements on the doctrine of love of man for man in I Cor. 13 But as an introduction he referred to Rom. 12:9, "Let love be without dissimulation." It was no uncommon thing to be deceitful or hypocritical in Paul's day. In fact if judged by popular approval, it was quite all right for all did it. Paul therefore set his face like steel against such a false practice—a person pretending to be what he was not. The act of pretending affection when there was not the slightest element of love was a very popular thing. We can then see how easy it was for Judas to harbor dissimulated love, going so far as to kiss the Master when the token of the kiss meant inexpressible hatred.

"The desire of love to spare evil the pain of truth," said Dr. Moffatt, is among the great tragedies of today. Some people do not love people enough to tell them the truth. Some people tell others what they want to hear and not what they ought to hear. This is the rankest of dissimulation. Parents frequently hesitate in the punishment of their children, saying "we love them too much." In a few years the children go wrong for the lack of discipline. The parents then hesitatingly confess that their love was nothing more than highly charged dissimulation.

The supreme danger in life according to the Glasgow theologian is that of unreality. For example, the great number of people asking for advice are really not in earnest; they merely want a confirmation of their individual petty desires; and straightway get mad if you tell them what they ought to do.

The speaker then proceeded to elucidate clearly Paul's doctrine of love according to I Cor. 13, saying true love never injures anyone. It is deception and haughtiness that gives birth to insults and injury. True love is never rude, like some people, who with a cool insolent air frequently thrust their opinion upon others. Love is never selfish. Love does not cherish a grudge. This should be constantly borne in mind by those who are so extremely sensitive. Love does not offend, even though those who are near us frequently offend us most.

Dr. Moffatt then called to our minds what he considered the most serious of evils, namely, slander and false reports. When some poor fellow breaks down and falls, we like to sit around and gloat over the slander and terrible reports that stalk the community. Many get an element of enjoyment out of their brother's downfall. True love never does this. Love rejoiceth not in iniquity. Here the doctor emphatically stated that to his mind agitation and discussing in detail the scandal of men and women was the most heinous of sins.

He then spoke of the duty of Christians to believe in people. That they should be in no hurry to expose one another, for love waiteth long before it exposes; love beareth all things, love believeth all things. That is if a person be guilty love still believes in him; love is patient and waiteth long for repentance. Love standeth by and giveth him who has fallen a chance. Love suffereth long and is patient. Love never faileth, but hopeth all things. To do these things, the speaker added, takes a great mind and a great heart, and only love can prompt us to do them.

The Glasgow divine then concluded by a warning of four dangers in Christian love, namely:

1. To beware of a love without a deep moral interest. Which means we must hate the things which are evil and corrupt. That we must not be too easily pacified when evil blocks the way to Christian progress.

2. To beware of a love that flatters. Flattery is extremely subtle. It is always accepted even though it comes from the uncritical. We might add by way of parenthesis that ministers should be very cautious of this subtle enemy. No doubt many sermons are ruined and many ministers have ceased to study because a few uncritical members highly flattered the minister on a discourse on which he spent little or no time. Ministers should be most wary of Sunday morning and Sunday evening flattery, especially that which is showered upon him immediately after his sermon. It should be remembered that people flatter a minister to make him feel good, especially when he has had little freedom in his discourse. This is done to make him do better the next time. Beware of the wiles of flattery. Beware of good sister "A" and good sister "B" when they congratulate you on that most marvelous discourse. Just remember, says the doctor, that a "woman's heart is frequently the accompaniment of an empty head." Remembering also Paul's exhortation when he says, "I pray that your love may abound in knowledge, judgment and

(Continued on opposite page)

FULL-ROUNDED DEVELOPMENT: A SERMON TO YOUNG PEOPLE

By Rev. John Hoyle, Jr.

Text: "And Jesus increased in wisdom and stature and in favor with God and man."—Luke 11:52.

That is what is said about the development of Jesus. When you go back into high school and college for further training, as your pattern for development take this description of the Master's growth.

You will note that his development was along four lines. "Jesus increased in wisdom (the intellectual), and stature (physical), and in favor with God (spiritual), and man (social). If our lives are to come to their best we must have a symmetrical development along these four lines—the physical, the intellectual, the social, and the spiritual.

I. The Physical.

The physical side of our lives must be developed. There is a sense in which man is physical. You have a body. We sometimes lay an over emphasis here. We frequently speak of a soul and do it in such a way as to infer that the body is the real being. You are a soul. You, a soul, have a body. It is the servant of your real self. It is the medium of expression for the real self which it conceals.

If your real self is to be served well, if it is to have a good medium of expression, the body, which is its servant and medium of expression, must be trained and developed. That thing of skill that plays so large a part in life is largely a quality of the body. There is no skill in my soul. There may be a fine quality of love. I do not have skill socially. I may be generous. I do not have skill intellectually. I may be brilliant and logical. But I may be skilled in body. There is neither love nor hate in my body. It is neither generous nor selfish, neither brilliant nor dull. But it may be skilled.

Now I presume it goes without saying that much depends upon skill. And skill is, to a large degree, a state of expertness or high efficiency to which our physical powers have been developed. Musisians know that if the music that surges in their souls ever gets out, it will be when hands skilled at the keys or on the strings furnish a medium of expression for their musical souls and turn it loose. That is why they practice so constantly—that the physical may be developed to express adequately that which is in the soul. A first class mechanic is one whose mind not only understands the intricate arrangement of machinery, but one whose hands are skilled to manage and adjust it. The real artist is one who not only sees the beauties of nature but whose hand is skilled at putting those beauties on the canvass. Our bodies are our servants, our mediums of expression, and their powers must be developed and trained if we would live at our best.

II. The Intellectual.

Man is intellectual. He has a mind. If he is going to be symmetrical his hands must not only be skilled, but the powers of his mind which command his hands must be developed. You have doubtless seen the man whose hands were so skilled that he could make anything that he say anyone else make. He was a genius as long a some one else told what to do, and how to do it for the first time. But he never amounted to anything more than a plodder for whom a boss had to think and plan. What was the matter? His mental development had not been proportionate to his physical. You have seen the scholar and the ignoramus live in the same community. What is the explanation? Were they not boys in school together Did not one seem as brilliant as the other? One's mental powers were developed and the other's were not. One of the chief differences in the big preacher and the small preacher is their intellectual training. One of the chief differences between the master teacher and the mediocre is their mental development. One of the differences in the superintendent and the laborers who work under him is their mental training.

One of the fundamental differences in man and the lower animals is that man has a mind with almost limitless powers if only developed. One explanation for man's dominion of the world is that he has developed and used these mental powers. The elephant is bigger than he is. The monkey can lift more. The mule can pull more. A dog can run farther and faster. The humming bird can excel him in the air and the tadpole in the water. But man has a mind and because he has used it he has, and still is, mastering the powers of nature and has become the under Lord of the world. When the Lord commanded him to have dominion over all creation he gave him a mind as one of the powerful instruments with which to accomplish this dominion. If you would live a symmetrical life give your mind all the acedemic training you can in the schools and give it strenuous exercise every day.

III. The Social.

Man is a social being. He was made for social relationship. He has social instincts as well as physical abilities and mental powers. These social instincts must be developed along right lines if he is going to live a well rounded life.

Let me illustrate what I mean by social instincts or impulses and their development. Generosity is a social impulse and selfishness is an anti-social impulse. There are many of these social and anti-social impulses in us. It is our privilege to take note of these good impulses and develop them, and at the same time in so doing, crowd down the anti-social or bad impulses. We may develop generosity and all her kindred social virtues, and thereby make of ourselves people who are not only appreciated but who are benedictions to all we meet.

One of the contributory elements in the making of a criminal is the development of these anti-social impulses. His selfish impulse begins to grow and keeps on growing till it becomes the mastering passion of his life. Then it will drive him to rob banks, burglarize homes, and swindle widows and orphans to satisfy his selfish greed. The impulse to generosity in a small boy that prompts him to give half his apple to another boy may be so developed that in his later prosperity he may give the millions of a philanthropist or his life in Christian service.

The real Uutopia will come when all men put into everyday practice the brotherhood of man, but this cannot be till every one has developed in him all the good and high social impulses that underlie and run through this brotherhood. The Priest and the Levite could not be citizens where the brotherhood of man obtained. They would ruin the brotherhood if they could get in. The Good Samaritan, however, would be a splendid citizens in such a brotherhood. We live with others and if that living is to be at its best the generous helpfulness of the Good samaritan must be developed in us. Foss' familiar lines aspired in the right direction:

"There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls like stars that dwell apart
In the fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;
But let me live by the side of the road
And be a friend to man."

IV. The Spiritual.

Man is a spiritual being. He is more than body ruled by mind and related to others. He is a spirit and related to God who is a spirit. The spiritual within us which reaches up after God must be developed if our lives are to be well rounded. Born within us are spiritual impulses both good and bad. Some impel us toward God and others lead us away from Him. We have all felt the impulses to worship God, to praise Him, and to please Him; and we have also had impulses to the opposite. While we are learning to do with our hands and to think with our minds and to live with our fellows, we must also grow into a fuller knowledge of God.

Man was not only made for fellowship with man but also for fellowship with God. And man has never attained the highest for which he was created and permitted to live until he has come into something of that fellowship. A program of life that does not take into account our spiritual side just simply isn't complete. We all have our spiritual impulses that reach up after God, just as surely as we have physical abilities and mental powers and social instincts. To be undeveloped in the spiritual side of our lives is to be lopsided, and undeveloped in one of the main lines of living. To put it brutally plain it is to be a human cull.

Not only is the development of the spiritual required for a symmetrical life, but symmetry at this point is required for safety. Which is to say, that a life highly developed along other lines and not developed along the spiritual is dangerous if not actually harmful. We readily admit that one with a man's body and physical powers but with a child's mind is not only unsymmetrical but sometimes positively dangerous. So likewise one with a man's mind but a child's moral and religious development is not only one-sided, when it comes to real living, but he may be positively dangerous.

Train your body till it becomes the willing and efficient servant of your real self. Train your mind. "Follow knowledge like a sinking star beyond the utmost bounds of human thought." So lose yourself in serving that your life will approach His who "Came not to be ministered unto but to minister." Follow the impulses that reach up toward God, and "Grow in the grace and the knowledge of our Lord a nd Saviour Jesus Christ." For "Jesus increased in wisdom and stature and in favor with God and man."

WHAT SOME OF OUR PRESIDENTS SAID ABOUT THE BIBLE

It was for the love of the truths of this great and good Book that our fathers abandoned their native shore for the wilderness. Animated by its lofty principles, they toiled and suffered 'till the desert blossomed as the rose.—Zachary Taylor.

* * *

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in civilization, and to this we must look as our guide in the future.—Ulysses S. Grant.

* * *

If you take out of your statutes, your constitution, your family life all that is taken from the Sacred Book, what would there be left to bind society together?—Benjamin Harrison.

* * *

The more profoundly we study this wonderful book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation.—William McKinley.

A GALLANT EDITOR

By W. S. Surratt.

Commenting on the tragedy at Canton, Ohio, in which Editor Don R. Mellett was slain by members of the underworld gang, Collier's Weekly says:

"William McKinley brought fame to Canton, Ohio. When the president was murdered a monument was raised to his memory. On the pedestal of his statue were graven these words: 'Exemplar to his people of the virtues that build and conserve the state, society and the home.'"

In the same Canton Don R. Mellett, a crusading young newspaper editor, was murdered a few weeks ago. Mellett was killed because he, too, was an exemplar of the virtues that build and conserve the state, society and the home.

The city which erected a monument to the assassinated president murdered the young man who strove to keep alive the qualities honored in McKinley.

Mellett also gave his life for the people.

MOFFATT: THE DOCTRINE OF LOVE—AT NORTHFIELD

(Continued from opposite page)

a sense of that which is essential." Read Gal. 1:10.

3. To beware of a love that lacks moral discrimination and judgment.

4. To beware of a love that stops short of acts. Merely to utter words and to do nothing is like faith without works; is like a flirting flatterer in a lover's retreat. Who cares for such vamps and sheiks? So it is in the Christian world. A life without sincerity, a life without reality, who cares for it? Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.

In conclusion Dr. Moffatt gave his definition of Christian love which was very brief: "Christian love is devotion to the end of God in human personality."

NEW FIELDS OF WORK FOR OUR WOMEN

By Dr. J. C. C. Newton.

In our Southern Methodism it is to the honor of the leaders of foreign missions that they were the first to catch the vision of the power of Christian women and to make provision for their co-operative service. This was done in 1878 at the General Conference in Atlanta.

Later the women of our church caught the same vision of woman's work for the home field and were duly organized into the Woman's Board of Home Missions. More recently the three separate boards have been merged into one organization representing the foreign and home, the men and women's branches of service in one all-including system. But here the movement seems to have stopped; at least for a long period there was "arrested development," and so in our church comparatviely little progress has been made in other lines of corporate and co-operative service. So far as this writer is informed in the several boards of Sunday school, Epworth League, education, and laymen's activities, our women have been only recently organized; and one or two women have been admitted to membership thus far. It is to be hoped that very rapidly in future they will be given larger representation on these important boards.

Women have already been admitted to membership in our General Conference, and it is gratifying to know that they are being recognized as worthy of a place not only in the legislative councils of the church, but also on the great administrative boards.

All along the history of our country we have seen isolated but conspicuous examples of the power of our Christian women. In education, in the rise of Mt. Holyoke in New England, Science Hill in Kentucky; the two schools, one at Talulah Falls and the other, the Berry School at Rome, both in Georgia, and both founded and carried on by women. In higher education, Wellesley is a notable example of woman's ability to project and conduct efficiently a great educational institution. In the foreign field I name only two, the McTyeire School for high class girls, Shanghai, the creation of the faith, brain and zeal of one woman, Miss Laura Hagood; and in Japan, the Hiroshima Girls' School, aivlng monument of the self-sacrifice and vision of one woman, Miss Nannie B. Gaines.

A New Thing Under the Sun.

Duke University has appeared above the horizon in the educational world and proposes an absolutely new thing, namely: the corporation named and empowered by its founder, the late J. B. Duke, has provided for the organizing a special department of rural church development for the Methodist church in the rural sections of North Carolina. Ample funds are provided for this new and much needed work. Recently there appeared in the Asheville Citizen an interesting statement setting forth the plans and policies of the University respecting this new field of service. It is to be a thoroughgoing enterprise conducted with the same intelligence, ability and care which characterize the other departments of the University.

I have said this thing inaugurated by Duke University is a "new thing under the sun." This statement might be slightly modified because the Theological Department of Southern Methodist University, under the leadership of Dr. Paul Kern, has attempted in a tentative way to secure a line of co-operative service between his department and the rural churches of Texas; but with small financial resources not much has been effected. And yet it is to be hoped that this progressive effort will be a foretoken of what our two universities, Emory and Southern Methodist, will effectively undertake.

And now that Duke University has leaped far to the front in this new and great enterprise for the improvement of the rural churches in this state of North Carolina, may we not hope that this University will take another forward step by inviting the good women of North Carolina Methodism to take a recognized place in her councils and so co-operate in carrying out her plans upon the several fields where better equipped churches are so much needed. It goes without saying in this new day that our good women have points of view, a sagacity of judgment, as well as artistic tastes and insights equal, if not superior, to our men.

If Duke University will take the lead and set the example other educational institutions of our church will no doubt sooner or later catch the new vision and follow suit, especially Emory and Southern Methodist universities. And what grand results will surely follow! How gratifying and encouraging would be the sight—Duke University the leader for all our Southland, giving our wise and godly women a place in this hitherto unheard of movement in Christian education! A great university devoting her thought and her money in helping to build suitable houses of worship for the rural communities of the state! This would be an additional honor to the new, and what is to be the greatest university in all the South, and also to the Methodism of North Carolina, now seen to be the most progressive of all the Southern states. This writer trusts that he may not be regarded as presumptuous because he has expressed the hope that this new field of service will be opened to the good women of North Carolina by Duke University.

SUMMER SCHOOL FOR CHRISTIAN WORKERS WORKERS IN JAPPN

By I. L. Shaver.

We have just returned from the Beppu summer school for Christian workers, greatly strengthened in faith and encouraged by the future outlook of the work of the church in this part of the island of Kyushu. It was my privilege and pleasure to deliver three lectures on the Old Testament during the week. Two lectures dealt with the call of the prophets, and one with the Messianic hope found in the Old Testament. It was inspiring to stand before an audience of prayerful Japanese and see their hearty approval of the message, and to hear their earnest prayers for forgiveness of sins and for an outpouring of the Holy Spirit.

Kimiko Arimatsu, the little Japanese girl whom we supported in the Hiroshima Girls' School for two or three years, and whom the Y. W. C. A. at Duke University is now supporting, said as we were returning home that she had always been interested only in the New Testament, but since having heard lectures on the Old Testament she had become interested in that also and would from now on study the Old Testament. Well, of course, such remarks as these are appreciated and makes one feel that his labor is not in vain. The Y. W. C. A. at Duke University may well be proud of Kimiko. She is an intelligent, consecrated Christian girl, and is the leader of her class at the H. G. S.

Just to have looked in upon the school at Beppu one would have almost thought that he was at a preachers' summer school at Duke University. There was Tokio Kugimiya, the Whitefield of Western Japan, as leader. Zennoske Hinohara, the wise, efficient, polished and consecrated pastor of the large Central Methodist church in Kobe, was the lecturer on the New Testament and interpreter for the writer. Duke University may justly be proud of these loyal sons, and leaders in the work of the Methodist church here in their native land, Dai Nippon.

While in America last year I was several times asked the question why we did not reach the higher classes in Japan today. Well, we do. At any rate we reach some. Mr. Yamashita, a popular lawyer and the leading politician in the island of Kyushu, is now preparing for baptism at Beppu. He was present at all the sessions of the school held in Beppu last week, and a more earnest seeker after truth, the Truth as found in Christ Jesus, you have never seen. He gave a banquet to the workers and to several other invited guests at the Kami Noi Hotel one evening. When I arrived at the hotel those who had previously arrived were eagerly observing the photograph of Lenin. I wondered what it all meant. Soon, however, our host passed the picture to Brother Hinohara and asked him to explain to me that he thought that I resembled Mr. Lenin in my fervor and method of speaking, but not in any other way. Needless to say that I appreciated the compliment. Besides the workers at this banquet there were two prominent physicians, I think already Christians, and two leading politicians, one of whom was the president of the Prefectural Assembly, Mr. Mohachiro Hirayama. The trend of the conversation during supper was along the line of Christianity, in which Mr. Yamachita took a leading part. And because of his urgent invitation the chairman of the Prefectural Assembly was present at our services the following morning. It is indeed encouraging to see these prominent men becoming earnest Christians, and then leading others to accept Christianity. May the Lord of Hosts lead on until this Land of the Rising Sun may behold the Sun of Righteousness arise and shine in her midst.

WHAT IS RELIGION?

What is religion? Some have defined it as "fellowship with the unseen," others as "feeling," making emotion the essence or heart of it. Evidently this experience in the individual varies greatly, because temperament, culture and spiritual privilege are at such different levels. In some the wildest orgiastic enthusiasm abounds, while others are awed into a great stillness, hearts too full for speech, and between these two lie other ranges of feeling, but emotion is the very core of experience. Knowing this fact, the old revivalists appealed to fear and over-worked that sort of thing to the limit, frightening weak individuals into neurasthenia, a sort of brain and nerve exhaustion, as from influenza, stirring up whole communities to the wildest and most fanatical conduct, not realizing that religion and morality have each their due place in Christianity, and that morality calls for consistency of conduct. Religion does convulse a man to his very depths, but religion and morality must be blended into perfect harmony, in order that the blending may produce a symetrical Christian character. And how marvelously genuine Christianity has blended the two. But the revivalist who makes his appeal to fear only, and does not make at the same time his appeal to love, in God and man, does not know psychology, his Bible nor the spirit of Jesus Christ.

Love and beauty more than any other attributes of God need to be stressed, for the false gods of the world are notoriously ugly. Some foolish puritanical people seem to think of beauty as the creation of the devil. They hate color, grace and good taste. They listen sleepingly to dull sermons and want their minister to look like an undertaker. If only these somber preachers and folk could look up into God's great cathedral of nature and worship Him in the stars, in the splendor of the sunset, in the gorgeousness of the glorious mountains, in the restless turmoil of a tempestuous sea, or as they look upon a canvass painted by Botticelli or Daingerfield, or upon a great masterpiece in marble by Michael Angelo, they would find that nature is God's own great masterpiece, that the universe is his great spiritual building and cathedral, that love and beauty are His principal attributes and that the best approach to Him is not through fear, but love and the worship of the beautiful. W. O. Goode.

OCCASIONAL COMMENTS FROM THE ALBEMARLE COUNTRY

By C. B. Culbreth.

A Sunday school superintendent in making his report to the quarterly conference the other day took occasion to say that his teachers were interested in the Sunday school, devoted to their work and regular in their attendance. Knowing that this favorable condition had not always existed in this particular school I asked him to what did he attribute this awakened interest on the part of his teachers. His reply was that they had attended the standard training schools for Sunday school workers in Elizabeth City and that these schools had had much to do with the changed conditions in his school.

I am persuaded that every pastor and superintendent wants his school to be a vital factor in the lives of the people. Standard training schools will not only solve all your problems but they will do, in many cases, what you are not able to do without them, namely, help you to solve your problems. Our school here in Elizabeth City broke all records last year. Somewhere about eighty secured certificates of credit. We want to give no less than one hundred certificates of credit this year. For superintendents and pastors Professor Spence of Duke University will give an excellent course. Dr. Smart of Emory University will give a valuable course in Bible.

Make your plans to attend and send your names to Bro. F. S. Love. Remember the date—September 12-17.

A woman could not possibly have accomplished this same feat (of swimming the English Channel) thirty years ago, for corsets and other ridiculously unnecessary clothing hampered her physical condition and deprived her of the muscular effort so necessary in the development of a good swimmer. Physical education has brought about an evolution of common sense that has wrought a complete turnover, not only in woman's physical condition but in her whole mental attitude.—Tom Robinson, swimming instructor at Northwestern University.

MOUNT OLIVE CIRCUIT

Six years ago we said goodbye to the people of this charge, believing that we would never have the privilege of preaching to them again; but last conference gave us marching orders this way again, and the good people sent their trucks after us and our moving expenses were nothing and the whole year has been one of welcome to us. The good people have rebuilt and remodeled the parsonage and we now have one worth living in. It is indeed comfortable.

They voluntarily increased salary two hundred dollars above any previous assessment and have done everything any people could have done to make our stap a happy one. All of which is appreciated more than can be expressed.

Our year's work has not been a total failure either, for we have thus far received on profession of faith more than fifty members and the end is not yet.

We are hoping to be able to report at conference everything in full and over as well as a great gain in membership.

There is a prospect of building two or three new churches which are badly needed.

This is one of the best circuits in the conference and has a bright outlook. R. E. Pittman, P. C.

AN ANCIENT LANDMARK RE-ESTABLISHED

In Proverbs 22:28 we read this command: "Remove not the ancient landmark which thy fathers have set." I am strong in my desire for the preservation of the great faith and noble work of our fathers. All Methodism is acquainted with the life and work of that mighty man of God, Bishop Francis Asbury. He who traveled 270,000 miles, mostly on horseback, preached 16,000 times, ordained 4,000 preachers, held 224 annual conferences, and did a multitude of other good things, did not fail to leave the Siler City community a most glorious heritage. About 1791 old Rocky River Methodist church was built by Bishop Asbury, and as he passed this way from time to time he sheltered with our forefathers and preached to them the wonderful gospel of Christ. The beautiful little log church he built has crumbled into decay, but for scores of years it served as a means to a great end. People tell of how great times and revivals were here, and of great-grandfather's and grandmother's part in this great work. With the trying days and turmoils of civil war the church began to weaken until the organization was gone and the last member had died.

For 42 years the grand little church and dear old cemetery have been there alone. But now the unusual has occurred. In this particular locality there is but one Methodist family. However, sometimes people rise and build in the footprints of their forefathers, and this has happened at old Rocky River. The community, regardless of denomination, has united and built a nice little church. The timber was given, and not one cent was paid for the construction of the building. I have never seen such unity and co-operation. The cost to our circuit was nothing but for sawing and dressing lumber, for doors and windows and roofing material.

Last Sunday the church was opened, free of indebtedness, for services. Our presiding elder, Rev. J. D. Bundy, preached the opening sermon to a great throng of people gathered in and about the church. His message was timely and appropriate and accompanied with power. His subject was "Rebuilding the Altar of the Lord." And as Elijah rejoiced to rebuild the altar of the Lord, and to be accepted of God, even so we were called on to rejoice that the old altar of Bishop Asbury and our foreparents was rebuilt. And we were admonished to so worship at this altar in such a way that the God of our fathers might accept us and our offering in a glorious way. The afternoon service consisted of singing the old hymns and appropriate talks by J. C. Wrenn, historian, D. M. Sullivan, Anderson Edwards, and the writer, who made a talk on the "Life and Work of Bishop Asbury." The power of God was upon us, and we rejoiced in the faith of our fathers and for this ancient landmark of theirs.

HER MASTERPIECE

She'd dreamed of broad spaces of canvas,
Of colors glowing fair,
And hours she'd spend with artists' painting
Her masterpieces rare—
Like those which hang in halls of fame
In galleries ages old,
All bearing thoughts from masters' minds
More precious than gold.

But the dream was crushed and vanished as
A bubble to the skies,
That floats in the noonday air
Then shatters before our eyes.
She saw beyond the wreckage,
Beyond her broken dreams,
Heaven's peaceful radiant scenes,
Untouched by earthly beams!

She heard her Master gently say,
'Tis mine own will, not fate,
So do that which I bid before
It is for some too late;
Who travel on through life unsaved,
Go win their souls for me
And I shall pay thee wages fair
In coin that pleases thee.

When she has passed beyond this realm
Of many vanished dreams,
And with sight undimmed she views the scenes
O'er which God's glory gleams,
Shall she not hear the artist say,
"Those paintings cherished so
On earth are dust, but all saved souls
Are the masterpieces you know.

Pearl Highfill.

RIGHT OF WAY

Given

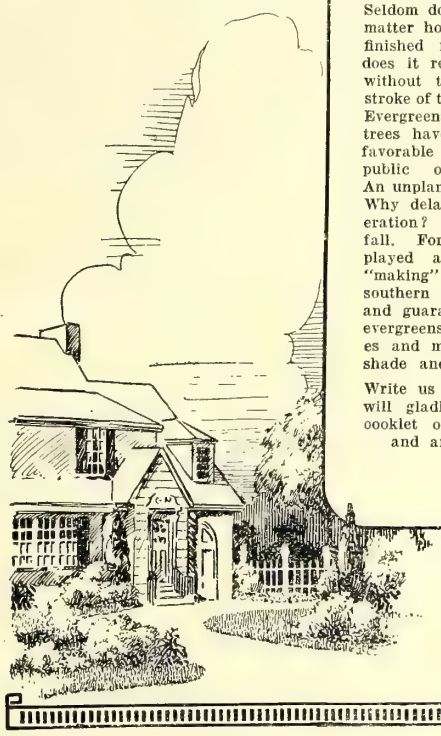
THE CHRISTIAN EDUCATION MOVEMENT

AUGUST 1-DECEMBER 31

The General Conference "set apart the period from August 1-December 31, as months within which two months shall be selected by each Annual Conference for intensive effort and calls upon the Bishops, presiding elders, pastors, and members to co-operate in completing the work."

"What a Pretty Place!"

Ever feel the thrill upon hearing that exclamation about your own or the chagrin when it applied to your neighbor's place?



What Makes It?

Striking impressions are seldom the result of massive structure, or architectural splendor alone. Seldom does the house itself, no matter how beautiful, produce a finished refined effect. Seldom does it resemble a real home without the aid of the master stroke of the Landscape Gardener. Evergreens, shrubs, roses and trees have much to do with a favorable public opinion. And public opinion fixes values. An unplanted place is incomplete. Why delay so important an operation? Plan now to plant this fall. For many years we have played an important part in "making" many of the finest southern places. We plan, plant and guarantee the living of the evergreens, flowering shrubs, roses and many varieties of fruit, shade and ornamental trees.

Write us about your place. We will gladly help you. Ask for oooklet on landscape problems, and arrange now for fall planting.

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After August 1st there will be only a chance vacancy for session 1926-27. Early application necessary. For catalogue address,

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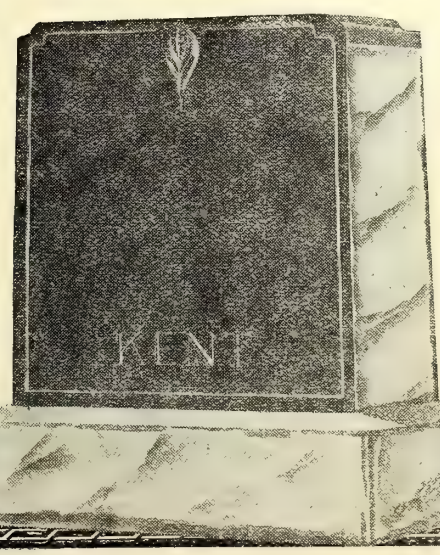
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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

GOD SO LOVED THE WORLD

For God so loved the world, not just a few,
The wise and great, the noble and the true,
Or those of favored class, or race or hue.
God loved the world. Do You?

God loved the sinful world, not just the good.
Ah, none were good till they had understood
His love for them, and felt the power that could
Make all life anew.

God loved the world. He saw that we might be
Made like himself. He stooped to set us free
And did not spare the cost of Calvary.
God loved man so. Do you?

O God of love! sweep over every soul,
Cast out our pride and envy, take control
Of every passion, lead us to the goal,
Where we shall love like that.
—Grace E. Uhler, in Missionary Voice.

LOUISE SLOAN MISSIONARY SOCIETY

The Louise Sloan Missionary Society of Broad Street church, Statesville is one of the live organizations of the church and the meetings each month are looked forward to with great interest by those who constitute its membership. The August meeting, which was held at the home of T. V. Goode with Mrs. Goode and Mrs. Geo. W. Eagle as joint hostesses, was most pleasant and interesting. The opening devotional was conducted by Mrs. M. F. Moores, and after the business program a most enjoyable musical program was given, with Miss Nellie Holland, Miss Margaret Sloan, Miss Evelyn Goode and Mrs. R. H. Troutman contributing vocal and piano solos. Following the program a social hour was enjoyed and refreshments were served by the hostesses. Mrs. E. H. Kunkle was added to the roll of membership and several special guests were present to enjoy the pleasant evening.

FOREIGN MISSION STUDY BOOKS FOR 1926-27

On the request of Mrs. M. B. Goodwin, conference superintendent of mission study, we give the list of books suggested for study under the subject, "The Moslem World."

Adults and Young People:

The Moslem Faces the Future, T. H. P. Sailer; price, cloth $1, paper 60 cents.

Young Islam on Trek, Basil Matthews; cloth $1, paper 60 cents.

For Intermediates:

Land of the Minaret, Nina Rowland Gano; price 50 cents.

Tales from Moslem Lands (suitable for use in connection with "Land of the Minaret"); price 40 cents.

For Juniors:

Friends of the Caravan Trails, Elizabeth Harris; price 50 cents.

Two Young Arabs, A. E. Zwemer; price 50 cents.

Additional helps may be secured for these studies such as wall maps, outline maps, world friendship pictures, cut-out sheets and painting books. For information concerning any of these write Mrs. M. B. Goodwin, Morganton, N. C.

Dear Supts. of Mission Study:

The time has come for us to make our plans for fall classes. I think the subjects and books selected for us have never been more interesting and attractive.

The theme for foreign study, "The Moslem World," is entirely new to most of us. The authors of the books are world authorities on their subjects, and I am sure that we are to have a most enjoyable winter with them.

The three books for adults and young people, the two for intermediates, and the two for juniors would, the seven of them, form a most desirable set for reading circles, or parallel reading with the chosen text for study. Also a life of Mohammed and a copy of the Koran would add intense interest. Young Islam on Trek is especially recommended for the average class.

I should like to suggest that we use this as a text book and each society, either as individuals or as a society, order the entire set to use with it.

The current magazines are also running delightful articles on the same themes. Those of you who have access to Asia will find in the September number several articles of unusual interest on the Moslem peoples, and in the October issue will appear "Why Mecca? What Happens There?" aiming to give us a better understanding of the Holy City.

Did you know that there were many thousands of Moslems in our own America? That there are seventy-nine geographical divisions of the world in which their faith sways nearly 235,000,000 people?

In Moslem Women there is a delightful "Bibliography" and tabulations that will help us to understand and enjoy the peoples of the world we live in.

Some of the most exquisite pieces of architecture the world has had are in these Moslem countries. We can obtain, from the Perry Pictures or the Mentor, for a few cents pictures of these buildings which would add greatly to the interest and pleasure of our classes.

With best wishes for a most enjoyable time in the fall classes. Write me if I can be of any help to you.

Mrs. M. B. Goodwin.

CHINA SOURCE OF SUPPLY

Mr. H. K. Caskey, formerly connected with the International Y. M. C. A. and former executive secretary of Peking University, Peking, China, who is now living in Asheville, was the chief speaker of the Asheville Kiwanis Club a few days ago, and in the course of his remarks had this to say of China: "America's greatest asset in the Pacific is the continued friendship of the Chinese people. Probably no nation, not even Japan, has ever altered its general attitude to the world affairs as rapidly as China is doing just now." Mr. Caskey cited instances he had seen of big department stores, hospitals, printing establishments, good roads, insurance companies, banks and schools. He further said, "America has not yet awakened to the possibilities of China as a source of supply, a great purchaser of what this country makes, or a keen competitor for the world trade. China is divided today with three rather vague military departments and yet millions of its people are undisturbed by militarists and their movements, and America knows more about the situation than many Chinese. China can supply from her marsh reeds and bamboo the pulp needed by the world for newsprint and other papers; the coal supply of the one province of Shantung will keep the world going for generations at the present gait. Pig iron from Hankow was sold in Seattle in competition with Pittsburgh before the war when Japanese demands closed the mills. China has vast stretches of unused fertile lands, immense water power in her great rivers, and the world's greatest supply of cheap labor, and when developed will be the world's greatest single asset."

(Mr. Caskey conducted the noonday devotionals at the annual meeting of the Woman's Missionary conference in Asheville in April.—Ed.)

North Carolina Conference

THE VALUE OF MISSION STUDY

No auxiliary can maintain a vigorous life without due attention to mission study.

Since excellent courses are provided and ample helps through parallel reading, all of which may be procured at small cost, no member of an auxiliary should feel that she has proved herself a steward in the kingdom until she has redeemed her time by an intelligent study of her neighbors at home and abroad. Love is the fulfillment of the whole law. Christ made the way plain when He said love God first and then your neighbor.

Personal responsibility to God involves a concern for the welfare of humanity. How can there come an uplift to humanity without a knowledge of the needs of humanity?

Not only is it necessary to get information concernnig the peoples of earth and our relationship to them in order that we may extend to them the hand of a brother, we need the enlargement of our own lives that comes through a study of life under conditions different from our own.

We Americans may think it strange that other nations can interest us, and yet there are other civilizations much older than our own and really the contributions of the many peoples of other lands have made America what it is.

There is a stewardship of time, of thought and of brotherly love which we should not withhold, while we are making our offerings of silver and gold. E. S. P.

RESOLUTIONS RELATIVE TO MRS. J. W. WEAVER'S RESIGNATION

Your committee, appointed recently, to draw resolutions of appreciations relative to the resignation of Mrs. J. W. Weaver as president of our missionary society, beg to submit the following:

1. That in the resignation of Mrs. Weaver as president of the Woman's Missionary Society of Central Methodist church, Raleigh, N. C., the committee, as well as the auxiliary, recognized that it has lost a loyal officer, one who has given of herself in faithful service at all times to the missionary work of the church.

2. That the deep interest which she manifested in the performance of her duties shall be remembered and will remain an inspiration to us all in our future work.

3. That while she leaves the office of president, it is the wish of this committee and of the entire auxiliary that Mrs. Weaver will remain in active service in such a worthy field among the people with whom she is now to make her home that her great usefulness may continue as the years go by.

4. That it is the prayer of this committee and the auxiliary that God may bless her in whatever work she may find a wider field of usefulness in another community.

Respectfully submitted,
Dixie Stein,
Ava Crowder,
Mrs. J. L. Stuckey,

To the Supts. of Study and Presidents of Auxiliaries:

The need for missionary education is constantly being more generally admitted, and the value of it is to us, who are actively engaged in bearing the missionary message, cannot be overestimated. The message we have is vital to those who hear it, and the task of delivering it faithfully is of utmost importance. To successfully accomplish this task we must have power; behind that power there must be force sufficient to move out of the lethargy of indifference; and to generate that force there must be the fire of love, of self-giving, of enthusiasm, which can be only by the Holy Spirit through knowledge—knowledge of God our Father, of His will for us, His children, as individuals, of His need of us as individuals to supply the wants of His other children who do not know Him as their Father. In order that these may appeal to us compellingly we must know who they are, where they live, what are their living conditions, and how they need us. All this we may learn from year to year in the books Council recommends for our study.

Our conference has adopted a definite schedule of study, in which the successful completion of each year's course leads to a system of credits for specific classes of work. The books in mission study recommended by the Council for the current year and season, our conference urges and expects us to select for our class work, and though other mission study subjects studied—except programs in year book, or The Missionary Voice, or other programs—will be accepted as "classes," they will not lead the classes studying to any of our conference credits for study. Any Bible subject, or book of the Bible used as a textbook, will be accepted as a Bible class and lead to conference credits when studied according to conference requirements.

The standard class is urged because our conference earnestly desires to lift the level of our study work, making of it a real asset in our missionary activities instead of a mere matter of form to go through with in order "to get on the auxiliary honor roll."

But while we do urge the standard class, we realize that in many auxiliaries local conditions prevent carrying on standard work, and so any study however conducted, if it is a book recommended by the Council for mission study in that year and quarter, and is done in the very best way the class can do it, is accepted as a mission study class, and puts the class in line for honorable mention if other requirements are met. This applies also to Bible study except that other books than than those recommended by Council are accepted, if they are really Bible subjects.

We urge the formation of reading circles, using Council recommended books for current year and season, among those women who can not attend classes, but could read at home.

We urge also that, whenever it is possible to do so, "The Church School of Missions," be the method of conducting classes, entered into by all auxiliaries of the church, adult, young people and children, and that the men and boys be extended a cordial and insistent invitation to take part in it. All such "schools of missions" should be promptly reported to me, your conference superintendent of study.

Let me urge you, too, if it is at all possible for you to do so, to attend the "leadership training school" nearest you, and, as a preparation for teaching the book selected for the quarter from among those recommended by Council for that time, to make an earnest effort to organize a class of all the teachers of classes and superintendents of study in your church and community, in which to present the book after a period of study, thoroughly reviewing and discussing it, using all the helps available. Do this as early as possible, for each subject—in September for the foreign and in January for the home subject—so that each member in turn may be ready and well equipped to teach her class in her own auxiliary in the time appointed for studying that subject.

The fourth quarter of the year our

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

BISHOP STRONG FOR TRAINING

"I am here, brethren, chiefly to show my interest in the work you are doing. I'm deeply interested in the Sunday schools. These district schools have my wholehearted endorsement; and I'm here to show as well as to declare my interest in what you are doing and to lend the influence of my office to it."

Thus did Bishop Edwin D. Mouzon introduce a powerful message to the Rockingham district standard training school on Monday evening of last week. Coming to Maxton from Winston-Salem for this one address, fitting into an already overcrowded schedule of official duties, our new bishop made it unmistakably clear that he intends to lead out and on during these four years among us to help put the Sunday schools of his episcopal district where they ought to be. His was a message long to be remembered, and he was heard by a large audience, many of whom came to Maxton especially to hear him.

We are grateful to Bishop Mouzon for his message and for the unmistakable evidence of his abiding interest in our work.

GOOD WORK AT MAXTON

Our Maxton training school, holding its fifth annual session last week, did excellent work in furthering the interests of the Kingdom in the Rockingham district. Headed by Rev. C. L. Read, the presiding elder and chairman of the board of managers, a large number of pastors brought quite a number from their respective charges and a very high grade of work was done. The attendance was not quite so large as last year, due to a chain of circumstances, perhaps chief of which was the situation created by the announcement some days ago of the closing of Carolina College for the coming year. Names of those earning certificates of credit will be given next week.

THANKS TO REV. R. F. MUNNS

The Rockingham district is greatly indebted to Rev. R. F. Munns, members of his family and others who so ably assisted him in taking care of those attending the training school at Maxton. For weeks before the opening of the school and daily and almost hourly during the school he was on the job, doing things for the convenience and comfort of the members of the school. To him go our sincere thanks.

PROF. SPENCE AT ABERDEEN

Prof. H. E. Spence of Duke University, chairman of our Sunday school board, preached for Rev. W. V. McRae at Aberdeen Sunday morning, August 22. Prof. H. E. Myers, also of Duke, preached for Rev. R. F. Munns at Maxton at the same time. Both Professors Spence and Myers taught in the training school at Maxton last week.

POPLAR BRANCH CREDITS

During the week of August 8-13 Rev. L. V. Harris taught a class on "The Sunday School Worker, His Life and Work" at Poplar Branch. Twenty-nine persons were enrolled. Sixteen recived credit for the course. They are as follows:

Hattie Baum, Mabel Baum, Mae G. Baum, Mrs. A. R. Baum, Rev. L. E. Sawyer, Mrs. L. E. Sawyer, and Manly Lee, of Poplar Branch; Nellie Barco, Inez Barco, Helen Barco, E. B. Caffee, Gladys Evens, Iva Evens, Mrs. J. J. Evans, and Maudie Perry of Grandy, and Grace Hampton, Aydlett.

COKESBURY SCHOOLS SEPT. 5

Two Cokesbury training schools will be held the week of September 5-10. Professor Spence and Miss Keene will conduct one at Swansboro, while Rev. L. V. Harris is with Rev. W. L. Maness at Siler City.

CORRECT BUILDING PLANS

Wide-spread interest in church and Sunday school building is being manifested throughout our conference. Congregations in city, town and country are thinking in terms of more adequate equipment, especially for the Sunday school, and they are taking steps at many places to build.

Not only are they interested in building, but apparently there is a right general desire and determination to build according to the best known standards of church and Sunday school architecture. It has been our pleasure to confer with a large number of building committees within the past months. Jointly with Prof. J. M. Ormond of the rural life department of Duke University we have been able to serve a large number of congregations. Fortunate is the North Carolina conference that it has the Duke Commission, and its money, to help in the construction of buildings in the rural communities, and of equal importance is the fact that the commission is not only interested in building, but in the right kind of building, and is insisting that plans for buildings to which Duke money goes must be in keeping with requirements of our denomination. Methodism of North Carolina is facing a glorious opportunity, and we think we are headed toward its happy realization. We need not only to build, but build adequately.

PROGRAMS OF WORK POINTS

As we approach our annual check-up campaign it is well that all of us should study point by point the various items in the programs of work. For that reason we call attention of sand-fiddlers to the fact that Mr. Woosley of our sister conference is publishing each week in his side of the Sunday school page one or more points of Program of Work "B" and "C." Let us acquaint ourselves with the standards of our church with reference to the Sunday school, that we may be ready to do our part in making our schools more effective.

The Outstanding Features.

Last week Miss Keene gave through these columns some practical suggestions as to procedure with the observance of Children's Week, which is scheduled for October. We list here some of the outstanding features of an adequate observance of Children's Week:

1. Home visitation. This means that each teacher of children of twelve years and under shall visit in the home of each pupil in her class. This visit is for the purpose of deepening the interest of parents in the religious education of their children and of awakening in them a desire for better local church conditions. The visit should not be made in a perfunctory sort of way, but should leave an impression in the minds of the parents of the zeal of the teacher for better equipment for furthering the cause of religious education of children and of a desire to co-operate with the home. At the time of this visit the teacher should extend to the parents an urgent invitation to attend the parents' meeting.

2. The parents' meeting is the chief feature of the observance of Children's Week in the local church. It is urged that a parents' meeting be held in each church in the Southern Methodist connection. It is not a wise plan to have two or more churches come together for this meeting, since its purpose is to quicken responsibility in the minds of the parents and teachers for the local school. The parents' meeting is held on any day, during the week selected, which is most convenient for all concerned. However, since the pageant is the chief feature on the program, some pastors have given over the Sunday evening service to the parents' meeting.

3. Forward step is the real purpose of the parents' meeting. The better plan is for the committee appointed for this purpose to present to the parents' meeting two projects, and a vote may be taken to decide which of the two will be the forward step. Of coure it should realte in a definite manner to better Sunday school conditions for children.

Western North Carolina Conference

FEATURE DATES

Promotion Day, Sunday, Sept. 26.
Rally Day, Sunday, October 10.
Check-Up Week, October 3-10.
Children's Week, October 24-31.

TRAINING IN GIVING

One of the objectives before a Sunday school is to train its membership to give to worthy causes. This objective should especially be made clear to the childhood of the church. Two outstanding causes to which the Sunday school may give with profit and enjoyment are the fifth Sunday offering to the Children's Home and the fourth Sunday offering to missions. The offerings to the Children's Home is so well understood and so well established in our most progressive schools that it is not necessary to here emphasize it. However, some emphasis is needed to properly boost missionary giving, to boost it in such a way as to build up a desire to give to the good work being done and to carry the interest of the giver with the gift.

THE DISCIPLINE SAYS

"Let every Sunday school be regarded as a missionary organization to promote education in missions; let the superintendent, after cansultation with the pastor, appoint annually a committee which shall have special responsibility for the promotion of instruction and training in missions."

"Let one Sunday in each month, preferably the fourth, be observed as Missionary Day, and let the offering taken on this day, as the workers' council may elect in advance, be a special for missions jointly approved by the General Board of Missions and the General Sunday School Board; or a special for the promotion of Sunday school work under the General Sunday School Board in missionary areas at home and abroad." Paragraph 392, section one and two, Discipline 1926.

SUNDAY SCHOOL SPECIAL

The Sunday schools of Methodism have been asked to take over our mission work in Europe as their missionary special and to relate this special to the regular missionary education program in the Sunday school. This proposal has been approved by the general board of missions and the general Sunday school board, together with the Sunday school board of our conference. Thus the Sunday schools assume for the church the European missionary budget.

The conference Sunday school board has the right to employ a person to do Sunday school missionary work in the home land. When this is done a limited part of monies collected from fourth Sunday offerings may be applied to this work. Thus we have what is known as "The Dual Special." It is interesting to note that since many of the conferences have adopted the dual special more funds have been collected for the foreign part of the propsosition than before.

CONFERENCE MISSIONARY PROGRAM

It may be interesting to be reminded of what Mr. Paul F. Evans, our home missions man, has outlined to direct him in his work. His work is four-fold as follows:

1. To survey the unchurched areas of the conference with a view to organizing Sunday schools at strategic points.

2. To organize wherever practicable Sunday schools in congregations of the conference which do not have Sunday schools at present.

3. To give intelligent and sympathetic supervision to weak and struggling Sunday schools in the rural and home mission areas of the conference.

4. To do Sunday school extension work among other races living within the bounds of the conference.

OUR RESPONSE

To the foregoing splendid missionary 100 of our 859 Western North Carolina Sunday schools have contributed during the present conference year nearly $5,000. While this is not nearly as large an amount as we ought to have given it is a healthy start. Many of our larger schools are giving to individual specials and have not transferred to the dual special as the mission and Sunday school boards would prefer their doing. It is very difficult and very expensive to properly cultivate the schools and properly tabulate the returns from individual specials. The Western North Carolina conference Sunday schools' answer to the European "Come over and help us" is not as loud as it ought to be.

UNDER THE BALSAMS

Mr. Evans has just returned from a week's sojourn with Rev. H. E. Crist and H. M. Keever in the conducting of a Cokesbury training school for the Sunday school workers of Dellwood and Jonathan circuits, located as they are under the shadows of the mighty Balsam mountains. Presiding Elder P. W. Tucker lent his presence to the school part of the time and a general good and profitable time is reported. Twenty-two credits were earned, seventeen from the Dllwood charge and five from Jonathan. Kindly note them: Rev. H. E. Crist, Mrs. H. E. Crist, Miss Virgie Campbell, Miss Nell Campbell, R. M. Ferguson, Mrs. R. M. Ferguson, Mrs. Robert Howell, Miss Effie Howell, Miss Ora Howell, R. B. Howell, Miss Hilda Jaynes, Rev. H. M. Keever, Ralph Kuykendall, C. D. Medford, Mrs. C. D. Medford, Miss Hazel Moody, L. M. Owen, E. K. Parton, Mrs. J. F. Shelton, Mrs. E. K. Whidden, Miss Louise Whidden.

MT. AIRY

"My missionary special is now out of the way and we wish to institute a joint campaign for a larger Sunday school, a quiet revival led by the laymen, and the biggest training school in the history of the republic. Is that all right? And then the big Annual. W. A. Newell."

It is not necessary to say that this hustling good fellow is doing well that which for the past eight years he has urged others to do. In a most straightforward way he goes after results and gets them.

HENDERSONVILLE

The first standard training school to be held at Hendersonville for our Sunday school workers in those parts is scheduled to begin Sunday afternoon, September 12, at three o'clock. Other sessions of the school will be held at night. The following courses and instructors will be offered:

The Organization and Administration of the Sunday School, O. V. Woosley.

Principles of Teaching—Prof. C. T. Carr.

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.

STUDENT COUNCIL OF LEAGUERS

The summer assembly of the Epworth League has felt very keenly the need for the development of leaders of the religious life. At its last session it attempted to meet this need by adopting an organization for leaguers. The organization is known as the Student Council of Leaguers.

The conference council, which is composed of the president and the other officers of the assembly, has done excellent service in the past in the preparation of programs that have been helpful and inspiring to the young people of the conference. But the young people have not participated directly in the operation of the assembly which exists for them, and is theirs.

The plan of organization was presented as a recommendation for organization, and was unanimously adopted at a business session of the assembly. A mimeographed sheet showing the chart of organization was placed in the hands of each leaguer. The above cut indicates the plan of organization, beginning with the powers of the central board at Nashville and ending with the Student Council of Leaguers. The recommendations were as follows:

Whereas:

1. The Epworth League is not an organization for adults, but an organization for young people.

2. The purpose of this organization is to develop leaders in Christian service.

3. We feel that we should have opportunity to express ourselves in a larger way—that is, to express our needs as individuals, and to become more efficient leaders of young people through the active participation in the organized program of the assembly.

4. We feel that the assembly should function more effectively in aiding league chapters throughout the year by giving help and advice to meet the problems that arise in the local chapters.

Therefore:

1. We recommend that a student council of leaguers be set up as an active organization of the assembly.

2. That the student council of leaguers shall be appointed by the conference council, which shall act as an advisory committee only to the student council in its sessions.

3. That the members shall be appointed for the following year on Tuesday morning at the business session.

4. That the student council of leaguers shall meet as a body Tuesday afternoon for the purpose of organizing, electing a presiding officer and a secretary. It shall meet a second time as a body to view the reports of all committees composing the council. The adopted report of the council shall be submitted to the assembly before its adjournment.

5. That a copy of the report shall be sent to the presiding officer of the conference council.

6. That the student council of leaguers shall be ready to accept suggestions from the local chapters for more efficient work throughout the year.

7. That the student council shall do all in its power to help make the work of the local chapters of a higher standard.

8. That the chart of organization as shown on the mimeographed sheet be adopted.

9. That the student council of leaguers shall become an active organization at the assembly of 1927.

W. C. Ormond,
Blanche Barringer,
Hazel E. Thompson.

The resolutions were adopted unanimously by the assembly. Mr. Grant, the assembly president, spoke for several minutes on democracy, and showed that the organization approaches the ideal of Christian democracy.

The council of leaguers is composed of 58 members that are divided into eleven committees with the number of members of each as indicated on the chart. The special duties of the various committees are noted below the title of the committee. As for instance, the committee on co-operation shall keep in close touch with other young people's organizations, reporting the most forward steps taken by other organizations, make suggestions of a larger spirit of co-operation with these, etc. In fact, when all committees are functioning properly all the phases of the life and work of an assembly will be cared for by the leaguers themselves.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

EVER FORWARD

The Epworth League in Western North Carolina is traveling on a one-way track. One that is bringing our young people to the fertile fields and broad expanses of our great conference in its entirety. The league is organized in every district and nine of the eleven districts have one or more unions. One of the remaining two is planning to effect a county league union just two weeks hence. One of the districts has three such unions,and a number of districts have two unions—all doing good work. The young leaguers who come together each month in a district union meeting soon realize that they are a part of an organization that is really big, and the Epworth League is big, taken from every angle. The church would be astounded if intelligence should come of the vast number of Sunday school leaders, missionaries, preachers and life service workers who found their places in His service through work in and by the Epworth League.

He who leads with young life is verily in the midst of high explosives; yet the very power of that life, virile, dynamic, is reason enough for careful, intelligent handling. The roadbed is filling (though often not labeled) obstructions. It is the heroic part of the church to guide its young life along the way. Yet, more than to guide, to sympathize with and encourage. The fall season is upon us. All together for a season of real service in the whole church for the Master.

W. A. B.

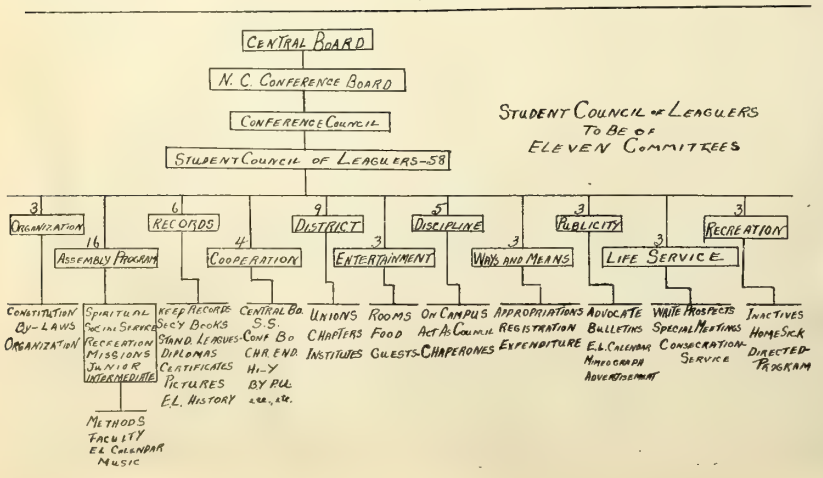
REVIVAL AT SOUTHMONT

The revival meeting at Macedonia church, Southmont, closed Sunday night, August 29. Rev. J. W. Campbell was assisted by Rev. T. A. Groce, pastor of Haywood Street Methodist church, Asheville. He is a wonderful instrument for God and aroused much interest for both the Christians and those who were not.

A dozen or more gave their names for church membership and will be received the night of September 12, and twelve young people, seven girls and five boys, gave their names at the consecration service.

We feel that this meeting has been a blessing to our community.

Ethel Hedrick.



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Daily Schedule	Daily
Lv. 12:58 P.M. Greensboro, N. C.	Ar. 12:45 P.M
Lv. 5:20 P.M. Charlotte, N. C.	Ar. 9:40 A.M.
Ar. 9:30 P.M. Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M. Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M. Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M. Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M. Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M. Charleston, S. C.	Lv. 1:30 A.M.

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The Children's Home

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference

By Martha Mann Wood.

This is the season of vacation pleasures and holiday trips. Once the only outing posible to the children of The Home was a visit to relatives. Now the delightful summer camps that have been constructed by youth-loving people have given numbers of our boys and girls a pleasant and profitable week's outing.

The Home farm camp, too, though just in the making, has been used. Mr. Van Loyd, the head scout man of the district, gave the camp two tents to begin with, and the boys, under the direction of Mr. Tatum, have built a kitchen shed and started a dam for a swimming pool.

We visited the camp the first afternoon and found the boys busy cutting tent stakes and clearing the ground for the tents. The baggage and equipment was piled around, and the preparations for outdoor life looks so interesting I was almost tempted to try tenting awhile myself and explore the little winding paths that invited one to explore the cool shade and try shoeless experiments on the sandy bottom creeks.

But a musquito came and sang in my ear and other lively insects intruded on my musings, and though the musquito didn't sing anything about "Home Sweet Home," his music suggested that perhaps a screen-sleeping porch would suit me better after all.

Going home, just this side of Farmington, we met the wagon with the stove for the camp. Tho two little boys who accompanied the driver must have felt a long way from home, for they had been all day making 20 miles and were still six miles from camp. I imagine that they will long remember that day's journey in the wagon. Doubtless when the week's end came and they whirred home in the truck they thought those country miles had shrunk wonderfully.

Each week new groups of boys went out to the farm and returned Saturday afternoon.

Other boys, young scouts, had a period at Camp Lassiter, guests of kind citizens. And groups of girls spent pleasant days at Camp Civitan by the arrangement of interested friends.

I did not get to Camp Lassiter, but spent a pleasant day at Camp Lassiter at Roaring Gap.

The rows of brown tents on the grassy slope near the lake made a pleasing picture.

Headquarters cabin was evidently an old farm house adapted to camp housekeeping and rainy-day needs. The old fashion fireplace, they said, had been delightful cool evenings with its grateful warmth and cheerful blaze.

The lake afforded boat rides and daily swimming exercises. And everything was under the direction of skilled instructors.

Roaring Gap is just a pleasant morning's drive from Winston-Salem. Good roads and swift wheels these days transport one from foot hills to mountain top almost with the ease of eagle's wings.

Recently we went to Valle Crusis to take one of the girls to spend part of the summer with her grandparents. Leaving home at ten o'clock we ate dinner in North Wilkesboro, stopped awhile in the afternoon at Boon, getting to Valle Crusis before supper.

After getting Mary to her destination we found lodging at Brookside Farm, a little farther down the road—a charming place, as many summer visitors seemed to have discovered.

Of all the good suppers that we have eaten, I think the supper at Brookside Farm easily takes first place. Fresh country fare, perfectly prepared, after an all day mountain climb makes an ideal combination.

After supper we discovered other attractive features of this mountain farm home. One was the large spring of cold water at the back door, another was the original home of the family, an old fashion log house with rock chimney. A picturesque flag walk led to the cabin, and within were a spinning wheel and two hand looms. The looms were in practical use, as two beautiful bedspreads in process of being woven gave evidence; and stacked in the corner were other completed pieces.

I do not know just why hand-woven bedspreads are so facinating—but they are, and as for myself I covet not only the spreads but the loom as well.

Looms are now made in convenient size and simple style, and perhaps some day we may get one, or more, for The Home and teach the girls the art of weaving. Besides the pleasure of making pretty things, there is educational value in handcraft work.

The next morning, while the mists still hung around the hills and hollows, we got an early start from Valle Crusis and toured around some of the wildest mountain country that the skill of enterprising road builders have made accessible; roads that wind and climb and dip, creeping here across a scanty track of rock, rolling freely on in more spacious places. Towering sunlit peaks on the right, while the precipitous left drops into impenetrable depths of gloomy hemlock shadow, fearsome places where only owls and bats would willingly linger, and the car speeds on to happier views, many so charming that one regretted speed of the wheels and thought longingly of sketch pencil, brush and color and time to picture the scene on canvas.

Just as my eye glimpsed a little spring water bubbling out at the base of a cliff on one side of the road I caught sight of a log cabin nestling on a narrow shelf of ground. Some eagle-spirited mountaineer had built his home like a bird's nest, in the air. If the babies in such a cabin were to fall out of the back door they would land in the treetops fathoms below. But probably babies born in such nest-like places inherit clinging tendencies like eagles and owlets.

The abundance and variety of wild flowers blooming along the mountain roads proved that August was the time for plant lovers to seek the cool heights. I saw countless numbers of kinds that I had never seen before and some old flower friends that I had not seen for years, among them were graceful spikes of scarlet monardas.

* * * *

Two babies were added to the Baby Cottage since last writing—Bobby, 15 months old, and Eddie, sturdy little fellow of two years. Bobbie is a few months younger than the receiving age, but seeing Bobbie one can understand how he made himself welcome. He is a darling little baby just beginning to walk and is already the pet of the cottage.

"Katie," I said to one of the little girls helping at the Baby Cottage, "how do you like the cottage baby?"

"Fine," said Katie. "He is beginning to love me."

I gaze across the street so wide,
I start, I dart, I squirm, I glide,
I take my chances, oh, so slim—
I trust to eye and nerve and limb;
I scoot to right, I gallop through,
I'm here and there, I'm lost to view.
My life, I know, hangs in the toss—
Another plunge—I am across!
Oh, give me pity, if you can,
I'm just
a poor
pe-des-tri-an.

—T. R., in the Boston Transcript.

THE METHODIST ORPHANAGE

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Leaguers Visit Orphanage—Several days ago Miss Bettie Lee Sanders with a large number of the members of the Junior Epworth League of Smithfield spent an hour at the orphanage. These young folks were shown the campus, buildings and other things of interest. The swimming pool became the center of attraction and many of them enjoyed going in bathing. Most of our children were out of the city enjoying a short vacation. I was sorry we could not give the league some readings and songs, but could not because our singing class was out of the city. We trust these fine young folks will come again when all our young people are at home. Several of our small boys went over to Pullen Park and took supper with the leaguers.

* * * *

Raleigh Rotarians—About fifty of our children were the guests of the Raleigh Rotarians recently. These fine men learned that fifty of our children were denied the privilege of enjoying a short vacation and resolved that they would invite them to their homes for a meal and an outing. Those that were entertained by the Rotarians report the time of their lives. They had more good "eats" than they could manage. Auto rides, movies and games were the order of the day. What can the pessimist say in the face of so much altruistic service? The milk of human kindness is still found in large supplies in the hearts of tens of thousands of noble-hearted men and women. As a number of the Raleigh Rotary Club I feel proud of the fine service these splendid Rotarians have rendered our orphan children by giving them such a great time in their own homes.

* * * *

Singing Class—The singing class visited Conway, New Hope, Rehobeth and Seaboard recently. Brothers E. B. Craven, Daniel Lane and Frank Culbreth did all that lay within their power to make the visit of the class to these churches a grand success. I have come to the conclusion that preparation goes a long way to make the visit of the singing class a success. All these churches took free will offerings, which meant so much to us now since we are forced to borrow several thousand dollars to meet our current expenses. Mrs. Rives, who has charge of our class, reports large and enthusiastic congregations at all these churches. Northampton county is a stronghold of Methodism. I do not think a week ever comes without a contribution coming to the Methodist Orphanage from some church in this great old country. I have come to depend on these good friends with a feeling of assurance that they will share their means with our fahterless ones. I want my Northampton friends to know that we appreciate their co-operation and liberal held in a financial way.

* * * *

St. Paul Church—The third Sunday in August found me at St. Paul church, Goldsboro. The Rev. J. M. Daniel, the successful pastor of this influential church, was off on a short vacation.

(Continued on page fourteen)

Rheumatism

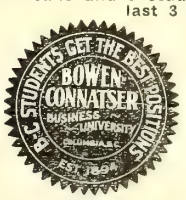
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THE EARTHQUAKE OF 1886

About the middle of August of 1886 I entered Rock Spring Seminary, Denver, N. C., which school I had attended for the past two years. Prof. J. F. Brower, now of Clemmonsville, N. C., was the principal. Rev. M. V. Sherrill, who died at Denver in 1902, was the pastor of Rock Spring circuit. When the camp meeting closed about August 10 the pastor continued the services at the camp ground every evening. His only assistance was Dr. J. A. Sherrill, a local preacher from Mt. Pleasant church on this circuit, and the laymen of Bethel and other churches. After the fifth Sunday the meeting began to lag. I remember that Monday night was cloudy and threatening rain and the attendance was small. Dolph ——— was the only penitent But for his being at the altar the meeting may have closed that night. Tuesday night, the 31st, was clear and warm. The congregation was larger than the previous evening. The pastor preached, but I do not recall the text or subject. There were four or five at the altar.

I had left my seat about the second in front of the altar and joined a group who were in the altar singing. Rev. Hart Proctor, an aged minister of the M. P. church, had just concluded an earnest prayer for the penitents. Bro. Rufus Wilkinson had started a song, but few were helping. It was a few minutes after 9. I remember I was standing only two or three yards from the pulpit, facing east. Then there came a noise from the southwest as if a storm was approaching. This was followed by the quaking of the earth. I could feel the ground under me vibrating from southwest to northeast. Then there was a sound like something as large as the arbor had fallen upon it. The waving of the 300 tents surrounding added to the intensity of this unusual phenomena.

The penitents rushed from their knees at the altar, followed by most of the congregation. I walked to my former seat, picked up my hat and joined the crowd outside the arbor. We looked up expecting to see clouds and a storm; but the sky was perfectly clear, the stars blinking at us as if nothing had happened. It suddenly became quite cool—the temperature must have fallen 10 or 15 degrees in a few minutes.

The preacher remained under the arbor, apparently as calm as ever. He told the people not to be alarmed —it was only an earthquake. In a few minutes they reassembled under the arbor, when the pastor read Acts 4:31, and made some comment. The conduct of the people answers to the description given in the gospels of the Last Day. One man in this section was reputed to have rebuked his wife for thinking the end of time had come. "Whoever heard of judgment day coming at night?" was his confident explanation.

There were several lighter shocks before we left the camp ground. A citizen of Denver rushed home to look after his family, saying he imagined he smelled sulphur burning. Uncle Henry ———, an aged brother who lived a few miles away with his son, did not attend the services. He was alone and when the noise waked him he thought burglars were trying to enter. "Durant has an old gun and I'll use it on you," was his warning. H. J. Sherrill, who lived near Rehobeth, blew his trumpet to call help from his neighbors in his fright. Some who heard this thought it was really a blast from Gabriel's horn.

There were no telephones nearer than Charlotte or telegraph closer than Lincolnton, 16 miles. The next day some drummers stopped in Denver and said Chicago had sunk. When the Charlotte papers came we learned of the terrible destruction at Charleston and vicinity. On the next night there were more shocks but lighter than the first. These were felt occasionally till November.

The night following the great quake the crowd was unusually large—the arbor was filled. Pastor Sherrill did not preach, but read Wesley's sermon on earthquakes. The attention was well night perfect. When the call was made for penitents the altar and surrounding space were soon filled. Sinners, backsliders, cold church members were on their knees in the straw, calling for mercy. There were possibly 100 professions. No doubt some of these were not genuine and soon fell away, but many endured to the end. The writer who had become a Christian some years before experienced a wonderful work of grace in his heart and life, but this was some days before the earthquake. The meeting continued a week or more, crowds coming from all over the circuit and beyond. Its influence for good was felt for years.

The storm and the earthquake may not be the best means of calling sinners to repentance, but it is better than going on in sin and landing in perdition. Let us all heed the warnings in God's Word and the call of his ministers, so that these judgments need not be visited upon.

A. C. Sherrill.

W. N. C. WOMAN'S

(Continued from page eight)

conference expects all classes to study the foreign mission subject. This year the subject selected is "The Moslem World." The green folder enclosed gives list of books recommended.

The first, or second quarter, of the new year should be devoted to the home mission subject, the general theme of which is "Our Templed Hills." The list of these books also is given in the green folder.

The "additional books" listed—"Missionary Heroes," "Healing Ourselves," "Story of Missions," and "Women and Missions"—should be used in "reading circles" rather than in the regular classes. "Healing Ourselves" and "Women and Missions" should be read by every woman in every auxiliary.

In the list of Bible study books I wish to call your attention especially to Dr. Ed. F. Cook's "Missionary Message of the Bible," as a truly delightful and most spiritually helpful book, one that is simple enough for any class to use, equally instructive to all. If you have not already studied it in your class, let me urge you to do so during this study year.

Please notice also the maps and picture sheets prepared for the mission study classes. You will find them most helpful in visualizing the fields as to world location and locating mission stations.

Our slogan is "A study circle in every auxiliary and every member a member of the study circle." That means the young people's and children's auxiliaries as well as adults, and I hope that every adult will be interested in classes for the young folks and help to organize and teach them whenever it is necessary or desired.

Finally, don't forget to report your classes at the proper times, using the correct report blanks, answering fully every question, and mailing it promptly. Be sure to fill out and mail the enrollment card for every new class. And be sure to write to me about your class, tell me your problems, and all about it that is interesting. If you need help, write me, and if I do not know how to help you myself, I do know how to find out, and that is my business and my valued privilege at this time.

With every good wish, and earnest prayers for a pleasant and successful study year, I am,

Sincerely your friend,
Mrs. J. LeGrand Everett,
Conf. Supt. Study.

W. N. C. SUNDAY SCHOOL

(Continued from page nine)

Junior Department Administration, Mrs. E. R. Michaux.

Primary Department Administration, Miss Corinne Little.

Beginner Department Administration, Mrs. O. V. Woosley.

A splendid local board of managers headed by Supt. A. W. Honeycutt of the city schools, C. F. Bland, prominent merchant, Rev. M. T. Smathers, pastor, and others will make the school decidedly successful.

WINSTON-SALEM

Your humble servant spent last Sunday in Winston-Salem visiting the Burkhead and Green Street Sunday schools, listening to a most excellent sermon by Bishop Mouzon and meeting with a large group of interested leaders in organizing the sixth annual standard training school for the Winston-Salem district to be held November 7-12.

Supts. C. W. Snyder of Burkhead Sunday school and H. C. Jones of Green Street are among our very best Sunday school leaders. Their schools are departmentized and do business in a very intensive way. Theirs are real schools of religious education. Rev. J. W. Williams of Burkhead and Rev W. B. Shinn of Green Street regard themselves as pastors of their Sunday schools and were in the midst of things, welcoming attendants and lavishing spiritual good cheer.

After a busy morning the good dinner and pleasing comradeship which featured a short stay in the home of Dr. and Mrs. C. C. Weaver made the afternoon's work easy.

BISHOP MOUZON

All of us have heard of the strength of character, powerful preaching ability and general good leadership traits attendant to the ministrations of Bishop Mouzon. Those who have learned to personally know him readily testify that he is also a lovable man. My first request of him was to deliver on Sunday school anniversary night of the annual conference certificates of honor to 150 or more of our pastors who have earned one or more units of credit in our Sunday school training courses. He tentatively promised to thus favor us. Seats will be reserved for pastors earning certificates and the awarding of the honors will be made a feature of the evening.

A HOME COMING

I am just back in the office from attending a most enjoyable home coming held at Mt. Olivet on the Davidson circuit. It was particularly pleasing to attend this meeting, since this is my father's home church and around it live most of my relatives. It was brought out at this meeting that the four active pastors now in our conference, Revs. J. E. Woosley, A. S. Raper, O. P. Ader and R. F. Mock, have given in the aggregate 111 years to the ministry, during which time they have witnessed around 5,200 conversions. There will certainly be some stars in their crowns as they gather around the mansions prepared for them in the great home coming prepared for the Lord's workmen.

An acorn is not an oak when it is sprouted. It must go through long summers and fierce winters, and endure all that frost and snow, and thunder, and storms, and sidestriking winds can bring, before it is a full grown oak. So a man is not a man when he is created. His manhood must come in years. He that goes through life prosperous, and comes to his grave without a wrinkle is not half a man. Difficulties are God's errands and trainers, and only through them can one come to the fullness of manhood.—H. W. Beecher.



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Our Little Folks

NED'S EXCUSES

"It wasn't my fault, mother," said Ned. "Meg left her glass so near the edge of the table that it fell off with the tiniest touch."

Ned's mother sighed. Then Ned protested:

"B-ut, mother, it's true. Meg did leave it near the edge."

"Perhaps she did. But she did not knock it off," and mother sighed again.

Then Ned went out to join Meg at her play, knowing that he had worried mother once again.

Mother was always worrying over things, he said. Just yesterday he had come in with a poor report from school. When he had seen how sad his mother looked, he had said:

"Well, mother, it wasn't my fault. I couldn't get my lessons up with the baby crying almost every night."

"Every night?" his mother questioned.

And Ned had stammered: "Well, some nights, anyway."

"If I remember rightly, dear, that happened only once. You are trying to excuse yourself."

"Well, you know I had a cold for a week. So it really wasn't my fault that I did so badly."

"Does that account for your low marks the whole term?" Ned's mother had argued then.

Ned had no answer ready. It was always hard to find an excuse to satisfy his mother. She always seemed to know they were excuses.

It had been just like mother, too, today to see through his excuse about Meg's glass. And yet it had been so much easier to put the blame on Meg than to admit that he was careless.

Ned's conscience pricked him for a few minutes, as it always did when mother looked so sad. But as he and Meg played throw and catch in the front yard, he soon became his careless self once more.

"Not my fault. Your bad throw, Meg," he called as he missed a catch.

"A good catcher should catch bad throws too," retorted Meg.

"Not with a sore finger," answered Ned.

As a matter of fact, Ned had twisted a finger at school that day, but it had hurt for only a few minutes. Ned knew quite well that he was merely making an excuse.

"I'm sorry, Ned," said Meg. "I didn't know your finger was sore."

And Ned felt quite ashamed.

Meg and Ned played back and forth with the ball for some time in silence. Then suddenly Meg began to miss many of Ned's throws.

"I'm stupid," she would say each time. And Ned would not deny it, though he knew full well that it was his bad throw that made her miss.

Then it began to grow dark, and the players went inside.

"Mummy, I'm a stupid player," Ned heard his sister say. "Ned caught all but two of mine, and that with a sore finger. I missed heaps of his."

Ned said nothing. He hurried off to get his books to study. He found, however, that he could not think of lessons. Meg's words kept troubling him. So did mother's worried look.

Finally he pushed his books away and went to where Meg sat.

"Meg," he said, "my finger isn't sore at all. I played ball badly. Every time you missed, my throw was bad. You're not a stupid player, Meg."

At last Ned had summoned up the courage to break his excusing habit. He rushed back to his books with a blush of shyness. But before he began to study he saw his mother's face light up with joy, and heard Meg's happy:

"That's awfully decent of you, Ned."

"It was certainly worth admitting it," was what Ned thought as he settled down to work in earnest. "It makes a fellow feel more like a man."—Alice Wetherell, in Pittsburgh Christian Advocate.

MARJORIE'S PARTY

The seventh grade room was terribly excited. Marjorie Brewster was giving a party—a big, grand party, and she was inviting seventh-grade girls.

"Whom are you going to invite, Marjorie?" asked one of the girls on the playground.

Marjorie looked around and then, leaning over to the girl, answered, "I am going to invite every girl in this seventh grade except Lois Brown. She hasn't a decent thing to wear."

"Me?" chorused several girls. "Are you going to invite me?"

"Every one in the room," called Marjorie, and then under her breath, "except Lois."

And Lois was not invited.

The day of the party came. Girls in lovely frocks passed Lois' home. "Going to the party, Lois?" they called.

"No, thank you," smiled back Lois. "I'm not invited."

She smiled when the girls were talking to her, but after they passed she went indoors and cried. It was hard to be left out of a party.

Next day at school Lois met Marjorie face to face on the steps. Marjorie would have passed without speaking, but Lois stopped her, again smiling, "You had a lovely day for the party, Marjorie," she said. "I am glad you invited little Susan Hare. She does not often go to a party."

Then Lois passed on. Marjorie gasped. "And other girls would have been mad," she said.

Later that morning Marjorie had trouble with an arithmetic problem. She called the teacher, but she was busy. The teacher asked the room, "Who had problem forty in today's lesson? Will some one help Marjorie with it?"

Lois Brown stood up. "I will help her with the problem," she said, and smiling went to Marjorie's desk.

Around went the whisper: "And she never invited Lois to the party. Good for Lois, I'll say. I'd be so mad I wouldn't speak to her."

Lois helped Marjorie with the problem, and that afternoon she found on her desk a note.

"I'm sorry I did not invite you to my party, Lois. Please pardon me. You are the sweetest girl in the room. Majorie."

Lois looked up from the note, caught Marjorie's eye, smiled and formed with her lips the word, "It's all right."—Kind Words.

THE FIVE WISHES

"I wish I lived in a beautiful palace, with nothing to do but what I pleased," said little Susie Blake.

"Oh, I wish I was very, very pretty so that the people would look at me and say, "She's the prettiest girl I ever saw!" exclaimed Ella Dudley.

"And I do wish more than anything else that I had lots and lots of money," said Dora Kyle.

"I would like to be very bright and write beautiful story books," said Maggie Wilkins.

"I wish to be good—so good that all my friends will love me," timidly said little Katie Otis.—Round Table.

"Mother, wihch frock shall I wear for the party?"

"I don't know, dear—I must see which is the cleanest."

"Will you find out, please, 'cos I want to know whether to wash for a square neck or a round one."

A film showing that America won the war is being screened. The idea is belated. Our income tax demands have been reminding us of this fact for years past.—Punch.

The ideal of friendship is to feel as one while remaining two.

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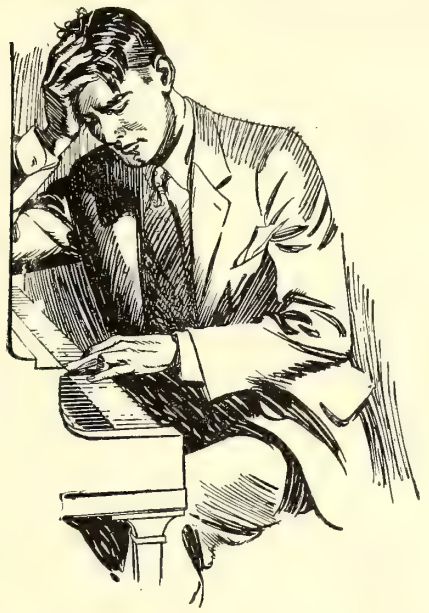
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GOOD REPORT FOR FIFTH SUNDAY'S COLLECTIONS

Last Sunday morning special efforts were made for the fifth Sunday's collection by Forest Hill Sunday school, which goes to the Children's Home at Winston-Salem.

It was announced the Sunday before that they would try to reach the 100 per cent mark for contributors. The report of the different departments show that an average of 95 per cent of those present gave, with an average of .07 2-3 cents per person.

Givers by departments were as follows:

Beginners' Dept.—Present 37; 34 givers.

Primary Dept.—Present 30; 30 givers.

Junior Dept.—Present 27; 17 givers.

Intermediate Dept.—Present 33; 33 givers.

Adult Dept.—Present 156; 156 givers.

We believe this is one of the highest marks ever made in this section along this line and we are very proud of it. S. J. Sherrill, Supt.

THE METHODIST ORPHANAGE

(*continued from page eleven*)

During the two years he has been pastor of this strong church he has made many friends, built up his congregations and laid the plans for a greater St. Paul church. As is his custom, he gives himself without reservation to the work of the ministry. The difficulties under which he has labored have been great, but he has met them with a Christian fortitude which is born of a living faith in an all good and wise heavenly Father.

It would be difficult for me to exaggerate the virtues of St. Paul church. From the very beginning its membership has taken our orphanage close to its great mother heart. Through all these years the members have counted it a real privilege to contribute of their means and love to our children. Brother E. B. Borden, before he went hence, gave $2,500 on the endowment fund. Two years ago Brother B. G. Thompson gave us $5000 for current expenses. Many other friends have given generously and with glad hearts. They are too numerous to mention by me in the limited space I have for orphanage news.

I had the pleasure of visiting the following friends: Judge F. A. Daniels, Allie Edgerton, B. G. Thompson, M. J. Best, J. B. Hooks and the Odd Fellows' Home. I had an opportunity to address the children of our home. Being an Odd Fellow myself I counted it a privilege to speak to the children in whom I am deeply interested. Brother Warren is doing a splendid piece of work as superintendent. Our beloved order ought to give him more financial assistance in carrying forward this important work. I spent the night with my brother-in-law, J. B. Hooks, who is the clerk of the court of Wayne. He has just been nominated for the fourth time. St. Paul is wedded to our cause and will show a fine report for our orphanage at the annual conference.

COSMOS AND CHAOS

By Pearl Highfill.

Into a garden I went one day,
Where weeds and thorns had long held sway;
I went full armed into chaos,
But soon there grew for me cosmos.

Into a world of sin Christ came,
One torn by sorrow, grief and shame;
He came with love into the chaos
And drew unto Himself cosmos.

Into the world He bids us go,
And tell He saves from sin and woe;
He'll give us strength in the chaos
To win for Him many cosmos.

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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
FOURTH ROUND

September

Weaverville Ct., Alex. Chapel, 11 4-5
Weaverville, night 5
Fairview, Sharon, 11 12
Henderson Ct., Fruitland, 3 12
Oakley, night 12
Ivy, Laurel, 11 18-19
Haywood Street, night 19
Sandymush, Little Sandy, 11 on 25 and 3 on 26
Leicester, Emma, 3 on 25 and 11 on 26
Saluda-Tryon, Tryon, night 26
Elk Mountain, night 28

October

Spring Creek, Antioch, 11 3
Marshall-Hot Springs, Marshall, 3 and night 3
Central, night 4
Hendersonville, night 6
Brevard, 11 10
Rosman, Rosman, 3 10
West Asheville, night 13
Bethel, night 14
Swannanoa, Tabernacle, 11 17
Black Mountain, night 17

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FOURTH ROUND

September

Monroe, Central, 11 5
Weddington, Wesley, 3 5
Brevard Street, 8 5
Myers Park, 11 12
Waxhaw, Heath's, 3 12
Chadwick, 8 12
Peachland, Hopewell, 11 19
Polkton, Polkton, 3 19
Matthews, 8 19
Pineville, 11 26
Hickory Grove, 3 26
Tryon Street, 8 26

October

Unionville, Mill G., 11 Sat. 2
Prospect, Trinity, 3 2-3
Hawthorne Lane, 11 3
Duckworth Memorial, 8 3
N. Monroe and Icemorlee, 8 Sat. 2
Bethel-N. H., Bethel, 11 Sat. 9
Lilesville, Liles, 3 Sat. 9
Wadesboro, 11 10
Ansonville, 3 10
Morven, 8-9 10-11
Marshville, 2 Monday 11
Spencer Memorial, 8 14

GREENSBORO DISTRICT
I. B. Craven, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

September

Coleridge, Rehobeth 11, Concord 3 4
Deep River, Worthville, 11 5
Liberty, Bethany, 3 5
Randleman, St. Paul's, night 6
Proximity, night 7
Carraway Memorial, night 8
Randolph, Fairview, 11 11
East End, 11 12
Highland, Archdale, 3 12
Park Place, night 13
Jamestown, Oakdale, night 14
West Market St., night 15
New Hope, Centre, 11 18
Glenwood, 11 19
Gibsonville, Whitsett, 3 19
Bethel, Grace, night 20
Centenary, night 21
Ashboro, night 22
Wentworth, Bethlehem, 11 25-26
Ruffin, Ruffin, 3 26
Reidsville, night 26
Main St., night 27
College Place, night 28
Wesley Memorial, night 29

October

West Greensboro, Muirs, 11 2
Ramseur, Franklinville, 11 3

MARION DISTRICT
Edwin O. Cole, P. E., Marion, N. C.
FOURTH ROUND

September

Bostic Ct., Hopewell, 11 4
McDowell Ct., Trinity, 11 5
Oak Forest, 8 5
Gilkey, Gilkey, 11 12
Forest City, 8 12
Table Rock, Arney's, 11 17
Morganton Ct., Salem, 11 18
Marion Mills, 11 19
Marion Ct., Glenwood, 3 19
Morganton, First Church, 8 22

October

Broad River, Wesley's, 11 3
Cliffside, Avondale, 8 3
Henrietta-C., Henrietta, 11 10
Spindale, 8 10

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., M. Airy, N. C.
FOURTH ROUND

September

Yadkinville, Center, 11 4-5
Jonesville, Eagle Mills, 3 5
Summerfield, Lee's Chapel, 11 11-12
Leaksville, night 12
Dobson Q. C., Dobson, 2:30 15
Danbury Q. C., Danbury, 2:30 16
Stokesdale, Stokesdale, 3 and 11 18-19
Walnut Cove, Bethlehem, 11 and 3 18-19
Mount Airy Ct. Q. C., Salem, 11 20
Ararat Q. C., Carter's Chapel, 11 21
Pilot Mountain Q. C., Chestnut Grove, 11 22
Rural Hall, Mount Pleasant, 11 25-26
Stoneville-Mayodan, Mayodan, 3:30 and 8 26

October

Sandy Ridge, Sandy Ridge, 3 and 11 2-3
Spray Q. C., 4:30 3
Draper, night 3
Mount Airy, Central, Q. C., 7:30 5
Mount Airy, Rockford, Q. C., 7:30 7
Jonesville, 11 10
Elkin, night 10
Mount Airy, Rockford St., 11 17
Mount Airy Ct., Salem, 3 17

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

September

Elk Park, Newland 4-5
Warrensville, Ashley 11-12
Avery, Pisgah 18-19
Sparta, Potato Creek 25-26

October

Laurel Springs, Laurel Springs 2-3

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FOURTH ROUND

September

East Spencer, Long Street, 11 5
Salisbury, Main Street, 8 5
Landis, Shiloh, 11 11
China Grove, 11 12
Spencer, Central, 8 12
Norwood Ct., Mt. Zion, 11 19
Norwood, 8 19
Bethel, 11 24
New London, 11 25
Salem, 11 26
Badin, 8 26

October

Mt. Pueaasnt, Cold Spring, 11 3
Kannapolis, Trinity, 8 3
Concord, Harmony, 11 10
Concord, Westford, 8 10

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

September

Crouse, Pleasant Grove, 11 4
Gastonia, Main Street, 11 5
Smyre, night 5
Mt. Holly, 11 12
Lowell, Lowell, 3 12
Park Street, night 12
Franklin Avenue, night 15
Shelby Ct., Sulphur, 11 18
Lafayette Street, 11 19
Shelby, Central, night 19
East End, night 22
Cherryville Ct., Beulah, 11 25
Cherryville, First Church, 11 26
Bessemer, Bessemer, night 26
Trinity, night 29

October

Lowesville, Salem, 11 2
Goodsonville, 4 and 11 2-3
Stanley, Stanley, 3 and night 3
Cramerton, 11 10
McAdenville, night 10

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FOURTH ROUND

September

Newton, 11 5
Catawba, Concord, 3 5
Ball Creek, Friendship, night 5
Statesville, Broad St., night 6
Statesville Ct., Parsonage, 3 10
Taylorsville, night and 11 11-12
Hiddenite, Pisgah, 2:30 12
Stony Point, night 12
Statesville, Race St., night 17
Mt. Zion, night and 11 18-19
Shepherd, Vanderburg, 2:30 19
Davidson, night 19
Mooresville Ct., Central Church, 3 21
Mooresville, Central, night 21
Troutman, night 22
Lenoir, First, night and 11 25-26
South Lenoir, 2:30 26
Hudson, Whitnel, night 26
Hickory, First, night 27

October

Cool Springs, Providence, 3 and 11 2-3
Elmwood, Elmwood, 3 6
Lenoir Ct., Littlejohns, 3and 11 9-10
Granite Falls, 2:30 10
Maiden, night 10
Rocky Springs, 11 17

WAYNESVILLE DISTRICT
6 P. W. Tucker, P. E., Waynesville, N. C.
FOURTH ROUND

September

Macon, Asbury, 11 3
Franklin, night 3
Franklin Ct., Bethel, 11 4
Highlands, 11 and 11 11-12
Glenville, Cashiers, 3 and night 12
Robbinsville, 3 17
Andrews, night 17
Murphy Ct., 11 18
Murphy Station, 11 19
Judson, 4 and night 19
Whittier, Shoal Creek, 11 and 3 25-26
Bryson City, 11 and night 26
Canton, night 29

October

Clyde-Junaluska, night 3
Waynesville, night 5

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 We. Fourth Street, Winston-Salem, N. C.

September

Davie, Salem, 11 and 3 4-5
Cooleemee, 11 5
Mocksville, night 5
Lexington, Erlanger, night 8
Davidson, Centenary, 11 11
Centenary, 11 12
Lewisville, Brookstown, night 12-13
Burkhead, night 15
Linwood, Linwood, 3 18-19
Lexington, First Church, 11 19
Central Terrace, night 19
Hanes-Clemmons, Hanes, night 22
Denton, Clarksbury, 11 25
Welcome, Ebenezer, 8 and 3 25-26
Walkertown, 11 26
West End, night 26

October

Thomasville Ct., Prospect, 11 and 3 2-3
Kernersville, 11 3
Thomasville, Bethel, night 3
Forsyth, Westview, 3 9-10
Oak Ridge, Sedge Garden, night 10

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

September

Mebane, 11 5
West Burlington, night 5
Hillsboro Ct., Eno, 11 11
Graham and Haw River, Graham, 11 12
Webb Avenue, 3 12
Front Street, night 12
Cedar Grove Ct., Carr, 11 18
Long Memorial, 11 19
East Roxboro, Longhurst, 3 19
Durham Ct., Fletchers, 11 25
S. Alamance Ct., Phillip's Chapel, 11 26

October

Mt. Tirzah Ct., Hurdle Mills, 11 2-3
Brooksdale Ct., Brookland, 11 9
Carrboro Ct., Carrboro, 11 10
Chapel Hill, 3 10
Rougemont Ct., Ellis Chapel, 11 15
Person Ct., Concord, 11 16-17
Calvary, night 18
Carr, night 19
Gregson, night 20
Lakewood, night 21
Milton Ct., New Hope, 11 23
Burlington Ct., Shiloh, 11 24
Duke Memorial, night 25
Trinity, night 26
Branson, night 27
West Durham, night 28
Leasburg Ct., Union, 11 30

November

Yanceyville Ct., 11 6

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

September

Columbia, Columbia 11-12
Pasquotank, Hall's Creek 18-19
City Road, night 19
Perquimans, Oak Grove 25-26
Hertford, night 26

October

Chowan, Center Hill 2-3
Edenton, night 3
South Camden, Wesleys 9-10

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

September

Bladen, Bethlehem 11-12
Glendon, Cool Springs 18-19
Hemp, Tabernacle, 3 19-20
Carthage, Carthage, 2:30 20
Haw River, Mt. Pleasant 25-26
Pittsboro, Brown's Chapel, 3 26-27

October

Jonesboro, Poplar Springs 2-3
Lillington, Lillington, night and 2 3-4
Mamers, Woodside, 10 4
Newton Grove, Hopewell 9-10
Duke, night 10
Dunn, 2 11
Roseboro, Bethel 16-17
Steadman, Cokesbury 18
Goldston, Goldston 23-24
Siler City, Siler City, night 24-25
Sanford, night 25
Parkton, Hope Mills 30

November

Elizabethtown, Trinity ..... Oct. 31 & 1
St. Paul, Barker's 2
Person St.-Calvary, Calvary, night 3
Hay Street 5
Fayetteville Ct., Camp Ground 6

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

September

Goldsboro Ct., Thompson's, a.m. 4
Elm St. and Pikeville, Pikeville, a.m. 5
St. John's, p.m. 5
Mt. Olive Ct., Roanes, a.m. 11
Mt. Olive and Calypso, a.m. 12
Atlantic-Straits, Springfield, a.m. 19
Beaufort, p.m. 19
Craven Ct., Rhems, a.m. 26

October

Dover Ct., Dover, a.m. 3
Riverside, p.m. 3
Pink Hill, a.m. 8
Seven Springs, Zion, a.m. 9
Snow Hill, Hermon, a.m. 11
LaGrange, a.m. 10
Queen Street, p.m. 10
Pamlico Ct., Stonewall, a.m. 17
Oriental, p.m. 17
Newport-Harlowe, Newport, a.m. 24
Jones Ct., Trenton, a.m. 26
Grifton Ct., Sharon, a.m. 30
Hookerton Ct., a.m. 31
Centenary, New Bern, p.m. 31

November

St. Paul, a.m. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

September

Louisburg Ct., Shiloh 4

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FOURTH ROUND

September

Bethel, 11 5
Tarboro, 3 5
Washington, night 8
Farmville, 11 12
Greenville, night 12
Wilson, 11 19
Elm City, 3 19
Grimesland, Simpson, 11 25
Bath, Asbury, 11 26
Aurora, Bonnerton, 3 26

October

Fremont, Black Creek, 11 3
Stantonburg, night 3
Rocky Mount Ct., Marvin, 3 9
South Rocky Mount, 11 10
Clark's St. Church, 3 10
Fairfield, 11 17
Mattamuskeet, Amity, 3 17
Swan Quarter, Gladesville, 11 18
Vanceboro, 11 21
Springhope, night and 11 23-24
Nashville, night 24
Pinetops, McKendree, 11 31
Ayden, night 31

November

Robersonville, Stokes, 11 7

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FOURTH ROUND

September

Northampton, 11 and 3 4-5
Conway, night and 11 5-6
Middleburg, 11 12
Enfield, night 15
Rich Square, 11 18-19
Windsor, 3 19
Henderson, night 22
Halifax, 11 26
Battleboro and Whitakers, night 26

October

Scotland Neck, 11 3
Rosemary, night 3
Roanoke Rapids, night 6
Ahoskie, 11 10
Aulander, night 10
Garysburg, 11 17
Seaboard, 3 17
Norlina, 11 23-24
White Memorial and City Road, night 24
Murfreesboro and Winston, 11 31
Williamston and Hamilton, night 31

November

Littleton, 11 7
Weldon, night 7

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

September

Ingold, Johnson, a.m. 26
Clinton, Clinton, p.m. 26

October

Kenansville, Kenansville, a.m. 2-3
Faison-Warsaw, Kings, 3 p.m. 3
Magnolia, Trinity, a.m. 9
Wallace-Rose Hill, Wallace, a.m. 10
Burgaw, Jordan's, 3 p.m. 10
Scott's Hill, Scott's Hill, a.m. 17
Wilmington Ct., Wesley Memorial, 3 p.m. 17
Town Creek, Zion, a.m. 23
Shallotte, Shallotte Village, a.m. 24
Southport, p.m. 24
Jacksonville-Richland, a.m. 29
Swansboro, Stella, a.m. 30-31
Maysville, Lees, p.m. 31

November

Grace, p.m. 1
Trinity, p.m. 2
Fifth Ave., p.m. 3
Epworth, p.m. 4
Carver's Creek, Carver's Creek, a.m. 7
Whiteville, p.m. 7

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IN MEMORIAM

STEWART—Robert Bruce Stewart was born December 10, 1833, and died July 5, 1926, at his home near Mount Gilead, N. C. He volunteered and entered the Confederate Army in 1861, serving in Cook's brigade for four years. He joined the Methodist church just a few years ago at Mount Gilead and lived a consistent Christian life. Brother Stewart was faithful to attend church as long as his health permitted. In January, 1925, he fell on the ice and was a cripple from that time until his death. He leaves two sisters and a brother to mourn his going, but they know where to find Uncle Bruce, and they can say with the inspired writer, "Blessed are the dead who die in the Lord."

B. C. Thompson.

HOOPER—William W. Hooper of Manteo, N. C., formerly of Salvo, N. C., one of the oldest men in eastern North Carolina, died July 10, 1926. The record of his age was destroyed by the storm that swept the coast in 1844, but according to his own statement he was about 92 years old.

He was married during the Civil War to Mary E. Williams of Ocracoke, N. C. To this union were born ten children, five of them still living.

In some respects Uncle Bill was a remarkable man. While he did not profess to live a Christian life he made no enemies; he made himself familiar with everybody. During his stay at Salvo he visited every home in the community, and especially the sick. He was much devoted to his loved ones. He was a veteran of the Civil War and delighted in relating the funny incidents with which he was connecetd while in the service. The dear old man is sadly missed. He professed virtues which we can only hope developed into a living faith commending him to Christ in a dying hour.

He died at the home of his daughter, Mrs. G. L. Midgett, of Manteo, N. C., and according to his request his body was brought to Salvo, N. C., and laid to rest beside his beloved wife, where his burial service was witnessed by a large congregation.

Rev. K. R. Pugh.

WATSON—One of Rockingham's leading citizens passed out when Henry Clay Watson answered the call May 9, 1926. He was the son of John S. and Mary Watson and was born in Beaver Dam township, Richmond county, December 4, 1854. From his parents, plain, worthy, thrifty people, he inherited no wealth, and his opportunities for attending school of any sort were poor—well nigh none. The closing years of the Civil War and the days of reconstruction immediately folowing covered that portion of his life during which children of today are at school. There were no schools for him to attend, and had there been, the opportunity for doing so for any boy on a farm with the support of the family dependent upon the farm would in all probability have been lacking. It was lacking to him as to many another North Carolina boys between 1865 and 1872. Despite that handicap he came to be a leading citizen in his county and town and church. He remained on the farm until he was 21, and then removed to Rockingham, where for a number of years he clerked in a store on a small salary. Afterwards, going into business for himself, by dint of application, honesty, patience and habits of thrift, acquired during those troublous years of his childhood and youth, he came to be one of the successful business men of his adopted town. It was not by any brilliance either of foresight or achievement that he did this, but by quiet, patient and persistent work. "Not slothful in business" was strictly true of him.

But neither interest in nor success in business could wean him away from his home or at all blunt his enjoyment of that blessed spot and of the company of those who made it for him—home. There are few men of affairs to whom home and family meant more than to Henry Watson. If he ever hurried in his business or showed any impatience to his associates it must have been in his eagerness to get back to it and to them.

While yet on the farm he was converted and joined the Methodist church at Green Lake. Afterwards he moved his membership to Rockingham and was actively identified with the church there until the day of his death. This writer well remembers his face as a very regular feature of the morning service during his whole pastorate, also the word of appreciation that as regularly followed. He loved the church and the church's Head, and what came to him through the years in the way of material things he used as a steward of God's grace.

In August, 1883, Henry C. Watson and Jennie C. Ellerbee were united in marriage. The union then effected remained unbroken and undisturbed for 43 years. Their married life was tender and beautiful. He was devoted to her and she to him. He was a true husband, an affectionate parent, an energetic business man, a valuable citizen, a friend worth while, a Christian.

Of the immediate family there survive him his wife and two daughters, namely, Mrs. John D. Chalk of Rockingham and Mrs. Wm. Sinclair Stewart of Charlotte. E. H. Davis.

HOUCK—Sister Laura Houck was born June 10, 1866, and departed this life July 24, 1926, age 60 years, one month and 14 days. She was the daughter of Christopher Crysel, and was married to A. F. Houck November 16, 1893. To this union were born three children, Mrs. Lizzie Davis, Mrs. Emma Marsh and James Houck. She is survived by her husband, three children, one sister, one brother, five granchildren, and many other friends. She was preceded seven years ago to the heavenly land by her father, mother and four sisters.

When a very young girl she gave her heart to God and united with the church. Later she moved her membership to Mill Creek, where she lived until death the most consistent and consecrated Christian life. Her life was one of absolute purity, lived on a plane much above the things that detract from the beauty of a Christian life. In her own quiet, sweet way, she lived such a life that her influence is greater than can be knwon here. She was more than a faithful wife and mother; there was never no sacrifice too great for her to make in her home. It was always love and not mere duty that prompted her. Her hands never tired doing for those she loved. She with the help of a noble Christian husband succeeded in instilling deep in the lives of her children the highest Christian ideals.

The terrible disease which struck her was too much for her frail body, and although everything that medical aid and the most loving hands could do disease conquered the body. No one knew her but to love her and they showed it all through her sickness. Just as strength and power of speech were given her she remembered others rather than herself and own suffering which was very intense.

Her going is a great loss to all who came in contact with her; but God said it was enough and we are glad that her suffering is ended and that she is with the Saviour she loved so much.



That they may carry on

Look into the face of your boy or girl.

There's fine stuff there—that lift of the head is pride—there is intelligence in the level eyes.

A man or woman of the South—in the making.

Our children live in a day of high pressure. The South has taken its place in the front ranks of industry. Modern methods of manufacture, scientific farming, improved transportation—all are factors in building the industrial South. This development brings with it many changes in our customs and habits.

But we must hold fast to the idealism of the Old South—the ideal of useful and intelligent citizenship. *The children must carry it on.*

This is primarily a matter of education.

The average year's pay of teachers in elementary and secondary schools in the states of the South ser[illegible]y the Southern is only $637. Southern Rail[illegible]n, which pays three million dollars per [illegible] school taxes, ventures to express the view [illegible]eater material rewards should be enjoyed by [illegible]men and women upon whom rests the respon[illegible]bility of teaching the children of the South.

"—knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

From the Constitution of the state of North Carolina.

Rev. L. L. Hartis (P) X
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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, SEPTEMBER 9, 1926 Number 36

Editorial Paragraphs

It is no sign of a superior brand of piety for a man to be sad when he sees boys and girls happy. His trouble may be stomach trouble. Or else his conscience may be ill at ease in the presence of purity and childhood innocence. Any how the trouble is in the man and not with the children.

⚜ ⚜ ⚜

The Record of Christian Work discourses upon churches and pastors in this fashion:

When a church seeks a pastor,
They often want
The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
And the night hours of an owl,
And when they catch that bird
They expect him to live
On the food of a canary.

⚜ ⚜ ⚜

The Department of Commerce reports that the slaughter by automobiles is constantly increasing. The morning papers carry each day horrible stories of people who are mangled or killed by automobiles in the hands of careless and reckless drivers. And these daily stories of slaughter are tales frequently of suffering innocence. We might very well call this the slaughter of the innocent. What is society going to do to remedy the present state of affairs? The drunken driver can be sent to jail or the county roads, but what are we going to do with the so-called sober driver who by his reckless and careless manner is just as dangerous as the drunken driver? In fact the sober drivers are the ones in most instances in whose trail follow disaster and death. Where are we to find a remedy? Some years ago the Southern Railway suffered fatality after fatality till many people feared to ride upon its trains, but that great system instituted a campaign of education in the school of caution and care, and now a Southern Railway train is just about the safest place on the face of the earth. Why not teach people to be careful with automobiles and those who refuse to be taught, let them be punished by the courts and prohibited under penalty from driving a car at all.

Henry Ward Beecher wrote: "Many men are mere warehouse full of merchandise—the head, the heart, are stuffed with goods—there are apartments in their souls which were once tenanted by taste, and love, and joy, and worship, but they are all deserted now, and the rooms are filled with earthly and material things." What a picture is this of the man engrossed with material things who makes the Holy Sabbath a day of sensual pleasure and who has discarded the church of God and all the fine and holy things of life. The dollar is his standard of value and his so-called joys are rooted in the sensory nerves of his fast decaying body. He was created in the image of God but that image has been transformed into a "warehouse full of merchandise."

⚜ ⚜ ⚜

The time was when the writer of an anonymous, or unsigned letter, found that public sentiment branded the forehead of his reputation with a big letter "C" which stood not for "Courage" but for "Coward," and men shunned that mark as they would a coiled rattlesnake. But a few years ago certain groups thought to hasten the millenium by the use of anonymous letters and other methods that released these self-appointed agents of the Almighty from personal responsibility for their acts and as a result anonymous letters became as plentiful as the bats that fly at night. And their day has not yet reached its close. Several years ago these unsigned reminders of our duty came in almost every mail and even up to the present time they put in an occasional appearance. And it is worthy of note that these strange documents invariably bear two characteristics—an utter disregard for the facts in the case and they overflow with personal abuse. And in most instances instead of representing public sentiment on some question they merely express personal feeling. It is interesting also to note the soil that produces this fungus growth. One might think strange of it, but we have found that commercialized evangelistic campaigns become a fruitful field for this non-fruit bearing night plant. If boils are beneficial for the human system the anonymous letter may not be wholly without value, but we doubt their being worth $5.00, the reputed value of a boil when the blood is bad.

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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THE CHURCH AND THE FINANCIAL SUPPORT OF EDUCATION

By President W. P. Few.

A special effort is now in progress, and will continue during the coming months, to collect all pledges made to education in the Christian Education Movement or, in cases where subscribers are unable to pay in full, to make adjusted and equitable settlement of pledges, so that the whole matter may be cleared and the church may face the future with all the moral tone and habit of success that come from completed tasks and clean records. This clearing up of accumulated obligations is essential to the moral safety and to the immediate future usefulness of the church itself; and let no one of us be deceived at this point.

Then, too, the cause of Christian education needs and deserves the full support of all who seek to promote the Kingdom of God. Some of this fund will be used for the education of young men and young women who are preparing themselves for the ministry and other forms of Christian service. The contributions to Duke University, if they are not otherwise specially directed, will go to the departments concerned with religious training. The other colleges that would be benefitted are sorely in need of additional financial support.

Educational institutions like these, that emphasize the moral and religious no less than the intellectual values in life, inadequately equipped and inadequately supported as most of them are, are holding the front line trenches of our civilization and yet, tragedy of tragedies, they are shot at from the rear as well as from the front. This is the day of educational development and power. Will the church of Jesus Christ in this day of educational opportunity leave the great financial burden of education to be borne by private philanthropy and public taxation We know what, theoretically, the answer is and has been. What the answer, practically, is to be, the years just ahead of us will determine.

THE WEALTH OF THE AMERICAN NATION

Stuart Chase in the New York Times has assembled facts and figures that in some may create a fresh pride in the vast wealth of our nation, but to the more thoughtful bring a fresh sense of responsibility. Mr. Chase says:

Today, with a national wealth estimated at close to 400 billions of dollars, the United States overlaps England, France, and half the Continent of Europe. Of a total world wealth of a trillion dollars, it claims a solid forty per cent. Meanwhile its lien on the wealth of other nations stands at close to twenty-five billions—twelve billions of war loans and the balance in foreign investments. It has more money in Canada than has the mother country, England, and it has over four billions afloat in Latin America.

About six per cent of the world's population lives in America. That six per cent converts about fifty per cent of the world's withdrawal of natural resources—iron, copper, coal, oil, timber, and cotton —into usable commodities annually. It runs, within its own territories, almost half the railroad mileage of the world. It operates three-quarters of the world's telephone and telegraph equipment. Its sixteen million telephones average 192 calls per capita per year. In England the average is only twenty-four calls per capita. We make and drive nine-tenths of the world's production of motor cars; no less than twenty millions cars are now in service in America. And we have, it is alleged by competent engineers, the equivalent of the labor of three billions of slaves in mechanical energy—or thirty servants for every man, woman, and child in America. Greece in her prime had less than five helots per citizen. . . .

As tangible evidence of our national wealth, we have, among other things: Thirty-five billion tons of coal in the ground, six billion barrels of oil, 250,000 factories, 750,000 retail stores, 250,000 miles of railroads, 27,000 ships to a total tonnage of 18,000,000, 300,000 miles of surfaced roads, and no one knows how many radio sets.

In the presence of such amazing facts as these one is inclined to ask in all soberness will we be able to bear the moral strain of this enormous wealth, or will the people become enervated and finally be crushed under the tremendous pressure of this material load? We did right well as a people when poor or when our natural resources were undeveloped and we lived the hard, simple lives of a pioneer people. But what is luxurious living and a trust in the abundance of the things we possess going to do for us? These are serious questions.

HOW LONG HAVE METHODISTS BEEN LIBERAL IN THEIR THINKING?

From the first we have heard of the Methodists being broad and liberal in their thinking, especially in their relation to other Christians. Some in derision have called them "slack-twisted Methodists." Be that as it may, the Wesleyans have from the first exercised a broad, fraternal spirit toward other Christians. And it began with John Wesley, the founder of Methodism. Listen to Wesley:

"I do not mean, 'Embrace my modes of worship; or, I will embrace yours.' This also is a thing which does not depend either on your choice or mine. We must both act, as each is fully persuaded in his own mind. Hold you fast that which you believe is most acceptable to God, and I will do the same. I believe the Episcopal form of church government to be scriptural and apostolical. If you think the Presbyterian or Independent is better, think so still, and act accordingly. I believe infants ought to be baptized; and that this may be done either by dipping or sprinkling. If you are otherwise persuaded, be so still, and follow your own persuasion. It appears to me that forms of prayer are of excellent use, particularly in the great congregation. If you judge extemporary prayer to be of more use, act suitably to your own judgment. My sentiment is that I ought not to forbid water, wherein persons may be baptized; and that I ought to eat bread and drink wine as a memorial of my dying Master; however, if you are not convinced of this, act according to the light you have. I have no desire to dispute with you one moment upon any of the preceding heads. Let all these smaller points stand aside. Let them never come into sight. 'If thine heart is as my heart,' if thou lovest God and all minkind, I ask no more: 'give me thine hand.' "

ABUNDANT HARVESTS

This year seems to excel in the abundance of its harvests in North Carolina. The wheat was never quite so golden and so bountiful as the present year when a dry and cool May furnished the very conditions for an abundant harvest. The yield of corn is such in every section of the state that some farmers are saying that the corn cribs will be inadequate as places to store the present crop. Cotton and tobacco will reach the top notch in the amount produced and the prices especially of tobacco are such as to gladden the hearts of the farmers. Never in the memory of the oldest inhabitants has there been such a crop of melons, and the fruit trees in every section of our state have done their best to make glad the heart of man. As far as the abundance of material things can make a people happy there is with us no lack.

The background of a man's life has much to do with his getting to the front.—Religious Telescope.

THEOLOGY AND RELIGION

Sam Jones in his preaching said frequently, "I love flowers, but hate botany. I love religion, but hate theology." It was his effective method of driving home a truth in a way that people never forgot.

Now comes Dr. Thomas F. Opie in the Pittsburgh Christian Advocate with a collection of epigrams that from sundry angles sets theology and religion in contrast and they are worthy of anyone's attention. He says:

"Theology defines; religion refines.

Theology is a matter of science; religion is a matter of conscience.

Theology theorizes; religion works.

Theology is a theoretical hypothesis; religion is a working principle.

Theology differentiates; religion unifies.

Theology is what you think about God; religion is the way you act towards God.

Theology erects seminaries for the study of God; religion builds churches for the worship of God.

Theology tears brothers asunder; religion brings brothers together.

Theology is of the mind; religion is of the heart.

Theology is a mental attitude; religion is a personal relation.

Theology makes the churches; religion makes the church.

Theology is for a few; religion is for everybody."

A LAYMAN TELLS WHY HE GOES TO CHURCH

A church to many men and women may mean a building, and they may look upon it as a responsible place to go now and then on Sundays. For there will they not mingle with genteel people, probably hearing good music and singing, and possibly an interesting sermon that may contain something that lodges with them, consciously or unconsciously?

But if that is all there is to the church, good as these things may be, do you suppose that they will impel people to deny themselves the auto ride or the Sunday paper at the church hour?

These structures, erected by the generosity and sacrifices of thousands, have come down through the ages from a great faith.

Yes, this faith has come near you at times, sometimes welcomed, sometimes unbidden, but sensed in the happenings of your life, perhaps through the staggering realization of your responsibility to the great Author of your soul.

Come to church, therefore. It is manly and womanly and noble to do so. It is for you, and through you for your neighbor and brother. Better begin at the Sunday school. There's a men's class in your neighborhood.

"REV. TAYLOR"

Dr. Sam Steele in the New Orleans Christian Advocate has been paying his respects to that vulgarism "Rev. Taylor," "Rev. Smith" and all the rest of these flies in the ointment of correct speech. Listen to Steele as he attempts to laugh it out of court:

It is literary vulgarism utterly out of place in a program of culture. It is to style what a bit of man's shirt-tail showing in the parlor would be, or a woman with a petticoat two inches too long for her dress, a sure sign of "poor tackey" manners and taste. "Rev. Taylor," ha, ha, ha! If I were the particular Taylor concerned I'd kick like a Missouri mule at the affront. It is "Dr. Hutchison," "Dr. Anderson," "Dr. Kern," "Dr. Goddard," but "Rev. Taylor." If it was I they tacked the vulgar title on I wouldn't go. They can call me Sam Steel, Brother Steel, Dr. Steel, Parson Steel, anything, but I draw the line at' 'Rev. Steel."

"Hi diddle, diddle, the cat and the fiddle,
"Rev. Taylor!" ha, ha, ha!
The cow jumped over the moon;"
She came down with a whack,
And broke her poor back,
And now she lies there in a swoon.
"Rev. Taylor!" ha, ha, ha!

People and Things

ANNUAL CONFERENCE DIRECTORY

Western North Carolina, Gastonia, October 20
North Carolina, Trinity Church, Durham, Nov. 10

Rev. W. B. Humble is in the second week of his meeting at Carbonton on the Glendale circuit. There has been 58 conversions and reclamations.

Rev. E. C. Few, the pastor, has Rev. Thurston B. Price with him in a meeting at Hamlet. Mr. Dewey Maness is choir leader. A great revival is in prospect.

"On the third Sunday evening we closed our revival at Whitnel. Rev. J. O. Ervin was with us and did the preaching. Everyone enjoyed his messages very much. There were twelve additions to the church."—Paul R. Rayle.

Dr. Harry North and his congregation at Queen's Street church, Kinston, expect to begin at an early day to build a Sunday school annex to the church to cost $50,000 or more. The building will be three stories and arranged for the modern Sunday school.

The latest news from the bedside of Rev. H. A. Humble, the presiding elder of the Wilmington district, is not encouraging. He is now quite weak and does not gather strength. His many friends will hear with sorrow that he does not improve.

The evening light is much the same for all men. When the shadows lengthen one contrasts what one had intended to do in the beginning with what one has accomplished. That the experience is universal does not make it any less acid.—Rudyard Kipling.

The camp meeting at Bethlehem on the Pleasant Garden circuit proved a great success spiritually this year. The meeting continued two weeks, spiritual tides ran high, many professed conversion and the interest was widespread, reaching far beyond that immediate community. Rev. A. R. Bell is the pastor.

Rev. J. E. Woosley will begin a meeting at Bethel, Greensboro, next Sunday, September 12, with Rev. H. L. Powell, West Greensboro, doing the preaching. Rev. A. Burgess will lead the singing. The meeting is expected to continue two weeks.

Dr. L. W. Crawford, head of the department of religious education of Peabody College, Nashville, Tenn., and his family arrived Thursday and are the guests of his brother, Richard M. Crawford, at 1121 Virginia Avenue, Greensboro. They will probably be here a week or more.

Rev. W. E. Poovey began a revival meeting at Marion August 29, and Rev. L. D. Thompson of Salisbury is assisting in these services. Last Sunday morning the editor of the Advocate preached for Brother Thompson at First church when he was away in the Marion meeting.

"We have just closed a very successful revival at Mt. Carmel church on the Elm Street and Pineville charge. Brother C. D. Barcliff preached to a packed house and received good responses to his invitations to accept Christ. Thirty accepted Him and thirteen have already joined the church. Scores asked for our prayers. We trust more good was accomplished than that seen on the surface. It was a gracious time for us all."—R. L. Jerome, Pastor.

Commissioners of the Southern Assembly at a recent meeting decided to elect a general secretary in addition to J. Dale Stentz, present business and platform manager, it is announced by John R. Pepper, president. The new official has not yet been selected. It is understood that his duties will include much field work, visiting the conferences of the M. E. Church, South, and otherwise keeping the interests of the Southern Assembly before the denomination. Indicating a bigger and better program for the ensuing year, Mr. Stentz announces that he is already in correspondence with prominent platform speakers and that the prospects for next year's program are unusually good. Mr. Stentz has already listed a number of conferences and institutes which will meet here next year. In addition to the usual ones, the board of lay activities M. E. Church, South, will hold their annual meeting. In this connection, Bishop Edwin D. Mouzon and G. L. Morelock, secretary of the board of lay activities, are fostering a movement to bring here a great meeting of members of Methodist "brotherhoods," which is expected to draw more than 1,000 laymen for a four or five-day meeting.

In seventy years 76,051,112 volumes of Scriptures have been printed, bound and issued from within the walls of Bible House, Astor Place, New York City, the home of the American Bible Society, one of the oldest institutions having headquarters in the metropolis. This averages over eight and a half volumes a minute for every eight hour working day during this period.

Of Rev. T. A. Smoot, a North Carolinian whom we loaned Virginia, the Danville Methodist says: "Rev. T. A. Smoot and family have returned from their vacation at Wrightsville Beach, N. C., of several weeks. Dr. Smoot is closing four years of delightful leadership at Main Street church, Danville. He is one of the most popular pastors that has ever served this, the mother church of Danville Methodism."

Fair Grove Methodist church, Thomasville circuit, is in the midst of a very great revival wave just now, which is being conducted by the pastor, Rev. D. R. Proffitt, assisted by Rev. T. J. Houck, pastor of Trinity Methodist church. The meetings are in the second week and 25 conversions have been reported up to this time. The congregations fill the house each evening with interested people. —Daily News.

Greensboro College began work Tuesday morning, September 7, with a full attendance at the meeting of faculty and officers, followed by work in classification and registration of students. The prospects are reported favorable for a prosperous year. Three heads of departments are added to the faculty. Additional courses are offered in the liberal arts and fine arts departments, including industrial and commercial art. The first public exercises were announced to be held today in Odell Memorial at 12 o'clock.

Thirty-sixth anniversary and home coming services will be held at the new Coburn Memorial church, Salisbury, on Sunday, September 12, with a specially prepared program arranged for the occasion. Rev. W. A. Rollins is pastor of this splendid new church and its congregation and it is hoped that a large crowd will be present for the first service in the new church. Dinner will be served on the ground. All former pastors and members are urged to attend. This was formerly known as South Main Street church.

An Associated Press report of September 3 says: "Mrs. R. R. Grant, wife of Rev. R. R. Grant, pastor of Carr Methodist church, died suddenly this morning at Swan Quarter, according to information received here during the day. Her death was a shock to her husband and others for, while she had been in bad health for some time, she had greatly improved. The pastor and his wife left last Tuesday for Swan Quarter, in Hyde county, to spend their annual vacation. Funeral services will be held tomorrow in Fairfield at 11 o'clock."

The University of North Carolina will open its 134th session with the beginning of classes on Friday morning, September 17. Registration for the upper classmen will take place Thursday, September 16, and freshmen will register Wednesday, September 15. It is expected that the total registration will pass the 2,500 mark. Numerous changes will greet the men returning to the Hill. South building—formerly a dormitory—has been remodeled and now houses the administrative offices of the University. New East is undergoing reconstruction, and other minor changes have taken place on the campus and in the village.

"We just closed a ten days' revival at Alliance, Pamlico county. There were no high pressure methods used, no high paid evangelist secured, nor any extra trained singer obtained. The preaching was done in an effective way by the local pastor, Bro. J. J. Hobbs, Jr. Brother Hobbs during the week presented to us Jesus Christ in a way not heretofore done. To many of us Jesus Christ seems more real today than He did before the meeting. There was only one accession to the church, that being a son of the writer, only 14 years of age. His parents solicit the prayers of all who read this that God may help them to keep Jesus Christ as fresh in his young lfie as he is today, and that God may use this boy mightily in His service. The singing was done by our own local talent, and some real singing too. A special solo was sung each night by a young man of the community. The membership is revived and strengthened, the community brought to a realization of the needs of Jesus Christ in their lives. At the closing service several pledges were taken towards the superannuate fund."—J. H. Hill.

Students at the University of North Carolina will this year have access to a school of religion. Professor Mims Thornburgh Workman, formerly professor of Bible at the Southern Methodist University at Dallas, Texas, has been employed as the first professor and acting dean of the school of religion at Chapel Hill. This school has been chartered in the office of the secretary of state at Raleigh; has elected a board of directors of the corporation, and a board of trustees of the school; has worked out its curriculum, and Professor Workman is in Chapel Hill now ready to open classes on the morning of Friday, September 17. Before coming to the university Rev. Mr. Workman was pastor of Pulaski Heights Methodist church in Little Rock, Ark., and is well fitted by his high attainments in scholarship and religion to occupy the position to which he has been elected. The corporation is entirely separate from the university, but after the first quarter of the ensuing year the university will be asked to give credit for courses in the school toward the B. A. degree.

"For two months and more Fifth Avenue, Wilmington, has been undergoing much needed re pairs. The interior is finished in old ivory and mahogany. New pews, the best made by the American Seating Company, have taken the place of the old opera chairs. The lighting system has been changed and improved. The organ has been worked over and put in good condition. For two months services have been held in the Sunday school building. Sunday, September 12, the church will be used for the first time since the improvements, and this day will be "home coming" for all the present and former members and their friends. Rev. J. H. Shore of Fayetteville, a former pastor, will preach morning and evening. Wednesday evening, the 15th, there will be a get-together meeting of the congregation and the several interests of the church will be presented by the leaders of the different organizations. Sunday, the 19th, Bishop Mouzon will preach at 11 a. m. and a mass meeting of all the followers of John Wesley in the city will be held at Trinity church at 8 p. m."—W. C. Martin.

REV. B. MARGESON IS DEAD

Many people of the Western North Carolina conference will remember Rev. B. Margeson, who was for a number of years a member of this confesence and did acceptable work. He died recently in Neosho, Mo.

We are just in receipt of the following letter from Rev. J. C. Saylor, his pastor:

"I am writing to tell you of the passing away, recently, of Rev. B. Margeson, who some years ago was a member of the Western North Carolina conference. At the time of his death he was a local preacher, but was for many years a member of our conference. Brother Margeson was born in England in 1842 and came to America in 1870. He began preaching in England and was a preacher for 65 years. He held some of the leading appointments in the Southwest Missouri conference. He was a good man and a strong preacher."

IN REPLY TO CALL FOR HELP

In answer to our appeal for funds to send the Advocate to parties who are not able to pay for it, shut-ins, those in various charitable institutions, etc., we have received the following amounts:

J. P. Gibbons, Hamlet $10.00
A. L. Stanford, Charlotte 2.00
Mrs. W. B. Richardson, Jr., Reidsville ... 2.00

We are in need of a great deal more at this time. Who will be the next?

SHELBY DISTRICT NOTICE

The presiding elder asked me to call a meeting of all the preachers and charge lay leaders of Shelby district to meet September 20 at 2:30 p. m. in Main Street church, Gastonia. It is very important that all preachers and charge lay leaders be present at this meeting. Don't fail to attend.

Robt. F. Mock, Sec.

THE NEW DISCIPLINES

The new disciplines will come from the press very soon. The Advocate will receive a large supply as soon as possible for distribution. Order from the Advocate. The price will be the same to you. Place your order now, and as soon as received they will be shipped.

THE COUNTRY CHURCH—QUESTIONS AND ANSWERS

By Prof. J. M. Ormond

The questions which appear below are a few of the many which are found in letters from persons interested in the Duke Fund, country church buildings, etc. Professor Ormond has been asked to answer such representative questions in the Advocate in order that the people generally may have the information.

Our ———— church is located in a prosperous farming section of Eastern Carolina but we are in serious need of additional equipment. I am wondering if you members of the Duke Commission can give us some aid from the Duke Fund?

Signed: ————, Pastor.

The president of Duke University, Dr. W. P. Few, is in direct charge of the administration of the Duke Fund for country churches. Associated with him are representatives from the North Carolina and Western North Carolina conferences. These persons compose what is referred to as the Duke Commission. The duties of the commission are to consider all applications for aid and to make such recommendations as it deems wise.

I am not a member of the Duke Commission. However, by reason of my relation to the Rural Life Department of Duke University, because I have made certain investigations of rural conditions in North Carolina, and also because of my great personal interest in the country churches, I have been asked to receive and answer inquiries from those who may be interested in securing aid, to receive and review all applications directed to the commission, and to make investigations whenever there is necessity. When these applications seem to be worthy, it is again my duty to turn them over to the president of the University for consideration by those vested with authority to make recommendation.

Although I do not belong to the commission, I am sure that an application from your congregation will receive sympathetic consideration provided your congregation is composed of farming people and is in need of a building which it cannot erect.

Can we get some money from the Duke Fund to help us build a new church? Our congregation is small and yet very loyal to the church, but we have an old one-room church with uncomfortable seats and the house is not attractive. Most of our members are poor and work in the cotton mill. They are willing to do what they can but they have little to give. Our village has a population of about one thousand. Many of the people do not belong to any church and if we had a good house we think we could reach many of these people.

Signed: ————, Preacher in charge.

In the opinion of those who administer the Duke Fund for country churches, the great benefactor had in mind to direct this part of his gift to the Methodist congregations of North Carolina who are farmers. In accordance with that interpretation all towns with more than fifteen hundred population and all smaller groups composed of industrial workers are not to be regarded as rural and therefore cannot participate in the benefits of the fund.

Even though you may not get aid direct from the fund, you will see, I think, that you have a much greater chance to secure assistance from the conference and general church extension boards because this fund functions in behalf of a large majority of our churches.

We are repairing our church at a cost of about $3000. Our people are not able to raise the money, but the building is dilapidated and we feel we must do something. How much do you think we could get from the Duke Fund?

Signed: ————, Layman.

What you get from the Duke Fund will depend, I think, upon the kind of church you will have when completed, the cost to secure it, and the ability of the congregation to meet the needs.

The commission cannot give more than fifty per cent of the cost of improvement. Thus far there has been no necessity of giving much. The proportion in some cases is more than it is in others. The average this year has been about ten per cent.

Your application will be reviewed, every feature of it will be duly considered, and I feel sure the commission will do its best to serve you in proportion to what it considers to be your actual needs.

We are building a new church in our growing little town. We now have a population of eighteen hundred and the prospects for growth are very fine. The Methodist church building is not in keeping with some of the other churches in town and we cannot afford to lag behind. However, our people are not rich and so we feel we have a good place for some of the Duke Fund. What is the prospect of our getting a donation for this worthy cause? Signed:

Mrs. ————, Pres. Missionary Soc.

You are doubtless projecting a worthy church enterprise, and I sincerely trust you will be able to carry it through to satisfactory conclusion. But the Duke Fund for country churches is not available for towns with more than fifteen hundred population. Mr. J. B. Duke's benefaction is unique in the comprehensiveness of the needs which he sought to meet, hence he directed certain proportions of the revenue toward these several needs. According to the interpretation of those who administer the fund, the part of his gift which was directed to country churches was meant to meet the needs of farming people mainly and it is the prevailing opinion that no donation can be made to towns of more than fifteen hundred population.

In accordance with this interpretation it has been found that 1453 of the Methodist churches in the two North Carolina conferences are to be classed as rural. This leaves only 177 that are to be regarded as city churches. It has been agreed that applications coming from rural churches as above classified shall be presented to the Duke Commission, and those coming from city churches shall go to the Church Extension Board.

We are contemplating building a new church at Salem. The old one is a very dilapidated one-room house and our people are all agreed that we must have a better building. We are anxious to start right and when we are through we hope to have adequate equipment for the best type of church and Sunday school work. We fear that our congregation is not able to do this work without help. May we have the co-operation of the Duke Commission as we project this enterprise?

Signed: ————, Pastor.

We are pleased to learn that you expect to replace your old, outworn building with a house that will adequately serve all your people. The Duke Commission will be very much interested in such a project begun as you say in the right way. I am sure you are agreed that to build a new one-room house now would be a great mistake. If a congregation needs any house at all, it needs one that will furnish at least three departments of the younger Sunday school pupils separate places for worship, instruction, and expressional activities. In addition to these there should be from two to four class rooms which may serve the older members of the school. Your main auditorium, then, could be used for a place of worship by the pupils above the junior age as well as for the regular preaching and prayer meeting services of the congregation.

This equipment will give you what is known as the C type building. And we feel that nothing less than this should be undertaken for the modern needs of our people.

I think I can speak for the Duke Commission in saying that if you begin on such a basis you will receive proper consideration if your application for aid seems to be necessary.

If we undertake to build a C type house at our Bethel church wh at do you think it will cost? Our people are not able to give large sums and we shall have to be satisfied with a modest building.

Signed: Mrs. ————, Member.

Mr. H. M. King, our own church architect, at Louisville, Ky., is just now preparing prints and specifications for use in building small-cost churches. He is proceeding on a basis of a house costing $7,500. If such plans are used by a congregation who will furnish material and labor free—as many may do—then the cost can be reduced somewhat. This house is a frame structure at perhaps the minimum expense, with economy exercised in construction.

Please give me some idea how we should proceed in getting plans for our new church. We have a good contractor in our church and he may be able to draw the plans.

Signed: ————, Pastor.

You doubtless want to proceed with your church building on an economical basis, and you should do so provided your economy is in keeping with results which you hope to be entirely satisfactory. I do not know how well your local contractor is prepared to darw the church plans. He may be entirely satisfactory. I am quite sure, however, that the most profitable money you will spend in your project will be a modest sum invested wisely in the plans. Be sure that your architect knows the principles of good architecture so that your church will present the proper appearance when completed, and also see to it that he is familiar with modern church and Sunday school work. Many good architects may give you a beautiful structure and fail utterly to make adequate provision for present-day church activities.

A great many of the church plans sent to our office with applications for aid are totally unfit for modern work in the church. Good general architects may have prepared them but the provision for local church activities is seriously lacking. I sincerely hope you will not make this mistake that so many others have made.

I understand you have plans which we might use for our country church building. We hope to start our house soon. Please let me know about the matter. We shall have to erect a house of small cost because our people are all working people. Signed: ————, Pastor.

Mr. H. M. King, our Methodist church architect, is preparing plans for us now. We should be able within the next week or so to furnish you with one of two plans which may be erected at a cost of about $7,500. These are of the C type, frame construction house. If you like the plan, we can furnish you one at a cost which will be not more than $30.

WHAT SORT OF A WORLD WOULD YOU MAKE?

I was preaching a dinner hour sermon in a workshop. During the questions that followed a workman, an obviously nice and sincere man, made a furious attack on the idea that there could possibly be a good and loving God. "Why," he asked, "if God is almighty and all-loving, did he allow the awful war?" I adopted a form of reply that I have often found effective. I told the man to imagine himself endowed with divine power, and to tell us what sort of a world he would himself create. After a moment's thought he replied that if he were governor of the world no one should suffer for anyone else's fault.

"O! O!" I cried, "and what are you proposing to do with mothers? Are there to be no mothers in this improved world of yours, or are they to be quite unaffected if their children come to ruin and disgrace?"

Obviously a world such as the man pictured would be one in which there would be no room for fathers or mothers, for friends, heroes, saints, or the cross. A world in which no one suffered for another's fault, or benefited by another's virtues might be an improvement on the world we know, though personally I think it would be a perfect hell. But, anyhow, it would not be the world we know.—Artifex, in the Manchester Guardian.

HE SERVED HIS FELLOWS

By W. S. Surratt.

Dr. Charles W. Eliot, for 40 years president of Harvard University, Cambridge, Mass., is dead at the age of 92. And with his passing the nation recalls his great service, remembering what he gave to the world, and not what he made out of it. Few men have contributed more in mind and character to their fellowmen than Dr. Eliot.

Politically Dr. Eliot became a staunch supporter of the League of Nations and startled Massachusetts in 1922 when he opposed the re-election of Henry Cabot Lodge to the United States Senate because of his attacks upon the league. He was an enthusiastic follower of Woodrow Wilson.

HONOR TO WHOM HONOR IS DUE

By Wilbur Fisk Tillett, D.D.

Among the "Personal Notes" in the Christian Advocate, which has just come to hand, I find a reference to the bequests of the late Mr. Angier B. Duke to Trinity College, North Carolina (now Duke University), and other institutions of the Methodist Episcopal Church, South, amounting altogether to something over a quarter of a million dollars. These were wise, timely, and generous bequests. But what arrests my attention in your personal note regarding Mr. Angier Duke's bequests is the fact that he is referred to as "the nephew of the late James B. Duke," and no mention is made of the fact that he is the son of Mr. Benjamin N. Duke of New York City—and this is what calls forth this "personal note" from me.

The generous contribution made by Mr. Washington Duke, the father of Benjamin and James B. Duke, to Trinity College some thirty-five years ago led to the wise and advantageous removal of this institution from its former inaccessible location in Randolph county to its present location in the city of Durham, where Mr. Duke and his sons were conducting an increasingly successful business and were desirous not only of helping North Carolina Methodism in its educational work, but of doing a fine thing for the town in which they lived and where their business was proving phenomenally successful. But generous and wise as were Mr. Washington Duke's gifts to the college, they would still have left it a struggling institution quite inadequately equipped for the work of higher education. It was at this crucial and critical time that Mr. Benjamin Duke came in to save the day and rescue the institution from the peril which it faced —that of settling down for want of funds into an ordinary college of mediocre standing in the educational world. It was Mr. Benjamin Duke who had both the good sense to see the needs of the college and the money to meet those needs in the way of providing ample running expenses and with it a heart and purse generously responsive to the claims and appeals of an institution full of promise for a great work in the cause of Christian education. It was he who, largely single-handed and alone, for years and years stood by the college and, in addition to several large donations, met its annual deficits and made it possible for the college not only to maintain a place in the front rank of Southern institutions for higher education, but to be growing stronger and greater and more influential every year.

In the providence of God great things have come to Trinity College. The gift to it of multiplied millions by the younger brother of Benjamin, the late James B. Duke, just before he died and in his death has turned it into Duke University and made it possible for the institution to become all that unlimited financial resources can do in the way of making a great university. The eyes of the whole educational world are turned to this institution, and no university board of trustees and faculty were ever charged with a more responsible task than that of making wise use of the forty million dollars given and held in trust for them to spend.

The name of James B. Duke goes into history as the man who has given the largest amount ever given by an individual in one single donation to an institution of learning. All honor to him and to the univeristy that will forever bear his family name! What I am writing now to say, however, is that but for the long-continued generosity and support of Trinity College by Mr. Benjamin Duke there would be no Duke University today—that is, there would have been no Methodist college in North Carolina so well established and promising and worthy of confidence that when four years ago James B. Duke found that his days were numbered and he must do something with his accumulated millions he should feel that Trinity College offered the best opportunity for doing good which a rich man seeking a wise and permanent investment of his money in the South could find.

I and other former students of Trinity College have followed its career and its steady growth through the past half century with the deepest possible interest, and the ever-timely and generous interest of Mr. Benjamin Duke in the college—in our college—has not been unknown to us, and we all wish him to know while he yet lives that not only to James B. but to Benjamin N. Duke this university owes its present existence and its promise for the future.

The clean, pure, and exemplary life of this man, his deep interest in the Southern Methodist Church (of which he has from early manhood been a consistent member), his many generous and unostentatious gifts to worthy causes without number (most of them to the Methodist Episcopal Church, South), and his modesty and simplicity, unaffected by his great wealth, have long marked him out as a man of no ordinary qualities. Now invalided in his New York home and for many months past a great sufferer—so much so that he can rarely see even his best friends when they call—his fine personality, though tried in the fire of almost incessant suffering, has not been dimmed, but remains subdued and chastened, indeed, but undaunted.

My heart was deeply touched recently by my conversation with him when I was admitted to his sick chamber some weeks ago, but I came away feeling that his work was not done yet, that it was indeed still going on because it was of the heart and the head, though rheumatic hands could no longer do anything. The sweet ministries of a wife never seem to me to be so beneficent and beautiful as when the marriage vow, "for better or for worse," has a chamber of sickness and suffering in which to attain its most radiant expression, and this is true whether it be in the humble cottage of the poor or a costly home of wealth on Fifth Avenue and Central Park.

Perhaps it is not amiss for me to say in explanation of this extended "personal note" of mine, which is calling for honor to one to whom it is eminently due, that my father, Rev. John Tillett, was Mr. Washington Duke's pastor at Durham, N. C., more than fifty years ago and that I and these Duke brothers were boys together in those "old Durham days," and Ben was known as the good boy in the group; and little Sallie Angier, daughter of one of the most substantial citizens of the town, now Mrs. Benjamin N. Duke, went to school to my sister, Laura Elizabeth, and was a student of whom my sister often spoke in the home circle.

It is with not a little pleasure that I recall from the memories of those "Trinity days" that the present president of the board of trustees of Duke University, Joseph G. Brown, a banker of Raleigh, and another member of that board, Will R. Odell, cotton manufacturer of Concord and member of our Book Committee, were both my classmates at old Trinity.

Some of us former Trinity students are a bit sensitive (though he himself is not) when we seem to note a failure to properly associate the name of Benjamin Duke with the past, the present, and the future of our great and growing university at Durham.

I make mention of all these personal facts because they serve to explain why I am writing to call attention to the abiding debt of gratitude which the friends of Trinity College in the past and of Duke University in the future owe to Mr. Benjamin N. Duke for the generous help he gave the college during the many years when it had but few friends to help it and none so genreous as he.

In bearing the family name this university will forever enshrine the name and the generosity not only of James B. Duke but none the less of Washington Duke and Benjamin N. Duke. It should be a source of deep satisfaction to this friend and benefactor of Christian education that he has been permitted to see while he yet lives the splendid results of his gifts to the church and to the cause of Christian education.—Christian Advocate.

THE CREATION

(A Negro Sermon.)

By James Weldon Johnson.

And God stepped out on space,
And he looked around and said,
"I'm lonely—
I'll make me a world."

And far as the eye of God could see
Darkness covered everything,
Blacker than a hundred midnights
Down in a cypress swamp.

Then God smiled,
And the light broke,
And the darkness rolled up on one side,
And the light stood shining on the other,
And God said, "That's good!"

Then God reached out and took the light in his hands,
And God rolled the light around in his hands,
Until he made the sun;
And he set the sun a-blazing in the heavens.
And the light that was left from making the sun
God gathered it up in a shining ball
And flung it against the darkness,
Spangling the night with the moon and stars.
Then down between
The darkness and the light
He hurled the world;
And God said, "That's good!"

Then God himself stepped down—
And the sun was on his right hand,
And the moon was on his left;
The stars were clustered above his head,
And the earth was under his feet.
And God walked, and where he trod
His footsteps hollowed the valleys out
And bulged the mountains up.
Then he stopped and looked and saw
That the earth was hot and barren.
So God stepped over to the edge of the world
And he spat out the seven seas;
He batted his eyes and the lightnings flashed;
He clapped his hands and the thunders rolled;
And the waters above the earth came down,
The cooling waters came down.

Then the green grass sprouted,
And the little red flowers blossomed,
The pine tree pointed his finger to the sky,
And the oak spread out his arms,
The lakes cuddled down in the hollows of the ground,
And the rivers ran down to the sea;
And God smiled again,
And the rainbow appeared,
And curled itself around his shoulder.

Then God raised his arm and he waved his hand
Over the sea and over the land,
And he said, "Bring forth! Bring forth!"
And quicker than God could drop his hand,
Fishes and fowls,
And beasts and birds
Swam the rivers and the seas,
Roamed the forests and the wood,
And split the air with their wings.
And God said, "That's good!"

Then God walked around
And God looked around
On all that he had made.
He looked at his sun,
And he looked at his moon,
And he looked at his little stars;
He looked on his world,
With all its living things,
And God said, "I'm lonely still."

Then God sat down
On the side of a hill where he could think;
By a deep wide river he sat down;
With his head in his hands,
God thought and thought,
Till he thought, "I'll make me a man!"

Up from the bed of the river
God scooped the clay;
And by the bank of the river,
He knelt him down;
And there the great God Almighty,
Who lit the sun and fixed it in the sky,
Who flung the stars to the most far corner of the night,
Who rounded the earth in the middle of his hand;
This great God,
Like a mammy bending over her baby,
Kneeled down in the dust
Toiling over a lump of clay,
Till he shaped it in his own image;

Then into it he blew the breath of life,
And man became a living soul.
Amen, Amen. —The Freeman.

DR. S. A. STEWART'S LETTER FROM JAPAN

It may be a surprise to you and the Advocate readers to get a letter from me in this far northern city of Japan. I am just finishing a brief tour of the Hokkaido—my first visit to this part of His Majesty's empire. The object of this hurried trip was to attend the meeting of the principals of girls' schools in Japan. Two or three years ago they met in Mukden, Manchuria; this year they decided to come to the Hokkaido. The meeting was held July 30-31, in the assembly hall of the Imperial University in Sapporo. As I have to hurry back for the meeting of the Federated Missions in Karnizawa, I decided to come a day early and go a little further north to Asabigawa. That is just 165 miles from Hakodate. As some of your readers will recall, Hakodate was one of the fine ports first opened to foreign trade by the Townsend-Harris treaty. Here the Northern Methodists early opened work, Bishop Harris being one of their first missionaries. I visited the Harris Memorial church the other night. Hakodate is a large city of 150,000, situated on the hillslopes overlooking a beautiful bay.

To speak first of the principals' meeting: It was very brief, consisting of only two forenoon sessions. In fact, one of the chief purposes this year was to give the principals a chance to see the Hokkaido. Consequently little emphasis was put on the business sessions. However, one or two rather important items of business were railroaded through. One recommended to the department of education that English should no longer be a required study in the course for girls' high schools. The object does not seem to be to cut out English, however, but rather to give schools that wish to emphasize it a chance to do so. So the resolution carried the provision that the number of required hours per week be reduced from twenty-eight to twenty-five, while the total number of hours per week remains thirty. Thus schools wishing to emphasize English as a foreign language can have five hours per week for it instead of three as heretofore. But just what will be the effect if this is put into operation is not certain. It is feared by some that English as a foreign language will be entirely dropped by many schools. The other recommendation looked toward giving the principals more freedom in choosing text books and in administering the affairs of their schools.

As above stated, the main object of the meeting this year was to see the Hokkaido. This province has been opened about fifty years, and great effort is being made to get immigrants from the mainland. In order that the principals of girls' high schools might see the progress being made, various trips were arranged, some going as far as Karaputo. The one which seemed most popular was up to Asabigawa and back by way of Muroran to Hakodate. Such a trip gives a splendid idea of the tremendous progress being made.

To record briefly a few impressions: One is ever conscious of the presence of the booster. But this is to be expected in a new country and of course you cannot make any new thing go without boosting. But after making due allowance for the booster, there is no lack of evidence that the effort to open up the island and develop its resources is proving very successful. When one notes the development in farming, especially in rice growing, which was once considered imposible because of the cold climate, in cattle and sheep raising, in mining, in forestry, and in fisheries, he is greatly surprised that so much could be accomplished in so short a time.

There is much about the country that reminds one of America. Extensive fields and plains surrounded by low lying hills make a sight very different from anything seen in the main land. The flora and fauna are also more like America than Japan. The hills are covered with a variety of trees, and not simply with pines. Tremendous elms are seen in various places; those on the campus of the Sapporo University are unrivaled even by those of Yale. Large apple orchards near Otaru remind one of some of the big fruit orchards of Connecticut or Georgia. Like America, walls are not seen—everything is open. It was refreshing to see a great university with its campus all open. In Japan proper everything is hid away behind a fierce, forbidding wall, even residences. Irrigation operations around Asahigawa are making thousands of acres available for rice farming. The sight of the sheep and cattle grazing on the open plains and mountain sides gives one a homelike feeling. Food is abundant and varied. It is richer in content than in the mainland. Consequently the people strong and vigorous and have a quicker step. Houses are built to withstand the cold, which means that they are built in an accommodated foreign style.

I visited an Ainu village up near Asabigawa. Like the American Indians they are a receding race. They do not come out to the railway stations and other Japanese towns much, but live back in the interior and secluded villages. The Japanese government is trying to educate them, but many of the children avoid the schools. According to government statistics there were only 15,461 of these ancient people left, as against 18,670 ten years previously. I was happy to see some of them, to look into their thatch covered huts, seeing their handiwork, and to look upon the black bear in the cage awaiting the great day of rejoicing, the Bear Festival.

One of the things I shall remember most vividly about this trip was the meeting of the venerable Archdeacon John Batchelor of the English Episcopal Church, who is the greatest living authority on Ainu history in the world. I accidentally met him in the street car in Sapporo. His long white beard, his genial face and friendly handshake will long remain with me. Though over eighty years old, he is still vigorous and active. His dictionary of the Ainu language was printed a number of years ago. Since then he has published many books and magazine articles both in English and Japanese about this interesting people.

To write an article about the Hokkaido without giving a few statistics would leave a sense of something missing. The province was opened some fifty years ago and the figures will show the progress since that date:

	1875	1924
Population	191,172	*2,431,082
Immigrants arriving	2,577	56,313
Acres under cultivation...	147	16,625
No. miles railway	.....	1,359
Value of products	$1,637,623	$259,243,129
Value imports and exports	1,959,073	376,730,662

*Note. The population is only about 158 per square mile as against 375 for all Japan.

Thus there is a great fertile land here capable of unlimited development just in the beginning of the process. Dr Sato of the Imperial University says it can take care of ten million people. The government is encouraging immigration in order to help solve their over-population problem in the mainland. But with the annual increase in population of 750,000 this land will not last long. However, to one who has faith in God there will some way open up for this most perplexing of Japan's problems. One hears the problems of Japan's overpopulation and future food supply referred to in almost every address he listens to. Americans cannot realize how seriously they consider these two questions.

I wish all the Advocate readers might have gone with us as we were shown around the university in Sapporo. It is laid out on broad lines. Already is has four dpartments, agriculture, technology and engineering, medicine and fisheries. One was impressed that it is well equipped and up-to-date.

It was a highly esteemed privilege I had, along with two friends, of being invited to tea at Dr. Sato's. In spite of his increasing age he is still vigorous and progressive in thought. He believes that the universities should be opened up to women. He told us that he came to Sapporo in 1876 along with the first governor of the province. As my friend said, "He is the university." A monument to one of the early American teachers, Dr. W. S. Clark, who had a great influence in shaping the lives of the early students, stands on the campus near the assembly hall with his parting words to the students, "Boys, be ambitious," carved upon it. The remarkable thing about the history of this institution is that the Christian faith of these two men, Dr. Sato and Dr. Clark, has so impressed this great institution that there is a wonderful influence in the whole student body. Even the students' club will not allow intoxicants served in their hall.

He remains a plain, humble member of the Methodist church which I visited in the city. An item of interest to me in regard to this church is the fact that M. Y. Kodama, head of our Hiroshima Girls' School, high school department, was on the building committee of this church along with Dr. Sato and others. Dr. Sato had Mr. Kodama write the words "God is Love" which are carved in a piece of wood aboue the pulpit. He also wrote the inscription for the corner stone. I was glad to have him with me on this trip.

Stanley Jones, according to the British Weekly (London), is still presenting Christ "on the Indian road." Its correspondent at Simla writes: "During the first week in May for five days our local theater was crowded to its utmost capacity to hear Dr. Stanley Jones. Europeans of all ranks in society and Indians of all creeds were mingled in the audiences. Among the most regular attendants were the commander-in-chief and Lady Birdwood and the Bishop of Lahore. Leading men connected with the government took the chair, some of them Christians, but two of them non-Christians, Sir B. N. Sarma and Sir B. N. Mitra. Mr. A. G. Clow, son of Principal Clow, presided at the first meeting. As a result about fifty Indians signed their names as desirous of joining Bible classes."—N. Y. Christian Advocate.

Sometime some patient and fervent Catholic should explain why his co-religionists kneel to the cardinals and kiss their rings, as was even done at Fordham commencement by Governor Al Smith when he met the cardinal from Spain. What is the point of kneeling to cardinals, or of kneeling, for that matter, to the Pope? One reads in Scripture, "As Peter was coming in, Cornelius (the centurion) met him and fell down at his feet and worshiped him. But Peter took him up, saying, 'Stand up; I myself also am a man.'" Peter is considerably respected in the Catholic church. The keys on its flag are his. Can it be that he was a Protestant? Possibly to most Catholics, kneeling to high church dignitaries is just a matter of etiquette. It would be nice if the Eucharistic Congress would discuss whether it is profitable, and if so, why.—Edward S. Martin, Editor of "Life."

Northwestern University's greatest benefactress, Mrs. A. Montgomery Ward, widely known philanthropist and widow of Chicago's pioneer mail order merchant, died at her home, 2334 Lincoln Park West, on July 26. She was within a few days of her seventieth birthday. Death was due to heart disease. In recent years Mrs. Ward had been deeply interested in education and had given to Northwestern University alone $8,000,000. The first gift to the university, that of $5,000,000, was made in December, 1923, for a medical and dental school, to be known as the Montgomery Ward Memorial, on McKinlock Campus. In January, 1924, she added $1,000,000 to the fund, and in May, 1926, an additional gift of $2,000,000 swelled the total to $8,000,000.—Western Christian Advocate.

"We have just closed a very fine meeting at Hickory Grove which lasted for ten days. We have some very loyal people who have labored hard to make the meeting a success. Mrs. C. L. Steidley and Rev. A. L. Stanford of Charlotte did the preaching, which was of the highest order. It would be hard to find another team that could handle a meeting and reach the people as they can. We all were delighted with them. Mr. Cathey, also of Charlotte, led the singing most of the time. Our people are fond of him. This is the fifth time he has led the music here. Some said to me, "This is a great meeting." It reached so many people. Quite a number were converted from the altar and a great many more were reclaimed, about one hundred all told. So far only a few have joined the church. Most of our young people were taken into the church at our spring meeting."—E. N. Crowder.

SHE MIGHT HAVE BEEN MISTAKEN

Some of my married brethren—I'm married, too—will be glad to smile at this bit about how a woman can change her mind—when she has a good reason for so doing.

A recent plea for the restricted use of capital punishment may revive in Lord Darling's mind his story of the middle-aged woman who asked to be excused from the jury—it was a civil action—because she did not believe in capital punishment.

—"But," said the judge, "the case to be tried has nothing whatever to do with capital punishment. It is a dispute between a married couple about a sum of $1,000. The wife gave it to her husband to buy a fur coat for her, but instead of effecting the purchase he lost the money on a horse race."

"If that's it," said the woman, "I'll serve. Perhaps, after all," she added thoughtfully, "I am wrong about capital punishment."—The Northwestern Christian Advocate.

EXCELLENT WORK ON GOLDSBORO CIRCUIT

During the summer there has been a very constructive type of rural work carried on at the churches of the Goldsboro Methodist circuit under the direction of Rev. Robert E. Brown.

There have been three daily vacational Bible schools conducted for the children of the various communities with the very able help of Mr. A. A. Kyles, of the Duke Foundation. These schools have been held at Daniels Chapel, Pine Forest and Salem. There have been schools held for adults at night at Thompson's Chapel.

Four revivals have been held this summer on the circuit and these meetings have been sources of spiritual power and great help to the members in the above four churches. Over one hundred conversions and reclamations, over thirty baptized and united to the churches and four young people have given themselves to the call of the Master, the Lord Jesus, for full time service and have testified that they no longer mean to fight the call of God to do full time work, but will go where He directs and do what He desires. The four fine young people are: First, in the Daniels Chapel meeting Miss Bertha Adams came and volunteered for mission work at home or in the foreign field, as the Lord would direct. Miss Adams is the daughter of Mr. and Mrs. John Adams of Goldsboro Route 2.

The second decision for full time service came in the Pine Forest meeting when Henry T. Hines gave, in a fine testimony, the answer to a call to preach the gospel that has been with him for years, and he gave himself up to the Master and will begin this fall to prepare himself for this great work. Henry T. Hines is the son of Mr. and Mrs. J. D. Hines of the Rosewood community, Goldsboro, R. F. D. 1.

The third and fourth came Sunday night in the Salem meeting, after the eloquent appeal of the preacher, Rev. W. P. Watkins, Jr. They are: Mr. Alton Tew, son of Mr. and Mrs. O. S. Tew, of the Salem community, Goldsboro, R. F. D. 6. And Mrs. Jas. Starling, son of Mr. and Mrs. Charles Starling of the Belfast community, Goldsboro, R. F. D. 6. Both made true and ringing testimonies of the call they felt and had felt for some time to be a messenger of the Lord.

A great joy filled the church as they gave their testimony, and with song the people with one accord rushed to the front to give these fine neighborhood boys the hand-grip of a friend and the good will of a neighbor.

The tides were in Sunday night and as the Spirit of Almighty God filled every heart, there was a feeling among many to repent and return to their God. An old time altar service was called and fourteen fine boys and girls and young people of the community found forgiveness for their sins before they left the sacred old altar.

There has swept over the little rural churches of the Goldsboro Methodist circuit this year a great and glorious swell of the love of God, and in the gatherings from time to time at Thompson's Chapel and Salem and Daniels Chapel and Pine Forest there has come a feeling and a longing to get closer and nearer to the great God who made all things both great and small, and who love us with an everlasting love.

Violet Alleyn Storey has a wonderful sonnet called—

A Country Church.

I think God sees this house, serenely white,
  Upon this hushed, elm-bordered street as one
With many mansions seeks, in calm delight,
  A boyhood cottage intimate with sun.
I think God feels Himself the owner here,
  Not just the rich host to come self-seeking throng,
But Friend of village folks who want Him near
  And offer Him simplicity and song.

No stained glass windows hide the world from view,
  And it is well—the world is lovely there
Beyond clear panes where branch-scrolled skies look through,
  And fields and hills, in morning hours of prayer.

God spent His youth with field and hill and tree,
And Christ grew up in rural Galilee.

—Goldsboro Record.

MISSIONARY SOCIETY AT KERR

On Saturday afternoon before the second Sunday in August the W. M. S. of Centenary M. E. church met at the home of the dear old sainted sister, Mrs. Lizzie Johnson. We were made to feel welcome by her and her daughter-in-law, both of whom greeted us with the best of hospitality.

The meeting was called to order by the president, then a song, followed by devotional reading and prayer. The routine business was talked over as usual, and last a question was raised that each member see how many chapters in the Bible they could read by the next meeting.

After the meeting we all were surprised by a supply of ice cream given by Mrs. Triplett and Mrs. Marshburn. Then the younger Mrs. Johnson invited us to the back porch, where a bountiful supply of watermelon was sliced.

Mrs. Johnson is a dear old sister who has been a pillar to her church, and now that she is blind she is still walking and talking with her Saviour.

Our society is young, but it is doing well, and may what it does be a little star in some land where Jesus is not known. Mrs. N. P. Price.

"LADDIE AT THE CROSS ROADS"

1. It is highly commended by Bishop Theo. S. Henderson and Dr. R. S. Copeland, formerly health commissioner of New York City, who personally know the author, and each of whom writes an introduction.

2. It has speedily gone into several editions, and another is about to appear, which may be the last, as it is published by the author without any profit whatsoever, thus to keep price low.

3. It has saved thousands of boys, and will save thousands more, if the friends of boys will help now in the distribution of this safe monitor for boys, in response to this final appeal and special offer below.

4. It is enthusiastically commended by pastors, physicians (one prominent in Detroit says it should be placed in the hands of every high school boy in America), by judges, Sunday school, Scout and "Y" workers, and by grateful parents.

5. It is clean, safe, simple and not technical, and brief—a boy often takes it to his room and reads it before retiring.

6. It stresses clean thinking, and frankly sets forth the dreadful consequences of perverted sex-habits.

7. The chapters are interspersed with germane, original poems to make it seem like any good book, and not like a reproving specific.

8. The author is a Christian minister, a father, has repeatedly been a scoutmaster, and so knows and loves boys and easily wins their confidence and holds it. Letters from them prove this.

9. It is inexpensive. Generous contributions by laymen who also love boys and who know the author well enable him to reduce the former low price of 25 cents per single copy to 15 cents! And quantities for distribution of eight or more to eight cents per copy.

THE AID FUND

Now $200,000

THE CHRISTIAN EDUCATION MOVEMENT is providing an Aid Fund to help capable young men and women of Southern Methodism prepare for Christian service by attending college or university. This fund already amounts to about $200,000. Everyone who pays his pledge to the Movement adds to it and thus for years to come helps deserving capable students.

Have You Paid Your Subscription?

HEARTENING NEWS FROM KITTY HAWK

"Other men labored and ye are entered into their labors," was spoken to his disciples by the Saviour at Jacob's well near Sychar on the eve of a gracious revival there, and the statement has been exemplified on the Kitty Hawk circuit this year of grace. It is often thus in our ministry.

Late in April the twin islands of Colington enjoyed a series of religious services conducted by the "Elder of the Albemarle country." There was much faithful sowing of the good seed of the kingdom at that time and a profound impression made. One splendid young lady joined the church. On the 10th of August came the Rev. R. N. Fitts, who six days labored with us there and effectively presented the gospel message to the edification of believers and conviction of the unsaved. Twelve accessions resulted and the community at large was blessed.

On the 24th of May came the Rev. W. R. Hardesty to our help in a meeting at Kitty Hawk, and for two weeks, embracing fifth and first Sundays, ministered spiritual gifts to the people. There were two fine young ladies added to the church as a result. A year ago, under the pastorate of the now sainted Chambers, a great revival was conducted here with the Rev. Daniel Lane as helper, bringing into membership sixteen. In the good providence of God he came again and for seven days, including fifth Sunday in August, labored most earnestly in preaching and in personal work with the pastor. Three choice young ladies gave their hearts to God and applied for membership. Sister Lane and three charming children shared the hospitality of the Elijah Baum home with Brother Lane.

W. A. Betts, Pastor.

WEST GREENSBORO CHARGE

A word from West Greensboro, especially from Muir's, with which I am more or less identified.

In some respects Brother Powell has had a wonderful year on the charge. He is full of energy and looks well after his work. He has had splendid revivals at all of his churches with quite a large number of accessions. He conducted a meeting early in the spring at Muir's Chapel and is now having another at the same place, beginning during the last week in August, conducted by the "Billy Sunday Club" of Winston-Salem. This club has sixteen teams, one-half appearing alternately every evening—all good but some better. Personally, I have been delighted with all of them. I think the congregation is with me. Great crowds greet these men who toil all day at their work and lay aside the employment and drive twenty-five miles and toil till 10 o'clock each night and return with their hearts glad because the Lord has been with them. They do not preach—they make no such pretention to this gift—but testify to the saving power of the gospel and its sufficiency to keep them saved. It has had a wonderful effect on the young people, the hope of the church. I somewhat believe in this method, especially in the country place. It is laymen talking to laymen, telling them in an effective way what the Lord has done for them in saving their souls from the power of sin. The old way falls on listless ears, for the most part, and they do not give it heed.

Brother Powell is a very good pastor. He does not run around and slap the fellows on the back, kiss all the babies and tell their mothers they have the prettiest babies in town; but he goes when and where needed, helping and comforting the people and endeavors to be helpful. He is a good preacher and is popular for the most part. We want him returned for another year and we shall feel disappointed if he is not.

J. A. Bowles.

NEWS FROM BURNSVILLE

The fourth quarterly conference of the Methodist Church, South, Burnsville, was held here Sunday, the 19th. The presiding elder, Rev. E. O. Cole, preached a most excellent sermon. A beautiful solo was rendered by Miss Stamey of Burnsville. She sang "Face to Face" and was accompanied on the piano by Miss Grace Huneycutt. The presiding elder's excellent wife came with him and added much pleasure and interest to the meeting.

The church has been remodeled, and though not finished it is beautiful and spacious, and much improvement is under way on the parsonage. Both will add much to the beauty of our town, which basks in the shadow of the wonderful western North Carolina hills.

Our pastor, Rev. G. L. Wilkinson, has just closed an interesting meeting at Windom. N. M. Pleasant.

LET IT GO

Forget the slander you have heard,
Forget the hasty, unkind word,
Forget the quarrel and the cause,
Forget the whole affair, because
Forgetting is the only way.
Forget the storms of yesterday,
Forget the chap whose sour face
Forgets to smile in any place.
Forge the trials you have had,
Forget the weather if it's bad;
Forget the knocker, he's a freak,
Forget him seven days a week.
Forget you're not a millionaire,
Forget the gray streaks in your hair,
Forget the coffee when it's cold,
Forget the kicks, forget to scold.
Forget the coal man in his weighs,
Forget the heat in summer days.
Forget to ever get the blues,
But don't forget to pay your dues.

—Christ Church, Gary.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

"Today the work begins a new,
And be it small or be it great,
And known to many or to few,
I know that this week's work shall wait
With all the other work I do
For me at last at heaven's gate.

And when on me the King shall call
And ask me for that week he gave
It will not matter then at all,
There in that land beyond the grave,
If this week's work were great or small
So it be honest work, and brave."

The North Carolina conference is not unmindful that only four months remain to complete our quota on the Belle Bennett fund.

Our church cannot do less than to give the finest training possible to those young women who are offering their lives for specific missionary work.

The scope of Scarritt College is widening and new plans are being perfected; our conference must meet its responsibility in bringing about a new and greater Scarritt.

The way is easy: let each auxiliary member contribute five dollars to this fund the sum total will be complete.

E. S. P.

SCARRITT COLLEGE FOR CHRISTIAN WORKERS: HISTORICAL SKETCH

It was the year 1888 that Miss Belle H. Bennett became so deeply impressed that the young women going out to do missionary work for the church should have an opportunity for thorough training that she consecrated herself to the task of building a missionary training school. She presented her thought to the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, at its annual meeting in Little Rock, Ark., in 1889. The board appointed her as its official agent to investigate the matter of a training school for missionaries and empowered her to present the claims of such a school throughout the church, to enilst the sympathy and aid of the workers, and to collect funds for the school.

Relying upon the promise, "Commit thy works unto the Lord, and thy thoughts shall be established," Miss Bennett consented to undertake the task assigned her. In prosecuting the work she had the co-operation of numerous friends notable among whom were Mrs. M. D. Wightman, who was appointed as an associate agent, and Rev. Sam P. Jones, who opened the way for the presentation of the cause in connection with his evangelistic services. During the campaign for funds, Dr. Nathan Scarritt, of Kansas City, offered to give a site for the school and $25,000 provided a like amount should be raised by the women of the church. With this timely assistance the required amount was speedily secured and the missionary training school made possible.

At the very height of success opposition arose, opposition so strong that it seemed for a time that the enterprise would be wrecked. Some of the men in official position opposed it bitterly, and many women feared lest its phenomenal success would be the undoing of the work which was already being carried on in the mission fields. The gift of Dr. Scarritt had already been accepted and the money raised to meet its requirements, but now the question arose as to the right to establish such a school under the constitution of the Woman's Board of Foreign Missions. The board met in St. Louis in May, 1890, during the session of the General Conference and sent a memorial to the General Conference with the result that the constitution was so amended as to give the board the authority to establish such a school. Steps were taken at once to build, and in appreciation of Dr. Scarritt's generosity, the institution was named Scarritt Bible and Training School.

Two years later, in 1892, the training school opened its doors, with Miss Maria Layng Gibson as principal. In 1902 the school was considerably strengthened by the inauguration of the Deaconess Movement under the auspices of the Woman's Board of Home Missions and the decision of that board to send its deaconess candidates to the institution to be trained. In 1905 it was found necessary to discontinue the small hospital and nurse-training department, which had been included in the original plans of the training school, as the space was needed for the candidates for home and foreign mission work. In 1915 the institution passed through a severe crisis in the loss of the funds that had been gradually accumulated for endowments, lectureships, scholarships and loan funds. The loss imperiled the existence of the institution, but through the splendid loyalty of the Woman's Missionary Council of the church which came to the rescue with appropriations sufficient to meet the needs, the school was saved and was enabled to continue its service to the church. Miss Gibson resigned as principal in 1918 and became principal emeritus after twenty-six years of splendid service, in which the training school developed from very small beginnings until it had sent forth hundreds of young women trained for Christian service in the missionary work of the church.

In 1918 Rev. Ed F. Cook, D.D., was elected president of the training school, and a year later steps were looking to the removal and reorgaization of the school for larger service. Before this object was accomplished Dr. Cook resigned as president and was succeeded by Rev. J. L. Cunninggim, D.D. The efforts to remove and reorganize tne school soon continued and a decision was finally reached September 12, 1923, to relocate the training school at Nashville, Tenn. A new charter under the laws of Tennessee was secured for the school with the name Scarritt College for Christian Workers.

STANDARD OF EXCELLENCE FOR ADULT SOCIETIES, 1926

The conference held in Elizabeth City adopted for 1926 the following:

1. Representation from every circle at regular auxiliary meetings, 5 credits.
2. Fifty per cent of auxiliary membership attending circle meeting during month, 5 credits.
3. Net increase in membership for year, 5 credits.
4. Finances paid in full by end of year, 5 credits.
5. Ten per cent financial increase over previous year, 5 credits.
6. Twelve program meetings during the year, 5 credits.
7. Week of Prayer observed, 5 credits.
8. Bible study class, 5 credits.
9. Home mission study class, 5 credits.
10. Foreign mission study class, 5 credits.
11. Net increase in Voice and News subscription for the year, 5 credits.
12. Organization or circulation of:
    a. Y. P. Society, 5 credits.
    b. Junior division, 5 credits.
    c. Baby division, 5 credits.
    d. New auxiliaries, 5 credits.
    e. Gibson members, 5 credits.
13. Social service committees and activities, 5 credits.
14. Executive meeting held and reports mailed first day of quarter, 5 credits.
15. Donation sent to Council institution, minister or missionary and reported to conference superintendent, 5 credits.
16. Representation at conference or district meetings, or county meetings, 5 credits.

Auxiliaries not organized in circles will omit first two items and substitute:

(1) Fifty per cent attendance on monthly meetings.

(16) Local charity and care of parsonage.

Eighty-five points necessary for honor roll.

Please notice that item 15 includes donations sent to Lucy Cunninggim School, Wonsan, Korea. If you make anw contribution for this worthy cause you will receive credit for item 15.

Mrs. Harvey Boney.

No religious work for children is allowed in Siberia, according to the Rev. R. S. Ryang, Superintendent of the Korean Department, Siberia Mission. In spite of these restrictions, Mr. Ryang reports Methodist Sunday schools in operation at more than a dozen places with about 600 people attending. In North Kando there are sixteen Sunday schools for adults and children with an enrollment of about 800 and two Epworth Leagues with a membership of eighty.

Mrs. J. C. White, secretary of the South Atlanta (Ga.) District Woman's Missionary Society of the Methodist Episcopal Church, South, has received a gavel that has a history very interesting to Methodists particularly. It was sent by Miss Bertha Tucker as missionary and is made of the wood of a plum tree under which Bishop W. R. Lambuth stood when he organized the Siberian Mission at Neaholsk, Russia. This was the last work Bishop Lambuth ever did for the church he loved so well, as he died soon after this event while in Japan.

Western North Carolina Conference

MRS. J. H. BARNHARDT

The news of the death of Mrs. J. H. Barnhardt, which occurred at Winston-Salem August 30, came as a distinct shock to her numerous friends in the conference and brought sorrow to the hearts of those who knew and loved her. A faithful and devoted wife, a fond and loving mother and a true friend, Mrs. Barnhardt will be greatly missed. Wherever she has lived during the years that she has been a pastor's wife she has been much interested in the activities of the church, and to none did she give more faithful and efficient service than to the Woman's Missionary Society in which she was especially interested. She noted with great gratification the growth of the work and rejoiced in its success. Her funeral was conducted at Mount Pleasant church near Concord, N. C., and her body laid to rest in the family burial ground. She is survived by her husband, Rev. J. H. Barnhardt, one of the leading ministers of our conference, two daughters, a son and several brothers and sisters. To each of them we extend our most heartfelt sympathy.

MRS. R. M. COURTNEY IMPROVING

We learn from the Concord Times that Mrs. R. M. Courtney, former superintendent of mission and Bible study in our conference, underwent a slight operation at the Charlotte Sanitarium recently. We are glad to note that she is recovering and will soon be able to return home. We wish for her a speedy and complete restoration to health.

WEEK OF PRAYER NOVEMBER 8-11

The week of November 8th has been announced by the Woman's Missionary Council as a week of prayer and self-denial, and programs which will contribute largely to the success of those days will be ready for distribution late in September. Brevard Institute at Brevard, N. C., and Collegio Isabella Hendrix, Bello Horizonte, Brazil, are the Week of Prayer specials. Adult, young people and junior auxiliaries are asked to observe these days. The first day has a provision for a joint program on the two schools, while the program for the other three days are planned as days of special intercession. The fourth day, November 11th, being Armistice Day, the program will have for its subject World Peace, or Good Will Among Nations. It is suggested that the program for that day be closed with the communion service or an old-fashioned love feast.

BREVARD INSTITUTE, SPECIAL OF WEEK OF PRAYER

We are quite sure it will be good news to the women of our conference to know that our own school, Brevard Institute, has been chosen as one of the specials for the week of November 8-11, when special prayers will be made and special offerings given for this school and the Isabella Hendrix School in Brazil. Knowing the splendid work that is being done at Brevard School for the boys and girls of the mountains, and realizing that there are needs at the school which should be met as early as possible we feel that we are very fortunate to have the institution to share in the offerings that may come from the women of Southern Methodism during the Week of Prayer. We note in the report of Mr. O. H. Orr, superintendent of the school, made at the Council in Raleigh, that one of the special needs at this time is a gymnasium, which will help the school to continue to function as it should, and that the Taylor Hall should have needed repairs or a new building be put in its place. We are proud of Brevard Institute and of the splendid work that it is doing as is shown in the character of its students that are going out each year, and we are looking forward with great hopes to its future.

REGIONAL CONFERENCE AT LAKE JUNALUSKA

Among the many interesting conferences that have been held at Lake Junaluska during the summer, none was of more interest to the women of the church than the regional conference for city and district mission boards held in July. This was the fourth annual meeting of this conference and Mrs. Harry Murray of Nashville, Tenn., was the presiding officer. Twenty-eight women were in attendance, including presidents of city and district mission boards and workers.

Some of the questions discussed which were of special interest dealt with supervised recreation for young people and children; better laws for the protection of girls, better enforcing of the present laws, justice in courts for the foreigner, the prevention of military training in our high schools, and other vital questions of the day. Mrs. B. F. Zimmerman, president of the city board of missions of Spartanburg was elected president, and Miss Dorothy Crim of Ensley, Ala., was chosen secretary.

ITEMS FROM THE BULLETIN OF MISSIONARY NEWS

Gift to Margaret Williamson Hospital.

As a memorial to her husband, Dr. Strother, Mrs. W. A. Strother of Owensboro, Ky., has donated his valuable and splendid surgical instruments to the Margaret Williamson Hospital in Shanghai, China. Our board is co-operating with other boards in supporting this great inter-

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

FEATURE DATES

Promotion Day, Sunday, Sept. 26.
Rally Day, Sunday, October 10.
Check-Up Week, October 3-10.
Children's Week, October 24-31.

IT CAN BE DONE

Each mail brings acceptance of official checkers for our second annual check-up of Sunday school "Programs of Work" and of key-women for the promotion of our sixth annual observance of "Children's Week." It is thought that probably 80 official checkers and 100 key-woman, whose names will later appear in these columns, will be enlisted in these two fine phases of religious educational work. The spirit being shown by these fine workers is very finely expressed by Edgar Guest as he says:

"So he buckled right in with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it."

FINE RECORD

Last year the Western North Carolina conference stood second among the family of conferences of Southern Methodism in the number of churches observing Children's Week. As a matter of fact more parents attended parents' meetings and more home visits were made by our workers than any other conference. There were 7,858 parents assembled to consider the religious needs of their children and the elementary teachers made 5,651 visits to the homes of these parents. This splendid record will, without doubt, be bettered this year.

TESTIFYING

Miss Corinne Little, our elementary superintendent, in looking through the records of Children's Week observance last year finds the following testimonials from those who were in the midst of the splendid work done:

"We find each year that the observance of Children's Week is of greatest benefit to our school."—Irene Whisnant, Dilworth.

"I have found a great deal of satisfaction in the observance of Children's Week. I, myself, visited many of the homes and found that th mothers, as well as the children, were much pleased at the interest shown in them."—Mrs. R. H. Atkinson, Charlotte.

"We think that the observance of Children's Week has helped our school wonderfully in interest shown in the work. The pageant was fine. The mothers seemed to appreciate the teachers' visits and the children were all smiles."—Mrs. J. W. Masemore, Wadesboro.

"The parents' meeting was held Sunday night following a day of hard rain. Those present considered the pageant so good they requested that it be repeated the following Sunday night. This was done, a large crowd being present."—Helen Hoyle, Charlotte.

"The pageant is a wonderful means of teaching a lesson."—Mrs. B. W. Kirkman, Pleasant Garden.

"Children's Week has met with liberal response from both workers and parents in our Sunday school. I think it helps both."—Mrs. W. W. Long, Greensboro.

"I think the value of Children's Week observance cannot be estimated. It has meant much to our Sunday school. Especially in bringing the teachers in direct contact with the homes of the children, and bringing the needs of the children before the Sunday school."—Evelyn Waddell, Spindale.

"The observance of Children's Week gives new enthusiasm to all our work. There is a marked improvement in home co-operation. Several parents have told me they were ready to back us up financially, and in every way, in our efforts for the children."—Annie Stanbury, Boone.

"The pageant was a wonderful success. Everyone said it was the best church affair of its kind they had ever seen."—Mrs. W. F. Luther, Lenoir.

Salisbury, First Church, Plan.

1. Visiting started first Sunday in October.

2. While visiting the home the teachers called attention to parents' meeting that was to be held in near future.

3. Letter composed by superintendents of the elementary departments was mailed to every home calling attention to the parents' meeting.

4. Pastor preached fine sermon on religious education at the 11 o'clock hour. Nena DeBerry.

POINT SIX

Point six of the Program of Work for the "C" type school deals with Worship and Service and for the "B" type school Worship and Evangelism.

"C" Type School.

To merit the seal of point six it will be necessary for the school to have at least a fifteen minute worship period in a good quiet atmosphere using such songs, prayers and scriptures as will be conducive to genuine worship. Only approved song books can be used. It will be necessary for the school to give a monthly missionary offering to some particular missionary special and to do other types of Christian service.

"B" Type School.

In this school there must be at least a twenty minute worship service for those above the junior department with program arranged in advance centered around a given theme. Song books must be approved. Opportunity must be given, under the direction of the pastor in charge, at Decision Day, Confession Day or at some other time, for pupils to publicly confess Christ.

TRIPLETT

During the past week Mr. Paul F. Evans, our extension superintendent, and Rev. C. O. Kennerly, pastor of the Dallas-High Shoals charge, conducted at Triplett, a most progressive country church a few miles out of Mooresville, for the Mooresville and Shepherd circuit, a most successful Cokesbury training school, Mr. Evans giving a course on "Studies in Methodist History" and Brother Kennerly on "The Sunday School Worker, His Life and Work." A total of 35 credits weer earned as follows:

"Studies in Methodist History," Paul F. Evans, instructor—Miss Louise Belk, Miss Vera Lefler, Rev. O. P. Routh, W. A. Sloop, Mrs. W. A. Sloop.

"The Sunday School Worker," Rev. C. O. Kennerly, instructor—J. G. Brawley, Mrs. Neal Brawley, Mrs. H. C. Belk, C. A. Corriher, Mrs. I. K. Day, H. A. Ervin, Miss Virginia Gabriel, Miss Ruth Gabriel, A. M. Gabriel, Miss Mabel Howard, Miss Clara Howard, Mrs. B. E. Hunnicutt, R. P. Lefler, Mrs. R. P. Lefler, Mrs. B. H. Morrow, Mrs. R. W. Morrow, Miss Elizabeth Morrow, Miss Edna Parker, Kinyoun Routh, Mrs. O. P. Routh, L. L.

(Continued on page twelve)

North Carolina Conference

MAXTON SCHOOL CREDITS

Sixty-one certificates and two office credits were issued at the Rockingham district standard training school at Maxton August 23-28. The enrollment, exclusive of auditors and visitors, was 69. In the enrollment were represented 30 Sunday schools. Star Sunday school, with seven credits, led the district in the number of certificates earned. The names of those earning certificates, by courses, are as follows:

"Training of the Devotional Life," Mrs. M. H. McArdle, instructor—Mrs. D. C. Farlow, Rev. A. J. Groves, Mrs. J. B. Ingram, Hetty Leach, Margaret Long, Odessa Lowdermilk, J. C. Loflin, Mrs. John R. Moore, D. V. Price, D. B. Sheffield, Nell Steed, Roy Swink, Martha Traynham, Mrs. C. F. Tyson, and Rev. B. C. Thompson.

"The Missionary Message of the Bible," Prof. H. E. Myers, instructor—Mrs. W. L. Allen, Mrs. B. A. Edens, Rev. E. C. Few, Mrs. E. C. Few, Rev. Thos. McM. Grant, Rev. N. B. Johnson, Rev. W. V. McRae, Mrs. H. A. McKinnon, V. C. Mason, Jr., Lena Maxwell, Rev. F. B. Peele, Rev. N. L. Seabolt, Rev. J. L. Smith, Mrs. L. G. Stubbs, Mrs. N. C. Stubbs, Mrs. F. K. Sturdivant, Mrs. B. C. Thompson, Mrs. Eva Wright, and Mrs. J. E. Carpenter.

"Primary Department Administration," Miss Georgia Keene, instructor—Susie S. Bruton, Carrie Fletcher, Ruby Hargrave, Myrtle Livingston, Edna Lee McCall, Mrs. Aileen G. McGill, Emily Jane Monroe, Ina Parker, Cola Poole, and Hazel Richardson.

"A Study of Later Childhood," Mrs. H. E. Spence, instructor—Verna Bennett, Mrs. S. T. Floyd, Janie Fletcher, Mrs. Nina McCall Lipscomb, and Viola Hurley.

"Intermediate - Senior Agencies," Prof. H. E. Spence, instructor—Bertha Baxley, Mrs. W. N. Bethea, Ethel Burkhead, Mrs. E. J. Chambers, D. C. Farlow, Lambert Lewis, Nell McArdle, Ila McNeill, Elizabeth Steed, Mima Stiles, Rev. T. G. Vickers, and Josephine VonCannon.

Office credit: Mrs. C. L. Read and Emma Gill.

PREACHERS TAKING CREDIT

The following preachers of the Rockingham district took credit in the school at Maxton: Reverends Thomas McM. Grant, B. C. Thompson, N. B. Johnson, N. L. Seabolt, E. C. Few, T. G. Vickers, A. J. Groves, W. V. McRae, F. B. Peele, J. L. Smith, C. L. Read, the presiding elder, and J. G. Johnson were in attendance most of the time. The following were present Monday evening to hear Bishop Mouzon: Revs. F. B. Noblett, J. H. McCracken, W. F. Trawick, C. M. Hawkins, M. E. Cotton and W. J. DuBois. Out-of-the-district pastors present to hear the bishop were Revs. J. H. Shore, W. R. Royall, G. B. Starling and M. F. Hodges.

EIGHTEEN CLINTON CREDITS

Rev. L. V. Harris, our extension secretary, reports a total of 18 Cokesbury certificates issued in the training school at Clinton August 22-27. Names of those earning certificates will be published next week.

GOOD SCHOOL AT WALLACE

At Wallace is being held at this writing a Cokesbury training school for several charges of the Wilmington district. Mr. Harris, who is being assisted by Rev. A. S. Parker, reports an enrollment of about 40.

SOUTHPORT SCHOOL NOTES

Prof. H. E. Spence and the writer are at this writing in the midst of a Cokesbury training school at Southport. The attendance is very good, ranging around 40 or 50. In connection with this training school a number of one-day institutes are being held. Wednesday we were at Bolivia on the Town Creek charge. Present also at this meeting were Mr. M. J. Cowell, our district secretary, Rev. W. C. Martin of Fifth Avenue, Wilmington, and Rev. J. R. Edwards of Southport. Thursday we were at Shallotte in an institute for the Shallotte charge. Sunday afternoon the writer visited Macedonia Sunday school on the Southport charge.

ELIZABETH CITY NEXT WEEK

The Elizabeth City district standard training school will be held at First church, Elizabeth City, September 12-17. A large attendance is expected. A strong faculty has been secured, and the presiding elder and others have been diligent in their efforts to prepare for the school.

Individuals or Sunday schools interested in the observance of Children's Week have adequate opportunities for securing, without cost, sufficient helps. In previous issues of this paper we have given information as to the procedure in launching a movement for the observance of Children's Week, and have set forth the main points constituting an adequate observance. Below we note additional leaflets which have been prepared for this year's observance, and which can be secured by writing to Miss Keene.

The Leaflet on Arrangement gives comprehensive outline of the exact procedure in putting on an adequate observance.

The Forward Step Leaflet sets forth what the Forward Step is; how it is presented to the parents' meeting; what part the parents' meeting has in selecting the Forward Step; who is responsible for seeing that the Forward Step is carried out; a list of typical forward steps; a suggestive parents' meeting program.

Pageants. "The Voice of the Fu-Future" has been reprinted for use in schools which did not use it last year. "The Holiest Task" is the new pageant, and is to be used in schools which used "The Voice of the Future" last year. These pageants, of course, are for use at the parents' meeting. The length of time required for the presentation of either is about thirty minutes, and both are adapted for use in the small rural school as effectively as in the large city school. Very little costuming and scenery are required by either.

Worship Service. A special committee of the children's professional advisory section of the International Council of Religious Education has prepared a leaflet entitled "Worship Service for Children's Week." This leaflet is to be used on the first Sunday of Children's Week in the main school, adult or young people's department. Our denomination will use this leaflet also.

Poster. A very effective poster has been prepared. A family group is portrayed in which the mother is interesting the daughter and the father the son.

SNOW HILL TO BUILD

Methodists of Snow Hill are about to build a new church and Sunday school building. Rev. J. A. Russell, the pastor, and a number of the building committee were in Durham recently consulting Professor Ormond with reference to this enterprise. It was our privilege to look over the plans for the Sunday school unit, and to offer some suggestions for improvement of these plans. The old church building will be worked over and converted into a Sunday school unit. This will be brick veneered to harmonize with the church.

Other building plans which we have recently studied are those for the buildings at Englehardt and Rose Hill. Both Englehardt and Rose Hill have their walls up and roof on, and plan to complete the building just as soon as practicable. Rev. I. S. Richmond is the pastor of Englehardt church, and Rev. A. S. Parker is of Rose Hill.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

THE ASSEMBLY PLAN

One of the outstanding features of the Epworth League conference recently held at Asheville was the adoption of what is known as the Assembly Plan. Heretofore our conference has been accepting invitations to different towns, and has held the sessions in churches, the leaguers being entertained in the homes of the city. The assembly plan provides for a permanent home, preferably a college, where all sessions of the conference will be held. The cost to the delegates will be slightly more, but this is more than offset by the convenience incident to living on the campus. The features favorable to this plan include:

All delegates room and board on the campus; the fraternal atmosphere; better discipline; the possibility of better classroom work; more features possible; easier groupings of delegates by districts; more time for everything; more fun; more work; no begging for homes for delegates; no overwork by hosts to the conference, etc., etc.

We will meet at Weaver College next year, at which time a permanent assembly home will be selected by the leaguers who attend. Begin now, leaguers, to save money to send delegates to Weaverville in 1927.

W. A. B.

EPWORTH LEAGUE UNION

The Mount Airy District Epworth League Union will have its quarterly meeting Sunday afternoon, October 3, at 2:30 with Yadkinville M. E. church, and every Epworth League or young person interested in league work is urged to be there.

A banner will be given the chapter with largest attendance. Please write Rev. R. E. Ward, Yadkinville, that you will be there.

Lorena Kelly, Pres.

POLKVILLE FULL O' PEP

During the month of August many worth while things have been accomplished. The weekly programs have been well rendered and the monthly social was indeed a success. The leaguers are growing spiritually. They are realizing more and more that "the harvest is great and the laborers are few."

The monthly council meeting was held the first Friday evening in August at the home of Mr. and Mrs. C. S. Whisnant's with almost all of the members present. After two hours in work which we really enjoyed, we accepted the invitation to meet September 3rd at the home of Ola Whisnant. Then we were served delicious apple cider and cookies. We are leaguers and we are eaters.

Our dreams came true Saturday when we entertained Casar, our sister league, from 4 to 6 at a monthly social. A goodly number of Casar leaguers met us in the grove near the church. The juniors, with Miss Mary Sue Whisnant as leader, assembled on the lawn of Mr. and Mrs. W. H. Covington, where they had a very enjoyable time. The intermediates and seniors remained in the grove. They were divided into three groups—Reds, Whites and Blues—and had bushels of fun playing games. The Reds received the highest score and were awarded with a watermelon feast. The booby prize awarded to the Whites was to carry off the watermelon rines for the Reds. Then we were ready to eat, you bet. So a picnic lunch was spread under the oaks, and a tub of ice cold lemonade prepared. About this time we spied our presiding elder, Rev. C. S. Kirkpatrick, and pastor, Rev. S. M. Needham, at the parsonage and we invited them to join us. When we were to start home I tried to count the leaguers, but Mr. Kirkpatrick said there were 75 or more, so I took his word.

Sunday night a few of us went with our pastor to Rehobeth church. A senior league was organized with Mr. John Crawley as president. There were 22 members. This is our baby sister league and we are wishing for her much success.

Ola Whisnant, Cor. Sec.

POPULAR FALLACIES ABOUT RACE RELATIONS

By R. B. Eleazer.

Yes, like measles, everybody has to have them, even the best of us. There the analogy ends, however; for most folks get over measles pretty promptly. Nobody wants to go around speckled forever with a million red bumps. And one would think that nobody would want to go through life with his mind bumpy with misinformation and inflamed with bad feeling concerning his fellowmen. Yet lots of people do just that.

1. For example, a college student gravely informed me the other day that God turned one of Noah's sons black and sentenced his descendants to perpetual servitude. He spent a half hour searching the Bible to prove it. He didn't find it, of course, for the Bible says nothing of the kind. There is no suggestion that God cursed anybody or that anybody was turned black. (Read Genesis 9 and see for yourself). The scientists tell us that our color variations are due to the influence of climate and environment working through long ages. Probably we were all red at first; the name Adam means "red earth," you know. Then those of us who settled in the north faded out, while those farther south grew darker.

2. "Oh, yes," someone says, "the Negro is all right in his place." An obvious truth that often hides a fallacy; for generally it means that the man who uses it has already assumed to fix the Negro's place as one of inherent inferiority and servitude. But has one human being the right thus to rate another and to deny him the chance to improve his status? Am I God, that I should set limits to the possibilities of any of God's children? Yet tha tis the philosophy of some today who would keep the Negro ignorant in order to keep him subservient and content. It is the philosophy of a past age and of paganism. The highest welfare of all, not the selfish convenience of a few, is the only standard that meets the test of twentieth century intelligence and Christianity.

3. "But no genuine Negro ever showed real intelligence or ability." Do you think not? What about George Carver, the South's foremost agricultural chemist and Fellow of the London Royal Society of Arts? What about Phyllis Wheatley, African-born slave who wrote such good poetry that she was complimented by President Washington and entertained by the royalty of England? What of Robert R. Moton, head of Tuskegee Institute, a school with 2,000 students and an annual budget of half a million dollars? What of Roland Hayes, world-famous tenor, who sings perfectly in four languages and has been honored by the crowned heads of Europe? What of Mary McLeod Bethune, who has built up a great school for girls at Daytona, Florida, with a plant worth $500,000? What about hundreds more who have achieved notably in spite of great handicaps? Better inquire before you retail that particular fallacy again.

4. "The Negro has had no worthy part in American history," some one says. No? Had you heard that Crispus Attucks, a Negro, was the first martyr of American independence; that Peter Salem, a Negro, was the hero of the Battle of Bunker Hill; that Salem Poor, another Negro, distinguished himself in the same battle; that 3000 American Negroes took part in the Revolutionary War; that General Andrew Jackson warmly commended the courage of the Negro troops at the Battle of New Orleans and credited one of them with the death of the British commander; that Commodore Perry spoke in high praise of his Negro sailors in the Battle of Lake Erie; that Negro soldiers distinguished themselves in the Spanish American War at Guasimas, El Caney and San Juan Hill; that two Negroes were the first American soldiers decorated in the World War; that four entire Negro regiments were cited for bravery in that war, and that sixty Negro officers received decorations? Look up the record. You'll find it interesting.

5. "But Negroes want to break down the social line between the races." Who told you so? The finest types of Negro leaders deny it emphatically. They say frankly that they prefer the society of their own people. Perfectly natural, too. Besides, experience does not justify any such change. Negroes want justice, not social relations. Education, protection, decent living conditions, a chance to develop their best—these are the things they ask. And these requests the white man must grant, if he proposes to be even reasonably fair.

6. Finally, the most fundamental fallacy of all—the universal "superiority complex." Every racial group has it. Each thinks itself better than the rest, and consequently entiled to exploit the others, if it can. Jews thought themselves better than Gentiles; Greeks felt superior to Romans, and Romans to everybody. We white Americans are just as bad. We think ourselves the pick of the world—"God's last and best." Meantime Chinese and Koreans and East Indians look down on us in turn, as vulgar, excitable, noisy newcomers, superficial thinkers and crass materialists. Nor do Europeans think much better of us, if the truth were told.

It is high time for the world to outgrow that fallacy. Nobody knows which is the superior race—or whether there be one. All we can say is that we differ in physical characteristics and in degree and kind of development. History shows that the backward race of one age often becomes the dominant race of the next, and vice versa. It behooves us all to be humble; to remember that we are all human beings, owing to each other respect and good will. And the more advantaged any of us happen to be, the greater is our obligation to serve the others.

FISHING IN BRAZIL

By J. W. Clay, Lay Leader Central Brazil Conference.

I have just returned from a trip up in the "Northwest," where I have been riding the district with Bro. C. B. Dawsey of South Carolina. Dawsey is the Asbury of the "Northwest," and he is doing an Asburian work. While there I took a day off and went fishing. I was born with a desire for fishing. I have caught many a "horny-head" with nothing more than a bent pin, a wiggly worm and a sewing thread for a line. I have pulled mud-cats from muddy holes and I have sat upon the banks of the beautiful Catawba and fished for suckers. I have cast the fly into the crystal waters of "The Land of the Sky" and have hooked the speckled and the rainbow trout. I have fished in the great Amazon and pulled out its lazy tribe until I got tired of the pulling, and I have sat in a boat upon the peaceful and silvery waters of the La Plata in company with fair ladies and gallant knights, and in one wee hour added a good sized "string" to our credit, but to tell the truth I had never really fished in all my life—didn't know what fishing was—until that day at the beautiful falls of A-van-han-da-va (as in father).

Imagine yourself in the midst of the great jungle, miles and miles from civilization. A great river pouring over a dozen great falls, roaring like a mighty tempest, smoking like an active volcano, the water seething and boiling and rushing like mad. Below the falls the water is full of real man-sized fish, the beautiful "dourado"—which means golden—the "pintado"—which means painted—and dozens of other marks. And they all seem dead-bent on getting over the great falls. They jump and they plunge, and they often fall upon the rocks and flutter until they either get back into the water or until they die in the sun. You see hundreds of them jumping, and the large ones can jump as much as six feet out of the water. At some places below the falls, in the eddies, all you have to do is to cast your unbaited hook and pull it through the water several times when you will hook a fish in the side. But this is not sport, so you pull the first one out and cut it up for bait. You cut a piece as large as a good sized steak and put that on your hook—a real man-sized hook, too. You have a wire for a line, and while you fasten it to the end of a long bamboo you run the wire back to the big end of the pole, because your pole will not pull out one of these fish without breaking. Then you cast your hook into the seething waters. You cast it up stream as far as you can and let the water carry it down. Then you cast up stream again. You continue this operation. You are standing upon the rocks of the roaring torrent. You are amazed at the granduer of it all. You contrast in your mind this place and mode of fishing with those to which you have been accustomed. You are not sitting on the banks of a placid river. You are not floating on a glassy lake. You are not fishing in a gently swelling sea, but you are casting your hook into an inferno of energy and power, and the raging torrent grabs it and rushes away with it down stream. You find yourself standing there half dreamy like, automatically casting your hook up stream, when all of a sudden something happens. Your line goes rushing up stream seemingly of its own accord. You are amazed. Has the law of gravitation been reversed, or are your eyes deceiving you? Then there is a tremendous jerk. Your pole almost leaves your hands. Then your line swirls down stream like a flash, then a mightier jerk. You are almost unbalanced and you set yourself for a tug. Then a great fish plunges out of the water and into the air before you, snapping his jaws in a savage fashion. He falls into the water and away he goes, and ther is another jerk that smashes your pole. Great guns! What shall we do! Turn the thing loose and run for our lives, or shall we hold onto the wire and risk being pulled in? And is there no danger of the brute trying to mount our rocky rampart and giving battle face to face? What thrills went up our spine! It was like holding on to a live trolly wire. It reminded me of trying to hold the calf away from the old cow when I was a boy. I wrapped the wire around my hand and held on for dear life. An old negro who was my only companion—besides the fish—saw my predicament and came to my aid. We began to pull the fish in. We got him out of the water and he gave such a lunge that my hand was cut by the wire. But finally we landed him and drug him far up the bank away from the river. Here he flapped and fluttered until he wore himself out. It was a full sized "dourado," the most beautiful fish to be found in the river. It was twice the size of the largest shad, and fat as you please. My, but I was proud. I threw my hat into the air and gave a shout that must have frightened the jungle beasts. The old

(Continued on page fourteen)

THE METHODIST ORPHANAGE

RALEIGH, N. C.
Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Danger Ahead—An impression has gone abroad throughout the bounds of our conference that the Duke Foundation will amply provide for the needs of our orphanage. Just the other day a prominent layman asked me if such were the facts. He was utterly astounded when I told him that we had received from the fund only thirty-two hundred and forty dollars since the foundation was established. I have an official statement from Dr. Rankin that we will not receive another dollar before next year some time. I sincerely trust that our pastors and laymen will inform our people of these facts.

* * * *

Opening of School—On the morning of August the twenty-fifth our school opened. All indications point to a successful year. The children are more determined to make good than ever before. A spirit of earnestness and enthusiasm pervades the entire student body. Mr. Marshall Pickens is the principal. He comes well prepared to fill this important position, being an A. B. and A. M. graduate of Duke University.. Having been reared in the home of a Methodist minister, he understands and appreciates the work of Methodism. He is ably assisted by a corps of highly trained teachers. I do not believe that there is a school in the state that has better qualified teachers than the Methodist Orphanage. They are not only highly trained but are sincere Christians. We feel fortunate in having a number of our old teachers back who have done such faithful and efficient work the past several years.

* * * *

Situation Not Understood—Practically the entire membership of the North Carolina conference are under a false impression as to the meaning of the orphanage assessment. Almost everybody thinks that the orphanage assessment is adequate to meet all of our financial obligations through the year. The plain fact is that if the assessment were paid in full just fifty per cent of our needs would be provided for. But the sad fact is that last year only about thirty-five per cent of our finances were provided for by the ten per cent assessment. In other words our assessment was $41,000 and we received $33,000. This left about $50,000 unprovided for through the assessment. From what source are we to get this large amount? It must be through specials. Unless every charge in the conference gives an amount in specials equal the full ten per cent assessment on the various charges we must face a big deficit in our orphanage finances. In view of these facts, let me urge all of our pastors, Sunday school superintendents and friends to do their best for us in raising the entire orphanage assessment and then secure an amount of specials equal to the entire ten per cent assessment on each charge. If we do this then we can meet the situation and lay plans to go forward in doing bigger and better things for the orphan children of our conference.

* * * *

Every Child—A child cried one night
Outside,
And I said, that is my child.
But I found him to be another lad,
So I went back to my room and said,
There is nothing for me to do:
Now I can sleep.

The child cried again
And I went out and looked into his face
And said, Why, this is my child!
And I brought him in
And gave him something to eat
And put him in a warm bed:
And I slept.

A child laughed
And I followed the sweet laughter
Out to a place called the Kingdom of God,
Where many children were.
The Lord of the place asked me,
Which child did you help?
And I could not tell.

* * * *

In Need of Workers—Occasionally one of our official staff drops out for one reason or another. It might be of interest to prospective workers to know that I have tied the knot for several former workers. They decided that they had enjoyed single blessedness long enough. I am in need of one or two workers who are capable and cultured. It seems to me that a number of fine, settled women who are members of our church would do well to place their application on file so I could call on them when in need of help. I do not want the sentimentalist, flapper, illiterate, unhealthy, those with a child or those seeking a temporary job. I am in search of Christian women who were reared in an atmosphere of culture, who love children and do not mind hard work. In orphanage work we need the very best women that can be secured. I trust our pastors will put me in touch with such workers as they would be willing to have train their own children. Only the best are worthy of a place in our Methodist Orphanage home. I trust I may get in touch with some of our choicest Methodist women between the ages of twenty-five and forty-five. I shall need one or two by the first of October. One of the vacancies is in our kitchen department. The dietitian, who has been with us three or four years, has resigned. This position carries with it a very good salary. The other position is a cottage in which abouty 35 boys live. This carries also a good salary.

A PASTOR'S LAMENTATIONS

The following was read by Rev. J. O. Ervin in the worship at the Methodist church on last Sunday morning. We give it herewith, hoping it may be helpful to others:

One pastor has felt, during these last days, like expressing his grief in the language of the prophet, when he said: "Oh, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the lost of the slain of the daughter of my people. Oh, that I had in the wilderness a lodging place of wayfaring men." (Jer. 1:1-2). How true it is that sin, in the thinking of too many, has lost its sinfulness. It has no longer its scarlet hue and its crimson stain. And in our careless and loose thinking it has become colorless, and all but a joke, and a phantom of fancy. Since it has become popular and refined, it really is quite attractive, and somewhat respectable.

Many of us, upon whom the church and Kingdom of God must depend, are engaged in wicked worldliness; whereby our precious time is squandered, our heart and soul interest is absorbed, our money is spent and while we are indulging in, and cultivating the gambling business, for which same thing the poor and more ignorant ones outside of the church are hauled into court and sent to prison, or to hard labor on the public roads. Not only is this true of many church members but it is further true that others are hanging on the side lines condoning, soft-soaping, soft-peddling, and excusing.

More than one social function given in our community has been a nuisance and discreditable to a Christian and highly refined people. Such numbers should be outlawed and completely barred and branded as disturbing the tranquility and nightly repose of a decent and taxpaying citizenship.

It may be easy to reply to such lamentation by saying: "No sin in it." Yes, but the prophet says, again: "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter! Woe unto them that are wise in their own eyes and prudent in their own sight! Therefore the fire devoureth the stubble and the flame consumeth the chaff, so their root shall be as rottenness and their blossom shall go up as the dust, because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel." (See Isa. 5th chapter).

We too often say: "I see no harm, no sin in it." So it was in Isaiah's day when he said: "The ox knoweth his owner and the ass his master's crib; but Israel doth not know my people doth not consider." (In Isaiah 1st chapter).

The dark tragedy of it all is, that in the church the salt of the earth is losing its savor and the lost are yet unsaved. The "light of the world" in us is put under the bushel of worldliness while our fellows for whom Christ died are still groping in the awful darkness of sin toward eternal night, with no light sufficient to lead them out of the fearful shadows and into higher, happier and holier life.

While many days and dollars, too, have been spent in thoughtless and sinful pleasure, there are good people under the sound of the church bell who have been faithful to the church; but who have been deprived for weeks of the joy of her holy services, in divine worship, and yet have had very few calls or tokens of Christian regard for those who call them brethren and sisters in Christ. Oh, if one-half the precious time spent at card tables, dances and other places of worldly amusement were only given rather to visiting with God's sick and poor, in the churches and the unchurched and unsaved about us, at least three things would happen—those receiving attention would be comforted and made happier, those doing the visiting would be enriched and made stronger and happier in their own lives and God's name would be glorified in all. Again if church people would spend the same number of hours, for one month, in canvassing and urging the claims of God and his church upon their neighbors, the Sunday school classes and church services would likely be increased, by the end of that month, by fifty to one hundred per cent. Oh, that we might hear the Master saying: "The harvest truly is plenteous, but the laborers are few."

And if words would suffice! What should we say of the lack and the fearful dearth in our home life? One good citizen said to the writer

"There is no more home now. It is only a tent by the highway where we run in to get something to eat and to change the color of the 'fig leaf' and out again to ride another automobile." God save our homes from the wreck which so mightily threatens them. And may the church of God hear the truth as it is in Proverbs.—The Sun.

HICKORY GROVE

Our protracted meeting began on the third Sunday in August at eleven o'clock with preaching by the pastor. Sunday evening we were joined by Mrs. Steidley, who held the service that night. Then she and Rev. A. L. Stanford of Tryon Street, Charlotte, did the preaching for ten days, Mrs. Steidley holding the service in the morning and Brother Stanford at night. These servants of God did some wonderful preaching and work. No other team could do better. We were delighted with them.

They were clear and forceful in the presentation of the gospel. They spoke plain and yet not harsh. Our people hung on their messages, responded to the touch of the Spirit, and found Jesus dear to their souls as they came back to Him. This seems to have been the greatest meeting that has been here in years. It was a revival in the church. Just how many conversions I can't tell. Many came to the altar and others accepted Him as they came forword. The work that these faithful speakers did will last long, we believe. Some of our faithful people took quite an active part to make the meeting a success. So far only a few have joined. Most of the people are in some church.

Mr. Cathey of Charlotte led the singing most of the time. He has conducted the music here several times. The people are very fond of him.

Our people have been very good to us in the parsonage, showing much kindness and seeing that our needs are supplied.

We are still laying down material for a new church and hope to break ground in a short time. Brethren, pray for us. E. N. Crowder.

TAIL-END ELECTRIC SIGNS FOR THE CRESCENT LIMITED

Handsome electrically illumninated signs will be carried on the observation platform of the "Crescent Limited," the famous de luxe train operated between New York, Washington, Atlanta and New Orleans by the Pennsylvania Railroad, Southern Railway System, West Point Route and Louisville and Nashville Railroad, beginning Sunday, September 26.

The signs will be rectangular in shape with dark blue background, showing a gold crescent and a field of stars and the name "Crescent Limited," in white, the color scheme being the same as that adopted for use in printed matter concerning the train which has been given wide distribution.

Similar signs are carried on other high class trains operated by the Southern, a distinctive color scheme being selected for each train. Up to this time they have not been carried on the "Crescent Limited," due to restrictive regulations governing the New York terminal which have now been removed.

That education does not drive out superstition and that only God himself can make a man strong enough to turn his back on the past is proved by the reply of a college professor in Japan when asked if he did not have a kindly feeling for Christ and a leaning toward the Christian religion. "Yes," he said, "but I can't become a Christian because I must be the head of my family and as such must continue to care for the household gods."

A bath is a luxury as much feared as enjoyed by many of the poor people who come to the Methodist hospital in Monterrey, Mexico. "Many of these people seem to be deadly afraid of a bath," says Miss Alice B. Moerner, missionary. "I gave an X-ray treatment to a woman for defective hearing, and as I was starting she said: 'I had a bath yesterday.' Another old woman said she lost her sight on account of taking a bath. But they do enjoy their baths here at the hospital, and some of the patients come back after they have been discharged and ask permission to take a bath in the tub."

"By so many roots as the marsh grass sends in the sod
I will heartily lay me ahold of the goodness of God."

A SILLY QUESTION AND A SOBER ANSWER

Dr. S. Parkes Cadman, in his special column in The Boston Herald entitled "Every-Day Questions," has answered a popular query in a most convincing way. The question reads as follows:

Why do preachers and priests insist that fearful punishment follows wrong-doing? Is it not true that many sensitive people are driven mad by your horrible sermons? I believe that every person has a right to live his or her own life as he or she pleases. What have you to say about this?

Dr. Cadman's answer, with its solemn warning to sinful men and women, deserves wide circulation as a corrective to the loose thinking and still looser living of our day. He said:

The most terrific sentences on sin are pronounced by scientists, and not by preachers or by priests. Many artists, dramatists, and novelists portray its fearful consequences as the pulpit has seldom done. If clergymen should talk as plainly as Dante, Shakespeare, Ibsen, George Eliot, or Huxley talked about sin their hearers probably would resent it.

The question is not what either laymen or clerics say, but what are the facts. So far as I can learn, sin's fruit is so deadly that no description of its perils passes beyond the limits of actual human experience. A fire bell ringing in the night may disturb some slumberers. Nevertheless, it must ring if we would not roast in our beds. Likewise, some incipiently insane people may have yielded to religious mania while listening to denunciations of sin. But those are few enough when compared with the millions whom such denunciations have aroused to newness of life and righteousness. This age is in no particular danger from the insanity you mention. It indulges in other and far more destructive forms induced by excess and turpitude.

View the entire matter in all its aspects and you will perhaps see that the only right you have in life is to choose to whom or to what you will surrender that right. The theory you propound is that individualism run amuck. Its goal is social and moral anarchy.

We need more, not less, of Dr. Cadman's virile preaching!—Zion's Herald.

CHURCHMEN GIVE MILLIONS

It is almost incredible that the American church people gave last year over $684,000,000 for the support of their churches and missionary enterprises. This figure has been given out by Dr. Luther Lovejoy, president of the United Stewardship Council of the Churches of Christ in America and Canada.

The twenty-five boards connected with the Stewardship Council of the Federal Council of Churches gave $88,845,000 to benevolences, including missions of all kinds; $332,552,000 to congregational expenses and miscellaneous gifts, to make a total of $451,000,000.

Dr. Lovejoy estimated that the Jews gave $18,500,000; Roman Catholics, $168,000,000, and miscellaneous organizations, $10,500,000.

Of the Protestant bodies, Dr. Lovejoy said, the combined totals of the North and South branches of the Methodists were $135,000,000; Baptists, $70,000,000; Presbyterians, $72,500,000; Episcopalians, $39,000,000; Congregationalists, $26,500,000, and the Disciples of Christ, $20,600,000.

This is a stupendous volume of money. One can scarcely visualize it. When one realizes that this large sum was given for the good of mankind, and in the interests of idealism and enlightenment, he must acknowledge that the influence of Jesus Christ has a grip on our American life that manifests itself in marvelous expression. —Western Christian Advocate.

W. N. C. WOMAN'S

(Continued from page eight)

denominational hospital and schools for the training of doctors and nurses in China. Miss Mary A. Hood, R.N., who is a member of the hospital staff, will take the instruments with her to China as she sails on the Empress of Russia from Vancouver August 19.

Situation in Mexico.

Our missionaries are co-operating in every way possible with the Mexica n government as it is putting into effect the constitutional laws regarding religious teaching. They have furnished the government with all necessary reports regarding the sources from which they receive the income for the work and have made full financial statements. It has been necessary to give up teaching the Bible and holding chapel exercises in the kindergarten and the six primary grades. The kindergarten in Centro Cristiano, in Chihuahua, was suspended and the work will be combined with the kindergarten in Collegio Palmore. After the suspension of the kindergarten the work of the Centro was classified as "secondary education," and the Bible classes may be continued there. Although regretting to give up religious training in the primary grade our missionaries feel that it is important to continue the work. The primary grades are the feeders to the higher grades from which we get our teachers and evangelistic workers. Messages are coming from the different stations saying all is well and the schools are opening on schedule time as usual. In many places our missionaries are expecting enlarged enrollment because the Catholic primary schools have been closed.

Motto for Collegio Centenario.

The motto selected by the graduating class of Collegio Centenario, Porto Allegre, Brazil, for their diplomas was "Educate the mind to think, the body to act, and the heart to feel." Their class rings will bear the motto, "Educate the mind, the body and the heart." The majority of the graduates will engage in Christian service as members of the faculties of our various schools in Brazil.

W. N. C. SUNDAY SCHOOL

(Continued from page nine)

Sherrill, Holton Sherrill, Mrs. L. G. Sloop, L. G. Sloop, Miss Essie Upright, Mrs. C. C. Upright, C. C. Upright, J. Calvin Wagoner, D. W. Wilhelm, Miss Rosa Lee Morrow.

SOUTH POINT

Just south of Belmont in the triangular territory included between the junction of the Catawba and South Fork rivers is a fine community of people centering around our Methodist church called South Point, a point on the Lowell circuit, so acceptably being filled this year by Rev. A. C. Tippett. It was my pleasure to mingle with these splendid people last Friday as they came to the church to join socially in true picnic fashion. After a service in the church in the morning the rest of the day was given over to good Christian fellowship. I found Miss Edna Armstrong, a fine young woman of the community, teaching a local training class at this point, using Rall's "Life of Jesus" as a text. The more I see of our progressive country churches the more reason I note for preachers being developed in the country.

CHARLOTTE

Hurrying away from South Point before the big picnic dinner was served I came to Charlotte for luncheon with a group of our Charlotte leaders to organize the seventh annual standard training school to be held in November and to arrange for our check-up campaign in Mecklenburg county. The meeting was held in a private dining room in Ivey's Department Store and was splendidly attended as has been true in all other Charlotte meetings. One can always count on the Charlotte Methodist superintendents and pastors.

GASTONIA

A hurried trip from Charlotte brought Miss Little and your humble servant to Gastonia, where conferences were held in the religious educational building of Main Street church with the elementary workers and the official checkers of the Shelby district. In this splendid meeting featured by the attendance of Presiding Elder Kirkpatrick, District Supt. Marshall Dilling and a number of other strong leaders, provision was definitely made for checking every school in Shelby district now having a Program of Work, this being the first district to completely arrange for a district-wide check-up. The Shelby district is making a wonderful record this year in every way, as will be shown at our next annual conference.

PROSPECT CIRCUIT

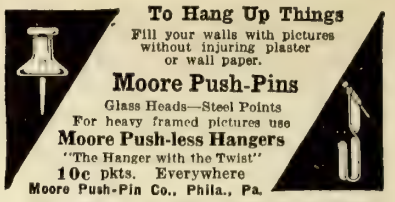
Following a good night's rest in the district parsonage so splendidly used by Elder Kirkpatrick, I hastened over to Trinity on the Prospect circuit, located near the South Carolina line, to celebrate a circuit-wide Sunday school conference. For the past several years J. S. Broome, the progressive superintendent of Bethlehem, and Miss May Belk, a splendid public school teacher and church worker, president and secretary respectively, have made up a circuit-wide Sunday school conference at which the five churches on the circuit give short programs and set up certain goals for attainment. Connected with this meeting is always a fine picnic dinner and a grand and social time. I learned while with them that Rev. J. S. Folger, who is serving his first year on the circuit, is held in very high esteem and is leading in good constructive work.

MORAVIAN FALLS

Hurrying from the low country late Saturday evening, Sunday morning found me at Moravian Falls near the Brushy Mountains to speak to Rev. W. I. Hughes' circuit-wide fifth Sunday conference. At this meeting, to which came delegations from the entire circuit, Brother Hughes had as speakers Rev. M. H. Tuttle, pastor of the South Lenoir charge, and Supt. Horace Sisk, district lay leader and superintendent of the North Wilkesboro public schools. I regret that my stay with these fine people was so short as to prevent my getting a good insight into the value of the meeting. Brother Hughes seems to be going on all cylinders. He is reported as being a most excellent preacher. I can testify to his good croquet playing ability.

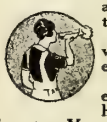
ROCKY SPRINGS

One of the largest crowds I have ever seen at a country church was witnessed at Rocky Springs on the Hiddenite circuit Sunday afternoon following the Sunday morning at Moravian Falls, when home coming day was celebrated. It will be remembered that the old church at Rocky Springs burned last winter. Since that time, led by Rev. T. W. Hager as foreman, a beautiful new and commodious brick church has been constructed. Brother Hager tells me that the building was paid for when finished and that there was a surplus of $300 in the treasury. Rocky Springs is the old home church of Prof. R. L. Flowers, of Duke University, who was present and delivered the morning address to an immense congregation, many more than could get in the church. One of the features of the day was the presentment of a fine gold watch to Pastor Hager, who is held in exceedingly fine favor by his people.


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If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.
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Baltimore, Md.
Bee Brand
INSECT POWDER

Our Little Folks

MISS CENTIPEDE

Little Miss Centipede
  Went out to shop
And at Shoofly & Company's
  Made her first stop.
Mr. Shoofly came forward,
  All beaming and gay:
"And what can I do
  For you, madam, today?"
He bowed and he beckoned;
  He showed her a seat;
But the poor clerks turned pale
  When she put out her feet.
"How many?" they faltered.
  "As many as these,"
She replied very sweetly,
  "And hurry up, please."
So they hurried and scurried,
  The ten Shoofly clerks,
All hustling together
  And working like Turks.
They cleared all the counters;
  They emptied the shelves;
They made in their haste,
  Perfect slaves of themselves.
They laced and they buttoned,
  They pushed and they squeezed,
Miss Centipede watching,
  Quite placid and pleased;
They used a short ladder
  To fit her top feet,
And never drew breath
  Till the job was complete.
And here's what they sold her—
  Now count if you choose:
A pair of cloth gaiters,
  A pair of tan shoes.
A pair of black pumps
  And a pair of tan ties,
Two pairs of galoshes
  And boots, ladies' size;
Five pairs of silk slippers
  For thin evening wear—
Rose, green, red, and buff,
  And a rich purple pair;
And soft bedroom slippers
  Of crimson and gray;
And a pair of bootees,
  By red tassels made gay;
And five sets of sandals,
  Two basket ball shoes,
And two pairs for lounging—
  Pale pinks and pale blues;
And six pairs for walking,
  And six pairs for snow,
And six pairs to hunt in—
Though what, I don't know;
And two pair of goatskin,
  And two pair of duck,
And four pairs of kid—
  And on all of them stuck
The daintiest rubbers.
  Indeed, she looked sweet,
Miss Centipede did,
  As she tripped down the street.

—Nancy Byrd Turner, in The Youth's Companion.

THE BIBLE

By Rev. G. Frank Burns.

An Acrostic Message.

I still remember a sermon which I heard years ago. A Methodist preacher took each letter of the Bible and built what we call an acrostic message. This acrostic I shall arrange for our girls and boys so that they can remember these as I have.

Take B. What sentence can we use in regard to the Bible that will mean the most to us? Well, let me see. Yes, that's it—"buy a Bible." Every boy and girl ought to have a Bible to read and to take to Sunday school and church. I have gone into homes where some boy or girl seemed to be glad to show me the Bible which had been given because of certain merits won. Have your father or mother to buy you a Bible if you do not now have one. I read the Bible from the beginning to the end when I was ten years old. And the great thing about it is that I remember so many of the passages which I read at that time.

The next letter is I. There are so many good words, but the best one I can find is "investigate." Investigate the Bible. It really means, "Look around and examine by reading and studying to see what the book contains." We want to know about the creation. Then read the first chapters of the first book of the Bible. There we find that God created everything. The first chapter of Genesis has the word "God" in it thirty-two times. That is enough evidence to prove that God created the world and man. Find out how many books there are in the Bible and who wrote them. Yes, sixty-six in all. Thirty-nine in the old and twenty-seven in the new. Read the prophets and see what Isaiah and the others say about the coming of the Christ. Then investigate Matthew, Mark, Luke and John to discover what they say about that Christ who came as a little babe in Bethlehem of Judea on Christmas Eve and how the angels sang about it. There is so much to be found out in the Holy Bible. Be sure you read it more than you read all other books.

Well, the next letter is B. What can the second B in this word "Bible" mean? I have it. "Believe." Believe what? Believe what the Bible says. Yes, that's the truth. Remember that the Bible is inspired and it is God's truth. We must believe it because it is God speaking to our hearts. Believe that Jesus came to keep us true to the good things of the kingdom. And he will lead you too, kind friends, through all the days of life. I am sure you will believe this fact about Jesus.

The third letter, did you say? Well, here it is—L. There are listen, look, live and love. I shall select the word "live," although "love" would be a good one. "Live the Bible." Live the principles and truths of the Bible every day. You know some people live the Bible on Sunday and through the week they forget about it. Live the Bible, live its wisdom and truth. It says: "Remember the Sabbath day to keep it holy." Live that. It says: "Blessed are the pure in heart, for they shall see God." Live that. It says: "Little children, keep yourselves from idols." Live that. There is so much in the Bible that we ought to practice every day. Now, isn't that so?"

The last letter is E. Some little girl is going to say "End." Yes, we have reached the end of the Bible, but that would not be a good meaning right here. Eternity is another good word, but that's not it. I am going to use "emphasize." Emphasize the Bible. Here is what I mean: Live the Bible not only in your actions, but talk about it to everybody. Wherever you go have some good word about the Bible. Tell it to your playmates. Talk about it in your games. If anything goes wrong, think of some verse in the Bible that can help you to right things. That is what the Bible is for—to help us live right and talk right.

Now let us in closing repeat and place the words where they belong:

B-uy a Bible,
I-nvestigate the Bible,
B-elieve the Bible,
L-ive the Bible,
E-mphasize the Bible.

If you like the story, boys and girls, let me know about it.—Christian Advocate.

TRY THIS GAME

"Aunty," said Harry one evening, "do you know any more number games? You taught us one a long time ago, you know."

"Did I? I do not remember. What was it?"

"Why, to think of a number and double it. Then you gave us some number to add to it. We divided by two, andthen took away the number we thought of, and the remainder was always half of the number you gave us to add. I've puzzled lots of boys with it."

"Oh, yes!" said Aunt Louise, "I do remember, and I knew another. Think of a number."

"All right," said the children.

Harry thought of eight, Helen of three and Louise of six.

"Multpily it by three."

"Nine," thought Helen.

"Add one to what you have now."

"Ten," thought Helen.

"Multiply that by three."

"Thirty," said Helen, but so softly that no one heard her.

"Now add the first number that you thought of."

Harry had eighty-three, Louise sixty-three, and Helen thirty-three.

"How many figures are there in the number you have now?" asked Aunt Louise.

"Two," said all the children together.

"The last one is three, and the first is the number you thought of."

"So it is," said all the children, Louise adding, "There is some magic about you, Aunty."

"No," said Aunt Louise, "it is the magic of figures. I do not quite see myself why it works out that way, but it always does. If you had thought of one thousand you would have had one thousand at the last."—Kate Lawrence, in Picture Story Paper.

HIS BIT OF WORK

"O John, John," exclaimed the father, shaking his head sadly, "what slithering work you do!"

"It's all right, father," replied the boy. "I get it past the boss and get my pay too!"

"There's more in the work, my boy, than in the pay," said the father.

"The pay's the main thing," retorted John.

"No, John, it is not the main thing either. Let me tell you something. In the stone works a young man was suddenly set to do a piece of carving. The man on the job had been taken ill, and the task had to be finished on time. The young man did not know what the stone was for, but he went at the work in his accustomed painstaking way. He chiseled out a stem here, a leaf there and flowers above. The master workman approved the job, and the stone left the works. Some months passed.

"Today the young man was walking through the great and beautiful building that the city has just completed and opened. He came to the most prominent pillar, a handsome column crowned with a piece of lily work. 'Why,' he exclaimed, 'there's my bit of work!' And taking off his cap he gazed at it and said reverently, 'Thank God I did that job well!'"

"I happened to overhear the remark and I spoke to him. Then he told me the story of that bit of work. When I saw the light in his eye, John, I knew then, if I had never known before, that work is a holy thing! Right wages and just treatment for workmen are proper adjuncts, but above and beyond them your bit of work is gold to you.

"The Bible speaks of the 'workman that needeth not to be ashamed.' That young man toiling in the dirt and din of the stone works fashioned his bit with his soul in his job and found at last his work crowning a glorious pillar! That is true of all good work; sooner or later the finished work will be crowned. Then one can measure the joy of the workman? And if that bit of work happens to be the crowning piece of a well-hewn character, calling forth the praise of the Great Master, 'Well done, good and faithful servant!' the joy of the workman will not be measured by time or by anything that belongs to the world of time!"—Youth's Companion.

THE NIGHT LADY

The moon's a lady all in white
Who walks across the sky at night;
She travels fast, she travels far,
And at each step she leaves a star.

If every little star I see
Were changed into a moon for me,
O wouldn't that be a bright light,
And wouldn't birdies get a fright?

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to preach, and to say, "I
the kingdom of heave

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AND the third day there was a marriage in Cā'nȧ of Gāl'i-lee; and the mother of Jē'sus was

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FISHING IN BRAZIL

(Continued from page ten)

darkey looked at me in surprise. He said: "E o primerio vez que o Senor t-em pascado?" No, said I, I was born fishing, but this is the first time I ever caught a sure enough fish. I asked him if he had ever seen such a fish before in all his life. He nearly had a fit laughing and said that he had caught these fish ever since he was five years old. And I suppose he told the truth, for later when I passed his cabin I saw hundreds of them hanging up in the loft drying. I baited my hook and went back to the roaring tide, and before an hour had passed I had pulled out four, weighing in all more than sixty pounds.

We dressed one of the "dourados" and broiled him over the coals, and ate on him far into the night. Then I greased my face and hands with a plenteous supply of mentholatum in order to keep the mosquitos from injecting their malaria into me, and we passed a peaceful night.

The next morning I arose early, wrapped one of the fish in many sheets of newspaper, took a beautiful picture of the sun rising over the smoking river, and started on my way to civilization and home. At four o'clock that afternoon I reached the railroad, and then after two days and two nights I reached home. I went to the garden and dug a good sized grave, laid the fish down beside the grave and then called in the neighbors. I am given to telling wild tales after my trips to the interior, and even though I be a missionary it is a sad fact that my tales are not always believed by those who hear them, so this time I was going to have no doubting Thomases. When the neighbors had gathered around in solemn witness I unwrapped the fish. It was well wrapped, for each day I had added more newspapers to the wrapping, for the weather was very warm and I had to wrap him well in self defense. As I unrolled the last fold I said to my audience: "This doubting generation demands a sign, and I declare that a sign shall be given," and as I said this the putrefied fish rolled into the grave. Each witness caught his nose—I mean their own noses—and exclaimed in unison: "Sakes alive, we will believe anything you tell us in the future, but do cover him up quick."

I will not tell of the many other wonderful things I saw in the jungle that day—those wonderful blue butterflies as large as your double hands with the fingers spread out, a monster snake crossing the path so long that I never did see both ends of him, of the orchids—whole arm full—the great yellow butterfly-kind with an hundred orchids in a bunch, those lovely brown ones that make you think of autumn and gold, those marvelously peculiar ones with open mouth and golden tongue and swelling throat that reminds one of the beautiful hanging nest of the oriole if it were made of satin and gold and canopied with velvet and silk.

I will not take your attention from the fish tale, for in all probability you, too, have a weakness for the rod and the line. And if you have, let me give you a little brotherly advice. If you really want to fish then do not wear your life away sitting on the banks of some lazy river that contains nothing more than mud and water; but come to Brazil, spend a day at the beautiful falls of A-van-han-da-va, cast your line in, get the thrill of your life, and then lie down and die.

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FOURTH ROUND

September

Fairview, Sharon, 11 12
Henderson Ct., Fruitland, 3 12
Oakley, night 12
Ivy, Laurel, 11 18-19
Haywood Street, night 19
Sandymush, Little Sandy, 11 on 25 and 3 on.... 26
Leicester, Emma, 3 on 25 and 11 on 26
Saluda-Tryon, Tryon, night 26
Elk Mountain, night 28

October

Spring Creek, Antioch, 11 3
Marshall-Hot Springs, Marshall, 3 and night... 2
Central, night 4
Hendersonville, night 6
Brevard, 11 10
Rosman, Rosman, 3 10
West Asheville, night 13
Bethel, night 14
Swannanoa, Tabernacle, 11 17
Black Mountain, night 17

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FOURTH ROUND

September

Myers Park, 11 12
Waxhaw, Heath's, 3 12
Chadwick, 8 12
Peachland, Hopewell, 11 19
Polkton, Polkton, 3 19
Matthews, 8 19
Pineville, 11 26
Hickory Grove, 3 26
Tryon Street, 8 26

October

Unionville, Mill G., 11 Sat. 2
Prospect, Trinity, 3 2-3
Hawthorne Lane, 11 3
Duckworth Memorial, 8 3
N. Monroe and Icemorlee, 8 Sat. 2
Bethel-N. H., Bethel, 11 Sat. 9
Lilesville, Liles, 3 Sat. 9
Wadesboro, 11 10
Ansonville, 3 10
Morven, 8-9 10-11
Marshville, 2 Monday 11
Spencer Memorial, 8 14

GREENSBORO DISTRICT
I. B. Craven, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

September

Randolph, Fairview, 11 11
East End, 11 12
Highland, Archdale, 3 12
Park Place, night 13
Jamestown, Oakdale, night 14
West Market St., night 15
New Hope, Centre, 11 18
Glenwood, 11 19
Gibsonville, Whitsett, 3 19
Bethel, Grace, night 20
Centenary, night 21
Ashboro, night 22
Wentworth, Bethlehem, 11 25-26
Ruffin, Ruffin, 3 26
Reidsville, night 26
Main St., night 27
College Place, night 28
Wesley Memorial, night 29

October

West Greensboro, Muirs, 11 2
Ramseur, Franklinville, 11 3

MARION DISTRICT
Edwin O. Cole, P. E., Marion, N. C.
FOURTH ROUND

September

Gilkey, Gilkey, 11 12
Forest City, 8 12
Table Rock, Arney's, 11 17
Morganton Ct., Salem, 11 18
Marion Mills, 11 19
Marion Ct., Glenwood, 3 19
Morganton, First Church, 8 22

October

Broad River, Wesley's, 11 3
Cliffside, Avondale, 8 3
Henrietta-C., Henrietta, 11 10
Spindale, 8 10

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., M. Airy, N. C.
FOURTH ROUND

September

Summerfield, Lee's Chapel, 11 11-12
Leaksville, night 12
Dobson Q. C., Dobson, 2:30 15
Danbury Q. C., Danbury, 2:30 16
Stokesdale, Stokesdale, 3 and 11 18-19
Walnut Cove, Bethlehem, 11 and 3 18-19
Mount Airy Ct. Q. C., Salem, 11 20
Ararat Q. C., Carter's Chapel, 11 21
Pilot Mountain Q. C., Chestnut Grove, 11..... 22
Rural Hall, Mount Pleasant, 11 25-26
Stoneville-Mayodan, Mayodan, 3:30 and 8..... 26

October

Sandy Ridge, Sandy Ridge, 3 and 11 2-3
Spray Q. C., 4:30 3
Draper, night 3
Mount Airy, Central, Q. C., 7:30 5
Mount Airy, Rockford, Q. C., 7:30 7
Jonesville, 11 10
Elkin, night 10
Mount Airy, Rockford St., 11 17
Mount Airy Ct., Salem, 3 17

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

September

Warrensville, Ashley 11-12
Avery, Pisgah 18-19
Sparta, Potato Creek 25-26

October

Laurel Springs, Laurel Springs 2-3

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FOURTH ROUND

September

Landis, Shiloh, 11 11
China Grove, 11 12
Spencer, Central, 8 12
Norwood Ct., Mt. Zion, 11 19
Norwood, 8 19
Bethel, 11 24
New London, 11 25
Salem, 11 26
Badin, 8 26

October

Mt. Pueaasnt, Cold Spring, 11 3
Kannapolis, Trinity, 8 3
Concord, Harmony, 11 10
Concord, Westford, 8 10

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

September

Mt. Holly, 11 12
Lowell, Lowell, 3 12
Park Street, night 12
Franklin Avenue, night 15
Shelby Ct., Sulphur, 11 18
Lafayette Street, 11 19
Shelby, Central, night 19
East End, night 22
Cherryville Ct., Beulah, 11 25
Cherryville, First Church, 11 26
Bessemer, Bessemer, night 26
Trinity, night 29

October

Lowesville, Salem, 11 2
Goodsonville, 4 and 11 2-3
Stanley, Stanley, 3 and night 3
Cramerton, 11 10
McAdenville, night 10

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FOURTH ROUND

September

Statesville Ct., Parsonage, 3 10
Taylorsville, night and 11 11-12
Hiddenite, Pisgah, 2:30 12
Stony Point, night 12
Statesville, Race St., night 17
Mt. Zion, night and 11 18-19
Shepherd, Vanderburg, 2:30 19
Davidson, night 19
Mooresville Ct., Central Church, 3 21
Mooresville, Central, night 21
Troutman, night 22
Lenoir, First, night and 11 25-26
South Lenoir, 2:30 26
Hudson, Whitnel, night 26
Hickory, First, night 27

October

Cool Springs, Providence, 3 and 11 2-3
Elmwood, Elmwood, 3 6
Lenoir Ct., Littlejohns, 3and 11 9-10
Granite Falls, 2:30 10
Maiden, night 10
Rocky Springs, 11 17

WAYNESVILLE DISTRICT
6 P. W. Tucker, P. E., Waynesville, N. C.
FOURTH ROUND

September

Highlands, 11 and 11 11-12
Glenville, Cashiers, 3 and night 12
Robbinsville, 3 17
Andrews, night 17
Murphy Ct., 11 18
Murphy Station, 11 19
Judson, 4 and night 19
Whittier, Shoal Creek, 11 and 3 25-26
Bryson City, 11 and night 26
Canton, night 29

October

Clyde-Junaluska, night 3
Waynesville, night 5

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 We. Fourth Street, Winston-Salem, N. C.

September

Davidson, Centenary, 11 11
Centenary, 11 12
Lewisville, Brookstown, night 12-13
Burkhead, night 15
Linwood, Linwood, 3 18-19
Lexington, First Church, 11 19
Central Terrace, night 19
Hanes-Clemmons, Hanes, night 22
Denton, Clarksbury, 11 25
Welcome, Ebenezer, 8 and 3 25-26
Walkertown, 11 26
West End, night 26

October

Thomasville Ct., Prospect, 11 and 3 2-3
Kernersville, 11 3
Thomasville, Bethel, night 3
Forsyth, Westview, 3 9-10
Oak Ridge, Sedge Garden, night 10

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

September

Hillsboro Ct., Eno, 11 11
Graham and Haw River, Graham, 11 12
Webb Avenue, 3 12
Front Street, night 12
Cedar Grove Ct., Carr, 11 18
Long Memorial, 11 19
East Roxboro, Longhurst, 3 19
Durham Ct., Fletchers, 11 25
S. Alamance Ct., Phillip's Chapel, 11 26

October

Mt. Tirzah Ct., Hurdle Mills, 11 2-3
Brooksdale Ct., Brookland, 11 9
Carrboro Ct., Carrboro, 11 10
Chapel Hill, 3 10
Rougemont Ct., Ellis Chapel, 11 15
Person Ct., Concord, 11 16-17
Calvary, night 18
Carr, night 19
Gregson, night 20
Lakewood, night 21
Milton Ct., New Hope, 11 23
Burlington Ct., Shiloh, 11 24
Duke Memorial, night 25
Trinity, night 26
Branson, night 27
West Durham, night 28
Leasburg Ct., Union, 11 30

November

Yanceyville Ct., 11 6

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

September

Columbia, Columbia 11-12
Pasquotank, Hall's Creek 18-19
City Road, night 19
Perquimans, Oak Grove 25-26
Hertford, night 26

October

Chowan, Center Hill 2-3
Edenton, night 3
South Camden, Wesleys 9-10

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

September

Bladen, Bethlehem 11-12
Glendon, Cool Springs 18-19
Hemp, Tabernacle, 3 19-20
Carthage, Carthage, 2:30 20
Haw River, Mt. Pleasant 25-26
Pittsboro, Brown's Chapel, 3 26-27

October

Jonesboro, Poplar Springs 2-3
Lillington, Lillington, night and 2 3-4
Manners, Woodside, 10 4
Newton Grove, Hopewell 9-10
Duke, night 10
Dunn, 2 11
Roseboro, Bethel 16-17
Steadman, Cokesbury 18
Goldston, Goldston 23-24
Siler City, Siler City, night 24-25
Sanford, night 25
Parkton, Hope Mills 30

November

Elizabethtown, Trinity ..... Oct. 31 & 1
St. Paul, Barker's 2
Person St.-Calvary, Calvary, night 3
Hay Street 5
Fayetteville Ct., Camp Ground 6

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

September

Mt. Olive Ct., Roanes, a.m. 11
Mt. Olive and Calypso, a.m. 12
Atlantic-Straits, Springfield, a.m. 19
Beaufort, p.m. 19
Craven Ct., Rhems, a.m. 26

October

Dover Ct., Dover, a.m. 3
Riverside, p.m. 3
Pink Hill, a.m. 8
Seven Springs, Zion, a.m. 9
Snow Hill, Hermon, a.m. 11
LaGrange, a.m. 10
Queen Street, p.m. 10
Pamlico Ct., Stonewall, a.m. 17
Oriental, p.m. 17
Newport-Harlowe, Newport, a.m. 24
Jones Ct., Trenton, a.m. 26
Grifton Ct., Sharon, a.m. 30
Hookerton Ct., a.m. 31
Centenary, New Bern, p.m. 31

November

St. Paul, a.m. 8

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FOURTH ROUND

September

Farmville, 11 12
Greenville, night 12
Wilson, 11 19
Elm City, 3 19
Grimesland, Simpson, 11 25
Bath, Asbury, 11 26
Aurora, Bonnerton, 3 26

October

Fremont, Black Creek, 11 3
Stantonburg, night 3
Rocky Mount Ct., Marvin, 3 9
South Rocky Mount, 11 10
Clark's St. Church, 3 10
Fairfield, 11 17
Mattamuskeet, Amity, 3 17
Swan Quarter, Gladesville, 11 18
Vanceboro, 11 21
Springhope, night and 11 23-24
Nashville, night 24
Pinetops, McKendree, 11 31
Ayden, night 31

November

Robersonville, Stokes, 11 7

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FOURTH ROUND

September

Middleburg, 11 12
Enfield, night 15
Rich Square, 11 18-19
Windsor, 3 19
Henderson, night 22
Halifax, 11 26
Battleboro and Whitakers, night 26

October

Scotland Neck, 11 3
Rosemary, night 3
Roanoke Rapids, night 6
Ahoskie, 11 10
Aulander, night 10
Garysburg, 11 17
Seaboard, 3 17
Norlina, 11 23-24
White Memorial and City Road, night 24
Murfreesboro and Winston, 11 31
Williamston and Hamilton, night 31

November

Littleton, 11 7
Weldon, night 7

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

September

Ingold, Johnson, a.m. 26
Clinton, Clinton, p.m. 26

October

Kenansville, Kenansville, a.m. 2-3
Faison-Warsaw, Kings, 3 p.m. 3
Magnolia, Trinity, a.m. 9
Wallace-Rose Hill, Wallace, a.m. 10
Burgaw, Jordan's, 3 p.m. 10
Scott's Hill, Scott's Hill, a.m. 17
Wilmington Ct., Wesley Memorial, 3 p.m. 17
Town Creek, Zion, a.m. 23
Shallotte, Shallotte Village, a.m. 24
Southport, p.m. 24
Jacksonville-Richland, a.m. 29
Swansboro, Stella, a.m. 30-31
Maysville, Lees, p.m. 31

November

Grace, p.m. 1
Trinity, p.m. 2
Fifth Ave., p.m. 3
Epworth, p.m. 4
Carver's Creek, Carver's Creek, a.m. 7
Whiteville, p.m. 7

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IN MEMORIAM

COGGIN—On July 24, 1926, the end came to a long and useful life in the going of our beloved brother and friend, Dr. Hodge Coggin. He was born August 12, 1854, wa s converted when young and joined the Methodist church at old Bethlehem, where he remained a faithful and consistent member till his death, for many years a leading steward active in all the work of his church.

In young manhood he was happily married to Miss Elizabeth Brown, who left him for her heavenly home some eleven years ago. Since then his life has been lonely and he seemed to live more in the beyond than the present.

Brother Coggin was a good man, loved by all who knew him. He passed through all of his suffering with Christian fortitude—not a murmur nor complaint against anyone or anything. His hope was bright and faith unshaken in his Lord, his life worthy of emulation. W. E. Trotman.

GRIGSBY—Ben P. Grigsby, born in the state of Virginia May 31, 1841; died at his home near Creston, N. C., July 14, 1926, having made a profession of religion some time before he died and joined the M. E. church at Clifton, N. C.

Mr. Grigsby came to Ashe county from Bristol, Va., taught school two years and married Laura V. Maxwell April 6, 1880. He served a term in the Senate in 1880, was county commissioner for several years, also a magistrate. All of these offices he filled with honor and efficiency. He was a good neighbor and loved by all those around him. He was a man of strong personality and his judgment was sought by all his friends. I was with him in his last illness, and while he was anxious to live he was willing to go at God's call.

Our heart goes out to the widow in her bereavement, but bows in submission to the God who doeth all things well. W. A. Thomas, P. C.

THOMAS—"Lydia T. Thomas was born February 26, 1844, and died July 28, 1926. She was the daughter of Cornelius and Nancy Womble, and was married to Wesley Thomas July 8, 1874. She was a faithful Christian and a member of the Methodist church from her childhood."

The above words are quotations as you see. I did not attend her funeral and so did not drop a literal flower on her grave, but I did want to say something more fragrant than any flowers. One thing to me of blessed memory: It was she who more than anyone else helped me to find peace and pardon, and to see Jesus Christ as my atoning Saviour. As a church leader she did a wonderful work at Carbonton, N. C. Though dead her influence will live on through the long years. She has gone to live with the angels, the redeemed and the Lord and Master. Her husband who lives near Siler City is now in the evening of life, but like his angel wife he is ready to go when the Lord shall call him. Carbonton church was founded by Wesley Thomas, and has never had stronger friends and supporters these thirty years than the Wesley Thomas family. God bless Brother Thomas in these declining years and loneliness of his life. O. W. Dowd.

PITT—On June 14, 1926, one of God's choice saints, Mrs. Bessie Pitt of Rocky Mount, went home. Born in Colerain February 22, 1849, of a prominent N. C. family. She early gave her heart and life in the service of Jesus. Her younger life was marked by a beautiful devotion to her church, and as the years passed with its widening circle of friends her life was an inspiration to all. Her home, too, was the preacher's home. She and hers were parsonage friends and always kept watch to be of help to preacher and family. The presence of a venerable preacher's widow at the funeral was a silent tribute to the tender service mentioned above. For 4 years Mrs. Pitt was in the church and in her closing days was much in prayer and asked others to pray aloud about her bedside.

She is survived by sons and daughters who are continuing in mother's footsteps. These are: Capt. S. Frank Pitt of Norfolk, Va.; N. G. Pitt of Littleton, N. C.; Mrs. H. R. Kinlow, Mrs. E. T. Utley, Mrs. W. H. Snell and Mrs. B. G. Burgess of Rocky Mount, N. C. Three sisters in Windsor, N. C., survive—Mrs. H. K. Parker, Mrs. Wm. Parker and Miss Clara Bernard.

These are of the good old fashioned kind who love home, the church, their children and God. Surely the least that a Father could do is to receive such a worthy saint.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has removed from us our beloved friend and faithful co-worker, Mary K. Dixon, we, the members of the Woman's Missionary Society of Trenton Methodist Episcopal Church, South, wish to record our appreciation of her Christian life and influence which was felt in every phase of church work. Therefore be it resolved:

First, That in her death our auxiliary has lost its faithful treasurer, whose place will be hard to fill.

Second, That although we shall greatly miss her presence among us, we bow in submission to Him who is able to give life and also to take it away.

Third, That we extend to the bereaved family and the many who loved her our heartfelt sympathy in this hour of loss and sadness.

Fourth, That a copy of these resolutions be sent to the family, a copy recorded in the minutes of our society, and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. Jennie Ipock,
Mrs. J. S. Hargett,
Mrs. J. C. Wheedbee,
Committee.

RESOLUTIONS OF RESPECT

Whereas, our dearly beloved and highly esteemed sister and faithful member, Mrs. Rosalind Jarman Williams, has in the providence of God been called to her heavenly home; and

Whereas, the Woman's Missionary Society of Kenansville Methodist church has lost a most worthy friend and co-workr, whos warm sympathy and kindly ministris will be missed not alone by this society but by the community as a whole.

Therefore, be it resolved: That we extend to her children and friends our heartfelt sympathy in their (and our) loss, and assure them that we cherish the hope of meeting her again in that land where there is no more parting.

That a copy of these resolutions be spread upon our minutes, a copy sent to each of her six children, and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. H. D. Williams,
Mrs. C. E. Quinn,
Mrs. D. H. Reed,
Committee.

FEILD—Dr. David Meade Feild made a long and hard fight for his life, but on July 22 the silver cord was broken, he passed over the river and enjoys rest and perfect peace. As he felt his life slowly ebbing away, he must have felt resigned to God's will and ready for the summons.

Dr. Feild was a man of striking personality, a keen intellect and endowed with a voice of unusual melody. Before his health failed he was a strong factor in the Hertford M. E. church, as teacher in Sunday school, Epworth League worker and other activities. He was a model father and husband, gentle, affectionate and indulgent. The companionship between him and his oldest son was beautiful. Together they owned the leading drug store in our town.

He was first married to Miss Mattie Haraway of Halifax, N. C. Five children of this union survive—Meade, Spotswood and Mrs. Geo. Alexander of Hertford, N. C. After the death of his wife Minnitte and Mattie Thorne went to live with their mother's sister in Dallas, Texas. Mrs. Hale has taken a mother's place as near as it has been possible. She has no children of her own.

Dr. Feild's second wife was Miss Almira Sumner of Hertford, N. C. She is left to meet the problems of life with three small children—William Sumner, Mary Newbold and Charles Ford. No life was ever more loyal, giving up all but necessary demands. She kept constant vigil for over a year by his bedside.

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Three sisters, Mrs. W. H. Batte, Mrs. J. E. Person, Mrs. C. M. Brown, and a half brother, G. S. Feild, are the remaining links of his family.

While over the once happy home there is a pall of sadness, a rainbow of promise hangs over the tomb. The Lord of life has hallowed the graves of all His saints. Simple services were conducted in the home with the family alone by Rev. L. S. Massey. At the grave the Masons gathered in a circle and sang one of his favorite hymns, "Blest be the tie that binds."

We commend all the bereaved to the Divine Comforter. Earth hath no sorrow that heaven cannot heal. Lean hard until you feel the pressure of God's hand.

"Now the laborer's task is o'er,
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

M. L. N.

RESOLUTIONS OF RESPECT

Whereas, in this our first meeting without the presence of our beloved friend, Bryan, we have felt the guidance of his spirit; and whereas his loyalty and consecration have inspired other leaguers and thus contributed to the upbuilding of the Badin Epworth League; and whereas, we feel that we sustained a well-night irreparable loss in the sudden death of our friend, resolved:

First, That we, the Badin Epworth League, do express our deep appreciation of the beautiful life of Bryan and his consecrated service.

Second we express to his sorrowing family our love and sympathy in their great bereavement, and we pray our heavenly Father to send the comfort which human hands and hearts are too weak to bring.

Third, That a copy of these resolutions be sent to Bryan's mother, the North Carolina Christian Advocate, the Albemarle Press and the Mocksville Enterprise.

Edith Chrisco,
Vann Williams,
Dallas Sherman,
Committee.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has called from our midst Bro. E. W. Culbreth, a faithful and devoted member of the men's Bible class of Broad Street church, who was full of enthusiasm, generous of his means, in fact an ideal member of this class, be it resolved:

First, That we bow in humble submission to His will.

Second, That we thank Him for his example of loyalty to His church and Sunday school.

Third, That we extend to his family our heartfelt sympathy.

Fourth, That a copy of these resolutions be sent to the family, a copy to be spread on the class records and a copy be sent to the North Carolina Christian Advocate.

J. A. Conner,
Geo. R. Anderson,
F. A. Summers,
Committee.

RESOLUTIONS OF RESPECT

Sunday morning, April 25, 1926, as the sun was peeping up to say good morning, death came and took from our midst one of the best and most beloved women in our community, Mrs. A. M. Barham. She was 81 years old and a member of the Fuquay Springs Methodist church. Mrs. Barham was a quiet, unassuming Christian with a strong faith in God, an affectionate mother and a kind neighbor. She was a faithful member of our missionary society, ever ready to help in any new work that we might undertake. She was laid to rest in the Wake Chapel cemetery, where a host of friends with their many beautiful floral offerings attested their love and esteem of this good woman.

First, be it resolved, we shall greatly miss her, but we bow in humble submission to His will.

Second, That we extend our heartfelt sympathy to the loved ones.

Third, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate and one to Our Missionary News.

Mrs. B. A. Jones,
Mrs. N. H. Hopson,
Mrs. J. W. Prince.

RESOLUTIONS OF RESPECT

Whereas, God has called home from our midst our beloved sister, Mrs. Sarah Josephine Brown Howell, we, the members of the missionary society of the Shady Grove M. E. church, Waynesville, N. C., Route 2, resolve:

First, That we realize that many are called but few are chosen. We believe that "Aunt Jo" is among the chosen few. For this reason we rejoice.

Second, That Aunt Jo was gracious, kind and true, a true mother, the highest achievement of woman. "And her children shall rise up and call her blessed."

Third, That "Aunt Jo" was a perfect, as nearly as is possible, member of our society. Though unable to attend the meetings because of ill health she never failed to help. The last money that left her hand came into our treasury.

Fourth, That we extend our sympathy to the children and grandchildren.

Fifth, That a copy of these resolutions be sent the North Carolina Christian Advocate, a copy to the family, a copy to the Mountaineer Courier, and a copy be preserved in our minutes.

Annie Moody,
Jessie Howell,
Mattie Roberts Moody,

DIXON—The subject of this sketch, Mrs Mary Koonce Dixon, died in New Bern General Hospital August 6, 1926. Sister Dixon was 45 years old and had been a consistent member of the Methodist church of Trenton for a number of years. She was also a teacher in the primary department of the Sunday school.

She leaves to mourn their loss a devoted husband, three children, two boys and one girl. She also leaves four brothers and three sisters as follows: Mrs. M. H. Stacy of Chapel Hill, N. C., Mrs. J. C. Cummings of Norfolk, Va., Mrs. L. L. Ward of Conway, S. C., B. G. Koonce of Hertford, N. C., J. B. Koonce of Lonoke, Ark, Dr. S. E. Koonce of Wilmington, N. C., and F. P. Koonce of Trenton, N. C.

We laid her earthly remains away in the cemetery at Trenton, Sunday afternoon, August 8, amid a large concourse of sorrowing friends and loved ones. J. C. Whedbee, P. C.

UMSTEAD—There passed away on May 10, 1926, one of Durham county's best citizens, John Wesley Umpstead, a ged 82. He was married twice, the first time in 1867 to Miss Louise A. Waller of Knap of Reeds in Granville county. To this union four children were born, two of whom are living. In 1888 he married Miss Lula Elizabeth Umstead, Durham county, to whom were born seven children, three of whom are living.

Brother Umstead was a man of vital worth to the community, the county, and state he served. He was elected a state senator, and was for many years a valuable member of the county board of education. He was a man of fine personality, a forceful speaker and a real leader. He was a soldier in the Civil War. He was a hard worker and went at things with a zest and enthusiasm which always characterized all his efforts. His optimistic and friendly disposition won for him many worthy friends. His liberal public spirit and devotion to the highest ideals are not easily forgotten by those who knew him best. Sacrifice and service was his motto. Even up to old age when most men lay down their arms J. W. Umpstead took a keen interest in the affairs of church and state, and kept abreast with the great movements of his time. Men went to him for information and advice and were always helped.

He was Sunday school superintendent of Tabor church for 25 years, and his record of faithfulness to his Master's work through his long life is not easily duplicated. His home was the preacher's home. Hospitality and experimental religion were his life. It may be truly said that a good man has left and gone to his eternal reward. We miss him, his departure is sad to us, but we feel that we are all better that he lived, and that he still lives in many hearts who knew him and loved him. May God bless his memory and continue to bless his wife and children who follow in his wake and perpetuate the great good he so graciously and successfully inaugurated. J. Bascom Hurley.

NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, SEPTEMBER 16, 1926

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Editorial Paragraphs

"To watch the sun, moon and stars, to listen to the wind, to hear Nature whispering in that still small voice of hers—is a better education than can be had from all the books that ever were written." Such is the extravagant expression of some Nature-lover. Yet we feel that he is not so far from the sober truth. For to know rocks and mosses and birds and beetles and flowers and stars brings one in touch with the sources of knowledge as no printed volume can ever do.

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Dr. H. K. Carroll, the well known church statitician of this country, writes interestingly in last week's New York Christian Advocate concerning the growth of the churches in this country during the first quarter of the 19th century. Among other things Dr. Carroll says:

"From 1800 to 1825 there was an uninterrupted series of celestial visitations spreading over the country. In all this period there was not a month in which we could not point to some village, some city, some seminary of learning, and say, 'Behold, what hath God wrought.' All denominations shared in the fruits of this continuous revival, which carried the Gospel into the great Mississippi Valley, from the Alleghenies to the great river and to the Gulf. In 1830 it was estimated that, in that section alone, 350,000 members had been added to the church, in a population of 4,000,000. In the first thirty years of the century it was estimated that the increases were as follows: Presbyterian, from 40,000 to 173,229, or four-fold; Congregationalist, from 75,000 to 140,000, nearly two-fold; Baptist, from 100,000 to 313,138, or three-fold, and the Methodist, from 64,000 to 476,153, or seven-fold."

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What are the advantages of the child in the country over the child in the city? They are many. Among these is the privilege of looking up at the stars. The electric lights of the city have put out the stars of heaven. It has been said with a good deal of gusto ,'a cannon cannot shoot out the stars of the sky." Very true; but the lights of the city have blinded our eyes to "the heavens that declare the glory of God and the firmament that showeth His handiwork" and that is an unspeakable loss to sensitive, imaginative childhood. As the clear evenings of autumn approach when Venus and Mars and the Pleiades and Orion are set in splendor "among a wheeling multitude of stars" we are impressed afresh with the Psalmist's words, "night unto night showeth knowledge" and we can but pity the child into whose sensitive soul has never shined the stars of the sky. For the heavens have been drab and the life to that extent must be drab.

It was Kipling, we believe, that described the man who had "too much ego in his cosmos." That is bad enough but what about the man who has the whole cosmos in his ego. We have all met that sort of *genus homo*. The big "I" reaches beyond the most distant horizon and mounts to the stars overhead. The center of the universe is not in some far off constellation, as astronomers say, but in that hopeless egotest himself. And what a delightful time he has revelling among his own delusions that compass the entire cosmos! What shall we do with a man like that? Laugh and leave him to enjoy the capaciousness of his ego.

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Musical instruments are no longer objects of controversy in Methodist churches or in any other churches, so far as we know. Pipe organs, organs without pipes, pianos, violins or fiddles, as you may choose to call them, and all sorts of string and wind instruments, now find at the church door an outstretched hand of welcome. There are few if any to contend that these are instruments of the devil. But it was not always so. Numerous battles have been fought over the admission of musical instruments into the churches. The organ first won the fight and the fiddle, because of having fallen into bad company at country dances, was among the last to gain a firm footing within the courts of worship. An editorial that appeared in "Christian Advocate and Journal," the leading Methodist paper of that day, serves to bring before us a burning question of those good old days. Just 85 years ago Dr. Thomas E. Bond wrote editorially:

"Upon the whole, we are compelled to allow that the use of instrumental music in churches may be introduced without sin—nay, with an eye single to the glory of God, and under such circumstances they may confidently look for the divine blessing, if not through these instruments, yet in spite of them. On the other hand, we are far from being convinced that the introduction of instrumental music into our church services is the 'more excellent way.' It is very evident that this editor was making an adroit attempt to be both a Fundamentalist and Modernist of those times with a decided leaning to the more conservative side.

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PRESIDING ELDERS AND BOARD OF MISSIONS MEET FOR IMPORTANT WORK

Beginning at 2 o'clock in the afternoon of September 9 and continuing till noon the day following, the presiding elders of the Western North Carolina conference and the board of missions of the same conference held three busy sessions—afternoon, evening and morning—at the Odell Club house, seven miles west of Greensboro. All the presiding elders, namely, H. C. Sprinkle, D. M. Litaker, J. B. Craven, E. O. Cole, E. W. Fox, Seymour Taylor, Z. Paris, C. S. Kirkpatrick, J. E. Abernethy, P. W. Tucker and J. H. Barnhardt, were in attendance and quite a large number of the members of the board of missions. With these were a few invited guests. It was not a time for play but for hard work. Deep earnestness and a constant devotion to the tasks in hand seemed to pervade the gathering from first to last. There was careful inquiry into what can be done to most successfully complete the work of the present year and plans were discussed and some of them adopted for the work next year. The presiding elders presented their "askings" and it was found that the amount needed for the work next year will run very far beyond the money in hand unless the collections are greatly in advance of last year. But with the abundant harvests of the present year and the general prosperity in almost every section of the conference we ought to have practically full collections this year. The measure of success at this point will depend not upon the ability of any charge to pay out in full, but upon how the presiding elders, the pastors and leading laymen set themselves to the task from this to the meeting of the annual conference. Let us hope that each will do his best to bring collections up in full.

The question as to whether the conference should next year have a missionary secretary who will give his full time to the work provoked quite a bit of discussion. The group was sharply divided upon this question and a poll of those present would doubtless have shown the company quite evenly divided. No vote was taken, but the whole matter was deferred till Tuesday evening before conference meets Wednesday, October 20. At that time the board and presiding elders will take the matter up afresh.

It might be well in the meantime for the members of the conference to give careful thought to the subject so that we may arrive at what is best for the success of the work.

The entire group were guests of Mr. C. H. Ireland, the conference lay leader, and a delightful host he proved to be as he had done on several occasions before this at the Odell Club house. Supper, breakfast and dinner were served in delightful style in the dining room of the club house and the guest rooms were ample to care for the distinguished visitors who slept amid the great forests that surround the club house undisturbed by the noises of modern cities. From the viewpoint of physical comforts and high fellowship the occasion was delightful in all particulars.

The conference closed at noon Friday with an address by C. S. Kirkpatrick that was characterized by a passionate desire for high and heroic service in the Kingdom of God and particularly for a successful completion of the immediate tasks that are before the conference.

One of the last acts of the conference was to provide, upon suggestion of E. K. McLarty, for a prayer service each evening at 10 o'clock at the approaching session of the conference at Gastonia. C. S. Kirk patrick is to see that the committee provide some quiet room for these services and E. K. McLarty was named as the man to provide a leader for each evening.

The meeting ended in a spiritual glow and with thanks to Brother Ireland for his gracious hospitality.

REV. HILARY A. HUMBLE DEAD

Beneath a mound covered with flowers in beautiful Cross Creek cemetery, Fayetteville, the mortal remains of Rev. Hilary A. Humble was laid to rest last Monday just after the noon hour. His remains reached Fayetteville at 11:50 and were taken at once to Hay Street church, where a large congregation of sorrow-



REV. H. A. HUMBLE

ing friends and loved ones had gathered to pay the last tribute of love and respect to one who had been faithful and true in all the walks of life. Nearly two score ministers who had been comrades in the work of the church with him for a number of years gathered to follow him to his last resting place. Hundreds of business and professional men paused long enough from the routine to pay tribute to him who had meant much to them and to their home. The children of Fayetteville, to whom the fallen pastor had ministered for two years, stood silent as the long procession passed on its way to the cemetery to deposit the body of their friend and adviser.

For two years Brother Humble had been in declining health. He had been to several noted specialists, but none of them could hold out to him any hope of final recovery. That fatal malady, cancer, had seized upon him and he knew that there was no chance for him. He made a desperate effort to combat the disease, having been in Johns Hopkins Hospital, Baltimore, under the best and most skillful surgeons in the land for a number of months. He returned to his home in Wilmington about two months ago and had been gradually growing worse all the while. He realized his condition, but with a faith in God and his hope firmly fixed in Him he never faltered and went fearlessly and bravely to the end. He called his loved ones around him just a few days before his demise and told them that the end was near, and gave full directions as to the funeral, selecting the man who was to have charge and those who were to assist, his pallbearers, etc. He told them that there was not to be a note of sadness, but a song of joy. He expressed as his last wish and greatest desire that his son, who bears the name of his father, should become a great preacher of the gospel of Jesus Christ.

Brother Humble was denied the special advantages of a college training, but he was a close student and applied himself to the work of the ministry and became one of the strongest preachers of the North Carolina conference and was always in demand. He was specially gifted as an evangelist and was called upon by his brethren to assist them in their evangelistic campaigns. He was a good pastor and his people loved him.

The deceased was born in Randolph county December 17, 1873, the son of Daniel and Annie Humble. He was reared in a Christian home and attended Sunday school and preaching at old Rehobeth church, which has given to the Methodist church in North Carolina eight ministers, Brother Humble being the first to enter into his eternal reward.

He was licensed to preach in 1893 and joined conference in the fall of 1895 at the session of the North Carolina conference, held in Elizabeth City.

Brother Humble was married to Miss Ella Gaskill of Swan Quarter, Hyde county, who with three children, Mrs. W. L. Hunter of Fayetteville, Lelia and H. A. Jr., of Wilmington, survive. He is also survived by his father, Mr. Daniel Humble of Elon College, and two brothers, Rev. W. B. Humble, pastor of the Glendon charge, and Rev. J. C. Humble, pastor of the Fayetteville circuit. His mother died a year ago. One sister, Mrs. Alice Humble, died several years ago.

The appointments served by Brother Humble were as follows:

Junior preacher under Rev. J. E. Underwood at Rocky Mount and Marvin Chapel, 1896. He had served this same charge one year as a local preacher before joining conference. His first charge was Swan Quarter, where he served in 1897.

Nashville circuit, 1898-99 and 1900.
Littleton, 1901-2-3-4.
Weldon, 1905-6-7-8.
Hamlet, 1908-10.
Laurenburg, 1911-12-13.
Kinston, 1914-15-16-17.
Centenary, New Bern, 1918-19-20-21.
Hay Street, Fayetteville, 1922-23-24.
Wilmington district, 1925-26.

According to a last request of Brother Humble, Rev. S. A. Cotton, presiding elder of the Weldon district, was in charge of the last rites of love and respect, being assisted by Revs. H. C. Smith, of Duke Memorial, and J. H. Shore, pastor of Hay Street. The pastors of our churches in Wilmington were the active pallbearers and all visiting ministers honorary.

Before his death Brother Humble requested Rev. Harry C. Smith, pastor of Duke Memorial church, Durham, and a close friend, to prepare his memoir to be read before the approaching session of the North Carolina conference. Brother Smith will furnish the Advocate a copy as soon as it is ready for publication.

T. A. S.

It was our privilege last Sunday morning to be with Rev. J. Frank Armstrong at Belmont Park, Charlotte, and to preach for him to a congregation that filled the church. It was gratifying to see so many children present in the congregation. Brother Armstrong evidently has a firm grip upon the young people and children as well as upon the older folks. He is doing a remarkably fine work at Belmont Park. Every department of the church is running in "high" and the peaple think that they have one of the very best preachers and leaders in the conference, and in this they are not mistaken in the least. There are few churches, if any, in the state that are rendering a larger and finer service than Belmont Park under the leadership and ministry of Brother Armstrong with the assistance of his good wife. It is inspiring to attend a service at this church which is so fully alive to all the interests of the Kingdom of God.

Church music is more often a godless quartet singing heathenish music in an unknown tongue than a God-fearing choir.—Professor H. Augustine Smith.

Order your new disciplines from the Advocate.

People and Things

ANNUAL CONFERENCE DIRECTORY

Western North Carolina, Gastonia, October 20
North Carolina, Trinity Church, Durham, Nov. 10

Rev. A. H. Whisner, who for several years has made his home in Greensboro, has moved to Salisbury, where he was at one time pastor of a church.

The Advocate will keep a supply of disciplines in stock at all times.

The papers say that the football coach at Duke is greatly in need of a fullback. If he should need a pullback any church can furnish him from one to fifty pullbacks.

Rev. T. J. Houck and Mrs. Houck are at Mt. Holly this week helping Rev. E. E. Williamson in his revival services. The meeting will probably continue through the greater part of next week.

President W. P. Few last Tuesday delivered the opening address at Catawba College in Salisbury, N. C. This college is beginning its second year in its new home, having moved from Newton to Salisbury.

Rev. H. I. Glass, Central church, Raleigh, will begin revival services Sunday, September 19. Rev. L. B. Hayes, pastor of Ardmore church, Winston-Salem, will assist in these services which are expected to continue ten days or two weeks.

"Next Sunday, September 19, will be observed as home coming day at Jonesboro, and a most cordial invitation is extended to all old members and friends. Dinner will be served on the grounds."—O. I. Hinson.

Rev. W. F. Womble will begin revival services in his church at Newton next Sunday. Rev. W. B. West, pastor at Lincolnton, will assist him in these services.

Revs. H. M. Eure, G. W. Fisher, R. C. Beaman, J. A. Hornaday, J. H. Hall, J. J. Lewis, M. D. Giles, and H. A. Humble, all members of the North Carolina conference, have died this year. Five of these eight were on the active roll and three superannuates. Seldom does a conference suffer a loss so heavy as this in any one year from death.

Rev. W. E. Hauss, pastor of the China Grove circuit, has given up his work and gone to Baltimore for treatment. His brother, R. M. Hauss, who accompanied him to Baltimore will complete the year's work at China Grove. Since the early summer R. M. Hauss had been supplying at North Main Street, Salisbury, for Rev. J. E. Thompson.

"Our meeting at Fair Bluff was a great success. Rev. W. E. Howett says Rev. W. B. Humble is one of the best evangelists in the N. C. conference. He certainly did good work for us at Fair Bluff. This church is one of the best in the conference. The women especially are just excellent."—T. E. Dabis.

"We have just closed the fourth revival on the Shelby circuit. Twenty-one members have been received into the Methodist church and some have joined other churches. Methodism is marching to victory with a high head and a strong arm."—D. P. Waters.

Mrs. C. W. Smith, the widow of the late Rev. C. W. Smith, died in Wilmington, N. C., September 13 at the home of her daughter, Mrs. R. L. Benson, with whom she had lived the last two years. Interment was at Whiteville at one o'clock Tuesday afternoon. Mrs. Smith leaves five daughters and one son, Mrs. R. L. Benson, Wilmington; Mrs. H. W. Byers, Baltimore; Mrs. L. A. Morse, Lexington, Ky.; Mrs. W. L. Mottinger, Badham, S. C.; Miss Annie May Smith, Lexington, Ky., and Clater W. Smith of Baltimore; one sister, Mrs. J. F. Barkley of Whiteville, and three brothers, J. D. Maultsby of Whiteville, J. A. Maultsby of Gainesville, Fla., and B. S. Maultsby of Montgomery, Ala.

"I want to let you know that we are not asleep on the Norlina charge. At Union Chapel we have built six Sunday school rooms and remodeled the old building so that you would not recognize it as the same you visited at one time. Should I return here next year, which I am hoping to do, I mean to insist on your coming to this charge again during the year. We are getting things in shape to remodel Zion church, also and add Sunday school rooms there. I had Professor Ormond to come to Norlina and confer with the building committee relative to building anew church and Sunday school rooms in Norlina. As a result we are now getting lined up to build a $15,000 or $30,000 church, to be built of brick."—W. M. Wall.

A successful revival has just closed at Holly Springs, in which Rev. K. F. Duval, pastor of the Methodist church, did the preaching. There was a united effort on the part of the different churches, and the campaign was launched for the town and community rather than any particular church. As a result all churches were blessed and the town enjoyed a general uplift from these services. There were thirty conversions and twenty-one additions to the church.

Duke University will open for the fall semester next Wednesday, September 22. Freshmen are expected to matriculate on Monday, the 20th. Old students will register Tuesday. Already practically all space in the old dormitories has been reserved. Only three of the new buildings will be ready for occupancy at the opening. The rooms in these have also been taken. The coming year gives promise of a banner year in point of attendance.

Mr. C. W. Hunt asks the Advocate to say that he needs a hot air furnace for the Methodist church at Blowing Rock, and has in mind some second hand furnace that some good Methodist has taken out in changing heating plants, that he would be glad to give him, or at least sell for a small sum. He also informs us that he will furnish the Advocate with a picture of the newly made church there soon, as well as an account how the remaking of the church was done.

The St. Louis Christian Advocate carries this interesting note: "The Sunday afternoon radio addresses of Dr. S. Parkes Cadman are being translated into Arabic by two weekly newspapers of Egypt and circulated throughout that country and the Sudan. Many copies also go to Syria and Palestine. The work has been done under the direction of Rev. Stephen Van R. Trowbridge, of Maadi, Egypt. Reports have been received from many quarters expressing appreciation of the addresses."

Thurston B. Price is now in the midst of a good meeting with Rev. E. C. Few in our church at Hamlet, and will close there September 19 and open the night of the 20th with Rev. B. B. Slaughter at Farmville. Mr. Price has already held eleven meetings this year in Virginia, Maryland, Georgia, North Carolina, Alabama and Louisiana, and after the two meetings mentioned above in Hamlet and Farmville, he goes to First church in Mexico, Mo., then to Monumental church in Portsmouth, Va., then to First church in Gainsville, Fla., and then the last meeting of the year will be in Richmond, Va., where he closes December the 19th. He will go to Florida again for four meetings in January and February, and is now making his next spring and summer engagements. Several N. C. pastors have written for his services this year that he could not get to, as his engagements have been made from five to eight months in advance, but he would be glad to give more of his time to the home state if the brethren would decide upon their plans and let him know their pleasure earlier in the year. His home address is Lake Junaluska.

The men's Bible class of the Methodist Episcopal church at Mt. Holly, which claims to have the largest membership of any similar class in a town of five thousand population in the South, gave a banquet in its large and well equipped class room Saturday night. About 250 men gathered around the festive board and partook of an elegant spread, prepared and served by the ladies of the church. This class now has an enrollment of over 400 members, the oldest one being J. A. Davenport, who has passed the 89th milepost in life. It was announced that he had not missed a class meeting this year. Mr. Davenport is a Confederate veteran, serving throughout the Civil War. He had a portion of his right arm shot off during a battle just ten days before the surrender. During the banquet Saturday night inspirational talks were made by former Solicitor George Wilson and Solicitor Carpenter of Gastonia, Dr. E. H. Kohn, pastor of the Mt. Holly Lutheran church, W. L. Killian, an active church worker of Gastonia, Prof. E. A. Thompson, teacher of the class and superintendent of the Mt. Holly schools, and J. W. Holland, president of the class and director of its splendid orchestra, and others. At the class meeting Sunday morning announcement was made that one or more new members had been added to the roll every Sunday this year. This class features charity and other work which has for its purpose the encouragement of men and making them better and more useful Christian citizens. Rev. E. E. Williamson is pastor of this charge, which is closing perhaps the best year in its history.

"King's Mountain ran a picnic excursion to the Children's Home Friday, August 30. We had 350 on board and a band from Cramerton to make music. We had dinner to feed a multitude bigger than the one that went on the excursion. Brother Wood gave us a delightful day. We took in the Twin-City and returned home tired and tickled to pieces. On the fifth Sunday we raised a bigger offering for the Home than usual, because our folks saw what we are doing at Winston and they were much pleased."—O. P. Ader.

There is more in the man than in the land as the saying goes. Last year C. H. Moser, an honor graduate of Duke University and winner of the Wiley Grey medal, was sent to one of the smallest charges in the Shelby district. A small man would have said, "The conference has not treated me right." But Moser was a big man who was willing and able to do a big job. Now that little handful of Methodists have become a great conquering band worshiping in a big new church paid for, and they paid their presiding elder six months in advance, have every other claim paid to date and enjoy a halleluiah time as the weeks and months roll by. Even the Kingdom of God, let us never forget, is measured by the size of the men who lead.

"Our church is being hastened to completion. Brick work all done; wood work on inside rapidly being done. Rooms are all arranged; one can walk through the building and see the space that is to be used in this or that way. Assembly rooms, class rooms, well planned on each of the three floors in the Sunday school department. The auditorium is fine. In fact it looks real good, and is being praised on every hand by those who see it. Our revival at Harrellsville closed last Sunday morning. It was a very good meeting, the whole church seemed to be revived and five joined by profession of faith and baptism with more to be received later. Mrs. Hunter Taylor, one of our leading workers, was in a hospital in Rocky Mount at the time and thus was deprived of the pleasure of being present when her husband was received in membership. Our revival at Colerain begins on the 20th of this month. I am going to try to do the preaching as I did at Harrelsville. Pray for me."—R. G. L. Edwards.

The Trinity bulletin of last Sunday announced: "We hope to be prepared to put on a most extensive program of church visitation that has ever been attempted. After a thorough organization of the visitors, and the fields to be visited, we expect to be able to enter every home in Charlotte connected with this church with a message. The hours designated for the visiting campaign are from 3 to 6 next Sunday afternoon. The message to be carried to the homes of our people will be a message of cheer and fellowship, with announcements of the great home coming service of September the 26th, and the Go to Church Movement for every Sunday in October. It is hoped, at this event, to build up the attendance both of the Sunday school and church. To discover Methodists unaffiliated with Charlotte churches, to find newcomers and to become acquainted with the needs of the parish throughout. This is a vital piece of work and the earnest co-operation of every interested member of Trinity church is solicited."

N. C. CONFERENCE BROTHERHOOD CALL NO. 16

Brother H. A. Humble having died at his home in Wilmington last Saturday night, and he being a member of the North Carolina Conference Brotherhood, it becomes my duty to make a call for assessment No. 16. Please make a prompt response. Send me your check for $3 at once.

Farmville, N. C. B. B. Slaughter.

IN REPLY TO CALL FOR HELP

In answer to our appeal for funds to send the Advocate to parties who are not able to pay for it, shut-ins, those in various charitable institutions, etc., we have received the following amounts:

J. P. Gibbons, Hamlet $10.00
A. L. Stanford, Charlotte 2.00
Mrs. W. B. Richardson, Jr., Reidsville ... 2.00

We are in need of a great deal more at this time. Who will be the next?

The Advocate will furnish disciplines in any quantity at price quoted by Publishing House.

TITHING AND STEWARDSHIP

By A. C. DAVIS

District Lay Leader of the Greensboro District

A school boy was once asked if he liked to go to school and he replied, "No, because they are always trying to teach me something that I know nothing about." If I can get my readers interested enough in this subject to make a study of it for themselves I will feel that I have accomplished something.

I will discuss this matter as a practical business proposition as well as a Christian's duty and privilege. I will attempt to convince you that tithing simply means "paying an honest obligation," and that stewardship simply means "giving to God's cause because we love Him." There are two classes of people who tithe and two classes who do not. The two classes who tithe are, first, the scribes and pharisees, and second, the Christians who understand their financial obligation to God. The two classes who do not tithe are, first, the sinners, and second, the Christians who do not understand their financial obligation to God.

Tithing.

We read in Gen. 1:1, as follows: "In the beginning God, etc." This implies that in the beginning there was nothing but God. God created the heavens and the earth and said let us make man in uur own image. Therefore, if in the beginning there was nothing but God and God by His own handiwork created the heavens and the earth, there is but one conclusion, that is, the heavens and the earth belong to and are the property of God.

After God created the earth and made man he did not deed, devise, give, or in any other manner divest himself of the title to the earth and vest it in man. On the contrary God said. "Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. Dominion does not mean ownership, it means the use of or control. I have searched the scriptures from beginning to end and fail to find any authroity indicating that God has ever parted with the title to the earth, but on the contrary, I find that He retained title to the earth. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." Psalms 24:1. Note the language used in this verse—"The earth is the Lord's." This does not mean that the earth was the Lord's, or ought to be the Lord's, or will some day be the Lord's, but it is the Lord's. Therefore, if the earth is the Lord's and we are in possession thereof and have the use of and control of the earth, our relationship to God from a business viewpoint is that of landlord and tenant. This view is confirmed in the parable of the pounds: "He called his ten servants and delivered them ten pounds, and said unto them, 'occupy till I come.'" Luke 19:13. Note the language used in this verse—"occupy till I come." This does not mean occupy till He comes to assert His ownership, but to take possession of that which He already owns.

Is it reasonable to suppose that God gave us the command: "Go ye into all the world and preach the gospel to every creature," without some plan to finance this undertaking. As a business proposition is it reasonable to suppose that God gave to man the use of and control of His property without any reservation whatsoever. God is an all wise God and it is unthinkable to believe that He failed to make some reservation in order to carry out His command. What is the financial plan or reservations made by God when he gave man the use of and control of His property? "All of the tithe of the land, whether the seed of the land, or the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30-32. Note the language used here also. "All the tithe of the land is the Lord's." Therefore, we see that God did have a plan, which is a tithe or tenth part of all that we derive from the use of His property. Note the further language used, "It is holy unto the Lord." This means that God has commanded us to set apart a tithe of our income or increase and keep it holy for Him, the same as He expects to set apart and keep the Sabbath Day holy. We had better be careful how we appropriate to our own use God's property. Under the civil law when a person misappropriates property belonging to another he is guilty of the crime of embezzlement, which is larceny without a trespass.

There are some people who say there is nothing in the New Testament about tithing There is more in the New Testament about tithing than there is in the Old Testament. I am sure that you will agree with me that if Congress passes an act or a law, it is not necessary to pass the same act or law every year in order for it to become a law. A law, once a law, remains the law until it is repealed, annulled or in some way made void. Did Jesus Christ repeal the law of the tithe contained in the Old Testament? "Think not that I am come to destory the law and the prophets; I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle (in modern language one atom) shall in no wise pass from the law till all be fulfilled." So we see that instead of the law of the Old Testament being repealed or annulled Jesus Christ himself affirmed every word of it and it is in full force and effect today. The "more" that I mentioned is as follows: "Woe unto you scribes and pharisees, hypocrites! for ye pay tithe of mint, anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23. I know of no other standard for a Christian, to meet his or her financial obligations to God, than the law of the tithe. Farmers and other church members say that they have no way of arriving at a tenth of their income. If they were being paid on a basis of a tenth of their income they could figure it out to a quarter of a cent. Other church members ask the question, What is my part of the budget? Again, I have heard them remark, "I pay more to the church budget than Brother Smith who is able to pay more than I am." The individual Christian has nothing whatever to do with the church budget or the amount Brother Smith pays, as he or she is only concerned in his or her individual budget to God, which is a tenth of his or her income or increase, regardless of the amount of the church budget or the amount Brother Smith pays. This is a most equitable plan in that it is based upon one's income or increase, and if the income is small the tithe is small, and if the income is large the tithe is large. Other church members say that it is not necessary to pay anything to the church in order to be saved and they cite us the thief on the cross as their authority. The difference between the thief on the cross and those church members is that the thief on the cross was a "dying" thief and they are "living" thieves. It is true that it does not necessarily cost us any money to "become" a Christian, but we cannot "be" a Christian without paying our financial obligations. We cannot "give" God anything until we "pay" God what we owe Him.

Stewardship.

I know of no better way to distinguish between tithing and stewardship, or paying and giving, than to illustrate it in this manner: Believing in the law of the tithe, suppose I set aside a tithe of my income for sickness during a given year and my little girl contracts a disease and becomes seriously ill. I summons the doctor, employ a nurse and buy drugs, etc., in an effort to cure my child of this disease, when I discover that I have spent my tithe and my child remains seriously ill. Do you think for a moment that I would say to her, "Darling, I have spent all of my tithe, I can do nothing more and you must die?" No one would think that I would do this. What would I do? I would spend every cent that I had, could earn or borrow in an effort to restore my child's health. Why, because I love my child. Therefore, when we have paid our tithe to God, which is an obligation, and His cause continues to suffer, if we love Him as Christians should we will give from the nine-tenths as an expression of our love for God. This is stewardship.

A man in my town when canvassed for his pledge to his church budget, said that he ought not to pay as much that year as he had been paying for the reason that he had been elected an usher. Others say that they are Sunday school superintendents, or teach a Sunday school class, etc., and they should not be expected to pay as much. We not only owe God one-tenth of our income or increase, but one-seventh of our time—the Sabbath Day. No one is entitled to compensation for services rendered God on Sunday, and therefore it could not in any wise affect their financial obligations.

Who Should Tithe?

If tithing is an obligation, the question arises, Who should tithe? I am speaking for the Greensboro district of the Western North Caroina conference when I say that Bishop Mouzon should head the list and the vilest sinner should foot the list. Because every one of us, without exception, is under obligation to pay one-tenth of our income or increase to God. As a business proposition, why shouldn't a preacher tithe? Who would object to a raise in the pastor's salary when there was a surplus in the church treasury. Again, how can the preacher lead his flock without setting the proper example. Of course the sinner does not tithe and God does not expect him to, because God does not expect a dishonest person to pay an honest obligation. Every person born into the world who uses God's property and derives an income or an increase therefrom is under an obligation to pay God a tithe.

When Should the Tithe Be Paid.

Once there was a little boy who had a dog that he loved dearly and on one occasion when they had company for dinner the little boy went into the dining room and took the platter containing the turkey from the table and started out of the back door. His mother stopped him and asked where he was going. He replied, "I am going to give this to Fido." His mother made him bring the turkey back and place it on the table and after all had eaten the boy took a plate and gathered up the scraps and took them to his dog saying, "Fido, before dinner I had you an offering, but now I have a collection." God never said make unto me a "collection," but make unto me an "offering." We church members spend our winters in Florida and our summers at the seashore or in the mountains, automobiles for pleasure, go to theaters, etc., and when the plates are passed at church on Sunday drop in whatever we have left because we have no other particular use for it. This is not God's plan. "Honor the Lord with thy substance and with the first fruits of all thine increase." Prov. 3:9-10. We should set aside God's tithe before we spend any part of our earnings for any purpose whatsoever. A canvasser in my church called upon a member to secure his pledge to the church budget and asked for $10 per week. The church member replied: "I cannot pay $520 a year to the church budget." The canvasser said: "I did not ask you for $520; I simply asked you for $10 for every week that God lets you live—how do you know that you are going to live fifty-two weeks?" In First Cor. 16:2 we read: "Upon the first day of the week let every one of you lay by him in store as God has prospered you." If a man is in business and his gross profits amount to $400 per month and his expenses incident to the business amount to $200 per month, then he should tithe the remaining $200 before he spends a penny even for the necessities of life. If a man earns a salary he should tithe his salary before he spends any part of it for the necessities of life. Farmers in the rural sections say that they cannot pay to the church but once a year. Why couldn't the farmers pay at the beginning of the conference year instead of at the end of the year?

How Should the Tithe Be Paid?

Canvassers from most of our churches are compelled to call upon the individual church members to secure the pledge to the church budget and then the church collector calls on the church member about once a month begging him to pay his church pledge. We should bring our tithes to God's storehouse. "Bring ye all the tithes in the storehouse that there may be meat in mine house, and prove me now herewith, sayeth the Lord of Hosts, if I will not open you the windows of heaven and pour ye out a blessing that there shall not be room enough to receive it." Mal. 3:10.

A presiding elder in my conferenc said on one occasion that the church members in his district were willing to pay to the church if they knew what their money was being spent for. He was speaking on the subject of conference assessments. The church member has a right to know what the money is being spent for, but he has no right to withhold God's property because he does not know. The church member fulfills his duty when he pays his money into the church treasury. It would be

unbusiness-like to contribute $10 to foreign missions and then incur the expense of a trip to the foreign land in order to know that the money reached its proper destination.

Does It Pay?

If tithing is an obligation, if every Christian should tithe, if the tithe should be paid out of the first fruits and if the tithe should be taken to God's storehouse, the next logical question one would ask it, Does it pay? The first tither of record was Jacob. He doubted God's word, for he said: "If God will be with me and will keep me in the way that I go, and will give me breadt to eat and raiment to put on, so that I come again to my Father's house in peace, then shall the Lord be my God; and this stone which I have set for a pillar shall be God's house, and of all that Thou shalt give me I will surely give the tenth unto thee." Gen. 28:20-22. If Jacob had not doubted God's promise he would not have used the word "if"; but God accepted Jacob's promise and the result is found in Gen. 30:43. "And the man (Jacob) increased exceedingly and had much cattle, and maid servants, and men servants, and camels and asses." Again we read in Matthew: "What is a man profited if he gain the whole world and lose his own soul." Matt. 16:26. If we know the will of God and disobey it we have sinned already and, therefore, how can a man expect to be saved when he knowingly disobeys God's will in failing to tithe? I am not concerned in the Centenary movement, the religious education movement, the superannuate endowment fund, nor any other particular financial undertaking of the church. If the professing Christians will pay their tithing obligations to the church these undertakings will be an easy matter. Instead of our finance committees spending a great part of their time and efforts trying to pledge the church budgets and collecting the pledges, they would be spending their time deciding where the tithe could be spent to the best advantage.

What Is the Trouble?

Most of the church members today are violating the first commandment: "Thou shalt have no other God before Me." We worship the almighty dollar. "For where your treasure is there will your heart be also." Matt. 6:21. Statistics show that a miser has never been saved. When we speak of a miser we at once think of a man who lives in a cave in the isolated mountain sections of the country. A miser is a person whose primary purpose in life is to accumulate money, or its equivalent, without regard for the welfare of his neighbors and the salvation of his own soul. This is true whether the person lives in a mansion or in a cave.

There are a great many professing Christians today who say that if they knew their business would be good next year they would willingly pledge themselves to tithe. These are lacking in faith. Then there are those who scrupulously tithe, as did the scribes and pharisees, trying in this way to purchase a through ticket to heaven. There is none for sale. I do not want you to get the impression that money is the primary requisite of Christianity, for it is not. In referring to the tithe Jesus said: "Ye have omitted the weightier matters of the law, judgment, mercy and faith." Matt. 23:23. A person can tithe and yet be as far from the kingdom of God as the vilest sinner in the world. The primary requisites to entering the kingdom of God are contained in the following verse, which should be very comforting and consoling to the Christians of little faith and which is the only hope for the scribes and pharisees: "Therefore, take no thought saying, what shall we eat or what shall we drink, or wherewithal shall we be clothed. For our heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." Matt. 6:31. When a person seeks and finds the kingdom of God and His righteousness his financial problem is automatically solved and his pocketbook will open. This promise is most certainly true, evidenced by the fact that we do not see Christian beggars. There are Christians, however, who are in need, but thank God they do not beg—God sends it to them. I am like the cobbler who was asked on one occasion what his chief business was and he replied, "My chief business is serving the Lord." Then he was asked why he was mending shoes, and he answered, "I am mending shoes to pay expenses." I commend to you the following poem and assure you that if you practice it daily your financial problems will be solved:

"Has your work been slack of late,
Business somewhat slow?
Take God into partnership,
He can make it "go."

"Is your income rather short?
Pay the Lord his share;
He can make nine-tenths enough,
And a bit to spare.

"All the world is His, you know,
To it's utmost rim;
If you let Him draw on you,
You can draw on Him.

"Oh, that we might ne'er forget
As we toil and plod,
How vast their resources are,
Who depend upon God."

OCCASIONAL COMMENTS FROM THE ALBEMARLE COUNTRY

By C. B. Culbreth.

A fairly successful evangelical campaign has been carried on throughout the Albemarle country during the spring and summer months. A series of evangelistic services have been held practically in every church in the Elizabeth City district. Several hundred persons have confessed faith in Christ and united with the church. Many others have reconsecrated themselves to the service of the Master. We are grateful for all that has been accomplished; grateful for the redeeming love of the heavenly Father; grateful for the service of all those men who have been called and commissioned as laborers together with God in the work of redemption.

Yet we are painfully aware of the fact that much more should have been accomplished than has been. There are two points about which I wish to say a word. The first of these is the lack of preparation in the local church for the evangelistic campaign. The success of almost any undertaking depends largely upon the character and amount of preparation which is made. "The battle of Manila was won off the coast of China six months before a gun was fired," said Admiral George Dewey. It frequently happens that about all the preparation which has been made has been the announcement from the pulpit. It is no wonder that so many are disappointed at the close of the meeting. The results might have been more satisfactory if there had been more preparation. Suppose the singers had been organized and drilled, the leaders of the church called together and given specific work to do, prayer meetings planned, the unsaved members of the congregation visited and invited to attend the services, would not the results have been different in many churches? Many congregations seem to feel that they have discharged their obligation when they have attended the services. Not many of them seem to have recognized the fact they are workers with God in the process of saving men and women, boys and girls. The other thing I wish to speak of is the fact that there is so little work done by anybody during the period of special effort. We preachers are not altogether blameless. I am thinking just now of some pastors when they have some one to do the preaching for them during their meeting. Some of them seem not to recognize the unusual opportunity which the occasion offers to do personal work among the unsaved members of the community. Many of these need this personal touch. Frequently we find a man who has some difficulty in the way of his accepting Christ. They will not be reached by the appeal from the pulpit alone. They need help. They need just the help that a wise pastor should be able to give. Hardly any time is this personal evangelism more fruitful than when there is some degree of awakening among the members of the church and community.

THE RUTHERFORD COUNTY PREACHERS

The Rutherford County Methodist Ministers' Association organized two years ago has held regular monthly meetings from the start with almost a full attendance steadily. Last Monday, September 6, the meeting was held at Gilkey and the wives of the minnisters were there too, and they had a tempting picnic dinner after the meeting was over.

The membership consists of Dr. W. R. Ware, Elmer Simpson, E. J. Poe, J. C. Gentry, M. W. Heckard, J. B. Tabor, J. O. Ervin, O. L. Simpson and J. P. Hornbuckle, all of whom were present Monday except Brother Hornbuckle who was unable to attend.

These meetings have been a great blessing to the preachers and developed a fellowship spirit which has knit them together and through the Methodist Herald, edited by O. L. Simpson, and published monthly, the Methodists of the county are kept in touch with all the churches served by these pastors.

It may be interesting to Advocate readers to know that four of the above mentioned preachers, Ware, Simpson, Tabor and Ervin, have sons who are ministers. R. Dwight Ware, a brilliant young preacher, educated at Duke, has taken post-graduate courses at Vanderbilt and Oxford; Oscar L. Simpson, a well furnished young preacher, educated at Boston University and now pastor at Spindale, where he has for the past three years done remarkably fine work; Clifton Ervin, a Duke graduate now serving Centenary, Winston-Salem as assistant pastor, and J. B. Tabor, Jr., a Duke graduate and a student at Emory during the past year. He expects to join conference next month. Then Miss Virginia Poe, daughter of Rev. E. J. Poe, a graduate of Greensboro College, is preparing for missionary work.

The other Rutherford county preachers are younger men and their children have not yet heard the call, but some of them later no doubt will offer for service in the church. It is great to be a child of the parsonage, and out of it have come some of the mightiest men who have lived in modern times. The parsonage is the place for plain living and high thinking and the way some preachers on small salaries manage to educate the children is one of the miracles of finance. A preacher recently told me that with an average salary of $1200 he had somehow managed to put his five children through college. Of the Rutherford preachers E. J. Poe has five children who have won their college degrees, while J. B. Tabor has six, and if Ervin has half a chance he will do equally as well. There is a fine chance for every child, who has the will to strive for it, to get the best the schools have to give.

Rutherford county is forging to the front as one of the great counties of the state. Her towns are growing, her industrial interests are expanding, her farmers are flourishing and the church is keeping pace with the material development. We have there 30 churches embraced in nine pastoral charges with about 4000 members, and the pastors are leading the hosts forward in the march for better things. Forest City, Rutherfordton, Spindale, Henrietta, Caroleen and Cliffside are busy, progressive communities and the prospects for continued development are most encouraging. We have in that section, too, a fine body of laymen, forward looking men, who love the church and are loyal to their spiritual leaders. But I started out to write about the Gilkey meeting of the pastors and their wives. It was my privilege to meet with them and hear most of them talk about the growth of the kingdom and to rejoice with them as they are about to close another year of successful work for the Master.

William L. Sherrill.

A POETIC PRAYER

Rev. E. C. Sell.

Help us, O Lord, to think of Thee,
By day, by night, where'er we be.

Help us, O Lord, to feel Thy love,
And ever look to things above.

Help us, O Lord, to see the light,
That we may always go aright.

Help us, O Lord, the good to see,
In ev'ry man, both bond and free.

Help us, O Lord, the truth to speak,
On sea, on plain, or mountain peak.

Help us, O Lord, to walk the way—
The way that leads to perfect day.

Help us, O Lord, to run the race,
And trust in Thee for strength and grace.

Help us, O Lord, our hearts to give
To Thee and live—in service live.

Help us, O Lord, our gifts to bring,
To freely give, and to Thee cling.

Help us, O Lord, Thy will to do;
Make us humble, devout, and true.

Maysville, N. C.

MRS. R. R. GRANT

I am sending you this note not as an obituary, but to state a few facts in regard to the life of Sister Bettie Grant, wife of Rev. R. R. Grant, which I believe may be helpful to all who know them. I was called to Fairfield, the home of her childhood, September 4 to her funeral service. She with her family was visiting there, and she died suddenly. There we laid her to rest beside her loved ones who preceded her, her grave covered with the sweetest flowers that grow, watered with the tears of her lifelong friends. The little town has seldom, if ever, been so shocked and grieved. But these are not the facts I wanted to state.

Bettie was the daughter of the late H. C. Carter, one of the county's wealthiest and most prominent men, and the wife who was his equal. In this fine home she grew and was thoroughly trained for life, graduating from Greensboro College for Women. After graduation she spent several years in Christian service in the community about her home. When I went to Fairfield she was teaching her father's tenants and others in a Sunday school nearby. And there was no patronizing on her part, but real fellowship and sincere service. Later she fell in love with Brother Rufus Grant, and there began one of the truest and most heroic lives I have known. Coming from the splendid home of her childhood, she went bravely, cheerfully, sweetly to whatever little parsonage home the bishop assigned them, and no girl ever presided with a richer grace. She was an ideal preacher's wife, and was always loved where she lived. She was at home anywhere her Lord gave a field for service. And I never heard of her offering one word of complaint. A great heart, tender and true, was hers.

There came to her hope three sweet little girls who have now grown to be lovely young women and survive her. For these she prayed and worked through the years, and each bears the stamp of her spirit. I believe all three are now in Duke University. And she seemed so happy over these splendid girls and that they were finishing their training for life's work. And she looked forward to their graduation, only to sight the hilltops of her cherished dream.

Twenty-three years ago I spoke the words that made them husband and wife, and Brother Grant tells me these have been twenty-three happy years, because no girl on earth has been a truer wife than she. Little did I think that with my own hand I should cast in the earth in response to "earth to earth, ashes to ashes." But one happy thought comes to us again and again—her going cannot stop the sweet influence of her splendid life. I could write on and on about the life of this devout handmaiden of the Lord Almighty, but will not take up more space. It is resplendent with the beautiful, the noble and inspiring, the sublime. But only the angels can write her history in full.

Though sad now life will ever be sweeter to us who knew her. May God bless and comfort Brother Grant in this hour, her heartbroken girls, and her other loved ones and friends. And many are the hearts other than her kin who will miss her warm hand of friendship.

Revs. H. M. Jackson and J. P. Bross had parts in the service.

A former pastor and friend,
J. E. Holden.

WRITING AUTUMN FICTION

Dr. H. F. Carley, editor of the New Orleans Christian Advocate, has just recently been exercising his gifts in writing what he calls "Autumn Fiction."

We give our readers two recent products of his fiction factory and would be glad, if space permitted, to favor Advocate readers with a letter from a presiding elder to the bishop. But we are limited to the following:

From a Preacher to the Bishop.

Dear Bishop: * * * But to proceed: I have come finally to the conclusion that if I am to have the consideration due me in the matter of appointments, I must deal directly with you. Though I am naturally a modest man, not quick to notice slights, it is increasingly apparent to me that I am not properly appreciated in my conference. I am a man of considerable ability, and have always left my work in better shape than I found it. People tell me I am preaching better sermons than they have heard in a long time. I have spoken to my presiding elder, but he gave me no encouragement. I consider him a good man in many respects, but he is not the man I would have selected for a district. People tell me I am a stronger preacher than he is. As a matter of fact, when I announce that he is to preach, the congregations are much smaller than usual.

Before closing, allow me to say that Brother ——— told me that his charge, much better than the one I have, would have been glad to have me last year. I have sometimes thought that it would be better for me to transfer to another conference.

I must close. I certainly hope you will find an opening for me at this conference that will give me a chance really to show what I can do.

With best wishes, and hoping to see you at conference, I am, Most cordially yours,

* * *

P. S.—Of course you understand that I do not wish a change unless you can give me a better place.

From a Layman to the Bishop.

Dear Sir: I understand that you are to give and take away preachers in this state this year. I am writing you to take away the one we have and give us another. He can't preach, he won't visit, and the church is going down all the time. We don't want him for another year.

Trusting this is satisfactory,
Yours truly, * * *

P. S.—I wish you would come here and see for yourself.

MEMBERS OF THE BOARD OF LAY ACTIVITIES OF THE W. N. C. CONFERENCE

We have just wound up our fall meeting, which had in view the summarizing and reviewing of the work as it has been transacted up to now and the putting forth of an effort to get a bird's-eye view of the thing that is to be done in the next forty days before the annual conference meets. As you know, this annual conference has been moved up for the benefit of our membership so as to enable them to gather in their crops and have some money to pay off their obligations with.

We have only forty days left. We have the opportunity during the time of making this a record breaking year along every line. If all of the lay leaders in all of our churches will make the work of the Kingdom of God the first thing in their lives we will have the satisfaction of seeing this year wound up in the most glorious way of any year in the history of our church.

I am, therefore, calling upon every layman and every lay leader to rally to this cause. Help your elder and your pastor collect up the arrears that are due, and then plan your work for a new year. We want to improve next year on what we have done this year, and it doesn't make any difference what we have done. We must go forward. The opportunity is ours. The question is whether or not we will use it. I have faith in you and I am trusting and believing that you are going to rally as never before.

Chas. H. Ireland,
Conference Lay Leader.

A BEAUTIFUL TRIBUTE TO A GREENSBORO COLLEGE STUDENT

W. T. Bost in reporting to the Greensboro Daily News the Johnston County Thanksgiving exercises at Smithfield September 8 paid the following beautiful tribute to Miss Gwendolyn Mitchell, a pupil of Gilman F. Alexander, professor of voice in Greensboro College:

"Miss Mitchell sang a solo, 'Open the Gates of the Temple.' She had not gone two bars into that classic before people had turned in their benches to watch her. She sings as a bird, in the natural range of a lyric soprano, but with tremendous power if she must drop to the mezzo or down to the contralto. Greensboro people might as well keep an eye and an ear on that girl. She is a senior at Greensboro College for Women and Methodists here insist that her alma mater get credit for what she has done. It will also be in order to give some of the glory to God, for hers is a voice which belongs to the angels. Miss Mitchell will be soloist at the First Presbyterian church during her senior year. Golfers will find it profitable to drop the club for the hour and hear her. They can worship better then.

The price of the new discipline is 50 cents per copy. Send your order to the Advocate.

AN APPEAL TO OUR PASTORS

Every year numbers of Southern Methodists come to Baltimore to attend the schools, take hospital training, engage in business or something else and a large percentage of them become lost to our church because our pastors do not know they are here. Not only have many of them been lost to our church, but some to the cause of Christ, because the church did not find them until too late.

Will not our pastors in the South and West help to stop this serious leakage by sending to the undersigned, who is pastor of the Alpheus W. Wilson Memorial church now under construction near the Johns Hopkins University, the names of his people who are in Baltimore either temporarily or permanently, that our pastors here may give them attention? Students should take advantage of the affiliated membership plan as provided by the General Conference, and thus give us an opportunity to look after them properly.

Postage cheerfully refunded. Please write today.

Carlton D. Harris,
309 E. Univ. Parkway, Baltimore, Md.

INFORMATION WANTED

In the last number of the Yearbook of our church was printed a list of our preachers who were born in or before 1846. It is now our plan to enlarge this list, taking in any other preachers who may have been born in or before 1847. We desire also to give another list of lay members, both men and women who were born in or before 1847. I will therefore be under obligations to any reader who may come under either of the above classifications or who may have friends or acquaintances who are eligible for listing under either head, if he or she will advise me at an early day the names, giving also date and place of birth, conference membership and present address. We desire also the names of preachers in any of our conferences who are fathers and sons or brothers. We feel sure that the information asked for above when tabulated and classified and printed in our Yearbook will be very valuable to future historians. Please address all letters to me at 810 Broadway, Nashville, Tenn.

Curtis B. Haley.

The Coburn Memorial congregation last Sunday moved into their new church. Rev. W. A. Rollins, the pastor, preached the first sermon to a large congregation. A young people's service was held in the afternoon when Rev. H. E. Myers, professor at Duke University, delivered the address, and Rev. J. A. J. Farrington read an historical sketch of the church. It was a great day for that people who are filled with joy because they are permitted to be in their spacious and beautiful new church. The main auditorium is not yet ready for use, but they found the Sunday school department satisfactory for present needs and will serve them quite well till the church has been completed. Rev. W. A. Rollins is a wise and capable leader and has done a very fine work at Coburn Memorial. The old church on Main street has been sold for $20,000 and the money applied on the new building. The new church has cost $80,000.

THIS BODY IS MY HOUSE

I Cor. 15:19; II Cor. 5:1; Phil. 3:20-21.

This is my house, it is not I;
Herein I sojourn, 'till in some fair sky
I find a fairer dwelling, built to last
'Till all the carpentry of Time be past.

When from my high place viewing this lone star,
What shall I care where these frail timbers are?
What though the crumbling walls turn dust and foam,
I shall have left them for a fairer home.
What though the rafters break and stanchions rot;
When earth hath dwindled to a glimmering dot;
When thou, gay cottage, fallest, I'll immerse
My long cramped spirit in the Universe.

Through uncomputed silent space,
I shall yearn upward to the waiting face
Of God; the heavens shall roll aside for me,
As Moses monarched the dividing sea.

This is my house, it is not I;
Triumphant in this faith I live and die.

—Knowles.

Order your new disciplines from the Advocate.

PLEASANT GARDEN CHARGE

The camp meeting at Bethlehem finally came to a close Wednesday night, September 8. It had run 10 or 12 days overtime.

We had a wonderful meeting. The presiding elder, Rev. J. B. Craven, preached morning and afternoon, August 22, two strong sermons. Then we had Rev. S. T. Barber, Rev. A. Burgess and Rev. John Hoyle with us the first week, and they did fine preaching, and Brother Burgess did splendid work in leading the music. It was indeed an enjoyable time with these preachers to help us. Barber and Hoyle had both served the charge as pastor and their old parishioners were mighty glad to have them back again.

The first week was spent mostly in preparation, although there were some conversions and reclamations even that early and the church was revived.

The second week some friends from High Point came in and not only did some very effective work themselves but helped to get our own people to work. Among the High Pointers were Messrs. Roy, Gibson, Smith, Anderson, Holton, Greene, Pardue, Royal and others. Besides these we had help from Asheboro, Brother Willis and others. These brethren are simply a fine set of sinners saved by grace. They have religion and are not ashamed to tell it. They were a real help to us. God bless them.

The last week of the meeting was conducted by our own people and they received wonderful blessings by doing the work. There were more than 150 conversions and reclamations and the church was wonderfully revived.

The first Sunday of September we had our regular preaching services at Pleasant Garden and called for the Christians to testify and then called for penitents and the altar was filled and every one went away blessed by rededicating their lives to God. That afternoon we went to Rehobeth and many Pleasant Garden and Bethlehem people went with us and the same thing happened there. We made an altar call and five came to the altar and received forgiveness of their sins.

It has been a wonderful meeting, and it has not stopped yet although it has been formally closed. I expect we will start a meeting at Pleasant Garden Sunday night, September 12, and go on as long as we feel warranted in doing so.

The real break down in the Bethlehem meeting came on Sunday morning, September 28, in the love feast that we had set for that time. We began at 10:30 and I was supposed to preach at 11, but we didn't get through with the love feast until 12:35, so we had no preaching. I preached that night on Rev. 3:20 and that was the last regular preaching we had, although the meeting ran ten days longer.

We would have as many as 75 new converts to testify in a single night. It was an old time revival where the Spirit had the right of way. Sinners went down to the mourners' bench and stayed down until they came up happy in the knowledge of sins forgiven, and they ranged in age all the way from childhood to old age. There were about a dozen between 50 and 60 years old.

It's anew Bethlehem now. Praise the Lord for His wonderful goodness to us. A. R. Bell.

JONESBORO CHARGE

As a result of the year's work Jonesboro charge has been increased by one hundred new members, and very largely on profession of faith.

A Sunday school annex has been built to Poplar Springs, giving seven splendid classrooms. Definite plans have been adopted providing for an addition to Morris Chapel, giving eight classrooms.

A new league has been organized at Morris Chapel with a membership f forty.

As helpers in my revival work C. D. Barcliff and E. G. Overton gave fine assistance. They are both excellent preachers and workers. They have a most wholesome enthusiasm.

Among the membership of this charge, now over one thousand, there is a very fine fellowship and a heartening comradeship. Fine singing characterizes the churches in their worship, and the senior and junior choirs vie with each other in rendering the best music. And they do sing, and the good work goes forward.

O. I. Hinson.

IS THE CHURCH AFRAID?

I have been reading the News and Observer this summer and I have been struck with the high moral stand that has been taken by superior court judges, Mrs. Kate Burrus Johnson, and the News and Observer. I have been searching our church papers and reading extracts from sermons recently preached, but in only one instance have I seen any comment, and that was made by the presiding elder of the Raleigh district. Does our church papers have no social gospel? Are we going to leave the cause of the poor, of women and children in our industries to be upheld and championed by newspapers and women's clubs? Is the church afraid to speak its mind on these questions? Are we degenerating into subservient priests, or do we have a flame in our bones which causes us to cry out against greed and injustices and defend the cause of the women and children in our state? I. S. Richmond.

MILWAUKEE

I wish to tell our friends of a long looked for day which has arrived; that is the opening of our new church in Wilwaukee, N. C., Conway charge.

August 10, 1926, no less than 600 men, women and children gathered in the auditorium to sing His praises, hear His Word and offer up thanks. Among our distinguished guests for the day were Rev. J. A. Martin, Rev. J. B. Thompson, Rev. Rufus Bradley, Rev. Jesse Draper and wife, Mr. Lucius Bridgers, Dr. Zollicoffer and Judge Julian H. Kerr.

Shortly after the appointed hour the choir called to order the congregation and for fully forty-five minutes rendered the most appropriate and sacred anthems, quartettes, duets and solos, all by home talent. Rev. E. B. Craven, pastor, welcomed all into our midst. Rev. J. B. Thompson of Gibson, an ex-pastor, responded briefly. To Brother Thompson we are due the credit for promoting the spirit of our new church and drawing up the plans.

Mr. J. B. Stephenson of Severn introduced the speaker, Rev. J. A. Martin of West Durham, a grandson of the founder of our old building and the first to launch the idea of the new. Brother Martin preached a powerful sermon, using as his subject, "The Open Temple."

The noon hour offered us the social feature of the day, when friend met friend in conversation, along with their picnic lunches.

The afternoon session consisted of more music from the choir. Then Dr. Zollicoffer of Weldon pleasingly introduced Congressman Julian H. Kerr of Warrenton, who brought to us a rousing message on "Citizenship."

As a financial result the day and this fine congregation caused us to realize $1500 for the pews. We are indeed grateful to each and every one included in this donation.

Our church, we hope, of which we are very proud, will mean much toward promoting our Sunday school work as well as other religious services. Heretofore we could scarcely seat our average congregation, while now we can seat around six hundred, and for Sunday school work we have nine large class rooms. We think we have one of the most modern rural churches in the conference.

Mrs. F. L. Johnson.

STARVING COLLEGES

From 1844 to 1924

100 colleges and 140 secondary schools reported as Methodist Schools in Conference Minutes were discontinued or lost to the Church. Many of them were literally starved to death. They did good work. But the Church did not support them.

We respond to Near East appeals, and we ought to, but here is a Near Home appeal involving the life of our schools.

The Christian Education Movement

is a Relief Appeal for these institutions. Every man who pays his pledge helps in this Near Home Appeal.

BAYBORO AND ALLIANCE JOIN IN REVIVAL SERVICES

This year for the second time within the history of our churches Bayboro and Alliance held their revival services together, last year at Bayboro, this year at Alliance. "How amiable it is for brethren to dwell together in unity."

Our much beloved pastor, Rev. A. J. Hobbs, Jr., did the preaching. His sermons were simple, sane and reasonable, full of truth and power. We feel as Christians greatly strengthened for the conflict because of his forceful discourses. Those who were without the pale of the church could not help but feel the influence of the reasonableness of his earnest messages. He had no cheap methods, no embarrassing propositions, because he feels and preaches the great worth of the Christian religion. The simple dignity of his manner has enhanced the value of religion in our community during his pastorate.

The young people of Alliance who supported the pastor so nobly deserve to be commended for their loyalty. The singing was of the best type. Nearly every evening we had a special message in song. Surely these young people are going to make real leaders. In this community are students from W. N. C., Duke, St. Mary's and Cullowhee.

We were very fortunate in having with us for a part of the meeting Mr. I. W. Medlin of Smithfield. His spirit, his song, his religious interest were greatly felt.

Mr. Hobbs is really and truly an evangelistic pastor and we feel while he is with us we will never need to ask aid from any source during a revival. We thank him for his helpful messages. Mrs. B. Whiteside.

WHAT CAUSES BOILS.

Boils and carbuncles are the result of improper diet or infection of the skin. It's sometimes hard to determine the exact cause but CARBOIL will give quick relief. No expensive operation is necessary as one application of CARBOIL promptly stops the pain and continued use draws out the core. Get a 50c box from your druggist. Your money back if you are not satisfied.
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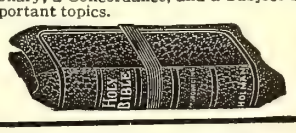
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Specimen of Holman Boldblack Type
21 But that ye also may know my affairs, *and* how I do, ᵍ Tȳch'ĭ-cŭs, a beloved brother and faithful minister in the Lord, shall make known to you all things:

A New Practical Course in Bible Reading, prepared by Professor Jos. V. Collins, Ph. D., is included in this edition.

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The NORTH CAROLINA CHRISTIAN ADVOCATE

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

STANTONSBURG AUXILIARY

Mrs. M. A. Tyson writes: Though there is little of interest to report outside of the usual routine, we do not want you to forget that Stantansburg auxiliary is still at work. There has been no mid-summer "slump" for us, as our work still goes on smoothly. We have sent in our Lucy Cunninggim fund and shall get to work on our Belle Bennett quota in the near future. We are strong for the honor roll and are hopeful of making it.

NAMES OF TWO PARSONAGE DAUGHTERS ENROLLED IN BOOK OF REMEMBRANCE

Rev. F. M. Shamberger, pastor of Edgar Long Memorial church, Roxboro, and Mrs. Shamberger have contributed two hundred dollars to the Bennett Memorial, enrolling the names of their two daughters in the Book of Remembrance: Mrs. Myrtle Shamberger Kerr, Oxford, N. C.; Mrs. Londa Shamber Pierce, Weldon, N. C.

ELIZABETH HENDREN AUXILIARY, NEW BERN

A meeting of unusual interest was held Monday afternoon in the basement of Centenary Methodist church when the four cities of the Elizabeth Hendren auxiliary met in joint session. The leaders of the four circles, Mesdames C. L. Spencer, T. H. Davis, Carrie M. Willis and Henry Henderson, were hostesses to the entire auxiliary. The meeting opened with the song, Lean On, Oh King Eternal," followed with the devotional. Protestant missionaries in Brazil was the topic for September. A mesage from the organization secretary giving a thoughtful survey of the needs of Collegio, Centenario, Bennett College at Collegio, Americano, Port Alegre and other schools was discussed by Mrs. Willis briefly and in a very pleasing manner.

The financial condition of the circles was presented by the treasurer, Mrs. Clyde Eby, all financial obligations being assured by the chairman of the circles.

A biblical contest was conducted by Mrs. Willis, Mrs. S. H. Scott winning the distinction of answering all the questions correctly. At the close ice tea and sandwiches were served by the hostesses.

WORLD'S MISSIONARY PROBLEMS DISCUSSED

From July 17-25 the committee of the International Missionary Council was in session at the rest home of the Swedish missionary society near Rattvik, Sweden. Practically all of the the regular members of the committee, as well as the officers of the council and a few consultative members, were present. Churches in Europe, the two Americas, Asia and Africa were represented. Dr. John R. Mott, chairman, who had just returned from an extensive tour throughout the Pacific basin, presided. Mr. J. H. Oldham of London, one of the secrearies, was just back from six months in South Africa, Tanganyika, Kenya and Uganda. The representatives from Japan and China reached Sweden direct from the far east by the Trans-Siberian railway, while the representative from Brazil came directly by steamer from Rio de Janeiro.

Facing the problems of the world's mission fields as a whole, this group settled on certain demands as of immediate importance. The first of these was that new tides of spiritual life must begin to flow within the church before its missionary tasks can be fulfilled. The bishop of Salisbury greatly encouraged the committee by his account of certain spiritual movements now gathering vigor within the Church of England. But with this as a preliminary and fundamental requirement, the committee listed more than half a dozen problems requiring new attention and action.

Foremost among these was the need for a world-wide inquiry into the relation of the Christian message to non-Christian systems of thought and life. Mr. Oldham is to explore the possibilities of such an inquiry and the lines which it should follow. Dr. Mott pressed the necessity of enlisting the sympathy and support of the new generation as the missionary movement has not yet succeeded in doing.

Conditions on several fields were reflected in the action setting aside Dr. Mott and the secretaries, Mr. Oldham and Dr. A. L. Warnshuis, to make a fresh study of Christian education on mission fields, and particularly its relation to national systems of schools. The need for a new Christian literature in many mission lands was again brought to the fore. And the question of devolution of authority from mission boards to indigenous churches came in for the major attention of the entire session. It was felt by the committe that the delay in really acting up to the requirements of this situation is producing a constantly increasing confusion and misunderstanding in the relations between churches on mission fields and administrative boards of missionary societies.

The race question required close attention, the committee coming to the conclusion that most progress would be made through well-considered and strongly supported experiments at a few selected points. Africa, the Pacific basin, and the United States were the points picked as the most promising for these experiments in good will. The national Christian councils of India and China were insistent on the necessity for attention to the problems of human relations in industry, while the future of missions in Africa is said to be inextricably bound up with the question of forced labor.

The committee reached one important decision in calling a meeting of the full International Missionary Council to be held in Jerusalem March 19 to April 1, 1928. The membership of this meeting is not to exceed 200, which will include not only the stated membership of the council, but also an equal number of representatives from indigenous churches, and a limited group of specialists. It should be a memorable meeting.

The board takes the position, however, that a serious situation has arisen for Chinese missions and for the future of civilization, and that no other course is open to those who propose to look with sympathy upon the present aspirations of the Chinese people for the free direction of their own national life than to trust themselves to the friendliness of those among whom they work. Any effort to meet the present situation by a display of force would be exceedingly deplorable."

(Continued on page twelve)

Western North Carolina Conference

ENROLLED IN BOOK OF REMEMBRANCE

We are glad to give the names of the auxiliaries in our conference who, up to this time, have contributed the necessary amount $5.00 per member) and are enrolled in the Book of Remembrance of the Belle Bennett Memorial. Those reported are:

Haywood Street auxiliary, Asheville district.

Florence Weaver Y. P. Society, Charlotte district.

Daisy Davies Society, Wesley Memorial Adult Society, Greensboro district.

Forest City and Pleasant Grove Adult auxiliaries, Marion district.

Long's Chapel auxiliary, Waynesville district.

Thomasville and West End auxiliaries, Winston-Salem district.

In addition, the names of Mrs. Lucy H. Robertson, president emeritus of our conference, and Mrs. Virginia Claywell Hogan of Morganton are also enrolled. We congratulate the societies that have already attained this goal and trust that we may soon have others to report.

OFF FOR SUMMER TRIP

Mrs. H. A. Dunham, conference corresponding secretary, with Mr. Dunham, left Tuesday for a month's trip to northern cities. The first two weeks will be spent at Highgate Springs, on Lake Champlain, following which visits will be made to New York and to Philadelphia, where they will enjoy the Sesqui-Centennial for a few days. We wish them a pleasant trip.

AT HOME ON FURLOUGH

Miss Miriam Goodwin of Morganton who went to Songdo, Korea, three years ago as teacher of the missionaries' children there, has arrived recently for a year's furlough. Miss Goodwin is at this time in Morganton with her parents, Prof. and Mrs. E. McK. Goodwin, and sisters, Misses Maude and Edyth Goodwin.

Have you seen the leaflet setting forth working plans for the completion of the campaign for the Belle Bennett Memorial? This leaflet, which has been recently issued, suggests plans for auxiliary, district and conference—plans which, if carried out, will help us to secure the amount that has been pladged by our conference and for which we, as local auxiliaries, are responsible. We note that the goals given are: For the auxiliary, "Our Auxiliary Inscribed in the Book of Remembrance"; for the district, "Every Auxiliary in My District in the Book of Remembrance," and for the conference, "Our Conference Inscribed on the Memorial Tablet."

Some of the suggested plans for the auxiliaries are:

1. By individual activity. See that every member knows about this fund and has an opportunity to contribute. Ask every member who can do so to make her contribution $5.00. Some possibly cannot give five dollars, therefore secure a larger amount from those members who are able to give more, so that the quota of the auxiliary may average $5 per capita.

2. By group activity. If your auxiliary is using the circle plan enlist the interest of the circles in behalf of the memorial. Form plans for making extra money and if necessary use some of your local funds to secure your quota. Ask your pastor to preach a sermon on "Training for Life Service" with special emphasis on Scarritt College, asking for a special offering from the congregation.

3. By plus gifts of one hundred dollars or more. Secure one hundred dollar gifts for placing the names of loved ones on the Memorial Roll in the Book of Remembrance. Perhaps there is some pioneer worker in your church, some missionary or deaconess who has gone out from your congregation whom you would like to honor in this way. These plus gifts will not count on the auxiliary quota but will count on the conference quota.

We are glad to have the following letter from our conference president, Mrs. C. C. Weaver, who appeals to us to meet the great responsibility resting upon us as auxiliaries and individuals in this matter of erecting this splendid building as a memorial to Miss Bennett and as a school for the training of our boys and girls for Christian service:

To the Women of the Western North Carolina Conference:

I hope your summer has been a pleasant one. I can scarcely wait until the quarter closes, so anxious am I to know what you have been doing these hot summer days. Now as the fall days draw near, let us enter into our missionary work with renewed zeal and enthusiasm. How I wish that each member might realize just what it would mean if every one of us ltogether put our shoulder to the wheel the remaining days of this year. Can you not see victory?

During the month of September may we make a special effort to reach our $5.00 per member quota for the Belle Bennett Memorial fund, in order that the last quarter may be given over to the finishing up of our pledges and other phases of our work, and to help in the completion of this great building by doing our part.

For your information I have secured from our conference treasurer the entire amount paid on this fund from the beginning through the second quarter of 1926. Please take your membership of 1923 (and if you are a new society take your membership at your organization), multiply it by five, then deduct the amount you have already paid on this fund, and you will readily see what is yet to be paid, and then bend eevry energy to reach your goal by the first day of October.

Following are the payments by districts:

Asheville district	$ 964.35
Charlotte	2299.72
Greensboro	2953.49
Marion	441.00
Mt. Airy	399.85
North Wilkesboro	85.99
Salisbury	900.43
Shelby	637.55
Statesville	635.05
Waynesville	397.08
Winston-Salem	1501.50
Total	$11,216.01

Several societies have already paid their quota and their names have been enrolled in the "Book of Remembrance." Who will be the next?

So far not a district in our conference has paid its quota, but I have faith to believe that some of them are going to do it real soon. Let's see which district will be the first to reach its goal. I shall watch for it with a great deal of interest and enthusiasm.

If we could only realize that in giving to this fund we are investing in life, and in the training of our girls and boys who will go out from Scarritt College to represent Jesus Christ and us in the great work of bringing in the Kingdom of God, surely all of us would be willing to make our love gifts to this fund just as much as possible. God will not look us over for medals, degrees and diplomas, but for scars. To some of us this may mean a scar of sacrifice, but are we not willing to give ourselves to this service for His sake?

"Whatsoever thy hand findeth to do, do it with all thy might." May these words be the motto of each life in this great work for our Master.

With much love, and praying God's blessing on each one of you,

Mrs. C. C. Weaver.

"God is love, his mercy brightens
All the paths in which we rove;
Bliss he wakes and woe he lightens—
God is wisdom, God is love.

E'en the hour that darkest seemeth,
Will his changeless goodness prove;
From the gloom his brightness streameth—
God is wisdom, God is love.

John Bowring.

We are in God's hands, brother,
—Shakespeare.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

THE SECRET OF IT

Numerous are the instances of rather remarkable improvements in many Sunday schools which have adopted Programs of Work and are endeavoring conscientiously to work them. One such instance is given by a faithful worker in one of our small Sunday schools. In writing about various points in the program this worker added the following paragraph:

"One of my friends has just been home for a family reunion. She had occasion to tell about our Sunday school. Her sister has a little girl who goes to another Sunday school, but this school has nothing to compart with our literature for beginners. She told me so many nice things her various kinfolks said about our school. I feel I can work with greater interest than ever. Of course she told them of our work. They were surprised beyond expression to know we had Promotion Day, and so forth. If we could get all of our schools working toward a Program of Work, that is the secret of it. I know you all are doing everything possible. God help you, and help us to help you. Every good wish for the work."

This school last year attained the Progressive rank and expects to measure up to the Advanced rank this year.

Our check-up campaign is scheduled for the week of September 26-October 3. Checkers are being assigned and plans perfected for this work.

WANTED—MORE MEMBERS

What are you doing to reach the unreached and teach the untaught? Does your school have as many pupils as your church has members? It ought to have more. The vacation season is practically over, and it's time we were getting back into the swing of things in the Sunday school. It's a good time to put on that religious census or survey and thus find out definitely not only exactly how many people in your community are out of the Sunday school, but just who these are, and in what department they belong. To secure these facts will enable you to concentrate your efforts and to do effective work in bringing new pupils to your school. Our office will furnish free survey cards. Let's be up and doing, and at reporting time this fall we will not be down and out.

OXFORD SCHOOL NEXT WEEK

At Oxford September 19-24 will be conducted our first standard training school for Granville county and vicinity. The school will begin Sunday evening at 7:30. Four courses will be offered as follows:

Bible, "Life and Letters of Paul," Dr. W. A. Smart, of Emory.

"Organization and Administration of the Sunday School," Rev. J. H. Lanning, Oxford.

"Principles of Religious Teaching," Mr. C. T. Carr, Mooresville.

"Story Telling," Miss Georgia Keene, Durham.

AUGUST CROP OF CREDITS

Ninety certificates and three diplomas of the standard training course were issued in the North Carolina conference the month of August, according to the report from Nashville. Eighty-four of these certificates were issued to students on the basis of work taken at Duke University and three to students of Martha Washington College. The diplomas were issued to Mr. Carl King, Durham; Miss Helen Gilliam, Windsor; and Miss Ruby Vause, Rocky Mount.

To Rev. L. M. Hall of Roanoke Rapids was issued a certificate in recognition of work begun in the pastors school at Durham. Rev. A. S. Parker of Rose Hill earned one general unit by correspondence, and one specialization unit by supervised study.

Ninety-two Cokesbury certificates were also issued in our conference in August, as follows:

Englehardt school 36, Swan Quarter 20, Poplar Branch school 16, Clinton school 18. Mr. Henry C. Montgomery of Warrenton and Miss Essie Porter of Severn each earned a certificate by correspodence.

PROMOTION DAY

The last Sunday in this month is the time for promoting pupils in the Sunday schools. This day should be fittingly observed in every Sunday school. Pupils should be re-classified and given some recognition and sense of progress. Promotion Day programs have been prepared and may be secured either through our office or our publishing house.

CLINTON SCHOOL CREDITS

A Cokesbury school was held at Clinton the week of August 22-27, with Rev. L. V. Harris in charge. Two courses were offered and the following credits were issued:

"The Sunday School Worker, His Life and Work," Rev. L. V. Harris, instructor: Mrs. A. E. Brown, Rev. A. E. Brown, Mrs. L. O. Johnson, Mrs. W. B. Lamb, Louise Merritt, Mrs. R. C. Merritt, Katie L. Merritt, Mrs. Park Pridgen, Mrs. E. A. Pearsall, Mrs. Floyd Rawls, Milton West, Isabelle West, Ida Mae West, and Mrs. W. I. Wright.

"The Small Sunday School, Its Plans and Work," Rev. L. T. Singleton, instructor: Rev. J. H. Buffaloe, Lois Buffaloe, Bessie Irene Daughtry, and Annie Louise Pridgen.

"THE RACE MOVES FORWARD"

"The race moves forward on the feet of little children" is the slogan for Children's Week. Churches are asked to devote one week to an intensive campaign on behalf of the children. Observe Children's Week any week in October, or as near thereto as is practicable. Write to Miss Keene for information.

WALLACE SCHOOL CREDITS

Rev. L. V. Harris conducted a Cokesbury training school at Wallace the week of August 29-September 3. He was assisted by Rev. A. S. Parker. Out of an enrollment of 31, 18 certificates were issued. The following received credit:

"The Sunday School Worker, His Life and Work," Rev. A. S. Parker, instructor: Miss Mildred Bradshaw, Mrs. J. C. Mallard, Mrs. A. S. Parker, Mrs. D. B. Tew, J. Moody Turner, and Rev. L. A. Watts.

"The Small Sunday School, Its Plans and Work," Rev. L. V. Harris, instructor: H. H. Baughan, Ernest Cox, Mrs. C. T. Fussell, Mrs. H. G. Perry, Mrs. W. F. Murphy, Mrs. E. P. Widmer, Miss Deane Brown, Miss Ruth James, Miss Sallie James, Mrs. L. A. Watts, B. J. Turner, and Mrs. E. A. Palmgreen.

Requests are being received for Children's Week literature, and Miss Keene, our conference elementary superintendent, who is promoting Children's Week observance in our conference, is expecting a large number of schools to write for literature and put on the observance. All necessary literature, including a poster and copies of the pageant, will be furnished free upon application to Miss Georgia Keene, Durham, N. C.

Western North Carolina Conference

FEATURE DATES

Promotion Day, Sunday, Sept. 26.
Rally Day, Sunday, October 10.
Check-Up Week, October 3-10.
Children's Week, October 24-31.

ANNIVERSARY

Official communication just received from Chairman D. E. Henderson announces that the anniversary of the Sunday school board of the Western North Carolina conference will be held during the first evening's session of the conference, Wednesday, October 20, as has been the custom for a decade or more. It will be remembered that the board of Christian literature, through its representative, Rev. O. J. Jones, requested this evening for its anniversary but since has waived its request in favor of the Sunday school board. The anniversary of the board of Christian literature will be held Friday evening, the third evening of the conference. We are very grateful to Brother Jones and to the conference program committee, composed of Rev. C. S. Kirkpatrick, Dr. F. J. Prettyman and Rev. W. L. Sherrill, for allotting to the Sunday school board its accustomed evening.

HONOR ROLLS

Among other materials to be displayed before the next annual conference will be placards listing all pastors who have earned Sunday school diplomas during the present year, pastors who have conducted or supervised local training classes in their charges, circuits whose Sunday schools were 100 per cent on Sunday School Day observances and all circuits whose total number of schools are working on the Sunday school Program of Work. Other facts will be presented to the conference. Among them will be the names of all pastors who have earned one or more certificates of credit during the year, all Sunday schools observing Sunday School Day together with amount of their offering and all Sunday schools giving to the dual special.

POINT SEVEN

Point seven on the "Program of Work" deals with leadership training for both the "C" and "B" type schools, the "A" type not being treated here.

"C" Type Schools.

In order for the "C" type school to earn seal on point seven it is necessary for someone to be definitely in charge of training work. Each officer and teacher must read at least one approved book a year and celebrate at least annually a "training day," when the good work being done will be emphasized before the school.

"B" Type Schools.

Minimum requirements: Some one definitely in charge of the training work; each officer and teacher reading one approved book a year; half of the officers and teachers graduates of the standard training course; or taking yearly for credit one unit of that course; training class for prospective leaders. Training day annually.

THANKS! THANKS!!

Sunday School Day offerings continue to trickle in to Treasurer H. A. Dunham. All our expenditures during the last third of the conference year are supported by such offerings and we are of course exceedingly grateful to those schools who help us out. Kindly join us in thanks to the following schools:

Forest Hill, Concord	$15.00
Boone	14.00
Norwood	11.68
Mt. Pleasant, Asheville	11.05
First Church, Marion	10.56
Lee's Chapel, Mt. Airy Ct.	8.57
Mt. Olivet, Concord Ct.	7.50
East Marion	7.40
Battle Ground, Mt. Airy Ct.	5.80
Mt. Carmel, Concord Ct.	5.50
Center Grove, Mt. Pleasant Ct.	5.31
Cold Springs, Mt. Pleasant Ct.	5.26
Ogburn Mem., Winston-Salem	5.00
Westford, Concord	5.00
Brevard St., Charlotte	4.85
Macedonia, Yadkinville Ct.	4.50
Clarksbury, Cool Springs Ct.	4.30
Hopewell, Randolph Ct.	3.50
Woodfin, Elk Mountain Ct.	2.00

OLD UNION

Rev. S. T. Barber, pastor of the Randolph circuit, has just closed a Cokesbury training school at Old Union in which 15 workers will receive certificates of credit on "The Small Sunday School." Brother Barber is this week conducting a similar school at St. Paul's, Randleman. There is no more faithful worker to be found than Brother Sam. Old Union Sunday school is one of the most remarkable I know. In all probability it will soon become a standard "C" type school. C. L. Coggins is the hustling superintendent. These are their credit students: C. L. Coggins, Mrs. C. L. Coggins, J. W. Coggins, Mrs. J. W. Coggins, Miss Ira Swaim, Miss Gwen Wall, Miss Callie Adams, Mrs. C. B. Adams, Miss Gracie Adams, Mrs. Walter S. Davis, Walter Stanton Davis, Jr., Miss Hallie M. Blaylock, Lindsay Adams, Harris Adams, Mrs. Charlie S. Turner.

FRANKLIN

The first training school to be held in Macon county has just closed a week's series of sessions in the Methodist church at Franklin. While the school was not as large as was anticipated it had a good deal of quality to it. Rev. B. C. Reavis, pastor, was untiring in his efforts to make everything and everybody satisfactory. The courses given in the school were:

The Small Sunday School—P. F. Evans.

Elementary Pupil-Organization — Miss Corinne Little.

The Sunday School—O. V. Woosley.

ANDREWS

A recent visit to Andrews with Rev. J. R. Church, pastor, served to give me an insight in the splendid situation there. During the present year Brother Church and his good people have raised an $8000 debt on the church, greatly enlarged the attendance at all church services and will this year undoubtedly pay everything in full. Plans are in contemplation for a Sunday school building to be built next year. Brother Church is this year also serving Robbinsville, the county seat of Graham county, where growth and quickened interest are manifest. Robbinsville is on a building boom and Methodism will of course grow with the town.

MURPHY

It was a distinct pleasure to again visit our good Methodist people at Murphy, where Rev. D. H. Rhinehart is successfully closing his third year of abundant labors. Brother Rhinehart is a great builder, having built a beautiful and commodious church plant and completely renovated the parsonage so that now both are among the prettiest buildings in town. The purpose of my visit to Murphy was to check-up with Superintendent K. V. Weaver and his workers' council their Sunday school on the "B" type Program of Work.

BRYSON AND WHITTIER

After a short conference with Rev. D. V. Howell, pastor of the Bryson City charge, where everything seems to be advancing in a consistent and meritorious way, a short visit was paid to Rev. E. W. Needham, who is serving his first year in the conference and on the Whittier circuit. Conditions were seen to be very promising. A new church with five Sunday school rooms has been built at Shoals Creek and the charge has bought a parsonage for its pastor and his fam-

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.

FAYETTEVILLE DISTRICT

The Fayetteville district institute held at Jonesboro Friday, September 3, was indeed a great success.

Our district secretary announced there were about three times as many at this meeting as there were at the last one.

At 10:30 a. m. Mr. J. E. Brim made a short talk on the work of the first department which was greatly enjoyed by the first superintendent who was present; also a wonderful help.

At 11 a. m. another short but inspiring message was brought by Miss Evelyn Harrington on the work of the second department, and you second department superintendent who was not present—don't blame us—but you sure missed a treat.

At 11:30 a. m. we heard a real talk on the third department. Of course we Fayetteville leaguers think so because that came from one of our Fayetteville leaguers, Mr. Jay Patterson.

At 12 Miss Edna McIver filled that dear old church with the spirit of the fourth department. "Missions," something we all need to know more about, and her talk served as an inspiration to the young people present.

Well, I hardly know how to start to tell you what happened at 12:30, but we feel that Rev. G. T. Adams of Sanford can give you all the information you need; and if he can't satisfy you just go to the next institute held at Jonesboro and stay for lunch. We take this means of thanking the people of Jonesboro for the hearty welcome they extended to the other leaguers, for the kindness and courtesy and the grand lunch they prepared, and extend a cordial invitation to each and every one to be on hand at the next institute held at Fayetteville about December 28.

At 2 p. m. devotional services were conducted by Rev. G. T. Adams of Sanford, which were simply grand. We wish he could attend all of our league meetings—if he would promise us not to sing us to death. But he can really get the singing out of a group of leaguers.

At 2:30 Miss Margaret Rives made a fine talk on the relation of the Epworth Era to the leagues, and if she continues in the league work what a great worker she will make! It is so gratifying to see such a young girl speak and take such an important part in the work for God.

At 3 p. m., the work of the business and council meetings.

At 3:30 p. m., round table discussions.

At 3:45, last but not least, we had with us our conference president, Rev. T. McM. Grant, of Lumberton. He held for us a real consecrational service, bringing to us a wonderful message, after which he gave an invitation to all leaguers to come forward for reconsecration. I would just like to say hereto all leaguers, if you have never met your conference president, you are sure missing a great treat. I feel as if it would do any Epworth League 50 per cent worth of good to just have him to visit your league for one meeting.

I haven't space to say all I would like to and feel we are due to say in regard to Rev. Mr. Grant. We can't say too much for him and the Jonesboro leaguers. So I will close, hoping to meet you all again in December at our Fayetteville institute. Pray for us that we may always be 100 per cent for God and His work.

Mrs. J. J. Hall, Cor. Sec.,
Gardner's Chapel League.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Marion, N. C.

CONFERENCE CERTIFICATES

We are this week sending certificates of credit to leaguers who attended the League conference at Asheville. If you are due a certificate and it failed to reach you, please write W. Arthur Barber, High Point, N. C., and your credit will be mailed you. Below are names of some who are due credit and whose addresses we don't have. If your name is here write Mr. Barber at once, giving your address:

Winifred Moody, Dorothy Nichols, Lula Davenport, Ruth Honeycutt, Mrs M G Erwin, Ruth Perryman, Margie Klutz, Lucile Tyson, Mrs. C. L. Womack, Alice McGowan, Chas. A. Bridges, Edith Roberts, Frances Falmet, Ora Elmore, Juanita Womble, Ruth Moore, Allie Sherrill, Fannie Miller, Thelma Northcutt, Beulah Conrad, Flossie Cook, Mrs. Harry Thorpe, Grace Newton, Mary Morgan.

Occasionally we receive very interesting letters from league chapters and leaguers. We give here, in full, a letter that should interest all our leaguers, showing as it does the good work one of our chapters is doing. It also shows how this chapter plans to use its field secretary.

Charlotte, N. C., Sept. 5, 1926.

Mr W. Arthur Barber,
High Point, N. C.

Dear Mr. Barber:

The Brevard Street Epworth Leaguers regret very much that we were unable to send delgates to the Asheville and Junaluska conferences this summer, but felt that we just couldn't do it this year.

But we are glad to say that we have not been idle during the summer months, and I feel like we have made more progress in the past two months than we have since we organized the league. Our greatest improvement has been in the devotional services. Most every one of the members are trying to make their own talks.

The first Sunday in August the leaguers from Hawthorne Lane church visited our league and gave us a very interesting missionary program. And the fourth Sunday we were invited to attend the Trinity League. Here we had another missionary program. It was the story of our Indian missionaries and was given with an outdoor setting, which made the service impressive.

Our pledges for the year were made several weeks ago and I have sent Mr. Reese a copy of these. We pledged $5.00 to conference work and $10 to missionary special. We also pledged to raise the remaining $5.00 due on our pledge to the mission special for last year.

We are beginning work on a play, "Deacon Dubbs," which we hope to give in about six weeks. We also have a beautiful Bible play, "The Story of Esther," which we are planning to put on some time during the winter.

We have adopted the same policy that we had for last year's work, as there were so many points in it that we were unable to carry out last year.

Mr. Barber, our league needs a study course on the Handbood. And we wonder if we could get you to come down and stay with us for three or four days and teach this course for us. I believe it would mean a great forward step in our league work. If you can do this for us please let me know what time you can be with us and I will see that all arrangements are made as early as possible.

Thanking you for your former interest in our work and hoping to hear from you at an early date,

Sincerely yours,
Miss Dovie Crane, Pres.

REHOBETH LEAGUE

The organization of the Rehobeth League has just been completed and

(Continued on page fourteen)

STAMMERING

If the stammerer can talk with ease when alone, and most of them can, but stammers in the presence of others, it must be that in the presence of others he does something that intereferes with nature in the speech process. If then we know what it is that interferes, and the stammerer be taught how to avoid that, it must be that he is getting rid of the thing that makes him stammer. That's the philosophy of our method of cure. Let us tell you about it.

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A Fine Tonic.
Builds You Up
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Present day life gives you few opportunities to "try over again." You must be able to do your share the first time. Each day's activities lead to two paths, one up, the other down. Each day is a golden opportunity when you meet it as nature meant you should, alive in every part of you. With every part of your being in perfect harmony nothing will seem impossible. You are right now possessed of every element needed for success and happiness, and yet it is safe to say you are only bringing into play one-half of them. Do you know how to make that other half of you—the sleeping giant that's in us all do your bidding to lift you to undreamed of peace and satisfaction? To aid you, to give you who have few chances of getting an education or the means, or time for an elaborate study of the biggest subject of the world—Psychology—the Self Improvement League has been formed, and is now distributing an inexpensive, condensed home course on applied Psychology to people like yourself all over the world.



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All you have to do—all those others did—was to fill out the coupon below. We will immediately send you the introductory lesson to the course. It will describe for you what Prof. James, of Harvard, the late master mind of psychology, called "the Greatest Discovery of the Age." It will show you definitely just what the course teaches, how to take each step, how to apply the rules of psychology, no matter what your occupation, your education or your age or sex may be.

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Dear Sir:—I am interested. Send introductory lesson "The Great Discovery" Free.

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Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST
I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Has Made a Man of Himself—Dewey Maness, one of our former sons, is doing a great work in the field of evangelistic singing. It was a great joy to have him to drop in on us recently. He is a clean, sensible, consecrated singer. Any of our preachers in need of a sane, effective singer would do well to use this high class young man. He can be communicated with by addressing him at Rowland, N. C.

* * * *

Visits of Singing Class—Sacred concerts were given by our singing class at Star, West End and Vass the first Saturday night and Sunday in September. I learn from the class that large, enthusiastic congregations were present at each of these services. Judging from the glowing reports received from the children these churches laid themselves out to show them their appreciation of the visit of the class. Free will offerings were taken to help meet our pressing needs. Such expressions of love go a long way toward helping us to tide over our financial embarrrassment.

* * * *

Double Blessedness—One of our former boys who left us several years ago grew lonely and decided that it was not well for man to be alone. So on the 18th of August I was called to Washington, N. C., to speak a few words that made two hearts one. Edgar Rowe is the secretary of a big wholesale business in Washington and also a stockholder. He is associated with Brother E. R. Mixon. Brother Mixon supported Edgar while he was here in our home. Lucille Dail is a beautiful Christian young lady and will make Edgar an ideal wife. There is a bright future before this promising couple.

* * * *

A Matter for Serious Reflection—There is grave danger of filling our orphanage with feeble-minded children. We cannot admit into our home more than one out of every five applicants. There are just two things that can be done for morons. You can feed and clothe them. Is it a wise policy to admit such and crowd out the promising who are just as needy and deserving? Since we can only admit a small per cent of those who apply, why not take those that we can develop and sent out to be of great worth to the state and church? Why should we spend thousands of dollars on feeble-minded children who are not any more needy than those who have good minds and a good heredity? The state should care for the abnormal and subnormal children.

* * * *

An Enjoyable Day—On the first Sunday in this month I spent the day in company with the Rev. M. T. Plyler out on the district. We visited Franklinton and Shiloh on the Louisburg circuit. At the eleven o'clock hour Brother Plyler preached a thought-provoking and soul-stirring sermon in Franklinton. Evidently the congregation enjoyed his inspiring message. It brought a distinct blessing to me. In the afternoon we drove over to Shiloh and nothing would do but that I should deliver a message about our orphanage. It was a privilege to speak in the pulpit I preached from my first year in the conference. The congregation has undergone many changes since those days. Brother Crawford is the hustling preacher on the Louisburg circuit. Not having any conveyance he has walked the circuit and filled all his appointments and done much pastoral visiting among his members. He is one of our best equipped young men and he is destined to fill a large place in the work of our conference. His people are devoted to him and realize that he is doing some real constructive work. Brother Plyler held two quarterly conferences that day. He looks carefully into all the needs of the district and gives himself without stint to the task to which he has been appointed. He has a keen eye and an alert mind and knows what Israel ought to do. It was a great joy to see our staunch friends at Franklinton. I spoke briefly to the Sunday school and to the congregation in behalf of our Orphanage. Several friends invited me to dine with them. Brother Davis was most cordial to me. He is one of our good friends. Brother A. H. Vann, one of our trustees and one of the most devoted friends of our cause, lives in Franklinton. It was a real joy to spend an hour in his beautiful home with his lovely family.

The Children's Home

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference

By Martha Mann Wood.

One of the things that Mr. Wood has to tell at the annual meeting of trustees is the number of children in the Children's Home. Mr. Wood said it took considerable time to get them counted accurately. For at this season of the year there are numerous changes of the cottage families. Some of the little boys and girls get large enough to be with older groups and they get moved up to the Cornelius, High Point, or Neal cottages as the case seems to suit. For instance, three little girls under school age at the Smith cottage, Dorcas, Lathan and Gladys, were moved down to the Baby Cottage; several of the larger girls old enough to leave have found positions to work and have gone; Gorden, one of the large boys at the John Neal cottage, has been assisted by relatives to go away to school and his place filled by a boy from the Tise cottage and a newcomer put in the vacancy.

So it takes careful counting of names, addition and subtraction to tell the exact total on any given date. Just now we have an even two hundred.

Since the last writing two new children have been reecived—Julia Elizabeth, nine-year-old ward of Bro. A. S. Raper, the death of whose wife recently broke up his home and deprived the little girl of her kind foster mother. The other is little Lester, another nice little baby boy for the Baby Cottage.

Some days ago we went up to Roaring Gap to see about Lester. His mother having to go out to domestic service to earn her living had no suitable place to keep him. So Mr. Wood agreeing to give him a place in The Children's Home, the papers were fixed up and we brought him home with us.

I thought that perhaps he might cry coming away with strangers for so long a ride; but no, he is a plucky little fellow and was charmed with the car and sat contentedly enjoying the ride until he went to sleep and he slept most of the way down the mountain.



MOTHER:– Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Proven directions on each package. Physicians everywhere recommend it.

We got in just as the babies were having supper. Lester, realizing that we were about to leave him among strangers, clung to Mr. Wood's neck. But Miss Dodson soon got him pacified and we slipped away. The next time I visited the Baby Cottage Lester was playing around contentedly with the rest. I asked if he liked to stay here and play with the little children. "Es," he said, "I wikes to pay wif Weddie."

* * * *

School began last week. The long line of little folks in their fresh ginghams of gay colors, the smallest going to school for the first time, made a pretty picture marching up the winding gravel walk to the schoolhouse.

The small girls made the most noise with their chatter as they led the line, but the more dignified seniors of the eleventh grade showed, with their twinkling dimples and smiles that they, too, felt the exhileration of the occasion.

School opening is always a season of pleasant excitement at The Home. Besides the changes in the work that it brings, there are many happy get-together occasions connected with school work. And Mr. Bradshaw and the teachers contribute much to the life of The Home community. Children—at least The Home children—like the company of adults, and these friends, besides being guides and interpreters through the land of books, are interesting associates.

The Home has recently employed a teacher of agriculture. One would suppose that the boys who have been plowing, digging, planting—handling soil and seed in the different processes of sowing and reaping—had been acquiring knowledge of agriculture in the most practical way. But one may do a variety of processes of work in farming and really know very little about the science of growth or the principles that underlie success or failure in making crops. And it makes a great difference in its effect on a boy whether he regards work as a drudgery or as a creative process—himself as a victim of compulsory labor or a co-operative partner with the wonderful forces of nature.

It must be admitted that hitherto most of the hoe-brigade at The Home have had no higher idea of farm work than to do as little of it as possible and get through with it as soon as permitted.

But occasionally a boy's spirit awakes and he feels a thrill of proprietorship and a sense of the significance and beauty of the long straight rows of sprouting plants.

"Mr. Wood," said a bright-eyed little fellow, who paused after delivering a message for a little talk on the porch, "did you see those rows of mung beans down by the chicken yard?"

"Yes," said Mr. Wood, "I was looking at them yesterday afternoon."

"I planted them," said Robert. "And did you notice those rows of corn near the second light post up toward the dairy barn coming up so nicely since the rain? I planted that corn and Mr. Dilworth said that he could not have laid off the rows any straighter himself!" he added with pride in the tones of his voice.

And doubtlessly when Robert learns more of the wonderful secrets of plant life gardening will be a still greater joy.

* * * *

The annual feast of nice cool watermelons that Mr. Rawley's Sunday school class gives the children was spread as usual in a bountiful way the last Sunday afternoon in August. And though to our great regret Mr. Rawley was not well enough to be present, a representative committee of gentlemen cut the melons for the children and added to the enjoyment of the afternoon.

There has been, too, this year a harvest of melons from The Home patches and some from the Davie farm and some have been bought, so that from time to time a supply has been sent to the cottage for an afternoon feast.

The boys have been very considerate in leaving the melons in the patch on the vines for a fair distribution. And so Mr. Dilworth gathered the final harvest and Saturday afternoon gave a melon picnic in a grassy spot to all The Home folks. A generous feast—for there was gathered up a wagon load of rinds. And the rinds that the children leave are very economically pared.

WHAT THEY SAY

The great common heresy of men lies in the fact that they do not really and truly believe in the things in which Jesus Christ believed and for which he gave his life.—Alva M. Kerr.

Never in the history of the world has any race in the same length of time made such progress in physical, intellectual, and moral improvement as the colored race has done in the last sixty years.—Dr. J. H. Dillard.

Nothing could be more obvious than that the church neglects its duty if it does not earnestly try with common consent and one voice to proclaim peace and mutual trust among men.—Prince Gustavus Adolphus of Sweden.

CONDITIONS OF SPIRITUAL LIFE IN THE CHURCH

By J. E. Godbey, D.D.

When I hear a sermon or read an article in our church papers which arrays, in livid colors, the vice and corruption which prevails in all the spheres of our common life, with the growing worldliness of the church, the dismal plaint ending with the oracular pronouncement that there is no hope but in a sweeping revival of genuine, old time religion, which must carry away the works of the devil, as drift is swept away by a flooded river, I think I am listening to the wails of a discouraged and peevish man, who is not prepared to comfort or strengthen any one, but only discourages fellow travelers in the way of salvation. It is impossible to think of such an one as a leader on the battle line, or as a helper even in the hospital. He is one who calls a halt to hold a funeral on the highway.

Granting that conditions are bad at this time, not only in society generally but in the church as well, we shall get nowhere by wailing and trying to show whose fault it is.

If a physician constantly talked to his patient about unfavorable symptoms the man would die out of mere respect for the opinion of the doctor.

We must allow loyal souls to grow discouraged at times; and our Christian people will always hear the reproaches of people who say, "Where now is your God?" But from their pastors they should find encouragement—"a cake baken on the coals and a cruze of water." What our fathers called "leanness of soul" may come from underfeeding and overwork.

We have heard much of "drives" in the past seven years. Some of our people who have not done a great deal of pulling have grown a little nervous from the "cracking of the whip." That is not helped by the pastors who present us on Sunday with a pyrotechnic exhibition of the doings of the devil—material gathered from the newspapers during the week—about which the people know as much as the preachers, and of which they are very tired. It suggests that the preacher reads the papers more than his Bible, and that he is suffering from shell shock, and instead of being a clear-eyed leader who sees the path, is only asking in bewilderment, "Where are we?"

A negro preacher, using more big words than he understood, held up his hands and said, "Bredern, dere am but two roads; one leads to hell and de oder to perdition." One of his hearers exclaimed: "Huh! if dat am so, dis nigger gwine take to de woods." Our people will take to the woods if, instead of quiet confident leadership, they hear the constant cry of alarm and are not pointed to a clear path in which to go forward.

Spiritual life is not manifest by fever heat and excitement. Emotional cyclones are devastating even in religious matters. Whatever emotion there may be in the firm faith that "God is, and that he is the rewarder of them that diligently seek him," is legitimate enough. But spiritual life develops from firm faith in spiritual realities. The true seeking of God is not likely to come from a scare; but the man who reasons of temperance, righteousness and judgment will be "heard in the quiet more than the cry of him that ruleth among fools."

Plainly speaking, my opinion is that we can afford to drop the excitement of the times, and its confusing problems, and take up the themes of immortality, the overwatching care of God, the safety and assurance of the believer who has made God his refuge, and his life will simple obedience to him who said, "He that heareth these sayings of mine and doeth them I will liken him unto a wise man who built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock."

Many connect themselves with the church as a great institution which they feel is of God, and doing the work of God. They are not to be reproached if they have not had the experience of spiritual fellowship with Christ. But to lead them into that fellowship is the most sacred duty of the pastor and of those in the church who are spiritual.

This work is not done in any snap movement. Once the act of joining the Methodist church was taken to be equivalent to a profession of spiritual regeneration. It is not so now. One is invited to join the church by nice church people. They join and enter into the social life of the church. They pay their dues and join the societies. So the church grows in numbersa nd wealth. Then earnest Christian leaders rise up to tell us that the great problem on our hands is the spirituality of the church.

I think that something can be done. The preachers will make no mistake if they deal more with the grounds of our personal salvation. If that were the prevalent character of the sermons heard from our pulpits, the atmosphere would be more spiritual, though possibly less social.

Great sermons do not deal with specific sins, save as the heart is searched as the preacher shows the nature of all sin; they do not present specific duties, save as the duties present themselves to one who is urged to consecrate all to Christ.

I used to hear such sermons from Bishop Wilson. His sermons dealt only with the great truths which are the ground of our faith and strength, and they strengthened me in every element of spiritual power. He was God's angel who brought the cake and the cruse of water, and I went in the strength of that meat many days.

Do not think that I disparage or undervalue the great practical forward movements of the church known as our "drives." That the whole Protestant Church of America, when the war cloud was over us, instead of defensive measures to weather the storm, sounded an advance along all lines, and such an advance as dated an era of redoubled activities to be maintained in the future, is the most glorious thing in the church's history.

William Carey's motto was "Purpose great things for God; expect great things of God." There is no fault to find with the church for accepting that motto. The strife is upon us to make these times, by our faith in God and our consecration, "Years of the right hand of the Most High."

Kirkwood, Mo.

N. C. WOMAN'S

(Continued from page eight)

ESTIMATE CHURCHES' GIFTS FOR LAST YEAR

Studies made by the stewardship council of the federal council of churches of Christ in America show that during 1925 the 25 boards connected with the council gave $88,845,000 to benevolences, including missions of all kinds; and $332,552,000 to congregational expenses; and enough miscellaneous gifts to make a total of $451,000,000. An estimate made of similar giving by Jews is $18,600,000 and Roman Catholics $168,000,000, with $10,500,000 given by miscellaneous organizations, thus making a grand total given by the American people to religion last year of $648,000,000. Of the Protestant bodies concerned, Methodists, North and South, are ahead of all others, their total gifts for the year being $135,000,000. Baptists are credited with $70,000,000; Presbyterians with $72,500,000; the Protestant Episcopal church with $39,000,000; the Congregational churches with $26,500,000, and the Disciples of Christ with $20,600,000.

A WEEK OF SELF-DENIAL, NOVEMBER 8-11

Let this special season be one of self-denial that gifts may be made to our Week of Prayer Specials. The school at Bello Horizonte is so crowded that if all the children should be present on one day there would not be seats for all of them; the dormitories and halls are so congested that if there were a fire, it would be disastrous.

At Brevard Institute, in North Carolina, a dozen or more are living in an old building that is dangerous to their health and safety. Yet if they remain in Brevard School, there is where they must live, as all other space is occupied.

What will you deny yourself during this Week of Prayer to give the young people of these two schools a chance?

NEW CHURCHES IN JAPAN

"The conversion of a dilapidated old house into a light, airy, and attractive village chapel was a largely contributing factor when the mayor and inhabitants of Toyotsu, Japan, agreed to back the Christian movement in their town," writes W. J. Callahan, presiding elder of the Matsuyama district. Mr. Callahan reports steady advances in membership despite the influence of the Japanese exclusion law, which is still felt. The following statistics cover the year's work in the Matsuyama district: Total membership, 509; baptisms, 67; probationers, 225; Sunday school teachers, 68; Sunday school pupils, 1,996; League members, 180; conference assessments, 1,228 yen; pastor's support, $1,102.50 yen.

W. N. C. SUNDAY SCHOOL

(Continued from page nine)

ily. Needham, like his brother on the Polkville circuit, is a hard worker and leads in bringing things to pass. It was a distinct pleasure to have short conferences with Brothers Needham and Howell.

GREENSBORO

Some time ago a most interesting meeting of the Methodist pastors and superintendents of Greensboro was held in the interest of the seventh annual standard training school for Greensboro and contiguous territory. The school was duly organized and arrangements perfected for putting across the largest and best school yet held there. N. Rush Hodgin, superintendent of Centenary, was elected chairman of the board of managers and Miss Edna Wilkins, director of religious education at College Place, chairman of the enrollment committee. Other school officers were elected and will be presented at some future time.

THE BIG THREE

The three big fall schools held each year in November at Winston-Salem, Charlotte and Greensboro have been set up and plans are now being made for a splendid faculty and enrollment in each school. The time and place of holding these schools are as follows:

Winston-Salem, Centenary, November 7-12.

Charlotte, Dilworth, November 14-19.

Greensboro, West Market Street, November 28-December 3.

THE COKESBURY RECORD

Report just received from Nashville shows that out of the 124 Cokesbury credits earned in six schools during the month of August, 55 were earned by the Cool Springs circuit in a school held at New Salem August 8-12. So far as known in this office this is the largest number of credits yet earned by one circuit in any Cokesbury school in Southern Methodism.

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We treat successfully Cancers, Tumors, Ulcers, Chronic Sores, X-Ray and Radium Burns without the use of the Knife, X-Ray, Radium, Acids or Serum. Come and see what we have done and are doing, and if then you are not satisfied that we can do all we claim we will pay your railroad fare both ways.

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You Can Easily Kill and Prevent

Bed Bugs

You can't be too careful about these horrid pests. No home is safe unless you take the right precautions. But Bee Brand Insect Powder will keep them out and it's safe and easy to use.



Sprinkle thickly on springs and mattresses, into cracks and crevices. It's a clean powder that can't rust springs or stain fabrics. Better be safe than sorry. Use Bee Brand before bed bugs come.

It also kills Ants, Fleas, Flies, Mosquitoes, Roaches, Water Bugs, Moths, Lice on Fowl, and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and $1.00. Puffer gun, 10c.



If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

McCORMICK & Co.
Baltimore, Md.



Our Little Folks

PURPOSE AND PLUCK

By Georgina W. Pelton.

Ere you start on anything
  Think if it's just right;
If it's what you ought to do,
  Do it with your might.

Purpose, Resolution, Pluck,
  Make a winning team;
Half the lions in the way
  Are not what they seem.

Know, "He can who thinks he can,"
  Is not an empty word;
Confidence's mighty power
  Keeps Ambition spurred.

Have you not succeeded oft?
  You're stronger now than then;
Striving brings forth latent power—
  You'll succeed again.

Talents put to use increase;
  Striving adds new strength;
Keep your eye fixed on success,
  'Twill be yours at length.

LITTLE WOODEN SHOES

By Pearl Highfill.

Little Wooden Shoes live in Holland, the land of canals and windmills. They are twins and their names are Gretchen and Hans Strader. But every one calls them Little Wooden Shoes.

They are little peasant children, and like all the other peasant children in Holland, they wear wooden shoes which they keep neatly whitewashed

Their round rosy cheeks are always scrubbed so clean they shine like sweet juicy apples. And they are so cheerful and happy everyone loves them.

Little Wooden Shoes live in a house with sharply pointed roof of bright red tiles, and neatly painted walls and blinds.

They have two dogs, but they are not just pets. For in Holland the dogs have to work. Their dogs are hitched to dog carts and are driven to market to carry the vegetables, eggs and butter.

The poor doggies sometimes get so tired pulling the heavy carts that they lie down to rest, but they do not get to rest long, and even when their master has sold all the things in the cart he then gets into the cart and rides home.

In the winter Little Wooden Shoes skate to school, and to distant cities, on the frozen canals that bind all the country together like crystal paths.

Little Wooden Shoes and their parents can skate even better than their wealthy neighbors, for the peasants wear such baggy, loose trousers and dresses which they hold out to the wind, and are almost carried along without any effort of their own.

Sometimes Little Wooden Shoes visit their friends, who like the Patriarch Noah with all their possessions live on big flat bottom boats, and row about from city to city with their family, cow and chickens with them.

In Holland there is water, water all around, but good drinking water is hard to get in the low lands, so Little Wooden Shoes have to buy the water they drink from men who have large cases of it in boats they take about the city.

Not only is water sold, but fire and boiling water are sold to the poor people to cook their meals with.

Little Wooden Shoes love to watch the windmills as their huge arms go around and around in the wind and pump the water out of the marshes into the canals and keep it from overflowing the land where people live, and where sleek fat herds of cattle graze on the green velvety grass. They grind the corn that Little Wooden Shoes eat, saw their wood, pulverize rock, and manufacture the paper they write on at school.

When these giant windmills are still, which they seldom are, they look like lighthouses upon the shore of the ocean.

The wealth of a person in Holland is known by the number of windmills he owns. Sometimes one man will own ten or twelve of them.

Little Wooden Shoes see the fishermen return to their wives and children after being away for months at a time. And when they look at their weather beaten faces that look like leather and see the countless wrinkles in them, they think how like their country the fishermen's faces are, for the wrinkles resemble the canals of Holland.

I wonder how many of you little folk would like to live in Holland and wear whitewashed wooden shoes, like Little Wooden Shoes do.

THE BOY WHO COULD NOT DECIDE

"Harold, it is your birthday next week; what would you like for a present?"

Harold, who was nearly ten, looked up at his mother and smiled. What would be like? Lots of things!

"Really, mother, I can't say now!" he replied, "I must think it over." Harold wanted so many things that he found it hard to come to a decision. It was always difficult for him to make up his mind about anything, and it mostly happened that, in the end, some one else had to decide for him.

His mother waited until the last moment before making a purchase, but still Harold was undecided. He wanted an engine; he wanted a box of compasses; but he could not make up his mind which he wanted the more. His mother, acting as she thought best, bought the compasses; but as soon as Harold received them he wished he had asked for the engine!

On the day of his birthday party, it was just the same. Harold could not decide what games he wanted to play; he could not decide whether to say "Orange" or "Lemon," when he was "caught"; and throughout the evening be made himself unhappy, simply because he could never come to a decision over anything.

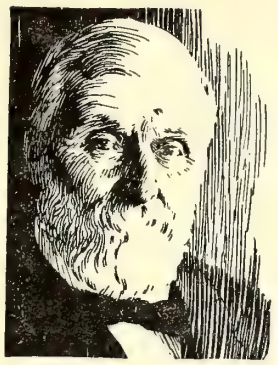
Harold went on like this until he was quite a big boy; always meaning to decide, but never doing so. Then, one day, some one told him of a means whereby he could help himself.

"Whether you have to choose between one thing and another," he was told, "just sit down, take a sheet of note paper, and make two parallel columns. In the first column put your reasons for favoring the first thing, and in the other column put down reasons in favor of the second. Then, when you have thought of all the reasons on both sides, go carefully over them all, and you will be able to decide easily."

What good advice this was! I wonder if any of you will adopt this plan? I hope so, because I am going to ask you to make a decision. "Choose ye this day whom ye will serve."

No doubt you attend church regularly, and are a member of the Sunday school, but have you yet made a definite decision to love and serve the Lord Jesus Christ? Do not be like Harold, always putting off your choice, but decide today. Take a piece of paper, write down in one column why you should love the Lord, and in the other column any reasons why you should not love Him. If you carry out that test properly, I know you will find that your first column has many more entries than the other, and you will realize that every boy and girl should give their hearts to the Saviour who died for them.

Do not put it off any longer. "Choose ye this day!" And when you have chosen, run along and tell father, mother, or Sunday school teacher, and ask them to pray for you.—The Christian.



DR. W. B. CALDWELL AT THE AGE OF 83

Mother! It's Cruel to "Physic" Your Child

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated infants and children had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all children's little ills, he did not believe that a sickening "purge" or "physic" was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to establish natural bowel "regularity" even if the child is chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it never gripes, sickens or upsets the most delicate system. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

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Superintendent Children's Home Society of North Carolina
GREENSBORO, N. C.





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Further information on application to Ticket Agents.

WESTERN N. C. LEAGUE
(*Continued from page ten*)

below is a list of the officers elected for this year:

President—John Crawley.
Vice President—Dorcas Grigg.
Sec.-Treas.—Linnie Crawley.
Cor. Sec.—Mrs. Paul Grigg.
Era Agent—Paul Grigg.
First Supt.—Mrs. S. J. Crawley.
Second Supt.—Mrs. L. Z. Grigg.
Third Supt.—Blanche Grigg.
Fourth Supt.—Mrs. Guy Grigg.

Our league promises to be a live one. Our attendance is good and every one joins heartily in the work. Although our league is in its infancy we are having splendid meetings and are growing rapidly. Linnie Crawley.

PAGEANT AT CENTENARY

The Epworth Leaguers of Centenary church at Winston-Salem presented an original pageant on Sunday night, September 12, 1926. The pageant was written by Mr. G. Clifton Ervin, director of religious education at Centenary, and was presented by the leaguers.

The theme of the pageant being the Decision between the Low Way and the High Way in Life. The scene being laid in a college fraternity lounging room, and the hero is beseiged by the call of his fellow associates to seek the pleasures in life found about the dance room or the stage; and then comes the clear, strong call of the Spirit of Christian Service and the Spirit of the Church; and the climax is reached when the hero makes a decision—the turning point in his life—and takes up the cross of the Christ and "follows the gleam."

The beautiful lighting effects used by the production of this pageant were wonderful; and in the last scene when the light of the Cross, an exquisitely lighted cross about seven feet tall, in the back of the church was illuminated it was in the glorious light that the hero followed wherever the Church and Christian Service might lead.

The cast of characters included:
Paul, Walter E. Johnston, Jr.
Charles, G. Clifton Ervin.
Bob, Hanselle Hester.
Spirit of Christian Service, Margaret Lowe.
Spirit of Selfishness, Elva Lee Kenerly.
Spirit of Worldly Pleasure, Mattie L. Taylor.
Spirit of the Church, Claudius Ward.
Voice, Lillian Boatner.
Soloist, Annie Sue Sheetz.

ATTRACTIVE LAKE JUNALUSKA PROGRAM

The Centenary Epworth League had its Lake Junaluska Echo meeting under the direction of Miss Addie Mae Davis. Misses Virginia Bauserman and Lillian Boatner were the other delegates to the assembly and assisted Miss Davis in putting over a very interesting and profitable service.

The leaguers in presenting a Junaluska program sought to bring to the League Echo messages of the wonderful assembly, the meeting being opened with silent prayer and soft music. The delegates took various phases of the work done at the assembly and presented it to the league. Probably the most effective being the Prayer Groups, when Miss Davis sang softly as an echo "Into My Heart," and the meeting closed with the League benediction.

Fred Matthews is the very efficient president, and under his leadership the chapter has made marked progress. Recently in the union he led his chapter to victory in the contest for the most harmonious as well as most appropriate music—a fine song service.

The leaguers expect to present a very fine pageant in November, and through this fine service the church is being greatly helped and the league is becoming a very essential asset.

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GREENSBORO, N. C.

Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
FOURTH ROUND

September
Ivy, Laurel, 11 18-19
Haywood Street, night 19
Sandymush, Little Sandy, 11 on 25 and 3 on....26
Leicester, Emma, 3 on 25 and 11 on 26
Saluda-Tryon, Tryon, night 26
Elk Mountain, night 28

October
Spring Creek, Antioch, 11 3
Marshall-Hot Springs, Marshall, 3 and night... 3
Central, night 4
Hendersonville, night 6
Brevard, 11 10
Rosman, Rosman, 3 10
West Asheville, night 13
Bethel, night 14
Swannanoa, Tabernacle, 11 17
Black Mountain, night 17

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FOURTH ROUND

September
Peachland, Hopewell, 11 19
Polkton, Polkton, 3 19
Matthews, 8 19
Pineville, 11 26
Hickory Grove, 3 26
Tryon Street, 8 26

October
Unionville, Mill G., 11 Sat. 2
Prospect, Trinity, 3 2-3
Hawthorne Lane, 11 3
Duckworth Memorial, 8 3
N. Monroe and Icemorlee, 8 Sat. 2
Bethel-N. H., Bethel, 11 Sat. 9
Lilesville, Liles, 3 Sat. 9
Wadesboro, 11 10
Ansonville, 3 10
Morven, 8-9 10-11
Marshville, 2 Monday 11
Spencer Memorial, 8 14

GREENSBORO DISTRICT
I. B. Craven, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

September
New Hope, Centre, 11 18
Glenwood, 11 19
Gibsonville, Whitsett, 3 19
Bethel, Grace, night 20
Centenary, night 21
Ashboro, night 22
Wentworth, Bethlehem, 11 25-26
Ruffin, Ruffin, 3 26
Reidsville, night 26
Main St., night 27
College Place, night 28
Wesley Memorial, night 29

October
West Greensboro, Muirs, 11 2
Ramseur, Franklinville, 11 3

MARION DISTRICT
Edwin O. Cole, P. E., Marion, N. C.
FOURTH ROUND

September
Table Rock, Arney's, 11 17
Morganton Ct., Salem, 11 18
Marion Mills, 11 19
Marion Ct., Glenwood, 3 19
Morganton, First Church, 8 22

October
Broad River, Wesley's, 11 3
Cliffside, Avondale, 8 3
Henrietta-C., Henrietta, 11 10
Spindale, 8 10

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FOURTH ROUND

September
Danbury Q. C., Danbury, 2:30 16
Stokesdale, Stokesdale, 3 and 11 18-19
Walnut Cove, Bethlehem, 11 and 3 18-19
Mount Airy Ct. Q. C., Salem, 11 20
Ararat Q. C., Carter's Chapel, 11 21
Pilot Mountain Q. C., Chestnut Grove, 11....22
Rural Hall, Mount Pleasant, 11 25-26
Stoneville-Mayodan, Mayodan, 3:30 and 8....26

October
Sandy Ridge, Sandy Ridge, 3 and 11 2-3
Spray Q. C., 4:30 3
Draper, night 3
Mount Airy, Central, Q. C., 7:30 5
Mount Airy, Rockford, Q. C., 7:30 7
Jonesville, 11 10
Elkin, night 10
Mount Airy, Rockford St., 11 17
Mount Airy Ct., Salem, 3 17

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

September
Avery, Pisgah 18-19
Sparta, Potato Creek 25-26

October
Laurel Springs, Laurel Springs 2-3

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FOURTH ROUND

September
Norwood Ct., Mt. Zion, 11 19
Norwood, 8 19
Bethel, 11 24
New London, 11 25
Salem, 11 26
Badin, 8 26

October
Mt. Pueaasnt, Cold Spring, 11 3
Kannapolis, Trinity, 8 3
Concord, Harmony, 11 10
Concord, Westford, 8 10

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

September
Shelby Ct., Sulphur, 11 18
Lafayette Street, 11 19
Shelby, Central, night 19
East End, night 22
Cherryville Ct., Beulah, 11 25
Cherryville, First Church, 11 26
Bessemer, Bessemer, night 26
Trinity, night 29

October
Lowesville, Salem, 11 2
Goodsonville, 4 and 11 2-3
Stanley, Stanley, 3 and night 3
Cramerton, 11 10
McAdenville, night 10

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FOURTH ROUND

September
Statesville, Rarce St., night 17
Mt. Zion, night and 11 18-19
Shepherd, Vanderburg, 2:30 19
Davidson, night 19
Mooresville Ct., Central Church, 3 21
Mooresville, Central, night 21
Troutman, night 22
Lenoir, First, night and 11 25-26
South Lenoir, 2:30 26
Hudson, Whitnel, night 26
Hickory, First, night 27

October
Cool Springs, Providence, 3 and 11 2-3
Elmwood, Elmwood, 3 6
Lenoir Ct., Littlejohns, 3and 11 9-10
Granite Falls, 2:30 10
Maiden, night 10
Rocky Springs, 11 17

WAYNESVILLE DISTRICT
6 P. W. Tucker, P. E., Waynesville, N. C.
FOURTH ROUND

September
Robbinsville, 3 17
Andrews, night 17
Murphy Ct., 11 18
Murphy Station, 11 19
Judson, 4 and night 19
Whittier, Shoal Creek, 11 and 3 25-26
Bryson City, 11 and night 26
Canton, night 29

October
Clyde-Junaluska, night 3
Waynesville, night 5

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 We. Fourth Street, Winston-Salem, N. C.

September
Linwood, Linwood, 3 18-19
Lexington, First Church, 11 19
Central Terrace, night 19
Hanes-Clemmons, Hanes, night 22
Denton, Clarksbury, 11 25
Welcome, Ebenezer, 8 and 3 25-26
Walkertown, 11 26
West End, night 26

October
Thomasville Ct., Prospect, 11 and 3 2-3
Kernersville, 11 3
Thomasville, Bethel, night 3
Forsyth, Westview, 3 9-10
Oak Ridge, Sedge Garden, night 10

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

September
Cedar Grove Ct., Carr, 11 18
Long Memorial, 11 19
East Roxboro, Longhurst, 3 19
Durham Ct., Fletchers, 11 25
S. Alamance Ct., Phillip's Chapel, 11 26

October
Mt. Tirzah Ct., Hurdle Mills, 11 2-3
Brooksdale Ct., Brookland, 11 9
Carrboro Ct., Carrboro, 11 10
Chapel Hill, 3 10
Rougemont Ct., Ellis Chapel, 11 15
Person Ct., Concord, 11 16-17
Calvary, night 18
Carr, night 19
Gregson, night 20
Lakewood, night 21
Milton Ct., New Hope, 11 23
Burlington Ct., Shiloh, 11 24
Duke Memorial, night 25
Trinity, night 26
Branson, night 27
West Durham, night 28
Leasburg Ct., Union, 11 30

November
Yanceyville Ct., 11 6

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

September
Pasquotank, Hall's Creek 18-19
City Road, night 19
Perquimans, Oak Grove 25-26
Hertford, night 26

October
Chowan, Center Hill 2-3
Edenton, night 3
South Camden, Wesleys 9-10

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

September
Glendon, Cool Springs 18-19
Hemp, Tabernacle, 3 19-20
Carthage, Carthage, 2:30 20
Haw River, Mt. Pleasant 25-26
Pittsboro, Brown's Chapel, 3 26-27

October
Jonesboro, Poplar Springs 2-3
Lillington, Lillington, night and 2 3-4
Mamers, Woodside, 10 4
Newton Grove, Hopewell 9-10
Duke, night 10
Dunn, 2 11
Roseboro, Bethel 16-17
Steadman, Cokesbury 18
Goldston, Goldston 23-24
Siler City, Siler City, night 24-25
Sanford, night 25
Parkton, Hope Mills 30

November
Elizabethtown, Trinity ..... Oct. 31 & 1
St. Paul, Barker's 2
Person St.-Calvary, Calvary, night 3
Hay Street 5
Fayetteville Ct., Camp Ground 6

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

September
Atlantic-Straits, Springfield, a.m. 19
Beaufort, p.m. 19
Craven Ct., Rhems, a.m. 26

October
Dover Ct., Dover, a.m. 3
Riverside, p.m. 3
Pink Hill, a.m. 8
Seven Springs, Zion, a.m. 9
Snow Hill, Hermon, a.m. 11
LaGrange, a.m. 10
Queen Street, p.m. 10
Pamlico Ct., Stonewall, a.m. 17
Oriental, p.m. 17
Newport-Harlowe, Newport, a.m. 24
Jones Ct., Trenton, a.m. 26
Grifton Ct., Sharon, a.m. 30
Hookerton Ct., a.m. 31
Centenary, New Bern, p.m. 31

November
St. Paul, a.m. 8

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RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

September
Fuquay, Holly Springs 25-26

October
Tar River, Plank Chapel 2
Louisburg, 11 3
Louisburg Ct., Bunn, 3 3
Creedmore, Banks 9
Franklinton, 11 10
Franklinton Ct., Youngsville, 3 10
Princeton, Ebenezer 16
Benson, 11 17
Selma, 7:30 17
Kenley, Kenley 18
Smithfield, 7:30 18
Four Oaks, Elizabeth 19
Garner, Ebenezer 20
Epworth, 7:30 20
Oxford Ct., Salem 23
Oxford, 11 24
Granville, Calvary, 3 24
Cary-Apex, Apex, 7:30 27
Bailey, Bailey 30
Zebulon, Zebulon, 3 31

November
Clayton, 7:30 1
Central, 7:30 2
Edenton Street, 7:30 3
Jenkins Memorial, 7:30 4
Millbrook, Millbrook 6

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
FOURTH ROUND

September
Ellerbee 19
Red Springs, 11 25-26
Maxton, 8 26

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FOURTH ROUND

September
Wilson, 11 19
Elm City, 3 19
Grimesland, Simpson, 11 25
Bath, Asbury, 11 26
Aurora, Bonnerton, 3 26

October
Fremont, Black Creek, 11 3
Stantonburg, night 3
Rocky Mount Ct., Marvin, 3 9
South Rocky Mount, 11 10
Clark's St. Church, 3 10
Fairfield, 11 17
Mattamuskeet, Amity, 3 17
Swan Quarter, Gladesville, 11 18
Vanceboro, 11 21
Springhope, night and 11 23-24
Nashville, night 24
Pinetops, McKendree, 11 31
Ayden, night 31

November
Robersonville, Stokes, 11 7

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FOURTH ROUND

September
Rich Square, 11 18-19
Windsor, 3 19
Henderson, night 22
Halifax, 11 26
Battleboro and Whitakers, night 26

October
Scotland Neck, 11 3
Rosemary, night 3
Roanoke Rapids, night 6
Ahoskie, 11 10
Aulander, night 10
Garysburg, 11 17
Seaboard, 3 17
Norlina, 11 23-24
White Memorial and City Road, night 24
Murfreesboro and Winston, 11 31
Williamston and Hamilton, night 31

November
Littleton, 11 7
Weldon, night 7

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

September
Ingold, Johnson, a.m. 26
Clinton, Clinton, p.m. 26

October
Kenansville, Kenansville, a.m. 2-3
Faison-Warsaw, Kings, 3 p.m. 3
Magnolia, Trinity, a.m. 9
Wallace-Rose Hill, Wallace, a.m. 10
Burgaw, Jordan's, 3 p.m. 10
Scott's Hill, Scott's Hill, a.m. 17
Wilmington Ct., Wesley Memorial, 3 p.m.....17
Town Creek, Zion, a.m. 23
Shallotte, Shallotte Village, a.m. 24
Southport, p.m. 24
Jacksonville-Richland, a.m. 29
Swansboro, Stella, a.m. 30-31
Maysville, Lees, p.m. 31

November
Grace, p.m. 1
Trinity, p.m. 2
Fifth Ave., p.m. 3
Epworth, p.m. 4
Carver's Creek, Carver's Creek, a.m. 7
Whiteville, p.m. 7

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Seaboard Air Line Railway at Sanford, N. C.
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Norfolk & Western Railway at Walnut Cove, N. C.

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BREVARD, NORTH CAROLINA

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IN MEMORIAM

NORRIS—Richard Norris, age 12, died August 11, 1926. Richard had been sick for three and a half years. During that time everything possible was done to save her life. He spent fifteen months in the Charlotte Sanitorium and while there won the admiration and love of all those who came in contact with him.

Little Richard was unusually bright. During his illness he memorized the Apostle's Creed, much scripture, and read many books. He was always courteous, patient, thankful and expressing often his faith in God's goodness. His life will continue to bless those who knew him.

H. G. Allen.

COLVARD—Mamie Elvira Colvard, age 20, died August 12, 1926. Two weeks before her death Miss Colvard underwent an operation from which she had recovered enough to go home and had been carried to the car, where she died suddenly.

She was the daughter of Mr. and Mrs. T. R. Calvard of North Wilkesboro; a faithful member of the North Wilkesboro Methodist church; a senior at Greensboro College, and a valuable member of the young life of her community.

Miss Calvard has gone to continue her training and service in her Father's kingdom. May God bless the bereaved home. Her pastor,

H. G. Allen.

PORTER—On August 11, 1920, the earthly life of Mrs. Margaret Elvira Porter came to a close, having extended over a period of 77 years, one month and 14 days.

She gave to the world ten sons and five daughters, and to the North Carolina conference one of its strongest young ministers, Rev. H. B. Porter, pastor of the First Methodist church, Henderson, N. C.

In early life she was converted and joined Parker's M. E. Church, South, of which she lived a faithful member until death. She loved her family, her church and her Lord, and lived a life of loving service to her Master.

May Christ be very near to the sorrowing ones in this hour of bereavement. B. O. Merritt, Pastor.

IN MEMORIAM

On July 17, 1926, Mr. Harvey Southerland, one of our most prominent members, died at the state hospital. Before leaving his home, about three years ago, he was a very active member of the Sunday school, Epworth League and church and was a great lover of the community.

He will be greatly missed in our community and church life. We wish to assure the bereaved family of our sympathy and love, and pray that God's mercies and blessings will ever abide upon them.

Edison Bass,
Winston Davis,
Walton Sutton,

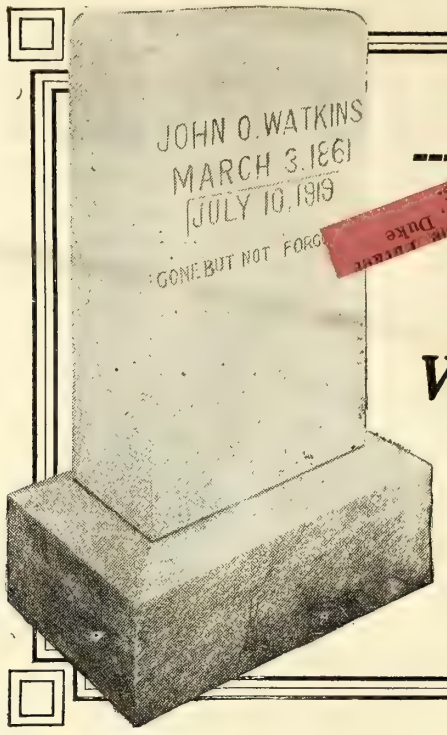
WOMBLE—On Wednesday, July 23, 1926, Brother J. D. Womble of Pittsboro died suddenly. He had been in failing health for several months, but the end was not expected so soon.

While Brother Womble lived in Pittsboro his membership was at Pleasant Hill Methodist church, near his farm and old home. He was a member of the board of stewards, also treasurer of the same. He was not only a loyal and faithful member of the church, but a highly respected citizen. He was a devoted father and an affectionate husband. His good wife had preceded him about three years ago. Brother Womble will be greatly missed throughout the town and county.

In the absence of the pastor (who was in the western part of the state) Revs. G. T. Adams and J. J. Boon conducted the funeral services. It was said that there was never a larger crowd gathered at that church on any occasion than was at the funeral. This, with the unusual amount of flowers, attest the esteem in which he was held.

J. D. Womble had reared an unusually large and interesting family. The oldest, Gus Womble, died two years ago in Sanford. The others are Mrs. C. T. Wrenn of Siler City, Mrs. R. L. Golston of Goldston, Cleveland Womble of Dunn, Mrs. W. J. Meyers of Brooklyn, N. Y., Mrs. G. W. Blair and Miss Margaret Womble of Pittsboro, Ralph Womble of Raleigh, and Will Rose Womble of Richmond.

Chas. M. Lance, Pastor.



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RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His infinite wisdom has seen fit to remove from our midst Sister Lucy Ann Sullivan. Though we bow in humble submission to the will of God, we desire to express our love and appreciation for our departed sister. Therefore be it resolved:

First, The Sarah Little Aaid Society of Ansonville M. E. church has suffered a great loss. Each member has lost a true friend and sister.

Second, That we rejoice in the thought that our loss is her gain, and though we mourn for her yet the example of her patient suffering will inspire us to noble deeds and higher thoughts.

Third, That we extend the deepest sympathy to the family.

That these resolutions be spread upon our minutes, a copy be sent to the family and to the North Carolina Christian Advocate for publication.

Mrs. O. B. Mitchell,
Mrs. W. B. McLendon,
Mrs. James Staton.

SMITH—Mrs. Mary Smith, wife of W. H. Smith and daughter of William Dameron, was born May 21, 1833, and died July 16, 1925, at the home of her daughter, Mrs. J. R. Smith, of Leasburg, N. C. She was one of thirteen children and was the last one to pass away.

Mrs. Smith was born and reared eight miles south of Leasburg. After the death of her beloved husband she lived in her own homestead with her youngest daughter up until five years before her death. Then this daughter married and she went to live at Leasburg with her.

In early life she was converted and joined Hebron M. E. church, of which she was a faithful member and a good worker. Later, in 1855, she was married to W. H. Smith. To this union ten children were born, all preceding her to the grave except three daughters, Mrs. Will Browning of Burlington, N. C., Mrs. J. R. Smith of Leasburg, N. C., and Mrs. J. D. Butler, near Hightower, N. C. Her husband died about 35 years ago. She was surely a devoted wife and loving mother. She was certainly the light of joy of her community and was loved by a host of friends and relatives.

It was only a few years before her death that she was unable to help her daughter with the household duties. But finally te time came when she could work no more, and in a short time she was carried from us. All that loving hands could do was not enough to keep her, for God needed her and so she was taken.

She lived on this earth 92 years, and then went to meet her loved ones who had gone before. Yet she is not dead, for she still lives in the lives of her three living children, 45 grandchildren and 40 great-grandchildren. Since she is gone we know that she cannot come back to us; but we are so glad that God has arranged a plan so that those of us who live a true Christian life can go to heaven to be with our beloved ones.

The funeral service was held at the home of her daughter, Mrs. J. R. Smith, and she was laid to rest in the family cemetery near her old home. Grandma, we miss you at early dawn,
We mis you as the days roll by.
Your chair is vacant, never to be filled,
Your voice is hushed forevermore;
But we know you will greet us at the heavenly shore.

A Granddaughter, Iola Butler.

IN MEMORIAM

Mrs. Mattie Perry White was one of the charter members of our Missionary Society which was organized about forty-three years ago. She was zealous in her activities until her health failed. As long as she lived she was alive to its every interest for the advancement of the Kingdom of Christ.

With the composer of one of our best loved hymns she would say, "I Love Thy Kingdom Lord, The House of Thine Abode." She attended services in feebleness extreme.

Her ample means were dispensed with a lavish hand. Hertford M. E. church, of which she was a member, the Colored M. E. church, Anderson's, Center Hill and White Memorial were beneficiaries of her generosity. Her ear was ever alert to the calls of the poor, the sick and the distressed. She did what she could to make the world better.

Twice Mrs. White knew motherhood, but lost both of her children when quite young. Being bereft of her own she took to her home three orphans of her brother. The infant soon died. Mrs. Lloyd Turnage of Ayden, N. C., and Mrs. C. J. Norman, Jr., of Plymouth, N. C., were the recipients of all the wealth of affection which her heart could bestow.

Whereas, our heavenly Father has called our co-worker to the realms of glory, we are resigned to His will. The weary sufferer heard His voice saying, "Come unto Me and I will give you rest." We extend to her loved ones our deepest sympathy. The Bible is replete with precious promises for the bereaved.

"He places His hand on the heartbreak,
And the quivering lips refrain,
And the eyes smile forth in defiance,
His love enfolding the pain.

He knows where the hurt is deepest,
The tears of night and day,
And whispering softly, 'Trust in Me,'
Brushes the teardrops away."

Mrs. K. R. Newbold,
Mrs. R. H. Willis,
Mrs. T. C. Blanchard,
Mrs. J. P. Jessup.

RESOLUTIONS OF RESPECT

Whereas, on the 10th day of July, 1926, it pleased the Eternal Master that His faithful workman, Llewellyn Spivey, of Zion church, should cease from his labors and lie to the rest that remaineth for the people of God; and whereas, Brother Spivey served his church and community with unfailing zeal for so many years that his leadership was an outstanding feature of church history—many of these years as steward and 34 of them as superintendent of the Sabbath school; and whereas, in his life always was manifested the spirit of Christ as one who serves, together with a faith that brought him at all times an abiding joy. Therefore it is hereby resolved by the quarterly conference of Gates circuit:

First, That while we shall miss the counsel and fellowship of this beloved brother, yet our sorrow is not without consolation, for we believe that he has passed from the darkness of this life into the eternal light of God's presence, where he shall receive the reward of a workman that needeth not to be ashamed.

Second, That we commend his example of faithfulness and trust and close fellowship with God to those of his church over whom his influence has been felt for so many years.

Third, That a copy of these resolutions be placed on the minutes of the conference, a copy sent to the Advocate for publication and a copy sent to the family of our deceased brother as a token of our love and sympathy.

T. W. Costen.
For the Conference.

RESOLUTIONS OF RESPECT

On August 13 Mrs. Sarah Moore Lawson passed into the great beyond. She was 83 years old and had filled all these year with quiet, unassuming loyalty to the best things of life. Her entire Christian service was given to the community of Mt. Zion church, of which she had been a faithful member since girlhood and here she was laid to rest. Rev. H. E. Lance, her pastor, conducted the funeral services.

As a member of the Ladies' Aid Society she was untiringly true and we deplore our loss. Therefore be it resolved:

First, That we will treasure her faithful and devotional life as a worthy example to follow.

Second, That while we realize our loss we feel that she is at rest.

Third, That our sympathy goes out to her two faithful nephews who have looked over and cared for her so tenderly, to her aged brother, who alone is left of the family, and to other relatives who loved her devotedly.

Fourth, That a copy of these resolutions be sent to the family, a copy to The Courier, a copy to the North Carolina Christian Advocate, and a copy be spread on our minutes.

Mrs. J. O. Pearce,
Mrs. J. Frank Timberlake,
Mildred D. Satterfield,
Committee.

NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, SEPTEMBER 23, 1926 Number 38

Editorial Paragraphs

These are momentous days in Methodist circles as the Annual Conferences which are close at hand call for annual reports. Are we ready for the judgment day? If not, it is time to get ready. Short crops will not this year serve as an alibi for churches that are unwilling to plead guilty to neglect of duty in their financial reports. This is one year when all churches will be required to stand by the figures that they write into the Conference Journals. We have a few weeks to complete the work and make a great record. Will we do it?

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The American is tempted to be deceived by mere bigness. Big rivers, big mountains, big fields, big factories, big fortunes, big cities, big everything. These big things may and do frequently offer larger opportunities, but they do not necessarily add intrinsic worth to the individual. A man who lives in New York is not any better or bigger than the same sort of man who lives in Greensboro. Yet he frequently thinks so. A man who belongs to a big city church with a big preacher and a big choir is no better than the same sort of man in a little church with a little preacher and no choir at all. But you could not make him believe it. It is the deception of mere bigness.

⚜ ⚜ ⚜

Calendars and Chronometers are human inventions. They are not fundamentals of Divine revelation. For "one day is with the Lord as a thousand years and a thousand years as one day." Robt. G. Ingersoll in his blasphemous lectures was accustomed to take out his watch and give God three minutes to strike him dead and at the close of the three minutes proceed with his lecture. Just as if he could exhaust the patience of the Eternal God in three minutes or call down the judgments of the Almighty to suit his superficial whims. God is not subject to that sort of thing any more than a mosquito with a flutter of its wing could blot out the sun. Four decades ago Ingersoll was in his prime and greatly disturbed the saints; now the majority of our younger readers know little or nothing about this popular atheist with an eloquent tongue and an unlimited amount of gall. But the Book that he ridiculed and the God that he blasphemed continue to be enthroned in the hearts and minds of the multitudes.

How would you like to be the Presiden't dog and accompany the Chief Executive on a summer vacation and have your "picture took" every day or two for the front pages of the big dailies? Unfortunately he is only a dog unmoved by "the boast of heraldry or the pomp of power." The emoluments of office enter not into his estimates of life. The President is kind to his dog, but a barefoot lad in ragged blouse who can run and romp and swim and wrestle could make a more delightful companion than the silent and dignified president of the United States. For boys and dogs were made for each other. Every boy should have a dog and every dog should have a boy and the President, too, is entitled to a dog if he chooses, but his dog has nothing that he can are would brag about. For it is a whole lot more fun to be a boy's dog than the President's dog.

⚜ ⚜ ⚜

The Episcopal church of the United States has about completed plans for a great evangelistic campaign next year. The campaign is to be known as the "Bishop's Crusade." That is quite a dignified name for a series of revival meetings. But no one would expect the Episcopal church to be other than dignified and to carry into all its activities the stamp of ecclesiastical prestige. The name, however, is incidental. The big idea is that the Episcopalians, with 200 or more evangelistic preachers conducting "missions" in the different churches, have adopted the very method that has characterized the Methodists from the beginning. The Episcopalians will not know how at the start to succeed, but if they do not become discouraged and quit, they will evidently learn how to conduct revivals and their Church will then begin to grow. The thing in all this to give us Methodists serious thought is that we who have been leaders in the great revival movements of this country are now about to substitute the educational method which the Episcopal church admits to have failed with them. Men are not educated into the Kingdom they are born into the Kingdom of Heaven. While we are pushing religious education let us not neglect the fires of evangelism. While we are building class rooms for our churches let us build an "alter high and life up" and set the pulpit aflame with a holy passion for the salvation of sinners.

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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OPPORTUNITIES FOR PREACHERS TO CONTINUE THEIR EDUCATION

By President W. P. Few.

I desire in this way to have a friendly talk with my younger preachers who would like to fit themselves better for the great and inspiring tasks of the Christian ministry.

For sentimental and other reasons we have made it a point to set up the School of Religion as the first new unit to be organized at Duke University. This will open on September 22 vith a staff of seven full time men and others to be added very soon. We expect this school to be so organized and so manned as to take rank at once with the foremost schools of its kind in this and in other countries. We of course expect it to maintain the highest standards of excellence, but we are equally sure it will be concerned first of all about practical ways of helping not only candidates for the ministry but also preachers who are already in service particularly in this state and in this territory.

The time has come when every man who feels called to preach can fit himself well for this calling if only he has even the minimum amount of ability, energy, and spirit of self-sacrifice that would justify him at all in offering himself to a cause that demands so much of these qualities. This statement is so self-evident that I pass on to the other matter about which I had in mind to write when I began this note for the Advocate.

Preachers who serve charges anywhere within seventy-five miles of Durham, and perhaps in some cases within even a wider distance, can arrange to take work that will at once enable them to continue their education here that will not interfere with their pastoral duties, but will on the other hand make them more effective pastors now and prepare them for increasing usefulness in the after years. I heartily commend this opportunity to all the younger preachers in this surrounding territory. I rejoice with them in the extraordinary opportunities that have come to them and to us all, and I hope that every one of them who can possibly do so will avail himself of these opportunities if not this year than in the years immediately following. Those interested will please write either to me or to Dean E. D. Soper. And may all of you be so guided as to render through your lives the utmost possible usefulness in these eventful and critical years of our history.

WAS THE FLORIDA STORM A DIVINE JUDGMENT?

The West India storm that carried death and disaster over Southern Florida and left little children crying for their missing parents and families dead amid the debris of their shattered homes was another of those disasters wrought by the forces of nature, and that come with distressing frequency. The number of the dead and the injured, to say nothing of property damage, was so great that the American people stood appalled and, as has become their custom, showed in every possible way their great sympathy for people in distress.

In the presence of such calamities wrought by the natural forces that are about us men ask, are these the judgments of the Almighty? Some reply with emphasis, "No." Others say "Yes." But we frankly confess that we do not know. We still believe the Bible where it says that the ways of God are past finding out. The conclusions of dogmatism at this point as at many others may be the conclusions of ignorance or of those who know a very small part.

But in this connection we call to mind a visit to Florida last winter when we witnessed the mad rush for material gain. Many people were so busy erecting houses that they could not stop for the Sabbath or at night, and had flung questions of right and wrong to the winds in the effort to build more houses and make more money. And now in a few hours the wind and the rain make the place a trail of death and poverty. We do not know whether the storm was a judgment from God or not, but we do know that it is exceedingly foolish for a man to cast away all the fine and sacred things of life in an undue haste to be rich.

Some may ask do these visitations of nature serve to bring a sinful world to repentance? Not much. Earthquake and windstorm religion, as a rule, does not last long. Elijah had to be taught that God was not in the storm, neither in the earthquake, but in "the still small voice."

"THE COLLEGE GIRLS ARE BACK AGAIN"

This is what the people of Greensboro are saying as the students of Greensboro College and the North Carolina College for Women come to take up their work for the year. And they are here 2,000 strong. Streets and shops and stores and churches are enlivened and beautified by their presence.

In the afternoons West Market street is converted into a boulevard of beauty as these girls go and come at their own sweet will in the daily, weekly and bi-weekly pilgrimage "down town" to shop, to visit ice cream parlors, or just to break the monotony of lecture halls and the daily rounds of college life.

The mothers and grandmothers of these girls, if they ever enjoyed the privilege of going to college, went in groups accompanied by a teacher whenever they left the college campus, just as the guard with gun in hand accompanies the chaingang. But the college girls of today are utter strangers to such a practice. Why the difference? Are the girls of today more trustworthy than the girls of preceding generations? Will somebody answer? Especially some of the people who repeat over and over that the young people are getting worse and worse and who in all things insist that the golden period is behind us and the farther back one goes the more golden it is.

But we did not intend to get off to moralizing and forget the girls with bobbed hair, bobbed skirts, lip sticks, and all the rest that goes to make up the modern girl who adds so much to the life of Greensboro throughout the college year.

FIRE PREVENTION WEEK

By proclamation the Governor of North Carolina sets apart October 3-9 as fire prevention week. Among other things the Governor urges the following:

During this week I urge that fire drills be held in schools, state institutions, factories and stores, and that they be continued at regular intervals;

That schools, theatres, churches, public and private hospitals and institutions, factories, stores and hotels be inspected to see that every safeguard against fire is provided, and also that exit facilities are sufficient, in the event of fire;

That local municipal authorities examine their fire ordinances and make them sufficient if they are lacking in any particular.

To this end I urge our citizens to thoroughly co-operate with our insurance department, and that every mayor issue a proclamation. I earnestly request the co-operation of citizens, chambers of commerce, Rotary, Lions, Kiwanis and women's clubs, and all other civic bodies and the press.

The Advocate will keep a supply of disciplines in stock at all times.

THE ANNUAL CONFERENCES GREATLY ENLARGED

The last General Conference enacted that the lay representatives to the annual conferences, instead of being eight from each presiding elder's district as the law now is, should be increased to one for every 800 members, or a majority fraction, of the members of the church in the district and that no district shall have less than eight lay delegates. This law, according to present figures, will give the Durham district 16 delegates, Elizabeth City 14, Fayetteville 17, New Bern 17, Raleigh 17, Rockingham 15, Washington 15, Weldon 14, Wilmington 14, making a total of 141 for the North Carolina conference, an increase of 69.

The Asheville district will have 14, Charlotte 21, Greensboro 20, Marion 14, Mt. Airy 10, North Wilkesboro 8, Salisbury 17, Shelby 18, Statesville 19, Waynesville 10, Winston-Salem 19, a total of 170 for the Western North Carolina conference, an increase of 82.

Upon the basis of present figures the North Carolina conference will be entitled to 16 delegates to the General Conference and the Western North Carolina to 20. The ratio between the clergy and laity in the General Conference remains equal as before.

This increase in the size of the annual conference will raise the practical question of conference entertainment next year when the new law goes into effect and the approaching annual conferences will be called upon to take account of this in selecting the place of meeting.

CENTENNIAL NUMBER

The Christian Advocate (New York) on September 9, 1926, issued the Centennial number which marks the completion of the first hundred years of its existence and high service as a religious weekly. This historic issue of 170 pages, richly illustrated and filled with reading matter of unusual interest and value is a mechanical and editorial triumph.

A letter from President Coolidge, greetings from the bishops, voices of the religious press, historical sketches of the thirteen editors of the paper and of the twelve assistant editors with a cut of each, greets the reader in the early pages of this issue. There is also a complete and interesting story of the beginning and the growth of the Methodist Book Concern, and in connection therewith sketches of the publishing agents and others who have figured in this great enterprise of the church.

This issue is also an engaging history of one hundred years of Episcopal Methodism with special emphasis upon missions, education, the Methodist press, reform and relief, and in connection with these stories are many pictures that adorn the volume—for it is really a book although regarded as only one issue of a periodical.

To Dr. Joy, the editor, and to the publishers we extend our heartiest congratulations upon the pre-eminent success of this special number of the Christian Advocate and the contribution of this century plant to the finer and better things of life. "Its leaves, let us believe, shall continue to be for the healing of the nation, yea of the nations."

THE NEW QUADRENNIAL BOARDS

It seems to us that it would be well to elect these boards the first day of conference and then request that the new members of the several boards sit with the old boards through the present sessions and thereby become acquainted with the work and ready for the duties of the new board when its work begins.

It might, also, be a good plan to report to the conference any member who has failed to attend these meetings without a good reason for such failure, so that the conference could substitute the name of some man or woman who will take an interest in the work. Why not have as members of boards those who will work at the job, for with due effort in that direction such can be secured.

Be good to parents and kindred, to orphans, to the poor, and to a neighbor, whether he be of your own people, or a stranger; also to a fellow-traveler, a wayfarer, or a slave.—Koran.

People and Things

ANNUAL CONFERENCE DIRECTORY

Western North Carolina, Gastonia, October 20
North Carolina, Trinity Church, Durham, Nov. 10

Rev. A. R. Bell is in a successful revival meeting at Pleasant Garden. The meeting is now in the second week.

Dr. E. K. McLarty next Sunday begins a two week's meeting at Wesley Memorial, High Point. He will do his own preaching.

Rev. E. J. Harbison, pastor of Park Place church, Greensboro, who underwent an operation for appendicitis about ten days ago, will soon be out again and ready for work.

Leroy O. Batts of Kinston, N. C., and Miss Estelle McDaniel of Trenton, N. C., were united in marriage at the home of the bride's parents September 15, 1926, Rev. J. C. Whedbee officiating.

M. L. Brock of Richlands, N. C., and Emma R. Brock of Durham, N. C., were united in marriage at the home of the bride's brother September 15, 1926, in Kinston, N. C., Rev. J. C. Whedbee officiating.

Mr. J. W. Clay, one of our missionaries to Brazil, who is spending his furlough in Greensboro, has just returned from Mississippi, where he has been taking part in mission institutes for the board of missions.

"Dr. Mike Bradshaw walked from Roxboro to Jalong, a distance of over two miles, preached a splendid sermon and held the fourth quarterly conference in a unique manner. Dr. Bradshaw is one of the best."—M. C. Ellerbe.

Grady Dawson of the East Greensboro charge was granted license to preach last Tuesday by the licensing committee of the Greensboro district. Brother Dawson is a senior in Duke University and a young man of promise.

The revival services at Bethel church, Greensboro, that has been in progress since September 12 continues with increasing interest. Rev. H. L. Powell, who is assisting Rev. J. E. Woosley, the pastor, is preaching excellent sermons.

Bishop Mouzon has appointed Rev. W. A. Cade, pastor of Grace church, Wilmington, to finish up the year on the Wilmington district in place of Rev. H. A. Humble, recently deceased. Brother Cade will continue pastor of Grace and do the work of presiding elder in connection therewith, as the annual conference meets November 10.

The Methodist Protestant Herald, our esteemed neighbor, has come out in a bran new dress and at the same time materially enlarged its pages. We rejoice in this great improvement in the mechanical work of the paper and it seems to us that the content of the Herald has also been likewise improved though already good.

If I were Emperor of India, I would extend the hand of fellowship to the whole of the world irrespective of caste, color, or creed, for I claim the whole of mankind to be the children of one God. I would disband the whole of the army of occupation, retaining only such police as may be necessary for the protection of her citizens against thieves and robbers.—Mahatma Gandhi.

Rev. H. G. Allen closed a one week's meeting for Rev. J. M. Barber at Stony Point, N. C., on last Sunday night. There were 35 conversions and 30 were received into the Methodist church. About 600 were present at the last service and many were turned away. The meeting was pronounced a constructive one. The pastor, Rev. J. M. Barber, is doing a great work at Stony Point.

"Seven Johns You Ought to Know"is the general subject for seven Sunday evening sermons by Rev. S. K. Cockrell of Baltimore. Following are the subjects: "John the Baptist, the Forerunner of Christ"; "John the Apostle, the Beloved of Christ"; "John Wyclif, the Morning Star of the Reformation"; "John Huss, the Martyr of Bohemia"; "John Calvin, the Aquinas of the Reformation"; "John Knox, the Scottish Reformer"; "John Wesley, the Founder of Methodism."

The Chapel Hill Weekly says: "Our professor of geology is planning a trip to Africa next year. I'm willing to bet that, as he proceeds through the hinterland, a black savage with a ring in his nose will come bounding out of the jungle, with a smile and an outstretched hand, and exclaim: 'Well, if there isn't my old friend, Collier Cobb! Don't you remember our meeting when I was in the Congo village at the St. Louis Fair in 1904?'"

The Arkansas Methodist last week carried the following note that will be of interest to North Carolinians: "President Clifford L. Hornaday will deliver the opening address for Henderson-Brown College at the Methodist church at Arkadelphia on Sunday, September 26, at 11 a. m. The new president is making a fine impression and a successful administration is predicted by those who have met him."

Rev. James H. Green will next Sunday morning at 11 o'clock dedicate Grace church, Greensboro, of which Rev. J. E. Woosley is the pastor. Grace church was organized six years ago at the close of a tent meeting held upon McAdoo Heights by Brother Green. A good church building has since been erected and paid for and is now to be dedicated. Brother Woosley extends a cordial invitation to former pastors and members to be present for the dedication.

Miss Edna A. Wilkins, student director at College Place church, had 140 students from North Carolina College for Women in her Sunday school class last Sunday morning, which was the first Sunday after the college opened. There is another class of college students in the College Place church, but we have not learned the number in attendance. The church, of course, was crowded as usual at the morning and evening services.

Mr. and Mrs. J. W. Clay, missionaries of our church in Brazil, are in the homeland on a year's furlough, and have settled in Greensboro, where their children are in school. Mr. Clay was manager of the Methodist Publishing House in Brazil for 12 years. Their present address is 124 Wilson Street, Greensboro, N. C. Greensboro is delighted and feels flattered that Brother Clay and family have chosen to make Greensboro their home while in the States.

The revival services recently conducted at the M. E. church at Advance by Rev. H. G. Allen of North Wilkesboro resulted in 24 professions and 24 were received into the church. This was declared to be one of the greatest meetings ever held at Advance. About fourteen young men and women volunteered for life service. One of these is a student at Salem College. Rev. E. E. Snow is the pastor of the church at Advance.—Twin-City Sentinel.

Mrs. C. C. Wallace reports that the annual Sunday school rally of the Cherryville circuit at Mary's Grove church August 28 was a delightful occasion. Mr. J. A. Anthony and Rev. H. K. Boyer of Shelby were the speakers at the morning session. A bountiful picnic dinner was served at noon and in the afternoon the various Sunday schools of the circuit rendered their programs which consisted of music, recitations and short talks and election of officers. Mr. S. R. Wolf was elected president and Mrs. C. C. Wallace secretary. After adjournment there was a melon feast.

An old time revival that is getting results is the one being conducted at Union Chapel, a Methodist church about two miles from Albemarle, by the pastor, Rev. L. H. Griffith. The meeting has been running all this week and the people seem to be taking more interest every service. Six conversions have been made. Mr. Griffith stated to the News-Herald that his was one of the best meetings he had conducted during the summer; that is, more people are interested and larger attendances are being had. The meeting will continue until Sunday and probably on into next week. This is the seventh revival meeting that Mr. Griffith has conducted this summer and he yet has two more besides this one.—Stanley News-Herald.

"The Burnsville Missionary Society met with the Bald Creek branch of the Marion district Ladies' Missionary Society for an all day meeting at Bald Creek Methodist church the 11th. The meeting was largely attended and the good speeches were enjoyed by all. Mrs. J. F. Jonas, district secretary, was director of the meeting. There were several speakers besides Mrs. Jonas. Miss Kate Haskins, Masun district missionary to China, gave an interesting talk on that country, showing many beautiful things from China and also a number of materials used, also idols. Other speakers were Miss Miriam Goodwin, a returned missionary from Korea, and her mother, Mrs. Goodwin of Morganton, Mrs. Proffitt of Burnsville and others, with opening services by our pastor, Rev. G. L. Wilkinson. A bountiful dinner was served at noon in the school building, such as Burnsville and Bald Creek know how to prepare. The day was cool and lovely. The little white city at the foot of the great Bald Mountain was good to look at."—N. M. Pleasant.

Miss Fannie M. Armfield (Aunt Fannie), who has more "nieces" than any woman who has lived in North Carolina, since in this class is numbered all the Greensboro College girls for twenty-seven years, has been in Greensboro for a two weeks' visit to friends and to the old college to which she gave twenty-seven of the best years of her life. "Aunt Fannie" is vigorous and alert and her eighty-five years—she does not object to telling her age—does not seem to weigh upon her in the least. She is greatly interested in her old girls of college days and in their children. Miss Armfield now lives at 410 Road Island Avenue, Norfolk, Va. If any of her old students should send her a message it would please her greatly. We are saying this without her knowledge.

"We have just closed a series of services lasting for ten days, during which time Dr. C. C. Weaver of Winston-Salem did the preaching. We have seldom if ever listened to a finer series of gospel sermons. Dr. Weaver is a great preacher when measured by any standard. His sermons are logical, profound as to thought and as clear as crystal in their presentation. First church has been greatly blessed as well as the whole town of Morganton. The church and community can never be the same again. We are on a high plain looking forward to the accomplishment of greater things. Any church may count itself fortunate if it can secure the services of Dr. Weaver for a series of sermons."—G. T. Bond.

"We have just closed one of the most wonderful and most soul-stirring meetings at Union Chapel M. E. Church, South, two miles south of Albemarle, that has ever been held in this community. Many sinners were happily converted and Christians shouted the praises of God in the old fashion way. There were seventee added to our growing membership and others expect to join later. Our pastor, Rev. L. H. Griffith did most of the preaching and we must say that the Albemarle circuit has never been blessed with a better preacher. We had quite a struggle in building this nice brick country church, but God is now wonderfully blessing and rewarding us for our courage and sacrificing. Pray that God will continue to bless this growing church and make it a great power for good in this community."—Lee Mabry.

DILWORTH CHURCH OPENING OCTOBER 17

Bishop Edwin D. Mouzon will formally open our new Dilworth church Sunday morning, October 17. This great church edifice, begun August 3, 1925, will be ready every way for a great opening Sunday morning, October 17. I say great opening because this is truly a great and beautiful edifice, value including lot at the very least $300,000, and when Sunday school building and parsonage will have been erected our plant will be equal to any of our great churches worth $500,000—and we have only $25,000 in lot, having bought at the right time and place and from friends. The opening will be great because Bishop Mouzon is truly a great preacher and he will bring us a great message.

Dilworth was once called by a distinguished preacher "the mired wheel of Charlotte Methodism." Well, come and see! This so-called "mired wheel" has paid during the present pastorate $7300 debt, balance on church lot, $600 to improve parsonage, $100 old street debt, and three hundred and sixty members added to church, and built the most beautiful church in Southern Methodism, so far as I know. (The amount of cash raised on new church I do not know—but no small amount. Dilworth has some of the best givers I have ever known).

And now, Brother Plyler, I most cordially invite you to be with us on that great day for Dilworth and Charlotte Methodism (October 17) and see that "mired wheel" on solid ground!

Geo. D. Herman.

IN REPLY TO CALL FOR HELP

In answer to our appeal for funds to send the Advocate to parties who are not able to pay for it, shut-ins, those in various charitable institutions, etc., we have received the following amounts:

J. P. Gibbons, Hamlet	$10.00
A. L. Stanford, Charlotte	2.00
Mrs. W. B. Richardson, Jr., Reidsville	2.00

We are in need of a great deal more at this time. Who will be the next?

The price of the new discipline is 50 cents per copy. Send your order to the Advocate.

God And His Creation

By Rev. J. Frank Armstrong
Pastor of Belmont Park Methodist Church

TEXT: Genesis First Chapter and First Verse
"In the Beginning God Created the Heaven and the Earth"

Behold what beauty, what dignity, what grandeur, what high affirmation, what unhesitating positiveness! In this opening expression of the Christian's Bible we find sublimity above that of roaring Niagaras, unscaled cliffs, hastening clouds or tropic storms! Fitting indeed is this introduction to what is claimed to be the most wonderful book ever written.

The Vital Thing About Creation

The Bible does not claim to be a text book on science or a treatise on philosophy. This Genesis story was not written to show how or when the universe was made, but to show why it was made and to set forth God's eternal relation to it. The inspired writer has no time, disposition or warrant for giving a detailed and scientific account of the creation of a world of matter. A finer, a vaster and a more vitally important object engages his attention. He does not start out to tell us the age of a mountain, the analysis of a raindrop or the physical constitution of a sun. He proposes to write a history—the most remarkable and thrilling the world has ever known, but it is not a history of matter! It is a history of Spirit. A history of man's creation, his fall and his redemption through Jesus Christ! Therefore it is not necessary that what he says shall be chronological, astronomical, geological, philosophical or biological, for these things concern the world of matter and not the world which he has in mind.

The Bible idea of creation is that of making something out of nothing or bringing to life something that never before lived and could only find its life in a self-existent, all-powerful and uncreated God. The orthodox view is that such a God, of His own free will and by His absolute power called the whole universe into being, evoking into existence that which before was non-existent. Listen to the ringing testimony of the Psalmist: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap; He layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the earth stand in awe of Him. For He spake and it was done; He commanded and it stood fast." The author of the Book of Hebrews is not less emphatic: "Every house is builded by some man; but He that built all things is God." The same writer boldly declares: "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." John, in his wonderful Revelations, in describing the vision of God's throne sees the four and twenty elders fall down before Him that sat on the throne and beholds them as they worship Him and as they cast their crowns at his feet. Then he hastens to tell us that he hears these elders as they joyfully and with unrestrained enthusiasm cry, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."

Of course there are those who insist that such ground is altogether untenable. They say the producing of something out of nothing is **"impossible and incomprehensible."** Let every man, Christian or what not, cheerfully and immediately grant that it is incomprehensible but it is not on that account impossible! One of the most eminent scholars of the seventeenth century is the author of this unqualified statement: "There is not the least transaction of sense or motion in the whole man but that the philosophers are at a loss to comprehend. Wherefore it is not always rational to measure the truth of an assertion by the standard of our apprehension!" This same writer goes on to make this very significant obesrvation: "To run the world back to its first original and infancy, and, as it were, to view nature in its cradle, and trace the outgoings of the Ancient of Days in the first instance and specimen of His creative power, is a research too great for any mortal inquiry; and we might continue our scrutiny to the end of the world before natural reason would be able to find out when it began."

Is this not another way of saying exactly what the Bible says in fewer words, "By faith we understand that the worlds were made."

However, to the Christian it is entirely immaterial as to when this universe began. What matters it to him, whether it began six thousand years ago or six billion? The one thing about which he is sure and the certitude of which gives him quietness amid this loud uproar is, that whenever it was made, God made it! I hold in my hand a rose, one of God's sweetest, tenderest love messengers to a weary, weeping world. Its perfectness overwhelms me and its fragrance all but intoxicates me! I do not know when God made it or how long he worked at it. I do not know what delicate blending of color or what rare mixture of perfumes were necessary, but before the whole world I declare God made it! The fire of Divine genius is in it. The might of Divine power is in it. The heaven of Divine love is in it. The chastity of Divine beauty is in it! If he made the rose in a moment, all right. If he put a million years on it, it was no chore for Him! However, if he could not make it in an instant he could not make it in an eternity. A Burbank could come just as near making a rose in a moment as he could in a million ages! Why? Simply because the rose is God-made and so, also, is everything else in this universe. Man is not a creator. He is only a manipulator. He is powerless to create or destroy one single atom, molicule or electron of matter. "All the forces of the material universe are here and only a few things about them have been discovered. The natural environment is rich beyond all calculation or dream; it is exhaustless. Here in the field of man's life is the alluring object of science." Among the "few things which have been discovered about the forces" referred to by the above writer, we think of the majestic and perfect order of the solar system. Copernicus discovered it, but the order itself is as old as the universe! Newton discovered the law of gravitation, but the law itself had been in continuous and unfailing operation since the "beginning" spoken of in our text! Chemistry is quite young—almost too young to speak with absolute cocksureness and finality—but the elements with which chemistry deals are as ancient as the universe of matter. Electricity, that strange, new child that has barely laid aside its "swaddling clothes," is after all not new. From the foundation of the world it has been playing above man's head; now flashing his blazing, swift-darting, blinding, threatening eyes upon him; now bellowing with the voice of a thousand devastating storms, striking terror to the human heart and blowing out man's candle with his effortless breath! Only yesterday Science slipped up to this Hercules of the upper spaces, for the moment half asleep, bridled him and put harness on him! Admittedly the harness is ill-fitting, unsatisfactory, and to a degree unsafe, but overnight she has taught him to do the work of thousands of men, and the drudgery of tired, overwrought women. He has been taught to wipe the eyes of little hurt children and lead them in their play! In a thousand ways he is right now alleviating human suffering, making beautiful and attractive the whole world and greatly lengthening the span of human life! And what he has done for us overnight is but the faintest fore-gleam or forecast of what he will be doing on the morrow and the day following! But let us remember that man did not make electricity. He found it. And it is nothing new. It is as old as creation. Its age is unknown. And the vital thing about all creation is that God is the author and finisher of it!

Man Is the Chief Work and Pride of God.

God made the seas and the mountains, the fishes and the birds, the beast of the field and every living thing and when he had finished his work He pronounced it very good, and what He pronounces good must be very good, and what He pronounces "very good" must be absolutely, perfectly, superlatively, gloriously good! But God is not through yet! Truly the heavens grandly declare the glory of God, but they do not bear His image! The firmament inded shows His handiwork, but it does not reveal His heart! Everything that He has made up to this point—everything in this seemingly boundless universe can exultingly boast, "The hand that made us divine," but not one thing animate or inanimate can say, "I share His wisdom, I understand His thoughts, I am partaker of His holiness, I bear His likeness, I can respond to His love!"

God is dissatisfied with nothing He has made, but He is emphatically unsatisfied and why, I ask you, should God cease creating till He is satisfied? And God consults Himself! Let the universe stand at attention when God is about to consult Himself! His astoundingly masterful creation of a universe of matter is to be climaxed by the creation of a more marvelous universe of Mind, of Heart, of Spirit! Let every man of our race bow his shameful head and smite his unworthy breast and seek to hold in its place his proud, selfish heart. Let rivers of penitential tears flow unbidden from his eyes and let his soul replete with becoming gratitude assert its unending supremacy over his poor sinful flesh! And now in this attitude let the earth keep silent while we listen to a chronicler of truth as his voice, like the voice of a golden trumpet, sounds forth from the gray dawn of the most eventful, fateful day in all the eternal life of God, the solemn, stately, steadying, satisfying, sanctifying words which tell of humanity's beginning! "And God said, let us make man in our image, after our likeness: and let him have dominion over the fish of the sea, and the fowl of the air, and over the cattle, and over the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image!"

Christianity says with holy confidence here is how man started. This is what he was like. All worlds and all creatures were and are secondary and incidntal to this distinct, climacteric creation! There is set upon man's head a diadem of all but God-like power and there is put into his hand a scepter of all but God-like authority and dominion! He is given lordship over everything beneath himself and there is nothing above him but God! Thus is man the chief work and pride of God.

Wherein Man Differs From All Else.

All life below man is purely physical and subject to disease and death. The teaming millions of nameless and numberless creatures that make up this creation have but one side—the dirt side. They live for a day, a month, a year or a few years and pass out. Man is strikingly like and at the same time more strikingly unlike these. He is like them on one side. He too is dirt. He too is mortal. He too is subject to disease and death. But man is different; eternally and grandly different. He has two sides! He is dirt but he is more! "And God breathed into him the breath of life and man became a living soul! This may be called the great unlikeness. This sets man off by himself with nothing remotely like him!

So man on the physical side is closely related to all lower forms of life including that utterly repulsive little animal swinging by his tail from the tree-limb of forest or jungle! But I must hasten to say this is a physical relationship! This is on the dirt side and man, remember, has another side; and this other side is the spirit side and on this side he is akin to God! Therefore instead of trying to prove that I am not related to the lower forms of life, I shall admit it with some reluctance and in the same breath boast my kinship to God, the architect and builder of all things! Let the old world of today, reeling and staggering under the terrific weight of its terrible sin take her eyes and her attention from the dust side of life and fix them upon the Deity side and delight herself in the possibility of this blessed condition: "Brethren, now are we the sons of God, and it doth not yet appear what we shall be but we know we shall be like Him, for we shall see Him as He is!" And herein does man differ from all else and all creatures.

No Excuse for War.

It is exceedingly unfortunate and little short of tragic that men have come to think of Christianity and Science as enemies; that their positions are irreconcilable and that one or the other must go. There never can be any excuse for a war between the true Christian and the true scientist. They should think of themselves as brothers working in a common cause and striving toward a common glorious end! True science I shall call the world's

civilizer and humanity's pack-horse! She has been called and "The natural ally of religion." As such she has an inviting field of almost boundless possibilities. The hope of science lies in exploring and charting the field of human environment. "Here she has found all her truth and every day reminds her that inexpressible wonders still wait her search. In the heavens above, and in the earth beneath, and in the waters under the earth are hidden the treasure for which she is to toil. Earth and see and sky; the waveless depths and the windless heights, and the wide expanse between, now sunlit and again stormswept, are the field of her enterprise and hope!" In such a field of high endeavor there is no reason why the scientist should be a scoffer. He should be a devout worshiper! When honest, reverent scientists walk in to this field with pick or spade or telescope or microscope in an effort to add something to the sum total of the world's knowledge they will find the Christian at their side to encourage and help in every possible way, but when any group of self-styled, self-conceited, self-inflated blasphemers, posing as scientists, while resting and recovering from a fight between themselves, undertake to push God off His own doorsteps, then the Christian objects!

When the pseudo-scientists "carry science beyond her God-appointed limits and assume for her the right to take the place of theology and set up her own conception of the order of nature as a sufficient account of its cause, they are invading a province of thought to which science has no claim, and not unreasonably do they provoke the hostility of her best friends." But one says, "Let us not restrict the freedom of thought and the freedom of investigation. Do not hamper the man who is seeking truth." Well, the quest for truth is surely a noble one and the Christian must be the last man to hinder. Is Christianity afraid of truth? Nay, verily. She welcomes truth. She wants truth; all truth of every kind and gathered from everywhere. She stands ready to embrace scientific, theological, sociological, astronomical, biological, philosophical, anthropological, or any other truth! But she demands that it shall be truth and not the correlation of suppositions! There are two reasons why Christianity should lead the world in its search for truth. First, because "not one thing has been found out about the universe of matter or the universe of man—not one scientific fact which in any way militates against Christianity." In the second place, Christianity should lead all forces in the search for truth because Christianity is Christ and Christ is the embodiment of all truth! Christianity should not fight Science, for every bit of evidence she gathers from any source only serves to prove Christianity! Science should on the other hand have no fight with Christianity, for Science must depend on Christianity to help her find truth! Not only the surest, but the only way to find truth is to first find Christ, and if the sincere and open-minded scientists of our day will come humbly to the feet of the Nazarine Peasant they will presently make discoveries in earth and sky that will astound the world and push the universe of matter and the universe of man a million years nearer that redemption which he has designed for both!

In the Realm of Faith.

The Christian recognizes two mighty realms: the realm of the visible and the realm of the invisible. Or the realm of the material and the realm of the spiritual. Or the realm of reason and the realm of faith. To him the one is as real as the other. Reason admits what it sees, what it can handle and what it can understand. "Faith looks on after mortal eye can no longer compass sight!" Faith enables a man to feel as much at home in the land of the Unknown as he does in the land of the Familiar! Without faith it is impossible to account for one single thing in the universe of matter, the why of human suffering, the presence of sin in the world, the growth of the Christian church or the hope of immortality!

Faith enables one to see the invisible, know the unknowable and believe the unbelievable! But how does faith find her way as she pushes herself far out beyond the farthest outposts of reason? Why does faith dare to continue after reason has lost herself in despair? Who will guide her feet and keep her from falling? Ah! We have the answer: "Repentance is faith's usher! She bedews all her path with tears. Repentance reads the law and weeps; faith reads the gospel and takes comfort. Repentance looks on the frowning brow of Moses as he descends from Sinai with the broken decalogue in his hand; faith looks on Christ as he ascends Calvary bearing the cross on which he is to be crucified for the world's redemption!"

Personally, faith wipes the tears of black despair from my eyes and enables me to look back across the uncounted years and there at the "beginning" of all things I see God! She tells me that all things were made by Him, and I am awed into wondering slience! She tells me again that all things are mine—that they were made for me to have and to enjoy; and my glad heart almost breaks for gratitude! She tells me that this same mighty loving God will be with me as long as life endures—that He will keep me till the river rolls its waters at my feet; and my soul answers, I will never be afraid! Faith comes up a little closer and whispers in my ear: "Be thou faithful unto death and I will give thee a crown of life," and my spirit cries aloud, "Hallelujah!"

In the beginning: God! All across the unenumerated centuries: God! At the end: God! God all the way back! God here! God out yonder! God now! God forever! Today I rest by faith in Him and my soul is unafraid!

LIFE

By Rebecca B. Lines.

How beautiful is life, when the sunlight of heaven
Has chased the clouds of disappointment past,
When friends, with their friendship true and tender,
Strew our path with joys, thick and fast.

How beautiful is life, when our willing hands find—
True service for others who understand,
Others, who give in exchange for deeds done,
Encouraged hearts and strengthened hands.

How beautiful is life, when all nature seems smiling,
When birds and the flowers and the earth are gay;
How beautiful to live, to serve, to linger,
In a world so bright, that to work, seems play.

Life at its best brings to us just this picture,
Painted in colors of a brilliant hue,
Bring to us hope and strength for the trials,
Awaiting each soul as they surely do.

But what of the days when the sun has ceased shining
And the clouds of disappointment gather fast,
When hearts grow faint, and all nature seems cheerless,
When the brightness of heaven seems lost in the past?

The days are so long then, and we somehow are wishing,
For a change in the scene and a light to appear;
We can't understand just why such a picture
Should be painted for us, making life so drear.

Perhaps when the light is withdrawn for a season
From our pathway, and through shadow we cannot see
The answer to our oft repeated question
Just why should such trials and troubles be.

Perhaps, I say, if we then would listen
To the lesson the flowers and grasses tell—
Perhaps, who knows, our hearts might be cheered a bit,
For they tell us God lives, the sun shines, all is well.

The beautiful leaves that are fanned by the breezes
To maturity grow as they are bathed by the light,
But see how they lose all their beauty and freshness
When rain fails to fall and no clouds are in sight.

Behold the grasses so verdantly growing,
The earth to our vision seems a carpet of green;
The bright sunbeams called it forth from its hiding,
But the clouds appeared, too, before it was seen.

All nature is teaching mankind just this lesson,
That the clouds are so closely allied to the sun,
That unless they continue to attract each other,
God's plans for His universe will be left undone.

If grasses and flowers must have the raindrops
As well as the light of the beautiful sun,
Then let us be cheered, even through life's shadows,
Knowing God's purpose and will must be done.

OXFORD, THE GREAT INTELLECTUAL CENTER

By W. O. Goode.

Oxford University is composed of thirty-one colleges, five of which are for women. All are situated in the city of Oxford, England. From the Sheldonian Theatre, built in 1664-9 by Sir Christopher Wrenn, a gift of Arch Bishop Sheldon, who was at that time Chancellor of the University, which was designed after the ancient theatre Marcellus at Rome, one can get a "bird's-eye" view of the entire university. From the top of the roof each college can be easily located. In the heart of this city of colleges is Bodleian Library with its one million and one hundred thousand bound volumes including about 40,000 volumes of manuscripts and other great literary treasures. University college is one of the most interesting as well one one of the most ancient, especially should one believe the tradition to the effect that King Alfred founded University Hall on this spot. A very hazy history of Oxford begins in the tenth century, but it is not until the twelfth century that one finds evidence of a growing institution. The first historical endowment dates from 1249. Later I shall speak of other colleges, but at this juncture I wish to say a word about the oldest and most interesting church in Oxford, the church of St. Mary-the-Virgin. Located on High Street, one enters a beautiful Italian porch, over which is a statue of the Virgin with the Infant Jesus in her arms. This church occupies the site of an old Saxon church which was succeeded by an English church erected in the tenth century. The historical and biographical association of St. Mary's are of great interest. Here John Wycliff, "the morning star of the reformation," denounced the errors and abuses of the day. Here Cranmer, Ridley and Latimer were tried, condemned and sentenced to be burned at the stake, because they dared to differ from the Pope of Rome on the "presence, substance and secrifice of the sacrament." In the center of this auditorium they erected a crude platform upon which Cranmer stood, attired in a ragged gown, lifted his hand and said, "Since this hand offended you in writing the book, it shall first be punished, for as I come to the fire, it shall be first consumed, as for the Pope I utterly refuse his false doctrines." He went from this ordeal in the church of St. Mary's to the stake without fear. Just two blocks away, in Broad Street, where they had on the day before burned Ridley and Latimer, all that was mortal of Arch Bishop Cranmer was consumed by the flames. And today, in the small minds of some, Christianity is regarded as a system of doctrines to be assented to, rather than as a life to be lived. These persons would gladly join in a crusade to force conformity of religious opinions with fire and sword. St. Mary's is the University church and here the University sermons are preached on Sundays. The well known Bampton Lectures are delivered here by appointed clergymen. This year it was my pleasure to have heard the Rev. Mr. Rawlinson deliver these lectures to a crowded house, composed of great intellectuals of the University. Oxford is the most influential center of learning in the world, especially when measured by the great men sent out from her halls. John Wesley, Fellow of Lincoln College, whose bicentenary of admission was celebrated this year, which I was so fortunate as to be able to attend, was one of the greatest occasions of this year, and surely one of the greatest and happiest occasions of my life. Representatives of World Methodism had gathered there to do honor to their great leader, and to hear chosen speakers of his old alma mater place him among the world's immortals.

LIFE'S ARENA

How utterly opposed to the thought of Jesus Christ is all asceticism, all religious isolation and retreat from the world. His aim was not to get His followers out of the world, but to get them into the world. Society, not solitude, is the natural home of Christianity. The Christian is not to flee from the contagion of evil, but to meet it with the contact of health and holiness. The church is not to be built on glass posts for moral insulation, but among the homes of common men for moral transformation. What use is a light under a bushel? It must shine where there is darkness. The place of need is the field of duty, and though we are not to be of the world, we are to be first and last in the world and for the world.—Maltbie D. Babcock.

OCCASIONAL COMMENTS FROM THE ALBEMARLE COUNTRY

By C. B. Culbreth.

On some of our circuits, as many of our rural pastors know, there is not the co-operation among the churches of the charge that there should be. The lack of co-operation cripples not only the individual church but hinders the progress of the whole charge.

Rev. D. A. Clark, pastor of the Roper circuit, has done a good deal toward improving the relationship of his churches by a fifth Sunday all-day program. All the churches of the charge are brought together at one place. All have a part in the program. These are usually held in connection with the quarterly conference. Brother Phipps on the Pasquotank circuit is taking advantage of the presence in the community of Professor Spence, Mr. Gobbel nd Miss Keene, all well known Sunday school workers, planned an all day program at one of his churches the other day. One of the practical results of this meeting was the raising of nearly a thousand dollars to pay off the debt on the Sunday school annex. In a number of other charges in the district all day programs have been arranged for. I have urged, more than once, as many of the pastors will recall, the value of these programs. It must be remembered that the worth of the program will depend, to a large degree, upon the focus. It is a mistake to try to emphasize too many things at one time. It is best, as I have discovered by personal experience in helping to plan and promote some of these programs, to concentrate upon one thing. If evangelism is to be the theme of the day the addresses, the songs and the exhortations should all emphasize some phase of this important interest. So whatever the theme, whether Sunday school work, a building enterprise or financial plans, the whole program should be built around that particular interest.

The social value, often overlooked, derived from the mingling and association of the people of a charge in an all day service is calculated to make a distinct contribution to the happiness and welfare of the people. And the interest shown and ability manifested by the pastor in the planning and preparation of a worth while program raises the pastor in the estimation of his people and gives him a better hold upon them.

REV. J. J. LEWIS

Rev. J. J. Lewis was born near Aurora in Beaufort county on March 16, 1865, and died in his parsonage home at Grimesland on July 20, 1926.

At the time of Brother Lewis' birth poverty was the lot of most Southern people. His people were poor, humble toilers, and Brother Lewis was probably placed at a greater disadvantage owing to the fact that his father died before his birth. As soon as he was old enough to do anything at all, he began to assist his widowed mother in a struggle for the bare necessities of life. At that time education was at the lowest ebb, and he was not situated so that he could avail himself of the meagre opportunities that the schools did offer. Possibly his entire education was equivalent to what would be represented now by the fifth grade.

Brother Lewis married Lula Bateman of Plymouth, N. C., March 14, 1890. There were born to this union two children, a son who died in infancy and Mrs. D. L. Stubbs of Aurora, N. C. His wife died September 15, 1892.

Brother Lewis was converted in 1893 and began to preach immediately. He was a member of the Free Will Baptist church until 1900, and the first seven years of his ministry were spent in that church. He joined the M. E. church at Morehead City in 1900. He completed the course of study and was admitted into the conference in full connection at Marshallsburg in 1904.

Brother Lewis was married the second time to Hannah L. Lewis October 8, 1894. To this union were born six children as follows: Marion Smith, Charles Frost, Oma Bliss, Ola Dale, John Thoburn, and Ruth. All the children are living.

Brother Lewis served ten years of his ministry in the M. E. church, serving the following charges in the order given: Winfall, 1900-1901; Morehead City, 1901-1903; Harker's Island, 1903-1906; Wildwood circuit, 1906-1909; Superintendent of Indian Mission in Robeson county, 1909-1910. Brother Lewis transferred from the M. E. Church to the North Carolina conference of the M. E. Church, South, at Elizabeth City in 1910. He served the following charges in our conference: Vanceboro circuit, 1910-1912; Bailey circuit, 1913-1914; Bath circuit, 1914-1917; Dare circuit, 1917-1919; Currituck circuit, 1919-1921; Mattamuskeet circuit, 1921-1923, and Grimesland circuit 1923 until the time of his death.

This brief record of dates fixes the time boundaries of one of God's faithful servants. Brother Lewis' life and his life's work bear eloquent testimony to what a man with poor educational advantages and equipment but Spirit filled and consecrated to God can accomplish. His ministry was mainly to the humbler people on hard charges, and he gave to them a noble, consecrated service. His work afforded him ample opportunity to learn the full, fine meaning of self-sacrifice and cross bearing, so that he could bring out of a rich personal experience of his own the comfort and help that others needed. Brother Lewis was indeed a good, faithful shepherd—there was none of the hireling element in his noble spirit. He loved his flock and loved to minister to them, and he was loved and trusted by them in return. He was one of the bravest and most courageous Christian soldiers that I have known. He was always hopeful, always optimistic. He was blessed with a fine, happy, sunny temperament. For months before his death he was a great sufferer. Much of the time was spent in hospitals. During Brother Lewis' sickness, his many friends were very kind to him and frequently ministered to his necessities, which he fully appreciated. He loved to talk about how good the good Lord and the people had been to him.

Just a few days before his death he said with a smile on his face that he had just turned it all over to the Lord. He went unafraid to receive the crown which "the Lord reserves for all them that love His appearing." His worn, weary body was laid to rest in Oakdale cemetery in Washington, N. C. The funeral service was conducted by Rev. S. E. Mercer, presiding elder, assisted by Revs. L. B. Jones, J. P. Bross, W. R. Royall, and W. N. Vaughn.

S. E. Mercer.

"HISTORY OF SOUTHERN METHODIST MISSIONS"

In his recent book entitled History of Southern Methodist Missions, Prof. James Cannon III has set forth in a very interesting manner the most important features of a long and thrilling story of achievement. The book is intended to be used as a text by those who are seeking information regarding the salient facts of the history and development of the missionary work of the Methodist Episcopal Church, South. It will also be of service to those who are general readers of missionary literature.

The mechanical arrangement of the book is similar to the usual text for training courses. There are twelve chapters of about equal length. In the first chapter the author deals with missions in the early days of Methodism. The importance of the missionary ideal in all phases of society is emphasized and especially is there an attempt to show how valuable a share the ideal had in making the early Methodist church the great power that it was both in Europe and America.

In the eleven chapters that follow one may find a vast assemblage of facts and incidents regarding the enterprise at the home base, in China, in Japan, in Korea and Siberia-Manchuria, in Brazil, in Mexico and Cuba, in Africa and Europe, in the western and moutain regions of America, among the Indians and the Negroes, in the immigrant and industrial classes and in the countryside and city.

Volumes might be written upon any one of these topics, but Professor Cannon has shown wisdom in the selection of material from the large sources available and he has organized it and presented it in such a way as to impress the reader with the greatness of the missionary enterprise in which the Methodist Church, South, has been engaged through the years. The book deserves a wide reading and will render a good service to the church.

J. M. Ormond.

I have a thousand times tested the efficacy of sudden prayer in moments of difficulty, when confronted with a little temptation, when overwhelmed with irritation, before an anxious interview, before writing a difficult passage. How often has the temptation floated away, the irritation mastered itself, the right word been said, the right sentence written! To do all we are capable of, and then to commit the matter to the hand of the Father, that is the best we can do.—Arthur C. Benson.

PEOPLE AND THINGS

Mt. Zion M. E. Church, South, of Cornelius, N. C., will have a home coming day the first Sunday in October. All members, former members and the many preachers that have served this wonderful old church are invited to come back for this special day. Entertainment will be provided for all who will come. Write the pastor, G. W. Vick, Cornelius, N. C.

Last Sunday morning at 11 o'clock was Greensboro College hour in West Market Street church. The faculty and student body reinforced the regular congregation till the church was filled both upstairs and down and the congregation overflowed into the Sunday school annex. Dr. S. B. Turrentine, president of the college, delivered a sermon appropriate to the occasion and Rev. J. F. Kirk, the pastor, in appreciative words extended a warm welcome to the new and the returning students. It was a pleasant and profitable hour.

A beautiful mosaic pavement, on which tradition says the Apostle Paul preached to the Roman governor of what is now Gloucestershire, has been unearthed, according to an Associated Press dispatch from Woodchester, England. The pavement, which was the floor of the banqueting room of a huge Roman villa, is fifty feet square and contains nearly one and a half million stones one-half inch square. The scheme is like the broad-bordered stone carpet of many colors, and consists of a great circle in which the fable of Orpheus charming birds and animals with his music is portrayed. A peacock with a breast of brilliant blue stands out in extraordinary clearness in the design.—Central Christian Advocate.

The South has been anathematized as "The Bible Belt" of the nation, but the term is usually accepted by Southerners as a title of honor. The Southern colleges are found overwhelmingly in favor of prohibition and consistently observing the law. President George H. Denny, of the University of Alabama, writes to the Literary Digest that there is less drinking each year. And from Mrs. J. H. McCoy, president of Athens College, comes the declaration that prohibition has brought to the South the greatest economic, social, and educational advances of its history. President L. R. Akers, of Asbury College, is convinced that young America "for the most part is growing up sober." President Montgomery, of Center College, famous for its all conquering football team, declares that the college man of today is far superior in sobriety and self-control than he is represented to be.—Western Christian Advocate.

Uncle Sam is not a shylock. He has shown a magnanimous spirit toward his debtors across the sea. Payments required on the aggregate war debt, according to the proposed plan, represent but two per cent of the incomes of the countries involved. The annual payments which the plan calls for amount to one and six-tenths per cent of the annual foreign trade of those countries. The total seems large when stated in figures, but it is actually less than the "increase" in military expenditures of the several nations above the pre-war basis, or "less than one-third of the present military budgets of those debtor nations." It is estimated that the increase in tourist expenditures since the war—just the increase, mind you—would cover all debt requirements and leave a margin. It also is to be remembered that the proposed arrangement represents virtual cancellation of loans made prior to the signing of the armistice, and even the post-armistice obligations made have been scaled down all the way from twenty-five to seventy-five per cent, with payments to be extended over sixty-two years. These are but a few of the generous concessions our government has made in this matter. Whatever one's personal opinion may be regarding our duty toward the countries that found it necessary to lean upon us in financing their part of the great war, surely there is no ground for adverse criticism, unless it be on the ground of over-generosity. If those debtor nations will cut out their war talk, and cut down their war machinery, and quit turning so much of their resources into liquor, and get down to business, they will be able to pay what is required on these debts and place themselves in a better light before the world.—Religious Telescope.

It (the Bible) is the rock on which our Republic rests.—Andrew Jackson.

WESTERN VIRGINIA CONFERENCE AND CHRISTIAN EDUCATION

A few years ago Morris-Harvey College located at Barboursville, W. Va., was a small junior college without endowment. From bequests and other sources it secured endowment amounting to more than $300,000. Soon after that the college's removal to Charleston, W. Va., was for some time seriously considered.

Reports coming from the recent session of the Western Virginia conference at Huntington indicate that this small border conference has settled down to a very definite and forward-looking educational program with a determination and enthusiasm that would do credit to any of our larger conferences. The college is to remain at Barboursville. Mr. Bruce McDonald, a Methodist coal mine owner, has given $100,000 for a new dormitory for boys; the Chamber of Commerce at Barboursville and Huntington have agreed to put on civic campaigns in their respective counties for $100,000 for an administration building; and the conference authorized a conference-wide campaign for $100,000 for a new dormitory for girls. Two men were appointed by the conference to direct these efforts and to secure additional endowment.

The Greater Morris-Harvey movement looks most promising.

The Central College Development Campaign.

Under the leadership of Bishop W. F. McMurray the three Missouri conferences are making commendable progress in the Central College Development campaign—a state-wide campaign inaugurated last year to secure $750,000 for new buildings and equipment for Central College.

At the recent session of the Missouri conference held at Columbia, Bishop McMurry announced that the curators of Central College are now ready to let the contracts for two new buildings and that $30,000 is already in hand for a third one.

Central College now has an endowment campaign for $750,000 for additional buildings and equipment our church will have at Fayette a college which can render a far greater service to the cause of Christian education in Missouri.

A Department of Physical Education for Randolph-Macon College.

The alumni of Randolph-Macon College, Ashland, Va., are now in the midst of raising $250,000 for the establishment and endowment of a Department of Physical Education which carries with it the erection of a thoroughly modern gymnasium.

Randolph-Macon, being one of the oldest colleges of our church, has alumni numbering 2,045, whose addresses are known. A complete organization has been perfected through which all alumni are to be reached. Professional expert assistance has been employed and with the hearty endorsement and co-operation of the trustees of the college, the alumni are expecting to soon place this historic college in the position which it should occupy in physical education. X.

"THE REVOLT OF YOUTH"

Just a few days past this writer listened to what ought to have been a great address on "Untilled Corners." The speaker, a lecturer for a Chautauqua program, spent two-thirds of the hour talking about the revolt of youth—how and why they were going to the devil and the dogs, revolting against the church, school, society, colleges, and every form of human decency, as he described it. The audience, made up mostly of parents, got the whole story of the "other side of life." During the lecture many of us wondered what it was all about, and what good such propaganda spread abroad does for the public. After "listening in" for a solid hour some of us at least went away wondering if the whole thing had not been stretched.

Has youth revolted? Does it no longer care for church or state? Are we to consider youth in revolt against the church, state, school, society as a whole, and in particular religion or Christianity? Are we to consider the wild life many of our youth live as the predominating thing? Are we as churches, preachers and parents willing to concede that youth has revolted, the nation ruined and that for which the church has stood for nearly twenty centuries defeated? Are we to judge all youth by the part that we see smoking, drinking, flask-toting, and reveling in wild night rides and crazy parties? If so, what is to become of all our children under 12 years of age? Will it be imposible for the church, Sunday school and religious society to control and shape these young lives?

Do we not overestimate and almost prevaricate when we get to speaking on this great question? Men harp on the fact that 85 per cent of all the prisoners in the states are youths between 15 and 23 years. They tell us that crime among the negroes has decreased while that among white youth has increased a hundred fold since 1917. These news articles publish in glaring headlines the hideousness of our youth, and leave absolutely blank everything else, and do it under the excuse that it's "news we are after." Why not say scandal and be done with it? A certain paper a few days past had two of these news items. One was a boy who had stolen an auto. The second of a boy who had sailed for China to become a missionary. To the latter a space of exactly thirty-one words was given, while to the former a whole column, first page, third column was given, and the boy's whole family aired out.

Do we uphold them in crime? Ten thousand times no; we couldn't do it. But at the same time let us condemn the inconsistency of men who hold up, air out, explode faults, condemn and slam the whole of youth because of the crookedness of a few who take the law in their hands. Maybe 85 per cent of the prison, road gang and all are youth. But why scrub? Not all of youth by any means are in jail. Then, too, look at another thing—86 per cent of all the colored prisoners in our own state cannot read the headlines of a newspaper. What's worse, 54 per cent of the white ones cannot read it. What they need is less "cussing and more sympathy." Those who are continually knocking forget that while our prisons are filled with youth our mission stations, schools, colleges and universities are filled to overflowing, and that 95 per cent of all our volunteers for the mission fields come from our youth.

What are we to do about it? Well, several things. First, let's deny the statement that youth has revolted, because it is not true. Second, let's abhor the gab, because it's worthless talk. Third, let's change our thinking a bit, and think of the thousands of good things the youth of today are doing for us. Fourth, let's all revolt against the fault-finders, because our mission is to save the generation in which we live—not to scandalize them. Fifth, let us go out to save the day. Put religion back in the home where it belongs, rebuild the family worship—for after all the greatest calmity we have is the fall of the Christian home. Some of our youth it's true have strayed, and we can never bring them back until we Christianize the home. "Too many broken homes, godless parents and straying youths," is the cry everywhere. We have all seen "cussing fail"—why not let's try religion on them?

J. Vincent Knight.

"What shall I render unto the Lord for all His benefits towards me?

"I Will Pay My Vows"

"When thou vowest a vow unto God, defer not to pay it. Better is it that thou shouldest not vow, than thou shouldest vow and not pay."

In 1921 you made a pledge to the

Christian Education Movement

HAVE YOU PAID IT?

WALT HOLCOMB MOVES TO ATLANTA

Walt Holcomb, one of our general evangelists, has moved to Atlanta, Ga., and located at 915 Rosedale Road, N. E. Mr. Holcomb has held several revival meetings in Atlanta, and his many friends welcome him to the capital city of Georgia.

After spending his vacation at Lake Junaluska, N. C., the evangelist opened his fall campaign at Stanford, Ky., in a big tabernacle, where all the churches and pastors are co-operating. Press reports from Stanford indicate a great revival in progress.

Brother Holcomb has an open date in November, owing to some changes of dates in Florida, and told the editor while at Junaluska he would like to held a meeting in North Carolina, his old home state.

BROTHERHOOD

Sneed Ogburn.

Mike Sahib woke from his sleep one night,
As he lay on his bunk house bed;
It was his Conscience a-talkin' to him,
And this is what it said:
"Ye ha' na' paid for yer chance to work,
Tho' ye reeled ten leagues o' thread!"
And he wondered how it could talk to him,
This thing that he thought was dead.

Chief Smith—'twas him was boss o' the shed—
Was roused by a blitherin' pain.
It took him somewhere about his head,
And this was its refrain:
"You have not paid for the will of a man,
When you scarcely pay for his bread!"
Then the storm passed on and died at last,
A-leavin' a sky that bled!

When Mike and the Chief blew in next day,
Neither was shoved nor led—
They'd walked all over each other before,
But now with a manlier tread;
One paid the price for a brain and more,
And one for a blood that's red!
The will of a man and the chance to do,
It's thus the whole world's fed!

LOUISBURG COLLEGE OPENS

Louisburg College opened its doors for the 125th time last week for what was undoubtedly the biggest and most promising opening in her history. Wednesday was the day set apart for the registration and classification of students, although this work was carried on for several succeeding days, as the influx of students was so much beyond expectations that the work was not completed within the time set. Over three hundred students were enrolled this year, of which number 250 were boarding students. This was an increase of nearly 100 over last year. The dormitories are all filled to capacity and already there is a demand for additional dormitory facilities. It is imperative that the Franklin County building be finished at once, for with its completion there will be added facilities for nearly 100 additional boarding students.

The opening convocation was held on Thursday, at which time Rev. C. K. Proctor, pastor of the First Methodist church of Rocky Mount, preached the opening sermon. He set a high standard before the students, pointing out to them that with Christ as their leader, the student was assured of success along every line, physical, mental and moral. Other speakers were C. S. Wallace of Morehead City, and F. B. McKinne of Goldsboro, both trustees of the college. The services were held in the auditorium of the Louisburg Methodist church, as the college does not have a chapel or auditorium sufficiently large to accommodate the student body. It is hoped that an auditorium will be provided for the college in the very near future.

The first regular chapel of the year was held on Friday morning in the church auditorium, at which time President A. W. Mohn welcomed the former and new students in his usual happy manner. He gave something of the history of the college, its purposes, its ideals, its standards—and wished the students God speed in the school life upon which they were then entering. The faculty was introduced at this time and students and teachers got acquainted.

So Louisburg College opens her doors again after a splendid history of a century and a quarter with prospects brighter than ever before. The past quadrennium has seen her capacity increased three fold and her income multiplied in like manner. The college, however, is seriously handicapped for several reasons. Her classrooms are overrun, as is evidenced by the fact that a half dozen or more classes are compelled to meet in the literary society halls on the fourth floor of the west wing, and she has no place for public gatherings other than the auditorium of one of the city churches several blocks down street. There is immediate and imperative need for a chapel and auditorium, one that will accommodate the student body and that is large enough to accommodate the public on special occasions, recitals, lectures, entertainments. The completion of the Franklin County building will provide the necessary classrooms and it is hoped that this building will be finished and ready for occupancy by the opening of the new term. It is hoped, too, that some friend of the young womanhood of North Carolina will be found to provide the chapel so much needed, a building which will also provide for the music and art studios, which are now practically without accommodations, the students being instructed in out of the way corners in every building on the campus.

We wish for Louisburg College the very best possible this year and assure the president, the faculty and the trustees of the loyal co-operation of every citizen of Louisburg and Franklin county—Franklin Times.

Order your new discipline from the Advocate.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

Our readers will be glad to get news from Miss Oliver, who has endeared herself to our conference by the sacrificial service she is rendering to our neighbors across the Pacific. She is maintaining an accredited high school at the Lucy Cunninggm School that especially appeals to the North Carolina conference on account of the link that has been made by a woman of hallowed memory who lead our organization for many years. Our society has shown its appreciation of the work Miss Oliver is doing in Wonsan by the noble response it has made in a gift that shall establish her school in the educational program of Korea. The many who have contributed to this fund have strengthened Miss Oliver and given her new courage as she returns to Korea for another period of service. Our conference has made a large investment for the growth of the Kingdom and many shall be blessed through this Lucy Cunninggim special of $10,000.

Below you will find a letter written to Miss Mary Gardner, superintendent of the junior missionary society of Edenton Street church, Raleigh.

E. S. P.
Pacific Ocean,
Almost two days to Yokahama,
August 24, 1926,

Miss Mary E. Gardner,
210 W. Morgan St.,
U. S. A., Raleigh, N. C.

My Dear Mary: The boxes from your little folks received and I'm sure the children will enjoy the things sent very much.

Many boxes were sent from North Carolina. I found I was not able to bring as baggage and the large box of all will have to be sent as freight.

I enjoyed the time spent in North Carolina and have many pleasant memories to carry with me to Korea.

We are having a very pleasant voyage; that is, with the exception of two and a half days. Talk about a rough sea—we had one. Someone remarked while it was very rough, with white caps everywhere, that it was his idea of the sea. I prefer the sea calm.

Today we see some seagulls—sign that land is not far distant.

We expect to reach Yokahama day after tomorrow noon (Thursday). We sailed August 14, and can tell you land will look good again. Saturday we leave the steamer at Kobe. It will take us several days more to Korea. Shall be glad to get back to Korea and Wonsan and our school again.

We have 106 first class passengers and all very congenial. Have enjoyed deck sports.

Last evening we had costume dinner, which furnished lots of fun. One of the steamship officers said he had not laughed so much in a long time.

Tonight we are to have the captain's dinner. We are looking forward to the evening.

My mind doesn't work very good today—one thought only seems to have the main track and that is, Oh, how glad I shall be to get on land again. The motion of the boat—the rolls and the pitches—don't make you feel very good.

Sometime I shall try to write you a letter from Korea when I am on dry land. Give my love to your mother, and thank all who had part in the package sent.

Write when you have time. Shall be glad to hear from you. May God bless you and use you in His service.

Bessie O. Oliver.

McBRIDE'S MISSIONARY AUXILIARY CELEBRATES HER FIRST BIRTHDAY

The McBride's auxiliary was beautifully entertained at the home of one of its members in Elizabeth City, Mrs. James McCoy, on the 11th of August.

There are sixteen members in this auxiliary, four of which are men. These men attend as regularly as the women, and there is always almost a full attendance of all.

Five dollars was contributed to the Belle Bennett fund at this meeting; also five was paid on pledge. This is systematic giving.

McBride's is one of the oldest churches in northeastern North Carolina. It has sent out sons and daughters of which it is justly proud. We had four generations present at the meeting.

Emily Love Spencer,
County Organizer.

RESOLUTIONS OF RESPECT

Whereas, God in His love and wisdom has called to her reward our friend and co-worker, Mrs. J. C. Davis, we, the members of the Woman's Missionary Society of the Rockingham Methodist church, hereby express the deep sense of loss that her going has caused, also our sincere appreciation of her consecrated, consistent Christian life.

Mrs. J. C. Davis was born in Brooklyn, N. Y., October 21, 1855, and died in Rockingham, N. C., June 26, 1926. She came to Rockingham to live in 1894. She was a devoted and active worker in the church, the Sunday school and the missionary society, which organization she faithfully served as treasurer for years, giving unsparingly of her time and effort. Therefore be it resolved:

First, That the church and the community has lost a useful and much loved member, whose memory is as ointment poured forth, whose influence still lingers, inspiring us to live as she lived, close to our Lord.

Second, That our sympathy goes out to her family.

Third, That a copy of these resolutions be spread upon the minutes of the missionary society, a copy sent to the family and to the North Carolina Christian Advocate for publication.

Mrs. C. M. Hawkins,
Mrs. Nellie Terry.

THE WEEK OF PRAYER PROGRAM

The Week of Prayer for this year falls on November 8-11, the period ending with Armistice Day. Programs which we hope will contribute largely to the succes of these days will be mailed late in September.

The first day has a provision for a presentation of the Week of prayer specials: Brevard Iinstitute, Brevard, N. C., and Collegio Isabella Hendrix, Bello Horizonte, Brazil. The three divisions—Adult, Young People, and Juniors—are asked to meet together for the day, participating in a joint program.

The programs of the other three days are planned as days of special intercession. The second day is to be given to prayer for our outgoing workers. An attractive little ceremony which will lend reality to the occasion is being provided. On the third day provision is being made for prayer for our mission fields, and the committee is seeking to vitalize this intercession by giving messages from our workers and letting them tell us how to pray for the work. The fourth day is Armistice Day, at which time the matter of world peace or good will among the nations will be the subject for prayer. It is suggested that this meeting be closed with the communion service or with an old fashioned love feast, thus pledging ourselves to active love and good will.

Sir Robert Perks, writing recently in the Times apropos of women in the ministry, recalls that in 1791 Wesley, then eighty-eight years old, received a letter from a young Irish lady, asking him whether it was right for her to preach. Replying, Wesley gave the lady the following sound advice: "I would advise you not to speak at any place where a preacher is speaking at the same time, lest you should draw away his hearers."

Western North Carolina Conference

A HEART OF LOVE

George R. Hutchinson.

If we could only learn each day
Not to judge our human friend,
Nor try to see his every fault,
And his bad ways strive to mend.
For we should know, who are so quick
To judge the passer-by,
That oft a smile is on the lips
While a tear is in the eye.

We know not the hidden sorrow
That some so gravely bear,
As they sit sad and lone in the evening,
And breathe a silent prayer.
And the face doesn't always show the life,
For many a one so fair
Has sometimes a cold and careless heart
Beneath that beauty rare.

So why should we sit in judgment
On our friends along life's way,
And curl our lips with bitter scorn
At those we meet each day?
So let us scatter the flowers,
And soothe the heart tossed by pain,
For in that city not made with hands
We'll find our good deeds again.

—Epworth Era.

NEW EDITORS OF MISSIONARY VOICE

At the meeting of the executive committee of the board of missions on August 12 Dr. E. H. Rawlings and Mrs. E. B. Chappell were elected editors of the Missionary Voice. For many years Mrs. Chappell has been serving in the capacity of editor and we are glad to know that she is to be continued in that work, and we are glad to welcome Dr. Rawlings who is to help carry the responsibility of editing our missionary organ. We appreciate the Voice and look regularly for its coming and we wish that it was in the home of every one of the members of our local societies, for we are sure it would be an inspiration and a help to the auxiliaries in carrying forward the missionary work.

S. O. S. CALL FROM CONFERENCE CAMPAIGN CHAIRMAN BELLE BENNETT MEMORIAL

We gladly give space to the following appeal for the Belle Bennett fund from our conference director, Mrs. W. W. Hagood of Charlotte:

My Dear Sisters:

May I tell you of a need in the Methodist Episcopal Church, South, and of the effort the women of the Western North Carolina conference are making to raise five dollars per capita, as their quota, to help meet this need?

Our need is a well equipped training school for Christian workers—boys and girls—this, the new Scarritt College for Christian workers in Nashville, Tenn., promises to be.

We of the Western North Carolina conference have contributed to the building fund of this school about one-third of the amount that was expected of us; we have been "asleep on the job"; recently Miss Daisy Davies visited our conference and waked us up, and now we are urging every woman in every auxiliary to make a contribution sufficient to bring our conference to the forefront, in helping to establish an institution that will be a credit to our church and to us. If every woman will make a contributoin each month during the next quarter, there will be no deficit when the final count is made at the close of the campaign on December 31st.

The following auxiliaries have paid their quota and their names have been placed on our list to be put in the "Book of Remembrance": Haywood Street auxiliary, Asheville; Wesley Memorial and Daisy Davies auxiliaries, High Point; Forest City auxiliary; Pleasant Grove auxiliary; Florence Weaver Society, Monroe; Long's Chapel, Lake Junaluska; Main Street auxiliary, Thomasville. Others have paid the $5.00 per capita during the third quarter and will be reported later. To all district secretaries in our conference literature, describing a "Working Plan for the Completion of the Campaign"—has been sent with a request that it be passed on to the auxiliary.

This is my S. O. S. call through you to the men and women of our conference to "come over and help us" in building a school that will be the hydro-electric plant, and its pupils the lights of our church."

My Dear Co-Worker:

We are almost at the close of the third quarter and there is so much to be done in our societies to bring up the work before the close of the year. However, the next three months are the very best of all the year in which to work with children, so I am writing to urge you to make large plans for your next quarter's work.

October is our mission study month and perhaps you would like me to again give you the names of the books for 1926-27:

Foreign: Juniors—"Friends of the Caravan Trails," a handbook for the teachers of juniors; "Two Young Arabs," by Amy E. Zwermer.

For Primaries—Musa: "Son of Egypt," handbook for teachers of primary children.

Home Missions—"Better Americans No. 1," "Better Americans No. 2" and "Better Americans No. 3."

November is one of our most sacred seasons, for it is the time when we meet together and pray for the carrying forward of the work and it is the time when we help answer our own prayers by making self-denial offerings. It is well to commence preparation for this observance in October, so be sure to ask the president of your adult missionary society for your supply of Week of Prayer literature and make the children's program the very best program of the week. Don't forget that the offering at this meeting goes through the channel of the children's missionary society.

For several years the adult societies have been observing Harvest Day some time during the month of December, and I think it would be a splendid idea if we would do the same in our children's societies. Don't you? Miss Jones, our council superintendent of children's work, sent me a splendid suggestion for observing this Harvest Day and I am going to pass it on to you. She suggests that we have our service close enough to Christmas to make it a Christmas birthday party—the program to be built around Christ's birthday—God's great gift, and ask each child to bring pennies, nickels or dimes, just as many as he is years old, and to bring this as his birthday offering. We might invite all of the children of the Sunday school to this party for, as you know, all children love "parties." Such an invitation as the following might be used:

Will you come to our birthday party
At .....?
We'll give you a welcome hearty.
Bring pennies, nickels or dimes enough
To count your years
In living offering
For the Christmas Babe.

Junior Missionary Society.

It would be a nice idea, too, to let the children make the invitations—cutting them in the shape of a cradle or star. Now, doesn't this make you feel like getting to work?

(Continued on page fourteen)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

PROMOTION DAY

The last Sunday in September is generally regarded by Sunday schools of all denominations as promotion day, the day when pupils are advanced from one class to another and from one department to another. Generally speaking the calendar is the ruling element in directing promotions in groups numbering pupils under twelve years of age. A pupil is promoted because he has grown older. If he has done good work he may well be promoted with honor or even high honor.

Age plays a lesser part in directing promotions in the adolescent groups. Instead social preferences and groupings must be taken into account. This "ganging" inclination will generally follow age limits if a good grading system has previously been followed. Older people are not promoted; they promote themselves. The Sunday school that does not readjust itself at least once a year may safely be regarded as a drifting enterprise. Promotion day is a big day with a Sunday school that is a real school.

CHECKING UP

During the first week in October about eighty of our most consecrated and intelligent Sunday school leaders will be visiting a large number of our most progressive Sunday schools to discuss with their workers' councils the work they have been doing during the past year and to measure this good work by ten very definite lines of proceedure. From facts listed on questionnaire blanks recognition seals will be forwarded from the conference Sunday school office to those schools meriting them. When a school earns six of the ten available seals it is regarded as a progressive school. Eight seals will make it an advanced school and all ten give it the standard rating. Seals are good for one year, schools being checked annually.

POINT EIGHT

Point eight on the "C" type program of work deals with Evangelism. The same point on the "B" type deals with Missions and Service.

"C" Type School.

To earn recognition seal for point eight it is necessary for the school to at least annually observe confession or decision day, a day set apart after careful preparation under the direction of the pastor for emphasizing personal commitment to Jesus Christ as personal Lord and Saviour.

"B" Type School.

Point eight with the larger type school deals with missionary impression and expression as well as other Christian expressional services. Through action of the Workers' Council the school is expected to have once each month a missionary program and then give its offering on that Sunday to a particular special, this special now being our European work.

CHILDREN'S WEEK

Has your Sunday school decided to observe Children's Week this year? If so, kindly select a good woman now working with children under twelve years of age as your "keywoman' 'and forward her name and address to Miss Corinne Little, Lexington, N. C. The "keywoman" is to be selected by the superintendent after consultation with the pastor. Brother Superintendent, please do this. The easiest thing to do is to pass up the observance of Children's Week by simply saying "We have so many things to do that we can't do this work this year." In so doing you cheat some fine person out of an opportunity to do some real Christian service and deny many homes the opportunity of being refreshened by the visit of a Christian worker. Unless your school shows some interest in the homes of your school's community you need not be surprised if the homes show little interest in your school. Children's Week offers a great oppo unity for the church to stimulate better home training and oc-operation. Children's Week calls for work, but it pays.

'MY TEACHER'S COMING"

I n a given home in a given little city was a modest little home patronizing the beginners, primary and junior departments of a Methodist Sunday school. Children's Week was announced and the little children of this home were in high glee when told that their Sunday school teachers would visit their home. Each day the children help the overworked mother to clean up the premises for the expected visits. Towards the first of the week the beginner superintendent made a visit to the home and the little four-year-older was elated. Next day a primary worker came and the six-year-older was happy. For three days the little junior girl of ten hurried home from school to make the little modest home look pretty for her Sunday school teacher's visit. This teacher never came. She said she had too much to do. The little girl was heart-broken and lost interest in her teacher.

WHO DID IT?

Last night in our Sunday school administration class in the training school here at Hendersonville we were discussing the aim of the Sunday school and were agreeing that the chief work of the church was the formation of character rather than reformation of character. This led a good Canadian lady to say, "We are continually singing to our children, 'Bring them in! bring them in!' I want to know who let them out?"

HENDERSONVILLE

We are this week in the midst of the first standard training school for Hendersonville and surrounding territory. The school is going mighty well. Parson Smathers and Supt. Honeycutt have done the best preorganization work I have yet noted in any of our schools. Over seventy-five officers and teachers have attended the sessions of the school and it now appears that fifty or more will attend all twelve class periods, do their reading and written work and therefore earn certificates of credit. A list of the instructors, courses and credit students will be given next week.

SYSTEM

Rev. M. T. Smathers is very effective in his ministrations as pastor of First church, Hendersonville. He is definite and systemtic. He works as well as preaches. His congregation is growing in every way; in fact, he is also growing. I noted in his splendid office study at the church building in the top drawers near him at his desk a most complete card index filing system of every member of his Sunday school as they were listed by departments giving all needed information as to age, residence, age, vocation, church membership, and the like. He also has the same good system in listing his church membership. Who said a preacher could not be systematic in his clerical work?

DON'T FORGET

Brethren, please don't forget to have that Sunday school day celebration and forward that splendid offering to Treas. H. A. Dunham, Asheville. Our receipts from this source this year are behind the same date last year. This is no backsliding year. Growth is our watchword. Kindly do as the following have done during the past week by forwarding their offerings:

(Continued on page twelve)

North Carolina Conference

REV. H. A. HUMBLE

In the passing of Rev. H. A. Humble, presiding elder of the Wilmington district, North Carolina Methodism has suffered the loss of a valiant leader, the Sunday school cause a loyal supporter, and the writer a good friend. In all of the program of the church was he vitally and actively interested, even to the very end. In it he was an enthusiastic and effective leader. In no phase of the church's program was he more interested than in the Sunday school, and perhaps nowhere was his leadership more effective. As pastor he always threw himself wholeheartedly behind the Sunday schools of his charges and equally wholeheartedly behind the program of his church for the improvement of Sunday schools. When he became presiding elder, there opened to him a new opportunity; and the Sunday schools of his district soon felt the influence of his leadership. Space forbids a detailed enumeration of even his major activities in behalf of the Sunday schools of his district; we call attention to but one item. Early in the year, with the district secretary, some of the pastors, and the writer he met and outlined a program of training for the district, including five or six Cokesbury training schools. He expected to teach in them himself and would have done so but for the illness which caused his death. Interesting if not significant is it that the last of the schools he was instrumental in planning completed its week's work just as he was slipping away from labor to reward. Finished? No, his work is not finished. The work of a good man never is. His influence will abide and continue, and generations yet unborn will reap where he has sown.

CHECK-UP BEGINS THIS WEEK

Our third annual check-up campaign gets under way this week. Between 80 and 100 approved checkers will mee with the officers and teachers of the between 300 and 400 Sunday schools of the North Carolina conference which have adopted a Program of Work. This is to be more than a check-up. It is to mean a toning up of the morals, a gathering up of loose ends, and the strengthening of the forces at work for the religious training and development of the boys and girls, youth and adults of our Sunday schools. If your school has adopted a Program of Work, especially if you are an officer or teacher, be sure to be present when the checker comes. He will be able to render the greatest service when there is a full attendance of the workers. Let's all pull together.

HUNDREDTH ANNIVERSARY

The hundredth anniversary of Union church of the Pasquotank charge was celebrated September 12. A great day it was for Rev. W. T. Phipps and members and friends of this grand old church. People came from far and near. A few of the features of the day's program were Sunday School Day exercises in the morning, the raising of about $900 to finish paying for the new Sunday school rooms, a big dinner on the grounds, Sunday school addresses by Prof. H. E. Spence and the writer, and the dedication sermon by Rev. F. S. Love. Pausing to recount something of the history and progress of this church, to take stock of the needs and demands of this new day, and to prepare for the future, these good people fittingly celebrated a day long to be remembered by all who attended.

"BETSY" TRAINING SCHOOL

The third annual session of the Elizabeth City district standard training school got off to a good start Sunday, September 12, with workers in attendance from quite a number of schools over the district, including First church and City Road, Elizabeth City, Stumpy Point, Edenton, Plymouth, Kennekeet, Pasquotank and South Mills charges. The attendance was the largest in the history of this school, and indications at this writing are that fully as many credits as last year, if not more, will be awarded at the close of the school. Rev. C. B. Culbreth, the presiding elder, the pastors, superintendents, and various committees did good work in preparation for the session.

WASHINGTON, "THE ORIGINAL"

Slipping away from the Elizabeth City district training school the writer spent Monday evening with the workers of Washington Sunday school, Rev. W. R. Royall, the pastor, and Mr. W. R. Percivall, the superintendent, lay before the workers plans for the fall work, including plans for Rally Day, which include a community-wide religious census. Other officers and teachers spoke briefly, following which the writer addressed the group. In connection with this visit the school was checked on its Program of Work. Considerable improvement was noted over last year. Plans are under way for installing a new heating system and to remodel the present Sunday school building so as to do departmental work in additional departments. The pastor and the writer spent a considerable part of Tuesday morning studying the present equipment with a view to its rearrangement. Washington Sunday school has its face to the front and can be counted on to go forward.

GREENVILLE SCHOOL SET-UP

Accompanied by Rev. S. E. Mercer, the presiding elder, and Rev. W. R. Royall, we went from Washington to Greenville Tuesday afternoon, where in the evening we attended a set-up meeting for the second annual session of the Greenville standard training school, whcih is to be held October 17-22. Prof. J. H. Rose, superintendent of Jarvis Memorial Sunday school, presided. Details of organization and courses were worked out. Mr. Rose was made chairman of the board of managers.

COKESBURY SCHOOLS

Cokesbury training schools were held at Swansboro and Siler City September 5-10 and at Rougemont September 12-17. Names of those earning certificates at Swansboro and Rougemont will be given next week. Twenty-eight were enrolled in the course on "The Sunday School Worker, His Life and Work," taught by Rev. L. V. Harris, at Siler City. Seventeen earned certificates, as follows: T. D. Byrum, Mrs. T. D. Byrum, Mrs. Lydia Campbell, Mary Alice Ferguson, M. M. Fox, Myrtle Ellen LaBarr, Rev. W. L. Maness, Mrs. W. L. Maness, H. C. Robbins, Grace Sugner, C. K. Wrenn, Junius Wrenn, Mrs. Junius Wrenn, L. L. Wrenn, E. D. Woody, and Mrs. E. D. Woody.

FAYETTEVILLE, OCTOBER 3-8

The standard training schools will be held in the Fayetteville district in October. At Fayetteville October 3-8 will be held one for the eastern half of the district and at Sanford October 10-15 one for the western half. Classes will be held at each place beginning at 7:30 p. m. Six courses will be offered at Fayetteville and four at Sanford.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Box 707, High Point, N. C.

HAYWOOD COUNTY EPWORTH LEAGUE UNION

On last Friday night Mrs. R. C. Long, Waynesville district secretary, and Mr. W. Arthur Barber, conference field secretary, called a meeting of the leaguers of Haywood county to meet at Junaluska for the purpose of forming a county union. A large number of young people were present from all parts of the county, and after a most interesting address by Dr. Frank Siler, the pastor of our church at Lake Junaluska, and remarks by Mrs. Long and Mr. Barber it was voted that the union be organized, and the following officers were elected: Mr. Herchel Keener, president, Canton; Miss Leola Gilreath, vice president, Woodrow; Miss Messie Boyd, secretary, Waynesville; Miss Flora Rathbone, treasurer, Lake Junaluska. A most enjoyable social hour was directed by Mr. Barber, which was followed by delightful refreshments by the Junaluska leaguers. The Haywood County Union gives promise of becoming one of our best county unions. It is the purpose of Mrs. Long and Mr. Barber to put a movement on foot looking to the organizing of another county in the western end of the Waynesville district. This will leave only one district in the conference without a union. That, too, will be gone into ere many moons.

GREENSBORO DISTRICT UNION MEETING

The monthly union meeting of the Greensboro district was held in Gibsonville church Thursday night, September 9. The Gibsonville leaguers had charge of the devotional program. After the addres of welcome by Rev. Mr. Nease, pastor of the local church, special music was rendered by Misses Anna Madren, Anna Gerringer, Ruth Morton and Lucille Trogdon. Mr. T. E. Stough gave a very inspiring talk on our motto, "All for Christ," emphasizing the fact that we gave so little of our time and talents for Him, who gave Himself for us.

The business session of the meeting was presided over by Karl Ljung of Greensboro, president of the district. The attendance banner was won by Muir's Chapel League as was also the merit banner.

After the business meeting a social hour was enjoyed, followed by a real watermelon feast.

The next meeting will be held at Glenwood the second Thursday evening in October.

WINSTON-SALEM DISTRICT UNION

The regular monthly meeting of the Winston-Salem District Epworth League Union was held Tuesday evening, September 14, 1925, at Mt. Tabor church, with more than two hundred leaguers present.

A short devotional program was conducted by the Mt. Tabor chapter, after which Mr. H. Berryman Jones, president of the union, took charge of the meeting.

The minutes of the August meeting were read and approved, after which the council meeting minutes were read and discussed, Mr. Jones making announcements of the business conducted by the council at the monthly meeting held at Centenary church, September 2, 1926.

The matter of a district institute to be held within the next two months was brought up, as it had previously been discussed in council, and Rev. Clifton Irvin, chairman of the institute committee, announced that no Central Office representative would be available until spring. So the matter was left entirely in the hands of the committee to be worked out and plans announced later.

Miss Lillian Boatner and Rev. L. B. Hayes, conference president, gave most interesting and inspiring reports on the assembly at Lake Junaluska held August 5th to 15th.

The efficiency cup, awarded each month for the highest percentage of efficiency made by any chapter in the union, was won by Kernesville with a percentage of 98 per cent. Lexington won the efficiency banner with 95½ per cent, and the attendance banner was awarded West End, they having had 90 per cent of their membership present at the meeting.

At the close of the business session the meeting adjourned with the benediction, and the entertaining chapter gave a very interesting short program and served refreshments on the church lawn.

OFFICERS WINSTON-SALEM DISTRICT EPWORTH LEAGUE UNION

President — H. Berryman Jones, Box 288, Greensboro.

Vice President—Miss Lola Hatcher, 835 Carolina Ave., Winston-Salem.

Secretary—Miss Ruth Willis, 517 Woodland Ave., Winston-Salem.

Treasurer—Howard E. Fulton, 1188 W. Fourth St., Winston-Salem.

Asst. Treas.—Miss Florence Mosley, Route 2, Winston-Salem.

Cor. Sec.—Miss Minnie Hatcher, 835 Carolina Ave., Winston-Salem.

Epworth Era Agent—Miss Rachel Major, Ardmore Ave., Winston-Salem.

Supt. Junior League—Miss Louise Johnston, 316 Lockland Ave., Winston-Salem.

Conf. Dis. Sec.—Robert J. Griffith, 666 N. Spring St., Winston-Salem.

Publicity Agent—R. Alton Jackson, 2303 N. Liberty St., Winston-Salem.

Supt. Devotional Dept.—Miss Ruby Funderburke, Forsyth Public Welfare Office, Winston-Salem.

Supt. Social Service—Edwin A. Nash, 841 West End Boulevard, Winston-Salem.

Supt. Recreation and Culture—O. Franklin Griffith, Jr., 666 N. Spring St., Winston-Salem.

Supt. Missionary Dept.—Miss Mamie Yarbrough, Route 2, Winston-Salem.

NEW LEAGUE

On the first Sunday evening at seven-thirty o'clock, September 5, the Epworth League of Rose Chapel church met at New Salem church and gave a very interesting program, after which a league was organized at New Salem. Officers were elected as follows:

President—Miss Bertha Hager.
Vice President—Miss Lydia Mae Parlier.
Secretary—Steele Adkins.
Treasurer—Caldwell Hager.
Cor. Sec.—Miss Blanche Hager.
First Supt.—Miss Zelma Parlier.
Second Supt.—C. A. Thompson.
Third Supt.—Miss Edith Hager.
Fourth Supt.—Everett Fox.
Era Agent—Mrs. P. A. Hager.
Cor. Secretary.

WEAVER COLLEGE RE-OPENS

The fifty-fourth session of Weaver College as a chartered institution has opened with unusually bright prospects. The faculty has been appreciably sterngthened, and the enrollment is larger than it has been for many years at this time in the session.

One of the most favorable conditions is that practically all the students expected were enrolled within the first two days. This permitted the accurate classification of the pupils and prompt organization of the work for the year. Both dormitories were filled at once to overflowing, and women students were placed the first day in the "White House," a cottage on the campus, and rooms were rented for men in a neighbor's house. By the use of these frame buildings, space is still available, even in the dormitories.

Some difficulty was experienced in finding room for the enlarged college classes. Nearly all of the freshman classes have had to be operated in two sections, as no junior college class except purely lecture courses can have more than thirty members. The high school and senior classes are not too large to meet in one section.

The various student organizations have begun their work much earlier than heretofore. The Epworth League sent representatives to meet all trains just before the opening of the college, and its reception to new students on the first Saturday evening was one of the most enjoyable of all the entertainments which that occasion has provided. The room was prettily decorated, and the games were new and interesting. They certainly did help to break the ice, which speedily disappeared entirely. The utmost cordiality and friendliness have been in evidence from that time on. The first league prayer meeting the next afternoon was well attended. A report of the state Epworth League conference was made by H. L. Wilson, '27, of Providence, R. I.

The Epworth League cabinet met early in the week and elected the following officers for the college Sunday school: Howard Wilson, '27, superintendent; Miss Catherine Proffitt, Bald Creek, N. C., secretary-treasurer; Dean J. R. Duncan, chorister; Mr. Paul Butt of the musical faculty, pianist. These officers will manage the Sunday school for the first quarter, though the classes will be taught by trained teachers from the college and from the village.

The literary societies are holding regular meetings and are extending cordial, not to say urgent, invitations to new students to join all of them. The Mnemosynean and Delphian societies took their turn on the second Saturday evening as entertainers by giving a reception in honor of the new pupils, and the Euterpeans and Clios will entertain on Saturday, September 25th.

The "pep" staff expects to publish the first issue of the student monthly before the last of the month, and the staff of the "Mountaineer" is actively organized. The clubs which wish to be featured in the annual will have their photographs made early in October in order that the discounts offered for early copy may be secured.

The College Council, which correlates all the student associations, will not meet until the subsidiary organizations have had time to elect representatives. It will then have a number of important problems before it. As even as the faculty is represented in the college council, its recommendations are usually acceptable to everybody, and its deliberations are therefore deeply significant.

The general athletic policy of last year is being followed again. Professor Baker is athletic director, although he does a considerable amount of teaching. This is possible because the chief burden of the coaching is done, as usual, by Coach "Hop" Arbogast. Mr. Baker assigns to each student his exercise task, whether it be on some regular team or in setting-up exercises, hiking, or other physical activity. He also assists with the training of the teams for major sports, as far as his time will permit.

Coach Arbogast went to Notre Dame University in the summer to work with Rockne in his school for coaches. He learned again what it is to be worked out, and found the Indiana sun a fierce one. He learned many new tricks of the game, however, and is already giving to his men the benefit of his summer school experience. The squad looks especially good. About ten men who have had previous training at Weaver are trying out again, and the new men who have had football experience in high schools and prep schools are very promising. There are also, as usual, a number of high school graduates who have never played football but are eager to get the benefit of work with Coach Arbogast. Many of such candidates in the past have proved to be born football men, and doubtless some of them this fall will crowd the more experienced men in the contest for Varsity places.

The water shortage in the mountains has not caused any serious inconvenience on the campus, as there are two remarkable springs on the place. The spring near Captain Weaver's home supplies the community for blocks around the college, as does also the one on the old camp ground. The difficulties due to the drought as well as those connected with the growth of the college are being met happily and successfully in a spirit of confidence which looks to results rather than to obstacles, and which promises rich things for the year and as training for later life. X.

WHAT'S THE MATTER WITH THE CHURCH?

By D. S. Richardson.

This is a serious question, yet it's one that needs to be carefully and prayerfully considered. We are living in a great country and in a great age. We have every facility for travel, thought and development in every respect. A decade ago we were told that if our people were given an education, then all our problems would be solved. We have done this and still our problems are unsolved, and they are of every kind. Sin and its fruit is found everywhere. What kind of education are we giving the present generation? I fear our education of today is lopsided. If our education does not make our people better citizens, more loyal to the laws of the land and better people religiously, why then it is in vain and we are worsted. The church can be no better than the people belonging to it. I fear that in a large measure our people in state and church have lost moral consciousness for right doing and right living. Today we have better opportunities than ever before—better ways of travel, better churches, and shall I say better preachers? More money and more everything than ever in the history of our church and nation, and yet are we measuring up to our opportunity? We are responsible not only for what we are, but for what we ought to be and what we ought to do. Paul said to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, firce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God" (II Tim. 3:1-4). Oh my, that great multitudes who are lovers of pleasure more than lovers of God. If our people loved God and His church like they do the movies and the cards and dances and Sunday roving, my, what a church we would have—and will they not have to do this before being saved? This is too serious a thing (religion) to make it a joke, and yet our people are going right in this sinful way of living with death and the judgment staring them in the face. I wonder if we haven't come to believe as did many in the ancient times—"that gain is godliness." If our fathers of 50 years ago were in most of our churches today they would be ashamed of our devotion. Again, most of our church people do just most anything on Sunday or any other time they wish—and many of such are the church boss. Their election seems to be for life. God can't, as I believe, bless a sinning church. Many of our pastors, I fear, are in religious slavery—not doing as they

(Continued on page fourteen)

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Picnics—The Drewry Sunday school of Manson came over to the Methodist Orphanage on August 25th and enjoyed a day's outing. On the 9th of September the Red Oak Sunday school visited the Orphanage. They came at the chapel hour at noon. The singing class gave them a short program. It was a genuine pleasure to have the friends of these Sunday schools pay us a visit. We trust that they will come this way again and stay longer for we enjoyed having them. Brother W. G. Farrar accompanied the Red Oak Sunday school and spoke briefly to our children. He is one of our loyal friends.

* * * *

Protection—The Methodist Orphanage is being swamped by applications for the admission of chlidren from homes of tuberculosis. Something must be done to protect the children and officers who are in the Orphanage. We have had as high as six children in the State Sanatorium for tuberculosis during this present year. Doubtless all the children from such homes are worthy, but is it right to imperil the health of two hundred and fifty innocent children and twenty teachers and matrons? We must adopt some drastic measures to safeguard the home. We have several children here now who are very suspicious. We are having them examined at regular intervals and we have them on special diet.

* * * *

A Mistake Corrected—Upon looking over Orphanage notes in a recent issue of the Advocate, I find that I made a mistake in reference to the ten percent paid on the Orphanage assessment. I stated that about 35 per cent of our current expenses were provided for last year by the ten per cent assessment. I should have said that 40 per cent of the total expenses was provided for by Orphanage assessment. It is left to me to undertake as best I can to secure the other 60 per cent of our current expenses. It is no small job to raise fifty thousand dollars annually through specials. Unless all the preachers raise their full Orphanage assessment, and allow all the money from Sunday schools, Thanksgiving and from other sources to be sent as specials, we shall be confronted by the impossible.

* * * *

One Day's Work—A great many plans have been suggested and devised by which sufficient revenue may be obtained with which to meet the current expenses of the Orphanage. One of the best methods that has been suggsted and worked is the plan of getting everybody to give one day's wages or income for this worthy cause. It is workable and commends itself to all who want to do the worth while things of life. Many orphanages receive large sums from this plan about Thanksgiving time. I earnestly trust that this suggestion will be accepted by our people throughout the conference and that preparation will be made to carry it out in a successful manner. If all of our presiding elders, pastors, Sunday school superintendents and leaders will get behind this plan we can raise thousands of dollars without working a hardship on anybody. Let's give one day's wages, salary or income on Thanksgiving day or near that date for our beloved Methodist Orphanage which is sorely in need of money!

REPRESENTATION IN THE GENERAL CONFERENCE

By W. A. Cooper.

One of the memorials of the Florida annual conference before the last session of the General Conference was to the effect "that if any representative elected ceases for any reason to be a member of the annual conference which elected him in the interval of holding the General Conference, the alternate shall automatically take the seat in the General Conference in the order of their election." This memorial came from the committee on revisals with a non-concurring recommendation. On motion, it was sent to the calendar. When it was called from the calendar it passed the General Conference by an overwhelming majority. Its constitutionality was called into question and the conference refused to refer it to the College of Bishops for action. The bishops, however, took cognizance of it and declared it to be unconstitutional. They did not express any objection to it, but thought it best to reefr it to the annual conferences for their decision. The General Conference again passed it by a four-fifths majority and thus it will come to the annual conferences for their decision. At the last session of the Florida conference the action of the former session was unanimously ratified.

The objection of the small minority in the General Conference to this change in our law of representation, and which has been repeated in at least one conference organ since the meeting of the General Conference is, that it strikes at our connectionalism. But if a delegate elected to the General Conference by his annual conference does not represent his annual conference whom does he represent? This question is answered by saying that he represents the "traveling connection." But the traveling connection has no existence in fact outside of the annual conference.

The United States government is a connectionalism, but it does not destroy that connectionalism for the congressmen elected to represent their constituency which elected them. The delegates elected to the General Conference are representatives, not of a figment of the imagination, but of the rank and file of our preachers who elect them. The membership of a traveling preacher is in the annual conference and he is responsible to the annual conference for his life and administration. A preacher is not elected as a delegate to the General Conference to represent himself; or an indefinite, hazy something which has not existence in fact outside of the annual conference. This change in our law strengthens our connectionalism as it gives the power to the annual conference to instruct its delegates to the General Conference as to how they shall cast their ballots on any given question or memorial which the annual conference may pass.

This change in our law of representation in the General Conference protects the annual conference in its ratio of representation. The law says: "The General Conference shall be composed of one clerical member for every forty-eight members of each annual conference, and an equal number of lay members." This law is very specific and if, "for any reason," a delegate-elect ceases to be a member of the annual conference, that annual conference is robbed of its ratio of representation. How can a man represent an annual conference of which he is not a member?

This change in the law also protects the constitutional right of an annual conference to representation in the General Conference. The second Restrictive Rule guarantees "that no conference shall be denied the privilege of two delegates, one clerical and one lay"; yet it is a well known fact that annual conferences have left without representation in the General Conference. Two clerical delegates were elected by the Northwest conference to the General Conference of 1922 and in the interval between the time of the election and the holding of the General Conference in Hot Springs one was transferred; and, before the called session of the General Conference held in Chattanooga, the other delegate had been transferred, leaving the Northwest conference without representation.

According to the bishops' decision, paragraph 634, "The membership of a traveling preacher is . . . in the annual conference to which he belongs"; and in paragraph 638, "The official announcement that a preacher is transferred changes his membership, so that his rights and responsibilities in the conference to which he goes begin from the date of his transfer." What higher right and what greater responsibility can a man have in the church than to represent his annual conference in the General Conference? Yet under the present law a delegate sits with the delegation of the annual conference to which he does not belong and to which he has no responsibility, and counted in the ratio of respresentation of that annual conference.

The annual conference is the basal body of our Methodism and the rank and file of our preachers, the men who are doing the work of the church, and many of them doing it on hard fields with starvation wages, can only have voice in the policies of the church through their representatives, whom they elect to General Confernce.

There were two men in a certain annual conference, both of whom were elected to represent their conference in the General Conference, though at different times. One of them said concerning a memorial which had been passed by the annual conference:: "No, I shall not vote for it. I shall vote against and speak against it." The question is whom did this brother represent in the General Conference? The other representative-elect, after a hard and long fight over a memorial which he had opposed and which was lost by two votes, said: "If that memorial had carried, I would have resigned my seat in the General Conference." There is no question as to whom this brother, now a bishop, represented.

This change in our law is the only proper law to strengthen our connectionalism by recognizing the annual conference as the ultimate power in the church. It is the only way to recognize that our preachers, the rank and file, shall have voice in the policies of the church, and to hold their representatives responsible for their actions in the General Conference. The passage of this law ought to be unanimous throughout the annual conference when it comes to them to pass upon it.

DEDICATION OF WESLEY MEMORIAL METHODIST CHURCH

On October 16-17 we shall have our fourth and last quarterly conference on the Columbia charge; and on Sunday, October 17, at 3 o'clock p. m. the Wesley Memorial Methodist church will be dedicated.

Our beloved presiding elder, C. B. Culbreth, will be with us and preach the dedication sermon, and all former pastors are cordially invited to be with us on this occasion.

We shall be glad to have a card from all those who can and will come that we may provide entertainment, and thus show appreciation of the faithful servants of God who have labored for us and with us in building up the Kingdom of God in our midst.

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The NORTH CAROLINA CHRISTIAN ADVOCATE

BETHEL CHURCH, ASHEVILLE

The writer has lately had a great spiritual uplift in the revival at Bethel church.

Rev. Bob Self, a well and favorably known evangelist, assisted Rev. T. C. Jordan, the pastor. It was a great team. Self preached the old time gospel in his unique and forceful way. Jordan was behind him with his moral support and sympathy, and that means much to a man who has known T. C. Jordan for many years.

While the outward results were disappointing the membership was greatly blessed and strengthened. At some of the services the Holy Spirit was manifest in a marked degree.

I predict that the pastor will go to conference with a "clean sheet." And now he and some other of my good friends at Bethel must take care of my reputation as a prophet.

Brother Jordan is rounding out four years of exceptionally fine work. The charge to which he is sent at conference may congratulate itself when it read the "appointments." He is known as a "strong" preacher. He and the stewards, a good set of chaps, are dreaming great things for Bethel the coming year. Brother Jordan has done much to crystalize the sentiment that will mean a new Bethel in the months to come. His successor had just as well pull off his coat and go to work.

I need not tell former visitors to the Jordan parsonage that Mrs. Jordan is an ideal hostess—they know it already. Her ability to attract all ages and classes is something we all ought to covet. J. J. Gray.

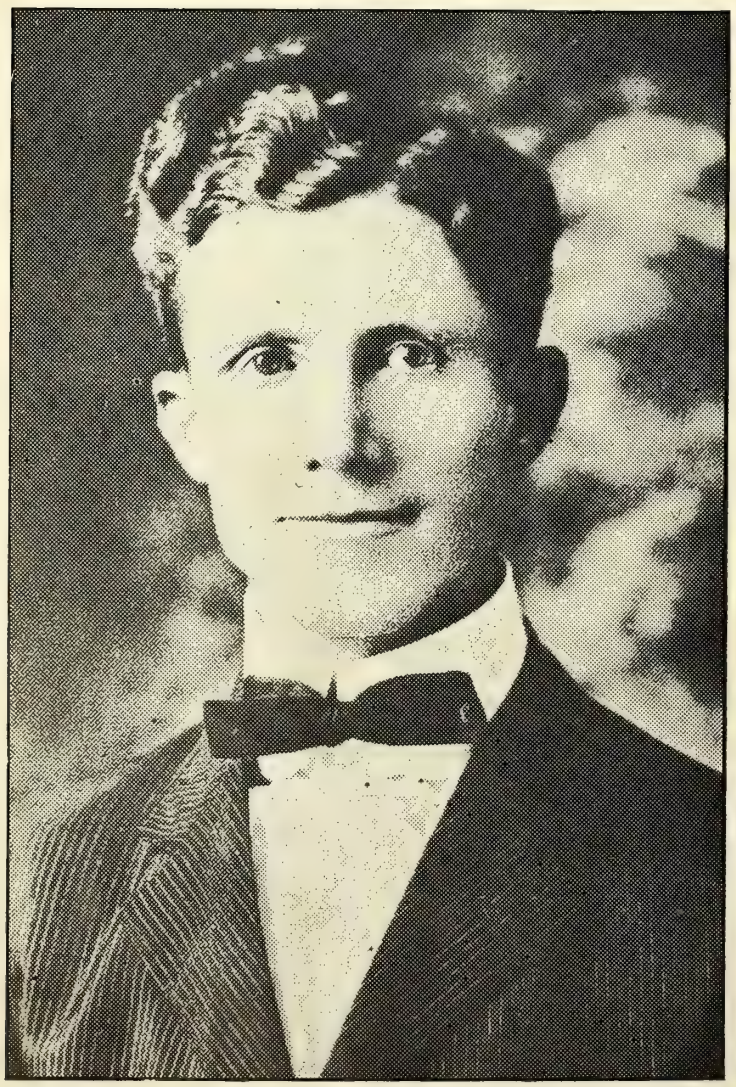
UNION CHURCH CENTENNIAL

Sunday, September 12, marked the one hundredth anniversary of Union church in Pasquotank county. It was a great day with our people there. Beginning at 11 a. m. the Children's Day exercises were held, after which the debt on the church of $1200, including $300 from the Duke fund, was raised.

Union church is noted for its hospitality and a bountiful dinner was served on the grounds to the hosts of people from far and near who attended.

In the afternoon we had a splendid program, consisting of an address by L. L. Gobbel, superintendent of Sunday school of the N. C. conference, an address by Prof. H. E. Spence of Duke University, and the dedication of the church by Rev. F. S. Love of First church, Elizabeth City. Rev. C. B. Culbreth, the presiding elder, was expected to be on the program, but other engagements prevented. Altogether this was a notable day in the history of the one hundred years of this old church of which we believe it can be truly said, "The best is yet to be."

W. T. Phipps, P. C.



REV. J. O. ERVIN, PASTOR OF THE METHODIST CHURCH AT RUTHERFORDTON



THE NEW METHODIST CHURCH AT RUTHERFORDTON. ERECTED AT A COST OF $75,000

In November of 1922 J. O. Ervin, the present pastor, came to the charge and finding the the little chapel of fifty years of faithful service insufficient and inadequate to the needs and demands of the church and community, it was early decided that steps should be taken to build a more modern and commodious plant. Accordingly the quarterly conference elected a building committee consisting of the following names: D. B. Johnston, C. L. Miller, K. J. Carpenter, K. S. Tanner, C. D. Geer, J. C. Cowan, Jr., and R. L. Hovis. Brother Johnston having passed to his reward in May, 1924, O. T. Waldrop was elected to take his place on the committee. On the first Sunday of July, 1923, the first cash offering was laid on the table, amounting to $5,000. The plans were worked out by M. E. Boyer, Jr., of Charlotte, and on or about September 1 the contract was let to the lowest bidder, Hill & Justice, of Rutherfordton, getting the contract. The plant as it now stands with the present modern equipment, cost the church $60,000 and adding to this the worth of the lot and property already owned, our property is easily worth $75,000.

W. N. C. SUNDAY SCHOOL

(Continued from page nine)

Mocksville	$17.86
Bessemer City	8.00
Newton	7.50
Prospect, Thomasville Ct.	5.50
Kadesh, Belwood Ct.	5.37
Bethel, Greensboro	3.85
Providence, Cool Springs Ct.	2.40
East Spencer	2.00

MISSIONARY GIVERS

Treasurer Dunham reports the following dual special givers during the past several weeks. This money goes to the Sunday school's European special and to Sunday school mission work in the Western North Carolina conference. Not a cent is lost in transit:

Centenary, Winston-Salem	$50.00
Centenary, Greensboro	32.67
Mt. Olivet, Davidson Ct.	30.00
Central, Shelby	30.25
Norwood	31.75
Haywood St., Asheville	22.34
Trinity, Kannapolis	20.00
Bethel, Greensboro	19.50
Central, Monroe	18.97
Long's Chapel, Lake Junaluska	16.24
Vanderburg, Shepherds Ct.	12.15
Rose Chapel, Cool Springs Ct.	8.00
Pleasant Grove, Crouse Ct.	6.54
Liberty, Gold Hill Ct.	5.77
Harrison, Pineville Ct.	4.80
St. Johns, Statesville	3.99
Oak Summit, Winston-Salem	3.85
Providence, Salisbury Ct.	3.77
Alexander, Spindale - Alexander	3.34
Cotton Grove, Linwood Ct.	3.30
Rockford Street, Mt. Airy	3.00
Rockwell, Gold Hill Ct.	3.00
Hickory Grove, Charlotte	3.00
Stokesdale, Stokesdale Ct.	3.05
Bethesda, Swannanoa Ct.	3.26
Farmington, Farmington Ct.	2.73
Denton, Denton Ct.	2.67
Mt. Tabor, Salisbury Ct.	2.25
Fallston, Belwood Ct.	2.24
Antioch, Rural Hall Ct.	2.23
Bethel, Morganton Ct.	1.75
Old Union, Randleman Ct.	1.50
Macedonia, Linwood Ct.	1.21
Bethel, eBthel Ct.	.60

HOME STUDY

The following splendid leaders have earned one or more units of credits in the standard training course through home study and examination during the past month:

Mrs. J. D. Brame, High Point.
Mrs. Walter L. Watson, High Point.
Kenneth A. Shinn, China Grove.
Miss Merrie B. Richardson, Mt. Pleasant.
Mrs. W. W. Hagood, Charlotte.
Miss Lillian Boatner, Winston-Salem.
Mrs. W. W. Weant, Salisbury.

The following have certificates of credit on the Cokesbury's "The Small Sunday School" course. All of Oak Ridge.

Rev. Herman F. Duncan, Miss Emma Joyce, Miss Nellie Holder, Miss Rubye Smith, Richard Whitaker, Miss Eleanor Grimsley, Miss Edith Whicker.

It (the Bible) contains more of my little philosophy than all the libraries that I have seen; and such parts as I cannot reconcile to my little philosophy I postpone for future investigation.—John Adams.

Our Little Folks

POUTY DIANA

Diana was pouting. All the other children on the playground were happily sliding the slide, or swinging, or playing games, or making sand houses.

"Come on and play, Diana," called Helen.

"No," said somebody else; "we do n't want Diana. She always gets cross and pouts and spoils the game."

Diana began to cry.

Helen, who was a big girl, felt sorry for Diana.

"Never mind, Diana," said Helen; "I'll swing you in the big swing."

Diana got into the big swing, and Helen pushed her high, higher and higher. It was a glorious swing.

Some other children came up and wanted to have their turn in the swing. Helen stopped the swing.

"I don't wan't to stop," said Diana. "I want to swing some more." And she pouted.

"Look, Diana," said Helen, and she pouted a great big, pouty pout, just like Diana's, only much worse.

Helen's sweet face looked so funny in pouts that the children all laughed at her. Diana had to laugh, too. She couldn't help herself.

"Now, let's play in the sand," said Helen. Over to the sand pile they went skipping. Diana had almost finished a big sand house when Helen accidentally knocked it down.

"Now, see what you've done," pouted Diana.

"O, I'm so sorry, Diana," said Helen. "I didn't mean to do it." But Diana just kept on pouting. Helen puckered her face up into a funny pout again. Diana didn't want to laugh. But she just had to.

"Let's play bean bags," said Helen.

"No," said Diana, pouting again. "I'd rather jump the rope."

"All right," said Helen, trying to pout and talk at the same time. "We'll jump the rope."

She sounded so funny, Diana had to be good-natured again. "No, Helen," said Diana, "we'll play bean bags first and then we'll jump the rope if there's time."

So they played a lively game of bean bags, and then Helen got the long jumping rope and called for the other children to come and play, too. They took turns holding the rope and jumping. They jumped by twos and threes and a bunch, and foiled the leader over the rope. Diana was holding it this time.

"Diana," called Mary Jane, "you're holding the rope too low."

"O, I'm sorry," said Diana. "Is this better?"

"Yes, that's right, Diana," called Helen. "Thank you." By and by Helen offered to take Diana's end of the rope.

"No, Helen," said Diana, "I'll turn a while longer. You can jump better than I can, anyway."

Helen gave Diana a hug. After a while everybody gathered in one place to choose a fairy queen for a pageant the playground children were going to give.

"Who shall be the fairy queen?" they cried.

"Helen would make a nice queen," shyly suggested Diana.

"But a fairy queen can't be as big as an elephant," said Mary Jane.

The idea of Helen looking like an elephant made Diana laugh.

"Gee," said Muriel, "see how pretty Diana is when she laughs! Let's have Diana for a fairy queen!"

So Diana was fairy queen, and she couldn't pout any more because fairy queens don't pout. They can't pout, because pouts aren't pretty, and fairy queens are pretty. But Diana was so happy she didn't want to pout.—Anne Miltimore Pendleton, in Christian Register.

A MOUSE: A TRUE ACCOUNT

We have a mouse in our house! Nothing strange about that you say! Ah! but we have also four cats. Stupid cats? Never! Our youngest alone caught twenty-seven field mice in the month of September (and kindly note in passing that he has never yet caught a bird).

Four clever cats—therefore no mice, but the Mouse. He has been with us six years now, for he knows the limits of his domain; so he comes out only in one room and only after dark; and every mouse has his night.

Promptly each evening between nine and ten he appears for his supper, served under the radiator. You can hear him dragging the cracker or cake, or whatever figures on that night's menu, up the wall across the ceiling to his dining quarters in one corner of the attic.

In order that his repast may be obtained without unnecessary danger, the door to "Dad's room" is closed at dusk, with all the cats carefully excluded. If his supper is not to his liking he does not scruple to scramble up on the bed, trot along to the occupant's head, tickle his face with an impudent cold nose—even nibble gently. And, if that is not sufficient to call attention to his complaint, he has been known to pull that gentleman's hair or beard.

One tragic night the door was forgotten—there was a pounce upstairs! The family rushed in a body.

"Oh! the mouse! 'Crudie,' please drop the mouse!"

For, strolling through the upper hall was our biggest pussy with a long slender tail hanging pathetically limp out of the jaws.

Crudie dropped the fat little mouthful; one grabbed up the cat and the mouse allowed himself to be picked up, to snuggle confidently down in the protecting hand. Would it be safe to let him back into his radiator hole, or might he die in the walls? He didn't seem to be bitten anywhere (Crud's age has deprived him of most of his teeth), so we put the captive down on the floor of his bedroom and watched him whisk into his hole.

At his next night's supper-time we all listened anxiously, and sure enough there was the little patter over the sitting-room ceiling and the pulling and tugging of the extra large piece of cake.

That was three years ago, and the mouse is still in perfect health. Once in a while he sticks just the end of his little nose out of the hole by the radiator pipe in the daylight, and wiggles it saucily to let the cats know that he is quite the wisest, as well as the happiest (and fattest) of mice.—Pearl A. Maynard, in Methodist Protestant.

SUNSHINE OF THE WARD

Now, little folks, I am going to tell you a true story about a little girl I knew a number of years ago.

Once upon a time there was a little girl named Ollie Brigman. Her father was dead and her mother could not take care of Ollie and her little brothers and sister, so she was sent to an orphanage to live.

Little Ollie had something else to make her unhappy besides having to give up her home, for she did not have a face like other girls have. Her eyes were beautiful; they were as blue as the bluest sky you ever saw, her cheeks were fair and soft, and her hair was black. But her mouth was not normal.

She wanted to have a pretty mouth like other girls, and she was willing to pay the price in suffering to have it made as near like it should have looked as possible.

She had been in the hospital many times before I knew her, and the surgeon had taken her tonsils and other parts of her body and made a palate in her mouth, and now she was to have another operation in which the skin was to be taken from her arm and grafted to her face to make her an upper lip.

In a week or two after her operations she would be able to go about the hospital and see the other patients and talk to them, but she would have to stay in the hospital for weeks at a time.

She could not speak distinctly, but she went about singing, when she had recovered from the operations sufficiently to do so. When she could not sing her eyes were smiling. She brought the patients cool drinks of water, combed their hair, wrote little messages for them, came smiling to the bedside of two other little patients, May and Marjorie Pearl, and told them stories and helped them with their paper dolls, played with three little orphans in the next ward, and cooed to a sick baby and made it laugh.

Wherever Ollie went a smile came to the lips of the suffering patients, for the twinkle in her eyes was irresistible. And we really felt that her name was not Ollie at all, but Sunshine of the Ward.

Do you not think she had a sweet name, and would you like for your name to be Sunshine of the home, the playground, and the school?

Pearl Highfill.

Guilford College, N. C.

CARELESSNESS

Are you afflicted with doing things in a careless way? Many people are, and usually they don't think much about it until the time comes when through the habit they do something poorly or an accident happens.

It is very easy to be careless. "I'll do it in a minute," or "This is good enough, I guess," or "I'll do it tomorrow; no hurry." Just a few little habits at first, and they keep right on growing. Then the first thing we know we've been careless about some little thing, and that little thing causes a big accident.

We all know Benjamin Franklin's saying about the lost horseshoe nail which caused the loss of an empire, and we don't think much about it or pay much attention to it. But I recall a certain little pin in an auto wheel which, partly due to carelessness, was not replaced. A little later, when the car was going at high speed, the wheel came off with serious results.

A few careless habits which don't seem to matter, then one day something happens, and we see the result of our carelessness. Let's foster habits which leave only the care in carelessness.—Boys' Life.

DUST TO DUST AND ASHES TO ASHES

"One of our well beloved preachers tells this story concerning an old circuit rider who covered a large territory in southern Illinois. This good brother went to the home of one of his members to spend the night. Just before bedtime he said to his host: "Brother, if you will bring me the Bible I will read a chapter; we will have a prayer, and I will go to bed."

"We have no Bible."

"Well, bring me a Testament then."

"We have no Testament."

"Well, bring me the church paper, and I will read you something out of that."

"We never take the church paper; it costs too much. Besides we never have any time to read it."

"You haven't a Bible, not even a Testament, you say you are too poor to take the church paper, and you haven't any time to read it? Brother, there is only one thing I can do for you."

So he reached in his pocket, pulled out his discipline, and read the service for the burial of the dead.—Pacific Christian Advocate.

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COMMENCEMENT IN JAPAN

Commencement in a Japanese school is not the important occasion it is in America, according to Rev. S. A. Steward, President of Hiroshima School for Girls.

The formal graduation in many schools takes but an hour or two. The general order of exercises begins with the singing of the national anthem and is followed by the reading of the Imperial Rescript on Education, after which the principal of the school presents the diplomas to the graduates. As he gives all the diplomas to one member of the class, it is quickly done. This is followed by a ten-minute address by the principal and a brief congratulatory speech of from five to fifteen minutes by the governor or some other distinguished visitor. A representative of the class reads a letter of thanks to the school and teachers, and another reads a farewell address to the students, and the affair is over.

The distinguished guests, the parents, and friends of the graduates are served with refreshments, consisting of coffee and cake, at Hiroshima School, though many institutions serve cake.

Recently at Hiroshima School twenty-four young women were graduated from the college, sixty-two from the high school, and nineteen from the primary department.

WHAT'S THE MATTER WITH THE CHURCH?

(*continued from page ten*)

wish but as the local church directs. I think the greatest need of the church today is not more education, more show and fashion, more money, but that of religion—an experimental knowledge of salvation through Jesus' blood. Preceding this kind of religion there is sorrowfulness for sin and faith in the Lord and Saviour Jesus Christ. We do not only need a revival of religion, but many of us need first of all to get religion. You can't revive a thing that does not exist. It is very esential for those of us who have religion to cry to the Lord to revive us again. According to the Bible thousands of our people are dead in sins and trespasses and are making no effort to become alive to God. If we had a live people, consecrated to God our church treasuries would be full and running over. Our opportunities are stupendous, our responsibilities are alarming. This is a time when the pure Word of God should be mighty powerfully and faithfully declared. It should not consist in any part of jokes, stories, or monkey cutups; but that of faith, repentance, restitution, forgiveness, tithing, debt paying and the whole council of God. I wonder why more of our stronger preachers do not write in our church papers about religion—and a blessed salvation. D. S. Richardson.

W. N. C. WOMAN'S

(*Continued from page eight*)

Last week I sent each of you the supply of literature for the coming quarter, so if it did not reach you, please let me know at once and I shall be glad to try again.

At the close of the second quarter we had only raised about one-third of the amount we promised on the Council budget. May I urge you not to leave the raising of your finances until the last month of the year, but keep busy at this every month.

I feel sure you have been doing good work this quarter and I am looking forward with deepest interest to receiving the splendid reports from every society by the first day of October. If you did not get to do the work you had planned to do this quarter, please report just the same as if you had done the biggest work of the year. I am always glad to hear from you. Most cordially yours,

Amy B. Hackney,
Conf. Supt. Children's Work.

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Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
FOURTH ROUND

September
Sandymush, Little Sandy, 11 on 25 and 3 on....26
Leicester, Emma, 3 on 25 and 11 on 26
Saluda-Tryon, Tryon, night 26
Elk Mountain, night 28
October
Spring Creek, Antioch, 11 3
Marshall-Hot Springs, Marshall, 3 and night... 3
Central, night 4
Hendersonville, night 6
Brevard, 11 10
Rosman, Rosman, 3 10
West Asheville, night 13
Bethel, night 14
Swannanoa, Tabernacle, 11 17
Black Mountain, night 17

CHARLOTTE DISTRICT
D. M. Litaker, P. E., 413 Central Ave., Charlotte.
FOURTH ROUND

September
Pineville, 11 26
Mecklenburg County Meeting, 2 26
Tryon Street, 8 26-27
Trinity, 8 28
Calvary, 8 29
Belmont Park, 8 30
October
Duncan, 8 1
Unionville, Mill Spring, 11 2
Prospect, Trinity, 3 2
North Monroe-Icemorlee, 8 2
Myers Park, 11 and 8 3-4
Duckworth, 8 3
Monroe, 8 5
Spencer, 8 6
Hickory Grove, 8 7
Rural Trinity, 11 8
Thrift-Moores, 2 8
Bethel-New Hope, 11 9
Lilesville, 3 9
Morven, 8 and 11 9-10
Ansonville, 3 10
Marshville, 8 10
Waxhaw, 11 11
Weddington, 2 11
Brevard Street, 8 11
Matthews, 3 13
Wadesboro, 8 12
Chadwick, 8 13
Hawthorne Lane, 8 14
Dilworth, 8 15

GREENSBORO DISTRICT
I. B. Craven, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

September
Wentworth, Bethlehem, 11 25-26
Ruffin, Ruffin, 3 26
Reidsville, night 26
Main St., night 27
College Place, night 28
Wesley Memorial, night 29
October
West Greensboro, Muirs, 11 2
Ramseur, Franklinville, 11 3

MARION DISTRICT
Edwin O. Cole, P. E., Marion, N. C.
FOURTH ROUND

October
Broad River, Wesley's, 11 3
Cliffside, Avondale, 8 3
Henrietta-C., Henrietta, 11 10
Spindale, 8 10

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., M. Airy, N. C.
FOURTH ROUND

September
Rural Hall, Mount Pleasant, 11 25-26
Stoneville-Mayodan, Mayodan, 3:30 and 8.....26
October
Sandy Ridge, Sandy Ridge, 3 and 11 2-3
Spray Q. C., 4:30 3
Draper, night 3
Mount Airy, Central, Q. C., 7:30 5
Mount Airy, Rockford, Q. C., 7:30 7
Jonesville, 11 10
Elkin, night 10
Mount Airy, Rockford St., 11 17
Mount Airy Ct., Salem, 3 17

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

September
Sparta, Potato Creek 25-26
October
Laurel Springs, Laurel Springs 2-3

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FOURTH ROUND

September
Bethel, 11 24
New London, 11 25
Salem, 11 26
Badin, 8 26
October
Mt. Pueaasnt, Cold Spring, 11 3
Kannapolis, Trinity, 8 3
Concord, Harmony, 11 10
Concord, Westford, 8 10

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

September
Cherryville Ct., Beulah, 11 25
Cherryville, First Church, 11 26
Bessemer, Bessemer, night 26
Trinity, night 29
October
Lowesville, Salem, 11 2
Goodsonville, 4 and 11 2-3
Stanley, Stanley, 3 and night 3
Cramerton, 11 10
McAdenville, night 10

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FOURTH ROUND

September
Lenoir, First, night and 11 25-26
South Lenoir, 2:30 26
Hudson, Whitnel, night 26
Hickory, First, night 27
October
Cool Springs, Providence, 3 and 11 2-3
Elmwood, Elmwood, 3 6
Lenoir Ct., Littlejohns, 3and 11 9-10
Granite Falls, 2:30 10
Maiden, night 10
Rocky Springs, 11 17

WAYNESVILLE DISTRICT
6 P. W. Tucker, P. E., Waynesville, N. C.
FOURTH ROUND

September
Whittier, Shoal Creek, 11 and 3 25-26
Bryson City, 11 and night 26
Canton, night 29
October
Clyde-Junaluska, night 3
Waynesville, night 5

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 We. Fourth Street, Winston-Salem, N. C.

September
Denton, Clarksbury, 11 25
Welcome, Ebenezer, 8 and 3 25-26
Walkertown, 11 26
West End, night 26
October
Thomasville Ct., Prospect, 11 and 3 2-3
Kernersville, 11 3
Thomasville, Bethel, night 3
Forsyth, Westview, 3 9-10
Oak Ridge, Sedge Garden, night 10

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

September
Durham Ct., Fletchers, 11 25
S. Alamance Ct., Phillip's Chapel, 11 26
October
Mt. Tirzah Ct., Hurdle Mills, 11 2-3
Brooksdale Ct., Brookland, 11 9
Carrboro Ct., Carrboro, 11 10
Chapel Hill, 3 10
Rougemont Ct., Ellis Chapel, 11 15
Person Ct., Concord, 11 16-17
Calvary, night 18
Carr, night 19
Gregson, night 20
Lakewood, night 21
Milton Ct., New Hope, 11 23
Burlington Ct., Shiloh, 11 24
Duke Memorial, night 25
Trinity, night 26
Branson, night 27
West Durham, night 28
Leasburg Ct., Union, 11 30
November
Yanceyville Ct., 11 6

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

September
Perquimans, Oak Grove 25-26
Hertford, night 26
October
Chowan, Center Hill 2-3
Edenton, night 3
South Camden, Wesleys 9-10

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

September
Haw River, Mt. Pleasant 25-26
Pittsboro, Brown's Chapel, 3 26-27
October
Jonesboro, Poplar Springs 2-3
Lillington, Lillington, night and 2 3-4
Mamers, Woodside, 10 4
Newton Grove, Hopewell 9-10
Duke, night 10
Dunn, 2 11
Roseboro, Bethel 16-17
Steadman, Cokesbury 18
Goldston, Goldston 23-24
Siler City, Siler City, night 24-25
Sanford, night 25
Parkton, Hope Mills 30
November
Elizabethtown, Trinity ..... Oct. 31 & 1
St. Paul, Barker's 2
Person St.-Calvary, Calvary, night 3
Hay Street 5
Fayetteville Ct., Camp Ground 6

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

September
Craven Ct., Rhems, a.m. 26
October
Dover Ct., Dover, a.m. 3
Riverside, p.m. 3
Pink Hill, a.m. 8
Seven Springs, Zion, a.m. 9
Snow Hill, Hermon, a.m. 11
LaGrange, a.m. 10
Queen Street, p.m. 10
Pamlico Ct., Stonewall, a.m. 17
Oriental, p.m. 17
Newport-Harlowe, Newport, a.m. 24
Jones Ct., Trenton, a.m. 26
Grifton Ct., Sharon, a.m. 30
Hookerton Ct., a.m. 31
Centenary, New Bern, p.m. 31
November
St. Paul, a.m. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

September
Fuquay, Holly Springs 25-26
October
Tar River, Plank Chapel 2
Louisburg, 11 3
Louisburg Ct., Bunn, 3 3
Creedmore, Banks 9
Franklinton, 11 10
Franklinton Ct., Youngsville, 3 10
Princeton, Ebenezer 16
Benson, 11 17
Selma, 7:30 17
Kenley, Kenley 18
Smithfield, 7:30 18
Four Oaks, Elizabeth 19
Garner, Ebenezer 20
Epworth, 7:30 20
Oxford Ct., Salem 23
Oxford, 11 24
Granville, Calvary, 3 24
Cary-Apex, Apex, 7:30 27
Bailey, Bailey 30
Zebulon, Zebulon, 3 31
November
Clayton, 7:30 1
Central, 7:30 2
Edenton Street, 7:30 3
Jenkins Memorial, 7:30 4
Millbrook, Millbrook 6

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
FOURTH ROUND

September
Red Springs, 11 25-26
Maxton, 8 26
October
Raeford, 11 3
Laurinburg, night 3
Lumberton Ct., 11 10
Lumberton, night 10
St. John-Gibson, 10 12
Rockingham 17-18
Mt. Gilead Ct., Sardis, 11 20
Mt. Gilead, night 20

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FOURTH ROUND

September
Grimesland, Simpson, 11 25
Bath, Asbury, 11 26
Aurora, Bonnerton, 3 26
October
Fremont, Black Creek, 11 3
Stantonburg, night 3
Rocky Mount Ct., Marvin, 3 9
South Rocky Mount, 11 10
Clark's St. Church, 3 10
Fairfield, 11 17
Mattamuskeet, Amity, 3 17
Swan Quarter, Gladesville, 11 18
Vanceboro, 11 21
Springhope, night and 11 23-24
Nashville, night 24
Pinetops, McKendree, 11 31
Ayden, night 31
November
Robersonville, Stokes, 11 7

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FOURTH ROUND

September
Halifax, 11 26
Battleboro and Whitakers, night 26
October
Scotland Neck, 11 3
Rosemary, night 3
Roanoke Rapids, night 6
Ahoskie, 11 10
Aulander, night 10
Garysburg, 11 17
Seaboard, 3 17
Norlina, 11 23-24
White Memorial and City Road, night 24
Murfreesboro and Winston, 11 31
Williamston and Hamilton, night 31
November
Littleton, 11 7
Weldon, night 7

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

September
Ingold, Johnson, a.m. 26
Clinton, Clinton, p.m. 26
October
Kenansville, Kenansville, a.m. 2-3
Faison-Warsaw, Kings, 3 p.m. 3
Magnolia, Trinity, a.m. 9
Wallace-Rose Hill, Wallace, a.m. 10
Burgaw, Jordan's, 3 p.m. 10
Scott's Hill, Scott's Hill, a.m. 17
Wilmington Ct., Wesley Memorial, 3 p.m.....17
Town Creek, Zion, a.m. 23
Shallotte, Shallotte Village, a.m. 24
Southport, p.m. 24
Jacksonville-Richland, a.m. 29
Swansboro, Stella, a.m. 30-31
Maysville, Lees, p.m. 31
November
Grace, p.m. 1
Trinity, p.m. 2
Fifth Ave., p.m. 3
Epworth, p.m. 4
Carver's Creek, Carver's Creek, a.m. 7
Whiteville, p.m. 7

RESERVOIRS OF POWER

A reservoir is a place for the storing of power in various forms. On the site of an old battlefield in a certain city on a hill is built a great circular wall in which the city water drawn from a nearby river is stored. Millions of gallons are pumped into this cistern every week and through its maintenance many thousands of city people are anabled to live.

But, mind you, it is not the fact that water is pumped in alone that saves the city. Were there continued pumping in and no giving out, rivers would be forced over the walls until they break, wreaking vengeance upon the surrounding people on account of the foolish carelessness of the city fathers. It's the out-give after the intake that really saves the city.

The student, young or old, is apt to delight in taking in but to have little pleasure in giving out. He may find joy in the store of knowledge which he has acquired; he may rejoice in frequent communion with God; he may feel his emotions well up because of inspiration from his reading.

But let him beware!

He may be courting destruction.

Lest there be an intake so continuous and copious that it strain and at length burst the walls of protection around his intellectual life; lest there be such an intake as to render his emotions unresponsive; and lest people dependent upon him for enlightenment, support, sympathy and guidance faint and wither like grass, let him see to it that he have abundant outgiving from his reservoir of power.

Sneed Ogburn.

Kwansei Gakuin, Kobe, Japan.

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Authority has been given for the construction of the necessary circuits and the installation of telephone equipment. Material has been ordered and construction will be begun as soon as it is received and forces can be organized.

Construction of the circuits between Asheville and Spartanburg will give the Southern telephone service three ways out of Asheville, lines between Asheville and Salisbury and between Asheville and Knoxville having been completed in 1924. The line between Meridian and New Orleans will give the Southern continuous telephone connection between Cincinnati and New Orleans and between Washington and New Orleans, via Atlanta and Birmingham.

The telephone has a number of advantages over the telegarph for dispatching trains. It is faster and more accurate and affords opportunity in times of emergency for dispatchers to talk directly to train conductors. Its use on the Southern has been found so satisfactory that it has been extended over nearly all lines handling heavy traffic.

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IN MEMORIAM

RADER—Julius G. Rader, born November 18, 1852; died January 20, 1926; age 73 years, two months and two days.

On December 28, 1870, he was married to Miss Susan Arney and to their union weer born six children, two having crossed over the great divide several years ago.

At the age of sixteen he was converted and joined the Methodist church and was a faithful member until the end. His life was spent in the service of his Master, and he died in the faith. He loved to assemble himself at the house of worship, and even when afflicted would at the expense of his physical comfort exhibit a fidelity to his Lord and church that will last through the history of the church.

D. G. Smith, P. C.

SMITH—Brother Avery Jerome Smith was born October 18, 1853; died July 22, 1925, having passsed his 72nd birthday.

Brother Smith joined the Methodist church nearly 54 years ago and was a faithful member until his death.

On October 8, 1874, he was married to Miss Elizabeth Kaylor, daughter of Rev. Noah Kaylor. Brother Smith leaves to mourn his loss a wife, six children and a number of relatives and friends. Gamewell church has lost a loyal and true member, one who was ever ready to help in any good cause. But we are confident that he is among the just in the other world. May we all strive to meet him.

The pastor was assisted in the funeral services by Rev. M. H. Tuttle, pastor of South Lenoir circuit.

D. G. Smith, P. C.

COURTNEY—Mary Eveline (Bowman) Courtney was born December 25, 1836, and entered into rest August 21, 1926, aged 89 years, seven months and 26 days.

In early life she was converted and joined the Methodist church, of which she was a faithful member until the end of life. On November 15, 1860, she and Andrew H. Courtney were married. They lived happily together until the husband passed away on March 17, 1909. To this union were born ten children, three having crossed the great divide.

Her life was spent in the service of her Master, and she died in the faith. She raised a family of loyal Christian men and women and gave one to the Methodist ministry, Rev. R. M. Courtney of Concord, N. C.

The pastor was assisted in the funeral services by Rev. M. H. Tuttle, pastor of South Lenoir circuit.

D. G. Smith, P. C.

BETTS—To Rev. Alexander D. and Mrs. Mary Elizabeth Davis Betts, in Chapel Hill, N. C., April 25, 1863, was born James Russell Betts, who died in Macon, N. C., March 18, 1926, leaving a widow, who was Miss Lois Autrey, of Union county, N. C., and their children, J. R., Jr., R. A., T. A., Robert, Misses Lalah, Mary and Mildred Betts, and Mrs. Lynn McIver, Sanford, N. C. Surviving him, also, are Rev. W. A. Betts and Dr. J. S. Betts, brothers, and Miss Sallie P. Betts, Mrs. L. P. Wilkins, and Mrs. R. L. Davis, sisters.

His pastor four years in the Warrenton circuit, North Carolina conference, this writer knew this son of the parsonage as a local preacher of sterling worth, a man of earnest consecration, constant zeal, and of willing activity in every good word and work. Our relations weer the most fraternal and confiding, and we understood each other and labored together in love, and our fellowship was sweet and sterengthening.

James Russell Betts was a man of noble impulses and righteous aims, and honest, industrious habits, and lived above just reproach. Life with him was a continuous struggle, to maintain self-control, to provide for his beloved household, to educate his chilren, and to overcome certain peculiar limitations. He must have done his best, and God spared him any long and painful affliction, and he was permitted peacefully to die in the sacred precincts of his home, near which his tired body sleeps. How fitting that he rests in the bosom of the community where he spent the last twelve years of a consistent life, and where he showed enthusiastic interest in every enterprise designed for the general good. Whether as itinerant preacher, local preacher, Sunday school teacher, mayor, druggist, citizen, neighbor, his persistent purpose was to be a true man and, fearing God, to do his duty. A faithful soldier of the Cross has been transferred from the church militant to the church triumphant. And let his numerous friends "rejoice for a brother deceased; our loss is his infinite gain." As for this friend, he shall long for another meeting.

R. H. Broom.

RESOLUTIONS OF RESPECT

Whereas, in the wise providence of God on April 28, 1926, our friend and brother, William O. Barnard, after a prolonged illness, was taken to his eternal reward at the age of 64 years. Therefore be it resolved:

First, That the members of the official board of the Andrews M. E. Church, South, have lost their oldest member, who for many years was a valued and highly esteemed associate and co-laborer in the Master's cause, and the church has lost one of her most loyal and devoted members.

Second, That the members of the official board hereby express to his family their heartiest appreciation of his consecrated service to the church, and their deepest sympathy for them in their bereavement.

Third, That a copy of these resolutions be sent to the family, a copy sent to the North Carolina Christian Advocate for publication, and a copy placed on the records of this quarterly conference.

C. F. Woodward,
J. W. Walker,
J. M. Boone,
Committee.

CLARK—One by one God is gathering home His tired and wornout servants, who have borne the burden and the heat of day, to be with Him and to rest from their labors. Thus it is true with Grandma Dianna Bullock Clark. She lingered only eleven hours after being stricken. She was a devoted wife and mother.

Grandma was born in Pitt county December 15, 1846, and passed away May 21, 1926, at 4 p. m. at her home in Conetoe, Edgecombe county.

January 3, 1867, she was married to J. H. Clark. To this union were born twelve children, nine of whom survive.

At the age of fourteen she united with the Bethel Methodist Episcopal Church, South, later transferring to Shiloh, where she remained a faithful member, always in her accustomed place when her health permitted.

The funeral service was held in her church by her pastor, Rev. J. H. Miller, assisted by Rev. Mr. Smith of Bethel M. E. church. She was laid to rest in tne family burying ground near the church by the side of her husband who preceded her just forty days. The pallbearers were grandsons, the flower carriers granddaughters.

"Somewhere today among the hills of heaven
She walks with all her stars around her;
And we who lost her here on earth
Grow happy, knowing God has found her."

Granddaughter, Anna Little.

RESOLUTIONS OF RESPECT

"Leaves have their time to fall,
And flowers to wither at the North Wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, O Death!"

On Sunday afternoon, July 25, as a lily folds its leaves to be kissed by the dewdrops at night, Nellie Edgerton Strosnider quietly fell asleep and the angel of death kised her brow, and a devoted wife and a true and loyal friend passed from our midst to wider fields of service and a higher life, but the memory of her sweet and gentle life will continue to live. When a very young girl she gave her heart to God and united with St. Paul church and was always active in the various branches of its organization. It was our privilege to have her as a neighbor and a friend. She was a friend indeed—kind both in words and deeds, helping the needy, visiting the sick, always scattering cheer and sunshine in her path. We are thinking very tenderly of her today, for it does not seem possible that she is gone; we only feel that she has passed into God's other room, where existence is eternal. The benediction of her presence we shall ever miss, but today as we are gathered to honor her memory, somehow—

"We cannot feel that she is far—
Since near at hand the angels are,
And when the sunset gates unbar,
We then shall see her waiting stand,
And white against the evening star—
The welcome beckoning of her hand."

Therefore be it resolved:

First, That we, the members of the Woman's Missionary Auxiliary of St. Paul M. E. church feel that we have lost a most loyal and faithful member.

Second, That we extend to the sorrowing family and relatives our heartfelt sympathy and pray that God will comfort them in tneir great loss.

Third, That a copy of these resolutions be sent to the family, to the city papers, to the North Carolina Christian Advocate, and placed in the minutes of our auxiliary.

Mary Emma Giddens,
Mattie Moore Allen,
Louisa Slocumb Martin,
Goldsboro, N. C. Committee.

RESOLUTIONS OF RESPECT

The ladies' class of Belmont Park Sunday school wishes to pay tribute to one of its oldest and most beloved members, Mrs. Ellen Cuthbertson, whom God in His infinite love and wisdom saw fit to call unto Himself on July 14, 1926. After a long period of illness she gently fell asleep. She was a most earnest worker in the Sunday school and always present when able. In her modest, unassuming way she was a faithful co-worker with our heavenly Father in the establishment of His kingdom here on earth. Her memory will always be cherished by her class. Therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That we have lost one of our most faithful and loyal members; that we thank our heavenly Father for her life and we as her class shall endeavor to share our appreciation of her work among us by trying to follow more closely Him who was her guide through life.

Third, That we extend to her surviving daughter and sons our deepest sympathy and pray heaven's richest blessings upon them.

Fourth, That a copy of these resolutions be sent to her daughter and a copy to the North Carolina Christian Advocate.

Mrs. W. H. Carter,
Mrs. Ida Gibson,
Mrs. H. A. Waitt,
Committee.

RESOLUTIONS OF RESPECT

Our heavenly Father having seen fit in His infinite wisdom to remove from our midst our beloved little brother, Henry Pope Turner, in the early bloom of life, we wish to record our appreciation of the beautiful life he lived before us. Though he was barely ten years old he was a faithful member of Creedmoore M. E. church and Sunday school and could quote the Bible and talk intelligently of the future life in God's heavenly kingdom. Out of respect for his innocent life, be it resolved:

First, That although we shall greatly miss his pure innocent life, and while we cannot understand why God in His own way has removed so young a plant from our midst, still we bow in humble submission to His will who doeth all things well.

Second, That we are grieved over the loss of one so young and yet so faithful a member of church and Sunday school, and yet rejoice that he is now with the Lord whom he loved so well.

Third, That we extend our heartfelt sympathy to the bereaved family and friends who loved and admired his manly life.

Fourth, That a copy of these resolutions be spread on the minutes of Creedmoore M. E. Sunday school, a copy be sent to the family and to the N. C. Christian Advocate.

Mrs. J. L. Rogers,
Mrs. A. E. Mangum,
J. A. Pitts.

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RESOLUTIONS OF RESPECT

Whereas, in the providence of God on August 10, 1926, our beloved friend, Mrs. Fannie Fleming, after an illness of several months was taken to her heavenly home at the age of 83 years. She was one of the oldest members of our home department of our Sunday school. Be it resolved:

First, That we will miss her bright, cheerful life and treasure her memory as one who dedicated her life to her Lord.

Second, That we extend to her children and grandchildren our heartfelt sympathy and pray that her gentle life may influence them in all years to come.

Third, That a copy of these resolutions be written on our Sunday school records and a copy be published in the North Carolina Christian Advocate.

Mrs. B. G. Roges,
Mrs. J. L. Roges,
Mrs. C. S. Allen.

WHITE—Mrs. M. A. White, wife of John White, of Almond, N. C., was born July 24, 1854, and passed to her reward March 11, 1926, leaving husband, Mrs. W. McHan, Mrs. Parcie Marr, John White, Jr., W. C. White, 18 grandchildren and a host of friends to mourn their loss.

Sister White joined the church when 16 and was faithful to the end. Her home was ever open to her pastor. It was my pleasure to enjoy the hospitality of her home many times. She was always gentle and considerate. So it is needless to say she was loved by all who knew her.

Three children preceded her to the home above and no doubt with many others welcomed her arrival. Words are inadequate to express her virtues. Let her loved ones and friends ever be ready as was she when the summons comes to go up higher.

A former friend and pastor,
J. J. Barker.

RESOLUTIONS OF RESPECT

Whereas, on Wednesday, August 4, through the providence of our heavenly Father our class member, Harry Tracy Campbell, passed away at the Lincoln Hospital, we, the members of the Young Men's Class of May's Chapel Sunday school, bow in humble submission to the divine will. Therefore, be it resolved:

First, That we extend to his loved ones our deepest sympathy and commend them to the loving care of our heavenly Father.

Second, That we will always remember his cheerful disposition and bear testimony to his loyalty to every class project.

Third, That a copy of these resolutions be kept by the secretary of the class to his memory.

Fourth, That a copy be sent to the bereaved family and a copy to our church and county papers.

Webb Murray,
Yates Throneburg,
Everette Campbell,
Committee.

RESOLUTIONS OF RESPECT

After a life of faithful and loving devotion to Jesus Christ Mrs. R. B. Lovin, one of the charter members of the Woman's Missionary Society of Trinity Methodist church, Red Springs, N. C., passed to her reward May 4, 1926. Although she was tried in the furnace of sorrow and affliction, she came forth pure gold, and we realize that a home has lost a noble wife and tender mother, and our society one of its choice spirits. Therefore be it resolved:

First, That although we shall greatly miss the loyalty that characterized her service in her beloved church and missionary society, yet we rejoice in the assurance that she is happy in her Master's commendation: "Well done, good and faithful servant."

Second, That we extend our warmest love and sympathy to her loved ones, and pray that her beautiful influence may ever be as a beacon star leading them in the upward way.

Third, That a copy of these resolutions be kept in the minutes of the society, a copy be sent to the family, and a copy to the North Carolina Christian Advocate.

Mrs. W. N. Gibson,
Mrs. J. L. Duncan,
Miss Bessie Covington.

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NORTH CAROLINA Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, SEPTEMBER 30, 1926 Number 39

What Some Eminent Men Have Said

Anybody can cut prices, but it takes brains to make a better article.—*Philip D. Armour.*

If we had paid no more attention to our plants than we have to our children, we would now be living in a jungle of weeds.—*Luther Burbank.*

There are two worlds: the world that we can measure with line and rule, and the world that we feel with our hearts and imagination.—*Leigh Hunt.*

Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself.—*James A. Garfield.*

We must not blame God for the fly for man made him. He is the resurrection, the reincarnation of our own dirt and carelessness.—*Woods Hutchinson.*

It is dangerous for a man too suddenly or too easily to believe himself. Wherefore let us examine, watch, observe, and inspect our own hearts, for we ourselves are our greatest flatterers. We should every night call ourselves to an account.—*Seneca.*

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be cheered by them.—*Henry Ward Beecher.*

Even the cleverest and most perfect circumstantial evidence is likely to be at fault after all, and therefore ought to be received with great caution. Take the case of any pencil sharpened by any woman; if you have witnesses, you will find that she did it with a knife, but if you take simply the aspect of the pencil, you will say that she did it with her teeth.—*Mark Twain.*

Life would be a perpetual flea hunt if a man were obliged to run down all the inuendos, inveracities, insinuations and misrepresentation which are uttered against him.—*Henry Ward Beecher.*

Looking around on the noisy inanity of the world—words with little meaning, action with little worth—one loves to reflect on the great Empire of Silence, higher than all stars; deeper than the Kingdom of Death! It alone is great; all else is small.—*Carlisle.*

There is no short-cut, no tram-road to wisdom. After all the centuries of inventions, the soul's path lies through the thorny wilderness which must still be trodden in solitude, with bleeding feet, with sobs for help, as it was trodden by them of old.—*George Eliot.*

Some have narrowed their minds, and so fettered them with the chains of antiquity that not only do they refuse to speak save as the ancients spake, but they refuse to think save as the ancients thought. God speaks to us, too, and the best thoughts are those now being vouchsafed to us. We will excel the ancients.—*Savonrola.*

The ideal life is in our blood and never will be still. Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds that he is doing—where there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was ment and made to do.—*Phillips Brooks.*

Love is the only bow on life's dark cloud. It is the morning and evening star. It shines upon the cradle of the babe, and sheds its radiance on the quiet tomb. It is the mother of Art, inspirer of poet, patriot, and philosopher. It is the air and light of every heart, builder of every house, kindler of every fire on every hearth. It was the first to dream of immortality. It fills the world with melody, for music is the voice of love.—*Robert G. Ingersoll.*

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LIFE'S EARLY DELUSIONS AND LIFE'S HIGH IDEALS

"And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession."—Acts vii:5.

The Bible tells the truth, "a plain, unvarnished tale," about the men and women of whom it has a record. Few books do that. Biographers and autobiographers do not hesitate, where blemishes exist, to apply the whitewash brush, and upon virtues, these skilled writers employ the fine art of embellishment. But nothing of the sort can be found in the Word of God. When this book gives an account of a man's life, though ever so brief, it is done with perfect candor. If he was bad it says so. If he was good it says so.

This accuracy and candor of the Book appears, even, in Abraham's inability to interpret correctly the promises of God. When Abraham, at the call of God, left his Chaldean home to go out into a land that should be shown him, the ancient patriarch believed that God was to give him that country for a possession. But it turned out in the end that he never owned a foot of it, except a small plat that he purchased under sorrowful circumstances, when his beloved Sarah lay a corpse. This little piece of ground in which he tenderly placed the dead body of his dear wife, and where in later years his own body was laid to rest, marked the limit of his real estate holdings in Canaan. Yet as an emmigrant he started to Canaan with God's promise, as he understood it, "to give it to him for a posession."

How is this to be explained? In one way only. Abraham was the subject of a delusion. By delusion we mean an erroneous conception of life as it is to be. And we need not hesitate to assert that this erroneous conception of what our lives are to be is a universal experience of youth.

What girl, for example, has not seen visions of her future home? In fancy her husband was to be such a man as few women had ever enjoyed the good fortune to possess, and she herself would become a wife well worthy of so splendid a gentleman. She saw every room of her house as it was to be, and the perfected whole equalled an artist's dream of the ideal.

Boys looking into the future with a prophet's vision behold the success of their business ventures. In the years to come their hands are filled with stocks, bonds and titles to fertile acres. Youths by the score see themselves great lawyers, eminent jurists, renowned statesmen, or brave and eloquent ministers of the gospel.

What happens in most, if not all, cases? Just exactly what happened to Abraham. The promises as these understood them have not been fulfilled.

The girlish dream of a future home was a delusion. She did not get the carpets of the shade, the walls of the tint, and the china closet of the design that she had planned; and that husband was a mere man without the suggestion of angelic wings.

The boy's dream of business success turned out to be a delusion. His ship has not yet come in. The promised million has not yet arrived. Where are the mighty lawyers, eminent jurists, renowned statesmen and great preachers? They, too, have gone with the delusive dreams that brought them into existence. By the time that men and women reach middle life most of their delusions, like the delightful breezes of a summer morning, have passed away and they are weary with the burden and heat of the day.

Here is the greatest danger of middle life, that with the departure of the delusions of youth will go, also, the highest ideals of life. By ideal, we mean the standards of living or the goal of life really worth striving for.

A man, for instance, starts out in business with lofty notions of life and of business integrity. While anxious to make money, he is determined that no dirty dollar shall ever touch his fingers. But after while he learns more about the world and how business is conducted. He sees that men get money by crooked dealings, and that a dirty dollar seems to buy as much in the markets as a clean one. Why not, therefore, put away the old notions of honor and honesty, and adopt the practices of others? So by and by not a vestige remains of those ideals of business integrity which promised, at one time, to become the crown of his old age.

Here is a man who began his life as a lawyer with high ideals for himself in this honorable profession. After a while he sees life and the law in a new light, flings away those high standards that once were sacred to him, and steps down upon he low plane of a common trickster.

A youth just out of college begins a career of promise with the vision and the purposes of a statesman. His ambition, as an idealist and patriot, is to serve his country in a manner that will bring credit to himself and honor to his fatherland. But he comes to see that men stoop mighty low in politics, that there seems to be a premium upon the fellow who will get down in the dirt. Consequently, he tramples under foot all that was best in early life, and he that had aspirations to become a statesman drops down into the mire with the lowest politicians.

A young man aspires to the high calling of a gospel minister. He has been where the bush burned. There is no question of his call. With unsandaled feet he has stood by the trembling cliffs of Sinai, and swore eternal fidelity to the law of God. To the vision of this youth, filled with holy aspirations, the cross towers high above all other objects of earth. Thus commissioned and equipped, he goes out to become a prophet of the Lord. But he learns that true prophets have always had a hard time in the world; that their reward is not crowns but crucifictions. He becomes aware, also, that whited sepulchers are full of pious pretensions which seem to satisfy, the very elect. Then with the passing of the delusions that promised so much, he dares to let slip his ideals, which were none other than the voice of God calling him to be a true prophet, and the youth of such a sublime consecration becomes a time server, truckling like a cowardly hound at the feet of the multitude whose slave he has become.

We talk gravely about the sins of youth and they are mnya. But they are, generally sins of impulse prompted by the hot blood of youth. Bad enough are these, but trivial in comparison to the dangers of middle life, when the alluring promises of youth have fled, and seeing the world as it is, men in consequence, are tempted to surrender thereto and become abject time servers.

You no doubt have already asked, are these delusions bad? No. They are desirable, they are essential. If Abraham had not believed in the prospects and promises that were never fulfilled, it is a question whether he would have ever obeyed the call of God. Beyond all controversy, few would now begin the journey of life if there were no delusions at the start. The promises that are never fulfilled help more than most of us ever dared to say. But unspeakably bad is it, when the anticipations and promises of other days seem to go up in smoke, to allow those ideals of life and standards of conduct that would hold one above the common level, to be trampled under foot or to be cast upon the scrap-heap by the wayside. In this begins the deepest tragedy of life.

Keep in mind, also, that the delusions of life are not confined to the period of youth, but continue to claim a place in human experience to the end. The writer of Hebrews says of Abraham and other Old Testament worthies: "These all died in faith, not having received the promises, but confessed that they were strangers and pilgrims on the earth."

Though the promises were not fulfilled, Abraham believed God, was satisfied to pitch his tent and erect his altar upon land not his own, and in triumphant faith look "for a city which hath foundations, whose builder and maker is God."

TEAPOT DOME OIL LEASE ANNULLED

The United States circuit court of appeals has annulled the lease obtained by Harry F. Sinclair and associates from the government while Albert B. Falls was secretary of the interior.

The opinion was written by William S. Kenyon, presiding judge of the appellate court, that reversed the decision of the district court at Cheyenne, Wyoming, which upheld the lease in June, 1925. The opinion declares in part:

"Our conclusion is that the government sustain its claim, that the lease and contract were procured by fraud and corruption, and that they should be cancelled.

"A trail of deceit, falsehood, subterfuge, bad faith and corruption, at times indistinct but nevertheless discernible, runs through the transactions incident to and surrounding the making of this lease. It should not receive the approval of the court.

"There is no corruption in this case as to any officers of the government except Albert B. Fall. It has been the theory of the government that former Secretary Fall received from Harry S. Sinclair, organizer and owner of the Mammoth company, a pecuniary consideration which influenced him to grant the company a lease for Teapot Dome."

It is gratifying to know that the courts have at last annulled that infamous lease which was made possible through a corrupt official who ought never have been allowed to occupy a public office of any sort and yet who secured a place in the President's cabinet.

THE MOON IN AUTUMN

The September moon is the "Harvest moon." In those sections where smoke abounds in the atmosphere it is yellow as a big cheese, but in our clear atmosphere its face is burnished with silver and all who dwell in the open country are permitted to enjoy with a strange delight the moonlit evenings of early autumn. This moon has just passed.

The next will be the "Hunter's moon." In our climate there will be a touch of frost in the air that makes the blood flow a little faster and that moves back the hands of the clock several years on the dial plate of life and because the world is younger the hunter's moon is the more enjoyable of the two. For only young people can enjoy the moonlight. Whenever a man begins to discount the moonlight, age is stealing upon him, no matter how loudly he protests that he feels just as young as ever.

THESE THREE AND THERE ARE OTHERS

Texas has its Norris whose hands are red with the blood of his fellowman. California has its Aimee Semple McPherson about whose sensational movements of late hang grave suspicions bolstered by evidence. Charlotte, North Carolina, has had its Portugese "bishop" who has made the sacriligious claim of being the modern Christ.

Do these theatrical religionists who make merchandise of the gospel and flatter their own vanity by sundry extravagant claims find a following among the people of this country? Most assuredly. How and why? Because people take pleasure in becoming the victims of theatrical pretenders. In the language of Barnum, "they like to be humbugged."

Do these three complete the list? Are they limited to Texas, California, and the negro population of Charlotte?

By no means. There are others of less note whom the people delight to follow. And this is not all. This same class is going to continue to get a following and to gather up the people's hard earned cash because there are many who enjoy that sort of entertainment.

People and Things

ANNUAL CONFERENCE DIRECTORY

Western North Carolina, Gastonia, October 20
North Carolina, Trinity Church, Durham, Nov. 10

"I am in the midst of a great revival at Bethel church of my charge. Had 25 at altar last night." —W. E. Hocutt.

Rev. W. G. Farrar of Rocky Mount was in a series of meetings with Rev. W. E. Trotman of Spring Hope at Bethlehem church last week.

Rev. J. E. Thompson requests us to announce that his address will be 209 E. Marion Street, Shelby, N. C. Any mail addressed to him there will reach him.

Rev. T. McM. Grant, assisted by Mr. J. C. Coston, evangelistic singer, began revival services in his church at Lumberton last Sunday morning. The pastor will do the preaching.

Rev. A. R. Bell last Sunday night closed a successful revival at Pleasant Garden. The meeting had been going on two weeks. Six were received into the church, making a total for the year of more than thirty at that church and about seventy-five on the charge.

Mr. Edwin Borden Davis of Goldsboro and Miss Emma Eloise Redd of Maysville were happily united in matrimony Saturday, September 25, at 7 o'clock in the evening. Rev. E. C. Sell officiated, the marriage taking place at the home of the bride's parents, Mr. and Mrs. A. T. Redd, of Maysville.

Rev. W. L. Hutchins, assisted by Rev. Luther Bridgers, closed a successful revival last Sunday at Main Street church, Thomasville. The services continued two weeks and the people greatly appreciated the services of Brother Bridgers. There was reported twenty additions to the church.

The people of the United States last year spent $141,488,000 for cosmetics—the cost of beauty—$1,000,000,000 for admission to the movies—to be entertained without the effort to think. We Americans are a great people—that is, on the surface.

The Dearborn Independent is authority for this: "English is being taught over the radio in Japan. Recently the instructor dwelt on expressions of politeness. The best way to learn them, he said, was to bump into English-speaking foreigners on the street, then bow smilingly and remark, 'I beg your pardon.' "

The North Carolina Methodist Protestant conference will meet this year in Grace church, Greensboro. The date is November 3-8. The new Grace church of colonial architecture is very attractive in appearance and the conference will be delighted with it as a place of assembly.

Charity and Children says: "Three of the ablest and most active pastors in New York City are past 80 years of age. They are Dr. George Alexander of the First Presbyterian church, Dr. David Burrell of the Marble Collegiate church, and Dr. I. M. Haldeman of the First Baptist church. But many churches clamor for young men."

Grace church, Geensboro, was dedicated last Sunday at 11 o'clock. Rev. J. H. Green preached the sermon and Brother Woosley, the pastor of the church, says that he preached a really great sermon. It was a great day for the people of this relatively new congregation that is now contributing $600 annually to the pastor's salary and meeting their other church obligations.

"Calvary Methodist Episcopal Church, South, on the Halifax charge, Weldon district, will be dedicated October 10, at 11 a. m. The dedication sermon will be preached by Rev. E. H. Davis. There will be all day services with dinner on the ground. All former pastors are invited to be present."—J. L. Midgette, Pastor.

The memorial address concerning the late Chief Justice Hoke which was delivered before the North Carolina Bar Association at Wrightsville Beach July 1, 1926, by Chief Justice Stacy is an eloquent and beautiful tribute to the life and services of an eminent son of North Carolina. All North Carolinians should secure a copy and read it.

Rev. E. C. Crawford, pastor of the Louisburg circuit, is in a fine meeting at Prospect. These old churches around Louisburg have felt the push and enthusiasm of this young itinerant—yes, literally an itinerant, for he has walked his circuit this year —and something is taking place in those woods. They have not seen it on this wise for many, many moons.

Rev. J. H. Lanning of the Oxford circuit with the assistance of Rev. L. B. Joyner will report a remarkable work done on that charge. More than seventy have been added to the church and the interest and attendance upon the meetings have been truly remarkable. These two well trained young ministers are making a fine record. They are in fine favor with the people.

Rev. E. D. Dodd has used the tent owned by the Raleigh district at two points, Corinth and Elizabeth, on the Four Oaks charge. Meetings have been held at Selma and at Brogden. A meeting is now in progress on the Kenley circuit. Presiding Elder Plyler and Pastors Parker, Dodd, Fitzgerald, Ashmore and Pratt have done most of the preaching in thes tent meetings.

The Marion Progress of September 23 announced that the first services will be held in the new Pleasant Grove church, near Sugar Hill, next Saturday night and Sunday. Rev. Mr. Ballard will preach Saturday evening at 7:30. There will be an all-day service Sunday with Presiding Elder E. O. Cole preaching at 11 a. m. and Rev. W. E. Poovey in the afternoon. Dinner will be served on the grounds.

Who has a greater record than this in Sunday school attendance? Mr. C. C. Hinkle of West Market Street church, Greensboro, has been absent from Sunday school only two Sundays in the last 29 years. For the last 16 years he has a perfect record attendance. Miss Mary Donnell and R. R. Wyrick of the same church has a perfect attendance record for 15 years and Calvin Wyrick for 14 years. Who can beat it?

The two weeks' revival at Bethel, Greensboro, closed last Sunday night. Rev. J. E. Woosley, the pastor, had Rev. H. L. Powell to do the preaching and Rev. A. Burgess to lead the singing. The preaching by Brother Powell was most acceptable to all and there will be fifteen additions to the church. Brother Woosley was greatly pleased with Brother Powell's preaching and with the results of the meeting.

Dr. A. C. Miller, editor of the Arkansas Methodist, who has just returned from a jaunt east as far as Maine, concludes an interesting story of his trip in this fashion: "In conclusion, I may say that everywhere I saw good crops and evidences of prosperity. It looks as if the people might have enough to pay the gasoline and Ford repairs and a little left for the 'movies' and, perhaps, a trifle for food and raiment and shelter."

"I have just gotten in from my ninth revival, and feelng the fag of hard work, I lay down on a cot and read my last Advocate. I think the paper was good through and through, but I especially want to express my most hearty appreciation of the last paragraph on front page—'Whenever we substitute the college for the mourners' bench, on that day Methodism will begin to lose her moral and religious force.' Again may I thank you for those words of wisdom and warning."—W. E. Hocutt.

Methodist revival services to be held at Erlanger next week will be conducted at Milton Hall, which has a larger capacity than the church, it was stated this morning by Rev. J. W. Bennett, the pastor. There will be preaching at the morning service next Sunday by the pastor and at seven o'clock at night the Students' Evangelistic Club of High Point will have charge. They will be present each night at the same hour during the following week, it is announced.—The Dispatch.

Rev. K. F. Duval, preacher in charge of Fuquay circuit, will report around a hundred new members added to the churches of that charge this year. Cokesbury church has added new Sunday school rooms; Olive Branch with six Sunday school rooms is in need of additional space to accommodate the school; Holly Springs is finishing up the basement, and Buckhorn is talking a much needed church. Brother Duval is happy and will report all claims paid to conference.

Dr. J. M. Rowland has been connected with the Wicker Tours in travel at home and abroad for fourteen years, taking his vacations in this manner. He will have charge of the tour to Palestine, Egypt and Europe early in the summer of 1927. Those interested in any such tours should communicate with him at once. We feel sure he can give you the best service for the money of any tour you can find. Special features have been added and these tours are more attractive than ever. Write for full particulars. Bookings should be made as early as possible. Address Rev. J. M. Rowland, Editor Richmond Christian Advocate, Box 584, Richmond, Va.

Rev. M. B. Woosley closed a great revival at Boone last Sunday. Over 100 gave their lives a new consecration, twelve were converted, ten joined the church, large congregations attended every service. The pastor did the preaching and the local people led the singing. The church is greatly revived, the work is prospering and this promises to be the greatest year in the history of the church at Boone.

Dr. R. F. Bumpas returned last week from a two months' stay at Clifton Springs, N. Y. He reports a great time at that delightful resort and looks young and happy. Because of a regulation established by the original owner of the place preachers and teachers get the use of the water, baths, and medical treatment without cost—a privilege for which the rich pay a big price. Brother Bumpas sojourned among the rich and eminent and reports that he enjoyed the place and the friends he met, chief among these being Mr. Joseph G. Brown of Raleigh, who spent two weeks there.

Revival services are on this week at Myers Park church, Charlotte. Preaching by the pastor, C. Excell Rozzelle; song service led by Geo. A. Westbrook. Sermon subjects: Sunday, Sept. 26, 11 a. m., "God First"; 7:30 p. m., "Seeing Self." Monday, Sept. 27, 7:30 p. m., "The Calamity of Unconcern." Tuesday, Sept. 28, 7:30 p. m., "God's Quarantine." Wednesday, Sept. 29, 7:30 p. m., "Tragedy." Thursday, Sept. 30, 7:30 p. m., "Playing With Fire." Friday, Oct. 1, 7:30 p. m., "Scars." Saturday, Oct. 2, 7:30 p. m., "The New Man." Sunday, Oct. 3, 11 a. m., Rev. D. M. Litaker, presiding elder; 7:30 p. m., "All."

Mrs. Womble, the mother of Rev. W. F. Womble of Newton, passed away on Monday at 2:30 a. m., September 20, at her home in Moncure, Chatham county. She lacked one month and three days of being 93 years old. She was buried at Pleasant Hill Methodist church on Pittsboro circuit. Rev. C. M. Lance, her pastor, conducted the service. She leaves in addition to Rev. W. F. Womble, already mentioned, the following children: C. W. Womble of Golston, John J. Womble and Mrs. Mary Barringer of Moncure. To the bereaved we offer sincere sympathy in this hour of sorrow.

"We have just closed a glorious eight days' revivel at old Amity M. E. church, the mother church in the Mattamuskeet charge; and when I say that Dr. H. M. North of Kinston did the preaching no further comment is necessary. There were not many conversions, as nearly all of our people, both old and young, are members of some church, but his messages were so plain and convincing that we feel that our whole community has been blessed by his preaching and that we all are spiritually stronger. To follow Brother North in his discussion one cannot but know that he lives in full fellowship with his Lord and Master. May his strength be preserved and his usefulness last for many years." —J. L. Midyette.

Mr. W. A. Rudisill of Lincolnton, N. C., died in a Salisbury hospital Monday night, September 20, as a result of an acute attack of kidney trouble. He was 72 years of age. Mr. Rudisill was visiting his daughters, Mrs. L. D. Thompson, in Salisbury. He is survived by the following children. R. N. Rudisill and Miss Ora of Lincolnton; Mrs. A. F. Kauffman, Jr., of Kennedy, Texas; Mrs. J. F. Rhuman, also of Kennedy, Texas, and Mrs. Loy D. Thompson of Salisbury. Brothers and sisters surviving are Milton Rudisill of Crouse, M. R. Rudisill of Henry River, A. L. Rudisill of Dallas, Mrs. J. M. Roberts of New Jersey, Mrs. Jake S. Mauney of King's Mountain, and Mrs. N. A. McClain of Lincolnton.

Dr. A. J. Weeks, up to a little while ago editor of the Missionary Voice but now a presiding elder, has confided to the Richmond Christian Advocate that his vacation this summer came "mighty nigh" bringing about a domestic tragedy. Here is his account of the affair: "The only car trouble we had in the 3,300 miles was a flat tire while in Richmond. I am speaking of car trouble. We had some domestic trouble. My wife and I came very near separating. She rode in the rear seat all the time and was outspoken and frank in her criticism of my ability as a driver, which is not right. I simply cannot argue with a woman, unless I can make jestures and pound the table with my fist. As a driver it takes all my hands to manipulate the steering wheel. Of course she did not know what this was leading to. But she knows now. I have already informed her that if I go tourning next summer with a woman it will not be her."

The Mecca Of Methodism

Wesley's House and its Treasures

By George H. McNeal

In The Methodist Times

Even in a city like London, where famous residences and historic houses abound, the abode of John Wesley in City Road takes a high and noble place. To all members of the church he founded, to say nothing of foreign and colonial visitors on the track of the surviving records of history, the modest place associated with his domestic life must ever form an object of reverential and affectionate interest. It stands on the right hand side of the entrance to the Chapel in City Road. The London County Council is considering the placing of a special tablet on this historic house where Wesley lived from 1779 to 1791, and where he died. It is a fine old Georgian dwelling house, built of brick, with a basement and four stories. Wesley must have found it a much more comfortable home than the very plain and simple apartments that he had used for forty years at the Foundry, a hundred and fifty yards away.

He bought the Foundry for 150 pounds in 1739, when it was a roofless ruin with decayed beams. The records show that he only spent a few hundred pounds in restoration. There he lived, high up in the premises over the band room. His mother, Susannah Wesley, lived with him, and died there in 1742. Besides the preaching and other rooms at the Foundry, there was a dispensary, where Wesley employed an apothecary and an experienced surgeon. The cost of medicines for the first half year was forty pounds. It was the first free dispensary in the city of London. There, too, he had a home for nine widows, one blind woman, and two poor children, with two upper servants and a maid and a man. Usually four or five preachers lived there with Wesley. In his Journal he writes: "I myself, as well as the other preachers who are in the town, diet with the poor, on the same food and at the same table, and we rejoice herein, as a comfortable earnest of our eating bread together in our Father's Kingdom." On the same premises was a school with two masters and sixty children, most of whom were educated and clothed free. There was a loan society office and the publishing house with the first book stewards. The preachers who lived with Wesley at the Foundry had everything in the way of food and lodging found for them and their families by the stewards. Each preacher had besides this an allowance of three pounds a quarter for himself and his family.

No Preachers Up at 5:30 a. m.

When Wesley moved into the house that he had built for himself on the new chapel premises he continued the custom of having his preachers living with him. Up to the time of his death the house in City Road was the home of most of the London preachers, and having them so conveniently lodged was a great help to Mr. Wesley himself, but he tells that he was often grieved and disappointed by them. Here is an entry from his Journal, Sunday, Dec. 9: "I went down at half-an-hour past five this morning, but found no preacher in the chapel, though we had three or four in the house. (These were Dr. Coke, Mr. Creighton, Samuel Bradburn, and John Atlay). So I preached myself. On inquiring why none of my family attended the morning preaching, I was answered, 'Because they sat up late.' I therefore ordered that (1) everyone under my roof shall go to bed at nine; that (2) everyone might attend the morning preaching." This was continued during Wesley's lifetime.

On October 9, 1779, Wesley writes: "This night I lodged in the new house in London. How many more nights have I to spend here?" The wives of some of his preachers, like Mrs. Samuel Bradburn and that super-excellent woman, Hester Ann Rogers, kept house for him. One of his salutations to Mrs. Bradburn (who before her marriage, a Sophia Cook, was one of Robert Raikes' great helpers in his early Sunday school work at Gloucester), was "Sophy, live today."

Among those who lived with Wesley in the house were Dr. Thomas Coke, who for years made his home there when in London. Thomas Olivers, who helped to correct his books for the press and help ed with the services at City Road—the author of the great hymn, "The God of Abraham Praise". James Rogers, who was living in the house when Wesley died, and Samuel Bradburn, the Demosthenes among the early Methodist preachers.

Chair for Dog Among the Expenditures.

The City Road records contain many interesting items of household expenditures, of which the following are interesting examples:

1784	£	s.	d.
Sept. 2. One month's housekeeping	7	9	8
Dec. 8. For hay and straw (Mr. Wesley's horses)	0	2	9
Chain for dog	0	2	0
Halters	0	1	6
1785			
Jan. 4. For shaving the preachers	1	10	6
Feb. 7. Mr. John Wesley's quarter's salary	15	0	0
May 18. By bad silver and copper, 10 mos.	1	16	0
1786			
Apr. 29. Making up garden before Mr. Wesley's house	2	1	3
1787			
Jan. 9. By half year's shaving of preachers	6	12	3
Feb. 2. Two tress for front of dwelling house	0	3	6
Dec. 14. By cash, Mr. Bradburn's apothecary's bill for house	14	18	7
1789			
Dec. 1. Paid Mr. Rankin's bill for coal	18	11	0

Under date Saturday, Dec. 20, 1785, Wesley makes this report: "At three in the morning two or three men broke into our house (in City Road), through the kitchen window. Thence they came up into the parlor, and broke open Mr. Moore's bureau, where they found two or three pounds; the night before I had prevented him leaving there seventy pounds (from the quarterly visitation of the classes), which he had just received. They next broke open the supboard and took away some silver spoons. Just at this time the alarm, which Mr. Moore by mistake had set for half-past three (instead of four), went off, as it usually did, with a thundering noise. At this the thieves ran away with all speed, though their work was not done, and the whole damage which we sustained scarce amounted to six pounds.

Federal Tax Returns.

These silver spoons had been the subject of a special legal inquiry. The Commissioners of Taxes, thinking Mr. Wesley a rich man, wrote to desire him to make a return of his plate. This he did in a few words, as follows: 'I have two silver spoons at London, and two at Bristol. I shall not buy any more whilst so many poor want bread.' The thieves did not know those spoons were historical, or they might have left them.

On Friday, Feb. 25, 1791, Wesley returned home to his house in City Road for the last time. He was very feeble. He walked upstairs to his own room, desiring Mr. Rogers to leave him and allow no one to enter for half an hour. When Dr. Whitehead arrived, Wesley said, "Doctor, they are more afraid than hurt." He lay all that day with a quick pulse, a burning fever and extremely sleepy. The end was not far off. He showed the same magnificently cheerful spirit at the end that he had shown all his life. Lifting his fleshless arm in token of victory and raising his failing voice to a pitch of victory. The best of all is God is with us." A few minutes before ten on the morning of March 2, 1791, he calmly fell on sleep, having served his generation by the will of God."

Wesley himself occupied the three rooms on the first floor of the house that are now shown to visitors and which contain many precious relics. The back room was Wesley's bedroom, and most people think that he died there. A copy of Claxton's famous picture hangs on the wall. One wonders whether the artist ever visited the room. It is difficult believe that all the people crowded around Wesley's bed could ever have been in that small bedroom at one time. It is in fact definitely known that they were not all there at the time of his death. The late Lord Wolverhampton, who lived in the house as a boy, used to say that the tradition in his day was that Wesley died in the front room, which was his study and sitting room. We are often asked where the bed is on which Wesley died. A piece of the chintz bed curtain is shown to visitors. The bedstead itself passed into the possession of Dr. Jabez Bunting, but the record of what became of it has been lost. The Rev. John Telford says that a bedstead said to be Wesley's was sold at Christie's in 1904 for 140 guineas.

Much of Wesley's Furniture Remains.

Much of the furniture still in the rooms on the first floor was Wesley's. In the bedroom there still is his little chest of drawers and his beautiful desk which is much admired by visitors. On the drawers is the Wesley teapot, given to Wesley by the great potter, Josiah Wedgwood. I communicated with the Wedgwood firm the other day, and found that they have records of this gift, which is a cherished memory with them. The lid of the teapot has gone. The tradition is that somebody took it without leave. When Rev. Richard Roberts lived in the house he was once offered £2,000 for the teapot by an American visitor.

Opening out of the bedroom is a tiny chamber, 8 feet by 6 feet, where Wesley was wont to retire for prayer; it was his closet where he was shut in with God. Methodism was made by such prayers as were offered in this little room. Visitors still often kneel as they visit it. Sir Robert Perks, on a recent visit to the house, told me that when a boy at home from Kingswood School he had this little room as a bedroom. Lady Newbold Kay, the ex-Lady Mayoress of York, was born in the room where John Wesley died.

The front room, facing Bunhill Fields, is full of interesting Wesley relics, including his conference chair and old table from the Foundry, his mother's gravestone, his preaching gown and riding slippers, his candlestick, and many another interesting object that are shown to visitors. Charles Wesley's bureau is in this room with its secret drawers. There are hymn books that belonged to the great hymn writer and his wife, with manuscript hymns.

Charles Wesley a Frequent Visitor.

Charles, who at the end of his life lived at Marylebone, often visited his brother here. "Not unfrequently he has come to our house in the City Road, and having left the pony in the garden in front, he would enter crying, 'Pen and ink! Pen and ink!' The inspiration of some new hymn had come to him during his ride."

John Howard, the great prison philantropist, came to see Wesley, and there is a record of an hour that he spent in the house. Did Dr. Samuel Johnson ever visit here? Charles Lamb must have passed the house twice every day for years on his way to the East India House from his residence near the Angel.

After Wesey's death Mr. Pawson, the superintendent minister, rashly destroyed many of Wesley's papers and a fine quarto edition of Shakespeare's plays that belonged to Wesley.

Jabez Bunting, when he first came to the circuit in 1803 as a young man, had apartments in the house probably the top rooms, that he spoke of as convenient and comfortable. In his day he says that the doors of the house were so variously, so curiously locked, barred and chained, that I could not for the life of me open any one of them." Visitors can still see the old locks, bars and chains.

Many other famous Methodist preachers have lived in the house, including Walter Thompson (the first President after Wesley), Alexander Mather, Joseph Benson, Adam Clark, Henry Moore, Richard Watson, John Lomas, Joseph Fowler (father of the late Lord Wolverhampton, the only preacher besides Wesley who died in the house), John Farrer, Dr. Jobson, G. T. Perks, Gervase Smith, Thomas Champness, and T. T. Lambert.

Three sons of preachers who lived in Wesley's House are among our best helpers today; one is a baronet, Sir Robert W. Perks, and two are knights, Sir Clarence Smith and Sir Kingsley Wood, M. P.

The late Rev. T. E. Westerdale in 1898 opened Wesley's House as a museum, and many thousands of visitors have been glad to have the privilege of seeing the rooms occupied by Wesley. The Wesley's Chapel Trustees, in connection with the recent renovation scheme, have, during the last few months spent six or seven hundred pounds on a thorough renovation and refurnishing of the house, which is now occupied by an honored supernumerary minister, Rev. William Stewart, who helps in the work of the Wesley's Chapel Circuit and is the Curator of the Museum. Mr. Stewart has always had a deep knowledge of Methodist history and literature. Those who have seen the house under his direction have always been greatly interested and blessed.

BISHOP ASBURY AND PERSONAL EVANGELISM

By H. H. Smith.

The average Methodist, reading a summary of Bishop Asbury's labors—how he preached 16,500 sermons, sat in 225 annual conferences, ordained more than 4,000 preachers, and traveled on horseback or in carriages 270,000 miles, will be surprised to learn that he was also diligent in personal evangelism, seeking every opportunity to converse face to face with the unsaved.

The evangelistic spirit was strong within him from the very first. Bishop DuBose says: "Asbury's conversion was his call to be an evangelist. His first answer was to assemble his youthful companions and exhort them to repentance. This was followed by the more public step of holding meetings in the homes of his father's neighbors. These meetings appear to have been begun entirely on his own initiative."

Dr. George P. Mains speaks of Asbury's personal efforts to reach the lost as follows: "If anywhere in the range of his journeys he learned of an unfortunate criminal condemned to death, it was his custom to visit the prison of such a man that he might tell him of the love of One who forgot his own agony to forgive and save a penitent thief. He frequently visited the jails and the poorhouses to preach to the inmates. He was imbued with such a Christ-like sense of the intrinsic possibilities and the value of the human soul that he counted it a divine opportunity to convey the tidings of salvation to any man, however destitute forlorn his condition."

False prophets have sometimes usurped the place of the true and proclaimed salvation to the multitudes from pulpit or platform, but no insincere person is ever found suffering the severest hardships in seeking out individuals and pleading with them face to face to become reconciled to God. If anyone would know what "personal evangelism" really is, let him carefully study Asbury's journal. As the practice of the "one to win one" method of reaching the unsaved is the need of the hour, let us follow this great servant of God in his efforts to reach the individual, as recorded in his journal, and above all pray that we may catch his spirit and follow his example. The following extracts are taken from "The Heart of Asbury's Journal":

"Went to jail, and visited a condemned criminal, and preached to him and others with some tender feeling of mind on these words: 'Joy shall be in heaven over one sinner that repenteth.'

"This evening I had a very solemn family meeting, and spoke separately and pointedly to every one, both black and white."

"Set off for Frederica. A poor, unhappy man abused me much on the road; he cursed, swore and threw stones at me. But I found it my duty to talk to him and show him his danger."

"Rode into Fredericksburg; my horse failed through fatigue, bad feed, and not enough of it. I stopped and fed by the way, mistaking my road. I met a serious man, and spoke to him about his soul; it may be the losing my way was ordered by Providence."

"I visited three young men who are to die shortly; they went while I talked and prayed with them."

"We have made it a point to pray in the families where we lodge, whether public or private, and generally where we stop for refreshment."

"On my way to Fredericksburg, I fell in with some gentlemen, and conversed with them on the subject of religion. They sought refuge in God's foreknowledge, and thence drew their proofs that their Creator would not eternally damn them."

"This country abounds with bays, swamps and drains; if there were no sinners, I would not go along these roads."

"I had an open and free conversation with Mr. Gough about his soul. I conversed with the servants also, and had freedom in prayer, though I felt weakness of body."

"I wished to speak to a poor African whom I saw in the field as I went out, and as I came along on my return he was at a stone wall within eight or nine feet of me. Poor creature! he seemed struck at my counsel, and gave me thanks."

"I cannot now, as heretofore, spend ten hours out of sixteen in reading the Bible in English and Hebrew, or other books, or write letters from morning until night. My bow is weak, it is not broken; but I have more time to speak to God and souls."

"I spent part of the week in visiting from house to house. I feel happy in speaking to all I find, whether parents, children or servants; I see no other way the common means will not do. Baxter, Wesley, and our Form of Discipline say: 'Go into every house'; I would go further and say, Go into every kitchen and shop; address all, aged and young, on the salvation of their souls. We surely cannot do less."

"The salvation of souls was his master passion, and the report of great revivals made him cry out, 'Glory, glory, glory.' Once, when greatly depressed in spirit because he had not seen any immediate fruit of his labors in the conversion of souls, he entered a log cabin church, unknown to anyone, and took his seat near the back part of the congregation. A love feast was in progress, and a woman rose and testified to her conversion some two years before when she chanced to hear Bishop Asbury preach. This greatly moved the bishop, and he rose and commenced by remarking that he was a stranger and pilgrim, halting on his way for rest and refreshment in the house of God and that he had found both; and," said he with uplifted hands, while tears of joy coursed each other freely down his face, "if I can only be instrumental in the conversion of one soul in traveling round the continent, I'll travel round it till I die."

Ashland, Va.

BOOK NOTICES

THE HOLY SPIRIT IN THE GOSPELS

By J. Ritchie Smith, D.D., Professor of Homiletics in Princeton Theological Seminary.

Professor Smith begins his book with an introductory study of the Holy Spirit in the Old Testament, feeling that this is an indispensable preparation for intelligent treatment of the teaching of the New Testament, which assumes and builds upon the truth of the earlier revelation.

The second part of the book is devoted to the study of the Synoptic Gospels. The place of the Holy Spirit in the life of Jesus is shown, beginning with the Virgin Birth, to which two chapters are given. This is followed by an account of the descent of the Holy Spirit on Jesus at His baptism, and the subsequent occasions when the Spirit is said to have worked through Him.

The third part is concerned with the Fourth Gospel with its distinctive interpretation of the relation of the Holy Spirit to the Father, to the Son, to the disciples, and to the world.

The MacMillan Company

A FAITH FOR THE NEW GENERATION

By James Gordon Gilkey.

"A few years ago the president of the Student Christian Association sent me this description of the religious problem at one of our local Eastern Colleges: Our college is a place where we all have perfectly respectable ideals and where we all believe heartily in philanthropic work but where a definitely personal religion simply doesn't exist. Most visiting ministers give us wonderfully intellectual sermons which interest the girls a lot, but don't do them any good at all. The fact is we all want to believe something, but we don't know what it is and no one seems able or ready to help us."

"The chapters in this book have grown out of the attempt, now continued for some years at various schools and colleges and student gatherings, to relate the essential Christian convictions to the view of the universe now held by the so-called 'college group.' The material presented here is designed primarily for young people and interested laymen rather than for experts in either science or theology."

Contents: The New Situation and the Task It Imposes; A Modern Conception of God; Getting God's Help in Daily Life; Can We Still Believe in Immortality? The World's Debt to Jesus; The Opportunity of the Modern Church.

The MacMillan Company, Publishers, New York.

THE WORLD OF WILLIAM CLISSOLD

By Thornwell Haynes.

The World of William Clissold, by H. G. Wells, two volumes, boxed; net $5.00. Release date September 24, 1926. Published by George H. Doran Company, 244 Madison Avenue, New York City.

This two-volume H. G. Wells expects to be his greatest achievement. The story is that of a business man of sixty who retires to his villa in Provence in order to think over his life, and while there he forms a friendship with a young French woman and resolves to marry her. A marvelous effect of reality is built up about these two figures and their relationship.

From his window in Provence William Clissold regards his world and tells his own life story, that of his father and of his brother and gives his main impressions of the world in which all their lives have been lived. He attempts to square the activities of his life with what he believes to be the general scheme of things.

It must be remembered that H. G. Wells has been battling for the new civilization these many years. He has fought with surpassing ability and vigor for his ideals of liberalism, and has vitally influenced the progressive thought of the twentieth century. He has believed in life and the value of humanity, the humanization of science and the vitalization of history, and to crown his thought, he has believed in God. The World of William Clissold is Mr. Wells' most powerful creation.

CURRENT COMMENTS ON TIMELY TOPICS

By Warren A. Candler, D.D., LL.D.

Here is a wealth of information and inspiration, for Bishop Candler deals in facts, not in theories. He analyzes keenly and clearly, and his deductions are convincing and practical. His logic is undeniable, and he develops his themes with a masterly conception.

In this series of articles he discusses various and sundry matters ranging from Creeds and Conduct, War and Peace, to local conditions in the South, Evolution and Evolutionists, Preachers and Preaching.

A lifetime of study and experience with people, life, and living is revealed in these timely essays. Throughout the entire group runs the unmistakable faith in Christ and Christianity to meet and solve not only individual needs, but the more vital and universal problems of governments and nations.

Cokesbury Press, Publishers, Nashville, Tenn.

* * * *

THE TRAIL DRIVERS OF TEXAS

By George W. Saunders, President of the Old Trail Drivers' Association.

One of the great source books on the early history of the Middle West. It is made up of interesting personal adventures in the establishment of the first cattle market in the West. This volume contains over 1,100 pages of the most interesting experiences, written by the men who actually participated in the early drives. Emerson Hough has expressed the high value he places on this work by giving it full credit for the background of "North of 36." The book is true in detail and is an accurate recital of the experiences of the real cowboys of the Southwest. There is a real need for its publication, because there are few, if any, books today which give the real facts about trail drivers and their employees of that early period. It corrects some of the false impressions that are created by some of the literature of the present day.

Jacket in full colors. Octavo, 1,100 pages, $5.

Cokesbury Press, Nashville, Tenn.

FOR SHAME

The big hearted European campaign to shame the United States into cancelling the war debts has at last been extended to include the little children. England—declares Philip Snowden—is starving education and charity to pay America. This is an adroit thrust. Education is a fetish in this country, and children always come in for especial consideration. Americans listen respectfully whenever Mr. Snowden speaks. They realize that as former Chancellor of the British Exchequer he is well versed in the intricacies of finance. They realize that he is one of the brightest lights of the Labor Party. They realize that he probably has what he considers the best interests of his country at heart. Realizing all these things, they wonder why he does not continue his sad tale of the plight of England's children to its logical conclusion. They wonder why he fails to add that, while the British people can spend only $410,000,000 a year on education, on liquor they spend $1,580,000,000!—Dearborn Independent.

It (the Bible) contains more of my little philosophy than all the libraries that I have seen; and such parts as I cannot reconcile to my little philosophy I postpone for future investigation.—John Adams.

COUNTRY CHURCH QUESTIONS

Answered by J. M. Ormond.

The questions which appear below are a few of the many which are found in letters from persons interested in the Duke Fund, country church buildings, etc. Professor Ormond has been asked to answer such representative questions in the Advocate in order that the people generally may have the information.

We are planning to build a church in our neighborhood to take the place of the old house which is not now suitable to the needs of our people. What suggestions would you make regarding the choice of our architect?

Signed: ————, Pastor.

I am glad to note that you expect to build a new church. Regarding the choice of an architect let me say first that you should select one whose ability has been proven by work already accomplished. A good architect should be able to save the building committee more than the amount of his commission. This may be done in the wise choice of materials, the elimination of waste, and by better knowledge of good construction. By a slight defect in the quality of material or in the construction of walls, etc., the house may be very unsafe.

In the second place the architect chosen should be thoroughly familiar with modern church and Sunday school work. If you should happen to choose one who is not, you should require him to consult the Department of Architecture, 1115 Fourth Avenue, Louisville, Ky. He would be able to secure information that is indispensable. If you desire to do so, you may secure the services of Mr. H. M. King, the official architect for the Methodist Episcopal Church, South, whose address is given above.

Two chief requirements should be made of all church plans for the modern plant, viz., an attractive appearance of the building in general, and a suitable arrangement of the house so that effective work may be done in the building.

Would you advise us to build our new church of brick or of frame construction?

Signed: ———— Pres. Miss. Society.

This would depend upon the cost of the house. A frame building can be erected under ordinary conditions at less cost than one of brick. I am very well convinced, however, that our country churches should be built of brick or stone wherever it is possible. I am told that in some sections of North Carolina a brick building may be constructed as cheaply as a frame house.

I should be glad to see along our highways and in the villages of North Carolina church buildings which will be just as beautiful and just as well equipped as the modern school houses to which we point with pride, and just as well adapted to serve the needs of the people as are the great city churches able to serve the city folk. The rural church houses do not need to be as large nor do they of necessity need to have the same kind of equipment in many instances, but they should be an honor to the state and to the church.

Does the Duke Commission favor consolidation of the Methodist churches in rural areas? And would they give us more money if two congregations should agree to join hands in a building project?

Signed: ————, Preacher in Charge.

I think I can say for the Duke Commission that wherever consolidation can be effected without hurt to the congregations concerned, and by such consolidation the best interest of the people may be promoted, it is decidedly favored.

Without doubt we have too many church houses in the two conferences. There was a day—now gone forever—when the roads were bad and the method of travel less satisfactory, that made it necessary to provide church houses in every small community. Since the conditions of transportation have so radically changed, it would be far better for all concerned if we had only about one-half our present number of church buildings and of those we do have should be properly located and better suited to meet the present-day needs.

Most of us who have thought at all upon the subject are well aware of the difficulties involved in the problem of consolidation. Religious sentiment is very deep-seated and must be dealt with wisely, and yet by the judicious promotion of the idea I am sure we shall find a growing tendency toward combining congregations in the near future.

You may be sure that the Duke Commission will be very much interested in your project of consolidation and will render such assistance as may be necessary to help you achieve the best results.

MRS. SARAH E. SPRUILL IS DEAD

Mrs. Sarah Eliza Spruill of Oriental, N. C., died at her home Sunday, September 19, 1926, at the age of 69. Mrs. Spruill was born September 14, 1857, and on December 14, 1877, she and James Spruill were married and made their home in Oriental. Her husband died March 19, 1924.

There were twelve children, seven of whom still survive, viz., Mrs. J. Y. Sawyer and Miss Rosa Spruill of Oriental, A. C. Spruill of Goldsboro, Miss Carrie Spruill of Raleigh, J. F. Spruill of Lexington, Mrs. C. H. Willey, Chicago, Ill., and Mrs. F. W. Summers of Abbeville, La.

The old home is now closed, since the parents are dead and the children are living elsewhere, but the influence of that home abides. It was one of the highest ambitions of Mrs. Spruill and her husband to make the home attractive for the children and their friends and in this they succeeded admirably, and the Spruill home entertained as many or more guests than any other in all that country. These parents were interested in education and gave each child a college education and also assisted other young people to get an education. And they were very fortunate in their children, all of whom are doing well. The best known of them about Greensboro is Hon. J. F. Spruill, who lives in Lexington, N. C., and who is the state solicitor for this judicial district. He is a lawyer of fine ability who is making an admirable record as solicitor, an active and influential Methodist, and a citizen who at all times is deeply interested in everything that contributes to the welfare of humanity.

To those who mourn the departure of a good Christian mother we extend our warmest sympathy.

FINE MEETING AT MAIN STREET, HIGH POINT

The revival at Main Street church, High Point, conducted by our pastor, Rev. W. B. Davis, and assisted by Rev. Carolyn A. Hosford was a great success.

Miss Hosford organized a chorus choir immediately after her arrival in High Point and under her direction the singing was splendid during all the services. She also did a great work with the children of the church and community, having for them special services in the afternoons. She had talked with them and worked with them during the week and on Sunday morning when a special service was held for them a large number came to the altar and gave their young hearts and lives to Jesus. This was a very impressive sight and one of the most wonderful services of the revival.

Cottage prayer meetings were held in all sections of the city during the two weeks of the revival and such splendid work was done that two or three persons were converted in these meetings.

During the campaign Rev. W. B. Davis preached most wonderful sermons, pouring out his very heart in his earnest messages to large congregations. The altar services were very gatifying, for many were greatly blessed. Quite a few gave their hearts to Christ for the first time and a number renewed their covenants and consecrated their lives to God.

The revival has meant a great deal to the members of Main Street as well as to a great many others who attended the services. We feel that the work of Miss Hosford will have a lasting effect and that with the efforts of our pastor who labors so earnestly with his people that we have been greatly benefitted and will continue to press upward and onward.

Mrs. R. R. Kearns.

OFFICIAL NOTICE FROM BISHOP MOUZON

My Dear Doctor:

You will say through the Advocate that I have appointed Rev. W. A. Cade presiding elder of the Wilmington district to take the work laid down by Brother H. A. Humble. Brother Cade continues as pastor of Grace church, Wilmington. The preachers and laymen of the district are expected to cooperate in finishing the work on the district for the conference year. Fraternally,

Edwin D. Mouzon.

The price of the new discipline is 50 cents per copy. Send your order to the Advocate.

A GREAT REVIVAL AT CARRAWAY MEMORIAL, GREENSBORO

We have just closed one of the greatest and most far-reaching revival meetings held at this church in a long time. The pastor was assisted by the "Billy Sunday Teams" from Winston-Salem. The various teams from Winston-Salem came for eight services, and in a nice, quiet and effective way gave their personal experiences—sang, prayed and did personal work in the congregation. They just demonstrated to the local congregation the way in which all laymen could and should assist in revival services. I hope our laymen have learned the lesson and in future years will put same into practice. As a result of the meeting there were 50 or more converts and many reclamations. Many new members will be received into the Methodist church and some will join other churches. The church and community have been greatly revived and helped in many ways. Carraway always pays out in full and when conference comes will be out again. Brethren, think of us when you pray.

T. V. Crouse, P. C.

PEOPLE AND THINGS

Mrs. T. J. Copeland of Baltimore and president of the Woman's Missionary Society of the Baltimore conference, is this week conducting a school of missions at West Market Street church under the auspices of the Methodist churches of Greensboro. The attendance has been gratifying to those who promoted the school.

The Advocate has received a supply of the new disciplines. Your order will be filled same day received. Single copy 50 cents; one dozen copies $4.50.

"Dr. E. P. Taylor, the well known South Carolina evangelist, is now in the midst of a three weeks' union tent meeting at Cramerton. All the churches have united for a great soul saving campaign. Dr. Taylor is one of the most spiritual, sane evangelists in the field today, who preaches the gospel with great power. A choir of 125 voices has been organized under the leadership of Dewey Maness, song leader. The music is a decided feature of the campaign."—D. L. M.

Tom P. Jimison will learn not to lodge too much confidence in his untrustworthy clients. It seems that Tom marshalled his legal talents some days ago to see that "Bishop" Grace should enjoy all civil rights that have been guaranteed by that renowned document known as the Constitution of the United States. And the young attorney was exceedingly zealous in behalf of his client who had stirred many of the colored people of that early nesting place of liberty and the home of sundry declarations of independence. But it turns out now that this religious fakir skipped out and forgot to pay his lawyer. And behold! the legal gladiator who entered the arena in behalf of the "Bishop" is now on trail of the fugitive and is invoking the legal forces of the commonwealth to help him to recover an unpaid fee of $300. If this is not tragedy it certainly is comedy.

Winston-Salem has three resident bishops—a Baptist bishop, a Moravian bishop, and a Methodist bishop. We are now interested especially in the Baptist bishop, Dr. H. A. Brown, who last Tuesday celebrated his eightieth birthday amid the congratulations of his multitude of friends. He is the best loved citizen in Winston-Salem, where he is pastor emeritus of the First Baptist church which he served so long and with such pre-eminent devotion. He is a Baptist, but no ecclesiastical boundaries can circumscribe his life. He belongs to all the churches as all beloved disciples do. Our sincere congratulations are extended this prince in Israel and we wish him at least twenty more returns of the day.

IN REPLY TO CALL FOR HELP

In answer to our appeal for funds to send the Advocate to parties who are not able to pay for it, shut-ins, those in various charitable institutions, etc., we have received the following amounts:

J. P. Gibbons, Hamlet	$10.00
A. L. Stanford, Charlotte	2.00
Mrs. W. B. Richardson, Jr., Reidsville	2.00

We are in need of a great deal more at this time. Who will be the next?

MOUNT AIRY SHOULD BE A CITY OF GOLD

The Rev. W. A. Newell preached from the above subject Sunday morning at Central Methodist church and after reading the scripture on the Heavenly City, found in Revelation xxi, said his heart was too full of another matter to speak on the city described in the scripture and then proceeded to tell in beautiful language how God had formed the hills and valleys, carpeted them with green grass and planted them with trees, watered them by cool rivers and fanned them by the breezes from the hills, providing an ideal spot for another city, Mount Airy, which should be the habitation of man but at the same time a city of God.

As he went forth last week he found this fair city with lovely homes and prosperous business houses on the crest of the ridge in this beautiful valley; but as he went farther from this prosperous section he found at least one-fourth of the city's population housed under conditions unspeakably squalid and unsanitary; these conditions had brought disease to about forty and even death to two or three. On one short street with only eleven homes ten of the homes housed typhoid fever patients, apparently all traceable to the first case, that of a little boy in one of the houses, from the premises of which germs were carried by flies to the homes and by rain to an old well from which the other families got their drinking water. The same source of pollution was responsible for other cases in the same neighborhood.

Could we paint for our readers the heart-breaking story of poverty, squalor and suffering as it came from the lips and the heart of this man of God as he told the story with a vividness possible only to one who had spent himself in an effort to alleviate the suffering and prevent the spread of this disease, and to remedy conditions that make such tragedy possible, then our citizens would rise up and declare "it shall not longer be."

The minister declared that none should dare to criticize what he said until the critic himself had gone in and out among the stricken ones and made a personal investigation.

He declared that Central Methodist church should provide a nurse to visit these homes and, at the evening service announced that this had been done.

He placed upon every professing Christian a share of the responsibility for this blot on Mount Airy, for if every church member in Mount Airy manifested the spirit of Christ toward the poor and lowly and felt the brotherhood of man, no needy one could be uncared for. Food, clothing and care are needed. Will the people respond to this need as Christ would have them do until Mount Airy becomes indeed and in truth a city of God?—Mt. Airy News.

THEY BEAT THE JEWS

We have often heard of the people who beat the Jews, but it is not generally known where they live. According to Dr. A. W. Plyler, editor of the North Caroiina Christian Advocate, one of the best religious papers in the South, they live in Charlotte, N. C., that most charming city down in the Carolina hills. This editor says there are no Jews in that city. The reason is it was settled largely by the Scotch and when the sons of Abraham stop over to view the landscape, they soon see they would starve to death contending with the shrewd sons of the Highlanders and these Jews pack up and go, either to Richmond or Atlanta, where hides are cheaper and wool more plentiful. But we will listen to this editor as he tells the story (perhaps the city was Charlotte and not Edinburg):

Jacob and Ikey, father and son, went to Edinburg with a view to locating in business. While walking along one of the principal streets of the city, their attention was drawn to a Scotch farmer who drove up to the curb, got out and took the bridle off his horse preparatory to feeding the animal his noonday meal. After carefully attaching the feed bag to the horse's head, he went to the back of the wagon and took a chicken from a small coop. The chicken had a string tied to its leg. This he fastened to the foreleg of the horse so that the chicken would eat the oats that spilled out of the bag. The Hebrew father turned to his son and gravely remarked: "Ikey, dis is no place for us to do business." Do our readers generally know that Charlotte, N. C., while inhabited most largely by the Scotch, had no Jews in it? "A Scotchman keeps the Sabbath and everything else he gets his hands on."—Richmond Christian Advocate.

WHICH SHALL IT BE?

PLEDGES

SCRAPS OF PAPER?

In 1921 one Southern Methodist out of every seven made a pledge to the

Christian Education Movement

Many thousands of these pledges have been paid in full. But thousands of others have not yet been paid, though already over due. There are many thousands on which nothing has been paid.

WHAT ABOUT YOURS?

TRIBUTE TO REV. H. A. HUMBLE

(A tribute of love and appreciation of Rev. H. A. Humble by the pastors and laymen of the Wilmington district.)

Our presiding elder and leader of the Wilmington district, Rev. H. A. Humble, having finished his earthly course, has gone to his heavenly reward. Perhaps the highest expression of love for him would be to rejoice in that he has inherited the crown of righteousness which we doubt not the Lord and righteous Judge has given him. However, it is human to sorrow and feel the pain of loss when a true brother and wise leader such as he is called away.

We, the pastors and laymen of the Wilmington district, desire in this way to record our love for him, our appreciation of him as a preacher and high estimate of his wise leadership and administration of the church under his care.

To our human understanding his death is an irreparable loss to the church, particularly this district. But the vineyard is the Lord's, and we trust His providence in calling other laborers to take up the work and carry it on. God's servants die, but His work goes on.

Our presiding elder is dead, yet he speaks in the good works and influence he wrought in the lives of men while he lived. We pledge and dedicate ourselves anew to the holy task of holding aloft the banner he laid down. We feel and assume the responsibility to carry the work of the district this year to completion.

May the God of love and peace comford and keep his loved ones.

MISS CHERRY ADDRESSES TRYON STREET WOMEN

The Business Women's Circle of the Woman's Missionary Society of Tryon Street church held its regular meting at the church on the evening of September 21, with Miss Willie Summerow, chairman, presiding.

About forty members and visitors were present, and were served with a delicious supper, after which Miss Mary Parks Moore, alumnae secretary of Queens College, conducted the devotionals. She took as her theme "Others," and after reading an appropriate scripture lesson made a most helpful and inspiring talk.

The speaker of the evening was Miss Mabel Cherry, late of Korea, but now a visitor at the home of her father, Rev. W. S. Cherry, pastor of Trinity church near Charlotte. Miss Cherry has just finished three years' work in Korea as teacher of the children of our missionary workers. Her talk was replete with incidents of her work with the young sons and daughters of our representatives, and their intense desire to do things the "American" way. Almost every one of her charges represented a different age and grade, and the fact that one of her pupils has this fall entered an American college unconditioned is proof positive of the teacher's efforts and ability.

Miss Cherry's stories of the native people, their manners and their reaction to our religion were most interesting and instructive, and served to make far away Korea a reality in the thoughts of her audience.

The members of the Business Women's Circle were deeply gratified to hear Miss Cherry, and her presence at the initial meeting of the fall added zest to their desire to finish the work of the year in a creditable manner.

The real obstacle to the cancelation of war debts is, of course, that the American government borrowed the money lent to Europe from its own citizens, and it would still have to pay them interest and principal. But until Europe can honestly deny that any war debt renounced by America would be spent on armaments it cannot be pretended that America's act of renunciation would greatly benefit Europe. The Contemporary writer very acutely points out that America's real service to the world in our generation is, by this aftermath of debt-collecting, to make the very name of war stink in men's nostrils, and thereby to shaken the hold of war on the habits of men.—Christian World, London.

More than $158,000,000 was expended for the support of state universities and colleges in the United States during the fiscal year of 1925. Salaries of professors and employes took more than one-half of this sum.



Intermediate Department, Main Street, Gastonia, Won Attendance Banner on Sunday School Day, 1926. Mrs. G. W. Fink, Superintendent; C. W. Gunter, General Superintendent.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

DEATH OF MRS. T. J. SMITHERMAN

Our tenderest and most heartfelt sympathies are extended to Mrs. W. R. Royall, business manager of The Missionary News of the North Carolina conference, and the other bereaved ones, in the death of her mother, Mrs. T. J. Smitherman, who passed away a few weeks ago at her home in Troy after a few hours illness. It was our good fortune to know Mrs. Smitherman intimately for a number of years and to have her for a near neighbor for quite a long time. She was truly a Christian and will be greatly missed in her church, her town and her community where she was so well known and so greatly beloved. She is survived by a large family of sons and daughters, and to each of them we extend deepest sympathy.

IN BOOK OF REMEMBRANCE

We are glad to hear through Mrs. Ora Dougherty of Bryson City that her auxiliary, the Woman's Society by Bryson church, has paid the quota of $5.00 per member on the Belle Bennett Memorial fund and will have its name enrolled in the Book of Remembrance. Congratulations!

NEW ORGANIZATIONS, SHELBY DISTRICT

Mrs. A. J. Owen, district secretary of Shelby district, has not allowed the warm weather to interfere with her work but is reporting four new organizations. We congratulate her on this good work and welcome these new auxiliaries into our conference family.

Following are the organizations: Adult Society at Concord church, Bessemer City charge, with Mrs. Claude Hovis, president; Junior Society, Concord church, Bessemer City charge, Mrs. Lee Eaker, leader; Junior Society, Lowell, with Mrs. T. P. Rankin, leader, and Adult Society at Stanley, Mrs. G. G. Adams, president.

Mrs. Owen has two county federations organized on her district also with the following officers: Cleveland County, Mrs. George Hoyle, Shelby, chairman; Mrs. M. P. Coley, Shelby, assistant for young people; Gaston County, Miss Annie Surig, Belmont, chairman; Mrs. J. W. Gaston, assistant for young people. She hopes soon to be able to report that Lincoln county is also organized.

MISSIONARY IN JAPAN HONORED BY JAPANESE ROYALTY

From Asheville Citizen.

Nashville, Tenn., Sept. 18.—In sharp contrast to the ancient Oriental idea of the place of women, comes the news that to a woman, missionary under the auspices of the M. E. Church, South, was accorded the honor of being the first on the list of forty outstanding citizens of Hiroshima, Japan, to be granted an audience by the Crown Prince of Japan on the occasion of his recent visit to that city. Miss Nannie B. Gaines of Leesburg, Florida, was thus honored in recognition of her forty years of service in educating Japanese women and girls, according to advices received at missionary headquarters here.

Elaborate preparations attended the visit of the Prince and every precaution was taken to safeguard the health of the royal visitor. A limited number of prominent citizens were received by him in audience, and students in foreign and native schools vied with each other in honoring the distinguished guest.

Vaccinating every man, woman and child in the city against smallpox, inoculating all dogs with anti-rabbies serum, repairing the streets, painting the houses and giving everything an extra rub and polish were some of the preparations made for the visit, according to the Rev. R. A. Stewart of Monroe, N. C., principal of the Hiroshima Girls' School of the M. E. Church, South.

Dr. Stewart, writing to Southern Methodism mission headquarters at Nashville of the visit of the Crown Prince, says that the occasion will go down as a red letter day in the history of Hiroshima.

This was the first time the Crown Prince had visited Hiroshima since his elevation to his present high office, and the people of the perfecture had spent months making ready for his coming.

A feature of the occasion was a review of the high school students of the city on the military parade ground. It is said that 18,000 students were assembled in perfect rows fifty feet deep to be reviewed by the Prince and to sing for him their specially prepared songs of welcome.

Miss Nannie B. Gaines of the Hiroshima Girls' School, for the past forty years Methodist missionary to Japan, was signally honored by being chosen the first on the list of forty outstanding citizens of Hiroshima to be received in audience by the Prince. Persons on this list were selected by the governor of the province who declared that Miss Gaines well deserved the honor because of her forty years of service for the women of Japan, the longest record for continued service in one school of any teacher in the entire perfecture.

As a special honor, students of the Hiroshma Girls' School were allowed the privilege of making a full set of garments for the little Crown Princess Teruko-No Mira, the baby daughter of the Prince. These little garments were made according to the latest American style, and the girls of the perfectural school presented an elaborate Japanese dress. All who worked on the garments were given physical examinations in order to safeguard the health of the royal baby.

The climax of the entertainment for the Prince took place on the sea near the famous shrine, Miyajima, a few miles south of Hiroshima. There were 30,000 vari-colored lanterns lighted and set afloat, all leaving the shore at the same time. As they floated out to the gunboat on which the Prince was to leave the next day, it looked as if the sea were covered with miles of water lilies, thick on the water.

So dense was the crowd at this celebration that in spite of the fact that all trains, automobiles, street cars, and other conveyances were filled to overflowing, many people did not get home until morning.

WINNERS

The following societies were the lucky winners of the $10 each, offered by the conference for the highest per cent of attendance at the meetings held in the various dirtricts during August, with Miss Daisy Davies presenting the Belle Bennett Memorial:

Winston-Salem dirtrict, Arcadia; Waynesville district, Bryson City; Statesville district, Hudson; Shelby district, West End, Gastonia; Salisbury district, Mount Pleasant (new society); North Wilkesboro district, Wilkesboro; Mt. Airy district, Rockford Street, Mt. Airy, and Booneville (both 100 per cent); Marion district, Pleasant Grove; Greensboro district (unable to hear from this district, hope to have it later); Charlotte district, Duckworth Memorial Society, Seversville; Asheville district, Mount Pleasant (new society).

North Carolina Conference

"Behold him now where he comes!
Not the Christ of our subtle creeds,
But the Lord of our hearts, of our homes,
Of our hopes, our prayers, our needs;
The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of mortal ken."

—Richard Watson Gilder, "The Passing of Christ."

The address of our corresponding secretary, Mrs. Harvey Boney, is Orton Apartments, Wilmington, N. C. Please note this change from Rose Hill, N. C., for the next ten months.

BENNETT BOOK OF REMEMBRANCE

The correct addresses of our two parsonage daughters enrolled in the Book of Remembrance are:

Mrs. D. Kerr Taylor (Myrtle Shamberger), Oxford, N. C.

Mrs. Pierce Johnson (Londa Shamberger), Weldon, N. C.

Every auxiliary in the Rockingham district is on the Book of Remembrance.

This is the logical quarter to finish your quota on the Memorial. The buildings are going up rapidly and the money is needed to meet the payments. Why not complete this fund by the October meeting? The full quota from all the conferences would amount to $858,195 and, if all paid, that sum would build the Memorial buildings and endow the Department of Bible in Scarritt College, as originally planned. It will take a full half million to finish the Memorial, which includes the Wightman Chapel. The two conferences in South Carolina are working on the Wightman portion of the Memorial. Now is the time to finish the Lucy Cunninggim special and the Bennett Memorial fund in order that the last quarter may be allotted for the annual budget of the regular treasury. Our columns would like to print the names of the districts and auxiliaries that are paid in full.

JAPANESE LEADERS BECOME CHRISTIANS

"It is indeed encouraging to see prominent Japanese men becoming earnest Christians and leading others to accept Christianity," declares the Rev. I. L. Shaver, writing of the summer school for Christian workers that was held at Beppu, Japan, in August. Christianity in Japan is reaching the members of the higher classes today, reports Mr. Shaver, citing as an example Mr. Yamashita, a popular lawyer and one of the most prominent citizens on the island of Kyuhsu. Mr. Yamashita, who attended all the sessions of the Beppu summer school, was one of the most earnest seekers after the truth as found in Jesus Christ, and at the close of the session he immediately began to prepare for baptism.

To further the work Mr. Yamashita gave a banquet to the workers of the school to which he invited several outstanding Japanese leaders, some of whom were non-Christian. Two were prominent physicians, two were leading politicians, and another was president of the Prefectural Assembly. The subject of conversation for the evening was Christianity and its teachings, Mr. Yamashita taking a leading part in the discussion. As a result of this discussion and because of an urgent invitation of Mr. Yamashita the president of the assembly attended the Christian services the next morning.

"When I was in America last year I was asked several times why we did not reach the higher classes in Japan," says Mr. Shaver, "and now I can answer that we do at least we are reaching some of them, and this is one of the most encouraging features of our work. And may it not be so many years until this Land of the Rising Sun may behold the Sun of Righteousness shining in her midst!" he adds.

HOSPITAL NEEDS IN THE CONGO

A surgeon who can devote his entire time to operative work and a permanent hospital building are the two outstanding needs of the medical work at Wembo Nyama Station in the Belgian Congo, writes Miss Dora Jane Armstrong, nurse in the hospital at that place. The news of the arrival of Dr. John C. Dovell, the new physician, who reached the Congo some time in February, brought to the hospital a number of patients who had been waiting for some one to operate upon them. On one day seventeen were reported, fourteen of whom were so badly in need of operations as to be unable to work. The need for medical work at Tunda and Minga, the other stations in the Congo, called the doctor away from Wembo Nyama before he was able to relieve the suffering of all those who had waited so patiently for his coming. A new hospital made of brick so that it will not be constantly in need of repair is now under construction at Wembo Nyama, but Miss Armstrong reports that this building has been at a standstill for some time on account of the pressure of other work. To house the patients it was found necessary recently to construct another temporary hospital building.

MRS. RUSSELL'S NECKLACE

The story of the amber bead necklace offered by Mrs. W. B. Russell at the General Conference for the erection of a new hospital at Changchow, China, and the subsequent raising of $2,500 toward this project has awakened great interest in the hospital among the Chinese of that section, according to a letter received from R. M. Paty, superintendent in charge. Through the combined efforts of the Board of Missions, the people of Changchow, and the Woman's Council the new building is expected to be finished in the near future. Mr. Paty reports the following services administered during the past six months: In-patients treated, 342; out-patients treated in the dispensary, 3,670; operations performed, 155; outcalls made, 30. In the evangelistic department of the work 514 tracts have been distributed, 82 portions of the Scriptures and Bibles have been given away, 151 attended morning services and 38 evening services, and 38 probationers have been added to the working corps as a result of this work.

BIBLE STUDENTS IN THE CONGO

The majority of the boys enrolled in the Bible school at Wembo Nyama station in the Belgian Congo are bright and quick to learn, reports Rev. J. J. Davis, who declares that his recent work as head of the Bible School has been a genuine pleasure on account of the aptness of the pupils. Four boys out of the twenty attending the Bible school invariably make an average of ninety or more on all tests and examinations. In the two schools at Wembo Nyama there areenrolled about fifty future evangelists.

ASK GANDHI TO TEACH OF JESUS

Mahatma Gandhi is teaching at the present time in the national college at Ahmedabad, India. Considerable interest has been shown by the press of the world in the announcement that his students, having been given their choice of the subject to be studied under the mahatma's guidance, finally settlied on a discussion of Jesus and Christianity.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

THE CAMPAIGN IS ON

Our third annual check-up campaign, with approximately 50 approved checkers, between 300 and 400 superintendents, and between 4,000 and 5,000 teachers and officers participating, is on in dead earnest this week, and will continue until the nearly 400 Sunday schools of the North Carolina conference which have adopted a Program of Work shall have been visited, checked and instructed, encouraged and inspired in the fine work they are doing. As has been emphasized from time to time, this campaign is not a mere fact-gathering enterprise but other educational and inspirational effort, looking toward the standardization and improvement of the organization and effectiveness of our Sunday schools. Every officer and teacher ought by all means to be present when the checker comes to the school. This is an undertaking which depends for its maximum effectiveness upon the maximum of co-operation of all concerned. We are counting on you!

CHILDREN'S WEEK AHEAD

Children's Week is one of the big items in our October Sunday school calendar. More and more its meaning and mission are being understood and its plans followed. Miss Keene, our elementary superintendent, is receiving calls for helps and suggestions and is assisting churches in putting on this Children's Week program. Any week in October is the time set apart for this work. Write for literature.

OXFORD OPENING

With workers from Oxford, Oxford circuit, Creedmoore circuit, Granville circuit, Oxford Presbyterian, Baptist and Episcopal, and other churches, some two hundred strong in attendance, our Oxford co-operative standard training school got off to a good start Sunday, September 19. Interest and attendance have been holding up well. Names of those earning certificates will be published next week. Courses are being taught by Dr. W. A. Smart of Emory, Mr. C. T. Carr, Mooresville, Rev. J. H. Lanning, Oxford, and Miss Georgia Keene, conferences elementary superintendent.

OUR FAYETTEVILLE FACULTY

Six courses will be offered in our Fayetteville co-operative standard training school October 3-8 as follows:

Principles of Religious Teaching, Mr. C. T. Carr, Mooresville.

Story Telling, Miss Georgia Keene, Durham.

Beginner Pupil, Miss Atha Bowman, Richmond, Va.

Junior Lesson Materials, Mrs. E. R. Mickaux, Greensboro.

Intermediate Senior Psychology, Mrs. Junius H. Rose, Greenville.

Bible, Prof. A. M. Trawick, or Dr. Albert Russell.

Classes will begin Sunday evening at 7:30 o'clock. Sunday schools of the eastern half of the Fayetteville district are expected to send representatives.

OUR SANFORD FACULTY

Courses and instructors in our training school to be held at Sanford October 10-15 for the western half of the Fayetteville district are as follows:

Principles of Religious Training, Prof. A. M. Proctor, Durham.

Story Telling, Miss Keene, Durham.

Training of the Devotional Life, Mrs. M. H. McArdle, Norfolk, Va.

Study of Early and Middle Adolescence, Mrs. Junius H. Rose, Greenville.

Opening service Sunday evening at 7:30.

SOUTHPORT CREDITS

The Cokesbury training school held at Southport, August 29-September 3, issued 17 certificates of credit on an enrollment of 30. They are as follows:

The Small Sunday School, J. L. Gobbel, instructor; Miss Mary Cranmer, R. W. Davis, Rev. J. R. Edwards, Mrs. J. R. Edwards, Mrs. G. L. Norment, Mrs. J. H. Russ, Mrs. H. E. Spence, and Miss Edna G. Tilghman.

The Sunday School Worker, His Life and Work, Prof. H. E. Spence, instructor; Mrs. E. H. Cranmer, Mrs. R. W. Davis, Miss Carrie Dosher, Mrs. A. L. Lind, Mrs. R. B. Morse, Miss Annie Newton, Mrs. Nelson Perry, Hrs. C. G. Ruark, and C. Ed. Taylor.

SWANSBORO CREDITS

Fifteen certificates of credit out of an enrollment of 27 were issued to persons in the Swansboro school held September 5-10, 1926. They are as follows:

The Small Sunday School, Miss Georgia S. Keene, instructor; Mrs. Ola Davis, Mrs. Mark Jarman, Mrs. Dixie Mattocks, C. M. Morton, Miss Dannie Pittman, Miss Mary Privett, Miss Neta Privett, Miss Minnie M. Rogers, Mrs. D. W. Russell, and Mrs. W. D. Sanders.

The Sunday School Worker, His Life and Work, Prof. H. E. Spence, instructor; Mrs. L. R. Gaines, Annie Russell, W. W. Russell, Jr., Mrs. H. E. Spence, and Mrs. Osin Weeks.

ROUGEMONT CREDITS

Rev. L. V. Harris held a one-teacher Cokesbury school at Rougemont the week of September 12-17. Fifteen persons were enrolled and nine received credit for the course. The Small Sunday School, as follows: Rev. J. Bascomb Hurley, Rev. H. O. Evans, Dr. E. E. Patrick, Mrs. J. E. Patrick, Miss Annie Rhew, Miss Asa Rhew, Miss Ila Rhew, H. L. Umstead, Jr., and Mrs. W. L. Young.

ELIZABETH CITY CREDITS

In the Elizabeth City district standard training school held the week of September 12-17 fifteen Sunday schools were represented and one hundred and eleven persons were enrolled with sixty-seven earning certificates of credit, as follows:

Life and Letters of Paul, Dr. W. A. Smart, instructor; Miss Sarah Adams, Miss Lizzie M. Burnham, Rev. E. S. Culbreth, Mrs. C. B. Culbreth, Mrs. J. G. Fearing, Mrs. R. S. Fearing, W. S. Forehand, Mrs. Clay Foreman, Mrs. L. R. Foreman, Mrs. Wesley Foreman, Rev. T. W. Harrell, Mrs. J. W. Harrell, Mrs. E. H. Hill, J. A. Hooper, F. C. Kramer, Mrs. J. B. Leigh, Rev. F. S. Love, Mrs. W. G. Lowe, Miss Susie Midgett, Miss Lelia Mitchell, Mrs. F. N. Mullen, William Norris, Rev. W. D. Phipps, Mrs. W. R. Phipps, Miss Mildred Perry, M. Leigh Sisen, Miss Emily Love Spencer, J. W. Stuart, Mrs. W. F. Welters, Miss Helen Williams, P. H. Williams, and Rev. J. Vincent Knight.

Educational Task of the Local Church, Prof. H. E. Spence, instructor: Miss Louise Brothers, J. R. Foreman, Frank Harris, Rev. C. A. Johnson, Mrs. J. Vincent Knight, E. C. Overman, Mrs. E. C. Rogers, Mrs. Marvin Simpson, G. F. Seaffer, W. J. Stanton, Miss Edith Tillett, Rev. W. F. Walters, and H. B. Wheelbee.

Stories and Story Telling, Miss Georgia S. Keene, instructor: Mrs. G. R. Barrow, Miss Sallie Cobb, Mrs. S. N. Dulin, Miss Marguerite Etheridge, and Miss Mary Jones.

A Study of Middle Childhood, Mrs. M. J. McArdle, instructor: Miss Dora Blanchard, Miss Etta Baum, Mrs. N. Burfoot, Miss Gertrude Hooper, Mrs. L. E. Hooper, Mrs. R. B. Hooper, Mrs. Aldine Meekins, Mrs. Beatrice Meekins, Mrs. Parker Midgett, Miss Estelle Sharber, and Mrs. R. D. Wise.

A Study of Later Childhood, Mrs. H. E. Spence, instructor: Mrs. J. W. Cox, Mrs. Brandon Davis, G. W. Falls, Mrs. Sherrill Hooper, Mrs. Earl R. Meekins, and Miss Carrie Pappendick.

Western North Carolina Conference

OFFICIAL CHECKERS

One of the biggest and most important tasks of the year is the checking up of Sunday schools as they measure themselves on the Program of Work. Most of our progressive schools are now placing before themselves definite means through which they will better function in the development of Christian character, this means being ten lines of endeavor contained in a Program of Work, or standard of efficiency. Once each year such schools are officially checked by those coached and officially licensed to do this important work. These official checkers do their work quite painstaking as it is, as a labor of love. We are ever so proud of them and are using our space this week to list them and the schools they will visit and check.

Asheville District.

J. Foster Barnes, Weaverville, Chestnut Street and Central.

Edwin L. Brown—Leicester, Swannanoa and Azalea.

Mrs. E. O. Chandley—Black Mountain and West Asheville.

Rev. J. O. Cox—Montmorrencie, Asbury and Oak Hill.

Rev. M. G. Erwin—Biltmore, Oakley and Mt. Pleasant.

Mrs. Chester Hunnicutt—Bethel and Haywood Street.

J. C. Sales—Mills River, Flat Rock and Fletchers.

J. O. Woosley—Hendersonville and Brevard.

Charlotte District.

R. Bucher—Dilworth and Calvary.

J. L. Wolf—Trinity.

Edwin L. Jones—Tyron Street and Belmont Park.

D. E. Henderson—Central-Monroe and Hickory Grove.

Miss Maud McKinnon—Brevard Street and Myers Park.

Rev. F. O. Dryman—Wadesboro, Ansonville and Central-Albemarle.

Rev. R. E. Hunt—Moore's Chapel and Chadwick.

Rev. C. M. Short—Pineville and Harrison.

Rev. L. C. Umberger—Polkton and Vernon.

Rev. J. S. Gibbs—Morven and Pleasant Hill.

Paul F. Evans—Pleasant Grove, Bond's Grove, Indian Trail, Prospect, Bethlehem and Waxhaw.

Greensboro District.

Rev. J. W. Hoyle—Asheboro, Liberty, Ramseur and Franklinville.

Miss Edna Wilkins—West Market Street, Glenwood and Proximity.

Revn G. R. Jordan—Centenary and Park Place.

Rev. J. E. Kirk—Wesley Memorial, College Place and Main Street, Reidsville.

Mrs. P. W. Flagge—Trinity, Jamestown and Main Street, High Point.

N. Rush Hodgin—Pleasant Garden and Gateway Memorial.

Thos. C. Hoyle—Muir's Chapel, and Rehobeth.

Mrs. Walter C. Watson—Archdale and Oakdale.

Rev. S. T. Barber—Randleman, Old Union and Concord.

Rev. E. H. Nease—Mt. Pleasant, Behel, Greensboro, Gibsonville and Whitsett.

Marion District.

Rev. E. O. Cole—Morganton, Marion and Old Fort.

Rev. O. J. Jones—Rutherford College, Connelly Springs and Oak Forest.

Miss Evelyn Waddell—Avondale, Rutherfordton and Cliffside.

Rev. G. L. Wilkinson—Burnsville and Bald Creek.

Rev. M. W. Heckard—Salem, Oak Grove, Gilkey, Spindale and Mt. Hebron.

Rev. O. L. Simpson—Alexander and Pleasant Grove.

Rev. C. T. Bond, Glen Alpine, Mountain Grove and Oak Hill.

Rev. W. E. Poovey—Trinity, East Marion and Clinchfield.

Mt. Airy District.

Rev. M. Q. Tuttle—Madison, Stokesdale and Stoneville.

W. R. Kiger—Pilot Mountain, Trinity, Jonesville.

Rev. N. C. Williams—Draper, Leaksville, Bethlehem and Carmel.

Rev. W. T. Albright—Lee's Chapel, Battle Ground, Gethsemane and Pisgah.

Rev. H. M. Wellman—Bethel, Germanton, Mt. Pleasant, Rural Hall.

O. V. Woosley—Central-Mt. Airy, Rockford Street and Elkin.

North Wilkesboro District.

Rev. H. G. Alfeh—N. Wilkesboro, Wilkesboro, Boone and Rhonda.

Rev. M. B. Woosley—Helton, Jefferson, Henson's Chapel, Elk Park and Newland.

Salisbury District.

Rev. R. O. Eller—First-Salisbury, Coburn Memorial, Park Avenue and Kannapolis.

Chas. A. Reap—Badin and Norwood.

Miss Corinne Little—Central-Concord, Forest Hill and Central-Mooresville.

Rev. P. L. Shore—East Spencer, Woodleaf and Mt. Tabor.

Rev. W. L. Scott—Mt. Pleasant, Bethel-Cabarrus, First Street-Albemarle.

Rev. H. R. Cornelius—Cedar Grove, Landis and Mt. Zion.

Rev. F. J. Stough—Bethany, Gold Hill and Mt. Olivet.

Rev. T. A. Plyler—China Grove and Westford-Concord.

O. V. Woosley—Central-Spencer.

Shelby District.

Mrs. M. P. Coley—Main Street-Gastonia, First-Lincolnton and Lafayette Street.

C. W. Gunter—Central-Shelby, West End and Franklin Ave-Gastonia.

Rev. C. O. Kennerly—Bessemer City and Concord.

G. B. Goodson—Denver and Goodsonville.

Miss Beulah L. Johnson—Trinity and Dallas.

Marshall Dilling, Cramerton, Lowell, McAdenville and Smyre.

Rev. S. M. Needham—Kadesh, Fallston, Rehobeth, Casar, Clover Hill and Polkville.

Rev. J. B. Fitzgerald—Crouse, Vernon and Russell's Chapel.

Rev. J. N. Randall—Wesley's Chapel, Bethel, Zion, St. Peters, Palmtree and Plateau.

Rev. G. G. Adams—Cherryville, East End-Gastonia and Stanley.

Statesville District.

J. E. Shell—Granite Falls, Newton and Highlands-Hickory.

Rev. A. C. Swafford—First-Lenoir and Hudson.

Rev. R. M. Stafford—Bethlehem, Concord and Catawba.

L. G. Sloop—Vanderburg and Centenary.

L. L. Sherrill—Triplett, Wesley's Chapel, St. John's and Hopewell.

I. H. Wall—Littlejohns and Grace.

Rev. F. H. Price—Rose's Chapel, Taylorsville, New Salem and Stony Point.

Rev. G. W. Vick—Mt. Zion and Huntersville.

Rev. A. C. Kennedy—Davidson, Fairview and Broad Street-Mooresville.

O. V. Woosley—First-Hickory, Broad Street-Statesville, Race Street-Statesville.

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.

RALEIGH DISTRICT DOINGS

Buckhorn.

September 19 the Raleigh district secretary visited Buckhorn church on the Kenly circuit. Brother W. B. North, their pastor, gave him the opportunity to "Boost Raleigh District." The leaguers there are active and interested in the work.

Edenton Street.

Edenton Street continues to go forward. They now boast of two intermediate and one senior league. Miss Mabel Merritt, formerly assistant district secretary, is superintendent of the newly organized intermediate league and it is such a lively group that the other leagues will have to "watch their step."

Cary.

Cary leaguers inform us that they are moving along fine and dandy and are looking forward to the next annual Raleigh district institute which will be held at that place.

Clayton.

Preacher Marvin Self and his "better half" are so successful with the young folks at Clayton that they now have a senior, intermediate and junior league. And every league sends the district secretary their quarterly report when due. "Hallelujah!" exclaims the D. S.

S. O. S.

A postal card mailed to your district secretary at P. O. Box 120, Raleigh, N. C., will bring him to your league. Use him! Philip Schwartz is his name, in case you do not know.

FOUR OAKS LEAGUE

The Leslie Russell League at Four Oaks originated in the heart and mind of Mrs. J. A. Russell about five years ago. She was our pastor's wife at that time and worked unceasingly to start a junior organization in our midst. Her efforts have already been successful in making possible the senior league we have now.

We hold our meetings regularly every Monday night. Our programs are taken from the Epworth Era, which we find has some splendid material. Occasionally we have a layman of the church give a talk relative to the topic under discussion. Our pastor, Rev. E. D. Dodd, often makes talks for us, too. Sometimes we have special musical numbers and blackboard outlines, which are very helpful indeed. By dividing our entire organization into four groups, with each department superintendent as leader of each group, we have practically every member taking part every month. We find this plan works especially well and avoids much confusion.

To add interest to our league we have a social once a month. These socials are wholesome and well planned, thus giving proper recreation for our young people. In July we held our regular meeting at a lake, near town, after which we had a bountiful picnic supper, thus combining the regular meeting with the social.

We have an Epworth League choir composed of nearly every league member. This choir has charge of the music at every regular Sunday night service. They render special solos, duets and anthems. Their part in the church service is indeed very valuable and is greatly appreciated by both pastor and congregation. The success of this recent organization is due to the entire choir and the efficient choir leader, Miss Sallie Adams.

Our council meetings are held regularly and we are trying to bring our league up to standard requirements. Of course we are lacking in many respects, but we are going to keep trying and thus become A-1.

The president of our league, Ronald Keene, is especially faithful. In the past when interest and attendance were at a low ebb he was still hopeful and enthusiastic. Whatever the cause he is always ready and willing to do even more than his share. A more loyal president would be hard to find anywhere.

Another tireless worker is Mrs. J. T. Hatcher, superintendent of the first department. The entire league membership looks to her as a source for advice. They never look in vain. She has accomplished wonders for us. Under her splendid supervision last spring the league gave a pageant, "The True Missionary Spirit," which was especially helpful and very interesting.

The loyalty of our members is an inspiration to the officers and leaders. We have thirty members enrolled and have an average attendance of twenty-two. Instead of a faithful few we have a faithful "many" who respond heartily to any cause brought before them.

Last but not least is the splendid support given our league by our beloved pastor, Rev. E. D. Dodd. Besides making talks for us he attends our services whenever possible and praises our work from the pulpit. We feel that without his encouragement and support we would be less interested in league work. Our offficers are:

President—Ronald Keene.
Vice President—David Sanders.
First Supt.—Mrs. J. T. Hatcher.
Second Supt.—Elizabeth Lewis.
Third Supt.—Miss Sallie Adams.
Fourth Supt.—Lena Barbour.
Rec. Sec.—Mabel Adams.
Treasurer—Rena Barefoot.
Era Agent—Bertha Strickland.
Choir Leader—Miss Sallie Adams.
Pianist—Margaret Rich.
Cor. Sec.—Annie L. Ford.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Box 707, High Point, N. C.

CHANGE OF ADDRESS

Some of our leagues are continuing to send mail to the editor of this column and field secretary of the conference to Marion, N. C., where he spent the summer. Please note that his permanent address is High Point, N. C.

An efficiency institute has been planned for Rowan county to be held at First church, Salisbury, October 11-15. Several other institutes are being planned and dates are being fixed. If your district or city would like to have an institute this fall write Mr. Barber at once, please. No hurry-up programs can be arranged. The program must be in Central Office at least a full month ahead of the opening date of the institute. The fall offers great opportunities for service and preparation for better service. Your field secretary belongs to you. Use him in institutes and in any other way that you may see fit.

Classes in administration are being planned for several of our larger centers. The field secretary will be glad to conduct such classes at any place where interest will warrant. Write him about this important service.

CONFERENCE CERTIFICATES

We have sent certificates of credit to leaguers who attended the League conference at Asheville. If you are due a certificate and it failed to reach you, please write W. Arthur Barber, High Point, N. C., and your credit will be mailed you. Below are names of some who are due credit and whose addresses we don't have. If your name is here write Mr. Barber at once, giving your address:

Winifred Moody, Dorothy Nichols, Lula Davenport, Ruth Honeycutt, Mrs. M. G. Erwin, Ruth Perryman, Lucile Tyson, Mrs. C. L. Womack, Alice McGowan, Edith Roberts, Frances Falmet, Juanita Womble, Ruth Moore, Fannie Miller, Thelma Northcutt, Beulah Conrad, Flossie Cook, Mrs. Harry Thorpe, Jewell Waugh, Mary Morgan.

Below is a list of the newly elected officers of Mt. Zion Epworth League of Cornelius. Our league was reorganized Sunday, September 19, and an instllation service was held Sunday night.

President—Anne Caldwell.
Vice President—Hugh Roy Smith.
Secretary—Keith Howard.
Treasurer—Ray Washam.
Cor. Sec.—Allie Sherrill.
Era Agent—Hazel Carter.
First Supt.—Ray Atwell.
Second Supt.—Mrs. John Bost.
Third Supt.—Sarah R. Sherrill.
Fourth Supt.—Zetta White.
Pianist—Belvie Lowrac.
Usher—Cecil Torrence.

Allie Sherrill, Cor. Sec.

The Charlotte Intermediate Epworth League City Union held their regular bi-monthly meeting at Latta Park Friday evening, September 17. There were 93 members and 28 visitors present. The devotional was opened by singing "What a Friend we have in Jesus," after which Oteen Shaver gave the scripture lesson. All joined in repeating the Lord's Prayer. Rosa Belle Sease recited "Some Time" and "Yesterday and Today" was recited by Carrie Cloininger. A vocal duet was beautifully given by Ruth Ridenhour and Mary Swearingen. A reading, "Meditation," was well read by Arnalie Landreth. The attendance banner contest was given at this time, Chadwick League winning, having 100 per cent of their members present. Mr. McArthur, the intermediate suprintendent, not only had every league member present but seven visitors. Mary Powers very beautifully read "To Every Leaguer." Mr. Simpson presented the banner to Chadwick League, making an address on "Service." All joined in singing "God be with you till we meet again," after which the league benedictin was repeated. After the program games were played and a watermelon feast was greatly enjoyed by all. Vacation time is over, everybody home, and we hope to take new interest in our league work and accomplish great things during the winter months.

Mrs. Jennie M. James,
City Union Supt.

REPORT OF CONFERENCE TREASURER, 1925-26

As treasurer of the Western North Carolina Epworth League Conference I beg to submit the following report for the year ending August 1, 1926:

Receipts.

Balance in bank Aug. 1 1925	$ 5.27
On missionary pledges	2,833.17
Conference expense pledges	770.00
Reg. fees Asheville Conf.	413.00
Anniversary Day collections	50.55
Total	$4,071.99

Disbursements.

R. E. Nollner, Miss. Treas.	$2,833.17
R. E. Nollner, half Ann. Day collections	25.28
Langren Hotel, rooms for faculty Asheville Conf.	152.70
Asheville Y. W. C. A., meals for delegates Asheville Conf	210.80
Hazel Rich, Reg. fees returned	4.00
Evelyn Waddell, fees returned	5.00
Clyde M. Taylor, expenses Asheville Conf.	25.07
Miss Edna Sronce, transportation to Lake Junaluska	5.00
Mrs. Robt. M. Stafford, transportation Lake Junaluska	5.00
Mrs. Robt. M. Stafford, expenses Statesville Dis. Sec.	37.00
Rev. L. B. Hayes, expenses	43.75
Rev. L. B. Hayes, transp'tion	11.65
Hon. Bascom Lamar Lunsford, transportation to Junaluska	4.00
Bumbarger's Book Store, files, etc., for Conf. Treas.	2.00
Miss Idalene Gulledge, transporation to Junaluska	12.75
H. M. DuBose, transportation to Junaluska	15.00
North State Eng. Co., cuts	19.92
Emma Leah Watson, transportation to Junaluska	6.00
Postage	6.00
Miss Billie Webster, expenses as Greensboro Dis. Sec.	15.00
Mrs. C. V. Fite, expenses at Charlotte Dis. Sec.	19.86
Rev. J. P. Hipps, R. R. fare to Memphis, Tenn.	25.00
Rev. B. C. Reavis, transportation to Junaluska	8.00
Hickory Printing Co., printing	5.00
Cen. Office, premium on bond	2.50
Barber-Hall Pt'g Co., printing	17.20
Lamar & Barton, supplies	3.75
Rev. J. E. Fisher, expenses to Asheville Conf.	21.80
Rev. W. E. Poovey, expenses Asheville Conf.	5.25
Frank Griffith, expenses to Asheville Conf.	4.00
Miss Louise Johnson, expense Asheville Conf.	9.80
Miss Edna Wilkins, expenses Asheville Conf.	16.30
Miss Idalene Gulledge, exp. as Salisbury Dis. Sec.	15.00
Jarrett Ptg. Co., programs	5.00
Telegrams	4.50
Rev. L. B. Hayes, expense to Asheville Conf.	28.20
Earl W. Reese, expense to Asheville Conf.	10.30
Miss Lillian Boatner, expense Asheville Conf.	15.22
Rev. J. P. Hipps, expense to Asheville Conf.	15.00
Rev. J. O. Ervin, expenses to Asheville Conf.	7.00
J. E. Rogers, expenses as Marion Dis. Sec.	20.10
Barber-Hall Ptg. Co., printing programs	56.00
Rev. W. A. Barber, expenses Asheville Conf.	10.50
Enterprise Film Co., rental "After Six Days"	50.00
Mrs. Robt. M. Stafford, Dis-Institute expenses	13.00
Miss Lillian Boatner, expense Lake Junaluska	21.17
Earl W. Reese, expense Lake Junaluska	8.70
Rev. L. B. Hayes, expenses Lake Junaluska, etc.	23.40
Bal. in bank Aug. 1, 1926	191.26
Total	$4,071.99

Respectfully submitted,
Earl W. Reese, Treas.
W. N. C. Epworth League Conf.

LEXINGTON

The field secretary let most of the year slip by before visiting the splendid Epworth League at Lexington. Then he dropped in with just short notice given, and found three flourishing leagues, all in session in different rooms of the church at the same time. Last spring the Senior Lexington League sent eighteen of its membership to the efficiency institute at Winston-Salem each night for five nights. There is little wonder that this league should be doing such fine work today. The pastor, Rev. W. R. Shelton, is a capable and enthusiastic leader of young people, and it was Mr. Barber's pleasure to occupy Brother Shelton's pulpit Sunday evening and talk to an earnest congregation. A return visit will be in order, certainly before another year shall pass.

The Advocate has received a supply of the new discipline. Your order will be filled same day received. Single copy 50 cents; one dozen copies $4.50.

Every steward needs a discipline. Order from the Advocate. Price, 50 cents single copy; one dozen $4.50.

The Children's Home

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference

By Martha Mann Wood.

The annual meeting of the board of trustees of The Children's Home is one of the great events and significant milestones of the year. The gentlemen whom the Western North Carolina conference has appointed as guardians and directors of Home affairs visit the Home, then listen to reports and make suggestions for the next year's program.

Before the meeting careful audit is made of financial and property values, income and expense figures estimated and reported by the superintendent to the board.

The Children's Home business is a big affair and with a variety of departments. Into the year's report go figures concerning the farm, dairy, print shop, woodworking shop, laundry, cost of food, clothing, etc.

And (the most interesting feature to me) the board considers and decides the proposed building plans and improvements for the coming year.

The meeting was held September 21 at The Robert E. Lee Hotel and the members present were Dr. T. F. Marr, president, Geo. F. Ivey, secretary, J. L. Nelson, Rev. T. B. Johnson, Rev. J. W. Moore, J. A. Grey, H. G. Chatham, F. N. Tate, Rev. J. F. Kirk, Dr. H. K. Boyer, Rev. J. T. Mangum and J. P. Lucas.

Rev. N. R. Richardson having died, Rev. R. M. Courtney was nominated to fill his place, and in place of H. C. Johnson, resigned, was nominated Richard Stockton of Winston-Salem. F. N. Tate succeeded himself, his term having expired.

By holding an extra long session the business of the board was completed Tuesday evening and no adjourned meeting held next morning at The Children's Home office as is usual. Though several members who waited for afternoon trains came out to visit the home and had dinner with the boys at the John Neal cottage.

At our cottage we had the pleasure of having Dr.and Mrs. Boyer spend the night. They brought with them a lady, Mrs. Howard, who has been put in charge of the little girls' cottage.

* * * *

Since the last writing six little girls have been received into the Home—Mabel, Myrtle and Blanche, sisters; and Ruth, Shirley and Dorothy, also sisters.

Three of these are of Baby Cottage age—Blanche, five years, Shirley, three, and Dorothy, a baby of nineteen months.

I had not seen the three last newcomers until yesterday morning I went over to the Heath Memorial hospital and found them playing on the porch—sweet little children with a tangle of soft curly hair. Two of them seemed to be bothered with the long tangles in their eyes, so I got a chair out on the porch and with apair of sharp shears shingled a few snips around that added greatly to their good looks and comfort.

Inside, Townsend was feeding the baby with a skillful and loving hand, after having given her her morning bath.

After a few quarrentine days the littlest girls will go down to the Baby Cottage and the others to the Little Girls' Cottage.

Except a few beds at the Baby Cottage and one or two that are promised, all the places available for children are filled.

Two new cottages were authoried by the board of trustees to be built. One, the little boys' cottage, made possible by the generosity of citizens of Winston-Salem who do not wish their names to be published; the other a cottage for girls to be called the Julia Higgins Cottage, for which the money from the Higgins estate will be used.

The expense of the much needed work of enlargement and improvement at the kitchen, which is to begin shortly, will have to be met out of the general funds unless the Home should be so fortunate as to get some special gifts so directed.

Considering the youth of the girls who do the kitchen and dining room work, the heavy dishes, the many steps required and present inconveniences and lack of labor saving appliances, it is a grave necessity to have the improvements accomplished as soon as possible.

The plans which include steam cookers, refrigerator rooms and adequate dishwashing machinery and other conveniences are about complete, and it is hoped that the work can be done before winter.

* * * *

Last Friday night Mr. Wood and I were were invited to a birthday supper at the Neal Cottage. The boys that usually ate there went to the big dining room for supper and all the September birthday children and adults were guests at the Neal Cottage to a nice birthday supper. There were about twenty children and with the rest of us it took a long table—the whole length of the room and two cross tables. We had an excellent supper—chicken, rice, tomato salad, pickles, hot biscuits, iced tea, and cake and ice cream.

After supper we sat on the porch awhile for a visit with Mrs. Falls. The porch was more empty of boys than usual, for Friday night is a free-from-study night and the boys had other engagements.

We had already been reminded at supper by the roar of the big drum and notes of various horns that it was band night, and as other boys filed through the porch I heard them tell their matron that it was scout night and they were to meet the scout master at the gravel pit.

Soon the band practice music from the schoolhouse revealed that the muscians were making real progress. The tunes they played were not only recognizable but becoming sweet music.

The band has sixteen pieces—cornets, saxaphones, trombones and drums. Ten boys and six girls are the enthusiastic performers—Jimmie, Kenneth, Robert, Wade, Sherman, Eugene, Harry, Richard, Hulon, Mr. Bradshaw, Frances, Leta, Donnie, Mary Helen, Lucile and Fannie. Mr. Walker, head man at the print shop, comes over once a week and gives them instruction and practice.

Music is comparatively a new undertaking at the Home. Beginning with a few pupils who were self taught, picking out hymns and tunes on the one piano, the class has grown until; notwithstanding the three pianos given by Mr. Ralph Hanes last year, there are not sufficient practice periods vailable for those taking music to practice at convenient hours.

Those who take music value the privilege highly. They have in their daily tasks many hours of routine work (advantageously, I think), but there needs to be also developed the beauty loving and cultural graces. And to those with talent music contributes to this in a large degree.

And it should be furnished with a minimum of inconvenience, taking none of their moderate amount of playtime or rest time.

This can only be done if there are sufficient pianos for convenient practice periods—one for each cottage and several at the schoolhouse. Three pianos additional to those we have are badly needed.

Order your new discipline from the Advocate.

THE METHODIST ORPHANAGE

RALEIGH, N. C.
Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Conference Draws Near—It is just seven weeks before the meeting of the North Carolina annual conference. These few remaining weeks will soon pass. There remains much to be done within this limited time. With an abundant harvest our people will be glad to contribute freely and generously to all benevolent causes. There is danger of putting off these important matters till it is too late to carry up a clean sheet to the conference in Durham the 10th of November.

* * * *

Heavy Toll Exacted—Possibly the conference has lost more heavily in ministers this year than any previous year in its history. These good preachers of the manifold grace of God have answered the summons, "Come up higher." They rest from their loved employ and "their works do follow them." Upon whose shoulders will their mantles fall? Let us pray the Lord of the harvest that He will send forth laborers into his vineyard. Our ranks are being thinned by the great reaper and we need highly trained men whose hearts are on fire to fill the gaps in the line that is already too thin. If the church of Christ ever needed strong, intellectual, consecrated, spirit-filled, Christ-called men it is today.

* * * *

Singing Class — The following churches have been visited by the singing class since my last report: Dunn, Fuquay Springs, Moncure, Mt. Zion on Garner circuit, Gregson Street and Branson Street. Since the members of the class go to school all the week and attend their duties here in the home they can get to only a limited number of churches during the school year. I wish it were possible with the work to do here in the home and with a grade to make in school each year. I wish to thank Brothers Starling, Duval, Pratt, Sharpe and Elliott for the warm receptions they extended the class from their churches. Brother Lance could not be with the class at Montcure. At each of these places free will offerings were taken for our orphanage. I am grateful for this timely help.

* * * *

Expressions of Appreciation—During August the special finance committee of the Methodist Orphanage sent out a special appeal for help. A few weeks later the superintendent asked a number of Sunday schools through the Advocate and by letter to take a special offering on the fifth Sunday to relieve our financial embarrassment. There is not much money in circulation at that season of the year. A number of the Sunday schools and churches have responded to these appeals. With a few exceptions the amounts were small, but sincerely appreciated because they represented a real sacrifice upon the part of the contributors. It is sincerely hoped that they will begin with October to send us monthly offerings from their school, regardless of the size of the contribution. If all our Sunday schools will give us one Sunday's offering each month as a special and the pastors will raise the assessment independent of these specials our orphanage can go forward with a good degree of enthusiasm.

HEROISM AND THE CHRISTIAN MINISTRY

By H. H. Smith.

The Christian ministry is a vocation that demands heroism of the highest order. If anyone doubt this, let him consider what Christ the Lord had to say about the call to devote one's self to the preaching of His Gospel. When a scribe came to Jesus and said, "Master, I will follow thee whithersoever thou goest," Jesus replied, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." "Are you willing," he seemed to say, "to be homeless and friendless and penniless for my sake and the gospel's? Count the cost and do not undertake it unless you are willing to pay the price." To another He said: "Follow me." But he replied, "Lord, suffer me to go and bury my father." Jesus said unto him, "Let the dead bury the dead, but go thou and preach the kingdom of God." Christ would have no weak, flabby followers to proclaim His gospel. They must be willing to endure hardness as good soldiers. Bishop Kilgo said: "Into the prophetic office God never calls the weakling. The prophet's task calls for mighty manhood. From the so-called higher classes, deteriorated by social hypocrisies, corrupted by indolence and luxuries, enfeebled by sensual lusts, demoralized by superficial customs, and damaged in their souls by frivolities, God calls no prophet. Neither does He call them from the low vulgar classes who cringe before the proud or crawl before thrones or fawn at the feet of social princes. They come out of those conditions which produce the stalwart qualities of robust manhood. . . . If the professed prophet does not show the signs of a virile, robust manhood, it is presumptive evidence at least that he is either the victim of a delusion, or he is the perpetrator of a willful fraud."

It is an inspiration to think of so many who have responded to this challenge of the heroic and gladly offered their lives to the Master for service or for sacrifice, as they have heard the call of God ringing in their souls. When the mother and sisters of Adoniram Judson entreated him, with tears, not to become a missionary, he replied: "What mean ye to weep and to break my heart, for I am ready not only to be bound, but also to die in India, for the name of the Lord Jesus." David Brainerd, pouring out his life's blood to save the American Indians, prayed: "Here am I, Lord, send me. Send me to the end of the earth; send me to the rough and savage pagans of the wilderness; send me even to death itself, if it be but in thy service and to promote thy kingdom." James Chalmers, after many years of heroic service for his Master, said: "Recall the twenty-one years, give me back all its experiences; give me its shipwrecks, give me its standings in the face of death, give it to me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with clubs knocking me to the ground; give it me back, and I will still be your missionary."

Jesus made it plain that none should heed the call to preach the gospel who was not willing to deny himself, and take up his cross and follow Him. If so great emphasis is laid upon the sacrificial spirit one must have who heeds the "call" to the Christian ministry, we must expect the "work" of the ministry itself to call for the greatest sacrifice and heroism. Referring to the work of the ministry, Jesus said: "Behold, I send you forth as sheep among wolves." A very strong figure this. Men with their sinful passions were compared to wolves, and the disciples to helpless sheep. We can look back and see what this all meant, for these sinful passions reached their climax at

(Continued on page fourteen)

PROGRESS AT PEACHLAND

As I have not seen anything from Peachland charge this year, possibly a few words would not be amiss.

At Bethel-New Hope we received four churches unorganized with no parsonage. During the year the work was well organized for a circuit, some good furniture had been furnished for the parsonage and a six-room parsonage almost completed and paid for by the end of the year. We came to a somewhat similar work here, with the exception that the people seemed to be at daggers' points in regard to what the circuit should do. A very convenient parsonage had been bought, but was under mortgage and the mortgage long past due. Money had to be raised to renew the mortgage, much improvement was made to parsonage property, and plans laid to raise the mortgage during the year. Presiding elder's salary was raised $35 for year but was paid and the collections were paid, but the pastor's salary and the Children's Home went begging for part of their claims. The minutes do not show the true state of finances. My people had had two bad years and could not do what they wanted to do.

With all this depression we raised the mortgage the first of this year and we have a very desirable parsonage clear of encumbrance. There is a large garden, all necessary outbuildings, and every kind of fruit tree or vine that I thought would be of advantage to a household. Greensboro Nurseries were kind enough to give the two good assortments of fruit trees, one for Bethel-New Hope and one for Peachland.

We have had good meetings this year at all of our churches and held one union meeting in co-operation with a Baptist minister. Two were especially good. Have received 29 into the church during the year. Our finances are low but we are hopeful of coming out at end of the year. We think we have one of the best presiding elders.

Last Sunday Peachland work was "hitting on all four." Seven young men joined a Sunday school class at Peachland; at Hopewell, our largest church, fourth quarterly conference convened. Preaching in morning followed by communion, and just after dinner the quarterly conference. In the afternoon Wade F. Kiker of Duke University preached for me at Fountain Hill, and Dr. Hardin of Monroe gave Mount Moriah a special service, which was well attended and much appreciated. In sight of that church a sixteen-room consolidated school building is being completed. That congregation has remodeled and painted their church at a cost of about $300. But as it is an old one-roomed building they have traded for a more commodious lot, where they hope with the aid of the Duke Foundation to build a modern church within a few years.

J. C. Umberger, P. C.

FROM MT. OLIVE CIRCUIT

The people of Providence church on the Mt. Olive circuit want to let others know of the gracious revival services which closed at this church on Sunday night, September 19.

The preaching was done by our beloved pastor, Rev. R. E. Pittman. God helped him to deliver some wonderful messages of truth and power which have already borne much fruit for His kingdom. I feel sure that many other seed have been sown which will later spring up and bear fruit to God's honor and glory.

As a direct result ten new members were received into the church and the church as a whole was wonderfully blessed. Many who had grown cold were revived and their spiritual strength renewed and they are now more encouraged to press on in the service of God.

We thank God for what he has done for us through the faithful efforts of His servant, our pastor, and trust that we may each show our appreciation of His goodness in the service we render to Him.

We love and appreciate our pastor who is doing such a noble and unselfish work for his Master and for the upbuilding of our community. He was our pastor for the four years from 1916 to 1920, and we loved him and his devoted family then and thanked God for their stay with us. He did a wonderful work while in our midst. When he was returned to us at the past conference we were all made very happy. His pure, sincere, earnest, unselfish and untiring labors among us has ever been a benediction and an inspiration to us all to press forward in our service for the Master in a more zealous and Christ-like way. That it may be God's will for him to be returned to us for another day is our wish.

Etta Mitchell.

W. N. C. SUNDAY SCHOOL

(Continued from page nine)

Waynesville District.

Rev. A. C. Gibbs—First-Waynesville and Canton.

Herbert Gibson—Bethel, Long's Chapel and Clyde.

Mrs. D. T. Knight—Balsam and Sylva.

Rev. H. E. Crist—Dellwood, Elizabeth and Maple Grove.

Rev. H. M. Keever—Shady Grove.

O. V. Woodsley—Murphy.

Winston-Salem District.

Dr. C. C. Weaver—West End, Burkhead and Centenary.

G. Clifton Erwin—Central Terrace and Green Street.

Miss Lillian Boatner—Ardmore and Grace.

Paul F. Evans—Mt. Olivet, Denton, Jackson Hill, Newsom and Erlanger.

Rev. J. W. Fitzgerald-Prospect, Trinity and Unity.

Leroy Miller—Cotton Grove and Macedonia.

Rev. G. B. Clemmer—Doubs and Oak Summit.

Rev. C. M. McKinney—Wesley's Chapel, Farmington and Center.

T. H. Redmon—Bethlehem, Huntsville, Smith's Grove and Bethel.

Rev. R. C. Goforth—Mt. Tabor and Lewisville.

Rev. W. G. McFarland—Kernersville, Cooleemee and Midway.

O. V. Woosley—First-Lexington and Main Street, Thomasville.

COKESBURY CREDITS

Rev. M. W. Heckard conducted a most excellent Cokesbury school at Oak Grove, Bostic circuit, last week in which 38 people were enrolled and 33 earned certificates of credit. Heckard is one of our accredited instructors and does goood work. His credit students are as follows:

Rev. E. J. Poe, Mrs. E. J. Poe, Annie Lou Hamrick, E. N. Washburn, Mrs. E. N. Washburn, Bain Cooper, Herbert Cooper, Carmie Cooper, Mrs. J. F. Blanton, Macy Blanton, Pearl Evelyn Jolly, W. A. Jolly, J. C. Mauney, Mrs. J. C. Mauney, Beulah Magness, Robert Magness, Mrs. Robert Magness, Mrs. Mary B. Smith, Mary Randall, Ethel Blanton, Lucille Webb, Robert Biggerstaff and Moria Biggerstaff.

The following earned certificates of credit with Mr. Paul F. Evans in his Franklin class:

Rev. A. W. Jacobs, Rev. J. L. Teague, Rev. T. S. Roten, R. B. Curtis, H. D. Johnson and Mrs. Pearl Hunter.

WESLEY CLASS ITEMS

By Mrs. E. O. Chandley.

Letters and constantly arriving from Wesley classes throughout our conference with dues and reports for 1926. An extract from a letter from the John Wesley Bible class of Main Street church, Gastonia, is as follows:

"Our enrollment is at present 264 members, and our average attendance is well over 200 every Sunday. We believe we have the best teacher in the W. N. C. conference, and all in all, we know we have one of the best organizations of its kind in the state. I enclose $1.00 to pay class dues for 1926."

A letter from Miss Beulah Johnson, secretary of Main Street church, Gastonia, in a recent letter says: "The senior department of our Sunday school has just organized into Wesley classes, six in number. Please send proper blanks to be filled out in order that certificates may be issued."

Letters like the above indicate that the Wesley class spirit continues to grow in our Sunday schools. Superintendents recognize that fact that their schools have a higher rating according to the standard of efficiency if all their classes, over twelve years of age, are organized as Wesley classes.

A colored Baptist was exhorting. "Now, breddern and sisters, come up to de altar and have yo' sins washed away."

All came up but one man. "Why, Brudder Jones, don't yo' want yo' sins washed away?"

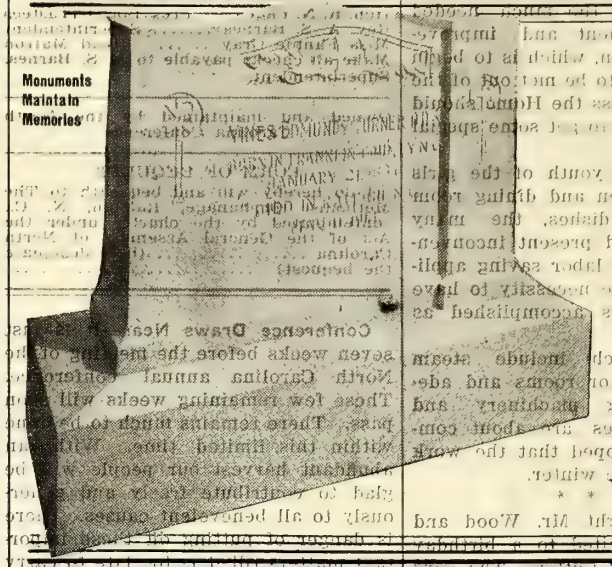
"I done had my sins washed away."

"Yo' has? Where yo' had yo' sins washed away?"

"Ober at de Methodist church."

"Ah, Brudder Jones, yo' ain't been washed; yo' jes' been dry-cleaned.

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21 But that ye also may know my affairs, *and* how I do, Tych'i-cus, a beloved brother and faithful minister in the Lord, shall make known to you all things;

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The NORTH CAROLINA CHRISTIAN ADVOCATE

Our Little Folks

BEGIN AND KEEP ON

Georgina W. Pelton.

Begin and Keep On are helpers true,
I found it out one day
I had so very much work to do
When I wanted to go and play.

There were flowers to arrange, the porch to sweep,
And eggs to beat for mother;
The chickens to feed, an errand to do,
And one thing and another.

Oh Dear was there, and she sighed and said,
"I'd cry if I were you!"
And I almost did; but Begin came along
And said, "We'll help you through."

"Let's call it Fun, and not Work," he said,
As he laughed and gave me a push;
And we swept the porch and the steps and the walk
Way out past the lilac bush.

When Begin had gone Keep On was there,
And it really seemed like fun.
And almost before we knew it we found
That all our tasks were done.

'Twas Saturday morning, bright and fair,
There was plenty of time for play;
And when night came on I'd never had,
I am sure, a happier day.

WHAT HAPPENED TO LOUIEDEAN

It was Louidean's practice hour, but Louiedean liked to put off doing things. She thought before she sat down to the piano she would like to run next door and see the new puppies.

"I'll only stay a teeny-weeny minute," she said to her mother.

"Well, hurry back, Louiedean," said her mother. "It's much nicer to practice early in the morning."

"All right, mother," answered Louiedean, as she skipped away.

After a very long time had gone by she returned to find her two brothers preparing to go to the edge of the town to pick blackberries.

"Come along with us, Louiedean," invited Ted.

"Going to have lots of fun," said George.

"Of course I'll go," answered Louiedean. "Wait a minute till I get my little basket."

But mother appeared at the moment on her way to market. "You haven't practiced," she said. "If you had come right home after seeing the new puppies your practicing would have been over, and you could have gone with the boys."

Louiedean's happy countenance clouded. "Oh, but I want to go, mother," said she. "I will practice this afternoon; really and truly I will."

"I don't approve of your always putting off things until another time," replied her mother.

"Oh, but mother, just this once," begged Louiedean.

"Suit yourself," said her mother.

"Then I'll go with the boys," she cried, hopping up and down.

"I am sorry, Louiedean," said mother, and there was really a grieved look on her face as she went down the path. "Goodbye, children," she called at the gate. "Don't stay away too long."

"All right, mother," they chorused. "Run get your basket," said Ted.

"And be quick," ordered George.

But Louiedean hesitated. Suddenly, to the astonishment of her brothers, she said: "I don't think I'll go. Oh, I want to but I'm afraid I'd keep thinking how sorry mother looked about my always putting off things. I'll stay home and practice."

"Suit yourself," said George, just as mother had said; but Ted felt sorry for Louiedean and promised to take along her basket and fill it with the choicest blackberries he could find.

So Louiedean went inside to practice her music lesson. At the end of the half-hour she rose, found her favorite book and seated herself beside the window to read. She was so interested in her story that she did not hear a sound until voices on the porch outside came to her ears.

"Oh, I am so sorry, Miss Lovell," she heard her mother say. Miss Lovell was Louiedean's music teacher. "Louiedean has gone blackberrying with her brothers, and there is no telling where they are by this time. She will be disappointed."

Louiedean winkled her brow. Then she jumped up and ran out to the porch. "Here I am, mother. I didn't go with the boys. I practiced."

"Louiedean," cried mother.

"Oh," said Miss Lovell, "I am so glad you didn't go blackberrying, for I want you to ride out to my sister's farm with me. She has alittle daughter about your age, and we'll stay for dinner, and you'll have lots of fun. There will be haystacks to slide down and you'll ride on old Dixie, and probably go wading in the branch, and hunt eggs, and dear knows what all!"

Louiedean clapped her hands. "Oh, Miss Lovell," she cried, "I never heard anything so lovely!" And while she was swiftly tiding up and putting on a fresh dress she said: "I'm so glad I didn't put off practicing. I shall try so hard after this not to put off things."—Youth's Companion.

TWO LITTLE SHOES

"Is she asleep?" whispered Left from under the edge of the bed.

"Sound asleep," answered Right Shoe, who was where she could see little golden-haired Betty, now sleeping soundly in her little white bed.

"My, but we've had a busy day!" laughed Left Shoe. "I could hardly wait for night to come to talk it over with you, dear. I wanted to ask if you saw all the things I did. But of course you did."

"I don't believe I missed a thing," whispered Right Shoe. "No, not a thing in all that wonderful park. It kept me busy, though, I can tell you, keeping up with so many interesting things. I did enjoy the merry-go-round, didn't you? And the swings and the seesaws were such fun. But the slide! O, that quite took my breath away! We were first up so high and came down so fast. It really was the most fun of all. I was afraid, though, I was going to get skinned up. Those poor Brown Shoes that belong to Bobby Jones! How sorry I feel for them! They must have a hard life."

"Why, I didn't notice them," answered Left Shoe. "Isn't Bobby Jones just full of play? Don't ever be sorry for any of the Shoe family if they belong to a child who is full of play. I mean a child who loves to romp and skip and run. You know yourself, dear, that shoes enjoy helping the child run fast and skip lightly. Why, we have so much fun when Betty plays as she does."

"O no, it isn't that," said Right Shoe. "They would love it if he were just full of play. You see, I got acquainted with them at the shoe shop yesterday when we were there to be half-soled. They were there for the same purpose, and I had quite a long talk with them while you were with the shoe man. I haven't had a chance to tell you about it. They said that he made them do so many things that were unkind, and they were so unhappy. He made them step on little ant houses after the dear little ants had worked so hard to make their home. He kicked a little dog and stepped on a cat's tail. They said they wouldn't mind so much how he treated them if only he wouldn't make them do unkind things. He has almost scorched them several times putting them too close to the stove to warm his feet. He always steps right into the muddiest places, so that they just can't keep themselves looking clean. They wouldn't mind so much if he wouldn't make them step on dear little ant hills and do things like that. Why, when his mother called him the other day, he ran and hid and wouldn't go in. They tried so hard to take him in the house, but he wouldn't go for a long time."

"Poor dears," sighed Left Shoe. "Aren't we fortunate to belong to such a dear little girl as Betty! Don't you envy helping her skip along when she goes so cheerfully on an errand for her mother? When she runs to meet her daddy, she is always so happy and bright. She is loving and kind to everybody. She has never made us do one unkind thing. I was so excited the other day, but I might have known better than to worry a minute. A beetle was lying on his back and couldn't get up. As we passed by it I felt myself being lifted right over him. O, I thought for a minute that Betty was going to make me step right on him! Of course I should have known she wouldn't do a thing like that. She only turned him over gently with her foot, and he was so thankful that Betty"—

"Sh-h!" said Right Shoe, "isn't she waking up?"

"No, only turning over in her sleep," whispered Left Shoe, peeping up into the little white bed. "But we'd better go to sleep ourselves, dear; we must be ready for our dear little Betty in the morning. I heard her mother say she was going to take her to see her grandmother tomorrow. That means a happy and a busy day for us, you know. Good night, dear."

"Good night and pleasant dreams," answered Right Shoe, half asleep already.—Our Little Ones.

A shortsighted whale, mistaking a fishing smack for another whale, gamboled about the little vessel, spouted water over it, administered a couple of playful smacks with its tail and departed, leaving its unwilling playmate in a sinking condition.

Deaths from automobile accidents have increased 50 per cent since 1920, two-fifths of those killed being children under fifteen.

Twenty-three of the fifty-six signers of the Declaration of Independence were college-bred men.

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HEROISM AND THE CHRISTIAN MINISTRY

(*continued from page eleven*)

Calvary when they crucified the Son of God. Again He said: "Beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." And we know that all these things were fulfilled. When hardships and persecutions came upon them they were not to faint. "But when they persecute you in this city, flee ye into another." Just before He departed from them, He said to His disciples: "They shall put you out of the synagogues; yea the time cometh when whosoever killeth you will think that he doeth God service." He did not hesitate to tell them plainly that they must expect not only hardships, but death itself in many instances, if they were to go forth and proclaim His gospel.

We know from the record that some were found in that day who gladly responded to this challenge of the heroic. John the Baptist was "no reed shaken with the wind," but a true prophet of God who dared to denounce to his face the profligate king, Herod, though it cost him his head. Stephen exhibited a like moral courage when he bore witness to Christ as Lord and Master, and turning to those who had murdered the Son of God, said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One, of whom ye have been now the betrayers and murderers." Courageous preaching this, and what was the result? "When they heard these things they were cut the heart and they gnashed on him with their teeth, and cast him out of the city and stoned him."

While not called upon to suffer perils and persecutions such as befell the apostles, the minister of the gospel today will find that his vocation is constantly demanding the heroic spirit. To proclaim the message he is commissioned to deliver will require moral courage of the highest order. It is no easy thing to stand before men and speak the awful truths of God with unswerving fidelity and yet with love. To become impatient and indulge in abuse is easy enough, but that is not to preach the gospel. His nearest and best friends will need admonition, a task not easy to perform. Evil will appear in a thousand forms, and in most subtle ways, demanding the greatest tact and courage to deal with it fairly and squarely and effectively. Dr. Van Dyke says: "The greatest of all wars has been going on for centuries. It is the ceaseless, glorious conflict against the evil that is in the world. Every warrior that will enter that age-long battle may find a place in the army, and win his spurs, and achieve honor, and obtain favor with the greataest Captain of the Host, if he will but do his best to make life purer and finer for every one that lives it."

Ashland, Va.

AFTER CHURCH

"If after kirk ye bide a wee,
There's some one wad like to speak to ye;
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye,
The one that's in the seat with ye
Is stranger here than ye may be.
All here have got their fears and cares,
Add ye your soul unto our prayers;
Be ye our angel unawares."
—Selected.

Johnny: "Mother, do I have to wash my face?"

Mother: "Certainly, dear."

Johnny: "Aw, why can't I just powder it like you do yours?"

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Lv. 5:20 P.M. Charlotte, N. C.	Ar. 9:40 A.M
Ar. 9:30 P.M. Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M. Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M. Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M. Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M. Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M. Charleston, S. C.	Lv. 1:30 A.M.

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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
FOURTH ROUND

	October
Spring Creek, Antioch, 11	3
Marshall-Hot Springs, Marshall, 3 and night	3
Central, night	4
Hendersonville, night	6
Brevard, 11	10
Rosman, Rosman, 3	10
West Asheville, night	13
Bethel, night	14
Swannanoa, Tabernacle, 11	17
Black Mountain, night	17

CHARLOTTE DISTRICT
D. M. Litaker, P. E., 413 Central Ave., Charlotte.
FOURTH ROUND

	September
Belmont Park, 8	30
	October
Duncan, 8	1
Unionville, Mill Spring, 11	2
Prospect, Trinity, 3	2
North Monroe-Icemorlee, 8	2
Myers Park, 11 and 8	3-4
Duckworth, 8	3
Monroe, 8	5
Spencer, 8	6
Hickory Grove, 8	7
Rural Trinity, 11	8
Thrift-Moores, 2	8
Bethel-New Hope, 11	9
Lilesville, 3	9
Morven, 8 and 11	9-10
Ansonville, 3	10
Marshville, 8	10
Waxhaw, 11	11
Weddington, 2	11
Brevard Street, 8	11
Matthews, 3	13
Wadesboro, 8	12
Chadwick, 8	13
Hawthorne Lane, 8	14
Dilworth, 8	15

GREENSBORO DISTRICT
I. B. Craven, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

	October
West Greensboro, Muirs, 11	2
Ramseur, Franklinville, 11	3

MARION DISTRICT
Edwin O. Cole, P. E., Marion, N. C.
FOURTH ROUND

	October
Broad River, Wesley's, 11	3
Cliffside, Avondale, 8	3
Henrietta-C., Henrietta, 11	10
Spindale, 8	10

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., M. Airy, N. C.
FOURTH ROUND

	October
Sandy Ridge, Sandy Ridge, 3 and 11	2-3
Spray Q. C., 4:30	3
Draper, night	3
Mount Airy, Central, Q. C., 7:30	5
Mount Airy, Rockford, Q. C., 7:30	7
Jonesville, 11	10
Elkin, night	10
Mount Airy, Rockford St., 11	17
Mount Airy Ct., Salem, 3	17

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

	October
Laurel Springs, Laurel Springs	2-3

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FOURTH ROUND

	October
Mt. Pueaasnt, Cold Spring, 11	3
Kannapolis, Trinity, 8	3
Concord, Harmony, 11	10
Concord, Westford, 8	10

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

	October
Lowesville, Salem, 11	2
Goodsonville, 4 and 11	2-3
Stanley, Stanley, 3 and night	3
Cramerton, 11	10
McAdenville, night	10

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FOURTH ROUND

	October
Cool Springs, Providence, 3 and 11	2-3
Elmwood, Elmwood, 3	6
Lenoir Ct., Littlejohns, 3and 11	9-10
Granite Falls, 2:30	10
Maiden, night	10
Rocky Springs, 11	17

WAYNESVILLE DISTRICT
6 P. W. Tucker, P. E., Waynesville, N. C.
FOURTH ROUND

	October
Clyde-Junaluska, night	3
Waynesville, night	5

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 We. Fourth Street, Winston-Salem, N. C.

	October
Thomasville Ct., Prospect, 11 and 3	2-3
Kernersville, 11	3
Thomasville, Bethel, night	3
Forsyth, Westview, 3	9-10
Oak Ridge, Sedge Garden, night	10

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

	October
Mt. Tirzah Ct., Hurdle Mills, 11	2-3
Brooksdale Ct., Brookland, 11	9
Carrboro Ct., Carrboro, 11	10
Chapel Hill, 3	10
Rougemont Ct., Ellis Chapel, 11	15
Person Ct., Concord, 11	16-17
Calvary, night	18
Carr, night	19
Gregson, night	20
Lakewood, night	21
Milton Ct., New Hope, 11	23
Burlington Ct., Shiloh, 11	24
Duke Memorial, night	25
Trinity, night	26
Branson, night	27
West Durham, night	28
Leasburg Ct., Union, 11	30
	November
Yanceyville Ct., 11	6

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

	October
Chowan, Center Hill	2-3
Edenton, night	3
South Camden, Wesleys	9-10
First Church, night	13
Columbia, Columbia	16-17
Currituck, Ebenezer	19
Moyock, Moyock	20
South Mills, Trinity	21
North Gates, Savage	23-24
Gates, Gatesville	24-25
Manteo, night	27
Kitty Hawk, Nag's Head, 11	28
Wanchese, night	28
Kennekeet, Rodanthe 11, Salvo 3, Avon 7:30	29
Hatteras, Buxton, night	30
Hatteras, Hatteras 11 and 7:30, Frisco 3	31
	November
Stumpy Point, night	1
Mann's Harbor, night	2
City Road, night	3

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

	October
Jonesboro, Poplar Springs	2-3
Lillington, Lillington, night and 2	3-4
Mamers, Woodside, 10	4
Newton Grove, Hopewell	9-10
Duke, night	10
Dunn, 2	11
Roseboro, Bethel	16-17
Steadman, Cokesbury	18
Goldston, Goldston	23-24
Siler City, Siler City, night	24-25
Sanford, night	25
Parkton, Hope Mills	30
Elizabethtown	30-31
	November
St. Paul, Barkers	1
Parkton, Hope Mills	2
Person St.-Calvary, Calvary, night	3
Hay Street	5
Fayetteville Ct., Camp Ground	6

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

	October
Dover Ct., Dover, a.m.	3
Riverside, p.m.	3
Pink Hill, a.m.	8
Seven Springs, Zion, a.m.	9
Snow Hill, Hermon, a.m.	11
LaGrange, a.m.	10
Queen Street, p.m.	10
Pamlico Ct., Stonewall, a.m.	17
Oriental, p.m.	17
Newport-Harlowe, Newport, a.m.	24
Jones Ct., Trenton, a.m.	26
Grifton Ct., Sharon, a.m.	30
Hookerton Ct., a.m.	31
Centenary, New Bern, p.m.	31
	November
St. Paul, a.m.	8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

	October
Tar River, Plank Chapel	2
Louisburg, 11	3
Louisburg Ct., Bunn, 3	3
Creedmore, Banks	9
Franklinton, 11	10
Franklinton Ct., Youngsville, 3	10
Princeton, Ebenezer	16
Benson, 11	17
Selma, 7:30	17
Kenley, Kenley	18
Smithfield, 7:30	18
Four Oaks, Elizabeth	19
Garner, Ebenezer	20
Epworth, 7:30	20
Oxford Ct., Salem	23
Oxford, 11	24
Granville, Calvary, 3	24
Cary-Apex, Apex, 7:30	27
Bailey, Bailey	30
Zebulon, Zebulon, 3	31
	November
Clayton, 7:30	1
Central, 7:30	2
Edenton Street, 7:30	3
Jenkins Memorial, 7:30	4
Millbrook, Millbrook	6

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
FOURTH ROUND

	October
Raeford, 11	3
Laurinburg, night	3
Lumberton Ct., 11	10
Lumberton, night	10
St. John-Gibson, 10	12
Rockingham	17-18
Mt. Gilead Ct., Sardis, 11	20
Mt. Gilead, night	20

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FOURTH ROUND

	October
Fremont, Black Creek, 11	3
Stantonburg, night	3
Rocky Mount Ct., Marvin, 3	9
South Rocky Mount, 11	10
Clark's St. Church, 3	10
Fairfield, 11	17
Mattamuskeet, Amity, 3	17
Swan Quarter, Gladesville, 11	18
Vanceboro, 11	21
Springhope, night and 11	23-24
Nashville, night	24
Pinetops, McKendree, 11	31
Ayden, night	31
	November
Robersonville, Stokes, 11	7

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FOURTH ROUND

	October
Scotland Neck, 11	3
Rosemary, night	3
Roanoke Rapids, night	6
Ahoskie, 11	10
Aulander, night	10
Garysburg, 11	17
Seaboard, 3	17
Norlina, 11	23-24
White Memorial and City Road, night	24
Murfreesboro and Winston, 11	31
Williamston and Hamilton, night	31
	November
Littleton, 11	7
Weldon, night	7

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

	October
Kenansville, Kenansville, a.m.	2-3
Faison-Warsaw, Kings, 3 p.m.	3
Magnolia, Trinity, a.m.	9
Wallace-Rose Hill, Wallace, a.m.	10
Burgaw, Jordan's, 3 p.m.	10
Scott's Hill, Scott's Hill, a.m.	17
Wilmington Ct., Wesley Memorial, 3 p.m.	17
Town Creek, Zion, a.m.	23
Shallotte, Shallotte Village, a.m.	24
Southport, p.m.	24
Jacksonville-Richland, a.m.	29
Swansboro, Stella, a.m.	30-31
Maysville, Lees, p.m.	31
	November
Grace, p.m.	1
Trinity, p.m.	2
Fifth Ave., p.m.	3
Epworth, p.m.	4
Carver's Creek, Carver's Creek, a.m.	7
Whiteville, p.m.	7

SOUTHERN CUTS TIME ON BIRMINGHAM TRAINS RUNNING VIA ANNISTON

On Sunday, September 26, the Southern Railway System began the use of its own passenger station at Anniston, enabling it to cut from ten to thirty minutes from the schedules of its passenger trains between Atlanta and Birmingham, as the result of eliminating the movement of approximately three miles, formerly required to get to and from the Union station. The Southern station is located at the junction of the Atlanta-Birmingham and Rome-Selma lines and the Southern now runs its Atlanta-Birmingham trains directly through Anniston, while formerly it was necessary to run them 1.4 miles from the junction to the Union station and back over the same route through a congested industrial district and across a number of busy streets. The station fronts on Fourth street in convenient reach of the business and residential sections of Anniston over well paved streets.

Under the new arrangement ten minutes has been cut from the schedule of Nos. 7 and 8, the "Kansas City-Florida Special," and twenty minutes from the time of Nos. 29 and 30, the "Birmingham Special," putting these important through trains on a flat five-hour schedule between Atlanta and Birmingham. The schedules of other trains were shortened to an even greater extent.

No. 30 now leaves Birmingham at 12:01 p. m., forty minutes later than formerly, arrives Atlanta 5 p. m., twenty minutes later, but arrives Washington 12:35 p. m. and New York 6:10 p. m., the same as formerly. No. 29 leaves New York at 10:10 a. m., and Washington 3:45 p. m., as formerly, but arrives Atlanta at 9:35 a. m., thirty-five minutes earlier and Birmingham at 2:40 p. m., fifty minutes earlier.

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7:30 a. m.—B Charlotte	5:15 p. m.
3:00 p. m.—Washington	12:50 p. m.
9:45 p. m.—D Norfolk	7:05 a. m.

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IN MEMORIAM

LOFLIN—Joseph Cornilson Loflin was born October 3, 1851. He died June 8, 1926, age 74 years, eight months and two days.

He has been a Christian for many years, having professed and joined the Methodist Episcopal church at Oak Grove at the age of 20. He was a valued member of this church, serving as steward for 12 years and was always at his post in the Sunday school until three years ago when his health failed him and he was no longer able to perform the active duties of life.

Mr. Loflin lived in Randolph county all his life till two years ago, when he moved to Star, Montgomery county. He was always a good citizen and a faithful neighbor.

A good man has gone home to God to be mourned by a large group of loved ones and friends.

One Who Knew Him.

COSTNER—Mary E. Costner was born November 12, 1853; died June 17, 1926, age 72 years, seven months and five days. She was the wife of Daniel Costner, who preceded her to the grave 26 years ago. She was the mother of five children, three living and two dead. She has 16 grandchildren and four great-grandchildren. She was a devoted wife and a loving mother. She was known by a large number of people of Burke, Catawba, Lincoln and Cleveland counties. She was a life long member of St. Peter's church on the Belwood charge. She was one of the old time shouting Methodists. Thank God for such a saint as she was. We shall all miss her here on earth, but we shall see her again up in glory. May the Lord bless her loved ones who are left to mourn her going. She was laid to rest at St. Peter's, where a large crowd had gathered to pay their last tribute of respect to her. The funeral was conducted by her pastor, assisted by Rev. John Cline.

Her Humble Pastor,
John H. Green.

RESOLUTIONS OF RESPECT

With sad hearts we are called upon to chronicle the death of a much beloved member of Amity church Aid Society, Mrs. Bettie Swindell Credle, who entered into rest on July 10, 1926, at 47 years of age. She was a sweet-spirited Christian woman and was loved by all who knew her. She leaves a husband and eight children to sorrow at her going away. On account of ill health she could not attend the meetings of the society as often as she desired, but she was loyal to its every interest. She loved her church and was a consistent member; therefore be it resolved:

First, That we cherish her memory and try to follow her example of godliness and right living.

Second, That we extend our love and tenderest sympathy to her loved ones and pray that God will comfort and keep them.

Third, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate for publication, and a copy be enrolled upon the minutes of our society.

Mrs. H. B. Credle,
Mrs. Lloyd Weston,
Miss Bettie Mann.

RESOLUTIONS OF RESPECT

The following resolutions of regret over the death of the Rev. Hilary A. Humble, presiding elder of Wilmington district, Methodist church, were drafted by a special committee for the Ministers' Association:

Our brother, Hilary A. Humble, will no longer be seen in our meetings, but he has left a memory with us that will always be fresh with thoughts of the strength and sweetness of his Christian character. Some of our members had their association with him only as he found time to attend our meetings; others were more closely and frequently thrown with him; but upon us all there has been made the fragrant impression of a life devoted to the calling of a minister of the Word. He knew whom he served, and a sense of the Master's presence seemed always to be with him. He was a preacher of power, but the power came from an attitude of heart and mind suggested by his name, which made him ready to hold up the Master before those to whom he spoke.

We do not try to understand why our God should have called hence a man who seemed to have reached the period of his largest usefulness and maturity of faith and wisdom; but we take the view that all the servants of our Lord are under orders, and we cannot know now to what larger service He assigns them when He calls them hence one by one.

We praise God for the life of a faithful colleague such as Brother Humble proved himself to be, and thank Him for the privilege of still laboring in the cause that was so dear to him, inspired by his example and the cloudless faith that sustained him to the end.

Brother Humble's departure was on Saturday night, September 11, 1926. May he next morning have found a Sabbath on which his voice may have rung with transcendent praise of Him who had chosen him to preach for many years on earth this everlasting gospel of peace and salvation.

For the Ministers' Association of Wilmington:

W. H. Milton,
Edwin F. Keever,
Andrew J. Howell,
C. B. Culbreth, P. E. Elizabeth City, N. C.

KEPLEY—Lewis A Kepley passed passed to his reward September 15, 1926, his age being 66 years, five months and 28 days. On May 18, 1879, he was happily married to Margaret E. Lentz. To this union were born seven children, for of whom are still living. During the year 1906 his wife passed away. In the year 1908 he was again married to Elizabeth J. Beam. She died March 18, 1923. When in the strength of manhood he professed faith in Christ and joined the M. E. Church, South, at Liberty, later removing to Providence church, where he remained a consistent member until his death. He was laid to rest at Liberty church, a large crowd attending his funeral.

R. L. Milton.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and love has deemed it best to remove from her earthly home to that home beyond the sweet, gentle and noble spirit of Mrs. W. K. Gibbs, mother of our Brothers Marvin and Sam Gibbs, and as we desire to express to them our sympathy, as well as pay tribute to this Christian mother, therefore be it resolved:

First, That we, the Friendly Class of Main Street M. E. Sunday school, Reidsville, N. C., extend to them our most sincere sympathy and pray God's blessings upon them in their great loss.

Second, That we point them to One who is able to sustain in every trial of life.

Third, That a copy of these resolutions be sent to Brothers Marvin and Sam Gibbs, one to the North Carolina Christian Advocate and Reidsville Review, also be recorded in the minutes of our class.

M. W. Pleasants,
H. E. Link,
W. W. Whittemore,

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Larger cars and engines must be bought to handle greater loads; the roadbed must ever be kept in good condition; new ties and heavier rails must be laid to support heavier trains at high speeds; and in places the course of the line must be changed to reduce curves and grades.

Shop facilities must be enlarged, terminals improved and bridges rebuilt to carry the ever-growing train-loads. New signalling devices are being installed, and new tracks, yards and sidings built to handle the growing traffic of the South. This process of change, improvement and renewal goes on day in and day out throughout the year.

But the service must never stop. The way must ever be kept open for the great freights as they rush through the night carrying products of the South to distant markets, and the world's goods to Southern buyers. And the *Crescent Limited*, the *Royal Palm* and other passenger trains must not be delayed.

Railroading on the Southern Railway System is a continuous performance both in service rendered and in provision for handling the greater traffic of the future.

Everything used on a railroad wears out. Last year about $50,000,000 was spent by the Southern in replacing things that had worn out.



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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, OCTOBER 7, 1926 Number 40

Editorial Paragraphs

Edwin Markham had the knack of putting great truths in a way that made them stick. Never did he succeed more admirably in this art of his than in the following lines which are widely and frequently quoted by speakers and writers:

He drew a circle that shut me out—
Heritic, rebel, a thing to flout.
But love and I had a wit to win:
We drew a circle that took him in.

—*Edwin Markham.*

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Two ears and one tongue seems to be nature's suggestion that a man should listen twice as much as he speaks and that he should listen in all directions and speak only straight-forward. Crooked speech and constant speech invariably spell disaster. The silent man enjoys untold advantage over the man who is short on this golden commodity. They make fun of "Silent Cal" but people ought rather to profit by his example. The ability to be silent has many advantages and not one of the least is the opportunity it gives to listen to what is going on. This, of course, does not apply to women. A woman can both talk and listen at the same time—especially at a public reception.

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Methodists are told in the first of the three General Rules which have been laid down for their guidance that they should avoid "softness or needless self-indulgence." A few generations ago that admonition seemed like biting irony to the American people subjected as they were to the hard and exacting conditions of pioneer life. It was like telling a lame man that he shouldn't dance. But with the increase of wealth and its attendant luxuries and the consequent increase of a destructive effeminency the admonition "to avoid softness and needless self indulgence" will become as the very watchword of social and religious safety. In this connection read from the Book "and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, 'Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided' "?

We have been at a loss to know why the papers of North and South Carolina have not given greater space in their columns to the hospital work that Mr. J. B. Duke provided for in the Duke Foundation and in his will where he specified that 90 per cent of the residue of his estate should go to hospital work in these two states. Charity and Children in writing of Dr. Rankin's recent visit to Thomasville says among other things: "His knowledge of his business is comprehensive and his forcible and earnest way of expressing his ideas carry conviction to his hearers. His beautiful conclusion of the message and meaning of sickness and suffering and of their final elimination when there will be a 'new heaven and a new earth,' touched the hearts of his hearers and opened a new avenue of reflection to our minds. Duke in making this bequest did not have in mind the making of a dollar but the wiping away of the tears from the wet faces of God's children. The movement is a great and benevolent one, and Dr. Rankin is a worthy and efficient representative of so great a cause."

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Perhaps the gospel of open doors should be emphasized afresh among us. Yes, gospel is the word, for it means glad tidings and to hear of open doors is unquestionably glad tidings. The time was when mothers taught their poor little ragged boys that they might some day be President of the United States. Now mothers in humble stations and in high stations socially and financially teach their children too frequently that the open door is for the fellow who has a "pull." As a result the youngster who cuts his teeth on a silver spoon trusts to "dad" to pull him through and the lad who never saw a silver spoon whines because every door is shut against him. It would be well for a good many people to turn to the New Testament and read: "Behold, I have set before thee an open door, and no man can shut it." Then read the life stories of such men as Abraham Lincoln, James A. Garfield, and scores of eminent Americans in every walk of life who found open doors that no man could close. We hear much these days of "tea hounds" and "lounge lizards"—terrible epithets these, but none too severe—and to such all doors are closed, but closed by their own indolence.

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A BEAUTIFUL NEW CHURCH FORMALLY OPENED WITH APPROPRIATE SERVICES

The new Rockford Street church, Mt. Airy, was formally opened last Sunday evening with ceremonies that were most interesting and appropriate. The congregation that filled the lower floor and balcony of the church seemed to enjoy every moment of the services which began at 7:30 and continued till a little after nine o'clock.

Rev. G. W. Williams, the pastor, asked Rev. W. A. Newell, the pastor of Central church, who with his congregation not only has taken a sympathetic interest in the building of the new church but has contributed largely to the undertaking, to preside and direct the exercises of the evening. This he did with the right word in the right place and with an ease and cordiality that added quite a bit to the success of the occasion.

After several well rendered musical selections by the choir a scripture lesson by a visiting minister and prayer by Rev. E. E. Snow, pastor of the Advance circuit, Mr. J. F. Shinn of Norwood, N. C., was presented as the representative of the board of missions and he made a ten minutes speech that sparkled with wit and overflowed with good humor and in which he expressed great joy in having some little part through his board in helping forward this building enterprise.

Mr. Leon Cash of Winston-Salem, treasurer of the board of church extension, was the next speaker. Colonel Cash would be humorous in a funeral oration and of course he was on this occasion when joy was unconfined. The speaker was likewise serious and expressed delight that his board had contributed $1000 to a building which is a gem in every particular. His praise of Rev. George W. Williams, the pastor, who by wisdom and perseverance and much toil has made possible the completed church, was unrestrained but at the same time justly merited.

The writer of this story spoke briefly, after which Rev. George W. Williams told how they began to dig out the place for the foundations of the church with not a dollar in hand and very few in sight, and how they continued, many working with their own hands and others giving what money they could, then the pastor and members of Central church and the boards of the church came to their aid and thus they had continued till the completion of the task. The pastor seemed to make a jest and a joke of it all as if it had been a pleasure jaunt—this building of a church, which is of tapestry brick with massive Corinthian columns rising above broad granite steps, and that contains 20 Sunday school rooms and an auditorium which will accommodate 500. But to build a church of such dimensions with oak floors and oak finishing of the finest workmanship in every part of the building is no easy task about which a man may laugh, until after it has been finished. For there have been times that strained the muscles and almost crushed the spirit of the man who carried the load.

The church is now completed except placing the pews which have already been ordered. One would guess that the building cost between $50,000 and $60,000 and there is said to be a debt of only $7,000. The present plan is to pay this debt and dedicate the church before the end of this calendar year.

Brother Williams has done a monumental work. We doubt whether it has been duplicated anywhere in the history of church building in North Carolina. Our hat is off and we make a deferential bow to George Washington Williams, the master builder.

The exercises of this delightful and history making evening closed with a most appropriate and timely address by Rev. E. W. Fox, the presiding elder of the district. His address was a fit climax to the opening of what he declared to be the most beautiful and best church edifice in his district.

It was our pleasure last Sunday morning to preach for Dr. Newell's congregation in Mt. Airy. Better music than that rendered by the choir upon this occasion we have not heard for many moons. Central is doing big things this year under the leadership of W. A. Newell. The church is engaged quite a bit in social service work in the community in addition to increased contributions to the calls of the church in the usual channel of its activities. A little instance that serves to show the readiness of the people to respond occurred last Sunday morning when the church bulletin requested that somebody contribute $5.00 to meet a particular need and as a result nine different people offered to give the desired $5.00.

To one who has not visited the "Granite City" for a number of years there are elements of surprise at every turn. The progress has been marvellous.

No visitor to Mt. Airy should fail to see the granite quarries, where acres upon acres—perhaps fifty or seventy-five—await the quarrymen who through the coming decades will labor in vain to exhaust the supply that seems to have been untouched by the quarrymen who have labored for more than a generation upon that mountain of granite. It is said that the proposed memorial bridge across the Potomac river at Washington will be built out of this granite.

ANOTHER BOND ISSUE—HOW BIG?

That the General Assembly of North Carolina next winter will authorize another bond issue appears to be a foregone conclusion. The only point of controversy is upon the size of the issue. Some who have expressed an opinion upon the subject declare for $40,000,000. Former Governor Morrison seems to be spokesman for this group. Others believe that these figures are too large, that one-half of this amount, or at most, $25,000,000 will meet the urgent demands of the present situation.

Our opinion is that the forthcoming bond issue should be just as small as possible in order to repay the counties for money borrowed to build roads and to provide funds that are necessary for a business like administration of state affairs. This will require not above $25,000,000, if we may trust the figures that have appeared repeatedly in the daily papers of late.

It seems about time for us to adopt a policy of "pay as you go" in road building and the State Highway Commission is reported to be of a like opinion. And with a continued growth in gas and license tax which we can confidently expect we will be able to do this and still build roads as fast as we need them.

We are gratified to know that Governor McLean, who went into office with an admirable reputation as a level-headed business man, has enhanced that reputation by his successful management of the state's affairs since in the governor's chair, and as long as he continues to give us a business administration like he has been doing we are for his policies to the limit. Extravagance in borrowing money either for public or private purposes is not a sound and safe business method. Going in debt is not necessarily progress.

"Keep young by being over on the line of discovery" is an admonition that none should forget. Fresh discoveries, especially the discovery of fresh ideas, is like cool refreshing draughts from the fountain of youth. The dead line and the line of discovery never coincide. They are as far apart as the poles.

"THE PRACTICE OF THE PRINCIPLES OF JESUS"

Such is the title of a book that with clearness and force sets forth the vital and essential elements of the Christian Faith in contradistinction to the non-essential, or secondary. And the author not only makes clear the distinction between the fundamental and the secondary, but he insists that these essential elements shall be applied in all departments of life, in industry, in society, in race relations, international relations, and all other human relations.

This volume by William P. King, a member of the North Georgia conference and formerly editor of the Wesleyan Christian Advocate, has not a dull page in the entire book. It overflows with vitality as it deals with a vital topic and the reader having reached the end of one chapter takes up the next with a constantly increasing interest.

"Finding the Fundamentals," "The Pragmatic Test of Christian Doctrine," "The Fallacy of the False Alternative," and "The Golden Rule" are the titles of the first four of the ten chapters of the book and these serve to indicate the drift of the discussion.

To any man or woman, young or old, who desires a volume where wit and humor blend with wisdom, and where the passion of a modern prophet finds expression in terse, and at times strident sentences, as he with heart unafraid declares what is the mission of our Lord and his gospel in the midst of this present generation, we commend this book that cannot fail to interest and instruct any reader who is able to comprehend and appreciate Christian truth.

The Cokesbury Press, Nashville, Tenn., Publishers. Price $1.50.

A GREEK AMONG THE PROPHETS

Prophecy belongeth to the Hebrews. Both Fundamentalists and Modernists will agree to that. But at least one modern Greek can qualify even better than King Saul for a place among the prophets.

The story runs thus: One of the citizens of that ancient country which in the centuries gone denominated all other peoples Barbarians, appeared before Judge Yates Webb in Shelby seeking that honor which is more coveted than Roman citizenship was in the days of Ceasar Augustus, namely, to become an American citizen.

It became necessary for the judge to ask the would-be American some questions and one of the first propounded by the learned jurist was, Who is the Governor of North Carolina?. But this was too much for the Greek who had descended from a people famous for art while the Romans had made a reputation in government. So like a sheep before her shearers is dumb so he opened not his mouth. Then the kind-hearted Mr. Blaylock, clerk of the Federal court, suggested that he might be able to tell who will be the next governor, even if he does not know the name of the present governor.

Whereupon Judge Webb asked him, "Can you tell me who will be the next governor of North Carolina?" Quick as a flash the Greek replied, "Max Gardner."

Why not put the Greeks also among the prophets, since he knew more about the future than about present day events?

The world sometimes says of a minister, "he has failed." And the people make a great ado over the fact that he has not measured up to their expectations. But why should they express so great amazement? It is said that 80 per cent of those who enter business fail to make good. If the business world presents such a showing, why should the people heap ashes on their heads and put on sackcloth because an occasional minister of the gospel fails to make good?

The Methodists, the Baptists and other free churches enjoy more religious liberty in Soviet Russia than they did in Catholic Austria twenty years ago or in Lutheran Saxony fifty years ago.—Bishop John L. Nuelsen.

People and Things

ANNUAL CONFERENCE DIRECTORY

Western North Carolina, Gastonia, October 20
North Carolina, Trinity Church, Durham, Nov. 10

Rev. E. E. Snow, pastor of the Advance charge, will report at conference seventy-six additions to the churches of his charge on profession of faith and a number by church letter.

Rev. E. Frank Lee of Beaufort spent a few days last week in Greensboro and did us the honor to call at the Advocate office. He brings encouraging reports from that city by the sea.

We have received a dainty card announcing the arrival of Eleanor Kyles at the home of Mr. and Mrs. T. W. Ferguson September 21. Mrs. Ferguson, before her marriage was Miss Edith Kyles, daughter of Mr. and Mrs. R. S. Kyles, of Troutman, N. C.

"Mr. and Mrs. Archibald Edmond Warren request the honour of your presence at the marriage of their sister, Miss Rose Mae Warren, to Reverend Hiram Earl Myers October twelfth, high noon, Pleasant Green Methodist Episcopal church, West Durham, North Carolina. At home after October twentieth, Durham, North Carolina."

"We are in the midst of a wonderful revival at Edwards Chapel on Grifton circuit. Twenty professions to date and the meeting still continues. God is with us in great power. Just closed a successful revival at Grifton with five accessions. We begin our third meeting at Sharon October 3rd. Pray for us."—R. J. Lough, Pastor.

Sunday morning, October 17, Bishop Mouzon will formally open the new Dilworth church, and at 7:30 that evening Dr. Plato Durham will preach. It goes without saying that Sunday, October 17, will be a high day for the Dilworth Methodists.

Mrs. T. C. Jordan of Asheville returned home last Sunday from the Rutherfordton hospital, where she underwent an operation three weeks ago and is on the road to a rapid recovery. Her husband, Rev. T. C. Jordan, pastor of Bethel church, desires to thank their friends for the kindly interest shown.

Rev. E. C. Sell of Maysville closed an interesting meeting at Lee's Chapel on his charge last Sunday night with a fine congregation present. Two girls were baptized and received into the church—one to be enrolled with the membership at Maysville church and the other at the church in which the meeting was conducted.

Seventeen years ago a number of beet seeds were stored away by a Danish seed-testing station. Each year some have been withdrawn for experimental purposes. Tests proved that eighty-five per cent of germination took place in the second year and twenty-four per cent in the seventeenth year of dormancy. Seeds of white clover germinated after a lapse of twenty-five years.—The Dearborn Independent.

Rev. V. L. Marsh of the Danville circuit, Virginia conference, called at the Advocate office one day last week. Brother Marsh has a habit of coming in about once a year on his return from his old home in Randolph county. We are always glad to see this son of Carolina whom with a number of others, such as T. A. Smoot and J. M. Rowland, we sent into Virginia to help fight the devil and all his works and the vain pomp and glory of the world so that the people would not be led by them.

Dr. J. E. Abernethy, presiding elder of the Statesville district, held the fourth quarterly conference here Saturday night in the First Methodist church and preached at the 11 o'clock service Sunday morning. It is always a pleasure to have Dr. Abernethy here, and an excellent sermon can always be expected when he is to be in the pulpit. His sermon Sunday morning was a splendid discourse on the growth of the Christian, and in a simple way he pointed out how the growth is increased or retarded.—Lenoir News-Topic.

Frock coats and silk hats are said to be necessary articles of dress for traveling men in South America. Think of a man in this country going on the road in that sort of garb to sell goods! He would not earn his salt in the sale of goods. Not so many years ago a man in the United States could drink liquor, be a sort of cheap "sport" and go the gaits of the world in that day and still hold his job, but those times are past. He must now be a man of character, attend strictly to his business and hustle for trade.

Arthur Brisbane says: "Homer never looked into a Greek grammar, because he couldn't read; also, no Greek grammar had been published in his day. A man or woman writing well is like a hen laying an egg. If she hasn't an egg in her she can't lay. If a man hasn't language and inspiration in him, he can't write well and there is no such thing as teaching him."

"A very impressive service was held at the Burnsville Methodist church last Sunday. Three young people were baptized and taken into the church, and after a sermon by the pastor, Rev. G. L. Wilkerson, was the communion service. The number who partook of this and the seriousness especially of the young converts in their first communion made it seem that the newly remodeled church was being rededicated."—N. M. P.

During the past four years our Epworth University church at Berkeley, Cal., has made remarkable progress. Its membership has increased from 300 to 650, its annual budget from $4,800 to $14,000, and its plant from a small frame building to a handsome three-story structure worth $275,000. Being located only two short blocks from the main gate of the University of California, Epworth church has assumed its share of the responsibility of ministering to the needs of the 10,000 students of the University, 6,000 of whom are Protestants.

"Bethel Methodist Episcopal Church, South, on the Yanceyville charge, Durham district, will be dedicated October 17 at 11 a. m. The dedicatory sermon will be preached by Rev. H. I. Glass. Brother Glass was converted in the old church, and we are delighted to have him come back and dedicate the splendid new brick edifice. All former pastors are hereby most cordially invited to be present, and we hope they will come."—W. C. Merritt, Pastor.

Rev. E. S. Jones of Columbia, presiding elder of the Columbia district of the Upper South Carolina conference, died at the General Hospital in Spartanburg October 2 from injuries sustained in an automobile accident near Glenn Springs last Thursday morning. Rev. Mr. Jones was en route to Spartanburg to attend a called meeting of the mission board when his automobile turned over after striking and skidding in a sandbank. His back was broken in the crash. His wife who was with him suffered a broken arm and other injuries and is still confined to the Spartanburg hospital.

Bishops Leete, Nicholson, and Fisher, Dr. D. D. Forsyth, and Prof. Edwin A. Steiner of Grinnell College are to take part in the week of service during which the new First Methodist Episcopal church at Gary, Indiana, will be dedicated. The group of buildings providing for the activities of the modern church have been erected at a cost of $892,325. The Gary congregation, the board of home missions, and the finance committee of the United States Steel Corporation have shared the expense.—Pittsburgh Christian Advocate.

Recent advancements at Hendrix College, Conway, Arkansas, indicate that this institution is still maintaining its position in the forefront of the colleges of liberal arts of our church. A new gymnasium and compulsory physical training is this year being required of all freshmen. This requirement is being strictly enforced and after this year will probably be extended to sophomores. A new fireproof library building is also in process of construction. Out of a teaching faculty of twenty, seven professors hold the Ph.D. degree, and another will receive his doctorate in a few weeks. It has been only a few years since there was only one or two members of the faculty with this degree.

Mrs. Stabler, the mother of Rev. E. P. Stabler, died Saturday, September 25, at the home of her son in Bessemer City. Rev. C. S. Kirkpatrick writes this beautiful appreciation of the departed: "The mother of Rev. E. P. Stabler passed to her reward Saturday, September 25, 1926, from the parsonage at Bessemer City. For a great many years she had made her home with her son and had endeared herself to thousands of people whom Brother Stabler served as pastor. "Mother Stabler," as she was affectionately called, was a real saint of God. The parsonage home and the house of God furnished the field in which she labored incessantly for so many years. The strong tie between mother and son was most tender and beautiful. She sponsored his early training and college education, and he spent the remaining years of her life showing his sincere appreciation. Utterly unafraid and in perfect peace she went to be with the Saviour whose she was and whom she served."

When in Mt. Airy last Sunday we learned from the presiding elder that there has been a very large number of additions to the membership of the church in that district, some charges will report near a hundred and the total will be very gratifying. There will be a marked increase in amounts paid for missions and other collections. We learned from other sources that the new presiding elder is very popular. The people like him as a man and as a preacher and leader.

"Our new Cokesbury church, Middleburg circuit, will be dedicated on Sunday, October 17. Dr. J. T. Gibbs of Warrenton will preach the dedicatory sermon. Dinner will be served on the church yard and another service will be held in the afternoon with good speaking. All former pastors are cordially invited to be present. Our meeting will be held there the week following. Rev. E. C. Crawford of the Louisburg circuit will be with us and do the preaching."—J. T. Draper, Pastor.

Rev. and Mrs. W. A. Rollins of Salisbury are deeply bereaved in the accidental death of their little daughter, Frances, who was eight months old. The child fell from her carriage last Monday and received injuries from which she died a few hours later. The funeral and burial took place Tuesday afternoon at Palm Tree church in Cleveland county. This was a distressing accident and a great company of other friends will join us in warmest sympathy to the parents in this great sorrow.

The News says: "With Rev. W. L. Hutchins of Thomasville assisting the pastor, Rev. R. O. Eller, and with Prof. Hubbard of Catawba College leading the singing the revival at Spencer Memorial church is in full swing. Able sermons are being preached each night by Rev. Mr. Hutchins while a service at 9 a. m. daily is proving a source of great help to all who attend. Rev. Mr. Hutchins is regarded as one of the most interesting speakers in the Western North Carolina conference and his sermons are making a lasting impression. The meeting is to continue through next week."

After having spent more than $1200 on improvements since January 1 the Azalea church, Swannanoa circuit, kept their salary up to date, have their conference claims in the bank, presented their pastor with a genuine leather bill folder containing $56.20 at the close of the service on last Sunday. Azalea is the youngest church on the circuit with a membership of only a little above fifty, but everyone is a worker. The Sunday school attendance averages about ninety with a present enrollment of 130, while the yearly enrollment will go beyond the 175 mark. The pastor is justly proud of this church. Rev. J. O. Cox is the pastor.

WESTERN NORTH CAROLINA CONFERENCE

PROGRAM, GASTONIA, OCTOBER 19-25, 1926

Tuesday, Oct. 19, 7:30 p. m.—Annual meeting of the Conference Historical Society. Address on Early Methodism in Rowan County, by Mr. W. M. Pickens.

Wednesday, Oct. 20, 9 a. m.—Conference will be opened with an address by Bishop Edwin D. Mouzon, followed by Sacrament of the Lord's Supper; 3:00 p. m., Social Service anniversary; 7:30 p. m., Sunday School anniversary.

Thursday, Oct. 21, 2:00 p. m.—Conference Brotherhood meeting; 3:00 p. m., Epworth League anniversary; 7:30 p. m., Educational anniversary.

Friday, Oct. 22, 2:00 p. m.—Laymen's meeting; 3:30, preaching by Bishop Horace M. DuBose; 6:00, Weaver College banquet; 7:30, Christian Literature anniversary, followed by The Pilgrim Play.

Saturday, Oct. 23, 3:30 p. m.—Preaching by Dr. Edmund D. Soper; 6:00, Duke University banquet; 7:30, Missionary anniversary.

Sunday, Oct. 24, 9:30 a. m.—Love feast; 11:00, sermon by Bishop Edwin D. Mouzon; 3:00 p. m., Memorial service, followed by ordination of deacons; 7:30, preaching by Dr. Edmund D. Soper, followed by ordination of elders.

Bishop Mouzon will open conference daily with a Scriptural address.

This program has been arranged by the conference standing committee on program, composed of Rev. C. S. Kirkpatrick, P. E. Shelby district; Rev. Dr. F. J. Prettyman, pastor Main Street church, Gastonia, and Rev. W. L. Sherrill, the conference secretary.

The price of the new discipline is 50 cents per copy. Send your order to the Advocate.

THE ARMADILLO AND THE METHODIST PREACHERS

By J. W. Clay
Lay Leader Central Brazil Conference

There is found in South America an animal of very curious construction known to the natives by the name of "tatu," but Webster calls him "armadillo." He attains the size of a half grown hog, is a great forager, but being of a very timid nature he only ventures out during the dark hours of the night. He is heavily armored, being covered from the tip of his nose to his last extremity by a heavy coat of mail, and as long as he can keep the right side up he has little to fear from tooth or claw. Unlike the turtle he is not armored underneath, and once he finds himself upset in the presence of his enemy he puts up about as miserable a defense as did an ancient knight who had had the mirfortune of being unhorsed. His body is very unwieldy and he is not famed for speed in travel, but what he lacks in ability to get over the earth in a hurry he more than makes up in putting the earth over him, for there has never been known to man any other animal that could enter the hard earth so quickly as can the armadillo. His front feet are perfect spades, and when he sets his head on putting the earth between himself and his enemy he can put a modern gasoline posthole digger to shame. And not only can he bore his hole with unbelievable rapidity but the strangest thing of all is that he crawls into his hole and pulls his hole in after him. Once he has started in firm soil no amount of pulling can hold him back, for he raises the plates of armor on his head and back and you might sever his possum-like tail from his body without stopping him. He completely disappears in less time than it takes to tell it, and he leaves not a sign of his departure, for while he removes the earth from his intended pathway with his front spades he packs it behind him with his rear tampers, and he packs it so hard that there is no use digging after him. Some wise guy has intimated that perhaps it was this creature of whom the Psalmist said: "He is fearfully and wonderfully made." He certainly fills the bill, as well as the hole.

The writer would never attempt to tell the tale of the armadillo unless he had seen the animal with his own eyes. And he would not tell of its strange doings without still better evidence. But fortunately for the story which follows he has the witness of his wife, his pastor, his pastor's wife, and his presiding elder, so have no hesitancy in taking in the story, just as mother earth never hesitates to take in her child the armadillo.

About twenty-five miles from the city of Sao Paulo, the great commercial center of Brazil, there is nestled in the mountains a quaint little village called I-tap-a-ce-ri-ca. And in that village the Methodists have a splendid little church. This church is noted for the fact that it always has its assessments paid up to date and each organization of the church always has a surplus in the treasury. It has a large number of tithers, and I was told that none of its members use tobacco. On one occasion the pastor of the church could not meet his engagement, and I was requested to take one of the pastors from the city to preach to the congregation at night. Accompanied by my wife and the preacher and his wife, we drove out the beautiful mountain road and had a good service. After the service was over and we were ready to start back to the city the presiding elder of the district came in, having been another twenty-five miles further in the mountains holding quarterly conference. He was glad to find us, for if he could ride with us it would save him the long walk. As a Ford always has room for one more we took him aboard and made our way toward the city.

There are few automobile roads through the interior of Brazil, and these sometimes run through long stretches of unpopulated territory. And in traveling over these roads one runs on to the denizens of the jungle at times. In July, 1924, while carrying a family who were fleeing from the revolution we came upon a very large bearded monkey sitting in the top of a small tree by the roadside. Apparently he had come out to see what the commotion, caused by machine gun and cannon, was all about. We stopped the car and several of us approached him for closer inspection. He paid absolutely no attention to us, though we were within twenty feet of him. Finally when one of the party threw a stone at him he gave us a savage frown, berated us dreadfully in his monkey tongue leaped from twenty to thirty feet to a large tree, and disappeared in the jungle. He gave us to understand that even though some men claim kinship with him the claiming was all on the part of man, and he resented any attempt at familiarity. On another occasion, at night, my son and I found a beautiful little leopard kitten on a lonely mountain road. Our headlights evidently blinded him, for he sat in the middle of the road with his great fiery eyes glaring at us until we were within five feet of him. He was larger than a cat, but was evidently only a few weeks old, for his head and paws were out of proportion to his body. We were crazy enough to try to catch him, but when we dismounted and approached he sprang into the thicket. Had we succeeded in throwing our laprobe over him and capturing him his cries may have brought his mother, the most powerful of all South American wild beasts, then there would probably have been a different story, told by another teller. A friend of mine was going from Sao Paulo to Campinas one night when a fierce Zebu bull disputed the mountain pass with him. The beast attacked the car with all fury, hooked out the headlights, sent the hood of the engine rattling down the mountain side, played havoc with the wiring of the spark plugs, with mud guard, and wind shield, and when he had put the machine completely out of running order he calmly walked away with the ring from the headlight crowning one of his horns. The occupants of the car gave him plenty of time to get good and gone before venturing out, and then they had to walk miles and miles in the darkness before reaching a place to spend the night. Of course you understood that these are not everyday occurrences in Brazil, but they do occur, and when they do they are very real, so real in fact that one learns to keep his eyes open while traveling through lonely places at night.

On this night we had reached the roughest part of the journey and had come to a very tough climb known as the "tira proza" hill, which, being interpreted, means the hill that takes all the pleasure out of the journey. And allow me to digress here long enough to say that whoever named it named it well. The road is very steep and narrow with high banks on either side. It is all a tin lizzie can do to make this hill on low, and we were about half way up and the lizzie was sizzling and coughing and threatening to balk. We came to a short turn in the road when suddenly we saw a wild animal just ahead of us. When our light suddenly flashed upon it, it stood stock still and looked fearfully large, while its great dark shadow spread out in the road beyond. Of course we stepped off the gas instinctively, for we had no intention of disturbing the Sabbath night meditations of this denizen of the jungle. What kind of an animal he was we could not make out for when our car stopped the light went out (we didn't have a battery), so that even though we were within a few feet of him he was not visible. We did not know if he had fled, or if he was stealthily creeping upon us, and the feelings we had during those few moments of utter darkness were anything but comfortable. Imagine yourself face to face with an unknown beast of the jungle in Egyptian darkness! What should we do? Should we back down the hill in the dark? That would be impossible. It would be a dangerous undertaking in broad daylight, and not to be thought of in the night. I had had one awful experience on this same hill once before. The wife of one of our native preachers had become seriously ill in the country and had to be taken to the hospital for an operation. I volunteered to bring her in. She was so sick that we had to carry her to the car and three of her neighbors decided to go along as comforters. When we had almost reached the top of this "tira prosa" hill the Ford gave two or three weak coughs and went dead. The brakes were worn and weak and wouldn't hold the heavily loaded car on such a grade, so we ran away backward down the mountain finally upsetting and spilling out all the occupants. While I suffered no injuries myself I was horrified to think that perhaps I had killed the poor sick woman and all her comforters, but when I was able to free myself from the wreckage of the car I saw all four women going over the crest of the hill, the sick woman leading the van. With the help of some passing countrymen we turned the Ford on to its wheels again and found that other than having its wind-shield and top smashed it was little damaged, and was in perfect running order, so picking up the women at the top of the hill we went to the city, arriving only fifteen minutes off schedule time. And it might be interesting to note just here that when the lady arrived at the hospital the doctors pronounced her well and sound and with no more need of an operation.

So of course the memory of this wild runaway came fresh to my mind in this dark hour. But it seemed tame in comparison with our present predicament. So far the brakes were holding, but what was the wild beast doing? That's the thing that worried us. I was holding on to the brakes for dear life to keep us from going to wreck below, but had I seen two glaring eyes coming my way I am afraid I would have forgotten the brakes. Fortunately I did not see them, neither did my companions, so we decided that perhaps the animal was frightened away. The next move was for someone to crank the engine. I explained to the brethren that it was dangerous for me to leave the brakes, but one of them suggested that if I would show him how he would hold the brakes while I cranked the car. I told him that he was liable to get his foot on the reverse, and that that was just the thing we did not want at the present time, so I stuck to my seat. Finally the presiding elder volunteered to take his life in his hands and go out in all that darkness and risk being eaten alive by the wild beast in order to crank the car. I have ever since considered that a very brave act. The motor fired with the first turn of the crank, and we had light again. The animal had gone in the opposite direction, and we could see him far up the hill laboring along. We recognized him as a very large armadillo. He couldn't leave the road because of the high banks on either side, and because of his heavy armor he could not make much progress up the steep hill, but there he was rambling along like a Fordson tractor or a small army tank. Knowing the creature to be perfectly harmless and the meat of a very special flavor we regained our composure and immediately gave pursuit. The presiding elder was the first to overtake the fleeing monstrosity and he caught him by the tail while I was was trying to bring the Ford up to get more light on the subject. When I drove up the preacher jumped out in order to help the presiding elder lift his prize into the car, but behold the animal could not be lifted. They said he was stuck. I got out to give a helping hand and what was our amazement to find that the animal was sinking into the hard ground almost as silently and as surely though with far more rapidity than the great oak sends her roots to solid foundation. Then the tug of war began. The presiding elder pulled at the animal's tail with all his might. The preacher held on to one hind leg, while I caught the protruding armor and thought surely that I would unsaddle it. But all to no avail. The animal sank into the ground as irresistably as though he was being pulled in by some mighty machine. And the last we saw of the creature was the tip end of his tail as it disappeared in the hard earth, and leaving no hole where it had disappeared. And there stood the presiding elder, the preacher in charge, and the lay leader, gazing on the ground too utterly amazed to offer a single word of comment. We mounted our car and drove on in silence for several miles. Finally the stillness of night was broken and the jungle beasts made question marks of their ears while the presiding elder almost split his sides with laughter. He had recovered from his shock of amazement and now gave vent to his feelings by laughter. In fact we all laughed until we reached the city and parted company.

As I said in the beginning, this story would never have been told had I been the only eye witness to its transaction. But having my presiding elder and pastor as well as the two wives to vouch for the truthfulness of same I can tell it and still call myself a missionary.

P. S.—I visited recently a good friend of mine who is presiding elder of one of our strong districts in the homeland. He was sick in bed and wanted

me to tell him a story. I told him the story of the armadillo. When I had finished he did not laugh, but remained pensive for a while. Finally he said: "Brother, is that a true story you are telling me, or is it an allegory. I believe you are talking about one of my churches. I have a church that is for the world like that armadillo. It's a big church with plenty of members, and they are people of means, but for years that church has never done anything in a special way for the upbuilding of the Kingdom. It is too timid to undertake anything big. It always has excuses. Some years ago it was building itself a fine church, and of course could do nothing for missions while the building project was on. Then it had to fix up its parsonage. Now it has bought a fine pipe organ and that will serve as an excuse for some years to come. Oh, it's a good church, they are good people, but they are so concerned about themselves, and like the armadillo they have so loaded themselves with self-protecting armor that I am afraid they will never merit the beautiful tribute: "How beautiful are the feet of those who bear good tidings." Rather I fear their feet will be spades by which they will bury themselves as did the armadillo."

"Now let's make no application," said I. "I didn't know you had an armadillo church in your district. Surely there is no church that would dig its hole, crawl in and then pull the hole in after it. I told you a true story of a strange animal in a far-away land in order to divert your mind from shop worry for a little while."

"Yes," said he. "I told you a true story of a Methodist church in a nearby city. And I want to emphasize the fact that the presiding elder and the preacher in charge and the lay leader are just as impotent in handling the situation as was your trio there in the jungles of Brazil."

He gave a deep sigh, adjusted his pillow and turned his face to the wall.

"Cheer up, old man," I finally said. "Perhaps it is not as bad as it seems. I am thinking of importing the armadillo and selling him to the Bell Telephone people to be used as a post-hole digger. We would likely have to amputate his rear legs to keep him from packing the hole behind him, and if we could do this I am sure he would make a shining success in his profession. Perhaps you can find some means of making your armadillo church useful also."

"Yes," said he. "We will have to amputate some of the old standpatters before we can do it.

Then he slowly turned a twinkling eye upon me and exploded in very much the same way as did his brother in Brazil.

REV. HILARY AUGUSTUS HUMBLE

At the close of the war between the states Daniel Humble and his wife set up a modest home over in the hills of Randolph county. They shared with other Southern farmers the hardships of those reconstruction days. While they shared in a lost cause they had not lost faith. They believed in God and worshiped Him around their own fireside as well as at the old Rehobeth Methodist church, of which they were faithful members. In the atmosphere of that home the four children, three sons and one daughter, found it easy to become Christians and members of the church. Not only so, but each one of the three sons heard and heeded the call to enter the ministry.

Rev. Hilary A. Humble, one of the three and the subject of this paper, was born in Randolph county, N. C., December 17, 1873, and passed to his reward from the district parsonage in Wilmington, N. C., September 11, 1926. He was converted when he was only nine years old. He heard the call to preach while yet in his early teens and began at once to conduct prayer meetings and other services in his home church. He was ambitious to become the best preacher he could be. He was denied the privilege of a college education, but none could say that he was an uneducated man, for he was a careful student all his life. He kept up with what men were thinking in the religious world. Even during his year and a half sickness before he died he bought and read several new books. One of the younger men on his district tells me that Brother Humble urged him again and again to give heed to reading. He was also a student of nature. He knew plants and birds and trees and it was interesting to hear him talk of their habits as he had observed them.

In 1894 Brother Humble was licensed to preach in Front Street church, Burlington, N. C. In July of the same year he was appointed junior preacher under Rev. J. E. Underwood at Rocky Mount. In the fall of 1895 he joined this conference and was appointed to Rocky Mount mission. His other appointments were as follows:

Swan Quarter, 1887.
Nashville, 1898-99-1900.
Littleton, 1901-02-03-04.
Weldon, 1905-06-07-08.
Hamlet, 1909-10.
Laurenburg, 1911-12-13.
Kinston, 1914-15-16-17.
New Bern (Centenary), 1918-19-20-21.
Fayetteville (Hay Street), 1922-23-24.
Wilmington district, 1925-26.

Brother Humble was a devoted pastor. He knew and loved the people he was appointed to served. He knew how they lived and was able and did enter into their joys and sorrows. We heard him say soon after he was made presiding elder, "I miss having a congregation of people that I can call my own." He was one of those good souls that must have close friends and he always found them in his pastorates. After serving for nearly thirty years as pastor he was made presiding elder of the Wilmington district two years ago. He did a most remarkable work on that hard district even though he was sick most of the time. He inspired young preachers to preach better; he urged the importance of the Sunday school work and promoted training schools for the teacher; he would often preach at as many as three of the churches when he held the quarterly conference for a circuit. He was interested in every charge and every preacher. Those who were in the bishop's cabinet with him testify that he never made reference to a preacher's character or work except in the most brotherly way.

The work, however, in which he found most joy was in conducting revival meetings. He was in demand for that kind of service all over the conference and held meetings in every district, in the largest churches as well as in the smaller. He always preached with conviction and power. He did not use any of the objectional methods, but with great faith in the word of God he preached believing in the power of the Spirit to produce results, and there were hundreds of people converted.

Brother Humble was married to Miss Ella Gaskill of Swan Quarter, who with their three children, Mrs. W. L. Hunter of Fayetteville, Lelia and Hilary A., Jr., of Wilmington, survive. His aged father is in very poor health at Elon College; the brothers, Revs. J. C. and W. B., are honored members of this conference and are with us. The mother and sister have gone on.

About eighteen months ago he was taken sick and went to Johns Hopkins Hospital in Baltimore for treatment. They discovered that that fearful malady, cancer, had gotten a firm hold. He took treatment and suffered a severe operation, but received only temporary relief. Thousands of his friends offered prayer for his recovery, but the Lord did not see fit to spare him. He did not understand God's purpose any more than we understand it, but he did not doubt Him. Two weeks before the end he said to me, "I have given up all hope of getting well, but I have not lost faith in God." He was in great pain that morning and said that he would not be able to stand it much longer. "I shall not be in Durham to answer when they call my name. The brethren will know where to find me." Brother Cade was with him a few hours before the end and heard him say, "If I had a thousand lives to give I would give them all to the ministry. I wish I could take every member of the North Carolina conference by the hand and say, God bless you." He loved his brethren and was never happier than when in their fellowship.

He requested that his close friend, Rev. S. A. Cotton, have charge of his funeral, but asked him not to sound a note of sadness. He was not defeated by sin or death, but he conquered death through our Lord Jesus Christ and mortality is now swallowed up in victory. Brother Cotton was assisted at the funeral by Revs. J. D. Bundy, J. H. Shore and the writer. The pastors of the Wilmington churches with Rev. L. A. Watts, acted as pallbearers. Hay Street church was filled with preachers and friends from over the conference. Just after noon on a perfect Indian Summer day in September we laid the body of our brother and friend under the flowers in beautiful Cross Creek cemetery. He was indeed a good minister of Jesus Christ. We shall miss his noble face and brotherly smile, but his memory will remain with us as a benediction. I shall always be thankful that he came my way; I shall be better for having known him. We may believe with the poet that—

"All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;"

but we do not believe the drama is played out here. The curtain has merely gone down on act one of Brother Humble's life.

"He'll catch the broken threads again,
And finish what he here began;
Heav'n will the mysteries explain,
And then, ah then, we'll understand."

H. C. Smith.

CHURCH MEMBERSHIP

By Otho J. Jones.

I read last week a quotation from Henry Ward Beecher to the effect that the church exists not to exhibit perfect saints but to develop imperfect Christians. There can be no question as to the truth of the first part of the quotation, for the church does not exist to exhibit anybody. And there is truth in the latter half of the quotation but the main truth is not there. That main truth is suggested by the statement credited to someone else, that the church is not a field but a force. Its purpose then is not so much to develop anybody as to get something done. Of course, the thing that is to be done is the development of people, both those within and those without the church, but the point is that ideally the church membership is less a group to be worked upon than a force to work on that which is without.

Perhaps most people will assent to this statement, but there are implications in it that may alter methods in the church radically. A thoroughgoing acceptance of it would rid the church of its mania for statistics. The emphases of the church have been on what can be put into columns of figures. And the two things that can be easily tabulated are the number of members and the amount of money raised. Is it not true that the emphasis has been on getting people and money into the church more than on getting the church helpfully into the life of mankind? So the church has come to have a large membership and considerable wealth, but it has had so little power of control over the members and the wealth. May the reason not be that we have allowed people to come into the church with the feeling that the church is to do something for them more than they are to do something through the church? Is it not time to go slow about taking people into the church, even if some other denomination does get them?

The feeling grows upon me that it might be a good thing to let one join the church for a year at a time and renew the membership at the end of the year if he wanted to. A good many would not want to renew perhaps, in which case it would be a blessing to the church if they did not. A local preacher has license for one year, and no longer, unless he asks to have his license renewed and that request is acted upon favorably. A steward has office for only one year unless he is elected for another year. An itinerant preacher is an itinerant for only one year unless his character is passed and he is allowed to exercise his office another year. Why not make church membership a thing of a year at a time with the possibility of renewal? Then we could renew such membership only in the case of those who take some interest in the church. If they quit attending and do not contribute and will not do anything we would be rid of them.

Much greater than our need of more members is the need that we have a better, more loyal order of members. Whatever plans can be worked out to secure this end are worth trying. The suggestion of Brother E. K. McLarty, favorably acted upon the other day by the presiding elders and board of missions, that a prayer meeting be held each evening at ten o'clock during our approaching annual conference, points in the right direction. It is one of the most hopeful innovations that has been suggested in a long time. May it lead on to a deepened spirituality in the church.

Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society.—George Washington.

THE GOOD AND THE BAD IN COLLEGE LIFE

If one were to judge college life of today by newspaper reports, the modern campus would seem to be a place of utter wickedness. But who would have his nation, his city, or himself judged by the reports in the daily press? The reporter, on the lookout for the startling and the unusual, can find a better story in the delinquency of one student than in the ninety and nine who are plugging hard to make the grade.

College life is a great adventure and is full of possibilities for good and ill. There are temptations, there are pitfalls, just as there were at home and just as there will be all along the journey of life. That is what makes life interesting and college life is interesting.

College days are days of sifting. The process goes on in the classroom, on the campus, everywhere through all of the days of the quadrennium. Education, we are told, is a process of bringing out and develpoing that which is within. Some of the folks who break over and fail at college would not have done any better if they had remained at home. It is easy to assume that when the little angel leaves home he is transformed into an imp, or that the college has a process by which it can make over into a scholar a simpleton.

"You may lead a horse to water
But you cannot make him drink,
You may send a fool to college
But you cannot make him think."

One wise headmaster used to say, "The more I see of the average parents, the more highly I think of the average boy." Considering the material that comes, it is really surprising how well the colleges do. Taking them by and large, our colleges and universities have the best of our young manhood and womanhood. Our college youth are above the average youth of the country and are giving a fairly good account of themselves. There are wild parties, there is some drinking and gambling, but there is proportionately less today than formerly.

There are other groups on the campus, too—social, scientific, literary, political, international, and religious—that have a far wider influence and are more representative of American college life. These groups make their appeals, and it is surprising how quickly students find themselves and discover kindred spirits. In college as elsewhere—

"The high soul will find the highway
The low soul gropes the low,
And in between on the misty flats
The rest drift to and fro."

At a state university in the Middle West twenty students just before commencement signed this covenant: "I will live my life under God for others rather than for myself; for the advancement of the kingdom of God rather than my personal success. I will not drift into my lifework, but I will do the utmost by prayer, investigation, meditation and service to discover that form and place of lifework in which I can become of the largest use to the kingdom of God. As I find it, I will follow it under the leadership of Jesus Christ, wheresoever it take me, cost what it may."

We do not publish this as an evidence of the piety of this student body. The whole university is not to be judged by this declaration of purpose of a score of students any more than it is to be judged by the small minority that engages in wild parties.

We do print these words to emphasize the fact that college life offers a great opportunity for the development of Christian character and that out of the modern college atmosphere the earnest student can take that which will help him to walk in the way of good men, and keep the paths of righteousness. —Epworth Herald.

GASTONIA ALL SET FOR CONFERENCE

Gastonia is all set for the coming session of our annual conference. The homes of our people have been thrown open and many of our friends of other denominations have most graciously volunteered to help us entertain. It is an honor which does not come often to any one place, and we appreciate the fact that the conference voted so heartily to accept our invitation. We have no problem on our hands and we do not consider it a task. We are preparing to give you the very best that we have and it will be given with genuine hospitality. The details of our entertainment are being taken care of by committees appointed by the official board and the eating arrangements are in the hands of the most splendid and efficient band of women that ever blessed a church with their gracious service. It will be a help to us if the brethren will comply with a very few requests:

First, Those who are not coming will kindly notify us so that your intended host may not be disappointed.

Second, Those who will stay part of the time would greatly accommodate us if they will let us know beforehand.

Third, Those coming in automobiles will drop us a card to this effect. We will entertain a very few in the country, but many of our best homes are in a distant part of the city, and some of them are not so situated as to be able to furnish transportation at the hours required.

Fourth, Those who have accepted invitations to stay in any of the homes of the city will also let us know.

Fifth, We should like to know if any are planning to return to their homes at night during the session.

Sixth, Upon your arrival at Gastonia you will please report at the church. You will be conducted to your home and also be instructed as to the plans for your meals.

Seventh, Our swimming pool, which is one of the finest in the state, will be open and the water is fine. Bring your bathing suit. We have also shower baths in the building.

Eighth, We have been instructed to say to those who are sufficiently worldly minded that the Country Club will be at your disposal and the golf links cannot be beat. Clubs will be furnished and also companions from the official board:

The chairmen of the committees are as follows:
Reception and Entertainment—Mr. J. H. Separk.
Procuring Homes—Mr. J. M. Holland.
Assigning Homes—Mr. M. F. Kirby.
Meals—Mr. R. G. Rankin.
Automobiles—Mr. J. L. Beal.
Local Arrangements—Mr. A. J. Kirby.
Printing—Mr. J. W. Atkins.
Swimming Pool—Mr. B. E. Jordan.

F. J. Prettyman, Pastor.

NO SILKS OR PAINTS OR SHORT SKIRTS IN THIS SCHOOL

Our church has several educational enterprises of one kind or another in the state of Oklahoma. But the only school now in operation in the state, which belongs solely to the Methodist Episcopal Church, South, is the Fulsom Training School, at Smithville. And this school is unique in several particulars.

It is a mission school for both white and Indian boys and girls of the Ozark Mountains. The students of both races are carefully selected. About one-fourth of the students are Indians who hold their own in class work and student activities. It is a secondary school, but is this year adding the freshman year of college work.

The first year of the school the students voluntarily voted against the use of tobacco. The use of tobacco has therefore never been permitted.

In the catalogue requirements as to dress it is stated: "We do not permit our students to wear silk to school, or on any other occasion while they are our students without special permission from the faculty. Neither are the girls permitted to use paint. They must wear dresses that extend at least three inches below their knees."

The school has opened its session with dormitories filled to capacity, many others having been refused admission because of lack of room.

Rev. W. B. Hubbell has been superintendent of the school since 1920.

A YEAR OF STORMS

By W. S. Surratt.

This has been a year of storms and disasters. The spring broke with floods in Southern Europe. Greece and Italy have suffered from earthquakes. There has been a cholera epidemic in China and cyclones have struck Japan. An American town has been wiped off the map by wind and tidal waves. The Gulf of Mexico has given birth to more than its usual flocks of hurricanes. There have been torrential rains in the mid-west. Florida is the last of a half dozen places to be swept by high winds. What is back of all this disturbance? Certainly in these days of science we cannot put it aside as meaningless and unexplainable. Too much has been learned for anyone to suppose that nature does not move according to law.

A BEAUTIFUL PICTURE

The moral awakening of the common people is the sub-title to a chapter on John Wesley in the book, "Great Men as Prophets of a New Era," written by Dr. Newell Dwight Hillis. In the course of that essay a quotation is made from the writings of George Eliot which describes in graphic style both the type of meeting in that day and the preacher. This description is of such attractiveness and beauty, and is of such interest to Methodist people, that we quote it here.

"In Adam Bede, George Eliot, the great novelist, describes with the minuteness of an eye-witness an open air revival meeting among the early Methodists of England. Her heroine, Dinah Morris, relates the incident in the following words: 'It was on just such a sort of evening as this, when I was a little girl, and my aunt took me to hear a good man preach out-of-doors, just as we are here. I remember his face well; he was a very old man, and had very long white hair, his voice was very soft and beautiful, not like any voice I had ever heard before. I was a little girl, and scarcely knew anything ,and this old man seemed to be such a different sort of man from anybody I had ever seen before, that I thought he had perhaps come down from the skies to preach to us, and I said, "Aunt, will he go back into the sky tonight, like the picture in the Bible.' "

Continuing his comment, Dr. Hillis says: "That man of God was John Wesley, who had spent a lifetime going up and down the land doing good. He had preached from fifteen to twenty times a week for fifty years—in all, over forty thousand times. In this, his sixty-second year, he was to preach eight hundred times. He had ridden nearly two hundred and fifty thousand miles; and in his long preaching tours through Ireland he had crossed the Channel forty times. The poor had lost their heart to him. The ignorant, the outcast, the collier and the clerk alike, all pressed and thronged about this saintly figure, with his beautiful face, his clear eyes, his musical voice, who never tired of telling people, "God is love; Christ is love; and religion is life, as it is the happiest, so it is the cheerfulest thing in the world."—Texas Advocate.

SOME BAPTIST FIGURES FOR NORTH CAROLINA

By Charles E. Maddry, Corresponding Secretary.

On March 26, 1830, fourteen brethren met in Greenville and organized the Baptist State Convention of North Carolina. It looked like an impossible task confronting this little heroic band. All told there were not more than fifteen thousand Baptists in the state who believed in missions, education and progress. The anti-missionary element in the state out-numbered them two to one. At that first meeting, however, they appointed a board of managers as they called it, took an offering for state missions, appointed some missionaries and began, with profound faith in God, to evangelize North Carolina.

Briefly stated, here are some of the achievements of the ninety-seven years:

Number of churches, 2,300.
Number of members, 364,000.
Number of Sunday schools, 2,203.
Number of teachers and officers, 18,000.
Number of pupils enrolled in Sunday schools, 312,000.
Gain in enrollment in five years, 91,000.
Number of B. Y. P. U. members, 60,000.
Number of Baptist Young Peoples' Unions, 1,850.

We have seven schools and colleges owned by the convention with a property, including endowment and deducting all indebtedness, of $5,223,570.

Students enrolled in our seven schools, 2,900.
Number enrolled in our seven schools, 2,900.
Number preparing for the ministry and mission field, 270.

We have 2,281 missionary societies with a membership of 50,000.—Biblical Recorder.

IN REPLY TO CALL FOR HELP

In answer to our appeal for funds to send the Advocate to parties who are not able to pay for it, shut-ins, those in various charitable institutions, etc., we have received the following amounts:

J. P. Gibbons, Hamlet $10.00
A. L. Stanford, Charlotte 2.00
Mrs. Lee A. Falls, Winston-Salem 4.00
Mrs. W. B. Richardson, Jr., Reidsville ... 2.00

We are in need of a great deal more at this time. Who will be the next?

REV. W. P. WATKINS, JR., AT SALEM

The meetings that have been held on the Goldsboro circuit this year have met with fair success and by way of summary we find over one hundred converts and reclamations and four fine young people have volunteered for the mission field or the ministry. We were assisted during the summer by three very fine young men. First I would name Mr. A. A. Kyles, who was sent to us by the Duke fund, who was here all summer. Mr. Kyles won a very warm place in the hearts of the people on the Goldsboro circuit and represents a type of consecrated young manhood that is needed very much in the field for the Master. (On the side I would like to make this observation: that money spent by the commission in giving such real service through fine personalities such as we found in Mr. Kyles has an unending value.)

The Goldsboro circuit was indeed very fortunate this summer in having the preaching service of Rev. W. P. Watkins, St. John, Goldsboro, in two of our meetings—first at Thompson's Chapel and later at Salem. The Salem meeting was prehaps the best meeting held on the circuit. Mr. Watkins seemed to get into the secret heart of every one who came, and to many his preaching was great comfort, to others it was convicting of sin and the results were splendid. No call was made unheeded and in the old time altar services many found peace with God that brought joy to all in the house. Mr. Watkins has a very especial appeal to the young people and one night was given to the young people as decision night for full time service, and two fine young men volunteered for the ministry.

Rev. Clifton Pearson, a ministerial student at Guilford College, helped in the Pine Forest and Daniels' Chapel meetings and came with a splendid true, earnest, gospel message each night. These two meetings also made a very special appeal to the young people and two, one from each church came out as special workers for the Master. As pastor and people of the Goldsboro circuit we are very grateful and very thankful to these young men—Mr. Kyles, Mr. Watkins and Mr. Pearson—for their fine work with us. R. E. Brown.

AZALEA CHURCH DEDICATED

Sunday, September 26, was a glad day for Azalea Methodism. The people turned out in large numbers to dedicate their splendid rural church edifice. Dr. O. J. Chandler, associate-pastor of Central church, Asheville, was the preacher of the hour. Mrs. H. L. Thompson and her splendid choir of sixteen voices furnished inspiring music for the occasion. It was difficult to determine which was the better or enjoyed more, the doctor's good sermon or the choir's fine singing; both were edifying, and everyone felt that it was good to be there.

This little church had its beginning more than a decade ago, while Rev. R. F. Honeycutt was pastor of the Swannanoa circuit and Dr. Dan Atkins elder of the Asheville district. These two, princes of church builders, assembled with their officials in quarterly conference on June 3, 1911, elected V. G. Sorrells, J. E. Patton, S. T. Lewis, Frank Padgett and A. W. Shaw trustees and building committee for the Azalea church. But for some now forgotten reason this committee did not build, and since they had no property or funds to hold in trust the committee died, officially, for want of exercise. But the congregation continued to worship in the little schoolhouse, and in spite of their handicaps, paid the preacher a little more each year and increased their contributions yearly for the benevolent causes. For more than ten years the good people of the community maintained a growing Sunday school in these inadequate quarters.

On August 13, 1922, while Rev. J. O. Banks was preacher in charge of the circuit and Rev. W. H. Willis, elder of the district, another building committee, composed of V. G. Sorrells, S. T. Lewis, W. P. Harper, W. O. Riddick and R. R. Ray, was formed. This committee acted immediately. In less than thirty days a building site, located on the Asheville-Black Mountain highway and overlooking the beautiful Swannanoa river, was secured; and building plans were rapidly taking shape.

With unfailing faith and heroic sacrifice a beautiful and well designed chapel with four class rooms opening into it, was built during the next two years. The policy of the congregation was to build well, but not to go beyond its ability to pay. When the writer came to the work in November, 1924, he found a newly completed building, free from debt, but also destitute of furniture and furnishings. Rudely constructed benches from refused lumber served as seats, while the lighting system was similar to the pioneer days of Asbury. Our first move was to install modern and up-to-date electric fixtures, which not only gave us light, but made other needs more apparent. The ladies came forward with an adequate supply of Cokesbury Hymnals for the Sunday school and The Methodist Hymnal for the church worship. A gracious revival doubled the church's membership and gave new strength and inspiration for the tasks ahead. More than a hundred dollars, in money and perspiration, was expended in grading off the grounds, making them more attractive and accessible.

We began our second year committed to the task of providing pews for this faithful congregation, who had waited long and patiently for them. But church pews cost money and lots of it, we soon discovered. Nine hundred dollars was the very best price obtainable. We hesitated, but finally decided to go forward. The way opened before us. Six months after the pews were installed the final payment was made, and more than three hundred dollars of other necessary improvements provided in the meantime. We are very grateful to every member and friend of the church who stood by us so loyally and sacrificed so nobly. J. O. Cox, Pastor.

PREACHERS

PAY YOUR PLEDGE

to the

Christian Education Movement

The records show that many preachers have not paid their pledges—notably some who are receiving the larger salaries. The pastor should be an example to the flock.

It has just been overlooked, perhaps, or put off for a "more convenient season" but the time is up.

PREACHER, PAY THAT PLEDGE!

Thank you!

Every steward needs a discipline. Order from the Advocate. Price, 50 cents single copy; one dozen $4.50.

"IS THE CHURCH WORTH WHILE?"

At this season, when conference is so near and so much to do, the faith and perseverance of many is put to the fire test as they toil and sweat to get the preacher's salary and the conference collections in shape and be able to make a decent report. In many sections it will be a long hard pull, for the great money crop, "King Cotton," is selling below cost. I am reminded of a time when Dr. H. K. Boyer was presiding elder of the Charlotte district and came to the fourth quarterly meeting of one of Charlotte's best churches and found things looking mighty rocky for the end of the year; so much so that he asked questions, next to personal, as to why. Stewards began to make excuses, telling how personal business had kept them from doing the church's work; and some of them were in none too good a humor, as their remarks showed, when Dr. Boyer said: "Brethren, is the church of God worth while?" It is doubtful if eight words ever carried a weightier question, and I am writing this here, at this time, in the hope of its being an inspiration to hundreds and hundreds of struggling stewards in the next two weeks. "Is the church of God worth while?" If it is, it is worth all you give to it and more, do you ever so much. C. W. Hunt.

ST. PAUL'S CIRCUIT

The year has been one of earnest effort and some satisfactory results thus far on St. Paul's charge. Perhaps we have not done all that we could have done, none ever does, but have attempted to be faithful at the task. The people are sympathetic and helpful to us, and that has been most encouraging. Our revivals have resulted in much good, adding to the church some thirty members on profession. The pastor has done the preaching almost wholly throughout the year. We have had good help from our local Wesley Brotherhood and laymen over the church.

We are planning to hold a great get-together all day service at Barker's the second Sunday in October. We are looking to that being a glorious day indeed for the entire charge.

The one outstanding big thing we are looking to is to have a home coming day in the St. Paul's church the third Sunday in October. With that occasion it is our purpose to launch a campaign to raise some new money on our church debt here, making $5,000 our goal. Pray that our faith fail us not, and that the people may be generous, that success may attend our efforts.

We shall do what we can for the Advocate. J. A. Dailey, Pastor.



Primary Department, Main Street, Gastonia, Won Offering Banner on Sunday School Day, 1926. Mrs. Mattie E. Anderson, Superintendent; C. W. Gunter, General Superintendent.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

CONCERNING SOCIAL SERVICE

When a conscientious woman is elected to an office her first thought is: "What ought I to do in this office?"

This is especially true of those elected to the office of superintendent of social service, because social service has many ramifications in order to attain the one end of social betterment or community uplift.

The business world stresses co-operation and it is invaluable; and, in no less degree is it essential in working for the elevation of an individual or a class that lacks opportunity.

There are times when a woman's feet are slipping into degradation and she needs the kind voice of a sister and the strong arm of a brother to life her to a higher plane of living.

And again there are situations in certain communities which demand organized forces to bring relief.

It is fortunate that in North Carolina the State Board of Charities and Public Welfare is making a wonderful contribution to the progress of the state; also that the Federation of Woman's Clubs are giving considerable thought to the problems of public welfare which makes it the easier for the organization of our conference society to function in social service.

There are many individual cases that should be discovered by our missionary workers and brought in touch with the various organizations for relief.

Most Christians realize that it is imperative to know who are their neighbors and and there is a responsibility for the living conditions of their neighbors.

If our social service superintendents can visit in the homes of all classes in their respective communities and discover the individual needs and the needs of the community and present these needs to their auxiliaries or bring the needy cases in touch with the organized forces for social betterment, they will have rendered valuable service to our church.

E. S. P.

HARBIN A MELTING POT FOR THE EAST

Many of our readers remember with great pleasure the lecture of Rev. H. C. Ritter before our conference at Greenville in 1925. He represtned our church in China for many years and portrayed in a vivid manner what life among the Chinese means. Those who saw this illustrated lecture will be glad to follow Mr. Ritter into Manchuria.—E. S. P.

The city of Harbin, Manchuria, is a melting pot for the East, writes Mrs. H. C. Ritter, whose husband, Rev. H. C. Ritter, is in charge of the Chinese section of the Siberia mission. It is a sort of international potpourri, with Russians and Chinese predominating.

In speaking of the difficulty of making herself understood among representatives of so many nationalities, Mrs. Ritter says: "Russian and Chinese are the two languages one hears most frequently. It is interesting to note that, since the Russians have made little attempt to learn the Chinese language, the Chinese have been more or less forced to learn Russian. The result is that the Chinese merchants pour out a flood of Russian at the sight of any white face. It is often difficult to make people believe that we are not Russians; and although I explain patiently in Chinese that I am not a Russian and do not understand that language, it never seems to enter the other person's head that I can speak Chinese. One day in the postoffice, after I had convinced the clerk that I did not understand Russian, he called for somebody who could speak English, although I had been speaking Chinese all the time. If I wanted lessons in any language under the sun, all that I would have to do would be to advertise for a teacher, and I could begin at once."

THE ORTHOPEDIC HOSPITAL MAY HAVE FIELD NURSE

The various civic clubs of Gastonia, which have always shown a deep interest in the work of the State Orthopedic Hospital, are now working on a plan by which they hope to provide funds to be used in paying the expenses of a trained nurse who will follow up the cases dismissed from the hospital. The Gastonia clubs are asking the civic clubs of the state to unite on this project, which would greatly facilitate the work of the hospital.

The appeal for funds draws attention to the necessity of supervision of the children who have received care.

"You may not know," says the letter, "but after a crippled child has been treated or its deformity corrected, the patient's condition must be watched for quite a period to see that no relapse occurs. If the patient does not stay in the improved condition existing when it left the hospital, it should be returned at once, as delay is dangerous and often costly."

The State Orthopedic Hospital has just closed its fifth year of operation, and according to the annual report to the trustees the work has been of a highly successful nature.

Three hundred and twenty-nine children were cared for during the year, and of these 237 were dismissed in an improved condition. Only two were unimproved, six were not treated, and one death occurred. Eight hundred and fifty-eight children were examined in the weekly clinics held at the hospital, and in ten regional clinics held in the state under the joint direction of the hospital and the Children's Bureau of the State Board of Charities and Public Welfare.

THE SITUATION IN MEXICO

While Methodism in Mexico is hampered by constitutional restrictions, missionary work is far from being at a standstill, declares Miss Little Fox, head of the Centro Cristiano at Chihuahua, now in the States on furlough. Miss Fox explains that there is no religious persecution in Mexico and that the provisos against teaching religion apply only to primary schools. There are no restrictions against visiting in the homes or carrying on religious instruction in the churches and the secondary schools.

Through home visitation missionaries and Bible women are daily reaching a larger number of mothers and children, says Miss Fox. From fifteen to twenty homes a day are visited by the Bible women, who are always received with the greatest courtesy.

On Mondays and Saturdays numbers of children of primary age are given religious instruction in the churches, a work which is similar to the Vatican schools of the United States. Religious instruction is also given in the secondary schools. Miss Fox reports that in the Centro Cristiano there are 500 adults and young people enrolled in the night classes in English, in the business courses, and in the various forms of club work. This social evangelistic center is ranked as a secondary school.

Although under the law foreign missionaries are not permitted to perform any of the religious sacraments, such as baptism, marriage, and preaching from the pulpit, the native pastors are not restrictd in any way in the performance of these duties. Miss Fox believes that the situation in Mexico will eventually work out all right for religious leaders who adjust themselves and their work to the governmental regulations.

Western North Carolina Conference

The Macedonian cry, "Come over and help us," comes not from one lone country as Paul heard it, but is a summons from the great universal world, challenging the church to send help. The Orient is ready to hear the gospel today, and old places of idol worship await the messenger of God announcing the advent of His Kingdom.

"Stir me, O Lord, till all my heart
Is filled with strong compassion for these souls;
Till Thy compelling must drive me to pray,
Till Thy constraining love shall reach the poles
Far North and South in burning, deep desire,
Till East and West are caught in love's great fire."

—Missionary Magazine S. D. A.

OUR CONFERENCE PRESIDENT WRITES AGAIN

We are glad to give again this week, through the following letter from our conference president, the list of societies in each district winning the $10 offered by conference as explained by Mrs. Weaver:

My Dear Auxiliary Members:

When Miss Davies was among us some time ago speaking in the interest of the Belle Bennett Memorial fund, you remember that a gift of $10 was offered to each district for the auxiliary that had the largest per cent of its membership present to hear her speak. I am glad to give you the names of the winners in each district:

Asheville district—Mt. Pleasant; Mrs. M. G. Ervin, president.

Charlotte—Duckworth; Mrs. N. B. Robertson, president.

Greensboro—Holt's Chapel; Mrs. B. T. White, president.

Marion—Pleasant Grove; Mrs. J. I. Grose, president.

Mt. Airy—Rockford St. (Mt. Airy); Mrs. W. R. Keiger, president.

Mt. Airy—Booneville; Mrs. N. H. Moxley, president.

(These two auxiliaries in the Mt. Airy district had 100 per cent present.)

North Wilkesboro — Wilkesboro; Mrs. J. B. Henderson, president.

Salisbury—Mt. Pleasant; Mrs. W. L. Scott.

Shelby—Gastonia (West End); Mrs. Geo. P. Hall.

Statesville—Hudson; Mrs. B. B. Hayes, president.

Waynesville—Bryson City; Mrs. Sam Hunter.

Winston-Salem—Arcadia; Mrs. R. F. Huneycutt, president.

In sending these gifts to the winners, I asked them to let's watch and see which auxiliary would be the first among them to enroll its name in the "Book of Remembrance." I am delighted to tell you that the Mt. Pleasant auxiliary in the Marion district was the first one to win this distinction. Now let's see which will be the next? In counting your membership, please remember it is the membership at the close of 1923, and not at the beginning as some have thought.

I want to congratulate these women on the splendid work they have done in winning these gifts, and I want to take this opportunity to thank all members of every organization who put forth an effort to make these meetings in our conference a success.

Already encouraging reports are coming from different auxiliaries telling of the enthusiasm with which they are starting off their fall work, so may this prove to be the very best year we have ever had in our great missionary work.

Mrs. C. C. Weaver.

WEEK OF PRAYER PROGRAMS

From the October Missionary Bulletin we learn that the Week of Prayer literature will be issued early in October, so that we may begin early to plan for the observance of that week of prayer and self-denial from November 8-11. Let every auxiliary plan to meet each of the four days provided for in the literature and make this a season of prayer for our missionaries and mission lands. Let us not forget that Brevard Institute, Brevard, N. C., and Isabella Hendrix College at Bello Horizonte, Brazil, are the Week of Prayer specials and to these schools will be directed the offering of the week. Especially should we of the Western North Carolina conference be interested in the observance of these days.

CANDIDATE AND STUDENT WORK

The following from the September Missionary Voice is from Mrs. Hume R. Steele, the efficient Council secretary in charge of candidate and student work:

"O big task is a challenge, an open road to the highest service. The missionary cultivation of students of this generation presents to the board of missions of the Methodist church an unparalled opportunity, an unprecedented challenge. One must stretch every nerve to achieve the goal which experience in student work inevitably creates as one looks forward to a quadrennium of work with young people of this college generation.

Our dependence upon them is threefold: for leadership, for support of the church and its program at home and abroad, and for missionaries to carry the message.

What do our young people think about God? What is their attitude toward the church? What is the religion of the undergraduate? Answers to these questions will reveal our responsibility and the privilege of service. Some are not thinking at all; the thoughtful student is demanding reality, is seeking the way of life and power to walk in it.

The cultivation of students in college and after college will be by letters, by literature, by visitation. Personal letters, sharing experience, and guiding in the way of life; literature setting forth the program of the church, the building of God's kingdom at home and abroad, the aim and motives of unselfish service; program suggestions for groups, the need of the nations of the earth for a living Christ. Visitations, the spoken word, the testimony of a life, the opportunities for the expression of the Christ-filled life, which the church, our church, offers young people today.

The whole realm of life service must be presented, every opportunity the church offers in religious education, in the ministry, in missionary service, in the ministry of teaching, in business, in the professions, in every walk of life. This is a mighty task, God has called us to it. In his strength we look forward to another quadrennium of service."

IS THIS A HINT FOR RURAL CHURCHES?

For two years Mr. and Mrs. J. H. Marchant of Tifton, Ga., have given the proceeds of sales of all their "Sunday eggs" to the Oak Grove Baptist church, near their home. In addition, they have planted half an acre of corn to provide church income. From Easter 1924 to Easter 1925, 1,140 "Sunday eggs" brought into the church treasury $28.50, and the half acre of corn produced $18.50. This may not be tithing, but there is many a country church which would have its financial difficulties solved if its members would all follow a similar practice.

Order your disciplines from the Advocate. A supply always on hand.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

WILLING WORKERS?

It is not the easiest thing to put across the observance of Children's Week. It is a real undertaking and some one must have a desire to work. Thank goodness there are those who liketo work when a worth-while cause is at stake. Already sixty of our leading Sunday schools have, through their superintendents and pastors, set in motion the plans for giving the children of their church some real consideration. These schools have appointed their "key-women" and posters and literature have been sent to them. Miss Corinne Little will not be satisfied till at least one hundred school have agreed to do this important work. The time suggested for Children's Week is during the last week in October or as near thereto as possible. Are there willing workers in your school? Does the childhood of your school merit the consideration Children's Week brings? Will you bring these willing workers in contact with the program of Children's Week? If there is a real concern for the religious uplift of the childhood of your school you will find a way to do this very thing.

HENDERSONVILLE

The first standard training school for Henderson county held at First church, Hendersonville, was a decided success. There was a bona fide enrollment of 60 outof which number 52 earned certificates of credit. The attendance was much larger than the official enrollment. The credit students are listed with the following churches: First Hendersonville 33, Fletchers 5, Mills River 4, First Presbyterian 3, Flat Rock 2, Orlando 2, Vera Branch 1, Edenton Street, Raleigh 1, Wesleyan 1.

The courses, instructor and credit students follow:

Organization and Administration of the Sunday School, Mr. O. V. Woosley, instructor—Mrs. M. A. Allen, Rev. J. O. Banks, C. F. Bland, H. D. Green, Miss Elizabeth Hoopes, J. D. Henderson, Mrs. J. D. Henderson, Z. A. Nicholson, J. C. Sales, Rev. C. F. Tate.

Principles of Teaching, Prof. C. T. Carr, instructor—Rev. M. T. Smathers, Mrs. A. W. Groover, Mr. Burr Baugman, Mrs. L. R. Geiger, Mrs. C. B. Watkins, Mrs. Walter Hester, J. C. Coston, Miss Vernie B. Johnson, Mrs. Katie Corn, Mrs. Arthur Lanning, N. B. Baldwin, Mrs. L. K. Singley.

Junior Administration, Mrs. E. R. Michaux, instructor—Mrs. N. B. Baldwin, Miss Luna Mae Bess, Mrs. R. S. Crowder, Mrs. E. E. Carter, Mrs. S. E. Greenwood, F. M. Harris, Miss Elizabeth Israel, Mrs. L. L. Johnson, Miss May Norman, Mrs. W. W. Smith, W. W. Smith, E. H. Simmons, Miss Mary Thompson, Mrs. Paul K. Torbert, Miss Alice White.

Primary Administration, Miss Corinne Little, instructor—Mrs. Fred Blank, Miss Bessie Daughtry, Mrs. A. J. Henderson, Miss Wilma Lastetter, Mrs. J. W. White, Miss Mary Alice Wilson.

MINERAL SPRINGS

The largest Cokesbury school yet held in our conference closed a most successful week's series of sessions at the public school building at Mineral Springs. The school was held for the Waxhaw and Prospect circuits and it was not held in vain. Rev. M. A. Osborne, of the Waxhaw circuit, was particularly active in providing for the school. Our hat is off and our heart is warm as we think of those earnest Christian workers of lower Union county who have not quit learning. The credit students belong to the following schools: Mineral Springs, Waxhaw circuit, 20; Bethlehem, Prospect circuit, 14; Prospect, Prospect circuit, 9; Pleasant Grove, Waxhaw circuit, 7; Waxhaw, Waxhaw circuit, 6.

Courses, instructors and credit students follow:

The Small Sunday School, Paul F. Evans, instructor—J. S. Broome, F. C. Foster, H. A. Helms, R. E. Helms, C. L. Howie, B. F. Howie, Frank A. Krauss, Carl E. Medlin, H. T. Moser, Bryan Nesbit, Rev. M. A. Osborne, R. E. Robinson, J. H. Richardson, M. D. Starnes, J. W. Starnes, G. Foster Starnes, R. O. Winchester.

The Sunday School Worker, Rev. C. O. Kennerly, instructor—Miss Selma Reid Broome, Miss Bernice Broome, Miss Bernice Broome, Miss Josie Coan, Mrs. B. A. Coan, Miss Blonde Coan, Mrs. F. C. Doster, Miss Myrtle Doster, Frank Doster, Miss Inez Fincher, Miss Ernestine Fincher, Mrs. H. A. Helms, Mrs. R. E. Helms, Mrs. Ethel Helms, Miss Mae Howey, Earl Howey, Worth Howey, Miss Elizabeth Howey, Mrs. W. A. Howie, Miss Ruth Latham, Miss Lois Lathan, Herbert Lathan, Mrs. Odessa Long, Mrs. H. T. Moser, Mrs. Carl Medlin, Mrs. Olin Nevin, Miss Letha Osborne, G. N. Robinson, Mrs. R. E. Robinson, Mrs. Nora Starnes, Miss Mildred Starnes, Thomas Starnes, Ney D. Starnes, Guy Starnes, Miss Kate Starnes, Miss Ethel Starnes, Miss Louise Starnes, Miss Ruth Starnes, Mrs. R. O. Winchester, Mrs. C. B. Yarbrough.

RANDLEMAN

Rev. S. T. Barber has just closed his second successful Cokesbury school for his circuit, the first being held at Old Union and the latter being held at historic St. Paul. Hurrah for Barber and his good workers. The following St. Paul leaders earned credit:

A. M. Floyd, J. Lindsay Lassiter, Mrs. J. T. Council, Mrs. J. N. Newlin, Miss Jewell Sumner, Miss Laura Brookshire, Miss Epsie Wollen, Miss Pearl Lamb, M. F. Hinshaw, Miss Mary Lassiter, Miss Vera Wise, Mrs. W. I. Sumner, Grady Hughes, Miss Mary Swaim, Mrs. M. A. Chaney, Prim Gray, Miss Jennie Wise, Miss Rosa Belle Woollen, Miss Bessie Frazier, J. H. Frazier, Miss Verla F. Coletrane, Mrs. Joe F. Wall.

BLESS THEIR HEARTS

The following Sunday School Day givers are like showers of refreshing rain. They bring the drooping to life again. Bless their hearts.

Central, Asheville	$250.00
West Market St., Greencbro	100.00
Park Place, Greensboro	27.85
Race Street, Statesville	26.00
Chestnut Street, Asheville	25.00
Calvary, Charlotte	11.35
First, Elkin	11.16
Chadwick, Charlotte	10.00
Kernersville	9.75
Williamson, Mooresville Ct.	5.06
Sandy Plains, Morven Ct.	5.00
Stanley, Stanley Ct.	4.71
Moore's Chapel, Thrift-Moores	4.00
Erlanger, Lexington	3.70
Helton, Helton Ct.	3.03
Glen Alpine	2.50
Ronda, Ronda-Roaring River	1.31

(Continued on page twelve)

North Carolina Conference

OXFORD SCHOOL CREDITS

In the Oxford co-operative standard training school, held in the First Methodist church, Oxford, September 19-24, with one hundred and fifteen persons enrolled, ninety-five of which were Methodists and twenty Presbyterians, seventy-three persons received credit, sixty-three Methodists. Schools having credit students were as follows: Oxford Methodist 18, Shady Grove 9, Banks 7, Morrow's Chapel 5, Salem 5, Bullocks 4, Stem 4, Creedmoore 3, Stovall 2, Calvary 2, Oxford circuit 1, Oxford Episcopal 2, and Oxford Baptist 1, Oxford Presbyterian 19, and Stem Presbyterian 1. Names of those earning Methodist certificates are as follows:

"Life and Letters of Paul," Dr. W. A. Smart, Emory University, Ga., instructor—Miss Billie Babcock, Alexander Baker, Mrs. S. T. Barnette, Mrs. H. G. Cooper, Mrs. J. A. Cowan, Mrs. E. M. Dean, Miss Carrie Fuller, Frank Hester, Mrs. J. W. Horner, Mrs. E. A. Hunt, Miss Elizabeth Hunt, Miss Lucille Hunt, Rev. F. B. Joyner, Mrs. F. B. Joyner, Mrs. J. H. Lanning, Miss Crissie Lanning, Rev. A. L. Ormond, Miss Mary Renn, Mrs. D. K. Taylor, Mrs. J. N. Turner, Miss Edna White, and Miss Helen White.

"Principles of Teaching," Prof. C. T. Carr, Mooresville, instructor—Miss Flora Bailey, Mrs. W. B. Crews, Miss Bessie Mangum, Miss A. Daniel Marrowrow, Mrs. J. A. Morris, Frank E. Parrott, Mrs. Frank E. Parrott, Miss Nannie B. Parrott, Mrs. N. C. Rensen, Mrs. W. M. Roberts, M. P. Sanford, Miss Alene Savage, Miss Annie Belle Smith, Miss Mary Simpson, and Mrs. J. A. Morris.

"Organization and Administration of the Sunday School," Rev. J. H. Lanning, Oxford, instructor—J. A. Cowan, J. Y. Crews, J. W. Dean, W. W. Fuller, J. T. Garner, E. A. Hunt, U. M. Roberts, Miss Hallie M. Stem, and Paul H. Stem.

"Story Telling," Miss Georgie S. elementary superintendent, instructor—Mrs. C. S. Allen, Miss Opal Barnette, Miss Edna Breedlove, Miss Norma Breedlove, Mrs. E. L. Crews, Miss Edna E. Crews, Miss Elizabeth Floyd, Mrs. James B. Glover, Mrs. L. W. Hall, Miss Evie Belle Holmes, Miss Lula Hunt, Miss Loulye G. Marrow, Miss Annie Maye Mangum, Mrs. W. H. Newton, Miss Eloise H. Sorrell, Miss Mary Taylor, and Mrs. M. C. Taylor.

MISS KEENE AT LEASBURG

Miss Keene spent last Sunday at Leasburg working in the Sunday school Sunday morning and meeting with the officers and teachers in the afternoon. Among other things done in the afternoon was the checking of the Sunday school by its Program of Work. The workers manifested enthusiasm for the work. Every member of the workers' council was present for the meeting. The school observed Promotion Day Sunday morning.

TRAINING SCHOOL DATES

Training schools scheduled to be held between now and annual conference include three standard and three Cokesbury at the following places and dates:

Standard.

Fayetteville—October 3-8.
Sanford—October 10-15.
Greenville—October 17-22.

Cokesbury.

Seven Springs—October 10-15.
Pinetops—October 17-22.
Aurora—October 24-29.

OUR CHECK-UP CAMPAIGN

Quite a number of reports have already been received of Sunday schools visited by checkers in our annual check-up campaign. Every Sunday school which has adopted the Program of Work except those which, for one cause or another, have advised us that the check-up at this time would be inadvisable, has been assigned an approved checker. Many have already been visited and checked. It is barely possible that we have, in the handling of such a vast undertaking, overlooked some school. We would appreciate it very much, therefore, if any school desiring to be checked which has not already received notice concerning checker assigned, would write us promptly. We do not want to disappoint any school and are prepared to send a representative to every place where one is desired. We are endeavoring to make this check-up work complete, thorough and withal worth while. The spirit of co-operation thus far manifested has been encouraging. The reports for the most part indicate improvement. More detailed information concerning results of the campaign will be given later.

GRAHAM PROMOTION DAY

Graham Sunday school observed Promotion Day last Sunday. The 11 o'clock hour was given over to this service, including a brief address by the writer and the presenting of promotion certificates by the pastor to members of the school advancing from one department to the next. Superintendent Allen and his co-workers had worked out the details of the program carefully, and the pupils manifested great interest in the day.

LONGHURST'S GOOD SHOWING

It was the privilege of the writer to meet with forty or fifty members of Longhurst Sunday school, including officers and teachers on Wednesday evening for their annual check-up. Rev. M. C. Ellerbe, the pastor, and O. J. Blue, the superintendent, had their facts well in hand, and the school made the best showing of any "C" type school checked thus far this year. When this school gets additional equipment and takes care of two or three other details it will easily rank as a standard "C" type school.

OUR MEMBERSHIP FIGURES

It is our purpose next week to publish figures showing the Sunday school enrollment as compared to church membership for each charge in the conference. Sixty-seven charges have a greater Sunday school enrollment than church membership. Our goal is that each charge shall have at least as many Sunday school pupils as church members. It is, of course, too late to change the figures which will be shown next week. It isn't too late, however, to improve the report which will be made to our annual conference meeting in Durham November 10. Let's be up and doing to reach the unreached and teach the untaught.

FOR THE CHILD'S SAKE

The month of October marks the fifth annual observance of Children's Week by many leading denominations of the continent.

This week will focus the church's attention on its children with the hope that better provision will be made for their religious education.

Through the observance last year nearly one thousand local churches of the Methodist Church, South, pledged themselves to do one definite thing for its children during the year. Twenty-three of these churches were in our conference.

Shall we not have a larger part in this great campaign this year? If your Sunday school has not already done so, it is not too late now to write for literature and put on the Children's Week program.

OUR 1925 RECORD

Children's Week report for 1925:

Number of churches observing the week, 25.

Number of parents' meetings held, 24.

Approximate number of adults present at these meetings, 1500.

Number visits to homes of children in elementary departments of the Sunday school, 2712.

Number of forward steps, 23.

Let's have a bigger report for 1925.

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.



Rev. John Glenn Barden of Goldsboro, N. C., Missionary in Africa.

INTERESTING LETTER FROM AFRICA

John Glenn Barden, missionary in Africa, send the following very interesting letter to his home chapter of the league, St. Paul Senior League, Goldsboro:

Dear Epworth Leaguers:

A little more than a month ago, five weeks ago yesterday to be exact, I landed at Matadi, Congo Belge. I had to be there for a few days until I could get my baggage, etc., passed by the custom officials. That having been accomplished, I booked my passage on the narrow-guage railroad for Kinshasa. On the evening of the eighth of July I reached my destination, and since that time I have been living at the Union Mission House.

The U. M. H. is a hostel which has been constructed and is maintained by several missionary societies for the accommodation of missionaries going to and coming from the different fields in Congo. The participating societies are: The Baptist Missionary Society (British), the Disciples of Christ Congo Mission, the American Baptist Foreign Missionary Society, the American Presbyterian Congo Mission, the Congo Bololo Mission (British), and the Methodist Episcopal Congo Mission, South. The hostel has a director whose salary is paid jointly by the societies.

The hostel first opened several years ago, and remained open until about a year ago, when it was closed because of the resignation of the director and the failure to get another immediately. However, when the Farmers came to Kinshasa in March from our mission to superintend the reconstruction of the Texas, they agreed to open the hostel and keep it open as long as they remained. As a result, since March traveling missionaries have been enabled to get rooms and meals just as in the days gone by.

The S. S. Texas is our mission steamer. It was purchased in 1920 from Yarrow and Co., Scotland, at a cost of $30,000. The money was contributed by the Epworth Leagues of the state of Texas, and the steamer has been called the Texas. Due to the soaring of post war prices, it was impossible to equip the steamer as it ought to have been.

At the beginning of the present year the colonial government passed many new regulations and requirements for the boats which operate on the rivers of Congo. Our steamer, needing repairs badly and much additional equipment to meet the state requirements, the mission delegated Mr. Eugene Farmer to bring it to Kinshasa for a complete overhauling.

Mr. Farmer reached Kinshasa, which is at the end of the navigable waters of the lower Congo river, about the first of March. He took the crew, which consisted of about twenty natives, and immediately began work on the steamer. It was a very busy season for the shipbuilding concerns and for some time he was unable to find a beach where he could get it in dry dock. Finally, however, he made arrangements with the African Eastern Association to have the necessary work done on the hull.

After the work was begun it was found that the steamer was in worse condition than had been suspected. It then became necessary to take down all the cabins, etc., and reconstruct anew the upper part of the ship. In this work Mr. Farmer was engaged when he was joined by Mr. Anker, another of our missionaries, just returning from furlough in America. Mr. Anker is a splendid carpenter, and had accomplished much during the time has was here. However, he felt it necessary to go up river to take charge of his work at Wembo Nyama. This he did about the middle of June.

When Mr. Stilz, Mr. DeRuiter and I arrived at the date mentioned above, we began immediately to work on the boat. Through our concerted efforts we are at last coming to the point where we can see the task will be completed in the near future. We think that we shall have finished by the end of two more weeks. We shall then load all our baggage aboard and start up the river.

It has not been the policy, nor will it be in the future, for the steamer to be operated on the long trips from our mission to Kinshasa, but from Kabengale, our landing place on the Lubefu river, to Lusambo, our transport station. It is the only means we have whereby we can transport our supplies from Lusambo. The government now has a regulation against the use of caravans for such a purpose. In the face of the facts the money which has been used in the reconditioning of the Texas has been well spent. It has taken $5,000 with which to do it.

Up to this time I have not had time to do very much in the study of the language. But I have been listening to the natives who have been helping us. I have learned several words, and the names of all the boys, as we call the men out here. Each Sunday morning we have gone down and held a service with them. This morning I talked to them and Mr. Stilz interpreted for me. I shall be glad when I am able to talk to them in their own tongue and converse with them freely.

It is the custom of the natives to give all white people names. All the women, whether married or single, are called Mamma So-and-So, and all the men are called Uwangi So-and-So. A few days ago I learned that they have already given me a name. It is Uwangi Kitoko. Uwangi means chief, and I am not yet sure of the exact meaning of the other, although they tell me it is a very fine name and one of which I ought to be proud.

There are many interesting things that I find to write about but I feel that I had better put on the brakes before I weary you. However, I shall be writing from time to time, and I shall appreciate letters from as many of you as will favor me with one.

With best wishes for the most successful year of league work you have ever had,

Yours in His service,

Glenn B.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Box 707, High Point, N. C.

Lake Junaluska is truly the Summer Capital of Methodism, and yet our young people are not enjoying Junaluska as they might. We want the Epworth Leaguers of our conference to take advantage of the Epworth League Assembly next summer. We give here a letter that is going out this week from the field secretary's office to each league in the conference, together with the membership card and the return card to the field secretary. The letter is very attractive, and has the picture of the delegation from this conference to the last league assembly at Junaluska. Be sure to see that your league organizes a Junaluska Club, and that the secretary writes Mr. Barber the number of members in your club.

I KNOW YOU WANT A JUNALUSKA CLUB IN YOUR LEAGUE

Read this! Then present to your league Sunday!

Dear Leaguers:

Western North Carolina Epworth League conference is coming to the front! A sure sign of progress is shown by our delegation at the Lake Junaluska Summer Assembly last August—we had twenty-five there—the largest number we ever had. We won the "stunt nite" banner in competition with eight states and had barrels of fun doing it. We had a North Carolina banquet, with still more fun. We learned a lot about league work too, and we want to go back next year.

We want a hundred delegates next year at wonderful Junaluska, the beauty spot of Western North Carolina, and here is how it may be done:

Organize a Junaluska Club in your league. Get all of your leaguers to join the club; have membership dues; raise from $25 to $50 by next August. Your club could also put on entertainments, suppers, etc., during the year. Send one or more members of your club to the Junaluska Assembly next summer, and yours will be a better league.

Enclosed are 25 membership cards for the Junaluska Club. Get these signed at once. Select an interested leaguer for secretary-treasurer of the club. If you need more cards I will gladly send them. Please fill out the enclosed card that is addressed to me, and mail as early as possible. I am anxious to know about your club. State the number of additional membership cards you need.

Yours for a real Junaluska Club,

W. Arthur Barber,

Conf. Field Secretary.

Junaluska Club Membership Card.

To enable my Epworth League to send one or more delegates to Lake Junaluska in August, 1927, I hereby agree to pay ..... weekly into the treasury of the club. It is understood that any delegate sent from this league must be a member of the Junaluska Club.

Signed .....

This card must be signed and handed to the secretary-treasurer of the Club.

..... Epworth League
(Put name of church here)

Yes, we have organized a Junaluska Club in our league and we have ..... members. We need ..... additional membership cards. Send them immediately.

Signed .....
Street .....
City .....

STATESVILLE DISTRICT E. L. UNION TO MEET OCT. 15

Regular meeting of Statesville District Epworth League Union will be held with Broad Street Epworth League at Statesville, Friday night, October 15, at 7:30 o'clock. All Epworthians of the district are urged to be present. The cabinet of the district will meet 30 minutes preceding the regular meeting.

Earl W. Reese, President.

OUR EPWORTH LEAGUE FLOWER

Our Epworth League flower is the Violet. We give here a poem by I. E. Avery that may explain why the Violet was chosen:

VIOLETS

The violets again, little wet violets, and there is the clean, sweet breath of spring. One would lift his head and drink deep—taste this newness, this grateful freshness that is about. There is a quicker leap of life, and nature seems to stir with a kind of tenderness. There is deeper glow on the faces of children—easier happiness on a tiny nestling face. . . Girlhood comes to outward whiteness again—the cool crisp sign of spring. And in all is the subtle charm of violets—little human tremulous things, gentle as Love's whisper. Pure as purity. Pure as purity. . . Restful, quaint little flower, too—simple appealing. . . Flower to lay on a baby that has died—to give as seemly tribute to womanhood—to press against the face as easement for tired hearts. . . . Such a dear, peaceful little flower, all alone in flower-land—emblems of the world's simplest and best, and waiting to mock a false face, or adorn the beauty that comes from the soul.

EDENTON OUGHT TO GROW

As we near the end of the conference year it looks like the church at Edenton ought to go forward, if a change of officials will help—a new bishop, presiding elder, new preacher, two new stewards, a new League president, new superintendent for the school and new committees for the church.

The Sunday school has been regraded and has put on the "C type program of work." Two new classes have been added in the regrading. For a number of years Bro. M. G. Brown has been the superintendent of this school. Last spring his health gave way and Bro. J. W. Cates took the work, and under his leadership the school has made fine progress. The quarterly conference last night elected Brother Edgar Moore to the superintendency of the school for next year.

The Epworth League has enrolled a fine bunch of young people. Under the leadership of Gordon Blow, the new president, the interest has increased and attendance doubled that of last year. One of the fine things being done is that of showing these young people how to use their Bibles in connection with the topic.

The women of the church are doing a fine piece of work in the society. They are looking forward to the district woman's missionary conference in October and everybody expects a fine time.

Efforts are now blended toward getting ready for the annual conference in November, and of course we expect to go up with all claims paid in full. At least that is the goal to which all look forward.

J. Vincent Knight.

MEMOIRS SHOULD BE EDITED

It is fitting that memoirs of our preachers who have died should appear in our conference journals. And it is desired that they do not offend against good taste or good English. At times we have wholly irrelevant matter lugged in, which detracts from the writing and does not help the writer. We have also had some poor English, which has a like effect. Would it not be a good plan for the writers of memoirs to submit them, before reading, to some competent critic?

Secundus.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .. Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Worthy of Emulation—Many of our woman's missionary societies are giving us their enthusiastic support. They never complain nor tire seemingly. A great mother-love prompts them in making sacrifices in behalf of our children. Day after day I see our boys and girls neatly dressed and my mind instinctively turns to the good women of the missionary societies. On Sundays my heart is made glad as I see the children nicely and becomingly dressed as they go to church to engage in divine worship. Some of these children are dressed by individuals who find great joy in rendering this service in His name. Since these big-hearted friends derive such great joy from this kind of service, I am wondering if there are not others who would like to follow their fine example and discover a joy hitherto unknown to them.

* * * *

Worth Striving For—Since our pastors and leading church members have learned through the letter sent out by the special finance committee of the orphanage that the orphanage assessment if paid in full provides for only fifty per cent of our current expenses, they now see the absolute necessity of letting all specials from Sunday schools, organized classes, individuals and Thanksgiving offerings go as specials and remain as specials. If we were to provide adequately for our orphanage finances we would have to more than double our ten per cent assessment because thousands of dollars on the assessment fall short. Just last year we fell behind eight thousand dollars on the assessment and then there was a shortage of seven thousand dollars on the specials making a grand total of $15,000. If our pastors will raise 100 per cent of their orphanage assessment by conference, and an equal amount as a special we can get on our feet again and meet our financial obligations. Let's rally to our beloved Methodist Orphanage as never before! By uniting our forces we can accomplish this desired end.

* * * *

Smithfield and Selma—On the last Sunday in September the singing class visited Smithfield and Selma. Fine congregations gathered at each of these places to see and hear our children give their sacred concert. Brother A. J. Parker, one of our pastors who always puts the organage to the forefront, welcomed our children to Centenary church, Smithfield. The next day after the class visited this strong church the church treasurer, Brother J. D. Spiers, sent me a check for $240 on their assessment. I can always count on Smithfield to pay its full assessment and a large surplus as a special. The pastor never requests one dollar of the specials to be applied to the assessment. Last year this influential church raised $734.98. This was not an exceptional year. These loyal friends are accustomed to doing things on a big scale. It was with sincere regret that I could not be present with the singing class. The memory of four happy years spent among these true friends is one of the richest experiences of my entire ministry.

In the afternoon a part of the class visited Selma cotton mill chapel and gave several selections to a crowded house. For several years these kind friends have sent us a contribution from their Sunday school of which Brother Brietz is superintendent. Those contributions represent real sacrifice because those who give do so at a sacrifice. At the night hour a fine, intelligent congregation assembled to hear the class at the Edgerton Memorial church. Dr. O. P. Fitzgerald was very cordial in his reception of the class. There was a hearty response to the sacred concert. Brother Fitzgerald praised the class in the highest terms and wants them to visit his church again in the near future. Selma gives us a large special each year and counts it a joy to sacrifice in our behalf. I want to thank my good friends in Johnston county for making the visit of the singing class not only an enjoyable one but a very profitable one also.

WELDON AND THE REVIVAL

At the N. C. conference held in 1904 Rev. H. A. Humble, who has so recently gone to the glory land, was sent to the church in Weldon, succeeding Rev. W. W. Rose, who had been here three years and was appointed to the charge of Central Academy, a school for boys located near Littleton, N. C. Brother Humble soon won the hearts of all of the people and in the early spring when he began a series of revival services he announced in the beginning that he expected to do his own preaching and did not wish a penny extra for his services, but if the people felt that they would like to contribute anything for the meeting they could pay it into a special fund for Rev. Mr. Rose, who had suffered a nervous breakdown and was then in a hospital in Baltimore. The membership of the church was small and not many of those rich in this world's goods and the pastor's salary had never exceeded $800. Nevertheless a purse was sent Brother Rose for about $150. Brother Humble did the preaching, praying and helped with the singing for 21 days. At the close a prominent lawyer, who was a member of another communion but who had attended the services regularly, said that Mr. Humble was the first man he had ever seen that could preach twice each day for three weeks and not preach a dry sermon in the lot. This by the way.

The Weldon people have been used to good preaching. Nursed and nurtured in the struggles for very existence in its darkest hours by Rev. Robert O. Burton, D.D., the prince of orators in the N. C. conference in his generation, their ears were tuned to the music of the higher spheres, while six bishops and many giants of the M. E. church had ministered at the altars of this little church before it reached its present status in the conference.

Even now the pastor, Rev. G. W. Perry, who is closing up his third year, administers the ordinances of his church and preaches with such power that when preparing for the late revival services it was remarked that "Mr. Perry will find it hard to get a preacher to help him who can preach better than he can." However, he was fortunate in securing Rev. W. A. Stanbury of Edenton Street, Raleigh, who closed a ten days' meeting on Wednesday, September 29, in which he had preached twice a day. And good as the people were used to hearing, a higher note was reached and seldom have we held a series of revival services in which there was so much good and not an objectionable feature. The other churches of the town co-operated beautifully. The singing by a large choir led by Rev. J. C. Coston was inspiring and helpful. I wish that I might convey to you the deep spirituality, the splendid word painting, the grand exaltation of Jesus as the Saviour of men and the earnest and impassioned pleas of the preacher to the Christians for a higher and nobler life, which was noticeable at every service.

The only regretable thing is that the pupils of the world, so many of them did not attend the services. There being nothing spectacular to attract they preferred radios, football games and even a pugilistic bout in a distant city was of so much interest that they could not go to hear an exalted gospel for fear tney would lose the echoes of some of the important (?) things. However, the services were enjoyed and it is hoped that many new resolves were made and that they will be kept to the developing and preserving a more spiritual life in the church.

There will be several accessions to the church by profession of faith and others will be received by letter. Brother Perry is winding up the finances of the church for the year very satisfactorily and it is the wish that he be returned for as many years as he and the bishop may see fit.

Mrs. Ida T. Wilkins.

"WHAT GOD HATH JOINED TOGETHER"

By Robert S. Satterfield.

Marriage is a divine institution, divinely conceived and divinely consumated and blessed. It is startling to read that an official body of a great church would delegate to civil authorities sole nuptial rites. According to press reports and editorial comment, that is what the Oakland Synod of the Protestant Episcopal Church proposes.

A commission has been authorized by the Synod to recommend in the national assembly of the Episcopal Church the standardization of marriage and divorce laws. So far, good. That is a commendable undertaking. It should receive universal support. The laxity and variation of these laws in most of the several states of the Union is one of the vexing questions with which the courts have to deal. And herein is to be found one of the causes of the appalling divorce rate wrhich is rapidly undermining the American home, the rock upon which our civilization and security is founded.

The Episcopal commission, in debating its action on the subject, fears that if the present ratio of divorces maintains its increase, "the whole conception of Christian marriage will fade from the consciousness of the American people and be replaced by a kind of barnyard morality." There is reason for fear, for there is a growing—and we think often unconsciously—diserspect for the marriage relation.

But it is indeed startling to learn that the official body of a great church proposes to correct this evil by giving to civil authorities alone the privilege of performing the marriage ceremony. That is what the Episcopal commission recommends. One proponent remarks: "believe that all marriages should be legalized by duly appointed officers of the law." Is not the legal feature in marriage provided for—a plenty—in this country in the lawfuf permit to marry, the marriage license that must be secured?

If legislation is needed at this point, it would seem that it should be the reverse of what the Episcopal Synod suggests; that is, take from the state this sacred rite and place it in the church, where alone rests of basic right to say: "What God hath joined together, let no man put asunder."

One "column writer" says: "Just what is behind the proposal to deprive the ministry of the marriage ceremony, aside from an announced "complete separation of church and state," has not been disclosed in the public prints. Why the church—any church—wishes to relinquish this rite, will require a vast amount of explanation

(Continued on page fourteen)

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,
Box 4B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

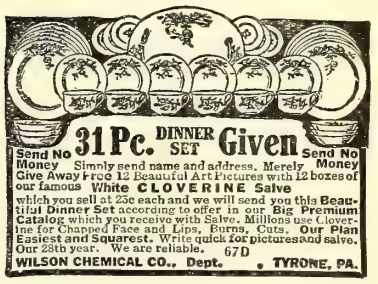
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TO APPEAL FOR AID IN REBUILDING CHURCHES AND PARSONAGES IN FLORIDA

The Florida conference and possibly a part of the Alabama conference have suffered unprecedented losses in church property, both church houses and parsonages, from the storm which recently swept over that section of our church, losses far in excess of the losses suffered by our church in any similar disaster in the past.

The money which is being collected by various agencies and administered by the Red Cross will be expended in providing medical aid, food, clothing and shelter for the people. This is a great work and should have our fullest co-operation. The purpose of this note is to plead for liberality upon the part of Methodist people in co-operating with the agencies in the general work of reconstruction and further to call their attention to the fact it will be necessary for the Methodist Episcopal Church, South, to rally to the aid of people who are today without homes and without churches.

At a meeting of the appropriations committee held in Louisville September 28, a church-wide appeal for the rebuilding of churches and parsonages in the area devastated by the storm was approved. Within a short time the bishop in charge and other agencies of the church, co-operating with the board of church extension, will issue an appeal for money to aid in the rebuilding of churches and parsonages, the fund to be administered by the board of church of extension. Let all of our people be ready to respond when the appeal is made. All money collected for this purpose must be sent to the board of church extension, 1115 Fourth Avenue, Louisville, Ky. T. D. Ellis.

A CORRECTION, BY REV. J. J. EADS

The Journal of last year makes the report of membership for the Ararat circuit to say that I reported 168 members as having been reported the previous year, one local preacher, 23 additions on profession of faith, 33 additions by certificate and otherwise, 23 removals by death and otherwise, with a present total membership of 202. I regret this very much. While I reported 168 as on the Journal the previous year, I actually reported my total membership 437. The discrepancy seems to come from the fact that the statistical secretaries doctored my figures to make them agree with the 168 members reported the previous year. I reported as my predecessor had reported the previous year. But I found on the registers 235 more than he had reported—not the first such mistake, however. I did not see any reason to doctor figures. The only way that I saw was to let the matter go until I make the next report. That would bring the matter right—the only way in the world to bring it right. It seems that the only reason for doctoring my figures was to make the columns look pretty, while they were wrong, like the boy in the field who kept up with his row and made it look pretty by covering all the grass.

When I make my report this year, unless I do some pretty explaining, I will be queried. The question in the minds of some will be, did he actually have such a gain? Now since my figures were changed last year, I am bound to change them again. The secretaries are copyists, not to correct mistakes. No, it is not their job to correct the mistakes of Moses, neither the mistakes of the General Conference, neither the mistakes of the annual conference. With all their good intentions they have flung the figures out of line from the Gulf of Mexico to Siberia-Manchuria and from Brazil to Czecho-Slovakia. The fact is that no one but God knows how many members the M. E. Church, South, has. In my insignificant opinion the figures showing the number of members for the current year should not be disturbed. No one knows better than the pastor, who made the report, showing how many members there are in his charge.

It is contended, on the part of a good man, that few pastors know how to make a report. That even the board of finance is obliged to change figures—that is, without consulting the pastor in question. They have never changed my figures. A banker would not do so. In all his haste he would go out to one of his depositors or call him over the telephone and get the matter corrected. If this board must work in a hurry, it is also true that the pastor must work in a hurry, and it is better that the board see the pastor, rather than adjust figures. I prefer that the secretaries do not change my figures unlil I have had an opportunity to correct any mistake.

With every good wish and with very much good will to our hard-worked-underpaid secretaries, I am,

Most lovingly yours,

J. J. Eads.

ONE MILLION TESTAMENTS FOR CHINA

By George T. B. Davis.

A year and a half ago a movement was started in China for the careful presentation of a million copies of the New Testament to the people of that land. The plan was endorsed by the Bible societies and the missionaries who made request for 750,000 copies of the Book for wise distribution among the people in their districts. A half million of the Books are now being printed in Shanghai and it is planned to begin the nation-wide distribution this autumn.

It is estimated that the cost of the campaign, including the printing and distribution of the Testaments, will be about $150,000, or fifteen cents a copy. More than 8,000 contributions have been received from the United States and Canada, which covers the cost of a half million of the Books; while Great Britain, Australia and New Zealand have provided funds for nearly 100,000 copies. Another 400,000 copies are required to reach the million mark.

One of the most interesting donations came from Mr. P. J. Sirinides of of Athens, Greece. The amount he forwarded included contributions received from a Sunday school in Athens, and from more than fity individuals including an archbishop and five priests of the Greek Orthodox church. Large numbers of donations from the United States and Canda have come from churches, Sunday schools, Bible classes and young people's societies. Individual gifts have ranged from ten cents to five thousand dollars.

Perhaps never in all the history of China has there been such an opportune moment as the present for a nation-wide distribution of the Word of God. More people can read than ever before. Millions of boys and girls and young people are now attending government schools and would eagerly receive and read a copy of the New Testament. A missionary has just written from China earnestly appealing for 8,000 Testaments for his district of one and a half million people.

The present crisis in China emphasizes the need for the speedy distribution of the Word of God throughout the land. In the midst of all the change and chaos the hearts of the people are hungry for something that will give stability and peace of soul. A Chinese professor in Nanking said to me with emphasis, "Now is the time to work strenuously for the salvation of China."

Will not each one who reads these lines have some share, at least by prayer, in this effort to give God's Word to the people of China in her hour of chaos and distress? Please pray that the funds for the remaining 400,000 Testaments will speedily be supplied that the entire million testaments may be given to the people of China in this hour of crisis and opportunity.

My brother and I are planning to sail for China in October to co-operate with the missionaries and Bible societies in the distribution of the Testaments. Will you not pray earnestly for my brother and myself; and for all who give out and for all whe receive the Books in China; and that gracious revivals may spring up as God's Word is distributed throughout the land.

In the United States funds for the campaign are being received by a committee of business men in Philadelphia. The treasurer, Mr. John G. Harris, 119 South Fourth Street, Philadelphia, Pa., will be glad to receive donations for meeting the expense of the remaining 400,000 Testaments.

The Toronto Globe in an editorial on the Million Testaments movement, entitled "Mending Broken China," declared the plan "holds more hope of success for the healing of the open sores of the Chinese nation, and removing some of the dark shadows from the East than any that diplomacy has as yet put forward."

W. N. C. SUNDAY SCHOOL

(Continued from page nine)

CHADWICK, CHARLOTTE

A few Sundays ago I had the great pleasure of visiting our growing congregation at Chadwick, Charlotte. The new Sunday school building has been completed and Rev. B. F. Hargett and Supt. C. D. Campbell are now ready to increase the Sunday school and church attendance. Brother Hargett has wrought mighty well and of course is in high esteem with his people. For thirteen years he has fruitfully labored in and around Charlotte. With the great building enterprise it must be stated that the congregation has a most excellent young man in the person of Moody Smith preparing for the ministry, he now being at Duke University. A preacher can come from a town.

DUAL SPECIAL GIVERS

According to the new discipline, just off the press, it is now just as mandatory to have a monthly missionary offering as it is to have a Sunday school. This offering, not an assessment, must go to a missionary special, not to the conference collections or to any other enterprise of however good purpose. This special ought to be the Sunday school special, the "Dual Special," the European work and the home extension work. A Sunday school has the right to select its special. Most of our schools have selected the "Dual Special" and they have acted mighty wisely. Kindly note the fourth Sunday givers to this special, as reported by H. A. Dunham, treasurer of the Sunday school board:

Hawthorne Lane, Charlotte ..	$200.00
Trinity, Charlotte	25.70
First Church, Lexington	50.00
Centenary, Greensboro	46.87
Trinity, Kannapolis	20.00
First, Norwood	31.12
Central, Shelby	17.33
Spindale, Spindale-Alexander..	18.75
Central, Concord	25.86
First Church, Salisbury	11.47
Tabernacle, Swannanoa Ct. ...	2.24
Oak Summit, Ogburn Mem. Ct.	3.80
Mt. Harmony, Burke Ct.	2.00
Providence, Salisbury Ct.	3.41
Liberty, Liberty Ct.	8.13
Old Union, Randleman Ct. ...	2.00
Wesley Chapel, Farmington Ct.	2.75
Avery Creek, Mills River Ct...	2.23
Azalia, Swannanoa Ct.	3.50
Smith's Grove, Farmington Ct.	1.04
Pine Hall, Danbury Ct.	.50
Nebo, McDowell Ct.	2.25
Friendship, West Greensboro..	1.55

Order your discipline from the Advocate. Price, 50 cents.

Thin Men Rejoice

Put on Pounds of Solid Healthy flesh in 30 days

Get That Manly Figure

Why continue to be behind the times—Surely you have heard of McCoy's Cod Liver Oil Compound Tablets—the modern vitamine flesh food that has done so much for skinny, scrawny men and women.

They put on weight where weight is needed—not only that, but they improve your general health—bring strength—energy—more vitality.

Druggists everywhere sell McCoy's—60 sugar coated tablets 60 cents and if any thin person doesn't gain 5 pounds in 30 days money back—Ask for McCoy's.

WANTED

RAW FURS and HIDES, TALLOW, BEESWAX and GENSING. Write for Prices.

FRANK E. BROWN, Roanoke, Va.





Get Rid of Roaches

They crawl up water pipes and through cracks—but you can stop them forever. Bee Brand Insect Powder will kill every one. Sprinkle or blow it into every crevice — all around your kitchen and pantry. It's harmless to mankind, domestic animals, birds and pets of all kinds, but death to roaches.



It also kills Ants, Fleas, Flies, Mosquitoes, Water Bugs, Bed Bugs, Moths, Lice on Fowl, and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and $1.00. Puffer gun, 10c.

If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.



McCormick & Co.
Baltimore, Md.



Our Little Folks

BABY'S AEROPLANE TRIP

By Pearl Highfill.

Little five-year-old Bobby Eflen was lonely and tired of playing alone. His little sister Frances was taking her afternoon nap, and Brother Ned had gone to school, and what could a boy play all by himself anyway?

He sat down in the yard under a large oak tree that stood in the corner of the beautiful green lawn in front of his home and began to wonder what he could do, when he looked up and saw high over the tops of the tall elms beyond the house a large snow white cloud floating in the blue sky.

Oh! thought Bobby, if I could only get on top of that big cloud, what a fine sail boat it would make sailing there in the blue sky, 'cause it does look like a ship on the ocean, I guess. "I could just sail all over the earth in it. But no, I wouldn't have a boat out of it either; I would have it for my aeroplane, for an aeroplane could go faster than a motor boat or even the biggest ship any one ever saw."

Bobby clapped his chubby little hands together and cried, "Oh, I know what I shall do. I shall play that the cloud is my aeroplane and that I am seeing from away up in the sky all the places I have heard mother and Ned tell me stories about.

"Where shall I go first? There are so many places I want to go to see—just heaps more than I can ever call the names of, and so many little children I would like to play with that I never have seen. Some of them, like the Indians, have red faces, some have yellow faces and I 'spect some of them even have blue faces, 'cause mine's blue where I bumped it yesterday.

"But I shall go away out west first, for mother says there is where the Indians live, and I want to see them with their faces painted in every funny way and color, like they paint them.

"And, my! but won't it be great to see them ride their ponies and take their bows and arrows and go riding off to war—and they'll have feathers in their hair too. Most specially the big chief, he will have them all around his head and hanging down his back, too. I can have the best time with their little boys; they can teach me how to shoot their bows and arrows and maybe I can kill a great big deer like their papas kill, and I could bring his horns home in my aeroplane and show them to everybody.

"Then I'll go to see the cow boys, and go with them away out on the big ranch and help them catch cows and big horses—big wild horses, too, and tame them. It would be fun to pet them like I do our good old Prince. Then I could ride them and make them just go faster than anything!

"Then I 'spect I'd go all over the mountains and hunt just all the big bears and wolves, and maybe I'd fish too, and catch the biggest fish anyone ever saw. It would be so big I would have to yell for a great big man to come help me pull it out of the water. Then I'd build me a fire in the woods where I caught the fish and cook it and then eat it all up.

"Then I'd go see Tom Sawyer and Huck Fin, for they are Ned's friends. He has told me all about them, and they are regular fellows. Ned says so, and they are 'cause they can just do anything.

"Then I 'spect I would go abroad. Is that what mother and all those ladies said yesterday that they were going to do? I believe it was. Anyway, I am going abroad. I don't know what that word means, but I guess it means seeing things, so I am going just most everywhere.

"I want to go to see the little children of China and Japan, and maybe I would get me some clothes like they have. And they would teach me how to eat rice with sticks like they do. Wouldn't that be fun! They might laugh at me trying to eat it until I learned how to use their sticks, but I would not care 'cause I could do things they could not do. I could show them how to drive an aeroplane.

"Then I will go to see the little Dutch boys and girls, and put a pair of their wooden shoes on my feet and go clap! clap! on the floor like they do. Wouldn't that be fun? And I could see all the big cows and windmills, and I could ride in their boats. Then I would get some flower bulbs and bring them home to Frances, 'cause she likes flowers and I do too, and we could plant them and have a pretty flower bed like the little Dutch children have. They have great big beds of tulips and narcissus and just everything. Then they send the bulbs to this country and sell them to us so we can have pretty flowers, too.

"Then I would let my aeroplane just come down right on top of a big house in Venice, and I'd climb down the side of the house and go see the big gold horses that stand up over the door of one of the houses, and I might climb up and get on their backs.

"Then I'd go to see the big lion that has wings, and I might climb up the post it sits on and see it real good, too.

"And I want to ride in one of the funny boats that go just faster than anything; and I will sit in the little house on it that has gold and red and green curtains all around it. That's where the rich people ride, and it can't rain on them nor the sun can't shine on them either when they are inside of those little houses.

"Then 'course I will want to see the little French children and those who live in England and everywhere else. I 'spect they will want to see me too."

"Bobby! Bobby!" came his mother's voice. "Come to dinner."

When he went into the house his mother noticed the dreamy far-away look in his eyes and said, "Son, what have you been doing all the afternoon? I have missed my boy."

"Oh!" cried Bobby, "I have been away off, just everywhere, and I have had the best time!"

Then he told his mother about the wonderful trip he took on the big white cloud. She smiled and said, "Some day, Bobby, you shall see all those pretty places and the little children you saw today in your make believe visit to them. But I am glad that my little boy has so early in life learned to make his own amusements, and can be happy all alone with his thoughts, for we must not be always depending upon other people and things alone for our happiness. But we must find happiness in whatever place or circumstance we are in.

Guilford College, N. C.

MATTIE'S BIRTHDAY MONEY

Uncle John had given Mattie a dollar for her birthday on Saturday. This was Monday and now she sat down to decide how to spend it.

"Just get anything you like," Uncle John had said. "I thought perhaps you would rather choose for yourself."

There was so many things that Mattie wanted, it was very hard to know which were the most important. A new box of water-color paints would be lovely and a block of water-color paper. Those would cost a dollar. But—she hesitated. She did so want to buy that little coral linen dress and embroider it herself. The dress, with the floss to work it, would be just ninety cents, and there would be ten cents left for candy! Then a sudden thought struck her—perhaps she might give the candy to the orphans! She had been wishing she could do something for them ever since she had gone to see them on visitors' day. It was so sad to see so many little children without their mamas! Yes, she would give the candy to them. Then she remembered that ten cents worth of candy would not help many orphans! She blushed when she thought of spending ninety cents on herself and only ten cents on the orphans. It seems, too, so selfish.

"I should think I might go halves, anyway!" she said to herself. "But Mrs. Barr said yesterday that three of them have whooping cough. My, what would I have done without mama when I had whooping cough! Oh, I think I'll just give all the money to the whooping cough orphans! I could buy three little paint boxes and some mint candy, and give them some of my white paper to paint on and some pictures to color! Then they could have good times on rainy days when they can't go out and there isn't any mama to read nice stories to them."

Mattie was so pleased with this plan that she ran to tell mama about it, and they bought the things that very afternoon. Next day mama took her in the car to the orphanage and she asked to see the whooping cough patients.

There were two boys and a girl who had it—Julia and Lizzie and Jack—and the matron said: "I'm so glad you came!" They are feeling so miserable today and I am too busy to stay with them much! As soon as one begins to cough the other two start right away—a regular chorus! The children get along alright as long as they are well, but when they get sick it is hard on them. There is nobody who has time to do much to entertain them."

When Mattie opened the paint boxes and showed the pictures, three very mournful little faces lighten up with pleasure. In five minutes they were all sitting at a table with boxes open and glasses of water at hand, all ready to begin.

Mattie pretended to be the teacher and they had great fun all the morning.

On the way home Mattie said mama: "I declare, that was the nicest birthday present I ever had!"—Child's Gem.

SIGNALS AND HEAVY RAIL FOR MACON-FLORIDA LINES OF SOUTHERN RY. SYSTEM

Carrying forward plans for the improvement of its lines between the Ohio river and Florida, the Southern Railway System announces that it will install electric automatic block signals of the new color light type on the lines of the Georgia Southern and Florida Railway from Macon to Jacksonville, 262 miles, and will lay 85-pound rail on 250 miles of track, equipping all parts of the Macon-Jacksonville line, now laid with lighter rail, and the entire line between Valdosta, Ga., and Palatka, Fla., 134 miles.

Installation of electric automatic signals between Macon and Jacksonville will give the Southern the advantage of this protective system on its entire line between Cincinnati and Jacksonville. The system is now in service between Cincinnati and Chattanooga and is being installed between Chattanooga and Macon. All bridges and other structures between Chattanooga and Macon are being strengthened so as to permit the operation of the heaviest locomotives and longer passing tracks have been provided to accommodate the longer trains that will be handled.

Longer and additional passing tracks have also been constructed between Macon and Valdosta and between Valdosta and Jacksonville as part of the Southern's plan for the improvement of this line.

"Strike God's iron on the anvil, sell God's goods across the counter, put God's wealth in circulation, teach God's children in the school, . . . so shall the dust of your labor build itself into a little sanctuary where you and God may dwell together."—*Phillips Brooks.*

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

Beautify Your Home

Hang pictures without showing the ugly wires. Use

Moore Push-Pins

Glass Heads—Steel Points

For heavy framed pictures, use

Moore Push-less Hangers

"The Hanger with the Twist"

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Moore Push-Pin Co., Phila., Pa.

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KNOXVILLE : : : : TENNESSEE

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Sciatica, Neuralgia, Lumbago, Swellings, Cramps, Stiffness of the Joints, Inflammation, Sore Throat, all respond promptly to

H. O. OIL

Animal Oil

It penetrates and gives relief. Guaranteed by MONEY BACK OFFER. By Mail $1.00 a Jar or at Drug Store. Get a Jar today and be relieved.

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INSURANCE for METHODISTS

To **whole families** ages 1 to 60.

Policies issued to **adults** for Whole and 20-Premium Life, Endowment at 60, 65 or 70, Disability-Annuity, Term and Sick and Accident; to **children** for Term to 16, Whole Life and Endowment at 21.

Not all husbands and wives believe in Insurance, but widowed mothers and orphans, sick and aged always do, and **"cry for it"** when the pinch of poverty, pains of hunger, and homelessness and friendlessness overtake and overcome them. **"Prepare to prevent their troubles."**

The Association has $225,000 assets—100% legal reserve—to guarantee and pay promptly in full all valid claims of policyholders. Claims paid to date $300,000, saved $150,000 to policyholders by low premiums and expense of management. Grants best optional settlements when needed.

Write **to-day** for information desired, plans, rates, and application blanks, giving exact age.

Methodist Benevolent Association

J. H. SHUMAKER, Sec., 808 Broadway, Nashville, Tenn.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

$50 Reward

$50.00 will be paid if R. V. Turner's Quick Relief Salve fails to give relief in cases of croup, head colds, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, rheumatic pains or piles. Turner's Quick Relief Salve is one of the most powerful, penetrating, germ-killing, pain-removing and healing salves known to science.

Removes corns in a few hours without pain. Also removes seed warts.

Large box by mail for 60¢.

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Dr. Cannady, 1900 Park Square, Sedalia, Mo.

Church AND Sunday School Furniture

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If you want to become a proficient stenographer or bookkeeper or both the proper instruction is to be found in this school. You can enroll any time. For catalogue address

Greensboro Commercial School

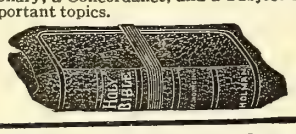
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Containing Marginal References, also the new Inclusive Dictionary-Concordance in one alphabet with illustrations. It contains every needed assistance to the Bible student, including a Dictionary, a Concordance, and a Subject Index of important topics.



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21 But that ye also may know my affairs, *and* how I do, ᵍ Tȳch'ĭ-cŭs, a beloved brother and faithful minister in the Lord, shall make known to you all things:

A New Practical Course in Bible Reading, prepared by Professor Jos. V. Collins, Ph. D., is included in this edition.

No. 4612 — Morocco Grained Genuine Leather, overlapping covers, titles in gold, red under gold edges, head bands and marker... **$4.00**

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The NORTH CAROLINA CHRISTIAN ADVOCATE

SIGHT AND BLINDNESS

By Pearl Highfill.

They scanned the far horizon
For the first and faintest glow
Of the sun in its garden,
Where all the mornings grow.
The beauty touched one rare sweet soul,
But money was the other's goal.

They knelt beside a cradle
Where lay a sleeping child,
And o'er its lips was playing
An angelic smile.
Its beauty touched one rare sweet soul,
Society was the other's goal.

They stood before a sinner,
Bowed down with grief and shame;
His clothes were only tatters,
And gone was his good name.
His great need touched one rare sweet soul,
But pleasure was the other's goal.

MISSIONARY SPEAKS ON PERSIAN WOMEN

The deplorable condition of women in Persia was described by Mrs. Commodore Fisher, Persian missionary from the Euphrates River Valley, in an address at an assembly at George Peabody College for Teachers, Nashville, Tenn.

"Everybody smokes," she said. "Men take precedence over the women. Girls have little part in affairs. The best thing they can do is to get married as soon as possible. If the girl has a kind father, he will get her married at the age of ten or twelve; if progressive, he will wait until she is thirteen or fourteen. Children are petted and loved until they are two years old. Then they are left mostly to their own resources. This accounts for the high death rate among the infants. Less than sixty out of every one hundred survive."

"WHAT GOD HATH JOINED TOGETHER"

(*continued from page eleven*)

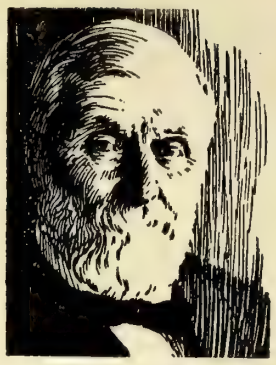
to the mass of thinking people."

"It is an open secret that the ministry is perturbed at the rapid encroachment and growing popularity of the civil ceremony, especially in the cities.

It is an evidence that church adherents are not as deeply religious as in days gone by. The pastor who teaches, admonishes and points the way to higher life, comforts and cheers in time of sorrow and distress, sees his flock floating away when they want to be married, and drifting right back when it's time to be buried."

"The civil ceremony ties the knot just as hard and lasting as the preacher can do it, but there is something lacking in its sanctity, something a magistrate cannot supply. Wedding partners of devout natures are not content with these rites. They seek something more comforting, more holy than the laity can give. "What God hath joined together" and "holy bonds of matirimony" are distinctly sacred terms and bear a sacriligious taint aside from divine usage. The logical conclusion is that the ministry at large will forcefully resent any attempt to change the marriage laws in such fashion as suggested, and would certainly hesitate to give a Godly benediction upon a civil ceremony.

The "column writer" is correct, He is mistaken in saying that the "civil ceremony ties the knot just as hard and lasting as the preacher can." The religious ceremony undoubtedly adds a sanctity to the ceremony that makes it more binding. But he is correct in saying: "The ministry at large will forcefully resent any attempt to change the marriage laws in such fashion as suggested," and the membership of the churches (the various denominations) will join the ministry in resenting any such an attempt. The suggestion is preposterous.



DR. W. B. CALDWELL
AT THE AGE OF 83

Old Folks Need a Mild Laxative —Not a "Physic"

Most men and women past fifty must give to the bowels some occasional help, else they suffer from constipation. One might as well refuse to aid weak eyes with glasses as to neglect a gentle aid to weak bowels.

Is your present laxative, in whatever form, promoting natural bowel "regularity"—or must you purge and "physic" every day or two to avoid sick headache, dizziness, biliousness, colds, or sour, gassy stomach?

Dr. Caldwell's Syrup Pepsin helps to establish natural, regular bowel movement even for those chronically constipated. It never gripes, sickens or upsets the system. Besides, it is absolutely harmless and pleasant to take.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a **FREE SAMPLE BOTTLE** and just see for yourself.

***Dr. Caldwell's* SYRUP PEPSIN**

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Modern Standard Sleeping Cars between:
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Daily	Schedule	Daily
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Lv. 5:20 P.M.	Charlotte, N. C.	Ar. 9:40 A.M
Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, including Commercial and Industrial Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

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Classical and scientific courses leading to the bachelor's degree.
Graduate courses in all departments.

Schools of Engineering, Education, Law and Theology

A large endowment fund makes possible its first class equipment and large faculty of well trained and carefuly chosen teachers.
Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

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DUKE UNIVERSITY
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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
FOURTH ROUND

	October
Brevard, 11	10
Rosman, Rosman, 3	10
West Asheville, night	13
Bethel, night	14
Swannanoa, Tabernacle, 11	17
Black Mountain, night	17

CHARLOTTE DISTRICT
D. M. Litaker, P. E., 413 Central Ave., Charlotte.
FOURTH ROUND

	October
Hickory Grove, 8	7
Rural Trinity, 11	8
Thrift-Moores, 2	8
Bethel-New Hope, 11	9
Lilesville, 3	9
Morven, 8 and 11	9-10
Ansonville, 3	10
Marshville, 8	10
Waxhaw, 11	11
Weddington, 2	11
Brevard Street, 8	11
Matthews, 3	13
Wadesboro, 8	12
Chadwick, 8	13
Hawthorne Lane, 8	14
Dilworth, 8	15

MARION DISTRICT
Edwin O. Cole, P. E., Marion, N. C.
FOURTH ROUND

	October
Henrietta-C., Henrietta, 11	10
Spindale, 8	10

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., M. Airy, N. C.
FOURTH ROUND

	October
Mount Airy, Rockford, Q. C., 7:30	7
Jonesville, 11	10
Elkin, night	10
Mount Airy, Rockford St., 11	17
Mount Airy Ct., Salem, 3	17

SALISBRUY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FINAL ROUND

	October
Concord, Harmony, 11	10
Concord, Westford, 8	10
Concord Ct., Parsonage, 11	11
Landis, Church, 3	11
Kerr Street, Church, 7	11
Woodleaf, Parsonage, 10	12
China Grove, Church, 7	12
Salisbury Ct., Parsonage, 11	13
Gold Hill, Church, 3	13
Main Street, Church, 7	13
Norwood Ct., Parsonage, 10	14
Albemarle Ct., Central Church, 2	14
New London Ct., Parsonage, 4	14
East Spencer, Church, 7	15

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

	October
Cramerton, 11	10
McAdenville, night	10

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FOURTH ROUND

	October
Lenoir Ct., Littlejohns, 3and 11	9-10
Granite Falls, 2:30	10
Maiden, night	10
Rocky Springs, 11	17

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 We. Fourth Street, Winston-Salem, N. C.

	October
Forsyth, Westview, 3	9-10
Oak Ridge, Sedge Garden, night	10

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

	October
Brooksdale Ct., Brookland, 11	9
Carrboro Ct., Carrboro, 11	10
Chapel Hill, 3	10
Rougemont Ct., Ellis Chapel, 11	15
Person Ct., Concord, 11	16-17
Calvary, night	18
Carr, night	19
Gregson, night	20
Lakewood, night	21
Milton Ct., New Hope, 11	23
Burlington Ct., Shiloh, 11	24
Duke Memorial, night	25
Trinity, night	26
Branson, night	27
West Durham, night	28
Leasburg Ct., Union, 11	30
	November
Yanceyville Ct., 11	6

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

	October
South Camden, Wesleys	9-10
First Church, night	13
Columbia, Columbia	16-17
Currituck, Ebenezer	19
Moyock, Moyock	20
South Mills, Trinity	21
North Gates, Savage	23-24
Gates, Gatesville	24-25
Manteo, night	27
Kitty Hawk, Nag's Head, 11	28
Wanchese, night	28
Kennekeet, Rodanthe 11, Salvo 3, Avon 7:30	29
Hatteras, Buxton, night	30
Hatteras, Hatteras 11 and 7:30, Frisco 3	31
	November
Stumpy Point, night	1
Mann's Harbor, night	2
City Road, night	3

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

	October
Newton Grove, Hopewell	9-10
Duke, night	10
Dunn, 2	11
Roseboro, Bethel	16-17
Steadman, Cokesbury	18
Goldston, Goldston	23-24
Siler City, Siler City, night	24-25
Sanford, night	25
Parkton, Hope Mills	30
Elizabethtown	30-31
	November
St. Paul, Barkers	1
Parkton, Hope Mills	2
Person St.-Calvary, Calvary, night	3
Hay Street	5
Fayetteville Ct., Camp Ground	6

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

	October
Pink Hill, a.m.	8
Seven Springs, Zion, a.m.	9
Snow Hill, Hermon, a.m.	11
LaGrange, a.m.	10
Queen Street, p.m.	10
Pamlico Ct., Stonewall, a.m.	17
Oriental, p.m.	17
Newport-Harlowe, Newport, a.m.	24
Jones Ct., Trenton, a.m.	26
Grifton Ct., Sharon, a.m.	30
Hookerton Ct., a.m.	31
Centenary, New Bern, p.m.	31
	November
St. Paul, a.m.	8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

	October
Creedmore, Banks	9
Franklinton, 11	10
Franklinton Ct., Youngsville, 3	10
Princeton, Ebenezer	16
Benson, 11	17
Selma, 7:30	17
Kenley, Kenley	18
Smithfield, 7:30	18
Four Oaks, Elizabeth	19
Garner, Ebenezer	20
Epworth, 7:30	20
Oxford Ct., Salem	23
Oxford, 11	24
Granville, Calvary, 3	24
Cary-Apex, Apex, 7:30	27
Bailey, Bailey	30
Zebulon, Zebulon, 3	31
	November
Clayton, 7:30	1
Central, 7:30	2
Edenton Street, 7:30	3
Jenkins Memorial, 7:30	4
Millbrook, Millbrook	6

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
FOURTH ROUND

	October
Lumberton Ct., 11	10
Lumberton, night	10
St. John-Gibson, 10	12
Rockingham	17-18
Mt. Gilead Ct., Sardis, 11	20
Mt. Gilead, night	20
Ellerbe, Mt. Pleasant	22
Biscoe, Biscoe, 11	24
Roberdel, Gum Lake, night	24
Montgomery Ct., Shiloh, 11	27
Troy, night	27
West End, West End, 11	28
Rowland, Centenary, 11	29
Richmond Ct., night	31
	November
Aberdeen-Vass, 11 Oct. 31, night	1
Pitdmont Ct., Midway, night	2
Robeson Ct., McKendree, 11	3
Hamlet, night	3

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FOURTH ROUND

	October
Rocky Mount Ct., Marvin, 3	9
South Rocky Mount, 11	10
Clark's St. Church, 3	10
Fairfield, 11	17
Mattamuskeet, Amity, 3	17
Swan Quarter, Gladesville, 11	18
Vanceboro, 11	21
Springhope, night and 11	23-24
Nashville, night	24
Pinetops, McKendree, 11	31
Ayden, night	31
	November
Robersonville, Stokes, 11	7

WELDON DISTRICT
S. A. Cotten, P. E., Weldon, N. C.
FOURTH ROUND

	October
Ahoskie, 11	10
Aulander, night	10
Garysburg, 11	17
Seaboard, 3	17
Norlina, 11	23-24
White Memorial and City Road, night	24
Murfreesboro and Winston, 11	31
Williamston and Hamilton, night	31
	November
Littleton, 11	7
Weldon, night	7

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

	October
Magnolia, Trinity, a.m.	9
Wallace-Rose Hill, Wallace, a.m.	10
Burgaw, Jordan's, 3 p.m.	10
Scott's Hill, Scott's Hill, a.m.	17
Wilmington Ct., Wesley Memorial, 3 p.m.	17
Town Creek, Zion, a.m.	23
Shallotte, Shallotte Village, a.m.	24
Southport, p.m.	24
Jacksonville-Richland, a.m.	29
Swansboro, Stella, a.m.	30-31
Maysville, Lees, p.m.	31
	November
Grace, p.m.	1
Trinity, p.m.	2
Fifth Ave., p.m.	3
Epworth, p.m.	4
Carver's Creek, Carver's Creek, a.m.	7
Whiteville, p.m.	7

RESOLUTIONS OF RESPECT

In the passing of Mrs. J. H. Barnhardt, the beloved Sunday school teacher of the Louise Franklin Bible class of West End church, August 30, 1926, we, the members of the class, find it most difficult to express the deep and sincere sorrow felt over the great loss of our dear teacher and friend, the shock of her death proving a great blow both to the class and Sunday school.

Mrs. Barnhardt had been with us but for a few short months and while we had known her but for so brief a period, yet the strong tie between teacher and class had become cemented with a loving trust and comforting sympathy to this class of mothers—her mother heart entering into each mother's heart with the very keenest understanding.

This most sacred tie of undertanding sympathy was manifested in all her beautiful teaching of God's Holy Word. Her life being so deeply spiritual she was enabled to apply the truth to the human needs of other mother hearts in her unique explanations of the lessons taught, her illustrations, references anu applications always supplying our daily needs and comforts.

Her patience and humility were most evident and were her crowning virtues, being almost perfect in her nature and thereby occupying a consuming control of her beautiful and spiritual attainments in the Christian life.

"Humility, that low sweet root,
From which all heavenly virtues shoot,"

could well be applied to her character.

Her frail body, oftimes suffering, never faltered when duty called her to her Master's work. And though her life was nearing its close, still her beautiful self-sacrificing spirit pressed on until almost the very last in her attendance as teacher of her Sunday school class as well as in her home.

And whereas, we have felt overcome and deeply grieved over the loss of our dear friend and teacher, be it resolved:

First, That we do strive to bow in submission to our heavenly Father's will, knowing that He makes no mistakes.

Second, That her work must have been finished and that God chose rather to call her up higher, leaving us to break the albaster box of love at our parting, knowing that we had the sweet privilege of sitting at her feet and listening to her beautiful teachings of humility and spiritual guidance.

Third, That we do strive most earnestly to imitate her example of deeply spiritual nature which was always evident in her life and teaching.

Fourth, That her teaching and personality will be ever cherished and her absence will always be felt, yet realizing that her sainted spirit will ever linger near us and will serve as a reminder to better living among us.

Fifth, That while her going has been a bitter sorrow to us, yet we know it is better for her in "that house not made with hands, eternal in the heavens."

Sixth, That a copy of these resolutions be sent to the bereaved family to whom she ministered untiringly and so sweetly, a copy recorded on the minutes of West End Sunday school, also published in the city papears and the North Carolina Christian Advocate.

Respectfully submitted,
Mrs. John W. Moore,
Mrs. W. C. Wright,
Committee.

Two Missouri black snakes are soon to battle two Texas rattlers before an audience of Texas state officials. The belief has long been current that black snakes, which are harmless to humans, will kill rattlesnakes. If the two selected win their battle, 10,000 more black snakes will be imported to Texas in an attempt to war on the rattlers.—Dearborn Independent.

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IN MEMORIAM

SAIN—Warren Sain was born December 9, 1918, and departed this life May 6, 1926, age seven years, four months and 27 days. He leaves to mourn their loss father and mother, seven sisters and four brothers. He was a child of a sweet, lovable nature and a faithful attendant at Sunday school. He had been present in his class every Sunday except one for a year. John H. Green, Pastor.

OLIVER—Erasmas Oliver passed away at his home near Trenton, N. C., August 20, 1926. He was about 75 years of age and is survived by one son, and one daughter.

Mr. Oliver was a good man, lived a quiet, industrious life, was unobtrusive in his ways, and was held in high esteem by his many friends.

His body was conveyed to the Bender burying ground, near Pollocksville, and laid to rest, where reposes the body of his wife who died several years ago. Gone from earth, our friend and brother will be sadly missed. May God comfort the bereaved ones. E. C. Sell, P. C.

RUSSELL—Henry Russell of Haywood county, Fines Creek church, was born June 14, 1854; departed this life August 28, 1926, aged 72 years, two months and 14 days. He was paralyzed and for five years, seven months and three days he was an invalid, yet he was a patient sufferer. He never murmured nor complained.

January 28, 1880, he was married to Archie L. Bennett. To this union were born five children, three boys and two girls.

He joined the M. E. Church, South, early in life. He is survived by two sons and two daughters; one sister, Mrs. Geo. Palmer; one brother, Johnnie; thirteen grandchildren and two great grandchildren, all of Haywood county. His companion preceded him 17 years ago; his son, David, 16 years ago. J. C. Brown, P. C.

WILLIAMS—Mrs. W. H. Williams was born February 5, 1851; died June 29, 1926, age 75 years and five months. She was married in 1867 to W. H. Williams, who preceded her to the grave about three years ago. She joined the Methodist church early in life and was a faithful member until death. She leaves three daughters, 14 grandchildren and 22 great-grandchildren; also four brothers. She was a great sufferer for several years. She made her home with Mrs. T. A. Spangler, her daughter, for the past two years. She was laid to rest at Palm Tree on June 30. Funeral was conducted by her pastor, John Green, assisted by Dr. Boyer and Dr. Wall, both of Shelby, N. C. She was a good woman and will be missed very much. May the Lord bless her mouring loved ones, and comfort them in these dark hours through which they are passing.

Her pastor, John H. Green.

MAXWELL—Rosie Badger Maxwell was born in Richmond, Va., 92 years ago. The family moved to Petersburg, Va., when she was at the age of two, living there until she was 21 years old; then moved with her father to Ashe county, N. C., where she was married to Mitchel Maxwell when she was 23 years of age. To this union were born four children, one boy and three girls, one girl having died in infancy. The other three children who survived her are T. S. Maxwell, Mrs. Laura Trigsby and Mrs. Mollie Bell.

Mrs. Maxwell was converted and joined the church at an early age, and lived a devoted member of the church for more than 70 years.

It is not my custom to eulogize the dead, but I would be untrue to her memory if I failed to say she was as near a model Christian as I ever met, an effectionate wife, a devoted mother, a friend to all.

One of her grandchildren who has grown to middle age said at the funeral, "Though have lived with her during my life, I have never heard her speak an unkind word of friend or foe and she has often said to me, 'If you can't find something good to say of a person, don't speak at all.'"

I have never known one more generally mourned in any community. May we emulate her life and may the bereaved ones realize that she passed only through the valley and shadow of death and that there was light at eventide, and that she from her splendid abode is reaching out beautiful, beckoning hands to those she has loved so long. May the family reunion be complete.

Her pastor, W. A. Thomas.

THORNBURG—Cynthia Ann Thornburg, daughter of Mr. and Mrs. J. T. Thornburg, was born January 30, 1878, departed this life September 21, 1926, age 48 years, seven months and 21 days. She was converted in early life and connected herself with the church at Union, being a faithful member till death claimed her. She was a loving, obedient daughter, always looking after the interests of her father and mother. She will be greatly missed in the community, in the church and especially in the home. She was true and faithful in ministering to those in need. She was buried September 23 by her pastor, Geo. W. Clay, assisted by C. E. Ridge of the M. P. church and Rev. Mr. Sikes of the Friends church, High Point.

G. W. Clay.

HARRISON—Sarah P. (Coggin) Harrison passed to her eternal reward August 30, 1926, at the age of 66 years, five months and four days. She was the daughter of Matthew and Margaret Coggin and was married to J. R. Harrison November 24, 1876. To this union were born 11 children, one son dying in infancy. She had been a member of Oak Grove M. E. church for many years. Mrs. Harrison had been almost an invalid for several years and was a great sufferer, but bore her suffering with much patience. She lived in the faith. She leaves to mourn her loss ten children, one sister and one brother. Her husband preceded her to the grave a little over two years. The funeral was conducted by her pastor from Salem church August 31. G. W. Clay, Pastor.

PARKER—On July 23, 1926, after putting up a valiant fight for over two years against paralysis and other complications, Brother Charlie A. Parker "passed from labor to refreshments."

He was born over 77 years ago on a farm not many miles from his last earthly home. Born of godly and public spirited parents he was early endowed with a vision of service to which he was never disobedient. He followed in his father's footsteps and was chairman of the Bladen county board of commissioners for 16 years. He was a man of deep convictions and with the courage to stand fast to these under all difficulties. A faithful, patient and loyal member of Antioch M. E. Church, South, of Bladen county, he was superintendent of the Sunday school, steward and trustee. The last two positions were held at the time of his decease.

All the community is grieved at his absence and we all miss his directing hand. However, we remember that our loss is his gain.

He leaves behind a sister, Miss Lizzie Parker of Parkersburg, and a brother, Mrs. Fletcher of Clinton.

A. E. Brown, P. C.

RESOLUTIONS OF RESPECT

On Friday afternoon, August 6, 1926, the life of our beloved friend and brother, Sunday school teacher and former pastor, Rev. N. R. Richardson, was suddenly snuffed out. Through a man's accident he was snatched up, without prolonged suffering, into the bosom of God Himself.

It is impossible to estimate the loss to our Sunday school and church that his passing causes. Though we cannot in words do justice to his life influence, we heartily unite in loving tribute to his memory. For almost four years since his superannuation he lived among us and was always prompt and regular in his attendance upon all Sunday school and church services. There is not a member of our Sunday school, whether old or young, who has not been uplifted and strengthened by the warm-hearted, earnest prayers he offered almost every Sabbath before the Sunday school. As he in his quiet, reverent way took hold of the Infinite and talked with the Father, he drew men nearer to the Christ whom he loved. In the stillness of these Sabbath mornings we find our hearts yearning to hear his voice again lifted in prayer. Occasionally he would make a few comments upon the lesson before the whole school that would drive the lesson home and fit the needs of those present. But perhaps his most fruitful labor in the Sunday school was with the class of young college boys whom he taught for four years. For these young men he prayed, for them he lived, and to them he brought the inspiration and teaching which his years of study and experience and devotion to God made possible. He gave them his best and was nappy in doing so, feeling that he was doing as effective preaching as he had ever been able to do.

In connection with his Sunday school work we must make mention of the great privilege that was ours in having him live in our community. The door of his home was ever open to anyone in need of help, advice, encouragement, counsel, or companionship. He loved men everywhere—he had a peculiar love and tenderness for his neighbors. The great example of his everyday life was a benediction to all. His life was one of helpfulness of the finest type. Therefore be it resolved:

First, That although we deplore the unfortunate accident that took him so suddenly from our midst, we look to the heavenly Father for comfort and strength, and that we endeavor to live by the standards that he lived by.

Second, That we, the members of the Mount Pleasant Methodist Sunday school, extend our love and sympathy to the bereaved members of his family.

Third, That a copy of these resolutions be sent to the family of the deceased, that a copy be sent to the North Carolina Christian Advocate for publication, one to the Charlotte Observer, the paper for which he wrote his Sunday Sermonettes, and one copy to be preserved in our Sunday school records.

Mrs. Joe Haines,
Mrs. C. V. James,
Mrs. W. L. Scott,
Committee.



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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, OCTOBER 14, 1926 Number 41

Main St. Methodist Church and Young People's Building, Gastonia Where the Western North Carolina Conference Will Assemble in Annual Session, October 20



Gastonia, the premier spindle city of the Carolinas and possibly of the nation, is a product of the industrial awakening of the New South. It is the metropolis of Gaston county which boasts of more than 100 cotton mills within its borders, and continues to build others.

Half a century ago Gastonia was only a wide place in the road, four decades ago it was only a straggling village, but now it is a little city with skyscrapers and other marks of an up-to-date emporium of trade.

Shiloh was a little Methodist church in this locality to which the circuit rider made his monthly visit when the entire section was open country. And Shiloh became the forerunner of a house built on the site of the present church in 1884—eight years after the town was incorporated. The first church on the new site was a brick structure 40 by 55 feet.

In 1891 Gastonia was made a station with Rev. C. M. Campbell preacher in charge. The pastors that succeeded him have been W. M. Bagby, G. H. Detwiler, H. F. Chrietzberg, E. L. Bain, W. R. Ware, G. D. Herman, J. E. Abernethy, H. H. Jordan, A. L. Stanford, W. A. Lambeth and F. J. Prettyman, the present pastor, who becomes host of the approaching conference.

This is the first time in the history of conference entertainment in these "diggings" when the committee of entertainment has asked the members of the conference to bring their bathing suits so they may enjoy the big tile-lined swimming pool in the educational building. Think of Methodists in a pool! Whither are these advocates of sprinkling tending?

The conference will bring to Gastonia more than 500 members and official visitors. And Methodists from the surrounding country who have no official relation to the conference but who are interested in its work will add very greatly to the number in attendance. Furthermore, this is Bishop Mouzon's first conference in North Carolina and many will be drawn to the seat of the conference to hear him in his morning devotional addresses and his sermon Sunday of conference.

The conference is composed of eleven presiding elders' districts, 294 pastoral charges and 140,000 church members. Last year there was reported 928 local churches, 859 Sunday schools and 136,645 Sunday school scholars enrolled. There were 446 woman's missionary societies and 13,749 members. There was contributed for all purposes last year $2,198,315. These figures indicate that the Western North Carolina conference is a big affair, which as uniformly as the dews of autumn covers all that section of North Carolina from the eastern borders of Rockingham, Guilford and Randolph counties and the Uwharrie and Pee Dee rivers to the Tennessee line.

North Carolina Christian Advocate

Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South, Established 1855.

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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THE FLORIDA DISASTER

Dr. Worth M. Tippey, as special commissioner for the Federal Council of the Churches in Christ, has made an official report of conditions as he found them in Florida's storm area.

Concisely and in a judicial tone, yet vividly and with a telling narration of facts, he presents the situation evidently as it was. Dr. Tippey reports:

"Nobody who has seen the Florida storm area, and who speaks frankly, will minimize the disaster. A week after the hurricane, when streets had been cleared and temporary repairs made on thousands of buildings, the condition was indescribable and sickening.

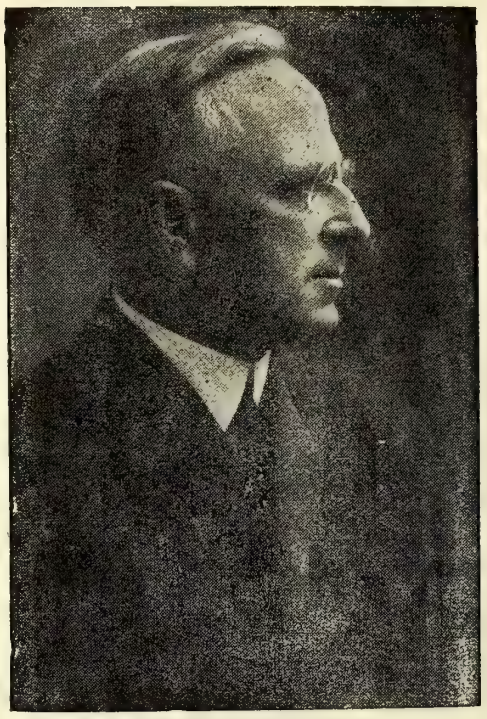
I was sent to Florida by the Feneral Council of Churches to get the situation at first hand, to find out what we could do, and to learn how the churches could better prepare for such emergencies. For six days, in company with church officials and pastors, I went all over Miami, Miami Beach, Hialeah, Coral Gables, Hollywood, Dania, Fort Lauderdale and other communities from Homestead to Lake Worth. High water kept us away from Lake Okeechobee. I went with pastors into scores of homes, visited relief stations and emergency hospitals, and conversed with officials and citizens everywhere.

The property damage at Miami is enormous. Coral Gables, while seriously damaged, is in comparatively good conditions. Coconut Grove is a mass of broken, twisted trees, damaged houses and stranded bay craft. In Hialeah, seven miles west of Miami, few if any houses escaped serious damage. The tourist camp and shack towns were literally smashed. At Hollywood, Dania and Progresso on the north side of Fort Lauderdale, nothing was left of these flimsy structures and the toll of life was heavy. Hollywood is fearfully hit. At Fort Lauderdale, which jumped from a town of 2,000 to 25,000 during the boom, half the houses were completely wrecked, and of those standing one-half are not worth repairing.

I soon discovered in going with pastors into homes that the damage inside was as costly as that outside. Most roofs were damaged or torn off. The hurricane brought a deluge of rain. Windows gave way and the rain, driven horizontally through the rooms by the tempest, filled them with whirling spray. Books, draperies, pianos, clothing, rugs, were soaked for hours and veneered furniture and doors warped, cracked and discolored. This kind of damage was all but universal.

Nobody will ever count the dead. The number is somewhere between five hundred and a thousand, and probably more. The seriously injured numbered between four thousand and five thousand. I saw them: broken limbs, broken backs, fractured bones, lacerations and bruises. There were five hundred major fractures. Twelve hundred persons were in regular hospitals and one hundred twenty in emergency hospitals when I left on Friday, October 1. Many wounded were sent to friends in the North, and 2,500 refugees passed through Jacksonville up to September 30, carried north without cost by the railroads. Red Cross headquarters in Miami estimated 20,000 buildings in the entire storm area destroyed, at least 50,000 homeless, and 18,000 persons who will need long-time assistance to normal conditions.

These facts tell the story. The tendency of real estate and hotel interests to minimize the damage is understandable, but I think their psychology is wrong. Everybody who can will want to go to Miami this winter, and should go, for it is full of thrilling stories of adventure and heroism. The hotels will be ready for guests when the season opens, November first. Many of them were operating in good condition last week. Miami and the towns of the whole area are working prodigiously at reconstruction. An army of laborers has been imported to reinforce them. The sky is full of smoke, and wreckage is fast disappearing. The people are cheerful and courageous—the greater reason to help them. Miami will finance its own commercial reconstruction and its better homes. It is a solid and powerful city. Miami went three times over the quota for the Japanese earthquake, and over the top in every Liberty Loan.



BISHOP EDWIN D. MOUZON
Who Presides Over the Western North Carolina Conference.

The great task of the Red Cross, now that the period of emergency relief is about over, is to bring the 18,000 broken-down homes of the less fortunate to normal conditions, to see the sick and injured restored to health by the best medical skill and care, to keep the children in school, the young people in college, and to restore the homes of those who lost all. This is an exacting technical work which will take a year or two before it is completely finished.

Five million dollars is none too large for the task. I cannot over-emphasize the need. It should be subscribed this week, so that the staff of case workers and special assistants, aided by local volunteers in the communities, may devote their whole energies to reconstruction. They are a splendid group of experienced, scientifically trained and sympathetic men and women who inspire confidence at sight."

"DID PAUL KNOW OF THE VIRGIN BIRTH?"

To anyone interested in the subject indicated in the caption above, Bishop R. J. Cooke's historical study of the subject will prove both interesting and illuminating. Bishop Cooke starts by showing that the early church knew about the virgin birth and believed in it. He next links this knowledge with Paul through Luke, who was Paul's traveling companion, and became his informant. The author also addresses himself to the task of explaining why Paul and other New Testament writers were silent upon the subject in their epistles and other writings.

Incidentally, this carefully prepared volume will teach the average reader much of value about the early Christian church apart from the one subject under discussion. For it is a quite exhaustive historical study of the apostolic church in that ever important period of Christian history.

The MacMillan Company, New York.

A CHURCH THAT REJOICES IN ITS YOUTH

Two years ago Ardmore Methodist church, Winston-Salem, existed only in the realm of visions and dreams. No one had set foot upon its granite doorsteps or entered its courts of worship and praise. But some forward looking men and women of faith and vision saw the church that was to be and set themselves to the task that lay ahead of them.

At the annual conference two years ago Rev. J. S. Hiatt, the Nehemiah of Winston-Salem Methodism, was appointed pastor of a big vacant lot on Ardmore Heights. It was a fine open space with a broad outlook in every direction. And the new preacher lighted his Aladdin's lamp and there arose overnight a hut where the little band of builders could worship and gather spiritual strength for the work, and soon the sound of the builders was heard in the erection of a temple where through the coming years the "tribes will go up to worship."

Hiatt was moved at the end of the year and Rev. L. B. Hayes was sent to take up the work laid down by his predecessor and last Sunday Hayes and his congregation celebrated the first anniversary in the new church. It was a great day. Twenty-five new members were received into the church, which brings the total new members for the year above a hundred. The Norfleet family announced the gift of a very handsome new pipe organ as a memorial to Jas. K. Norfleet Jr. (a story of this gift appears on another page), and there were short addresses by the following:

For Board of Stewards—Dr. Kerr.
Sunday School—A. C. Stuart.
For Woman's Work—Mrs. W. F. Bullock.
For Building Committee—C. C. Smithdeal.

Rev. L. B. Hayes has proven a popular and successful leader of this congregation and will probably be able to do an even greater work next year.

SOUTH CAROLINA'S SHAME

A mob in South Carolina last week added three negroes to the long list of victims of mobs in that state. These three negroes, two men and one woman, had been tried and sentenced to death for killing an officer of the law. The case was carried to the supreme court and a new trial granted. This second trial was in progress at Aiken when a mob attacked the jail, overpowered the jailer and carried these three negroes out of town, turned thew loose, as one might do a frightened rabbit, and told them to run, then the mob filled their bodies with bullets.

This inhuman conduct was in contempt of the courts and without justification from any viewpoint. For any man who thinks that a negro criminal would not get full justice in the courts of South Carolina is ignorant of the A B C's of criminal jurisprudence in the Palmetto state. But that mob will go unwhipped of justice, as they have gone hitherto for lynching negroes in that section of the South.

We are aware that the people of South Carolina will say that North Carolina should not be heaping blame upon its sister state for the behaviour of its mobs. But it does concern us for a number of reasons. One of these is that in the public mind generally the two Carolinas are linked together. The country thinks of them as two sister states alike in all essentials. And it falls upon us who protect our prisoners with armed forces, when needful, and sends the members of mobs up for long prison terms, to bear in part South Carolina's shame for lynching negroes and then allowing the mob to escape unpunished. We wish South Carolina would do better or else change her name.

A brilliant scholar whose death Cambridge, England, is just now mourning, is reported to have said: "I am 'as blind as a bat.' But I am not deaf. At any rate not so deaf as the clergyman who read family prayers with his knees on the cat."—Christian Life.

The price of the new discipline is 50 cents per copy. Send your order to the Advocate.

People and Things

ANNUAL CONFERENCE DIRECTORY

Western North Carolina, Gastonia, October 20
North Carolina, Trinity Church, Durham, Nov. 10

The new Methodist church at Welcome will be dedicated October 31. All former pastors and friends are invited. Rev. J. W. Fitzgerald is the pastor.

Rev. J. W. Bennett is in successful revival services at Erlanger. These services began October 3 and the pastor is being assisted most effectively by the Stevens Evangelistic Club of High Point.

"I will probably have an open date October 24 to November 7 I could help in revival. Whoever might feel led to call for such help address me, East Spencer, N. C."—Jim Green.

The big new church at East High Point is now under roof and is being pushed to completion. Rev. H. C. Byrum is the leader of the flock and is giving a good account of himself in this, one of the promising churches of the conference.

Dr. W. W. Pinson is to write the life of Dr. George R. Stuart. If he does as well with this as he did in his life of Bishop W. R. Lambeth it will reach the top notch in biography. We look forward with great pleasure to this new book that will give the life story of one of the greatest preachers of his generation.

The Wesley Memorial congregation, High Point, is now making good headway with their admirable educational building which is to be completed early within the coming year. They think that Dr. McLarty should stay with the job until the work is finished and the new and larger work of the church has been set going.

The Central Methodist reports that Mrs. U. V. W. Darlington has undergone a major operation and is seriously ill. Her friends in North Carolina who came to know and appreciate her when with her husband at annual conference will hear with sorrow of her illness and pray for her speedy recovery.

Rev. W. H. Willis is closing a remarkably successful quadrennium at Asheboro. One of the most beautiful churches in all this section of Methodism has been completed at a cost of $100,000. The church membership has reached 600, a net gain for the four years of 170. The people think Brother Willis has few if any equals as a pastor and preacher. Some charge at conference is going to draw a prize in the Asheboro pastor.

Monumental church, Portsmouth, Virginia, boasts of having had five bishops as pastors of the church, namely, Francis Asbury, William McKendree, Richard Whatcoat, John Early, W. B. Beauchamp. Asbury was pastor 1775-76, William McKendree 1790-91. That church has just celebrated the 150th anniversary of the pastorate of Bishop Asbury.

Dr. S. Parks Cadman has returned from his annual flight to England. On September 12 he revisited his native Shropshire and preached in the Kelley Bank Methodist church, of which his cousin is treasurer, and where we believe he still continues to pay his quarterly dues. The church has had three treasurers only in seventy-five years, including Dr. Cadman's grandfather and father.—Christian Advocate (N. Y.)

The St. Louis Christian Advocate says that Dr. George R. Stuart's successor in Birmingham has made a fine start. Here is the story: "Dr. Arthur J. Moore has had a cordial reception at First Methodist church, Birmingham, Ala. In the three services of his ministrations there have been thirty-eight additions to the church. A new parsonage, well located in an attractive part of the city, has been bought. The combination of such a preacher and pastor in that great congregation is the prophecy of a fruitful ministry."

"Rev. J. W. Campbell preached an inspiring sermon Sunday afternoon, October 10, to a comparatively large crowd considering the weather and the hour of service. The sermon was about John's attitude toward Christ at the time when he could have been jealous of Him. It was made very fitting for a farewell sermon. This was Mr. Campbell's last service at Macedonia church, Southmont. We regret that this is his last year here, but we wish him God-speed. He has been a faithful pastor and we appreciate his kind services. We are only hoping that we will get a pastor as good as Mr. Campbell."—Miss Ethel Hedrick.

"Yesterday was surely a high day here. We received twenty-two members into the church with others to follow next Sunday. Our congregations were probably the largest we have had at any time this year. Last night both auditoriums were packed to capacity with chairs filling the aisles, and still all the people could not be seated. The Lord of Hosts is with us."—J. F. Armstrong.

Mr. Paul Kiker, our superintendent, is closing his eighth year in that office. During his term of service the school has grown in numbers and efficiency. We are badly in need of more rooms now to care for the scholars. Mr. Kiker deserves our deepest appreciation for his unstinted labors and deep devotion during these years.—Methodist Note in Messenger and Intelligencer.

The junior class of the Pine Forest Methodist Sunday school, Goldsboro circuit, out of sympathy for the orphans of Belgium has prepared the following prayer: "O Lord, be a father to our little orphan friends in Belgium. Give strength to those who are telling them of the loving Saviour and fill their hearts with the sunshine of thy love. Then, Father, help us to do all that we can to make our little Belgium friends happy. In Jesus, name. Amen."

Duke Memorial church, Durham, will in the near future erect a building for Sunday school purposes. The structure will be 60 by 100 feet and two stories high. The addition will be of the same material as the present structure, granite with white pressed brick and tile roof, the cost being estimated at from $65,000 to $85,000. A building committee composed of M. B. Fowler, chairman, R. C. Barker and Holland has been named, as well as a finance committee to handle the financial end, composed of Mr. Fowler, chairman, E. S. Yarborough, Mrs. J. E. Stagg, Mrs. J. C. Angier and R. C. Barker.

A member of one of our Methodist churches in South Carolina, who is experienced in secretarial work, has recently completed a course in Christian training. She is now desirous of securing a combination position as pastor's secretary, with additional spiritual activities. As it is not always easy to find a combination of consecration, efficiency and fitness for work of this kind, we are glad to make mention of this through our columns. Any pastor or church interested may write No. 601 Palmetto Building, Columbia, S. C., for further information.

The Methodist Ministers' Association at their weekly meeting last Monday adopted the following resolutions signed by R. G. Tuttle, G. Ray Jordan and E. J. Harbison: "While wholely in sympathy with wholesome sports and with pains taken by our city papers to report the recent series of baseball games, we wish to express our appreciation of the fact that the Daily Record refrained from the use of its player board on last Sunday out of deference to the Christian sentiment of the community." The Record has made friends by its regard for the highest moral sentiment of the community.

Dr. S. H. Burgin, pastor at Trinity church, Miami, arrived in that city just in time for the big storm. He was welcomed on the Sunday after the storm with two great congregations. Twenty-five new members were taken into the church and twelve were in hand for the next Sunday. He writes further: "Without question, the storm has created for the present a difficult situation with reference to big forward-looking church programs that involve large expenditures. We are meetnig the situation, however, in every way the best we can."—Florida Advocate.

The two churches, forest City and Pleasant Grove, now composing the Forest City charge, will each be made a station at the approaching conference. Forest City will probably pay a salary of $4,000 and Pleasant Grove not less than $1,200. This will be an advance of $2,800 in salaries alone in two years. The membership is about 430 and 316 respectfully; 179 members have been added the past two years, 71 of these on profession of faith. The property holdings have increased from $25,000 to about $70,000. The parsonage is now splendidly located on Main Street, well equipped and furnished with new furniture. In a few years a handsome church will be built on the property recently bought alongside the present parsonage. All who know Forest City will read these items with interest. The financial budget last year was more than $3,000 in advance of the year before. There will be considerable advance this year over last year. And so it goes. All financial obligations will be paid in full this year.

Monument Methodist church, through the unanimous action this week of its quarterly conference, requested the appointing powers to return Rev. E. L. Bain, D.D., as pastor. Prospects in closing the year's work at Monument church October 13 are the most favorable financially in the history of the church, according to the report of J. Lee Davis, chairman of the board. Nearly a hundred new members have been added during the year, and reports from all departments of the work showed a flourishing condition.—Times-Dispatch.

"On August 15 we began our revival meeting at Hudson and closed August 25. Brother C. C. Totherow of Jonesville, N. C., did the preaching. He brought some wonderful messages, filled with the power of God. We had a great meeting—great in many ways. Christians were brought to a closer walk with God and sinners were brought into His kingdom. There were twelve additions to the church on profession of faith. Brother Totherow is a faithful servant of God, preaching a gospel that satisfies. We learned to love him for the life he is living, for what he is doing for humanity. We thank God for sending Brother Totherow to us."—Paul R. Rayle, P. C.

REPORT OF COMMITTEE OF THE NORTH CAROLINA CONFERENCE

At the session of the North Carolina conference held at Fayetteville a committee was appointed to observe the General Conference Rules and to ascertain to what extent they are suitable for use in the annual conference. This committee was asked to publish the report in the Advocate before the coming session of the conference. In accordance with this action the following is the report of the committee:

Your committee appointed at the session of the North Carolina conference held in Fayetteville, North Carolina, to observe the General Conference Rules of Order to ascertain to what extent they are suitable for use in the annual conference respectfully submits the following report:

The committee has made a study of the General Conference Rules and finds that these rules are not suitable for use in the annual conference. Only in a very few instances could the rules of the General Conference operate in an annual conference.

Your committee respectfully recommends that the annual conference continue to operate, as heretofore, under the rules laid down in Robert's Rules of Order.

Respectfully submitted,
W. W. Peele,
W. P. Few,

NOTICE TO CIRCUIT PREACHERS OF NORTH CAROLINA CONFERENCE

The small statistical blanks handed you by the presiding elder and to be used in reporting to our annual conference, the work of the individual churches, are to be used in addition to the regular report of the charge.

Please prepare two of these reports of the individual churches, giving one to the presiding elder as directed by note on blank and place the other in the envelope for the statistical secretary together with the regular report of your charge.

Thomas McM. Grant,
Secretary N. C. Conference.

NOTICE TO PREACHERS OF N. C. CONFERENCE

Under the direction of the last General Conference changes have been made in the blanks used by the preachers in making their reports to the annual conference. These changes will necessitate the use of new blanks in making your reports this year. The new blanks may be obtained from Lamar and Whitmore. Please secure them before coming to conference. Thomas McM. Grant,
Secretary N. C. Conference.

IN REPLY TO CALL FOR HELP

In answer to our appeal for funds to send the Advocate to parties who are not able to pay for it, shut-ins, those in various charitable institutions, etc., we have received the following amounts:

J. P. Gibbons, Hamlet	$10.00
A. L. Stanford, Charlotte	2.00
Mrs. Lee A. Falls, Winston-Salem	4.00
Mrs. W. B. Richardson, Jr., Reidsville	2.00
West Market Missionary Auxiliary	10.00
Mrs. John Staton, Bethel, N. C.	1.50

We are in need of a great deal more at this time. Who will be the next?

NEGRO LEADERSHIP

By Mrs. W. A. Newell.

The phenomenal progress that the Southern Negroes have made since the Civil War in every phase of living has been a convincing demonstration of the spiritual resources in both the white and colored races that have enabled them to live above a past fraught with dangers to each race. Those most convinced of the necessity of racial integrity in every stratum of society are students of history who see that neither race can rise or sink in moral and living standards without pulling the other down in lesser or greater degree. Neither race can be healthy alone, neither can be economically sound leaving the other in economic distress. Neither can make notable moral gains without influencing the other.

We are beginning to reverse some popular notions concerning the education of Negroes and are able to produce facts to support the claim that Negroes, so far from being spoiled by a good education, are made better citizens and valued economic assets. Now that more than half a century has passed since Negroes were freed and thrown upon their own resources, we have lived through a long period of readjustment and in it have come to know the fruits of Negro education. The mission schools established by Northern churches took care of a certain number and are still at work. Our own Southern churches, notably the Episcopal, the Methodist and the Presbyterian, established schools for higher as well as elementary education of Negroes; and later, as the states began to recover from the wreck of war and to establish a public school system, schools for Negroes as well as for whites were supported by taxation.

With the rise of Hampton, Fisk, and Tuskegee, and with the creation of some tax-supported institutions for the higher education of colored youth, we have had an opportunity to see the efficiency of Negro leadership in the upward movement of the race. Teachers, home and farm demonstration agents and business men have done a wonderful work in city and country, but we have seen just enough of this reorganization of Negro life under trained leadership to see it as a demonstration of what can and must be done.

We have no occasion for complacency, but rather for taking a firm grip on this idea and pushing to farther reaches this hope of the Negro race so bound up withe the economic and moral future of the South. It was rather a startling statement that was made at Lake Junaluska by Dr. S. G. Atkins, president of the Winston-Salem Teachers' College, a state school for the training of colored teachers. Dr. Atkins said that in the Southern institutions of college grade receiving such instruction two-thirds of the Negroes were within the bounds of North Carolina. This state is doing none too much, though so far in advance of other states in this phase of Negro education and in progress made in elementary and high schools during the last ten years.

Quite as serious a problem is that of securing the preliminary training which the ambitious parents covet for the bright boys and girls whom they long to send out in the high spheres of usefulness to their race. Even were every state equipped to give the teacher-training in normal schools, or courses in agriculture and engineering to Negroes in any needed measure it would be well-nigh impossible for the colored child in the average home to get the necessary elementary and high school education to enter these courses.

When we consider the fact that there are very few real high schools for Negroes in the South, we begin to see the mountain wall that boys and girls must cross before they can hope to be fit to lead as teachers, nurses, farm and home demonstration agents, ministers or doctors. And yet specialized training in these professions is indispensable for those who alone can serve their race and the white citizens of our South in lifting the colored homes, churches, farms and communities to a state of health, efficiency, morality and happiness.

What can the white churches do? In addition to keeping our church-maintained schools for the colored on a high plane by proper financial support and administration, the largest service we can render is in creating sentiment as individuals and as church bodies for an ever-increasing support for the Negro public schools. Argument for economy can only be answered by the example of other states, such as North Carolina, that have found the increased earnings of Negroes add to their increased value to the industry and agriculture of the state and abundantly recompense the state for the increased expenditure in schools.

Clarence Poe, editor of the Progressive Farmer, says in striking language:

"Every man whose earning power is below normal is a burden on the community; he drags down the whole level of life, and every other man in the community is poorer by reason of his inefficiency, whether he be white man or Negro or what not. Your untrained, inefficient man is not only a poverty breeder for himself, but the contagion of it curses every man in the community that is guilty of leaving him untrained. The law of changeless justice decrees that you must rise or fall, decline or prosper, with your neighbor.

"I do not know what we are going to do with the Negro. I do know that we must either frame a scheme of education and training that will keep him from dragging down the whole level of life, that will make him efficient, a prosperity maker, or else he will get out of the South or give way to the white immigrant. We must either have the Negro trained, or we must not have him at all. Untrained he is a burden upon us all. Better a million acres of untilled land than a million acres of mistilled land. Our economic law knows no color line."

OFF TO THE CONFERENCE THE PREACHER-MAN GOES

By Ernest C. Durham.

Off to the conference the preacher-man goes
With a new suitcase and a new suit of clothes,
With the best shoe-shine he has had for a year,
And his face shining brighter, for he's full of good cheer;
And if he's not able to be so well dressed,
He wears what he's got and smiles at his best.

Off to the conference by auto or train,
But anyhow he goes through sunshine or rain,
And he's oft ahead of time a night or a day
To see all the brethren and to hear what they say,
And to watch his report with the rest, one and all,
And to be right there for the great roll-call.

Off to the conference, and as he doth roam
He thinks of the wife and the children back home—
The folks who are faithful in making ends meet,
With the same old fare on the table to eat,
While he knows he will feast through the days as a guest
Where folks have prepared for the preacher the best.

Off to the conference, from country and town,
To be there promoted or to be let down,
To be paid more money or a little bit less,
And he waits like a child for St. Nick, with a guess,
And yet he's reminded by the Bishop, you know,
That back with a smile he should anywhere go.

Off to the conference and, my, it is great,
Whatever his charge is, whatever his rate,
For he knows that he's loved by the people back there,
And he knows that the Lord will provide anywhere,
And he knows that his sacrifice best is so small
Compared with the Saviour's, who died for us all:

Off to the conference, the annual feast,
And yet he's reminded that he's older at least
By a year than at any conference before,
And he wonders how many conferences more
He will have the great pleasure of attending ere he
Will be called to report in eternity.

Cedar Grove, N. C.

MRS. HATTIE MISENHEIMER BARNHARDT

By J. F. Kirk.

Mrs. Hattie Misenheimer Barnhardt was born at Mount Pleasant, in Cabarrus county, N. C., February 25, 1873, and died at Winston-Salem, August 30, 1926. She was the daughter of Mr. and Mrs. Jacob Misenheimer. She was educated at Mount Amoena Seminary, and was converted and joined the Methodist church at Mount Pleasant in ———

On May 1, 1900, she was married to Rev. J. H. Barnhardt, then serving his first charge at Burnsville. Following the usual experience of the wife of an itinerant Methodist preacher, she has lived during the twenty-six years of her married life in nearly every section of the Western North Carolina conference.

She is survived by her husband, and the three children that came to crown their home life, Mary Bess, Max and Margaret. There are six living sisters: Mrs. M. L. Buchanan of Concord, Mrs. A. M. Almond, Mrs. R. L. McAlister and Mrs. A. N. James of Mount Pleasant, Mrs. P. W. Tucker of Waynesville and Mrs. J. F. Shumaker of China Grove. She has two brothers: C. A. Misenheimer of Texas and C. J. Misenheimer of Heavener, Oklahoma.

To appraise accurately and fully the life of one whom we have known intimately every day of this life is an impossible task. It is not given to us to know the motives that actuate men, nor can we properly evaluate the influence of circumstance and environment that are brought to bear upon each individual. But certain lives do make such a definite impress upon the committees in which they move that we may safely pronounce upon them in a general way—"By their fruits ye shall know them."

The good influence of the life and personality of Mrs. Barnhardt was soon felt and recognized by every community where she lived. By temperament she was not aggressive or obtrusive. It was foreign to her nature to attempt to thrust herself into positions of prominence. Yet she was willing to serve wherever the need for her services was made manifest to her. She had been called to the position of teacher of the organized Woman's Bible Class in several of the large churches of the conference where her husband served as pastor, and at the time of her death she was serving in this capacity at West End church in Winston. She has also been elected by the women as president of the Woman's Missionary Society at various times. In all these various positions she built herself into the life of the community in which she labored, giving her best to her chosen task.

In her responsible position as mistress of the parsonage she was graciousness itself. By no formal or stilted urbanity did she seek to shine, but by a sincere and quiet spirit of hospitality did she seek to be a real helpmate to her husband in the work of the pastorate.

She had a most winsome disposition. She rang true in attitude and in conversation. Her apparent sincerity, her hatred of duplicity and of double dealing either in speech or deed, won for her at once the attachment and lasting friendship of all like-minded people. She possessed a quiet sense of humor, and was quick to see and appreciate the incongruous. She was tenaciously loyal to friends and to principles. •These qualities have won for her a host of friends in every community where she has lived for any length of time. It has been the writer's good fortune to be the immediate successor of Brother Barnhardt on three different charges, and he desires to record this rather remarkable testimonial to Mrs. Barnhardt's character and achievements. He has never heard in all these years on any of these charges a single adverse criticism of this good woman.

In the home, I shall permit myself to say simply that she was all that a Christian wife and mother should be. To say that she will be missed is to express lamely a fact already realized by her hundreds of friends.

To the family we can only say that the same Saviour who was her reliance and her strength will surely keep them as they put their trust in Him.

Heavier the cross the stronger faith:
The loaded palm strikes deeper root;
The vine-juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come
Like pearls beneath the salt sea foam.

Heavier the cross the heartier prayer;
The bruised herbs most fragrant are;
If sky and wind were always fair
The sailor would not watch the star;
And David's psalms had ne'er been sung
If grief his heart had never wrung.

Heavier the cross the more aspiring
From vales we climb to mountain's crest;
The pilgrim, of the desert tiring,
Longs for the Canaan of his rest.
The dove has here no rest in sight,
And to the ark she wings her flight.

Benjamin Schmolke.

A QUADRENNIUM OF CONSECRATION

By Rev. O. E. Goddard, D.D.

What shall be the distinguishing characteristic of the ensuing quadrennium? The last quadrennium was one of debate, torrid discussion, and sometimes descended dangerously near to unbrotherly accusations. The General Conference wisely put the subject in the hands of an able and discreet commission for careful survey and scientific approach. Their findings will not be made public until the next General Conference assembles.

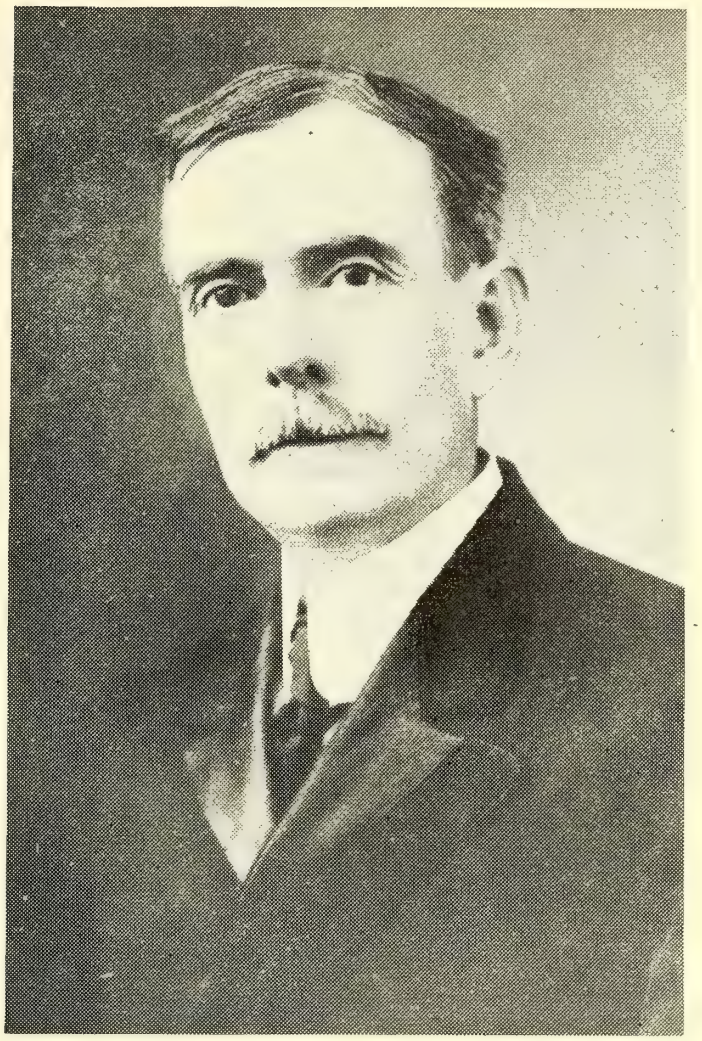
Another commission was appointed to investigate our educational situation and make recommendations as to what readjustments will be necessary to accommodate our machinery to our changing conception of the work of the church. The major part of our present machinery took form when the dominant thought in our church was adult evangelism. Today it is religious education in the local church. This conception of the church's work put into its present form is like putting new wine into old bottles. It will be the duty of this commission to suggest an educational policy that shall conserve all the good in the present organization, yet conform to the new conception of the work of the church. The findings of this commission will not be published until one year before the next General Conference. Hence there will be no debate on this matter until near the end of the quadrennium. Now if the Fundamentalists and Modernists will declare a truce and will agree to "think and let think," and remember that no certain set of opinions makes a man a Christian, as Father John Wesley taught us, there is no reason why we should have any unbrotherly or acrimonious controversies in our church during this quadrennium.

Consecration is usually preceded by confession. Let there be candid, honest introspection. We shall likely discover that we are farther away from God than we knew. To be perfectly frank, it is feared that many preachers and laymen backslid during the heated discussion of the past quadrennium. During this quadrennium we had all the ordinary temptation to backslide, plus those incident to controversy. All in all, we are largely a backslidden church. An honest confession is not only good for the soul, it is pleasing to our Father in heaven. "If we confess our sins, He is faithful and just to forgive us our sins." If the church will go down upon its knees, in humble confession, pleading no mitigating circumsances, but frankly confessing all, we shall rise with that strength which God alone supplies for victories.

Let the preachers set the example in reconsecration. In addition to what has been said above about the cause of backsliding, we have come upon a time peculiarly dangerous to the life of a Methodist preacher. He is getting a fairly good salary, has many modern conveniences, takes vacations in automobiles, sometimes has secular side lines, and on the whole is having a pretty good time. There is not the apparent demand for sacrificial living that was necessary in the days of our fathers. He can pass respectably on without that self-abnegation, self-renunciation, self-immolation, without being crucified with Christ, without many things that are the bases and sources of spiritual power. Here is the subtle danger. No man can be at his best as a Methodist preacher without entire consecration. Yet in these days men may move on, making a respectable showing, without that consecration indicated in the New Testament, and assumed as necessary to the Methodist itinerancy. Without being a self-appointed censor of my brethren in the ministry, avoiding any spirit that seems to say, "I am better than thou," I must raise the question: "Is not this the time when all our ministers should make a reconsecration of themselves and all that they control to God?" What could seven thousand men, wholly consecrated to God do? If every pastor, presiding elder, connectional officer, every preacher in any official position in our church would make a whole-hearted consecration, be examples of sacrificial living and sacrificial giving, if all our preachers were samples of what divine grace can do for a human soul wholly consecrated to God, we would make history during this quadrennium that would make heaven and earth rejoice. Why not?

Likewise the laity need to reconsecrate. Without bringing any railing accusations against the laity, we do them no injustice when we say that many of them are worldly, many engrossed in money making, many but little concerned about spiritual values and the redemption of the world. Our program contemplates a spiritually minded constituency. We cannot do the things we are trying to do with a membership money-mad and pleasure-wild. The fact that two and one-half million dollars per day are spent on the movies shows how intent we are on amusements. Figures could be given showing how much we spend for chewing gum, cold drinks, tobacco and other needless luxuries that would show appallingly self-indulgent we are. If the spiritual condition of the souls of the people could be visualized, it would show distressing leanness in our ranks. Hence this appeal for men and women, high and low, rich and poor, old and young, to reconsecrate themselves at the beginning of this quadrennium, that we may have four years of genuine spiritual life in the church.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice wholly acceptable unto God, which is your reasonable service." We cannot all be rich, not all learned, nor all famous, but all of us can be consecrated. A consecrated life will be a useful life. A one-talent man, consecrated, will be of more value to God and humanity than a ten-talent man not consecrated. Let this be a quadrennium of reconsecration.



DR. FORREST J. PRETTYMAN
Pastor of Main Street Church, Gastonia, and Conference Host



REV. C. S. KIRKPATRICK
Presiding Elder of the Shelby District

GREAT YEAR AT STONY POINT

I think it is just that I let other Methodists know just what we are doing, or have been doing, at Stony Point this year. First of all we held a revival in January, which was a very great success. My brother, Rev. E. L. Barber, of Carrollton, Georgia, did the preaching and did it well. Seven joined the church as a result of this meeting. We have just closed another great revival. I had Bro. H. G. Allen to do the preaching, and when it is said that Allen did the preaching, "nuff" said. As a result of this meeting I received thirty-three. In all I have received forty members this year. I have baptized nine babies. We give God the glory for all this.

We have spent over six hundred dollars fixing up the inside of our church. It looks like a new one. We are planning now to build ten Sunday school rooms—we must have these in order to take care of our growing Sunday school. This will be done immediately after the annual conference. This is a very fine and loyal congregation to serve. Surely God is leading His people to higher ground. We will have a good report for the conference at Gastonia.

J. M. Barber, P. C.

WINTER IN MANCHURIA

Keeping warm during the winter months in Manchuria is a problem and a matter of deepest interest, according to Mrs. H. C. Ritter, who is now living in Harbin. The seasons in Manchuria might be divided into three or four months each, says Mrs. Ritter, for people skate for four months, play tennis four months, and walk around in the slush four months. It is customary in winter to be shut up in houses with walls two feet thick and double doors and windows. As an added precaution against the severe cold the windows are sealed with putty, and only one little pane of glass left so that it can be opened for air. "We were horrified when the folks first weer horrified when the folks first came to seal us up for the winter," says Mrs. Ritter, "but after a while we had them hunting for little odd cracks that had been overlooked. And even with all this and with splendid steam heat it is sometimes hard to keep warm in Manchuria."

CONFERENCE NOTICES

Class of First Year.

The class of the first year is called to meet the committee on examination Tuesday, October 19, at 3 p. m.

C. M. Short, Chm.

Class of Third Year.

Every member of the class of the third year is hereby notified to meet with the committee on Wednesday, October 20, at 2 p. m.

Otho J. Jones, Chairman.

Fourth Year Class.

The fourth year class in the conference course of study will meet Tuesday afternoon, October 19, at the place appointed in Main Street Methodist church, Gastonia.

Loy D. Thompson, Chm.

Anniversary of the Board of Temperance and Social Service.

The Board of Temperance and Social Service of the Western North Carolina conference will hold its anniversary at Gastonia on Wednesday afternoon, October 20. Mrs. Kate Burr Johnson, Commissioner of Public Welfare for the State of North Carolina, will deliver the principal address. The board is delighted to have Mrs. Johnson, for she comes with first hand knowledge of delinquency, crime, dependency and their contributing causes.

Her emphasis upon preventive measures points the way to higher standards of moral health. It seems eminently fitting that the followers of John Wesley, that greatest of social reformers, should seek to know what is being done for the sinful, the weak and the unfortunate through this state department where scientific knowledge is being applied to a solution of these problems in the spirit of Jesus Christ.

The state depends upon the church for spiritual leadership to guide the people in paths of righteousness, thus giving to the state stability and sincerity in the work of physical and moral regeneration.

Mrs. W. A. Newell.

FROM THE FRENCH BROAD PLATEAU

The new church program in West Asheville is going steadily forward under the skillful generalship of our pastor seconded by competent architects and builders. The workers are putting the finishing touches on the Sunday school building, which is a massive, commodious structure with room enough to accommodate two thousand pupils. So you see we are building for the future, and Brother Hiatt says when the church is completed it will be one of the best plants in the conference. The glory of the latter house shall be greater than the former. And our people will be proud of their new "tent" of worship when it is finished and the church spire points as a finger toward the throne of God—a perpetual and silent reminder of the divine presence in our earthly life and activities.

Our congregation is metropolitan—the membership represents twelve different states—east, west, north and south, including the Dominion of Canada. Genuine unification of the two Methodisms is achieved automatically and a beautiful spirit of Christian fellowship prevails, which tends to draw us together in unity of faith, unity of hope and unity of charity. Every Sabbath witnesses new accessions to the membership. In a recent church bulletin the pastor says: "This church urges men to live gloriously. Has fellowship with all seeking Christ. Desires to be helpful during sorrow. Wishes to further Christ's redemptive work. Seeks to save men and regenerate the social fabric of the community in which we live by drawing on the power of Christ." And with no particle of flattery I wish to say that our brother's preaching conforms to this high spiritual standard and that despite the extra burden he now carries he is growing and making new timber as a minister and messenger of Jesus Christ. We are worshipping now in the basement of the Sunday school building. I have known preachers who were dreamy sentimentalists and impossible visionaries who caught the popular ear by a pleasing delivery, but their ministry accomplished no substantial results and they were a burden on the church. They remind one of Coleridge, of whom it has been said that he talked like an angel but did nothing.

We regret the expiration of Dr. H. C. Sprinkle's quadrennium as presiding elder. No interest of our Redeemer's kingdom has been neglected in his large diocese—he has shown himself as true an episcopate as those who wear the miter. Brother Sprinkle is a son of old historic Buncombe and his mother ought to be proud of her gifted son. He wields a genuine Damascus blade with heavenly temper keen. In the social circle he is genial, companionable and withal a warm-hearted Christian gentleman.

Rev. J. A. Cook, a veteran itinerant who has forty-seven years of faithful service to his credit, has pitched his tent west of the French Broad and is now close neighbor to his old comrade. I hereby give him and his good wife a hearty welcome to our community.

I close with the following lines from Alfred Tennyson:

"For though from out our bourne of time and place
The flood may bear me far,
I hope to meet the Pilot face to face
When I have crossed the bar."

T. F. Glenn.

A DANGEROUS MEASURE

At the last General Conference, shortly before adjournment, when there was little more than a bare quorum present, a proposed amendment to the constitution of the church was approved by a small majority. It is by no means certain that it would have had the required two-thirds vote if it had been considered earlier. It is a pernicious amendment and ought to be defeated in the annual conferences.

It provides that a delegate elected by his conference, if he transfers before the General Conference meets, shall not be allowed to take his seat, but an alternate must take his place. It looks innocent, but has in it a real menace to our itinerancy.

1. Some of the strongest men in the church are often transferred without any desire on their part after their election, and under this amendment the church would be deprived of their services. As the bishops ordinarily would not like to keep such men out of General Conference, they might not be transferred to churches where they were greatly needed.

2. It would hamper the bishops in another way, because if a bishop transferred a strong man against his wish, it might be charged that the bishop was trying to keep this man out of General Conference. Thus transfer of elected delegates might bring the bishops under the suspicion of seeking to prevent certain men from being members of General Conference.

3. It would actually put into the hands of the bishops the power to change the entire clerical membership of the General Conference by transfering a large number of delegates-elect. This might never happen, but it is unwise to make such a thing possible.

4. The absurdity of this is seen when it is known that it goes further than the Constitution of the United States, which provides only that a representative or a senator "shall, when elected, be an inhabitant of the state from which he is chosen." After his election a member of Congress may move to another state without forfeiting his place. The same is true in most of the states so far as the members of the legislature are concerned. They may move from the county in which they were elected and not lose their seats.

The itinerancy is a unit. Annual conference membership is only an incident, because a preacher may be changed from one to another without his consent and loses none of his rights at present. Nothing should be done to break up the solidarity of the itinerancy. A preacher is elected not so much to represent his annual conference as the itinerancy. Most of the questions which arise concern no particular conference, but the itinerancy as a whole. If this amendment carries, it will go far to break up our connectionalism and localize our preachers. That is contrary to the genius of Methodism, and will lead to congregationalism. Let us vote to destroy this menace of our itinerant brotherhood.

A. C. Miller.

Little Rock, Ark.

SUPPOSE WE GIVE CHRISTIANITY A CHANCE

Suppose it were possible, on an agreed basis of ten years' experiment, to put industry upon a Christian footing. Suppose, then, that the worst fears of the pessimists were realized. At the end of that time men were grouped in hostile classes; some were rich, others were terribly poor; dislocations of trade occurred everywhere, strikes and lockouts being our daily portion, factories were working at half-pressure or closed altogether, customers were too poor to buy the things they desired, and all sorts of tricks and shifts had to be resorted to in order that new markets might be exploited, and everywhere the anger of mankind rolled up to heaven like a dense fog! Who would ever trust the Christian way again? What a rage of denunciation would break out against the faithful!

But then, this is the actual condition of things under a system that is confessedly far from Christian. Why do we cling to it, fearing everything that would change it?

Suppose that for ten years international relationships were put upon a basis which Christ could acknowledge, and that in the interval a terrible cataclysm shook the world. Millions of people were slain, others were maimed and wounded, homes were desolate, women had been ravished, children were defenseless, trade was stricken with paralysis, and every nation upon the earth feared its neighbor and dreaded something yet more awful! Would anyone venture to say a good word for Christianity after that? Would not the whole race shriek against it in bitter wrath? And who should say they would not be justified?

But then, that is precisely what has happened under a system that is Gadarene and not Galilean. Why are we not afraid of that system? Why do we keep all our fear for the one thing that we have not tried?

The conclusion to which I come is that there is only one thing that literally scares us to death and that is the enlargement and enrichment of human life over against the preservation of our herds of swine.

I perceive that this is a never-ending battle. In every generation it has to be fought over again. It is considered by some almost a sacrilege to disturb the serenity of orthodox folks by ventilating these things, but really the purpose of God is one throughout all the ages to call to himself a people who, because they believe in him as he has shown himself in Christ, believe also in his power to bring men out from the tombs where they wrestle in vain against demonic powers, into the sunlight of his presence, where they sit and learn and worship, "clothed and in their right minds."—From a sermon by Frederick W. Norwood, in The Christian Century.

W. N. C. CONFERENCE PROGRAM, GASTONIA, OCTOBER 19-25, 1926

Tuesday, Oct. 19, 7:30 p. m.—Annual meeting of the Conference Historical Society. Address on Early Methodism in Rowan County, by Mr. W. M. Pickens.

Wednesday, Oct. 20, 9 a. m.—Conference will be opened with an address by Bishop Edwin D. Mouzon, followed by Sacrament of the Lord's Supper; 3:00 p. m., Social Service anniversary; 7:30 p. m., Sunday School anniversary.

Thursday, Oct. 21, 2:00 p. m.—Conference Brotherhood meeting; 3:00 p. m., Epworth League anniversary; 7:30 p. m., Educational anniversary.

Friday, Oct. 22, 2:00 p. m.—Laymen's meeting; 3:30, preaching by Bishop Horace M. DuBose; 6:00, Duke University banquet (W. W. Peele, class of 1903, will be the speaker); 7:30, Christian Literature anniversary, followed by The Pilgrim Play.

Saturday, Oct. 23, 3:30 p. m.—Preaching by Dr. Edmund D. Soper; 7:30, Missionary anniversary.

Sunday, Oct. 24, 9:30 a. m.—Love feast; 11:00, sermon by Bishop Edwin D. Mouzon; 3:00 p. m., Memorial service, followed by ordination of deacons; 7:30, preaching by Dr. Edmund D. Soper, followed by ordination of elders.

Bishop Mouzon will open conference daily with a Scriptural address.

This program has been arranged by the conference standing committee on program, composed of Rev. C. S. Kirkpatrick, P. E. Shelby district; Rev. Dr. F. J. Prettyman, pastor Main Street church, Gastonia, and Rev. W. L. Sherrill, the conference secretary.

CIRCUIT RALLIES OCTOBER 31

The last General Conference declined to lay additional assessments on the church, and this in the face of urgent demands for increases to meet the growing needs of every department of church work. If these growing needs are to be met at all this year they must be met through the payment of a larger percentage of the general assessments. Hence the slogan this year, "All collections in full."

It so happens that the fifth Sunday in October comes just ten days before the meeting of the North Carolina conference at Durham. I am writing this note to suggest that on that Sunday there be held in every circuit a circuit-wide rally and that the main purpose of this rally be to stimulate the payment of all collections in full.

The causes of the church need these full collections. Let's do our part towards meeting these needs; and let's also get for ourselves and for our churches this year and every following year all the moral tone and habit of success that can come from completed tasks and clean records.

May the presiding elders, the pastors, the lay leaders and members be depended upon to make a success of the fifth-Sunday-in-October rally and so may we all be counted on to do our level best to bring up collections in full?

W. P. Few,
N. C. Conf. Lay Leader.

RUTHERFORD COLLEGE ALUMNI BANQUET

All former students of Rutherford College will please take notice of the Rutherford College Alumni banquet which will be held during conference week at Gastonia. This banquet will be held Thursday evening at the Methodist church. It is earnestly hoped that all ministers and lay delegates who attended Rutherford will be present. A good program is being arranged. The regular meal tickets will be changeable for banquet tickets without additional cost.

W. F. Starnes.

Order your discipline from the Advocate. Every steward needs one. Price, 50 cents single copy; one dozen $4.50.

"THANK GOODNESS, OLD OCTOBER'S HERE!"

So sang a poet of the older time, and it isn't so hard for us in Canada to enter a little into his feeling. A A few short days ago and we were sighing over the passing of the summer, but today we know that that wasn't the whole story. There is one glory of the summer, and another glory of the autumn, and still another glory of the winter, and which one of all is the most glorious it sometimes seems difficult to say.

There are a great many things in life that are very good just because they are different, and the weather, and the many changes that it brings, is surely one of these. It is true that many of us do not like change, and are inclined to resent the cold wind of today that didn't blow yesterday, but we soon see that such resentment is the mood of utter foolishness. Into what deep and unconquerable ruts of sameness and staleness we would wear ourselves if the weather didn't come along, with its endless variety and change and make a new world for us every week! It is very doubtful if anything like humanity as we now know it would ever have been possible without the changing seasons and the endlessly changing weather conditions.

Yesterday the sun warmed us all that was needed, but today we must go inside and make our own fire. There was much loss in that change we may say, and yet it was not all loss, indeed there was as well some very great gain. That men had to go inside and build fires and sit around them has through the centuries helped more than anything else to give us the family, and home life, and friendship, and culture, and a host of the very best things that we know in our modern life. How much poorer life would have been if man hadn't built fires and sat around them and talked and saw visions and dreamed dreams in their flickering light it would be quite impossible to imagine.

The coming of October and the building of the fires suggest something that our day and time need very greatly. The fireside speaks of friendliness and communion and fellowship and kindly human feeling, and our life would be very greatly helped by more and much more of these. If it be true, as some suggest, that the trend of our modern life is away from all these things, it will mean serious loss if not tragedy for the days to come. If October would not only call us in to the fire but in to a more intimate family life, in to a closer fellowship with our own and with neighbor and friend, into the reading of books and the quieter and simpler joys and satisfactions of life, it might mean much for ourselves as well as for those who are to follow us.

We have made a great mistake in building our modern houses that we have not made the fireplace more central in our scheme of things. What we miss by not being able to sit around the living flame and warm ourselves in the grateful glow of the fire we can see can never be reckoned. Some of the fondest memories many of us cherish is the meory of the old home with its glowing fireplace and all that that meant through winter days and especially through long winter nights. We can, and we ought to, do something to bring back a thing that had in it so many possibilities of enjoyment and culture and quickening of imagination and enrichment of life.

But if we cannot altogether bring back a thing that is gone can we not do something to see that that which lay at its heart does not altogether escape and completely leave us? The home, the fireside, the place of all places where men and women and little children can learn kindliness and sympathy and mutual forbearance and understanding, where the finer things of the spirit may have a chance to grow and flourish and become strong, must not be allowed to pass away or the future well-being of the race will suffer beyond repair. And if October and November and December will call us all back into the heart of the home we can forgive them their blustering and chilling winds.—The New Outlook.

REVIVAL IN ROXBORO

It was our desire and prayer to have a genuine revival of religion in our church in Roxboro. To this end we prayed and worked and secured the services for two weeks of Mrs. C. L. Steidley to teach the Bible and to exemplify in her life the truth taught, and Mr. Scott Gibson of Charlotte to conduct the music. It would be hard to find two persons as well adapted to the work they are doing. Both of them live close to their Lord and win the hearts of all who hear them.

The soul life of our people was quickened and deepened and the church better prepared to do the work of saving the lost. Mrs. Steidley realizes the church's great need and strives to wake up those who profess faith in Christ to their privilege in and through Him.

Her ambition is to help the church and to sow seed that will bear fruit in the future, as well as to see immediate results in the salvation of the lost. It will take the life to come to reveal the good that this godly woman and Mrs. Gibson have done in our midst. Fifteen have joined the church and others are to join.

F. M. Shamburger.

HAVE YOU READ THESE BOOKS?

I have just been reading Bishop Mouzon's "Fundamentals of Methodism" and Stanley Jones' "The Christ of the Indian Road." I doubt whether there have come from the press in a decade two books more vitally important to the people called Methodists. Bishop Mouzon states in the clearest and most forceful style what the fundamentals of Methodism are in belief, practice and experience. No man can read this book and not have a larger and finer conception of world-wide Methodism.

Dr. Jones in his book tells in an interesting manner how the people of India are finding the Christ to be a matchless, mighty, sufficient, satisfying, dependable, approachable, casteless, timeless Christ and most significant (though of course Dr. Jones does not say so) they are finding this Christ, as men must always find Him, in a man, and in this instance the man is E. Stanley Jones!

Every pastor who has not already done so should read these two remarkable books on doctrine and life.

J. Frank Armstrong.

MISSIONARY INSTITUTE, NORTH GATES CHARGE

The twentieth annual meeting of the Gates County Missionary Institute was held at Kittrell's Methodist church Saturday, October 2, 1926. The following had a place on the program of the morning:

Rev. B. O. Merritt, Mrs. Edgar Cross, Hon. T. W. Costen, Mrs. L. Woolford, Prof. E. L. Derrick, Children, Mrs. Lee Britt.

12:30-1:30—Basket dinner.

Afternoon Session.

Devotional: Rev. B. H. Black.

Social service program, led by Mrs. B. H. Black.

Liabilities: Hon. T. W. Costen.

Assets: Mrs. G. D. Gatling.

Goal: Mrs. J. R. Hill.

Sine Qua Non: Mrs. T. W. Costen.

Solo: Mrs. L. W. Parker.

Scarritt Training School: Miss Susie Benton.

Reports from auxiliaries.

Letter from Bible Woman: Mrs. S. I. Harrell.

The next annual meeting of the Gates County Missionary Institute will be held at Harrell's Methodist church.

Mrs. T. W. Costen, Pres.
Miss Susie Benton, Sec.

NEGLECT TO PAY

is to

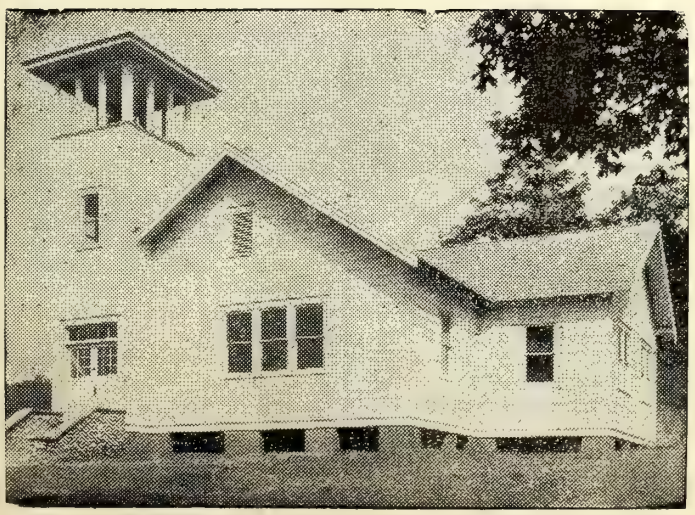
REPUDIATE YOUR PLEDGE

to the

Christian Education Movement

Statements have been sent to delinquent subscribers; personal appeals have been made and still many pledges are unpaid.

Failure or persistent neglect to pay is the same as repudiation. Will a Christian repudiate an obligation signed with his own hand?



Azalea M. E. Church, So uth. Rev. J. O. Cox, Pastor

A GREAT SERMON WAY OUT WEST

It was in 1859. Bishop George Foster Pierce had sent me from Columbus, Georgia annual conference of 1858 to Rio Grande conference, Texas. Young J. Allen was with me in same class as we were received on trial, he to go to China and I to West Texas. I was nearly a year in Texas before Allen got off. Dr. Jesse Boring and I came out to Texas together—he for San Antonio station and I for Uvalde Mission. It took all the missionary money appropriated to my work to get me out to it—$60. We started from Columbus, on the Chattanooga from Columbus, on the Chattahoochee, one cold dark morning the last of November, 1858, with his family crossing the Chattahoochee at the same Columbus ford when in 1824 one hundred half nude Indians hitched their lariats to the carriage of Marquis de La Layfayette and pulled it with him in it across the river. Boring and I came on to Montgomery down Alabama river to Mobile across Lake Ponchatrain to New Orleans, down the Mississippi to the Gulf, over to Galveston, up the Bayou to Houston, out by four horse stage to Richmond, Eagle Lake, Columbus, Gonzales, Seguin, San Antonio, thence on with my presiding elder to Uvalde. My elder stopped on the Hondo and I kept on to Comanche creek, Sabinal and Uvalde. I must not say how scared I was traveling over that Indian country. Sometimes John W. DeVilbiss was with me, then John S. Gillett, then Jasper K. Harper, then my presiding elder, then sometimes the sheriff of the county. Our summer camp meeting was broken up by the Indians and up in Sabinal and Frio canyons I often met Indian signs. Well, what of that "Big Sermon Way West." Midsummer came on. I got in from a long and dangerous trip and spent two days in writing sixteen letters. It was about four o'clock in the afternoon when I went down to the store where the postoffice was kept. I walked in and who should I find there sitting on a barrel but Bishop George Foster Pierce? And sitting on the counter two or three other preachers. I had my big six-shooter around my waist and a bowie knife on one side. I was amazed. I thought Bishop Pierce was in Georgia or Virginia. It was Saturday evening and I had an appointment to preach that night in an upper room of the Little Rock jail, which upper room was the only place we had for preaching. It seems a wheel of the stage had broken off and the crowd stopped there to get the wheel rigged up and they were going to have to stay there three or four hours. The whole crowd of preachers on their way to California overland were covered with dust. Straightway I told Bishop Pierce he had to fill my appointment up in the jail that night. He failed to put the preaching off on some one of the other preachers. We failed to let him off. I immediately stirred around and notified everybody in town—about 75 people—that the greatest preacher in the South was to preach at the jail that night. The whole town came and heard the greatest sermon they had ever listened to. There was a man converted under that sermon that night in that jail who afterwards became a Methodist preacher in the West Texas conference. The stage had to pass on about 10 o'clock toward Ft. Clark. As we came down the steps I told the bishop he had preached on the outskirts of civilization. I loaned him my six-shooter. He returned it from Ft. Clark.—H. G. H., in Texas Advocate.

The Advocate has received a supply of the new discipline. Your order will be filled same day received. Single copy 50 cents; one dozen copies $4.50.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

"More things are wrought by prayer
than this world dreams of,
For so the whole round world is every-
where
Bound by golden chains about the
feet of God." —Selected.

Our tenderest and most heartfelt sympathies are extended to Mrs. S. V. Dawson, district secretary of the Greensboro district, and Mr. Dawson in the death of their small son, Vance, Jr., who died at his home in Greensboro September 21 after a short illness. Vance was a student at the Simpson Street school and was in his grade Thursday before his death on Tuesday. He was a child of unusual mental ability and was one of the leaders in his grade—the third grade. He was a most lovable child and was a favorite with teacher and schoolmates, and all who knew him loved him. His funeral was conducted by Rev. L. B. Hayes of Winston-Salem, former pastor of Park Place church, and was attended by a large number of friends of the family. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

ANOTHER SOCIETY INSCRIBED IN BOOK OF REMEMBRANCE

It gives us great pleasure to announce that the Woman's Missionary Society of Dilworth church, Charlotte, has raised the quota of $5.00 per member and will have its name enrolled in the "Book of Remembrance." This pleasing news comes from Mrs. Henry M. Heath, corresponding secretary of the organization, and we congratulate each of the members on having responded to this cause and trust that this project, the building of the Belle Bennett Memorial, may become a reality in the very near future.

NEW MISSIONARY SOCIETY AT DILWORTH CHURCH

We learn from the Charlotte Observer that the business women of the Dilworth Methodist church met recently with Mrs. Marvin Helms and organized a Business Woman's Missionary Society, so that the business women who cannot attend the afternoon meetings may meet in the evening and keep in touch with the missionary work of the church.

The following officers were chosen: President, Miss Evelyn Harris; vice president, Miss Lela Newman; recording secretary, Miss Grace Carter; corresponding secretary, Mrs. W. B. Given; treasurer, Miss Catherine Clampitt. The society will meet the second Monday evening in each month. We are glad to welcome these young women into the missionary work and hope that their organization may grow into great usefulness.

NEWS FROM STATESVILLE DISTRICT

A personal letter from Mrs. G. M. Foard, district secretary of the Statesville district, who has returned home after a summer spent at Lake Junaluska, gives us some cheering news that we want to pass on to our readers. She tells us that her assistant secretary, Mrs. A. D. Abernethy, has been faithfully at work during the summer and has the district well organized into zones. Iredell county is to be organized in November.

The first meeting of the Catawba county zone met last week at Hickory with Mrs. J. A. Baynard, presiding. Problems pertaining to the working of the organizations were discussed and programs for mission study for the year were outlined. Miss Miriam Goodwin of Korea, who is visiting her parents, Prof. and Mrs. E. McK. Goodwin at Morganton, was a welcome visitor and gave, most interestingly, a talk on her experiences in Korea, and showed a number of Korean curios.

Mrs. M. B. Goodwin, conference superintendent of mission study, was also in attendance and gave a helpful talk on mission study. Newton had the largest delegation present—26 strong, and the women throughout the county seem most enthusiastic over the work and all enjoyed coming together at Hickory. Hudson auxiliary is the first society on the district to report having paid the necessary quota to be placed in the Book of Remembrance. Mrs. Foard says that "the majority of the auxiliaries are expecting to pay their quota on the Belle Bennett Memorial. We rejoice that the work of the district is in such good condition. Several new societies have been organized and we are hoping in the next few weeks to organize others."

Congratulations to both Mrs. Foard and Mrs. Abernethy. May their good works go on!

The following appeal from Mrs. J. T. Mangum, conference superintendent of supplies, should be read with interest by all our conference auxiliaries who are interested in Brevard Institute and the splendid work that the school is doing for the boys and girls of the state. Let us make a worthy contribution to this cause before the close of the year.

Attention, Auxiliary Superintendents of Supplies:

Since my request for supplies for Brevard Institute through circular letters, personal appeals, district and annual meetings only about fifty auxiliaries have responded. As we are entering just now upon the last quarter of the year 1926 and as the time is very short before the records for this year close, I am making an urgent appeal that within the next two months every auxiliary sends a box of supplies or cash for the laundry to Brevard Institute. The supplies especially needed at this time are as follows:

Blankets, electric irons, linen table covers (the tables are long), dish towels, single sheets.

Please do not send towels or pillow cases. Please send your boxes to Miss Emma R. Miller, Brevard Institute, Brevard, N. C., and do not fail to prepay express. Money for the laundry should be sent to her also. Please notify me and state value of box or amount of cash.

With every good wish,
Sincerely yours,
Conf. Supt. Supplies.

North Carolina Conference

"Once to every man and nation comes
the moment to decide
In the strife of Truth with Falsehood,
for the good or evil side;
Some great cause, God's New Messiah,
offering each the bloom or blight,
Parts the goats upon the left hand
and the sheep upon the right.
And the choice goes by forever 'twixt
that darkness and that light."
—Lowell, "The Present Crisis.."

ST. PAUL'S, GOLDSBORO

This is our largest auxiliary and it has fully measured up to its place in the conference.

Mrs. F. M. Kendall tells us the results of their efforts on the Bennett Memorial: Mrs. B. G. Thompson contributes $100 in placing her mother, Mrs. Harriet Dewey on the Book of Remembrance; Mrs. M. J. Best $100, to put her three children's names on this great book; St. Paul's auxiliary gives $300 to place the following names there:

Mrs. Flora M. Kendall, "Our District Secretary."

Mrs. F. B. McKinne, "Our Conference Treasurer."

Mrs. J. B. Davis, "Our President."

Mrs. Kendall, who works with persistent effort to bring her district to the standard of excellence in every respect, adds: "The prospects are that our district will go over the top on the Bennett Memorial." E. S. P.

LITERATURE FOR WEEK OF PRAYER

Literature for Week of Prayer was mailed October 1.

The president of every auxiliary should have this literature in hand in order to pray for the Week of Prayer, November 8-11.

If literature hasn't been received write at once to Mrs. Nettie Scott, New Bern, N. C.

MARY HAMBRICK SOCIETY HAS BIRTHDAY PARTY

Just forty-seven years ago, the 25th of September, the missionary society of Roxboro was organized with fifteen members, under the supervision of Rev. H. H. Gibbons, of sainted memory. The collection that day was $1.50. Today we have one hundred and seven members, and our collection was nearly $30.

Our Bible lesson was given by Mrs. Owen Satterfield in her own original manner. A leaflet, "Our Schools in Brazil," was told very interestingly by Mrs. B. G. Clayton.

The minutes and roll of that first meeting were read by Mrs. Mamie Merritt. Prayer by Rev. F. M. Shamburger, after which every one was invited to the dining room where a bountiful lunch was spread, having as a centerpiece a large white cake surrounded by pink roses, the figures forty-seven formed with pink candles on the cake. Hot coffee was served by the committee.

Just before we left the birthday cake was cut and a slice served everybody.

The Mary Hambrick Society will have its name on the Book of Remembrance, also at least three of its former presidents' names will be on this book.

We have also collected $175 on Lucy Cunningham fund.

We want to say, too, that Mary Nichols belongs to this society.

Everybody seemed to be glad to be forty-seven years old and enjoyed the social hour together.

God grant that the influence of this missionary society may bless and strengthen as the years go by.

Mrs. Mamie Merritt.

A HOME IN A GREAT CITY

"The new Moore Memorial church, for which ground is to be broken in October on a beautiful corner in the heart of Shanghai, China, is to be a real home for our Christian family in that great city," writes Mrs. S. R. Anderson, whose husband, the Rev. Sid R. Anderson, is superintendent of institutional features in this church.

"We are planning to build a church large enough to meet all our needs as we work and worship and to accommodate many a guest and many new brothers and sisters as the time goes on," continues Mrs. Anderson.

The money for this church building was contributed partly by Americans and partly raised by the members of the church themselves. For six weeks during the spring, at the time of the height of the anti-foreign and anti-Christian sentiment, eighteen teams composed of workers from this church were at work trying to raise $50,000 Mexican to pay their share toward the church building. The success of the drive is indicated by the fact that when the ground is broken in October the entire $50,000 will have either been subscribed or paid.

The two teams that led in this drive were headed by two young Chinese women who brought in their contributions largely from girls and children of the church schools. This money was given in hundreds of small gifts. The children of the McTyeire Primary School gave generously, as did the 300 or more young men in the night school, though few of them are church members.

The $50,000 contributed to this work will be one of the largest gifts ever made by a Chinese church.

WELL DESERVED HONORS

Miss Nannie B. Gaines, who has given forty years towards the education of the women of Japan, has recently been the recipient of signal honors, it is reported by Rev. S. A. Stewart, principal of the Hiroshima Girls' School in Japan. At the recent celebration held in Hiroshima in honor of the visit of the Crown Prince, the name of Miss Nannie B. Gaines headed the list of the forty or more distinguished citizens from the prefectures of Okayama, Hiroshima, and Yamaguchi, who were chosen to serve on the reception committee to greet the Prince. The persons on this committee were selected by the governor of the province, who declared that Miss Gaines well-deserved the honor on account of her forty years of service in behalf of Japanese womanhood, the longest record of continued service in one school of any teacher in the prefecture.

To celebrate the fortieth anniversary of the coming of Miss Gaines to Japan the graduates of Hiroshima School have recently put on a drive for 10,000 yen to be used for the erection of Gaines Memorial Hall. They report more than 6,000 yen collected to date, and it is expected that the remainder of the sum will be easily raised by the close of the year. Mr. Stewart reports that progress is being made in the campaign to raise 100,000 yen as an endowment fund for the Hiroshima Girls' School. Cash and pledges amounting to more than 10,000 yen have already been collected, which is considered excellent progress, in view of the terrible business depression now being felt in Japan.

EDUCATING THE WOMEN OF BRAZIL

Education for women is steadily becoming more popular in Brazil, reports Miss Eva Louise Hyde, now in the States on furlough. Miss Hyde is president of Collegio Bennett, the Southern Methodist school for the education of girls and young women at Rio de Janeiro. The enrollment in this institution, according to Miss Hyde, has grown from 50 in 1921 to 250 in 1926, which she thinks is indicative of the growing interest in educational work among women. In the Collegio Bennett all grades through high school are taught, and especially strong courses are offered in music and art, which appeal particularly to Brazilian women. The Bennett girls' chorus is noted in the city of Rio and is much in demand for radio programs.

A Brazilian woman's education, says Miss Hyde, rarely progresses beyond the sixth grade. But through the National Educational Association of Brazil there is a growing tendency to raise the ducational programs of the country. Up to this time the educational system has consisted of primary and professional schools, the latter being open only to men.

Miss Hyde believes that the parent-teacher association in Brazil, which was first organized at Bennett College, has had much to do with raising the educational standards for the women of Brazil.

Miss Ella D. Leaveritt, of Changchock, China, who has been spending her furlough at her home in Monroe, Ga., was recently in Nashville for a few days prior to her return to China. Miss Leaveritt was the guest of Mrs,

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

OUR ENROLLMENT FIGURES

This week we devote space to our Sunday school enrollment figures compared with our church membership. According to our last conference minutes, we have a Sunday school enrollment of 96,763 and a church membership of 113,056, or only 86 per cent as many Sunday school pupils as church members. Either we are not good bookkeepers or we are failing to reach many whom we should serve. Our goal is a Sunday school enrollment at least equal in number to our church membership.

Edenton Street, Raleigh, holds the distinction of having the largest Sunday school enrollment in the North Carolina conference, having, according to our last conference minutes, 1,652 on roll. Memorial, Durham, ranks second with 1,464. Jonesboro circuit heads the list of circuits with a Sunday school enrollment of 1,218.

Compared with church membership Memorial's Sunday school enrollment is larger, the church membership being 1,245. At Edenton Street the situation is reversed, there being 1,741 church members to their 1,652 Sunday school pupils. Jonesboro circuit reports 950 church members.

Below we show the figures for all the charges. Look up the record of your charge. Is its Sunday school enrollment as large as its church membership? It will be interesting to see how many charges at the approaching annual conference session can report the attainment of this goal. Let's reach the unreached that we may teach the untaught.

Durham District.

	Ch.Mem.	S.S.En.	Pct.
E. Roxb. &. Longhurst	168	329	196
S. Alamance Ct.	575	764	133
Chapel Hill	270	374	135
Webb Ave., Burlington	293	345	111
Lakewood, Durham	131	145	111
Memorial, Durham	1245	1464	110
West Burlington	221	357	110
Gregson, Durham	244	258	106
Graham & Haw River	420	435	104
Mebane	273	284	104
Calvary, Durham	385	391	102
Durham Ct.	564	505	89
Branson, Durham	381	349	89
Hillsboro	695	610	88
Burlington Ct.	487	387	86
West Durham	734	617	84
Carrboro	314	245	78
Trinity, Durham	1127	877	78
Milton Ct.	397	304	78
Person Ct.	699	498	73
Long Mem'l, Roxboro	496	357	72
Leasburg	480	358	75
Front St., Burlington.	810	566	70
Carr, Durham	508	332	65
Rougemont	676	425	63
Brooksdale	403	267	64
Mt. Tirzah Ct.	647	341	53
Cedar Grove	676	229	34
Yanceyville Ct.	482	...	...

Elizabeth iCty District.

Stumpy Point Ct.	185	266	144
Hatteras Ct.	366	487	133
Chowan	278	352	127
Kitty Hawk Ct.	166	199	120
Perquimmans Ct.	819	955	116
South Mills Ct.	566	622	110
First Ch., Eliz. City	941	978	104
Kennekeet Ct.	473	484	102
South Camden Ct.	435	540	101
Columbia Ct.	441	435	99
Moyock Ct.	308	292	95
Pasquotank Ct.	659	624	95
Plymouth	384	311	81
Roper Ct.	407	328	81
City Road, Eliz. City	664	577	87
Wanchese	460	398	87
Manteo	250	193	78
Edenton	296	225	76
Gates Ct.	581	424	73
Dare Ct.	460	280	61
North Gates Ct.	702	417	59
Pantego and Belhaven	382	291	53
Currituck Ct.	611	348	57
Hertford	384	184	48

Fayetteville District.

Jonesboro Ct.	950	1218	139
Pittsboro Ct.	581	704	121
Roseboro Ct.	523	608	116
Person St. and Calvary	465	517	111
Duke Ct.	346	316	104
Sanford	636	645	101
Newton Grove Ct.	635	618	97
Haw River Ct.	656	611	93
Stedman Ct.	369	334	90
Fayetteville Ct.	742	636	86
Parkton Ct.	668	562	84
Siler City Ct.	980	795	81
Bladen Ct.	426	318	75
Mamers Ct.	552	410	74
Dunn	463	336	73
Elizabeth Ct.	553	430	78
Hay St., Fayetteville	930	668	72
Goldston Ct.	625	439	70
Lillington Ct.	332	222	67
Carthage Ct.	885	596	67
Hemp Ct.	875	470	54
Glendon Ct.	648	300	46

New Bern District.

Elm Street, Pikeville	308	376	122
Mt. Olive and Calypso	512	666	130
Pink Hill Ct.	285	320	112
Pamlico Ct.	419	464	111
Newport Ct.	250	285	115
Oriental Ct.	437	475	109
Ocracoke & Portsm'th	172	268	109
Harlowe Ct.	298	349	110
Riverside & Bridgeton	308	313	102
St. John-Goldsboro	356	361	101
Seven Springs Ct.	475	475	100
Snow Hill Ct.	532	516	97
Goldsoboro Ct.	559	526	94
Mt. Olive Ct.	792	667	84
Atlantic and Sealevel	145	125	87
St. Paul, Goldsboro	944	725	77
Jones Ct.	678	502	74
Morehead City	575	449	78
Centenary, New Bern	938	675	72
Hookerton Ct.	573	411	72
Craven Ct.	238	167	70
Grifton Ct.	600	417	69
Dover Ct.	606	392	65
Straits	343	200	58
Queen St., Kinston	885	507	57
La Grange Ct.	637	348	55
Beaufort	530	276	52

Raleigh Circuit.

Edgerton Meml. Selma	366	634	173
Benson	208	311	150
Epworth, Raleigh	200	275	138
Central, Raleigh	618	733	120
Cary-Apex Ct.	456	520	115
Granville Ct.	332	387	117
Clayton	296	310	108
Kenley Ct.	268	269	100
Smithfield	559	555	99
Youngsville Ct.	356	322	94
Creedmoor Ct.	575	509	90
Edenton St., Raleigh	1741	1652	95
Garner Ct.	597	543	91
Louisburg	441	385	87
Millbrook Ct.	588	460	78
Tar River Ct.	711	546	77
Jenkins Mem, Ralegih	591	448	74
Bailey Ct.	661	480	72
Princeton Ct.	700	500	71
Fuquay Ct.	861	583	68
Four Oaks Ct.	612	406	66
Franklinton	482	307	64
Oxford Ct.	929	523	56
Oxford	537	275	51
Zebulon Ct.	...	421	...

Rockingham District.

Mt. Gilead	394	494	128
Maxton	251	309	123
Troy	297	366	123
Piedmont Ct.	623	728	117
Lumberton Ct.	257	293	114
Caledonia Ct.	505	561	111
Laurel Hill Ct.	493	498	101
Lumberton	383	387	101
Montgomery Ct.	234	232	99
Aberdeen and Vass	506	440	89
Biscoe Ct.	521	464	89
Richmond Ct.	373	329	88
Laurinburg	487	426	87
Robeson Ct.	695	557	85
St. John and Gibson	502	429	85
St. Paul Ct.	491	420	85
Raeford Ct.	553	390	70
Rowland Ct.	395	278	70

(Continued on page twelve)

Western North Carolina Conference

CHECKING UP

Our second conference-wide annual check-up of Sunday schools on their Program of Work is progressing very satisfactorily. Reports coming in from our official checkers tend to make us believe that most of our Sunday schools working on the Program of Work have arranged with their official checkers for definite reporting on their endeavors during the past year. It is yet too early to make any prophecies as to the advancements made. Our thanks are heartily extended to our fine band of official checkers and loyal Sunday school workers who have so splendidly cooperated in making the check-up so succsesful.

GOLD SEALS

Official monthly report just received from leadership headquarters at Nashville shows that among other awards the following splendid people have received gold seal diplomas in the standard training school:

Rev. H. C. Sprinkle, Rev. S. T. Barber, Rev. F. J. Stough, Rev. J. W. Bennett, Paul F. Evans, Miss Edna Wilkins, Mrs. W. W. Hagood.

CHILDREN'S WEEK

Miss Corinne Little, our conference elementary superintendent, finds herself exceedingly busy these days collaborating with the key-woman, recently appointed by the superintendent and pastor in the congregations where they will head up the sixth annual observance of Children's Week. It now appears that the most excellent records previously made in our conference will be bettered this year. The following list of splendid women, known as "Key-Women," guarantees a thorough and systematic presentment of the merits of Children's Week. Tabulated reports of their endeavors will be presented about the middle of November:

Asheville District.

Weaverville—Mrs. George B. Ward.
Mt. Pleasant—Mrs. R. C. Stevens.
Chestnut St.—Mrs. Chester Hunnicutt.
Haywood St.—E. J. Tiddy.
West Asheville—Mrs. C. M. Cook.
Hendersonville — Mrs. Mabel E. Baughman.
Saluda—Miss Annie Nabers.
Central—Mrs. Lloyd Jarrett.

Charlotte District.

Wadesboro—Mrs. J. W. Masemore.
Harrison—Mrs. E. W. Russell.
Morven—Mrs. R. B. Hardison.
Central, Monroe—Mrs. T. T. Capehart.
Calvary—Miss Blanche M. Bixby.
Dilworth—Miss Irene Whisnant.
Brevard—Miss Pearl Putnam.
Trinity—Miss Helen Hoyle.
Hawthorne Lane—Mrs. R. E. Evans.
Duncan Memorial—Miss Mattie McNinch.
Tryon St.—Miss Inez McLaurin.
Myers Park—Mrs. R. L. Campbell.
Ansonville—Mrs. Osie B. Wheless.
Spencer Memorial—Miss Henrietta Logan.

Greensboro District.

Ramseur—Mrs. Jno. W. Hoyle, Jr.
Park Place—Mrs. W. W. Long.
Glenwood—Miss Esther Wakefield.
College Place—Miss Elsie M. Clegg.
St. Paul, Randleman—Mrs. Joseph Newlin.
Centenary—Miss Mary Paschal.
Franklinville—Mrs. Mary C. Weatherly.
Main St., High Point—Mrs. Chas. F. Mann.
W. Market St.—Mrs. Archie W. Wells.
Main St., Reidsville—Miss Mary Pierce.
Bethel—Mrs. J. E. Woosley.
Bessemer—Mrs. Harold Frees.
Wesley Memorial—Mrs. W. C. Phillips.
Asheboro—Mrs. W. A. Underwood.

Marion District.

First Church, Morganton—Miss Emily Woodard.
Spindale—Miss Evelyn Waddell.
Avondale—Miss Lola West.
Cliffside—Miss Leatha Bame.
Old Fort—Mrs. J. M. Charles.
First Church, Marion—Mrs. E. O. Cole.
Rutherford College—Mrs. P. N. Rutherford.

Mt. Airy District.

Rockford St.—Mrs. Otis Moore.
Draper—Mrs. L. P. Mitchell.

North Wilkesboro District.

Jefferson—Mrs. Ira T. Johnson.
Boone—Miss Annie Stanbury.
North Wilkesboro—Mrs. J. H. Thompson.

Salisbury District.

Trinity, Kannapolis—Mrs. H. L. Lipe.
China Grove—Fred A. Sides.
Mt. Pleasant—Mrs. C. V. James.
Long St.—Mrs. Harold Sides.
Norwood—Miss Lesca Freeman.
Central, Spencer—Mrs. J. P. Lynch.
Central, Albemarle—Mrs. R. R. Ingram.
Gold Hill—Mrs. Chas. R. Montgomery.
Forest Hill—Mr. S. J. Sherrill.
Central, Concord—Miss Janie Klutz.

Shelby District.

Dallas—Mrs. S. C. Cornwell.
Lincolnton—Mrs. Plato Miller.
Central, Shelby—Mrs. M. P. Coley.
Goodsonville—Miss Hattie Armstrong.
Gastonia, Main St.—Miss Beulah I. Johnson.

Statesville District.

Newton—Mrs. R. P. Caldwell.
Highland—Mrs. R. M. Stafford.
Hickory—Miss Ethel Buchelle.
Triplett—Mrs. C. T. Hupp.
Fairview—Miss Kanie Kelley.
Race St.—Mrs. K. L. Miller.
Central—Miss Nora Tomlinson.

Waynesville District.

Murphy—Mrs. W. M. Axley.
Maria Memorial—Mrs. D. T. Knight.
Franklin—Mrs. B. C. Reavis.
Long's Chapel—Mrs. J. Dale Stentz.
Canton—Mrs. W. N. Freel.

Winston-Salem District.

Mt. Tabor—Martha Ruth Leinbach.
Green St.—Mrs. H. C. Jones.
Main St., Thomasville—Mrs. W. L. Hutchins.
Central Terrace—Miss Frances M. Carter.
Lexington—Miss Virginia McCarn.
Farmington—Mrs. T. H. Redmon.
Ardmore—Miss Virginia Bauserman.
Centenary—Miss Lillian Boatner.
Burkhead—Mrs. I. C. Speas.
Ogburn Memorial—Mrs. G. B. Clemmer.
Mocksville—Miss Ruth Booe.
West End—Miss Lola Hatcher.

MT. AIRY SCHOOL

Our third annual standard training school for Mt. Airy and contiguous territory was mighty good so far as it went. It, however, was not as well attended as was desired. Out of an official enrollment of 41, 36 earned certificates of credit, 21 from Central, Mt. Airy, 11 from Rockford Street, four from Salem and one representing the entire district. The courses, instructors and credit students follow:

Bible, New Testament—Dr. C. C. Weaver, instructor—Mrs. R. M. Ackerman, Miss Hattie Aiken, Mrs. Robt. Ashburn, Miss Grace Foy, Miss Mary F. Graves, Mrs. Will Hale, W. L. Hatcher, Walter M. Jones, Miss Clarice Jones, Mrs. W. A. Newell, Mrs. P. A. Owen, Miss Catherine Price, Mrs. R. W. Sparger, Miss Mary Walker, Mrs. J. L. Woltz.

Sunday School Management —Mr. O. V. Woosley, instructor—J. W. Barker, Rev. E. W. Fox, H. M. Foy, W. R. Kiger, Rev. W. A. Newell, M. S. Nichols, W. B. Partridge, Rev. G. W. Williams.

Junior Pupil—Mrs. E. R. Michaux, instructor—Miss Kate Burke, W. B. Hale, Mrs. W. R. Kiger, Mrs. J. Frank Martin, Mrs. Otis F. Moore, Mrs. Annie Perkins, J. S. Redmon, Mrs. W. W. Thomas, Miss Annie Walker.

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Box 707, High Point, N. C.

Do you know of anyone in the conference who is due a credit for work done at the Asheville conference who has not received it? Send the name and address of such person to Mr. W. Arthur Barber, High Point, N. C., and the certificate will be mailed out immediately.

Several classes in the study of the handbook are being arranged for the fall months. If you want such a class get in touch with Mr. Barber at once, and a date will be given you.

The Epworth League is a wonderful organization. Are you a wonderful leaguer? Are you even passingly good?

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only Thou canst give,
With Thee, O Master, let me live."

—Exchange.

SOUTH POINT UNION EPWORTH LEAGUE

The Epworth League of the South Point Union in Gaston county met for their regular monthly meeting with the McAdenville League on Friday evening, September 24. The president of the union, Mr. T. P. Rankin, had charge of the following program:

Prelude: Whispering Hope, by Miss Louise Faires.

Song: When Love Shines In.

Scripture: One Hundredth Psalm, by Rev. D. P. Drum.

Prayer: Mr. C. C. Smith.

Special music: McAdenville League.

Talk: Value of Music to Epworth Leaguers, by Mr. Howard Armstrong.

Talk: Effect of Jazz Upon Young Life, by Rev. Mr. Tippett.

After this well rendered program the league proceeded with the business session. The roll was called and South Point League having the largest per cent of numbers present took the attendance banner for the month. Mr. T. P. Rankin is the very efficient president, and under his leadership the leagues of the district have made marked progress. He is untiring in his efforts to serve every leaguer most satisfactorily. The Christian fellowship everywhere in the league seems to be advancing in a consistent and meritorious way.

At this meeting the following officers were unanimously re-elected:

President—T. P. Rankin.

Vice President—R. A. Johnson.

Secretary—Miss Grace Lowe.

Treasurer—Miss Edna Armstrong.

Miss Lillian Russell was elected press reporter.

The league was invited to meet with the South Point League in November. The social committee of the McAdenville League then served ice cream and cake while a social hour was enjoyed.

POLKVILLE MISSIONARY STUDY CLASS

The past month we have been studying "The Task Ahead," which is very interesting. It has aroused us on the subject of missions. We had never dreamed of so much work that needed to be done to get the gospel to the world. A lot has been done, but there is much to be done in the near future. How about it? Are we willing to do our part? Look at the Centenary yet unpaid, which we promised to pay. I say we because I believe all Methodists did promise to pay some little toward raising this money. So let us all work and work hard and together until we get all we promised.

The intermediates' books did not come, so they joined the seniors. The little juniors held out well. They had an average of 95 per cent. They had as their instructors Misses Mary Sue Whisnant and Josephine Ramsey.

The council meeting met with Miss Mary D. Palmer. About 90 per cent of the council were present, willing to discuss and make definite plans for the coming month. Some very valuable things were planned for this month's work. Cor. Sec.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.

LETTER FROM NASHVILLE

Dear Mr. Brown:

Thanks for the letter and copy of questionnaire. I will be glad to know what results you get from it. I am glad you enjoyed Mr. Pim.

With best wishes for you in your work, I am,

Most cordially yours,
E. O. Harbin,
Supt. Recreation and Culture.
Nashville, Tenn.

HONEST NOW

Am I really and truly interested in my league, or do I just think I am?

Am I a good example for other leaguers to follow, or do I just think I am?

Do I attend league as often as I think I do?

Do I really give to my league as much as I think I give?

Do I really care for missions at all? Do I really ever deny myself, or do I just think I do?

What kind of a leaguer am I anyhow?. Am I the kind I think I am, or do I just think I am?

BUTTON WANT BELL BUMP!

While going through Germantown, Philadelphia, we passed a sign on a door that read like this: "Button Want Bell Bump." If you are the kind of a leaguer you think you are you won't wait for butler service at the door, and if the bell is out of order as it so often is in leagues, be your own announcer and bump right in and say here I am loaded for service.

THERE ARE THREE STAGES IN GOD'S WORK

Impossible, Difficult, Done. Gen. Booth: "God loves with a special love the man with a passion for the impossible."

BOND PAPER IN RAGS

A Jew can see bond paper in old rags. What can you see in your league. Can you see something it ought to do? Then try it yourself, and remember, anything worth while works well if it is well worked, but it won't work itself.

THE CIRCLE

From Rockingham to Sanford, to Durham, to Roanoke Rapids, to Elizabeth City, to Beaufort, to Wilmington, back to Rockingham one might draw a great circle. Within this great circle there are Epworth Leagues of the North Carolina conference doing great things for the Master. Put it on paper.

BROADWAY AND LEMON SPRINGS

We have a very interesting letter from Broadway, N. C., telling of the joint social and worship conducted on September 26 with the Lemon Springs and Broadway leagues. A splendid program was arranged consisting of hymns, readings and talks. An instrumental duet was given by Mrs. Smith and Mrs. Griffith, Miss Ruby Puckett gave a reading, following which Mrs. Smith and Miss Mozelle Cox gave a vocal duet. Then a reading by Carl Kimball. The entire program was well worked out and with Mrs. Thelma Griffin as leader the entire occasion proved to be one of inspiration to the large crowd of leaguers in attendance. The Broadway chapter served light refreshments after the program.

METHODIST RIGHTS IN POLITICS

By Clarence True Wilson, in The Forum.

Humanity has always been represented by two institutions—the church and the state. An important function of both is to define carefully their own position and relations. The fact that a nation undertakes to have the church and the state separate, does not nullify the fact that the church and state are partially working toward the same objects, the promotion of religion, morality, and education, the peace and order of society—in short, the public welfare. In the matter of support the church and state are separated by a distinct line of demarcation. The one is sustained by taxes, the other purely by voluntary contributions of those who believe in it and are banded together for its promotion. The sins against this ideal have taken the form of excessive taxation upon churches and philanthropic properties by the states. These disabilities have now almost entirely been removed. Another has been the attempt of certain churches to get sectarian appropriations from the general government, an act regarded by many free Americans as an outrage against our principle of entire separation of government from sectarian interference. It must be remembered that our doctrine of separation does not imply that the government shall oppress the church or hinder it, or that it shall promote great moral evils that the church must fight—licensing prostitution or gambling, or drunkard-making, or opium or other dope traffics.

Neither does it imply that the church shall dominate or domineer or interfere with the orderly processes of government. The church must let the state work out its destiny and give it moral support in so doing, as the state should let the church work out its destiny and purposes with such aid in the preserving of order and the protection of the rights of worshipers as the state can give without any compulsion on its part to make people religious. The Methodist Episcopal Church believes it has solved the problem of aiding the government to promote the public welfare and increase morality, education, and religion without interfering with the people's right to decide their religious convictions for themselves.

The Methodist Church has always been a militant church. It stood against African slavery, it warred against polygamy, the gambling hells, the red-light districts. It made war on American slavery and on dueling and was the most aggressive body under our flag against the liquor traffic and the license system which enthroned it in American politics. When this battle was on, the Meshoditts brought the Board of Temperance, Prohibition, and Public Morals to Washington, the most influential centre for its activities, secured property just across the street from the capitol—within a block of the Senate Office Building and the Library of Congress and within two blocks of the House Office Building—and upon this site erected a beautiful building to be its permanent home. This act was in keeping with the Methodists' view that they were to aid the United States in promoting good government, law, order, decency, and sobriety. It has been commended by great thinkers and leaders such as Theodore Roosevelt, Woodrow Wilson, Warren G. Harding, and President Coolidge.

Four Presidents Sanction It.

When Theodore Roosevelt was asked to become an advisory member of the Methodist Board of Temperance, he replied:

"Yes, I will for I ought to have been a Methodist. If it were not for the misunderstanding which it would cause, for some would think there was a political significance in it, I would become a Methodist now, full fledged. I would rather be a Methodist lay preacher than anything I can think of. I like to see you folks do things. Think of a church organizing itself into a Board of Temperance, Prohibition, and Public Morals!" He then wrote a letter to the board in favor of war prohibition and prohibition permanently for the nation and closed it with this paragraph:

"I wish your board every success in its effort to stop all waste of food, men, labor, and brain-power during these days when the nation needs every energy of every man at his best.

Sincerely yours,
Theodore Roosevelt.
December 13, 1917."

When the Methodist Building was dedicated, President Coolidge wrote a letter in which he said:

"The dedication of this structure, to be devoted to the organized work of one of the great church denominations for the promotion of public morals in the broadest fashion, seems to me to be a significant event. It suggests how practical and socially useful the work of the great religious establishments is becoming. This structure will stand as a temple dedicated to the purposes of inculcating obedience to law, respect for the righteous fundamentals of society, and law enforcement on a basis of absolute impartiality as between individuals or classes. It will visualize to all here in the nation's capitol the definite and concrete aim to maintain our institutions on the firm moral basis upon which the founders intended them to stand.

"In extending to you and your millions of associates, who will see in this event the consummation of a great public work, I wish to express my hope that your highest anticipations for its usefulness may be fully realized.

Most sincerely yours,
Calvin Coolidge."

What Is the Mission of the Church?

What is the mission of the church? It is to make this a better world here and now. It is to do it by preaching the highest possible moral and spiritual ideals. It is to do it by living this life before all the world and amid every opposing tendency. It is to do it by applying its religion to the principles of citizenship. It is to do it by massing its moral forces for the betterment of men, for the higher ideals, and by forcing the issues for righteousness whenever the crisis is on; for the church can never stand by in the presence of what it regards as evil and not lend a hand to the struggle of the moral forces to achieve righteousnes sin the land. It is not only its right and privilege, but a bounden duty to organize for the betterment of the nation.

Every steward needs a discipline. Order from the Advocate, Price, 50 cents single copy; one dozen $4.50.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

What Others Are Doing—There are many kind friends throughout the conference who are never happier than when doing something for our Methodist Orphanage children. Recently several churches and Sunday schools have sent us crates of chickens which were appreciated by the children to the fullest extent. I am wondering if there are not other Sunday schools which will do as these have done? Furthermore, I am hoping that many of our good farmer friends will remember us by sending us a shipment of sweet potatoes. We haven't any at all and our children are particularly fond of them. If some one will start the ball rolling they will do us a kind favor. I trust that our friends will ship early and not wait till the weather is so cold. After late in the season they become damaged by cold in transit.

* * * *

Orphanage Association—It was our happy privilege to entertain the North Carolina Asociation at the Methodist Orphanage on September the 29th. The attendance was not so large, but representative of the orphanage work in the state. There were a number of interesting addresses and discussions which were very profitable. Without doubt the outstanding address on that occasion was the address of welcome by the secretary and treasurer of our board of trustees, Mr. Joseph G. Brown. It was not perfunctory like many addresses of welcome, but Brother Brown went to the heart of the cause for which the association stands. Mr. A. B. Andrews, member of the Oxford Orphanage board of trustees, read a most interesting paper. Brother J. B. Johnston makes a good presiding officer. He gave everybody time to express their views on the various topics discussed.

* * * *

Wilson—The first Sunday morning in October I had the privilege of worshiping with my Wilson friends. It was communion day and Brother McWhorter preached a most appropriate sermon. The music was fine as it usually is at this influential church. I was happy to greet many of my friends whom I knew and esteemed when I was a school boy. It was in the Methodist church at Wilson when I felt a distinct call to the ministry. My predecessor was the pastor at the time. Since it was under his ministry I felt the call to preach, I am happy to undertake to carry forward the work at the Orphanage which was so dear to his heart. An hour or two in the home of my kinsman, Mr. E. A. Darden, afforded me great pleasure. Wilson Methodism is solidly and enthusiastically for our beloved Methodist Orphanage. Brother McWhorter and his members will do great things for us during the Thanksgiving season.

* * * *

Union and Shocco—Since I cannot accompany the singing class on their week-end trips, I find it rather difficult to write interestingly of these trips. I have to go by what others tell me about these visits to the various churches. The class enjoyed their visits the first Sunday in October to Union church, Norlina circuit, and to Shocco on the Middleburg circuit. Large congregations greeted them at each of these churches. The children were delighted with the new friends they met. Brothers Wall and Draper not only opened their churches to the singing class but their hearts also. Union church took a free will offering and sent me $64 as a result. This large contribution is sincerely appreciated since our funds are exhausted and we have been forced to borrow several thousand dollars with which to meet our current expenses. Our friends are beginning to rally to our support and I believe if they will continue along this line until Christmas we can get in good shape to carry forward our work.

* * * *

How to Stop Leakage—The orphanage suffers each year by reason of the fact that some of the money that was intended for the orphanage goes to other causes for which it was not intended. I want to ask and urge all pastors not to put their orphanage money in envelopes which they deposit in the collection boxes. The money for the orphanage when put in the collection boxes at conference is pro-rated among all the other causes and none comes to us. This is not the fault of the conference treasurer. Of course if he found a check in the boxes made out to the orphanage he would see that the orphanage got it. Otherwise he is bound to pro rate it for other causes rather than for the orphanage. In view of these facts let me urge all pastors to make out their checks for orphanage assessment and specials to me as superintendent and mail them to me before conference if possible. If this is not convenient let the money be handed to me at conference or to my secretary who will be present on Tuesday afternoon, all day Wednesday and Thursday of conference week. If all our pastors will kindly take these important suggestions the Methodist Orphanage will receive all the money which should rightfully come to us.

SIN AND SALVATION

By Bishop Frederick D. Leete.

What queer old words are these—sin and salvation! We are told that they are out of date, or that they must be redefined, which often means the same thing. They are denominated old fogies who persist in talking of such terms as if they had any meaning in a modern world. And still the race keep on in folly and crime and in the selfishness which is the cause of it all, and something is needed to check its mad rush ruinward. As well peddle "pink pills for pale people" as the remedies some are offering for the evils of the age.

What is sin? One thing it is not, is stumbling upstairs towards perfection. Sin is egotism, deliberately seeking what it chooses; it is willfulness, making light of truth and mocking divine law; it is rashness and foolhardiness, determined on having its lustful way regardless of consequences; it is ingratitude, denying and defying love; it is insanity, bent on soul suicide. The more vicious and deadly sin is, the more it is apt to clothe itself in garments of light, and to dance with the laughter of death.

Sin is a fact, not a theory; and it needs a Saviour, not a soother. Son, if thou art merely as one having a pleasant voice, no one will be convinced of sin or come to Christ through you. Wives and mothers who spend their time at card parties, dances, and theatres, and who neglect the religious care of their families, should not be surprised if the feet of their children lay hold on hell. Men who lie and cheat in business and politics smooth the way of transgressors. "If we say we have no sin," when there are untruthful, dishonest, unjust, adulterous people all around us and sometimes in our churches, "we deceive ourselves" and others, "and the truth is not in us."

If sin is here, so is the Saviour. If sin is powerful, Christ is stronger and greater. Not as a teacher somewhat wise, a beautiful dreamy example, a gentle, sentimental pacifist. He is a hater and fighter of evil. He is a violent antidote for selfishness. He is a loving surgeon with a sharp knife. It was He who "resisted unto blood, striving against sin." He it was who dared the heights of Calvary "that he by the grace of God should taste death for every man." Christ is the only fact and power which can be savingly opposed to the fact and power of sin.

When has the church been like an army with banners? When has her influence been felt? When have her triumphs been glorious? When her priests have wept for the sins of men; when they have denounced evil in high places and low; when they have dealt faithfully with the truth and have dared to say, "Thou art the man"; when they have believed in the sinfulness of sin and in the sufficiency of salvation in Christ; when they have proclaimed the death of unrighteousness and the life which is in the blood—the life of the Son of God.

When will the great revival of goodness and love which is so much needed in the earth begin to appear? When fathers set a Christian example to their children. When mothers teach the gospel to their households. When Christians accept the truth and do the will of God. When we are no longer afraid of "science falsely so-called," no longer misled by silly teachers of human wisdom, no more seduced by worldly prizes into complacency with conditions as they are; when we recognize the fearful fact of sin and of the death which is in it, and seek to save its victims—even pulling them out of the fire, that we may bring them to Christ.

HANDSOME PIPE ORGAN MEMORIAL TO J. K. NORFLEET, JR.

The Ardmore Methodist church is to have one of the best pipe organs in the city within the next few months. The organ comes as a gift to the church and a memorial to the late J. K. Norfleet, Jr., from Mrs. James K. Norfleet, Jr., his mother and father and brothers and sisters.

Mr. Norfleet was a member of the church and one of the stewards. In addition he was the first superintendent of the Sunday school, taking that office when the church was first organized and holding it at the time of his death.

The organ has been purchased from the Estay Organ Company and will be similar to that now in the First Baptist church. It is one of the best instruments that is turned out and will come equipped with all of the usual equipment and in addition will have chimes and a Vox Humanna. It is believed that the organ will be shipped here by the first of January and installation will be started at that time.

The purchase of the organ and the plans for it have been made by the board of stewards of which Dr. J. E. Kerr is chairman, with the co-operation of the pastor, Rev. L. B. Hayes.

The congregation of the church will be officially notified of the memorial gift Sunday morning when the church holds its anniversary meeting.

The church is one of the newest in the city and the congregation has thought that it would have to wait for some time before it could afford an organ and then not one of the size and quality of the one they will get.

Announcing the gift of the memorial J. K. Norfleet wrote that it is "A memorial from Mrs. James K. Norfleet Jr., and other members of the immediate family to-wit: James, mother, myself, his brothers and sisters."—Twin-City Sentinel.

Order your new discipline from the Advocate.

Mother!

Clean Child's Bowels with "California Fig Syrup"



Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

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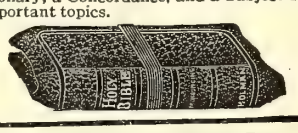
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21 But that ye also may know my affairs, *and* how I do, 22 Tỹch'ĭ-cŭs, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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The NORTH CAROLINA CHRISTIAN ADVOCATE

WEAVERVILLE CIRCUIT HAS BIG SPEAKING—EVERYTHING IN FULL

Our fourth quarterly conference was held October 2 at Alexander Chapel. A very interesting program was rendered. Beginning at 10 o'clock Rev. G. A. Stamper conducted an old time love feast and experience meeting which was enjoyed by all present. At 11 o'clock Rev. J. S. Hiatt preached a wonderful sermon on the value of the human soul. This was followed by a basket dinner which had been well prepared by the good ladies of the church. At one o'clock Rev. Dwight W. Brown made a strong address on "Planning and Working the Plan in Rural Sunday Schools." Next came the business session of the quarterly conference, with our efficient presiding elder, Rev. H. C. Sprinkle in the chair. The business was carefully yet rapidly attended to. A rising vote of appreciation for his service was made by the conference to our beloved elder, Rev. H. C. Sprinkle, who is finishing up his fourth year on the Asheville district. We wish and pray for him God-speed wherever he may go.

This has been a very successful year on the Weaverville circuit. We have held several revivals with very good results. One hundred and thirty-four souls were converted and reclaimed at the altar. The churches were also greatly revived. We did our own preaching. Finances are in good shape and we are going to annual conference with everything in full.

J. W. Groce, P. C.

FACULTY RECEPTION

On Friday evening, September 30, from eight to eleven o'clock in the college parlor, the faculty of Louisburg College entertained the student body and friends of the college. The artistic decorations added much to the pleasure of the evening. In the hall, where punch was served to the guests, a riot of wild grapevines clambored over a trellis, and some bunches had fallen and were frozen in a great block of ice. An orchestra furnished fitting and exquisite music throughout the entire evening. The faculty, consisting of many former teachers and of some very delightful additions, greeted in line a large number of guests from neighboring towns and the friends from Louisburg, as well as the student body of over three hundred girls. As guests of the latter, Wake Forest, Carolina, Duke University, and State College were well represented.

As always, President Mohn and Mrs. Mohn, with the faculty, were delighted to have the privilege of this get-together evening and to meet the old friends and the many new ones, whom the increased enrollment of the college is rapidly swelling to large numbers.

X.

"THE LOVE FEAST"

Is it the eating of the bread together and drinking water out of the same glass, at our annual conferences, that makes the love feast such an enjoyable occasion? We have the individual glass for the sacrament.

In this day when so much is said, in the schoolroom and elsewhere, about sanitation, are we going to keep up this old custom?

I have noticed at love feasts men with mustache drink or sip, then pass to his brother to drink of the same water out of the same glass. I can sit by my brother in love and fellowship without this form.

After all is it not the good testimony in the style of the old class meeting that does us good and causes our hearts to warm toward each other?

Let's spend the time it takes to pass the bread and water in giving time for those to speak who otherwise would not as is always the case.

R. E. Ward.

N. C. WOMAN'S

(Continued from page eight)

Hume R. Steele, whose son, the Rev. William T. Steele, is stationed at Changchow, where Miss Leaveritt is at work. Miss Leaveritt was entertained informally at tea on Monday afternoon, September 13, by Mrs. J. L. Cuinninggim at Scarritt College for Christian Workers. The occasion marked the thirtieth anniversary of Miss Leaveritt's graduation from Scarritt when that institution was located at St. Louis and known as the Scarritt Bible and Training School. Miss Leaveritt, who had never before visited the Greater Scarritt, expressed herself as much pleased with the plans and buildings of the new plant. While in Nashville Miss Leaveritt made a gift of $100 to the Bennett Memorial fund for the erection of the Belle Bennett Memorial building at Scarritt, and inscribed her name in the "Bennett Book of Remembrance," where the names of such contributors are enrolled.

N. C. SUNDAY SCHOOL

(Continued from page nine)

West End	482	334	70
Roberdel Ct.	534	365	68
Red Springs Ct.	520	338	65
Ellerbe Ct.	615	393	64
Hamlet	783	500	64
Mt. Gilead Ct.	371	225	61
Rockingham	710	372	52
Washington District.			
South Rocky Mount	152	208	137
Rocky Mount Ct.	406	505	124
McKendree Ct.	290	342	118
Spring Hope Ct.	754	830	110
Elm City	255	276	108
Clark St., Rocky Mt.	266	275	103
Farmville	366	371	101
Bethel	314	312	99
Stantonsburg Ct.	434	427	98
Ayden	177	170	96
Robersonville Ct.	219	205	93
Vanceboro Ct.	345	321	93
Garvis Mem, Greenville	890	809	91
Tarboro	348	310	89
First, Rocky Mount	1119	952	85
Fremont Ct.	590	486	83
Nashville	333	273	82
First, Washington	770	625	81
Fairfield	167	139	78
Mattamuskeet Ct.	444	431	77
Grimesland Ct.	470	336	72
Bath Ct.	474	325	69
Swan Quarter Ct.	493	342	67
First, Wilson	1157	774	67
Aurora Ct.	517	285	55
Weldon District.			
N. and Sfl Henderson	375	685	182
Roanoke Rapids	340	554	163
Scotland Neck	279	357	128
Ahoskie Ct.	252	289	114
Enfield	278	288	104
Conway Ct.	651	671	103
First, Henderson	576	633	110
Rosemary	354	235	99
Rich Square Ct.	525	509	97
Murf'sboro & Winton	237	224	95
Aulander Ct.	166	152	92
Battleboro & Whitak.	244	223	91
Norlina Ct.	716	603	84
Weldon	550	437	79
Warren Ct.	486	385	77
Windsor Ct.	307	226	73
Seaboard Ct.	532	381	72
Northampton Ct.	954	661	69
Garysburg Ct.	489	322	66
Middleburg Ct.	632	395	63
Littleton	339	215	63
Halifax Ct.	792	472	60
Williamston & Ham'lt	408	237	58
Warrenton Ct.	756	388	51
Wilmington District.			
Clinton	333	486	146
Scott's Hill Ct.	245	301	123
Southport	289	372	129
Epworth, Wilmington	268	299	113
Shallotte Ct.	475	546	115
Ingold Ct.	275	327	119
Jacks'v'l & Richlands	388	424	109
Vineland Ct.	329	347	105
Chadbourn Ct.	326	339	104
Carvers Creek Ct.	559	559	100
Faison & Warsaw Ct.	649	646	99
Wilmington Ct.	279	252	90
Trinity, Wilmington	524	450	86
Tabor & F. Bluff Ct.	299	252	84
Kenansville Ct.	266	205	76
Burgaw Ct.	366	272	74
Hallsboro Ct.	433	316	73
Magnolia Ct.	583	424	73
Wallace & Rose Hill	560	385	69
Town Creek Ct.	285	175	61
Fifth Ave.,Wilmington	733	450	63
Grace, Wilmington	948	566	60
Swansboro	549	327	59
Maysville	766	327	43
Whiteville	418	125	30

W. N. C. SUNDAY SCHOOL

(Continued from page nine)

Beginner Department Administration—Mrs. O. V. Woosley, instructor —Mrs. H. M. Foy, Miss Rosa Lowry, Mrs. William McCoy, Mrs. G. W. Williams.

ENCOURAGING

It is very encouraging to note the way our Sunday schools continue to forward Sunday School Day offerings as evidenced by the recent weekly reports. The report for this week is given and our thanks extended:

First Church, Salisbury	$ 51.00
Trinity, Kannapolis	27.00
Park Ave., Salisbury	15.00
New Salem, Cool Springs Ct.	12.35
McAdenville	10.34
Midway, Welcome Ct.	11.15
Dallas, Dallas-High Shoals	6.00
Rehobeth, Polkville Ct.	5.00
Polkville, Polkville Ct.	4.25
Ceasar, Polkville Ct.	3.00
Clover Hill, Polkville Ct.	2.00
Mt. Harmony, Polkville Ct.	1.00
Welcome, Welcome Ct.	4.40
Swannanoa, Swannanoa Ct.	4.19
Fairview, Thomasville Ct.	4.00
Clyde, Lake Junaluska Ct.	3.50
Pleasant Hill, Morven Ct.	3.00
Marvin, Forsyth Ct.	2.00
Siloam, Dobson Ct.	1.62

HOME STUDY

The following have earned one or more certificates or credit in the standard training course during the past month through home study.

Miss Talmadge Hinson, Marshville.
Mrs. J. W. Bennett, Erlanger.
Herbert Lee Waters, Lexington.
Miss Cordia Honeycutt, Erlanger.
Miss Lula Hornbuckle, Erlanger.
Miss Dallie Honbarger, China Grove.
K. A. Shinn, China Grove.
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Our Little Folks

FIVE CHICKENS

Said the first little chicken
With a queer little squirm,
"Oh, I wish I could find
A fat little worm!"

Said the next little chicken
With an odd little shrug,
"Oh, I wish I could find
A fat little bug!"

Said the third little chicken
With a sharp little squeal,
"Oh, I wish I could find
Some nice yellow meal!"

Said the fourth little chicken
With a small sigh of grief,
"Oh, I wish I could find
A green little leaf!"

Said the fifth little chicken
With a faint little moan,
"Oh, I wish I could find
A wee gravel stone!"

"Now, see here," said the mother
From the green garden patch,
"If you want any breakfast
You just come here and scratch!"
—Selected.

HE HAS NEVER BEEN ARRESTED FOR SPEEDING

Horses, cows, hogs, people, birds and snakes have their bones inside where they do not show, but the tortoise wears his on the outside in plain view of everybody. Of course he has other bones in his legs, tail and neck, but he has no ribs, no backbone, or breast bone, his two shells, one over the back and the other underneath, take their place, and as far as we know, they answer the purpose all right. So what we call the shell is really the framework of the body, if it is on the outside.

Baby tortoises come into the world wearing a tiny little shell, and they wear that same shell as long as they live, and they live a hundred years, if nothing happens to them.

The shell grows as the body grows, so he does not have the trouble of changing shells ever now and then, as the lobster does. The upper shell is joined to the under one all the way around, except for an opening left for the head and one for the tail, and two for the legs, and two for the armholes.

Now, if danger threatens, all he has to do is to pull in head, tail and legs and take a nap, while the intruder is left to wonder what kind of thing can be a living creature one minute and a rock the next?

When he is tightly shut up in his box, of course, everything inside is dark, and he cannot see a thing, but somehow he has a way of telling whether the enemy is waiting for him to open up, or whether it has gone on about its business. But he takes no risks, and when he has once gone in and shut the doors and windows, generally stays shut for a long time, and when he does decide to open, he does it very slowly and gradually—something like a flower opens.

He does not begrudge the time lost when he has to stay indoors with doors and blinds tightly shut, for if there is one thing that he has more of than he knows what to do with, it is time, so he never gets in a hurry. He figures it out that if he cannot attend to a certain thing today, that there are plenty of other days ahead, and that any of them will do just as well. In fact, he had rather put off a thing than to do it right now—so what's the difference?

As slow as most of his movements are, if the occasion calls for swiftness, he can get over ground at a rate that will surprise you, but generally he had rather disappear in his shell and trust to luck than to get in a hurry and all drenched with perspiration.

He has no regular hours for meals, but eats whenever he stumbles upon anything eatable, be it morning, noon or night, but night is when he does most of his eating. He is supposed to be a vegetarian, but he is very broad and liberal in his ideas about food, and thankfully rakes in earthworms, grubs and any other small game that he can capture.

He has no teeth, but on each jaw is a horny ridge notched like a saw that takes the place of teeth, as anyone who has been bitten by him will testify. He has a jaw-grip that would make a steel trap ashamed of itself, and it is almost impossible to pry his jaws apart. There is an old saying that they will not turn loose, once they have clamped down on a finger, until it thunders, and if it happened during a long dry spell it would work a great hardship on the party bitten.

The strength of a medium size tortoise, or turtle as most people call them, is something unbelievable, and it takes the strength of a man to hold its head out when the creature had rather draw it in.

As short as its legs are they are strung with powerful muscles, and a large one has been known to walk off with a man standing on its back. He has only one eyelid and that is a lower one. His skin is rough and wrinkled, from the time he is out of the eggshell, so a tortoise in rompers may look about as old as his great-grandfather.

There are all sorts of stories as to how long one of them may live. but most of it is guess-work. The books tell you, that if no accident happens, he will live for seventy-five or eighty years and never half try. There is a giant tortoise on the island of Mauritious that the records say has been in captivity one hundred and thirty years, but they do not give his age when first captured.

The life of the mother tortoise must be an ideal one, as all she does is to lay her eggs in the sand and let the sun's rays hatch them, and from that time on they shuffle for themselves, and the mother would not even know they were hers, if she met them in the road.—Presbyterian Standard.

THE LITTLE PIG

In a nice, clean pen with a warm little house lived old Mrs. Pig and her little pink pig family. Every little pink pig had a little curly tail and a sharp little nose, but one little pink pig had a small black spot just back of his ear. He was called Spotty.

Mother Pig found Spotty a difficult child to manage. When she called, "Come, children, Farmer Brown is bringing the pail of nice warm milk," the four other little pigs trotted up to the trough and poked their noses in and drank as little pigs should. But Spotty pushed and shoved and squealed and put his foot in, which was very bad manners indeed.

When dinner was over Mrs. Pig said: "Come, children, it is time to lie down in the nice clean straw and take a nap, for little pigs grow when they are asleep." But Spotty lagged behind and was the very last one in. Then he walked over his little pig brothers and sisters to get close to his mother's big warm side.

One day he refused to take a nap at all, but went up and down beside the fence, poking his sharp little nose into cracks and holes. At last he found a place where he could see under the fence. Then he found that by pushing and scrambling he made the hole larger. He wiggled and squeezed and pushed until his fat little body slid through.

How lovely it was out in the world! The sunshine was warmer and the breezes softer than he had known. The clover blossoms were sweet along the lane, and down at the foot of the hill he saw—what did he see? It looked like a patch of the sky. He trotted right down to find out about it.

When he came to the edge he looked in and saw a little pig about his own size. He walked right in to be with that other little pig, but for some queer reason that other little pig was gone. He found himself all cool and wet, so he came out and went on up the hill. I am thinking he must have looked like a mud pie on four little fat legs.

At the top of the hill he came to another fence with a hole under it. Once more he pushed until his fat little body slid, wriggled and squeezed through.

This time he was in the orchard. The sun peeped through the widespreading trees, the bees hummed, and the butterflies sailed overhead. Altogether it was a wonderful place for a little pig to venture into. After a time he came to the old yellow harvest apple tree. Do you know how yellow harvest apples smell when they are just ripe enough to fall? Anyway, it is a very special smell and very delicious. Spotty tried one. It tasted better than it smelled. He ate another and another and ever so many others.

Then he began to feel very full and very, very sleepy. "Well. I have had a beautiful time, but I think I had better go back now." When he came to the fence, he had some trouble finding the hole; and when he found it, that hole looked much smaller than it did before. He put his nose in, and he wriggled and squeezed and pushed, but his fat little body would not go through. So he squeaked and squeaked, "Wee! Wee!" until he had no breath. Then he rested some, and then he began again. So he went through the long summer afternoon.

When Farmer Brown came up from the fields at night he stood at the barn door and said: "I think I hear a pig squealing." Then he took care of the big, tired horses and came out again. "I'm sure I hear a pig squealing," he said, so he visited Mother Pig and found that Spotty was missing.

When Farmer Brown found the little runaway pig squeaking and squealing under the orchard fence, he pulled him out by the tail and carried him home and dropped him into the pen. Poor Spotty was too tired to complain of his tummy ache, so he snuggled into his straw and slept till morning. When he got up he ran right out to his hole under the fence, but Farmer Brown had found it, too. He had filled it with a good-sized stone, much too hard and heavy for little pink pig noses, and Spotty had to content himself with one adventure.—Christian Observer.

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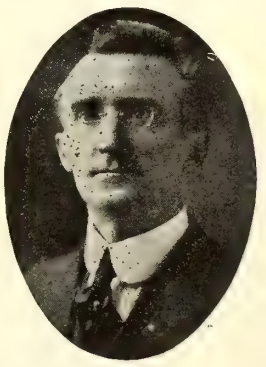
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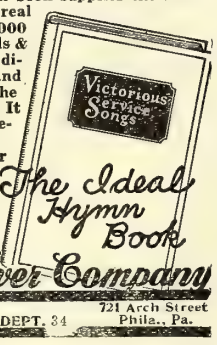
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Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground.
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within this brain?
Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this the Dream He dreamed who shaped the suns
And marked their ways upon the ancient deep?
Down all the stretch of Hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul—
More fraught with danger to the universe.

O masters, lords and rulers in all lands,
How will the Future reckon with this Man?
How answer his brute question in the hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall reply to God
After the silence of the centuries?
What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages look;
Time's tragedy is in the aching stoop;
Through this dread shape humanity betrayed,
Plundered, profaned and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.

O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quenched,
How will you ever straighten up this shape;
Touch it again with immortality;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

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Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
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ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
FOURTH ROUND

	October
Bethel, night	14
Swannanoa, Tabernacle, 11	17
Black Mountain, night	17

CHARLOTTE DISTRICT
D. M. Litaker, P. E., 413 Central Ave., Charlotte.
FOURTH ROUND

	October
Hawthorne Lane, 8	14
Dilworth, 8	15

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 180 S. Main St., M. Airy, N. C.
FOURTH ROUND

	October
Mount Airy, Rockford St., 11	17
Mount Airy Ct., Salem, 3	17

SALISBRUY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FINAL ROUND

	October
Norwood Ct., Parsonage, 10	14
Albemarle Ct., Central Church, 2	14
New London Ct., Parsonage, 4	14
East Spencer, Church, 7	15

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FOURTH ROUND

	October
Rocky Springs, 11	17

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

	October
Rougemont Ct., Ellis Chapel, 11	15
Person Ct., Concord, 11	16-17
Calvary, night	18
Carr, night	19
Gregson, night	20
Lakewood, night	21
Milton Ct., New Hope, 11	23
Burlington Ct., Shiloh, 11	24
Duke Memorial, night	25
Trinity, night	26
Branson, night	27
West Durham, night	28
Leasburg Ct., Union, 11	30
	November
Yanceyville Ct., 11	6

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

	October
Columbia, Columbia	16-17
Currituck, Ebenezer	19
Moyock, Moyock	20
South Mills, Trinity	21
North Gates, Savage	23-24
Gates, Gatesville	24-25
Manteo, night	27
Kitty Hawk, Nag's Head, 11	28
Wanchese, night	28
Kennekeet, Rodanthe 11, Salvo 3, Avon 7:30	29
Hatteras, Buxton, night	30
Hatteras, Hatteras 11 and 7:30, Frisco 3	31
	November
Stumpy Point, night	1
Mann's Harbor, night	2
City Road, night	3

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

	October
Roseboro, Bethel	16-17
Steadman, Cokesbury	18
Goldston, Goldston	23-24
Siler City, Siler City, night	24-25
Sanford, night	25
Parkton, Hope Mills	30
Elizabethtown	30-31
	November
St. Paul, Barkers	1
Parkton, Hope Mills	2
Person St.-Calvary, Calvary, night	3
Hay Street	5
Fayetteville Ct., Camp Ground	6

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

	October
LaGrange, a.m.	10
Queen Street, p.m.	10
Pamlico Ct., Stonewall, a.m.	17
Oriental, p.m.	17
Newport-Harlowe, Newport, a.m.	24
Jones Ct., Trenton, a.m.	26
Grifton Ct., Sharon, a.m.	30
Hookerton Ct., a.m.	31
Centenary, New Bern, p.m.	31
	November
St. Paul, a.m.	8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

	October
Princeton, Ebenezer	16
Benson, 11	17
Selma, 7:30	17
Kenley, Kenley	18
Smithfield, 7:30	18
Four Oaks, Elizabeth	19
Garner, Ebenezer	20
Epworth, 7:30	20
Oxford Ct., Salem	23
Oxford, 11	24
Granville, Calvary, 3	24
Cary-Apex, Apex, 7:30	27
Bailey, Bailey	30
Zebulon, Zebulon, 3	31
	November
Clayton, 7:30	1
Central, 7:30	2
Edenton Street, 7:30	3
Jenkins Memorial, 7:30	4
Millbrook, Millbrook	6

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
FOURTH ROUND

	October
Rockingham	17-18
Mt. Gilead Ct., Sardis, 11	20
Mt. Gilead, night	20
Ellerbe, Mt. Pleasant	22
Biscoe, Biscoe, 11	24
Roberdel, Gum Lake, night	24
Montgomery Ct., Shiloh, 11	27
Troy, night	27
West End, West End, 11	28
Rowland, Centenary, 11	29
Richmond Ct., night	31
	November
Aberdeen-Vass, 11 Oct. 31, night	1
Pitdmont Ct., Midway, night	2
Robeson Ct., McKendree, 11	3
Hamlet, night	3

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FOURTH ROUND

	October
Fairfield, 11	17
Mattamuskeet, Amity, 3	17
Swan Quarter, Gladesville, 11	18
Vanceboro, 11	21
Springhope, night and 11	23-24
Nashville, night	24
Pinetops, McKendree, 11	31
Ayden, night	31
	November
Robersonville, Stokes, 11	7

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FOURTH ROUND

	October
Garysburg, 11	17
Seaboard, 3	17
Norlina, 11	23-24
White Memorial and City Road, night	24
Murfreesboro and Winston, 11	31
Williamston and Hamilton, night	31
	November
Littleton, 11	7
Weldon, night	7

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

	October
Scott's Hill, Scott's Hill, a.m.	17
Wilmington Ct., Wesley Memorial, 3 p.m.	17
Town Creek, Zion, a.m.	23
Shallotte, Shallotte Village, a.m.	24
Southport, p.m.	24
Jacksonville-Richland, a.m.	29
Swansboro, Stella, a.m.	30-31
Maysville, Lees, p.m.	31
	November
Grace, p.m.	1
Trinity, p.m.	2
Fifth Ave., p.m.	3
Epworth, p.m.	4
Carver's Creek, Carver's Creek, a.m.	7
Whiteville, p.m.	7

COL. JAMES P. COOK EXPRESSES HIMSELF

Down south, writes the editor of Young Folks, there is a philosopher who writes under the fictitious name of "Hambone." He is able to crowd the wisdom of a volume into a single sentence. He is a student of human nature and he knows how to extol virtue and how to expose folly. He has much to say about the church and church people. Some of his sayings are like two-edged swords. At first you are disposed to laugh at them, and then you begin to wonder at the truth of them and how deep they go. What do you think of this one?

"Ole Tom wanter know what de church does wid all de money hit git—well, I spec dey bought a broom er sumpin wid what he done paid in."

The critics of our benevolent operations, those who do not hesitate to say that extravagance and waste are being practiced, are not the people who hurt themselves giving. They still try to believe that not more than five per cent of the amount contributed ever reaches its destination. Well, what most of them give per week to this cause would not pay for a shoe shine. The philosopher is generous when he thinks of buying a broom with it, but then he is probably thinking of the gifts per year. The way to be sold to the benevolent ambitions of the church is to become an hilarious giver.—The Uplift.

RESOLUTIONS OF RESPECT

On August 28 Mrs. Caroline Craven passed into the beyond. She was 79 years old and had filled all these years with quiet, unassuming loyalty to the best things of life. Her entire Christian service was given to the community of Franklinville church, of which she had been a faithful member for more than fifty years, and here she was laid to rest. Rev. J. W. Hoyle, her pastor, conducted the funeral services.

As a teacher of the Helping Hand class she was untiringly true and we deplore our loss. Therefore be it resolved:

First, That we will treasure her faithful and devotional life as a worthy example to follow.

Second, That while we realize our loss we feel that she is at rest.

Third, That our sympathy goes out to her three daughters and to other relatives who loved her devotedly.

Fourth, That a copy of these resolutions be sent to her children, a copy to the Courier, a copy to the North Carolina Christian Advocate, and a copy be spread on our minutes.

Mrs. J. R. Lutterloh,
Mrs. R. D. Garrison,
Mrs. J. W. Clark,
Committee.

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WOMBLE—Lois Atwater, daughter of Wilson and Nellie Atwater, was born October 23, 1833; died September 20, 1926, age 92 years, 10 months and 27 days.

She married Jehu J. Womble April, 1853, who died in May, 1865. In 1883 she married Wm. J. Womble, who died November 29, 1916. There were born to the first union six children, two of whom died in childhood. Four are still living: Cornelius Womble, Goldston, N. C.; Mrs. Mary Barringer, Moncure, N. C.; Rev. W. F. Womble, Newton, N. C., (an honored and prominent member of the Western North Carolina conference), and J. J. Womble, Moncure, N. C. There are two step-children, S. W. Womble, of Moncure, N. C., and Mrs. J. J. Ratliffe, of Reidsville, N. C. There are also 15 living grandchildren and 39 great-grandchildren, and one sister, Mrs. Sarah A. Moore, Raleigh, N. C.

Sister Womble had lived with her daughter, Mrs. Barringer, for the past 12 years. No daughter could have been more thoughtful and attentive. By day and by night she and the nurse, Mrs. Holt, kept a close and constant watch, each desiring to grant every wish and administer every needed comfort. This was especially true during the last two years, most of whicn time Sister Womble was confined to her bed.

On Tuesday afternoon, September 21, the writer with a large company of relatives and friends, carried her to Pleasant Hill Methodist church. After a brief service she was quietly and lovingly laid to rest. The grave was covered with many and beautiful flowers.

Few women hav lived so long and well. Truly may it be said of her: "She opened her mouth with wisdom: and in her tongue was the law of kindness. Many daughters have done virtuously, but (thou) she excelleth them all." Hence "her children rise up and call her blessed."

Chas. M. Lance, Pastor.

WHITE—Frances Angeline (Harris) White was born October 31, 1845, and died August 17, 1926. She was 80 years, nine months and 16 days old. She joined the Methodist church when about 15 years old, and was a loyal member until her death. In her going the church has lost a faithful member. She was married to Thos. M. White in 1869. To this union were born eight children, three preceding her in death, five now living. She leaves to mourn their loss these children, two brothers and one sister. A good and kind mother has gone from us, but she shall never be forgotten.

J. M. Barber, Pastor.

RESOLUTIONS OF RESPECT

Early Wednesday morning, July 23, 1926, Brother J. D. Womble of Pittsboro, N. C., passed into the great beyond. For many years he had been a consecrated Christian and a faithful and loyal member of the Methodist Episcopal Church, South. His place will be hard to fill in the community and church, both of which he loved devotedly and served unceasingly.

Therefore be it resolved:

First, That we submit to the will of God, who doeth all things well.

Second, That our hearts go out in love and sympathy to the grief stricken family, and pray that the "Comforter" may sustain and cheer each one in their sore bereavement.

Third, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate for publication, and a copy be spread upon the minutes of the quarterly conference records.

Chas. M. Lance,
Lacy J. Womble,
Evelyn Alston,
Committee.


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Daily except as shown

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7:30 a. m.—B Charlotte	5:15 p. m.
3:00 p. m.—Washington	12:50 p. m.
9:45 p. m.—D Norfolk	7:05 a. m.

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B—Connects week days for Fayetteville.
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IN MEMORIAM

BLAIR—Wiley C. Blair, age 78, died August 17, 1926. He was a lifelong member of the Friends church, but attended the M. E. church at the Battle Ground oftener than the Friends church. He was one who had come up through much tribulation. But we have the assurance that it is well with his soul. The writer talked and prayed with him and he said he was trusting and was willing to depart. His wife passed nine years ago. He leaves three children, a number of grandchildren and five sisters to mourn his loss. A Sister.

MACON—On September 12, 1926, Miss Lucy Macon of Ingerside went home. She was born in Franklin county May 21, 1860. She early gave her heart and life in the service of Jesus. Thoug dead, her influence will live on. She is survived by five sisters, two brothers and a host of relatives and friends.

The funeral services were conducted at the home by her pastor, Rev. J. C. Williams, assisted by Rev. O. W. Dowd. Her body was buried in the cemetery at Trinity M. E. church, where she was a faithful member. The large congregation of friends and relatives who attended her funeral and the many beautiful floral offerings attested the esteem in which she was held.

"Not now, but in the coming years;
It may be in the better land
We'll read the meaning of our tears;
But then, up there, we'll understand."

A Friend.

CLAYTON—Wallace Clayton died at Baker's Mill at nine a. m. September 11, 1926. He had been sick for a long period of time, and it seemed that nothing could benefit his case. Wallace leaves a wife, two children, a mother, brother and sisters to mourn his loss. He was born June 19, 1902, (being three days older than the writer) near Woodsdale, N. C. He was the son of W. W. and Mrs. Ella Clayton. Wallace professed faith in Christ Jesus and united with Longhurst Methodist church at the age of 17; he died with faith in a living Saviour.

An unusual crowd of people attended the funeral and burial services of this young man. It was a striking occasion. As this procession entered Burchwood cemetery that Sunday afternoon another procession was disbanding.

We believe Wallace is at rest. The writer visited his home from time to time, and it is his true belief that Wallace was ready to die. May the God of comfort abide with his loved ones. M. C. Ellerbe, P. C.

MAHAN—At 11:30 on Tuesday night, June 22, the spirit of Miss Mittie Mahan winged its flight to higher realms after an illness of about two months.

She was a native of Georgia, but spent most of her life in Virginia. For the past eight years she had lived with her brother in North Carolina. However, wherever she was her influence was always strong to follow the footsteps of the Master; and although she has passed on, those who knew her best think of her as standing with outstretched beckoning hands calling them up nigher. She bore her sickness bravely, expressing herself many times as being willing for the Lord's will to be done.

The remains were laid to rest in the family cemetery on Sandy River by the side of her father and mother. The funeral services were conducted by Rev. Mr. Bradshaw, the pastor of her old home church, her pastor of the N. C. conference, Rev. W. C. Merritt, being in the hospital at the time. Many friends and relatives gathered around the grave and their love for her was shown by numerous lovely floral tributes. Many colored friends also came and with tearful eyes told of her good deeds, as of Dorcas of old. She was faithful to Sunday school, teaching for many years, and she was always active in missionary work and in upbuilding of the church.

"Not myself but the truth in life I have spoken,
Not myself but the seed in life I have sown,
Shall pass on to ages—all about me forgotten,
Save the truth I have spoken, the things I have done.

"So let my living be, so be my dying,
So let my name be emblazoned, unknown;
Unraised and unmissed I shall still be remembered,
Yes, but remembered by what I have done."

By One Who Loved Her.

PUETT—Brevard lost one of her oldest and most esteemed citizens and the Methodist church one of its most loyal members when Uncle Billy Puett passed away August 17.

A native of Caldwell county, he had lived most of his life in Transylvania county. He was one of the pioneer Methodists in that section, and when it was decided to build the Conestee church W. J. Puett deeded the land, gave the timber, and with his own hands did most of the difficult work on the building, for he was an excellent carpenter.

When Brother Puett's advancing age made it impossible to continue his operation of his farm he and his wife moved to Brevard, where they lived in a modest little cottage till his translation.

His wife survives him together with two sisters, Mrs. Emma Boone of Missouri and Mrs. Eva King of Texas, also a brother, S. F. Puett of Lenoir, N. C. Of the children who mourn the loss of a father Mrs. J. W. Smith and Mrs. W. C. Hunt live at Brevard and Mrs. C. B. McFee resides at Asheville.

Following funeral services in the church of which he was a member, his body was laid away beneath a mantle of flowers, but his spirit has already heard the welcome plaudit: "Well done!" A Former Pastor.

WARD—Thomas Bryan Ward was born January 2, 1907. On July 30 God called him to his last resting place, age 19 years, six months and 28 days. His father and two sisters have preceded him to eternity. His mother, four brothers and four sisters survive.

When twelve years of age he joined the church at Wesley's Chapel. His life has been that of a consistent Christian. He was a member of the Farmington Epworth League and took an active part in it. The last time he attended the league service he was called on to lead in prayer. His prayer was that of an earnest Christian. After going to Badin he took an active part in the church work there.

His was a sunny disposition, with a radiating smile and a kind and jovial greeting for all. He always included the children among his friends. He loved his home and tried always to make things pleasant for his mother and sisters. His plans for his life's work was to be a minister of the gospel. His intention was to enter college this fall to prepare himself for this work.

We weer all grieved when we heard of his passing, but we feel that our loss is his eternal gain. From his life we are led to believe tnat when he stood in the presence of his Master he heard Him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."



"That this may be a sign among you, that when your children ask their fathers in time to come, saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.



JUST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones built a monument to commemorate the passing over Jordan,—

So, as our loved ones pass from ... mediate presence over Jordan, should we select the most ..., the most beautiful and the most lasting stone for the monu... we erect to commemorate their beautiful virtues and accomplishments.

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, OCTOBER 21, 1926 Number 42

Editorial Paragraphs

To be thorough in one's work, to be fair in play, to be honest in business, to show unfailing courtesy, to be kind to all, are among the marks of a Christian gentleman and to these may be added sympathy, helpfulness, forgiveness, courage, and reverance.

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"Don't Grab the Bait" is the caption of an editorial in the Stanley News-Herald which is in language that should convey some ideas to its constituency in Stanly. Editor Hunnycutt writes:

"Of all the big hauls of suckers, the largest draught ever caught will be that bunch of 'Mark Hopkins heirs.' Talk about the seed of Abraham, why if we are to believe what we are hearing on every hand about the number of persons entitled to a division of the Hopkins millions, then Abraham was a piker in comparison. The Mark Hopkins estate scheme is, in our humble opinion, the biggest hoax ever devised in the minds of American crooks. And it is going to mean the fleecing of Stanly County people out of hundreds of dollars. Stanly people, use the brains which the good Lord gave you. Don't bite the Hopkins estate bait."

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Once again the autumn is here. "Green forests are yellowing upward into gold" and the scarlet of the maple thrills us like the cry of bugles. There is something in October that sets the blood astir. The yellow and purple, the crimson and gold, the russet and brown are all striving to robe field and forest in a beauty that defies artist's brush or the pen of poet for these glories cannot be transferred to canvas or printed page—they are enthroned in "God's great out of doors." Yet Bliss Carmen has done right well in the lines that follow:

"Now when the time of fruit and grain is come,
When apples hang above the orchard wall,
And from a tangle by the roadside stream
Ascent of wild grapes fills the racy air,
Comes autumn with her sun-burnt caravan,
Like a long gipsy train with trappings gay,
And tattered colors of the Orient,
Moving slow-footed through the dreamy hills . .
The maples glow with their Pompeian red,
The hickories with burnt Etruscan gold;
And while the crickets fife along her march
Behind her banners burns the crimson sun."

How is this for an optimistic spirit? Rastus and his wife drove their decrepit flivver into town and parked in prohibited space. Upon their return the traffic officers tag was on the old Ford. The old darkey was about to throw it in the street when Rebecca, his wife, exclaimed: "Sabe de ticket, Honey. Dat number might win something."

⚜ ⚜ ⚜

The problem of today, as it has been of all other days, is not what we are going to do with the poor boys—they will take care of themselves—but the problem is how are we to make anything out of the rich men's sons. The Review of Reviews says editorially: "Do you know what is worrying the big, successful men in this country today? Not the income tax; not the high cost of labor; not any threatened slump in business. The thing that is worrying them is how to bring up their sons in such a way that they can stand on their own feet. I know one very rich man who bought a whole town just to give his son a job. And the probabilities are that he has thrown away his money; for you can't pick a young fellow without experience. without special training, put him at the head of a business and expect him to succeed."

⚜ ⚜ ⚜

"The ladder of life is full of splinters but they always prick the hardest when we are sliding down," says William Pressnell. The truth of this is strikingly illustrated in the world of sport. For example, as long as a man can improve his batting average all is well, but let the slump come and with it he feels the prick of the splinters. Extravagant and absurd becomes the behavior of the multitude toward the champion pugulist, but the ex-champion slides precipitately down a ladder of splinters. But Pressnell's observation is not limited to the sphere of sports. Its true every where. "Nothing succeeds like successs" is but a different statement of the same truth. As long as a man is making headway upward the multitude at the foot of the ladder applaud, but that applause is converted into abuse as soon as he ceases to climb. The world worships the god success.

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T. A. SIKES ..... Business Manager

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WHY LACK OF INTEREST IN THE CHURCH?

One answer to this question is the lack of knowledge on the part of many as to what the church is really doing. People are not interested in things they know nothing about. They cannot be. And a very large per cent even of church members know precious little about what the church is and what it is accomplishing in the world. Upon this very subject Dr. Lynch says in the Christian Century:

"We Protestant ministers are all the time complaining of the lack of interest in the church, common, perhaps increasingly common, among our people. Not only do they seem not to love the church as did our fathers and mothers, but they do not have the same enthusiasm for it nor give it the same high and holy place in their thoughts. Why? Largely because they do not know the wonders it is working in the life of man and in the transforming of the nations. They read in the secular press what the great universities are doing, what governments are doing, what all sorts of societies are doing, what the American Legion is doing, what trade unions are doing, and what a thousand institutions are doing, but they are not reading what the church is doing, and it is doing more than all these things put together. Again and again men have come up after an address and said: 'Why do not the churches get behind this thing?' Yet in every nation they are behind it with an imperial enthusiasm. The one way to create a burning and consecrated zeal for the church of Christ is to let the people know what she is doing in the world. The one thing above all others which fills the pages of the best religious journals is just the record of the great things the church is doing at home and abroad. Pastors, if you want to hold and increase the interest of the people in the church, there is one way—see that your people read every week the miracles she is accomplishing."

"THERE WAS A MAN SENT FROM GOD WHOSE NAME WAS JOHN"

This is one of the familiar texts of the Bible which is popular in the pulpit. In fact it is a favorite with the ministry, particularly when amid the pressure of other duties or when the creative faculties have gone on a strike and it becomes necessary to seek out an easy subject. Amid this state of affairs the pulpiteer proceeds to tell his congregation about John the Baptist, the forerunner of Jesus Christ and a preacher of repentance who did not need an Elks' night, an Odd Fellows' night, a working girls' night, a Bible class night, a men's night, a woman's night and all the rest of these modern devices to keep the pews filled, for all Jerusalem and Judea and the region round about flocked pell mell to hear John preach.

But why not preach a series of sermons on the other Johns whom God has sent? There was "John the Divine," John Chrysostom, reputed to be one of the most eloquent among the early Fathers; John Huss, whom they burned at the stake and cast his ashes into the river, but whose spirit after four centuries rules in Bohemia; John Bunyan, who languished in jail while his blind daughter deprived of a father's care went to bed hungry because he dared to hold religious services in a manner contrary to the trivial and foolish rules of the church of his day. But John Bunyan in jail and his family without bread to eat wrote the Pilgrim's Progress, classed by competent critics as one of the greatest books in the English or any other tongue.

Other Johns who have won earthly as well as heavenly immortality are John Calvin, the theologian of the Reformation, John Knox, Scotland's mighty man, John Milton, John Wesley and other names that are eminent.

Then in American history John Adams, John Calhoun, John Whittier and a host of others not to mention the John Smiths who belong to every land and every tongue, but perhaps not all of them have been obedient to the heavenly vision.

HIGH HONORS FOR A DAUGHTER OF THE PARSONAGE

Governor A. W. McLean some time ago offered a prize of $50 in gold to any college student in North Carolina for the best essay on "North Carolina's Part in the Organization of Troops in the War Between the States."

The governor's prize was offered under the auspices of the United Daughters of the Confederacy and the winner of the coveted prize was announced at the annual convention last week in Fayetteville, N. C. This signal honor went to Miss Alma Albright, a daughter of Rev. and Mrs. W. T. Albright of Summerfield, N. C.

Miss Albright is a student in Greensboro College and before going to Greensboro she was a student in Davenport College at Lenoir. These institutions will doubtless claim a share in the honors that have come to this daughter of the Methodist parsonage, and they have a right to do so when the students of every other college and university in the state were competitors for a prize that any one might covet.

The Methodist parsonage is also decorated with fresh laurels. In fact the laurel wreath has long been a familiar object about the Methodist preacher's home. We are now talking about crowns and honors that come to the sons and daughters of the itinerant Methodist preacher and not of their acquaintance with poverty and other restrictions which at the time they think hard, but are really stepping stones to success and the world's honors. The man who says that preacher's children are no account ought to be bored for the simples.

BISHOP EDWIN D. MOUZON PREACHES AT FORMAL OPENING OF THE DILWORTH CHURCH

Last Sunday was a great day for Methodism in Dilworth, Charlotte. The new church, the church that the Associated Press writer dubbed a cathedral, was formally opened with a sermon by Bishop Mouzon before a congregation that packed the church and that numbered 1,500.

It was a day of rejoicing for the Dilworth people. The church has been completed at a cost of $250,000 and is one of the most imposing structures among the churches of North Carolina. Dr. George D. Herman is the pastor.

Dr. Plato T. Durham, a member of the faculty of the Chandler School of Theology, Atlanta, Ga., and the first pastor of the Dilworth church, preached in the evening to another very large congregation. At the evening hour Bishop Mouzon preached in Trinity church, where the Tryon Street congregation joined in the services.

REV. PHILLIP GREENING IS DEAD

A card last Tuesday morning from Rev. J. D. Bundy, presiding elder of the Fayetteville district, announced that Brother Greening died Monday morning at his home in Bladen county and that he would be buried from the Methodist church in Steadman, N. C., Wednesday at two o'clock in the afternoon.

Brother Greening was one of the aged superannuates of the North Carolina conference. He was admitted into the conference at Charlotte in 1871—fifty-five years ago. Dr. R. F. Bumpas of Greensboro was a member of the same class and their names head the chronological roll of the conference.

Another faithful itinerant Methodist preacher who gave long years of service to the cause of his Lord has gone from us.

The story of this good man's life and a more complete estimate of his character will appear in a later issue of the Advocate.

FELLOWSHIP AT ITS HIGHEST

Every man needs to live constantly in the light of his best possible self.

Man's best record at golf or in salesmanship; his most perfect achievement in art or professional life; his largest yield of wheat or corn, or his car lot of best sellers on the market; whatever is best, he works under its urge the balance of his days.

But progress demands increasing mastery. No man liveth unto himself alone. His worthiest effort is perhaps surpassed just over the way. He needs the touch of others to enlarge his vision and thinking. His ultimate worth must be determined in terms of his relation to other persons, finite and infinite.

To know the best in others, he must seek their fellowship at its highest. To make honest judgment of the world's greatest personality, man must live in the presence of His ideals and by experimental knowledge settle all questions as to his worth. The good news of the Master is that man, with all his frailty, may become a son of God. He may attain his best possible self by constant communion with the Son of God.

The church on earth is simply a sea of humanity with its tide set towards immortality. Breaking on the rocks, yet driven irresistably on by the hope set within, it overcomes every obstacle and reaches the quiet haven. It is the fellowship of those hungering for the best. Share its hopes. Fight its battles. Enter into its joys.

NO TELLING WHAT MIGHT HAPPEN

Our readers who are averse to anything in the lighter vein will please pass up the following story from the Houston Post:

A tottering and grim farmer of eighty years went to consult a successful young lawyer.

"Young man," said the farmer, "I want to leave all I possess to my wife as long as she remains my widder, and after that I want everything to go to the children."

"How old is your wife, sir?" asked the lawyer.

"Seventy-four."

"Then wouldn't it be quite as safe," the lawyer asked, "to leave out the discourteous phrase about so long as she remains your widow? Just leave her everything."

"Indeed I won't," said the old man.

"But, surely," said the lawyer, "you don't think your wife—seventy-four now—will marry again after your death, do you?"

The old man looked the other full in the face as he answered solemnly:

"Well, sir, there's no telling what young chaps like you would do for money."

STIDGAR AND WALDORF

The lovers of fun have gotten hold of a new bit of repartee and timely wit that is really refreshing. The incident occurred when W. L. Stidgar, that human dynamo who has made a great reputation as pastor and ready writer, was making a speech before an annual conference where Bishop E. L. Waldorf was the presiding officer. Stidgar turned to the chair and said:

"Bishop, some of your colleagues are so far behind the times that they are letting the birds build nests in their heads." Taking a look at the speaker's bald pate the bishop came back: "Bill, the only bird that could build a nest in your head is a woodpecker."

YELLOW FEVER AND SCIENCE

Ninety years ago one thousand and seventy people, victims of yellow fever, were buried in one week in New Orleans. Before the Spanish-American war Cuba was an annual incubator of this scourge of tropical countries. But the American government under the leadership of General Woods cleaned up that filthy island and put an end to yellow fever.

New Orleans and other fever infested cities learned sanitation and now yellow fever is unknown.

This is one of the triumphs of science and only one among many. Truly the world is making progress and science shares in the honors thereof.

People and Things

ANNUAL CONFERENCE DIRECTORY

North Carolina, Trinity Church, Durham, Nov. 10

Rev. T. S. Coble has changed his address from Hatteras, N. C., to College Station, Durham, N. C.

Rev. T. McM. Grant last Sunday morning received 16 new members into Chestnut Street church, Lumberton.

A dainty card has reached us: "Announcing the arrival of Wilbur Goodyear on October 13, 1926. Weight, 8¾ pounds. Rev. and Mrs. B. O. Merritt."

"The Rainy Day Club," says the Aiken Journal and Review, "was organized by women thirty years ago to agitate for shorter skirts. Few movements have met with more marked success."

The Louisville conference had a 10 per cent gain in conference collections this year over last year. The conference paid this year 77 per cent of the assessments.

Rev. J. E. B. Houser is the popular and capable young pastor of the Cherryville circuit. His people are edified and instructed as well as comforted and inspired by his articles supplied to local papers and his weekly sermons and pastoral visits.

A note Monday morning from Rev. C. H. Caviness at Elizabethtown says: "I have just returned from Brother Greenings' bedside. He is very ill. Before this appears in print, in all probability he will have been translated to the other and better world."

"Twenty-six Ashboro Philatheas visited their pastor recently, not to pound him but to give him a shower—shirts, silk socks, ties, towels, handkerchiefs, etc., worth many dollars. When it comes to discovering new ways to make a preacher feel good you'll have to hand it to the Ashboro Methodists."—W. H. Willis.

Mr. David Bowles and Miss Margaret Helms of Monroe were married last week in Charlotte. Rev. C. E. Rozzell, pastor Myers Park church, performed the ceremony. Mr. Bowles is next to the youngest son of Rev. and Mrs. J. A. Bowles of Greensboro, where he with his bride are visiting his parents for a few days this week.

Among the North Carolinians in the Holston conference we note that N. M. Watson remains presiding elder of the Morristown district, T. R. Wolfe is returned to Big Stone Gap, and J. A. Burrow who is well known in this state continues on the Chattanooga district. This was the thirty-fourth time that Dr. Burrow has been elected secretary of the conference.

"Rev. and Mrs. Miles Henry Vestal announce the marriage of their daughter, Mrs. Estelle Vestal Johnson, to Mr. Thomas Roy Gough on Saturday, the ninth of October, one thousand nine hundred and twenty-six, Winston-Salem, North Carolina. Mr. and Mrs. Thomas Roy Gough will be at home after the sixteenth of October, Yadkinville, North Carolina."

The New York Sun recently sent an observing correspondent out over the country. He covered twenty of the larger states which would have to be depended upon to sway a national referendum on prohibition. This correspondent, starting from a wet community and with a wet clientele to read his dispatches, has come back to the metropolis convinced that the real sentiment of America is dry. —Oregon Journal.

For thirty years I watched ex-President Eliot, and the thing that impressed me was the absolute clearness and precision with which he took the side of justice on each new occasion, not waiting for other people to tell him what was right, not waiting until all was ready, but instinctively, almost automatically, taking the right attitude toward the new question. All of us can be right in regard to dead issues. Most of us are; but we can not really wait for all the issues to be dead before we decide on them. We have to take our chances. —Samuel McChord Crothers.

Wealth and a sense of self-importance may lead the grown-up into all sorts of affectations of manner and speech, but the average American lad cares nothing for these things, as the following from the Congregationalist well illustrates: "A Rolls-Royce drove up to the football field of the private school, and a very important-looking woman called out to a little fellow in uniform: 'Will you please call my son, Master Algernon?' In just a moment there was a shout: 'Hey, Skinney, your ma's here!'"

Dr. P. E. Riley, for the past four years editor of the Texas Christian Advocate, has resigned to reenter the pastorate. The Texas Advocate with Dr. Riley as editor has been an excellent paper and all the while growing better. We are sorry that he has quit the editorial grind. But the pastorate will be a much more delightful task. Dr. E. V. Cole, a member of the North Texas conference, has been elected to succeed the retiring editor. The new editor is said to be a writer of rare skill and ability.

Ladies' Aid of Bethel church, Hanes-Clemmons charge, elected several days ago the following officers to serve for the coming year: President, Mrs. C. R. Snyder; vice president, Miss Pearl Griffith; secretary-treasurer, Mrs. O. W. Butner; social committee, Miss Cleve Snyder, chairman, Mrs. A. L. Griffith, Mrs. J. R. Crater and Miss Daisy Grubbs; flower committee, Misses Ellen Smathers, Mamie Ridings and Belle Grubbs; reporter, Mrs. O. W. Butner. This Ladies' Aid makes quilts and counterpanes to sell. During the past year they have taken in $279.71.

Much ado has been made of the fact that a number of colleges and universities have in recent years changed from church controlled to independent institutions. Tsis usual roder of things was reversed when the Missouri Synod of the Lutheran church on October 3 took over the ownership of Valparaiso University, Valparaiso, Ind. This institution, which has several professional schools in addition to college work, has been under private ownership and management since its establishment in 1907. Because of its low cost of living of students, it has had very large enrollments.

"Rev. G. W. Perry of the Weldon church assisted Rev. B. H. Black of the Gates charge in a series of meetings last week at the Gatesville M. E. church. Brother Perry is one of the strongest preachers in the North Carolina conference, and the meeting held here was pronounced by the people of Gatesville of all denominations as one of the most successful held in years. Brother Perry's sermons were practical, forceful and effective. The meeting increased in interest from the first service, and the young people's meeting held Sunday afternoon was particularly interesting and effective. All present pledged loyal support to the churches of the town and to their pastors. Brother Black closes his first year on this charge in November. He has done good, effective work on the charge, and is a man of wonderful energy, a good pastor and a good preacher."—T. W. Costen.

For some years the Louisville and the Kentucky conferences have considered the question of merging their educational work and placing it all under one joint board of education. This merger has at last been consummated. Kentucky Wesleyan College, a co-educational college of liberal arts at Winchester, Logan College, ajunior college for girls at Russellville, and Lindsay-Wilson Junior College for both boys and girls, at Columbia, are now all owned jointly by the two annual conferences. There are no other educational institutions within the bounds of the two conferences belonging to our church except Sue Bennett Memorial School at London, which belongs to the Woman's Missionary Council. It is generally believed that this merger was a wise piece of legislation by the two conferences of Kentucky. The merger was consummated under Bishop Darlington's administration and had his hearty support.

Rev. J. A. Cook was an interesting visitor last Monday morning in our office. He had preached three times Sunday at Randleman, his old charge, and came in Monday morning as fresh as a three-year-old colt and almost as frisky. That is pretty good for a superannuate who has been preaching 47 years. Brother Cook gave an interesting report of his visit to the Holston conference in Johnson City from October 6-11. This was his home conference before the organization of the Western North Carolina conference, when he came with that part of the Holston territory west of the Blue Ridge which became a portion of the W. N. C. conference. Brother Cook says that the dedication of the monument which has been erected to the memory of Bishop E. E. Hoss in the cemetery at Jonesboro, where his body was removed from Oklahoma several years ago, was a great occasion. The Holston conference went in a body from Johnson City to Jonesboro, a distance of eight or ten miles. Bishop H. M. DuBose, a close personal friend of Bishop Hoss, delivered the address upon this occasion and it was a wonderful tribute to his great and good friend, says Brother Cook.

FOR ANY MINISTER

By William J. May, in Western Christian Advocate.

If you can keep your head when people tell you
That never angel preached like you before;
If you can still keep modest when they hail you
As just the man their church's been living for;
If you can sit in recognition meetings
And hear them claiming with prophetic voice
That days of splendid triumph lie before you
And not betray your fears by looks or voice;

If you can plan and work your plans thereafter;
If you can preach and visit oft as well
And teach the man o'erwhelmed by bleak disaster
To glimpse afar Hope's shing citadel;
If you can take deep interest in children
And sit and listen patiently to fools;
If you can help the man whose soul's in ruin
To build his life afresh with worthier tools;

If you can see the gold that's worth winning
Where other men see only worthless dross;
If with white anger you can hate the sinning
Yet feel deep pity for the sinner's loss;
If you can force your heart and nerve and sinew
To serve the one great task of saving men,
Persisting through your spirit faints within you
And fail—and fail—yet ever try again;

If you can hold great crowds and still be humble,
Or preach to few and give the few your best,
And not despise the man whose petty grumble
Has power to make your very soul distressed;
If you can fill each day you're on the circuit
With faithful service honorably done—
You'll help your church and every soul that's in it,
And, what is more, you'll be a man, my son.

SAYINGS OF GIPSY SMITH

"I am neither a sectarian, nor an insectarian."

"God never meant any man to be a stick—not even an ecclesiastick."

"I am a Methodist, but I know plenty of people who are all 'ist' and no method."

"I understand baby talk. When babies interrupt me in my meetings, I always know they are asking for fresh air."

"On the boat coming from America a man said to me: 'My church is the church.' I replied, "Go and fill your bathtub with salt water and say, 'This is the ocean.'"

"Some people have souls so small that if you put them in a nutshell they would rattle."

"Some folks hang on to a three-penny bit until the head on it aches."

NOTICE TO CIRCUIT PREACHERS OF NORTH CAROLINA CONFERENCE

The small statistical blanks handed you by the presiding elder and to be used in reporting to our annual conference, the work of the individual churches, are to be used in addition to the regular report of the charge.

Please prepare two of these reports of the individual churches, giving one to the presiding elder as directed by note on blank and place the other in the envelope for the statistical secretary together with the regular report of your charge.

Thomas McM. Grant,
Secretary N. C. Conference.

IN REPLY TO CALL FOR HELP

In answer to our appeal for funds to send the Advocate to parties who are not able to pay for it, shut-ins, those in various charitable institutions, etc., we have received the following amounts:

J. P. Gibbons, Hamlet	$10.00
A. L. Stanford, Charlotte	2.00
Mrs. Lee A. Falls, Winston-Salem	4.00
Mrs. W. B. Richardson, Jr., Reidsville	2.00
West Market Missionary Auxiliary	10.00
Mrs. John Staton, Bethel, N. C.	1.50
Mrs. S. W. Hefner, Chicago, Ill.	2.00
C. W. Kellam, McLeansville, N. C.	1.00

We are in need of a great deal more at this time. Who will be the next?

The book of discipline contains information that every Methodist ought to know. Prices, one copy 50 cents; 12 copies $5.28; 25 copies $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order from the North Carolina Christian Advocate.

A SUMMER'S WORK AT BLOWING ROCK

By C. W. Hunt.

When Alfred Leland Stanford was young, but not foolish, when yet a student, and before he came into the conference, he was sent to Boone, Blowing Rock and other nearby places, where he spent the years 1898, 1899 and 1900; and in which years he built the church at Boone, Blowing Rock and three others. The church at Blowing Rock was organized with only nine members, all poor, yet Stanford built a house that would cost now not less than $3,000. It was purely a matter of faith, pluck and personality. It takes a wonderful personality in a preacher to make a once a month preaching in a village go; and as a consequence the church has never grown as it should, yet its twenty odd members raise a budget of $200 each year. For that reason, if for not other, these people and those who worship there in summer time are entitled to recognition. But I did not start out to discuss personalities or congregations, but to tell about the church at Blowing Rock, which I and many others who have helped to make it are so proud of.

When I came upon the scene as a summer visitor in 1922 (if I use the personal pronoun oftener than you think I should, remember I am interested,) C. G. Brinkman was the faithful, once a month preacher, and being used to church and Sunday school from childhood, I naturally fell in, and saw in one week that once a month preaching at a place like this was, in street parlance, "next to nothing." I wanted to get a summer pastor, perhaps better, a summer preacher to preach to a crowd of visitors each Sabbath. Others, to whom I gave way, thought it would be better to invite the popular pastors to give us a Sunday, we paying expenses. This was undertaken on a fifty dollar appropriation, and the work of getting and taking care of such fell on me; and it was far from an easy job, so much so that I gave it up the next year and the next, picking up a preacher as I could. In the late summer of 1925 R. Grady Rankin, a Gaston county man, who had worked with me in the Sunday school and church, offered to match dollar for dollar to a limited amount if the local members would undertake to remake the church. Louis H. Asbury, that splendid Charlotte architect, was here and consulted, who gave us the idea of making a bark house and how to finish the inside. This was undertaken, and instead of spending $500 to $700 nearer $1,800 has been spent. I was not here when the first $1,200 was spent last fall, but came here in June of this year, finding there had been no service in the building since fall, and the floor covered with the litter of building, and it was June 20th before the house was fit for worship. I secured Rev. W. O. Goode, who lives here in summer, and advertised service for Sunday morning. The promise at the hour of service was discouraging, but the church was soon occupied by a fair congregation—a representative summer congregation. Goode was at his best. When he had finished I said something like this: "Those of you who have been here before know how these bare walls looked, and you see what a transformation has been wrought on the outside and inside of this building. The local congregation has done about all it can. They owe for part of this. We have a bid to furnish the chestnut bark on the outside for $56, and have a bid of $100 to put the bark on the outside walls. I hold in my hand a check for $10.50, sent me by a lady friend in Charlotte, who heard that the price of a new pew (pine) was that amount; we need sixteen new pews, and I feel sure she was directed by Providence to send me this, for it had never occurred to me to get the money for pews that way—by individual gifts. Last night at home, discussing this check the wife gave another pew, the daughter and a neighbor were guaranteed for two more; so I have four new pews, and when you are dismissed come to the front and give me a pew if you feel like it." I got seven more pews then, and while I was recording these a friend from Thomasville, who is not a Methodist, came forward and gave me his check for $100 to put the bark on the outside walls; and as I went out the door I showed the check to another liberal giver, who underwrote the purchase of the bark. In two weeks I had the bark on, and in another week I had the new pews made. I asked each Sabbath morning for help for the debt and to finish paying for the pews, and at each service and from outside money was given for the work. About this time another friend and neighbor, who is not a Methodist, saw our needs and gave me four 14-inch electric fixtures, one for each panel in the ceiling, and another North Carolina-Florida lady friend went in the church "unbeknownst" to me and carpeted the pulpit and main aisle. That first service turned out to be a wonderful success; in fact, it took me off my feet.

All the season, now closed, I have been ably seconded by a number of loyal Methodists who have summer homes here and by those who come here for a vacation. These have stood loyally by me when celebrated preachers of other churches were preaching a block away. I would have had a poor time this year had it not been for Rev. W. O. Goode, who gave himself absolutely to my service when I wanted him, and whose many friends will be glad to know will take pastoral work at the Gastonia conference. Miss Katharine Moore of Mooresville, now a student in Greensboro Woman's College, served delightfully at the piano, and to whom and to Mrs. Frank Jones, Charlotte, Miss Pat Coxe, Wadesboro, and William Petty, Jr., Charlotte, who sang two or more solos each at the morning services, I am under lasting obligations. To those who, without solicitation, gave me checks for $5, $10, $25, $50 and $100 I am still more indebted, and would print their names here but for the fact that I would point them out to other church beggars. The preaching was done by the pastor, M. B. Woosley, W. O. Goode, C. E. Rozzelle, Dr. Henry C. Pheiffer, Charlottesville, Va., (whom I wish was in this conference) Prof. A. M. Norton, Boone, and Dr. J. N. H. Summerell, pastor of the First Presbyterian church at New Bern, who is working so harmoniously with Centenary Methodist church in that town.

To all of these I am under lasting obligations for helping make a successful volunteer, free for all vacation period of church work. I have been given approximately $650, of which I have expended $410 on completing the house of worship this summer just passed. What have I gotten out of it? A lot of hard work and each Sabbath a blessing not to be ashamed of. I am the self-appointed financial agent of this church. You cannot put your money where it will be more appreciated. The local congregation is unable, now, to pay off the indebtedness. I will gladly accept any amount addressed to me here or to Route 7, Charlotte. I have not said all I want to say, as there is another phase of this work I hope to discuss under a different head.

P. S.—Since this was written Rev. B. P. Robinson, pastor at Warrenton, N. C., has written me that the Methodist congregation there will give me the furnace now in their church if I will move it out of their way, which means that in a few weeks the church will be heated as well as lighted and made over.

JOHN ALBERT HORNADAY

By J. D. Bundy.

John Albert Hornaday, son of Nathan and Christianna Hornaday, was born in an humble home near Fout's mill in Randolph county, N. C., September 17, 1953, and died at his home in Maxton, N. C., May 20, 1926.

At the early age of 16 years, with the full consent of his parents, who had not the means to give him much educational advantage, he began life for himself and at 20 located and established a business in Laurinburg, N. C.

On April 18, 1878, he was happily married to Miss Lucretia Ellen McCall, then of Richmond county, N. C., a sister of Rev. F. B. McCall and the late Rev. J. Calton McCall, two of our most beloved brethren. Throughout his ministry he gave her the credit of being the chief human assistant in whatever success he achieved. Unto this blessed union were born five sons as follows: Prof. Clifford L. Hornaday, now president of Henderson-Brown Col, lege, Arkadelphia, Ark., John A. Hornaday, Beaufort, N. C., D. Lattimer Hornaday, Richmond, Va., Leslie B. Hornaday, Frederick Hornaday, and two daughters, Mrs. G. D. Stephenson, Richmond, Va., and Miss Bernice Hornaday, Maxton, N. C. Of these children, all save one, Frederick, still live, and certainly no family was ever bound together by a stronger affection than this.

Soon after their marriage this happy couple made their home in Chatham county, N. C., near Mt. Pleasant Methodist church. In the same year of their marriage under the preaching of the late Rev. W. H. Moore, D. D., he was soundly converted and joined this church with his wife, who transferred her membership from the Presbyterian church. At once he realized his pre-conviction impression to preach deepened, and delayed not to heed the call of his Lord to His ministry. Soon the Lord's seal of approval upon his labors in the conversion of souls demonstrated the genuineness of his impression.

After serving three years as a licensed exhorter he was granted license to preach by the fourth quarterly conference of the Pittsboro charge, at Mt. Zion church, September 23, 1882, Rev. N. H. D. Wilson, D.D., presiding elder, and Rev. R. A. Willis, preacher in charge. At the annual conference, November 28, 1883, he was appointed a supply to the Ashpole mission. At the annual conference November 27, 1884, Wilmington, N. C., Bishop Parker presiding, he was admitted on trial into the traveling connection, returned to the same charge, which he continued to serve, with the charge name changed to Shoe Heel mission, the remaining three years of the quadrennium. At the annual conference December 5, 1886, he was admitted into full connection and ordained deacon, and at the annual conference December 3, 1888, he was ordained elder, both ordinations being administered by Bishop John C. Granberry.

In addition to the one already mentioned he served the following charges: Cumberland, 1888; Carthage, 1889-92; Ridgeway, 1893-96; Weldon, 1897; Hertford, 1898-1900; Beaufort, 1901-03; Greenville, 1904-06; Roxboro, 1907-09; Burlington, 1910-11; Weldon, 1912-15; Dunn, 1916-17; Warrenton, 1918; Maxton, 1919-22. Thus is presented the broad field of his ministerial activity, with this unique fact, that where he began he closed his active ministry of 40 years, which started with a people who grieved to see his first quadrennium in the ministry end, and whose children warmly welcomed him back to the walks of his young preacher days. Here, though his active ministry ended in 1922, his services remained so acceptable that vacant pulpits of his own and other churches called for and used them so long as his strength permitted.

As a man Brother Hornaday's stability of view may have tended sometimes to alienate, but his warmth of heart most generally counteracted the hurt of any apparent stubbornness, and won to him hosts of friends. His great place in the genuine affections of those among whom he lived longest and to whom best known was attested by the large attendance upon the funeral services in the Maxton Methodist church and the burial services at the cemetery. His position on any subject could always be known, for he spurned any straddling or any ambiguity of word or act. In his make-up was a vein or innocent humor that would sometimes bubble over in spicy additions to sermon or conversation. In his make-up also was a positive candor, softened by love, that gave him directness to the hearer's tender spot and aroused to serious thought.

As a preacher he was possessed of more than ordinary executive and preaching ability, which helped make his ministry an all-round unusual success. For want of early advantages he brought to the ministry limited equipment, largely remedied by gradual growth and development of his native strength, which made him a preacher of striking interest and exceptional correctness of language. I join my testimony to that of others to the remarkable fact of his freedom of speech, private and public, from glaring errors of grammar or chastity, though he started with such a poor chance. His convictions of truth were strong and vigorous. He believed what he said and he said what he believed. His were strictly Bible standards of right living, as his keen insight into its teachings gave him. He was original, and his thoughts carried in them the dynamic power of the Holy Ghost, which often made them burn their way to cold reason and sleeping conscience. He was evangelical in spirit and fervency, and was in demand for assistance in revival services. With him preaching was a calling and not a business. His sermons were most often God-given messages that warmed cold hearts with melting pathos and broke hard hearts with gospel power. No doubt souls are in heaven and others are on the way as fruits of his preaching.

As a Christian, Brother Hornaday had the Spirit of Christ, and through all the 48 years of his Christian life I heard of no stain on his robe of righteousness. The difference in his life before and after his conversation presents a contrast that reveals the divine power of God's saving grace. He lived what he preached and his religious experience gave him power with God and man.

As well as he appeared in all other circles, in the

home circle he was at his best. The beneficiary of her most congenial, helpful companionship, he was always the true husband who showed tender appreciation of his companion. As a father he greatly enjoyed his children, loved and provided for their life-equipment to the extent of his means. What they are is good testimony to the success of both their father and mother. Thus by our Lord's standard, "A tree is known by its fruits," Brother Hornaday's life and labors, private and public, in all exacting relations, approvingly stand the test.

Through long suffering he patiently ripened into readiness for the coming summons, the signs of whose approach he indicated his recognition of months before his words, "My work is done and I am ready to go." Glorious retrospect! Still more glorious prospect! With his bereaved wife and children many other hearts sorrow at his going, but with the legacy of a sacred, precious memory of him.

Farewell, brother! You have made the world better and brighter by having lived in it. You have at last walked up the shining way to the goal of all light, the unveiled face of Him which shines forever. Rest in peace, for in eternity we will know where to find you.

WANTED: A NEW PREACHER

By Cyrus E. Albertson.

The people of the Brownsburg church wanted a new preacher. There was no doubt about it. They had discussed it among themselves at various unofficial gatherings, and when Dr. Wells, the district superintendent, came for his semi-annual visit, they informed him that a new preacher was a necessity.

Dr. Wells was a careful man. A district superintendent has to be careful. He has so many folks to please. He must make the people happy and the preachers happy, and he is expected to be obedient to all the higher officers of the church. The Brownsburg situation required careful handling, so Dr. Wells proceeded to interview several of the leading members of the church to find out why they wanted a new preacher. He first called on Mr. Warren, a good, influential member of the church. Brother Warren was very kind. He said: "I have nothing against our present pastor. He is a fine man and I am loyal to him, but he takes too much time for the announcements. There are Sunday mornings when he doesn't get started to preach until nearly noon. Last Sunday I timed the pastor, and he spent twenty-two minutes on the announcements. The people are all tired out before the sermon begins."

Dr. Wells nodded his head. "I have heard that story many times about many of my pastors," he said. "The pastor wants to be fair to all the organizations of the church. They bring him their announcements with the instruction to 'make a good announcement of this, please,' and so he does his best. Thank you, Brother Warren."

The Climax in a Whisper.

The next call of Dr. Wells was upon a good brother who was always at church. The man was slightly deaf and sat down near the front where he could hear all of the sermon. He had been a member of the church for over forty years, and had always stood by the pastors of his church. When Dr. Wells stated that he was about, seeing a few folks, and getting their reactions about the return of the pastor, Brother Hall said: "You know, Brother Wells, that I am loyal to my pastors. They have all been good men. I like this man we have. He is well educated; graduated from our college and seminary, and he preaches good sermons; that is, they are good as much as I can hear of them. Our pastor has the habit that so many preachers have—when he reaches a climax he drops his voice to a whisper, and I can't hear what he says. I am not the only one, for folks with perfectly good ears tell me that they cannot hear him either. Tell me, Brother Wells, why do so many preachers try to make their climaxes in a whisper?" Again it was an old story that Dr. Wells was hearing—the old story of the preacher who didn't know how to use his voice.

Mrs. Winters was the president of the Aid Society and a great worker in the church. Dr. Wells went to see her, and she told him that she liked the pastor and that the people did too. "But," she said, "our pastor preaches over the heads of the people. We go to church and we listen, and after the sermon we wonder what it is all about. The pastor is so well educated, and he spends so much time in study that he thinks in a different channel than we do. We cannot think such deep thoughts, and so his sermons go over our heads. We cannot get the children to stay at all, for they do not understand the sermons either." Dr. Wells left the home of Mrs. Winters, and his thoughts were something like these: "Poor preacher! Why can't he understand that preaching 'over folks' heads' doesn't help them. It is what he preaches into their heads and hearts that helps and that satisfies their heart hunger. They are kind and say that he is 'so well educated,' but he doesn't know that the purpose of real education is to enable him to present great truths so simply that the children can grasp them. Another preacher who 'preaches over our heads.'"

The Endless Flow of Words.

The district superintendent wondered if he hadn't heard enough for one day, but he decided to see the Sunday school superintendent, so he stopped in at the store where Mr. Bell was working. After visiting a bit, Dr. Wells said: "Brother Bell, there is some agitation here for a new pastor. I want you to express your own honest opinion." Mr. Bell was silent for a few minutes. He was thinking of the boys and girls in the Sunday school, and he wanted to be fair to them and to his pastor. Finally he said: "There are many criticisms of our pastor. There are always criticisms of every pastor we have ever had. The boys and girls like the man we have here now. He is not especially a young folks' pastor, but they like him. I urge the Sunday school to remain for the morning service. Nearly every Sunday I say something in the way of encouragement of church attendance. But, Brother Wells, the folks say that the biggest reason why they do not stay is because our pastor doesn't quit when he is through. He preaches well for twenty-five minutes, reaches a good place to stop, and then goes on some more. One of the high school boys told me that two weeks ago he was at the service and the pastor went right on by four good stopping places. I know that we shouldn't criticise our pastor, but this is a grave failing of his. Why are there so many preachers who do not know how to bring their messages in a terse, pointed way and to stop when they reach their climax? I often think of what one preacher said to me. He was a good one. He preached his sermon, made his point, and stopped when he made it. I was complimenting him one day and he said this: 'I like sauce, but I like jam better. It takes more time and work to make jam than it does to make sauce, but most folks like it better.' I've thought of that many times, that a preacher might have to work harder on a twenty-five-minute sermon that stirred the hearts of the people than to ramble aimlessly for forty-five minutes. The only complaint I have against our pastor is that he doesn't quit when he is through."

Conference came in due course of time. The preachers were there in expectancy. The cabinet was toiling day and night to make out the appointments. Brownsburg had a new pastor sent to them. The man who was moved left against his wishes. He rebelled and objected to the "autocracy of the Methodist machine." He became bitter against the district superintendent, and talked much about a "man not having a chance in this conference." But he was moved to a smaller charge, where he continued to take too much time for announcements; to whisper his climaxes; to preach over the heads of the people, and to ramble on while the congregation wished and hoped and prayed that he would quit. At the end of that year he was moved again. But "the system" was always to blame when his church wanted a new preacher.—Northwestern Christian Advocate.

AN APPRECIATION OF REV. HUGH McLEOD BLAIR

By D. B. Coltrane.

The spirit of Rev. Hugh McLeod Blair, an associate and a leader in the making of the North Carolina Christian Advocate, took its heavenly flight in the early morning of May 19, 1924. For many days this valiant soldier of the Cross, constructive builder of Methodism and a loyal servant of his fellows, bore uncomplainingly the lingering illness that tortured his body; but meeting its crisis, his spirit, full of a comforting assurance of the loving care and watchfulnes of his Father in heaven, breathed his resignation of "Thy will be done."

It is fitting that the Board of Publication, in charge of the North Carolina Christian Advocate, which the lamented brother served so faithfully and effectively as editor and manager for so many years, should bear testimony to his beautiful life, his heavy sacrifices and most wonderful achievement. This testimony is not heresay; and it is not tradition—it is the indisputable knowledge gained in a personal contact and association with an humble soul, who believed with a childlike faith in our heavenly Father, who accepted the Bible as the inspired Word of God, who lived an unblemished life among us, who answered the calls of the church without interrogating the Why, the Where and the What, and who rendered a mighty service that the church may well cherish and to which we bear grateful testimony.

When the Advocate was at low and losing ebb, struggling with doubt and debt, and issued from an inadequate and run-down plant, housed in a rented loft with just a skylight in the roof for light and ventilation, Brother Blair answered the pressing call of his church and cheerfully and earnestly gave to her in the management and editing of the Advocate a heroic service. He took not thought of his own comforts—he gave himself wholly to the cause. He asked no question about salary or wage; he went about the saving of the Advocate and its rehabilitation, and making of it a worthy conference organ. He began with the confidence and sympathy of the Board of Publication, and by his loyal service and the dignity, with which he met every duty and requirement, he retained the board's abiding faith and support. So completely did he give himself to the cause, he never mentioned the matter of salary. For his first year of arduous and faithful work he received the sum of one thousand dollars. And it is a noteworthy fact—a fact that establishes his unselfishness and his personal devotion to the one cause—that during his long service in and leadership of our publication cause he never once suggested, in person or by proxy, directly or indirectly, that the time had arrived when the subject of an adequate or commensurate salary for the editor and manager of the Advocate needed discussion or adjustment—he gave his best and most devoted service and his own cause was left to others.

While he gave little thought to his personal comforts, he displayed fine judgment and business tact in the conduct of the affairs of the Board of Publication. Finally the light broke, and with it the suggestion that the Advocate needed and deserved expansion. The board recognized the merits of his suggestion and authorized the purchase of a lot and the erection of a printing house. The records attest the soundness of his vision and his judgment. It is not small achievement to nurse a crippled and suffering cause, breathe life into it and guide it out of a losing proposition into one where the equipment and property reach, by a conservative estimate, the value of $150,000; and upon this substantial basis his associates and those who followed him have builded a superb printing business and now enjoys a clientele of more than any other weekly publication in our church. Our financial records attest the presence during these years of a fine vision and splendid judgment, in the fruits of which the two conferences in the state may well rejoice.

When the union of the two Advocates seemed advisable, a matter to which Mr. Blair gave his hearty endorsement, he retired from religious journalism and returned to the active ministry, leaving the cause in the hands of younger and devoted servants of the Master.

Others have spoken at the proper time and place of the modest man, the dignified and worthy citizen, the faithful preacher, the friend without guile. We simply in this manner wish to acknowledge the valuable and phenomenal services which Hugh McLeod Blair rendered Methodism while her leader in her publication business.

(The foregoing paper was unanimously adopted by the Methodist Board of Publication at its annual meeting, ordered spread upon the minutes, and published in the Advocate.—Ed.)

There are many people who, apart from Christ, have come to the conclusion that the world is wrong, that the social order is built upon injustice, that its governments are founded on force, yet they have no real cure for these things. They hate the world as they know it for its injustice, but they can only replace one injustice by another, or appeal to force to overthrow force.—Dr. W. E. Orchard.

SOME OBSERVATIONS ON CONDITIONS IN GERMANY TODAY

By H. E. Woolever, Editor National Methodist Press.

Germany has held a peculiar place in the thinking of men ever since the Great War broke forth. It has been the subject of condemnation and of pity. As a result of that international contest, Germany has been required to pay heavy penalties in her defeat. While the dailies of Europe carry on the controversy over who or what was responsible for the war, the citizens of Germany have no question as to the bitterness and anguish which are the part of the vanquished in arms.

The continental territory of Germany was divided up by the Versailles Treaty, and partly redistributed among the powers. Her entire colonial territory was likewise divided. In place of the old monarchy, a new republic sprang up as a fruit of the awakened democratic spirit and the former monarchial head, frightened by his own people, now lives in exile. The new national government comprises sixteen independent republics and two free states, formerly kingdoms and principalities.

A New Spirit and a New Nation

The German people do not care to talk about the war. They prefer to forget it, which is an impossibility. Regardless of who would be silent and who would speak, there is a limitless amount of information offered. One needs to weigh the sources of his information and it is after extended conferences with the ablest and sanest minds we have found in Germany and elsewhere that these observations are ventured.

Many Germans believe theirs is a richer profit in defeat than would have been in victory. The deep and hard experiences resulting from the war drove them to seek spiritual riches. The spiritual life of Germany has been quickened and vitalized in a remarkable way. The people have been driven to introspection and to ask, "Why has God given us this trial?" "Why have we deserved it?" As a result of this quickening the evangelical churches have been faced with opportunities far beyond their ability to meet because of insufficiently large buildings and lack of financial resources.

The Methodist churches are overcrowded and often church members are requested to remain from certain Sabbath services that others interested may gain admission. If there had been no slump in Centenary giving, a mighty spiritual harvest might have been reaped in Germany, which would have given the largest kind of a missionary impact for world-wide evangelization. Here is a field of great opportunity, and reminds one more of the description of the days of the Wesleyan revivals than anything the writer has ever seen.

Recovering From Hard Days

The hardest days suffered by these people were immediately following the war, when thousands of adults and children were starving to death. Then came the severe financial collapse when the mark, normally about twenty cents, could be bought at four billion to the United States dollar. Under this condition the fortunes and savings of the people were wiped out completely and those once independent could not, with all that remained to them, buy a sack of flour. By 1924 the people realized their money had become worthless. A new currency was introduced and those with savings had to begin life all over again, financially. They give credit to the Dawes Plan for having worked a great reformation. However, some of them are wondering if they will be able to meet the payments stipulated for 1927-28 when, according to this plan, the largest annual payments will have to be made.

The Germans have a will to work and a dogged determination to succeed. Despite this fact, today, they suffer for lack of employment and the manufacturers expect hard times in the near future, as there are not sufficient markets for their goods. It is said that over 2,000,000 workers in Germany cannot, today, find employment. For instance, in one of the Methodist Episcopal churches having a membership of over a hundred, only seven have any remunerative employment.

In the face of those hard industrial conditions the German people are of the opinion that they must work out their own relief and not expect help from outside. This is a most wholesome attitude of mind and one which seems quite lacking in some of the European nations. Here, as in England, doles are given by the government to the impoverished people. Those who have any work are taxed to help keep alive those without work.

Political Situation in Germany

Despite all our prejudices against Germany as a result of the war, we cannot deny our admiration for the manner in which the German people are working out their after war difficulties. For a people who are just in the first years of a republican form of government, their future political history seems most promising.

The alignments in German political parties during the past two years illustrate the difference between equipoise and deadlock. In the recent referendum on the question of confiscating the properties of the former German rulers, the people showed a remarkable steadiness. There were 15,000,000 ballot cast for confiscation, but the majority was opposed to this radical move. The natural republican attitude would have been to vote overwhelmingly for the taking of this property. However, a considerable group of Republicans believed such procedure might open the doors for a radicalism threatening the security of the private property of any man. These people had passed through too much suffering to jeopardize national stability by taking advantage of a temporary means of relief. While in this case many Republicans cast their vote looking to the permanent welfare of the nation, certain Nations and Monarchists showed a like inclination to compromise their political tenets for the sake of national fortune, in voting for the Dawes Plan and the Locarno Agreement. Germany is very fortunate in that there is an equilibrium among her political parties which gives practical reasoning on any major subject a chance to register.

Future of Republican Government

Democracy appears to have won its way in Germany. Only eight years ago a Kaiser, personifying autocracy, was the ruler of the land. Today, there seems to be no hope for a hereditary monarch in united Germany. There have been over 15,000,000 republican votes cast, which gives evidence of a mighty force against reaction. If normalcy might soon return to Europe, this number would rapidly increase. The common people are constantly told by the monarchists that the trying financial and industrial conditions which they are now facing did not exist under the Kaiser. To those who do not remind themselves of the changed economic condition in all Europe, there seems good reason to return to the monarchy.

Hindenburg Proves Himself

The election of Hindenburg to the presidency of Germany has proven a great benefit to the republic. This old general was an outstanding supporter and military representative of the Kaiser. His name was everywhere linked with that of the ruler during the latter years of the war. The old man accepted the verdict of the war and, with a love of his fatherland, did not flee, but stayed by to help it to rebuild itself. He became a candidate for the presidency. The monarchists were solidly back of him, believing he would stand for the return of the old regime. He was beloved by millions of soldiers and the parents of soldiers. To us in America it seemed a sad move back toward kaiserism to have this old general elected.

The returns from the election showed that Hindenberg was the choice of the people. There was great rejoicing among the manarchists, but their glee soon changed to chagrin. The old general took his oath of office in which he promised to support and maintain the constitution. He has pride in his honor and he has stood firmly for the principles of the republic. There has been great advantage in having such a man in office. The people love him.

He is an old man with no personal ambitions for his own future. The monarchists are estopped from attacking and overthrowing his administration for they had constantly proclaimed before his election that he was the only man for Germany. To condemn him now would be to condemn their political judgment in the future.

Bolshevist Activities

The danger from the Bolshevists played a considerable role in the election. The thinking liberals feared what Bolshevism would do in Germany if it gained control. These people in large numbers voted for Hindenberg as a bulwark against communism. In the result they achieved a constructive step against the propaganda of Soviet Russia. Today the danger which threatened Germany from this quarter seems to have passed. The communists have only about forty members in parliament. There is a strong reaction against them in Bavaria, which would return to a monarchy in order to offset Bolshevism. Bavaria is the chief center of Romanism in Germany. It has been markedly anti democratic and in type does not seem quite like the rest of Germany, which is predominantly Protestant.

Germany's Temperance Movement

The greatest among the moral reforms in Europe, as we have seen them, is the great temperance movement in Germany. It is ably led by that fine Christian statesman, Dr. F. H. Otto Melle, president of the Methodist Episcopal Theological School at Frankfurt-am-Main, Germany.

In this enormous move to break the power of the liquor interest in Germany, he has proven a Moses. The account of this undertaking, which is a story in itself, must await a later time. However, here is a great encouragement for those who seek the downfall of the liquor traffic and great hope for Germany, which promises to take her place as one of the great democratic nations of the world.

DR. F. S. ONDERDONK TELLS OF WORK OF MOBS IN MEXICO

In Irapuato eighteen homes of Protestants were burned or destroyed. The Romish priest, assisted by the Knights of Columbus, did this nefarious crime. They first attacked the church, breaking down the front door. The family of the pastor barely escaped being burned to death and received bruises from the mob, which came nearly beheading the daughter of the pastor.

Senor Vincente Hernandez, a second-hand hardware dealer, had everything destroyed. Pedro Gonzales, a furniture maker, who was energetic and had something like $4,000 saved up, lost not only his shop destroyed, but all his money taken and divided among the members of the mob. Juan Meza, a dealer in cereals, barely escaped with his life, all his establishment being burned. Dr. de la Vega, who had been converted to Christ and was hated because of his high social position, they hoped to catch and burn alive. Fortunately he had taken his family to a nearby town. However, the mob destroyed everything within their reach, even to killing all the domestic pets on the place. Sister Guadalupe Gallardo, a faithful woman of the humbler class, was busy preparing a meal when a woman ran in and asked her for a drink of water, as pretext to get close to her. Then there entered an avalanche of infuriated women, some with stones and others with sticks. She was knocked to the floor and was asked to give praise to one of the saints. Instead she said, "Blessed be the Christ of heaven, the Saviour of the world." A devilish woman then struck her with an axe, cleaving open her skull, then begged the mob to throw her into the river. Jose Moreno, a tailor, was seized by the mob beaten until there was no hope of his surviving. The Jaramilla family, in escaping, was cut off from a little two-months-old baby girl. The little thing was seized and while they were in the act of setting fire to her little body, one of the women of the mob had mercy on the child and snatched it away, restoring it later to the mother, but not without requesting pay for her act.

Now, these things did not happen away in the Middle Aages in some dark corner of the world. They took place on July 31 of this good year of our Lord, 1926, in the city of Irapuato, through which I have passed many a time. The pretext of these howling Romish savages, headed by their priest, was that the Protestants are responsible for the Mexican government's action in carrying out the constitution of the country. Why did not the newspaper men get this fine "story" for their publications? Simply because Rome has her clutches upon the news agencies of this land and such crimes cannot get into circulation.

NOTICE TO PREACHERS OF N. C. CONFERENCE

Under the direction of the last General Conference changes have been made in the blanks used by the preachers in making their reports to the annual conference. These changes will necessitate the use of new blanks in making your reports this year. The new blanks may be obtained from Lamar and Whitmore. Please secure them before coming to conference. Thomas McM. Grant,

Secretary N. C. Conference.

CONGREGATION OVERFLOWS AT COKESBURY DEDICATION

Congregations which overflowed the edifice attended the formal dedication yesterday of the new Cokesbury church at Cokesbury, some four miles east of Henderson. The old church was destroyed by fire last Christmas when a fire ball being toyed with by some boys in their holiday celebration lodged on the roof and ignited the structure.

The new church was erected and furnished at a cost of between $4,000 and $5,000. It has been paid for in its entirety by the congregation, which numbers around 200 members, with the aid of a donation of $1,000 from the Duke fund.

The dedicatory sermon was preached in the forenoon by Rev. J. T. Gibbs, superannuated Methodist preacher of Warrenton, who is a native of that section, and who was brought up in the old Cokesbury church. A basket dinner was served on the grounds at one o'clock, and in the afternoon Judge John H. Kerr, congressman from the second North Carolina district, made an address. W. L. Knight of Weldon, district lay leader, was unable to be present.

Congressman Kerr spoke on the necessity for the separation of church and state, and presented statistics showing the church membership in America of around 42,000,000. He said that Christianity was progressing at a rapid rate in this country under the separation of religion from government, and emphasized the new commandment enunciated by Jesus Christ.

Rev. J. T. Draper, pastor of the Middleburg circuit, of which the Cokesbury church is a part, voted the thanks of the congregation to those who had helped in its rebuilding, making mention of the gift of the pulpit desk of Mr. and Mrs. W. E. Moss of Henderson in memory of their daughter who died in infancy. A donation of $150 was also made by Mr. Watson, native of that section, who is now a high official of the British-American Tobacco Company in New York. Mr. Watson was present and announced his gift as a memorial to his parents, telling the pastor to use the collection taken for that purpose for something else and allow him to make this contribution.—News and Observer.

LETTER FROM BRO. W. B. HUMBLE

I am writing to say we closed our meeting at High Falls last week with 150 conversions and reclamations. Twenty have joined our church with ten or more to be received next Sunday and some have joined other churches. This makes at least 340 who at the altar gave their lives anew to God or were converted on their knees in sorrow for sin. We received three at Fair Promise Sunday, putting Fair Promise list to 19. I feel safe in saying we have and will receive at least 85 on profession of faith this year.

My father went to the Highsmith hospital the day following brother's funeral, and has been there in preparation ever since and now expects to be operated on for enlarged prostrate glands the last of this week. We are very much concerned about him.

W. B. Humble.

WANTS PREACHER RETURNED

Whereas, Rev. J. M. Varner is closing his second year as pastor of Epworth M. E. church and the church has prospered under his leadership and ministry, and he has by his godly life and example and the faithful performance of his duty to God and humanity, together with his ability to preach the gospel in a strong and forceful manner, has endeared himself to not only the members of his church but to the people of the community as well. Therefore be it resolved:

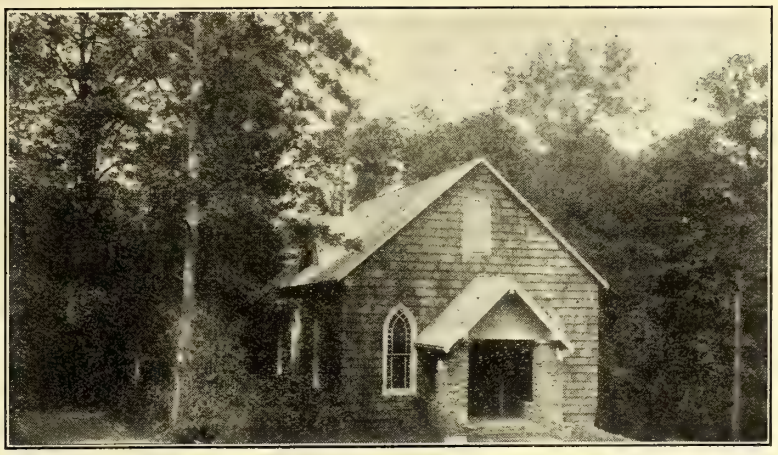
First, That we heartily endorse his work among us and pray the conference to return him to this work for the next conference year.

Second, That if he is returned to us that we pledge him our most loyal support, our prayers and our co-operation in the work.

Third, That these resolutions be spread upon our records, a copy sent to our presiding bishop, one to our presiding elder, one to the Concord Daily Tribune and one to the North Carolina Christian Advocate for publication and a copy handed to Brother Varner.

C. H. Barrier, Chm.
J. M. McGraw, Sec.

The above resolutions were read before the church on Sunday, October 3, and unanimously adopted by a rising vote of the congrepation.



OUR NEW CHURCH AT BLOWING ROCK

This formerly unsightly framed and ceiled house, sitting right up to the highway was moved back 35 feet, and changed to look like the picture herewith. Inside a new floor was laid on the old floor, the dark ceiled walls inside covered with a heavy paper and that covered with sanitas cloth (oil cloth) in imitation of beautiful pink and gray wall paper, the ceiling laid off in four squares 15x25 feet with overhead beam effect and covered with same designs as walls. New pews made and stained brown and waxed, the floors stained, the main aisle carpeted. Out side the old bell tower was taken off, the roof lines changed with dormas to break the long bare line, chestnut bark placed over the weatherboarding, as you note in the cut, a rock porch entrance made, all outside trim painted a rich cream and a wide cobble stone walk made from sidewalk to the entrance. Total expenditure approximately $1800.

FINISH THE JOB
The Christian Education Movement
was launched in
1920
The pledges were made in
1921
Most of them have already fallen due. Help us finish the job by paying
AT ONCE
the balance on yours.
THANK YOU!

ALL AUTHORITIES AGREE ON REST FOR TUBERCULOSIS

"It is now agreed by all of the foremost tuberculosis authorities of the world that rest is the one most essential thing in the cure of tuberculosis," Dr. P. P. McCain, superintendent of the North Carolina Sanatorium, stated on his return from the recent National Tuberculosis Association in Washington, which he and Dr. S. M. Bitinger attended. A number of the foreign delegates stressed the benefit which comes from heliotherapy or sun treatment and artificial pneumothorax, compression of the most diseased lung in unilateral cases of the disease, but all agree that nothing else can take the place of rest, the one essential for a cure. Both heliotherapy and artificial pneumothorax are used at the North Carolina Sanatorium.

"Intestinal tuberculosis," Dr. McCain stated, "has always ranked along with meningitis as one of the most serious of tuberculosis complications and has usually been considered incurable. Dr. Lawrason Brown of Trudeau Sanatorium, and Dr. D. A. Stewart of Manitoba Sanatorium presented papers showing that by early diagnosis, chiefly by means of X-ray pictures of the intestinal tract, and proper treatment that intestinal tuberculosis can be cured."

A DIARY AND ACCOUNT BOOK THAT IS DIFFERENT

The United Stewardship Council has prepared a "Diary and Budget Account Book," which may be used either as a diary or as a budget book for one's total account, or both.

Those who have not been accustomed to keeping an account will be amply rewarded in doing so. The best time to start is when the income is small.

The principles on which the accounting is based make this book unique:

1. Put God first, as the Owner of all. Giving, put first, regulates the spending and and the saving.

2. Treat the whole income as a sacred trust. What is spent and what is saved, as well as what is given, should be administered and accounted for as Another's.

3. Provide for the future. Practice self-denial today and exercise foresight for tomorrow by saving.

In addition to its special features the book is a real diary, handsomely bound with read leather cover, title and edges in gold. It is 3x6 inches, for vestpocket use.

The edition for 1927 is now available. Price, 25 cents per copy. Order from Lamar and Whitemore, Nashville, Tennessee; Dallas, Texas; Richmond, Va.; San Francisco, Calif.

NOTES FROM BISHOP CANNON'S ITINERARY

Bishop James Cannon Jr., who sailed on September 28 on the steamer Lutebia for Brazil, where he will hold the Brazil conference during October, has had a more varied summer than usual. His itinerary will have covered many thousands of miles before he reaches home.

Starting from London his route was by Berlin, Riga, Dorphat, Helsingfors (Finland), Petrograd, Moscow, Rostof, Vladikavkas, Tiflis Esrian, Etchmiadgin, Batum, Constantinople, Dofia, Belgrade, Lausanne, Becar, Brussels, London, Paris, Geneva, Le Zonte (Belgium), L0ndon, Paris, Madrid, Seville, Lisbon, Russis, including Georgia, Armenia and the Black Sea, Bulgaria.

Spain and Portugal were new countries and presented features of special interest to one who had never visited them before.

Exceedingly interesting experiences were had in Petrograd, Moscow, Armenia and Constantinople, while Spain and Portugal furnished some contacts of value in connection with our work in Mexico, Cuba and Brazil.

Bishop Cannon writes he regrets that he could not have spent some time in Spain in connection with his administration as bishop in Mexico and Cuba and is glad to have seen Portugal and the Portugese before going to Brazil. He things that progress was made at the conferences he attended on various important subjects. The anti-alcoholic congress at Dorphat stimulated the later activity at the League of Nations gathering at Geneva, the initiative being taken at Geneva for League of Nation action on the alcohol by its Finnish, Swedish and Polish delegates, all of which countries were well represented at Dorphat.

The study of the situation in Russia and Russian Armenia will be helpful in determining the actiivty of our church in solidifying and making permanent results of our contribution to the persecuted Christian people in the Near East. The plans for the great world conference on Faith and Order were put into shape, and the discussion of the continuation committee also held at Berne the latter part of the week checked up the situation since Stockholm, and set its face to the future.

Not the least interesting or important was the Geneva gathering of the International Near East Association with the adoption of plans for future work, special emphasis being placed on the observance of International Golden Rule Sunday throughout the world as an evidence of purpose that all needy, helpless childhood shall have a chance. The International Golden Rule dinner was presided over by the Japanese secretary of the League of Nations, of whom it has been said that "the whitest man in the League Secretariat is a yellow man." The great ballroom of the Hotel der Berggus was crowded with representatives of all nations, and after the Golden Rule dinner addresses were made and Bishop Cannon as chairman of the committee read the resolutions, which were enthusiastically adopted.

Very important work done by Bishop Cannon is securing the introduction of the resolution that the League put the alcohol question on the permanent agenda, was reported in the New York Times.

From Geneva Bishop Cannon went to Belgium for the great conference on Africa missions, lasting a week, and participated in by 250 workers in Africa missions.

After consideration of the various problems of the work of the World League Against Alcoholism, Bishop Cannon went to Spain and Portugal, as stated heretofore.

Order your new discipline from the Advocate.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

A REQUEST

To the Presidents of the Woman's Missionary Societies:

As the literature for the Children's Day in the Week of Prayer is now sent to the president of the local auxiliary, I am writing to ask these presidents to see that the literature is placed at once into the hands of the superintendents of children's work, or as we have been accustomed to call them, the superintendents of the Bright Jewels.

May I not also ask the presidents to see that a favorable day during the week of prayer is assigned to the children and that the members of the adult auxiliary are urged to attend their meeting and to assist them to secure a good offering?

If in any case for any reason it is not possible for the children to prepare and give the play provided in the literature sent out for them, urge your superintendent to prepare a more simple program. It is not necessary to carry out any particular program, but we wish every children's society to have a part in the praying and the giving of this week of prayer. Sincerely,

Mrs. N. H. D. Wilson,
Conf. Supt.

The North Carolina conference appreciates so sincerely a gift of $25 to the Lucy Cunninggim School from Dr. and Mrs. Cunninggim of Scarritt College. They heard of our special of $10,000 to this worthy school in Korea and they, too, wanted to help.

ELIZABETH CITY DISTRICT MEETING

The annual meeting of the Woman's Missionary Societies of the Elizabeth district will be held in Edenton on Thursday, October 28, beginning at 9:30 o'clock. We are looking forward with pleasure to having with us Mrs. N. H. D. Wilson and Mrs. W. R. Royal, who will have messages of interest to all who are present. It is desirous that representatives from all organizations in the district attend the meeting. Mrs. R. H. Willis, Dis. Sec.

ST. PAUL MISSIONARY SOCIETY HAS DELIGHTFUL PROGRAM

According to previous announcement and published program the St. Paul missionary auxiliary met in regular monthly session in the church on October 4 at 8 o'clock.

Miss Mary Emma Giddens had charge of the program, the subject for the evening being social service.

After an opening hymn and prayer Mrs. F. B. McKinne read the Scripture lesson, and made a very helpful and inspiring talk on "Service."

The business of the evening was then conducted by the president, Mrs. J. B. Davis.

After this Mrs. Geo. W. Butler of the Presbyterian church, made a talk on social service. Her theme was "The Chief End of Man Is to Glorify God, and Enjoy Him Forever," and urged that the way to do this is through service.

Miss Hattie Dewey, treasurer of the auxiliary, told the ladies that when Miss Davies spoke here some time ago four members of the auxiliary gave $100 to Scarritt each, which entitled them to a memorial in that college to some loved one. Several others gave sums, not amounting to so much as $100 apiece, but together making $300, entitling them together to three memorials. These they decided to give to our president, Mrs. J. B. Davis, our conference secretary, Mrs. Flora Kendall, and our conference treasurer, Mrs. F. B. McKinne.

Mrs. Kendall told that Mrs. L. D. Giddens has been selected as one of the two members of a committee from the 300 auxiliaries in the conference, to meet with the state board of social service. The purpose is to try to promote child welfare and social service before the legislature.

Miss Mary Emma Giddens then invited all present to go to the Sunday school room for a social nour. A large pink and white birthday cake was placed on a table. Two candles burned upon it, and it was presented to Circle No. 7 of the auxiliary, the newest circle, being only two years old. Mrs. Nora Johnson, leader of No. 7, received the cake with gracious words of appreciation. She was then given a knife with which to cut the cake. Delicious brick ice cream and homemade cake were served. During the social hour Mrs. W. F. Frederick and Mrs. H. C. Selby rendered two beautiful vocal solos, each accompanied by Mrs. George Bynum, pianist. There were present, besides a large number of members of St. Paul, a number of visitors. The evening was very much endjoyed. Mrs. C. G. Smith,
Supt. of Publicity.

My Dear Sister:

We are entering the last quarter of a year that has been full to overflowing with earnest, aggressive work on the part of you—that is, if we can judge from the progress made. It is difficult to express the appreciation felt by those who lean so heavily upon you for this help in putting over the year's program of work as planned by the Council—your conference officers and those of us here at the Lambuth Building. In our hearts is every feeling of gratitude. It has not been easy to carry this work. There have been many discouragements and disappointments, but it seems you have not failed in your interest and now we come to the last act—in the three months before us, each of which calls for some special piece of work, which youa re asked to promote in your district. On the success doing of these three last things depends in a large measure the successful winding up of the year's work.

October is mission study month. I am enclosing a list of books and leaflet of explanation which you have perhaps already seen. You and the conference superintendent of mission study will work together to put the current book into every auxiliary.

November—week following second Sunday is the Week of Prayer period. It would be a splendid achievement to have it observed in every adult, young people's and children's society in your district. The literature will be ready and in hand in time for careful study before the period. The Week of Prayer has come to be a most blessed season, as some one expressed it in an annual meeting, "a real revival service." Let's make it the very best we have ever had.

The election of auxiliary officers takes place in November. Write the newly elected officers to begin the study of their duties. They will have till the January meeting to get ready for them and this time can be profitably spent. If you can meet groups of newly elected officers before January and discuss their work with them, it will be most helpful to them. Some secretaries are doing this.

December—Harvest Day, and the winding up of the year's affairs. There will be full notices in the Bulletin and you can keep the societies instructed.

This is the closing season for the Bennett Memorial. I am sure you are doing your best in your district to complete your quota. What a splendid thing this will be. I wish you could see how wonderfully the building is going forward. It is a real evidence of the devotion of our women.

May God bless you in your work. Whenever I can be of service, command me. Sincerely yours,

Mrs. B. W. Lipscomb,
Sec. Education and Promotion.

Western North Carolina Conference

"THE STRENGTH OF THE HILLS IS HIS"

Psalm 95:4

How strong these mountains look,
How wonderful, how grand!
They tower upward peak on peak,
Encircling all the land.

Like walls of sure defense
Around the vales below,
A symbol of almighty power,
God only can bestow.

In beauty and in strength
They seem at once to rise
Above the lower planes of earth
And touch the distant skies.

Like them, O may our thoughts
Ascend to heaven above;
And leave the low and grovelling,
And live a life of love.

The foregoing poem was written by Mrs. E. M. Anderson of St. Petersburg, Fla., during a recent visit to her native state—North Carolina. Mrs. Anderson is a frequent contributor to our columns, and we are sure her verses are always read with pleasure, especially by those friends who knew her when she lived in Greensboro and was a member of the Woman's Missionary Society of West Market Street church. While in North Carolina she visited in the western part of the state, where she says "it was a great pleasure to see the mountains again," the view of which gave her the inspiration for the above poem.

MISS WEAVER IN ACCIDENT

Friends of Miss Pearl Weaver of Weaverville, conference superintendent of social service, will regret to learn that she was the victim of an automobile accident recently and sustained injuries from which she has been confined to her bed for several weeks. In rounding a curve on Coxe street in Asheville Miss Weaver's car collided with a large truck and she was considerably bruised and shaken up. The latest reports from her home are that while she is improving she is still "quite uncomfortable." We sincerely hope that she may soon be entirely restored.

COURTESY TO OUR CONFERENCE PRESIDENT

An event of unusual interest in Winston-Salem was the birthday luncheon given recently by the Young People's Society of Centenary church, complimentary to their leader, Mrs. Charles C. Weaver. During the evening a tempting repast was served and as the members of the auxiliary, with their guests, were seated around the beautifully decorated table, the centerpiece of which was a huge white birthday cake with lighted candles, a splendid luncheon program was given, consisting of impromptu talks, musical selections and a toast to the honoree conveying the congratulations and good wishes of the members of the society.

At the close of the program Mrs. Weaver was asked to pull the ribbon which was extended from the centerpiece to her plate, and as she drew it to her she found attached to it a check for $100, a gift from the society, with a request that her name be placed in the Book of Remembrance.

In most fitting words Mrs. Weaver expressed to "her girls" her appreciation of this wonderful gift which came as a complete surprise to her.

We join with the society in wishing for Mrs. Weaver, even at this late date, "many happy returns."—Editor.

LIST OF ENROLLMENTS IN BOOK OF REMEMBRANCE

We are glad to have from our conference treasurer, at the close of the third quarter the names of those enrolled thus far in the Book of Remembrance from our conference. By reference to the following list you will see that Winston-Salem district is leading. Only three more months in which to place our names on this list. Let us get busy and see how many new ones Mrs. Peacock will report for the fourth quarter.

Haywood Street, Asheville; Florence Weaver Y. P., Monroe; Wesley Memorial, High Point; Daisy Davies, High Point; Forest City Adult, Forest City; Thomasville Adult, Thomasville; West End Adult, Winston-Salem; Pleasant Grove Adult, Forest City; Long's Chapel Adult, Lake Junaluska; Burkhead Adult, Winston-Salem; Muir's Chapel Adult, Pomona; Bryson City Adult, Bryson City; West End Young People, Winston-Salem; Dilworth Adult, Charlotte; Centenary Adult, Winston - Salem; Florence Blackwell Adult, Winston - Salem; Walkertown Young People, Walkertown; West Jefferson Adult, West Jefferson; Hudson Adult, Hudson; Cullowhee Adult, Cullowhee; Mrs. Lucy H. Robertson, Greensboro; Mrs. Virginia Claywell Hogan, Morganton; Mrs. C. C. Weaver, Winston-Salem; Mrs. J. H. Weaver; H. A. Dunham and Mrs. H. A. Dunham, Asheville; John A. Barnhardt, Cabarrus county; Miss Florence Blackwell, Winston-Salem; Mrs. Anna Lindsay Ogburn, Winston-Salem; Mrs. Caroline Foard Chunn, Salisbury; Mrs. J. S. Spencer, Charlotte; Mrs. H. L. King, Asheville, and Mrs. A. A. King, Concord.

ASSUMES SUPPORT OF BIBLE WOMAN

We hear through Mrs. D. L. Simpson, district secretary of the Winston-Salem district, that the Laura Haygood Missionary Society of West End church has assumed the support of a Bible Woman in Mexico, Miss Amalia Gutierrez, Bocoyna, State of Chihuahua. Miss Guitierrez is working with the Indians of the tribe called Tadrahumare, thirty to forty thousand of whom reside in her territory.

INTERESTING MEETING OF STANLY COUNTY MISSIONARY FEDERATION

Miss Lesca Freeman, secretary, writes us of a most interesting meeting of the Stanley County Missionary Federation which met a few days ago in the Norwood Methodist church. There were present about sixty enthusiastic missionary workers of the county and prominent among the visitors was Mrs. C. C. Weaver, conference president, who proved quite an addition to the program in her presentation of the Belle Bennett Memorial. The following program was given during the afternoon:

Theme: The King's Business.

Devotional services, Mrs. D. A. Shankle.

Address of welcome, Miss Lesca Freeman.

Response, Mrs. Moss.

Vocal duet, Mrs. J. R. Price and Mrs. Talbert.

Greetings from the Board of Missions, J. F. Shinn.

Purpose of the Federation, Mrs. W. C. Houston.

The Ideal Federation, Mrs. B. C. Thompson.

Cocal solo, "Come Ye Blessed," Miss Pat Adams.

Address, Mrs. Chas. C. Weaver.

"Aunt Tille Learns to Tithe," the Norwood children.

I am in sympathy with evangelism, but don't you thing the time has come when we ought to give more attention to the making of genuine Christians out of the large memberships already gathered into the churches? —A. A. Hyde.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington N. C.

Western North Carolina Conference

SUNDAY SCHOOL GROWTH

During the past nine years our Sunday school enrollment has increased from 84,145 to 136,645, a gain of 62 per cent. The number of officers and teachers has increased from 6,432 to 8,623, or 34 per cent. The total amount raised in the Sunday school has increased from $51,612 to $199,476, or 286 per cent. While our Sunday school enrollment gain during this period has been three times as the church membership gain only one conference reports more Sunday school pupils joining the church. Our conference now has more Sunday schools and more Sunday school pupils than any conference in Southern Methodism.

LEADERSHIP TRAINING

Over 4,000 Sunday school workers have attended training schools held in the Western North Carolina conference during the past year. In these schools, in our colleges and through home study 3,261 credits have been earned during the year as compared with 2,641 last year. The credits for this year have been earned as follows: In standard training schools, 1872; in Cokesbury schools, 583; in colleges, 444; through correspondence, 361.

MATRONS OF THE PARSONAGE

During the past conference year 53 wives of pastors have earned 76 units of credit. Mrs. C. M. Pickens leads this splendid procession with seven credits, followed closely by Mrs. W. E. Hauss with six. Mrs. J. W. Bennett comes next with four, followed closely by Mrs. Chas. C. Weaver and Mrs. G. B. Clemmer with three each.

CREDIT PASTORS

Included in the total number of credits earned during the past conference year are 276 credits earned by 153 pastors. These credit pastors are located by districts in the following numbers, first figure standing for number of pastors taking credit and second for number of credits earned by pastors:

Asheville	13	17
Charlotte	16	30
Greensboro	19	32
Marion	18	28
Mt. Airy	7	10
North Wilkesboro	2	3
Salisbury	19	39
Shelby	22	47
Statesville	12	17
Waynesville	7	14
Winston-Salem	19	39

Pastors leading in total number of credits earned during the year are: Revs. W. G. McFarland 12, W. E. Moretz 7, J. W. Bennett 7, H. M. Keever 7, E. H. Nease 5, S. M. Needham 5, R. O. Eller 4, H. H. Jordan 4.

LOCAL TRAINING CLASSES

The following pastors have either personally or through local talent conducted training classes on their charges. The figures opposite their names are for the number of credits earned:

S. T. Barber (two classes)	37
A. C. Chappell	31
C. O. Kennerly(three classes)	18
W. E. Hauss (two classes)	18
J. W. Hoyle	17
R. O. Eller	12
M. W. Heckard	12
W. B. McFarland	9
C. M. Pickens	8
A. P. Ratledge	8
H. K. Boyer	7
E. H. Nease	7
H. F. Duncan	6
E. K. McLarty	5
John H. Green	5
J. W. Bennett	4
S. M. Needham	4
C. C. Weaver	3

The following pastors have had classes conducted which are either incomplete or no credits were earned: Revs. F. J. Prettyman, M. B. Woosley, D. W. Brown, M. B. Dargan, W. L. Dawson, W. B. West.

TRAINING SCHOOL GROWTH

We have now been holding standard training schools for seven years. The following table shows the growth in this good work:

Year	Schools	Credits
1920	1	82
1921	3	247
1922	6	423
1923	11	947
1924	19	1392
1925	19	1665
1926	20	1872

CHILDREN'S WEEK

Miss Little reports that nearly 100 of our leading Sunday schools have agreed to observe Children's Week. Supplies have been sent out to the key-women of these schools and the good work is going on. Reports coming show that already the work is being done. Among others the report from Centenary, Winston - Salem, shows that all the homes of children in the school were visited and a most successful parents' meeting was held in which a definite forward step was decided upon. At the parents' meeting the pageant, "The Holiest Task," was presented. At the conclusion of its presentment Judge Watson of the municipal court remarked to Miss Lillian Boatner, the key-woman in charge, as follows: "That pageant should be presented in every church in the city, in every school and in other public places."

FORWARD STEP

Some of the forward steps being decided upon at parents' meetings at the conclusion of the week dedicated to the childhood of the church are as follows:

Providing for a separate beginner department.

A separate primary department.

A separate junior department.

Providing for the training of the beginner, primary and junior superintedents.

Providing a piano for each of the elementary departments.

Making such changes in department rooms as are needed to secure an atmosphere of quietness and reverence (doors in rear, solid deadened walls, etc.)

Beautifying the children's departments (approved pictures, harmonious coloring, etc.)

New Sunday school buildings.

Playgrounds established.

Week-day religious education.

Schools departmentalized.

Literature for Sunday school supplied from church budget.

SUNDAY SCHOOL DAY RECEIPTS

Our cordial thanks go to the following Sunday schools for Sunday School Day offerings sent in to Treasurer Dunham during the past wek:

First Church, Morganton	$40.00
Central, Albemarle	30.00
First Church, Waynesville	14.00
Palmyra, Walnut Cove Ct.	10.00
Walnut Cove, Walnut Cove Ct.	5.00
Patty's Chp., Flat Rock-Fletcher	6.00
Mt. Pisgah, Summerfield Ct.	7.00
Liberty, Liberty Ct.	10.27
Maiden	5.00
Cotton Grove, Linwood Ct.	3.45
Love's, Walkertown	6.43
Denton, Denton Ct.	2.00
Concord, Uwharrie Ct.	4.00
Azalea, Swannanoa Ct.	2.60

North Carolina Conference

ECHOES FROM CHECK-UP

Echoes from our annual check-up throw considerable light upon the value and significance of the work which is being accomplished through the promotion of the Programs of Work. If space permitted we should give numerous comments coming to our office direct from the checkers themselves who, for the past week or two, have been rendering splendid service in meeting with workers of schools which have adopted a Program of Work. We can here give only a few. A pastor writes:

"I really think we are making advancement in our Sunday school work—decidedly so in the two larger schools. The Program of Work has been an incentive to our people in at least two of the schools. We went carefully over the Program of Work and purposed to make three or four entire points the coming year."

Another, enclosing reports from three schools visited, says:

"I have enjoyed checking these schools. Have found a new field of work, viz., a supervisor of the workers' council. Wherever I'm sent next year, I mean to supervise my officers and teachers (unless I have someone who can do it better) and keep the thing up to the minute. I find the greatest need in the workers' council."

Writing concerning his visit to a certain school, a checker said:

"Have enjoyed every minute of this work. Learned a lot I needed to know relative to my own relationship as a pastor to my school. My visit to ——— was not appreciated until we got half through the questionnaire. For some reason that superintendent had received a blank, filled it out, and thought that was all there was to it. When we got in the check-up he found his blank all wrong, and then he really appreciated my call."

Another pastor, writing about his own school, said:

"I believe in your program and have spent more time in trying to put it on in my church than for anything else, because I think it offers greater returns in the days ahead."

Writing about a school he checked last year and again this year, a checker makes the following significant remarks:

"I consider this a remarkable school for a one-room church. I note such a difference since last year. They gain four or five points. Equipment in the way of building and leadership training are the two things they are furthest behind on. They are going to try to get some beaver board and make some screens themselves, and I think they will try to have a Cokesbury school next year and read some approved books besides."

OUR FAYETTEVILLE CREDITS

Our Fayetteville Co-operative Standard Training School, held in Hay Street Methodist church, October 3-8, with Methodist, Presbyterian and Baptist in attendance, was in many respects the best yet. One hundred and thirty-five persons were enrolled in the school, with one hundred persons receiving certificates of credit. Eighteen schools were represented, twelve of these being Methodist, with credit pupils as follows: Hay Street 25, Calvary 4, Person Street 1, Parkton 5, Parker's Grove 1, Marvin 6, Sandy Grove 2, Gardner's Chapel 4, Parker's (Raeford Ct.) 1, Salem 3, Bethany 1, and Bethabara 1. The Methodist and Baptist pupils receiving credit are as follows:

"The Message of Jesus," Dr. Elbert Russell, Duke University, instructor —Rev. J. J. Boone, Mrs. T. W. Crowson, Rev. M. F. Hodges, Anna M. Janoske, Rev. R. B. John, H. E. King, A. P. Kutz, Isabel Lamb, Dr. J. M. Lilly, Vernon A. Moore, Mrs. Edward C. Mendorf, D. W. Sandlin, Albert Stewart, Mrs. T. H. Sutton, Mrs. Chas. Walker, Neta Williamson, C. D. Williamson, Melda Jutz, and Mabel Jones.

"Principles of Teaching," Prof. C. T. Carr, Mooresville, instructor—Mrs. Rowland T. Britt, Mrs. F. H. Cain, Mrs. Paul E. Farrell, Matilda J. Geddie, Sandy Hall, Lonnie F. McPhail, Henry Murphy, Mrs. W. G. Penny, and Mrs. T. S. Tolar.

"Story Telling," Miss Georgia Keene, Durham, instructor — Alice Fearington, Abilene Kutz, Mrs. L. C. McDuffie, Ina Parker, Mrs. L. H. Porter, Thelma Pridgen, Sara C. Sikes, Pauline Simmons, Jessie Simmons, Mrs. W. L. Williams, Josie Williamson, and Mrs. M. G. Yarborough.

"A Study of Early and Middle Adolescence," Mrs. Lenna Arant Rose, Greenville, instructor—Lerlie Bearley, Mrs. M. A. Bethune, Eva Byrne, Mrs. John Ferguson, Mrs. J. R. Harrison, Irene McClure, A. G. Murchison, and Robert S. Williams.

"Junior Lesson Materials and Teaching," Mrs. E. R. Michaux, Greensboro, instructor—Mrs. Homer Bethea, Mrs. James McM. Clark, Mrs. Jasper Edge, Mrs. J. P. Erving, Ella Garrett, Mrs. J. J. Hall, Mrs. A. P. Kutz, Mrs. Lillie McDougall, Hilda Poe, Mrs. W. R. Robinson, Lucille Shore, Mary Shore, Arva Thompson, and Ruth Elizabeth Powers.

"The Beginner Pupil," Miss Atha Bowman, Richmond, Va., instructor—Mrs. Joe Brown, Miss Gladys McFayden, Mrs. Floyd B. Souders, and Miss Lizzie Dell Sutton.

SANFORD'S GOOD OPENING

Our standard training school for the western half of the Fayetteville district got off to a good start at Steel Street church, Sanford, Sunday evening, with a good attendance and fine interest. This week we are holding our Pitt county standard training school in Jarvis Memorial, Greenville. Details concerning these schools will be given later.

SEPTEMBER CROP OF CREDITS

The following persons received credit for "The Principles of Religious Teaching" in a training class taught by Rev. W. C. Ball at Cary, according to the September report of the department at Nashville: Nannie Leach, Floy J. Leach, Minnie Murray, Virginia Dare Holleman, Mrs. Annie Russell Parker, Elva M. Templeton, and Meroe Stone.

Miss Bertha Baxley, Rockingham, has received credit for "The Training of the Devotional Life," and "The Missionary Message of the Bible."

The following credits were issued during the leadership schools at Lake Junaluska: Mrs. N. C. Remsen, Oxford, "Junior Worship"; Mary Elizabeth Doolittle, Raleigh, "Principles of Religious Training," and "Primary Lesson Materials and Teaching"; Elizabeth Wiggs, Raleigh, "Junior Lesson Materials and Teaching," and "Introduction to New Testament." Certificates of honor were also awarded Misses Doolittle and Wiggs.

Mrs. Paul K. Torbert, Raleigh, received credit for the unit, "Junior Organization and Administration," taken in the Hendersonville standard training school.

The following persons received credit for the course, "Principles of Religious Teaching," taken in a training class at Greenville, taught by Mrs. J. H. Rose: Irene Downer, Raeford; Myrtle Lee Brown, Elizabeth City; Marie Jenkins, Franklinton; Virginia Dare White, Hobgood; Rosalie Rives, Sanford; Evelyn Moore, Matthews; Mabel C. Regan, Lumberton; Pauline Patterson, Hoffman; Jessie Lee Cashwell, Ingold; Mabel Moses, Pittsboro; Norma Mae Rowe, Watha; Ila Phifer, Peachland; Ella B. Hooker, Aurora; Johnsie Patterson, Hoffman; Lillian Melvin, Stedman; Mary L. Lowder, Rutherford College; Maggie Lane,

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Box 707, High Point, N. C.

ROWAN COUNTY EPWORTH LEAGUE INSTITUTE

Salisbury and Rowan county had their first Epworth League institute last week, running from October 11 through the 15th. It was in many respects one of our best institutes. First church, Salisbury, acted as host to the leaguers. The meetings were all held in this magnificent church. Brother Thompson has a wonderful group of young people, as do the other Salisbury churches. The faculty was awake to every opportunity to help, and the young people attended well and did a high class of work. Two socials were held, and for the closing feature of the institute a consecration service was conducted, in which every leaguer present was reconsecrated to the work of the league and the Master. Our field secretary, W. Arthur Barber, is planning several institutes for the months just ahead, and the general outlook of the Epworth League in our conference has never been better.

Word has come that many Junaluska clubs have been organized as a result of the appeal that went out from the field secretary's office a week or two ago. If you have not organized your club yet, do it now and get into the procession and let Western North Carolina leaguers outdo themselves at Junaluska next summer.

The regular monthly meeting of the Winston-Salem District Epworth League Union was held at Oak Ridge Tuesday evening, October 12, with about 275 leaguers present.

The Oak Ridge chapter conducted a most inspiring devotional program at the beginning of the meeting, after which the business session, conducted by Mr. H. Berryman Jones, followed.

After the reading and approval of the minutes of the September meeting, the efficiency and attendance reports were taken. The efficiency cup went to the Lexington League for 100 per cent, this being the highest percentage of efficiency ever made by any chapter under the present standard of efficiency. West End League won the efficiency banner with 85 per cent. The attendance banner went to Thomasville, who had 91 per cent of their enrollment present.

The matter of a Junaluska Club in each chapter in the Winston-Salem district came up, and Mr. Jones urged the organization of a club in the various leagues. Some of the chapters have already started plans for the organization of a Junaluska Club.

The singing contest between West End and Oak Ridge proved to be very interesting. The banner was won from West End by Oak Ridge by a two to one vote, the judges being Misses Addie Jones of Lexington, Emma Leah Watson of Thomasville, and Mr. T. L. Matlock of Winston-Salem. Thomasville challenged Oak Ridge for the contest in November, and the challenge was accepted.

Rev. W. R. Shelton dismissed the meeting with prayer, after which a very delightful social hour was held.

This league is seeking information. Read this:

Rev. W. Arthur Barber,
High Point, N. C.

Dear Sir:

I am enclosing a list of the new league officers of South Point League:

Prehident—William Armstrong.
Vice President—Miss Mildred Howe.
Sec.-Treas.—Irving Ellington.
First Supt.—Miss Velma Beaty.
Second Supt.—Howard Wilson.
Third Supt.—Miss Mildred Wright.
Fourth Supt.—Clarence Ellington.
Era Agent—Miss Meaner Ellington.

The installation service which was held last Sunday was very effective. We are expecting great good from our chapter this year.

Mr. Barber, can you give us any information for a study course in our handbook?

Thanking you for anything you may recommend and for your interest in us, we are, Sincerely yours,

Edna Armstrong, Cor. Sec.

A district secretary that is on the job. Watch out! Marion district is working for the cup at conference next year.

Dear Brother Barber:

Your letter relating to the formation of a Junaluska Club was received some time ago, and I think it is a fine idea.

I have been pretty busy in league work since I last saw you. I have record of two new leagues for you. One at Friendship church near Rhodhiss, which I did not help to organize, and one at Bethlehem church near Valdese which I did help organize. They are both in the Morganton circuit. I would be glad to have you give notice of the organization of these in the League column in the Advocate.

The Friendship League has 36 members on the roll, 15 members have taken the Quiet Hour Covenant, and the chapter is exchanging programs with a nearby chapter. The officers are as follows: President, Robert J. Cook, Rhodhiss, N. C.; vice president, Sadie Decker; corresponding secretary, Kate Settemyre; secretary, Grace Stephens; treasurer, Ralph Cook; 1st Supt., Homer Childers; 2nd Supt., Bessie Decker; 3rd Supt., Hazel Childers; 4th Supt., Reba Early; Era Agent, O. Warlick.

The newly organized league at Bethlehem church, Morgantion circuit, has the following officers: Miss Anna L. Bass, president (she has gone away and any correspondence should be sent to the secretary, Miss Myrtle Powell, Connelly Springs, N. C.); 1st Supt., Mrs. Laurence Bollinger; 2nd Supt., Lois Powell; 3rd Supt., Mrs. J. R. Houck; 4th Supt., Ruth Williams; Cor. Sec., Lillian Bollinger; treasurer, Velva Baker.

When do you expect to be up this way? I want to begin some plans for an efficiency institute. Hope to have at least two this winter. Also want to have some group meetings this winter.

J. S. Rogers, Dis. Sec.

Dear Leaguers:

I just want to let you know that Hudson Epworth League is still in existence. The league has done some splendid work during the past summer, among which was the buying of a piano.

On account of our president and a number of other officers leaving for college, we recently elected new officers as follows:

President—Glen T. Hickman.
Vice President—Kyle Bush.
Sec.-Treas.—Dannie Sullivan.
Era Agent—Lucille Query.
Jr. Supt.—Mrs. E. T. Hickman.
First Supt.—Lucille Sullivan.
Second Supt.—Margaret Hickman.
Third Supt.—Bina Soffey.
Fourth Supt.—Carl Prestwood.

There are leagues at all three of the churches on the Hudson charge and our union meetings are looked forward to. Glen T. Hickman,
President.

DAVIDSON COUNTY METHODISTS

Ministers and laymen from Methodist churches of Davidson county will go Wednesday to Gastonia to attend the annual sessions of the Western North Carolina Methodist conference, which will be in session through the following Monday.

Rev. W. R. Shelton, pastor of First Methodist church here, has served only two years on this pastorate. However, Rev. R. F. Huneycutt, pastor of the Davidson circuit, and Rev. J. W. Campbell, pastor of the Linwood circuit, have both served four years on their charges and will probably be assigned to other fields. Rev. J. W. Fitzgerald, pastor of Welcome circuit, has not served the allotted four years yet, but it is problematical whether he will return. Mr. Fitzgerald came to this work from a mission field in Cuba. He is a native of the county. Mr. Shelton is expected to return here.

Mr. Huneycutt has served one of the largest charges in the conference during the past four years and the churches thereon have made remarkable progress, especially in the matter of improvement of buildings and equipment. Good Hope built a new church. Mt. Olivet rebuilt and enlarged its church house. A new church has been organized at Reeds and is now near enough completion that services are being held in the building. At Tyro a new congregation has also been organized and preliminary steps have been taken for erecting a new building. Good gains in membership have been made throughout this circuit.

Mr. Campbell, while not faced with so pretentious a building program as that on the Davidson circuit, has enjoyed a very successful pastorate and has greatly endeared himself to his people.

Mr. Fitzgerald has also proved himself a church builder. At Midway a handsome modern brick church has been completed and put into service during his pastorate. The Center congregation at Welcome has also built a modern brick church at a new location near the large consolidated school building.

At Thomasville, Rev. W. L. Hutchins, who went to the Main Street church from Lexington, where he had served four years, has proven a most popular pastor and citizen. He has served only two years. Rev. D. R. Proffitt on the Thomasville circuit has also served only two years, while Rev. T. J. Houck, pastor of Trinity circuit, has been there only one year.

O. V. Woosley of this city, superintendent of the Sunday school training work in the conference, will attend the Gastonia meeting as will probably also Miss Corrine Little, in charge of the elementary training work, and Paul F. Evans, who has supervision of the program in rural churches. Mr. Woosley has been in charge of this work since its inauguration. Mr. Evans has been in this field about two years, while Miss Little is on her first year's work here.—The Dispatch.

HE SIGNED FOR ME

Only once in my life did I ever ask another to indorse a note for me; but I was sore pressed for money. I knew not which way to turn to escape the obligations resting upon me. A man I knew had plenty of money and often loaned it. I went to him and asked him if he would lend me the amount I needed.

"Yes, if you will give me good security. Find some one to sign the note with you, and you shall have the money."

How I dreaded to do that! Had I a friend anywhere who trusted me enough to be my security for the debt? One after another, I ran over the list of those I thought might possibly accommodate me in this dire extremity. Finally, because the case was so urgent I went to a certain person and laid the matter before him. Almost before I came to the vital question, he interrupted me: "Surely, I will be a signer with you. When you are ready bring the note to me and I will indorse it."

He kept his word. I secured the money; but when the time came for the note to expire, I couldn't pay what I owed. I was ashamed to seek a renewal of my note. Then a wonderful thing occurred. The man of whom I had borrowed the money summoned me to his office.

"It is the day when your note should be paid. I know your circumstances. I know, too, that it will distress him who has signed with you if he is called upon to pay in your stead. For his sake, as well as for yours, I am going to cancel the debt! If the time ever comes when you can pay the note, I am sure you will do it."

He took the note, stripped it into shreds and tossed them into the waste basket. I went home a free man—free for the sake of my friend!

Through my sins I have placed myself under obligations to God. With my own hand I have signed the note in letters of red. I cannot pay what I owe. I have tried everywhere and in every way to rid myself of the awful obligation. I have wept till my pillow was wet with my tears. I have done penance for my guilt. Still the black shadow hangs over me.

What is this I find now? It is written in God's own words that he will, for the sake of his Son, forgive me all the debt I owe. Can I believe it? Is it true that I have absolutely nothing to do to stand forth again a free man? Stay a moment.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Yes. That is what I had to do when I was absolved of the debt of money I owed. Acceptance on my part was in truth what released me. I might have said, "No! I never will have it that way! I will not be humiliated in any such way!" Then the debt would ever have rested upon me. Its burden I must carry to the end. The moment I yielded, in grateful acceptance of the wonderful offer that was made to me, that moment I stood absolved from my debt.

Is it too much that I shall look up into the face of God and say:

"I know not my God's wondrous grace
To me He hath made known,
Nor why—unworthy—Christ in love
Redeemed me for His own."

And that then, tightening my hold upon the hand of my Saviour, I should add: I know in whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day.

And if I do that from a full heart, freely and joyfully, that will be the day of my exaltation from debtor to free man. God help me to say it!—Edgar L. Vincent, in Pittsburgh Advocate.

MY HEART'S DESIRE

O God, help me to watch and pray,
And on my guard be every day;
O'ercome each trial I may meet
While going to the judgment seat.

O God, give me Thy blessed grace,
To help me run the Christian race;
Refine me now from earthly dross,
Make me a soldier of the cross.

O fill me now with Thy good cheer,
Removing hence all earthly fear;
And may this be my ardent plea,
For all mankind to worship Thee.

A. R. Surratt.

Charlotte, N. C.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Children's Home

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference

By Martha Mann Wood.

Some months ago a newspaper reporter came into the office of the Children's Home and said he wanted material for a Children's Home story. The head matron was in the office and gave him numerous facts about the children and told him some of the funny sayings of the little boys that she used to work with.

But Mr. Reporter couldn't seem to get the idea that "Little Orphan Annie" and "Motherless Joe" were not types but individual children, and so their reported sayings under his sketchy and fanciful pen touches lost much of the little boy naive point of view.

To us who live with them they are not "orphans," but just individual boys and girls. And that is the reason why news from the Children's Home is always interesting. It is the story of real children and real workers living in a charming place, carrying on worth-while activities, building, enlarging, growing, adding improvements and comforts as they can be accomplished.

And as our friends get familiar with the background and groups and individuals that make up the dramatic personae of Home activities, each chapter of information and description makes the story more interesting and the little actors attain an established place in their regard.

And the story has this advantage—that it makes little difference at what page you begin it, whether it is read backward or forward, an account of the Home's hard, handicapped, struggling beginning or the bright dreams of its enlarged future accomplishments, the details all fit into the picture.

Friends who visit the Home get acquainted rapidly, others acquire their information bit by bit, but those of us who live with the children get an inside point of view that is the most interesting of all.

I have recently been working with a class of four little boys, teaching them amateur carpentry and toy making. We work in the basement of our cottage on an old work bench and other self-constructed contrivances.

The boys are about ten years of age, all different and all interesting, likeable boys. Some of them are not well advanced in school studies, but they are quick and industrious in hand work and are making good progress in the use of tools—learning how to saw straight, sandpaper smoothly, nail without splitting the wood and other simple processes of making things.

We have made four little stools, enameled two red and two blue; four toy pigs which roll on fairly round wheels, and the boys are working now on four rabbits. These are sawed out with coping and compass saws.

The boys particularly enjoy the painting. Ten cent case of enamel give a variety of bright colors. I made some little sand pails out of tin cans, using a strong piece of wire for a handle and carefully turned in the cut edge of the cans with a pair of pliers. Painting these afforded the boys pleasant practice and the pails are quite gay in coats of light blue and green.

Up at the wood-working shop Mr. Weaver has a class in real carpentry work. He understands the principles of carpentry and fine cabinet work and is teaching classes of larger boys practical carpentry. He hopes in time to train the boys to a point of proficiency that the work will be on a paying basis, the boys assisting in repair work and making simple articles of furniture used on the place.

These outside of school classes, carpentry and agriculture taught by Mr. Weaver and Mr. Tatum, are very popular with the boys. Mr. Tatum also teaches the science classes.

The dental clinic in the finely equipped dental room in the basement of our Heath Memorial hospital has been in operation several weeks. Numerous dentists from town give a number of hours of service whenever called on, according to an agreement among themselves. They have done a lot of excellent work for a number of the children. And all of the children will have their teeth regularly examined and by this kind arrangement will have their teeth kept in good shape.

The dental outfit and operating room was provided for by the kindness of Mrs. John Hanes, who has recently also provided for the building of the much needed small boys' cottage.

Work on the cottage has been begun. Loads of cement, brick and lumber are being put in place and workmen are excavating for the foundation. This new cottage will be adapted to the home needs of small boys of six and seven years. It will have an enclosed playground, kitchen and dining room and other cottage conveniences suited to little boys who require more personal attention and supervision and less strenuous program than older youths.

It is remarkable how many small boys there are left friendless and needing rescue from poverty and the dangers of the streets. And the sooner a young boy is removed from bad surroundings and brought under safe and wholesome influences the better the chance of making a good citizen of him. The longer a boy runs on the streets and acquires rude and errant ways the more undesriable he is for a companion for boys of good conduct and the harder the task of moulding his mind to high standards.

So to have room to receive a large number of these little brothers of misfortune is to have the prospect of doing an incalculable amount of good.

* * * *

The long stretch of grey stone wall that is being completed along our road front adds a touch of beauty and finish to the appearance of The Home grounds, viewed from the street.

This is to be crowned with a fence of chain link wire, the gift of Mr. James K. Norfleet.

And the impressive stone pillars that guard the main entrance are the contribution of Mr. A. E. Smith of Mt. Airy.

* * * *

We are enjoying this week a visit from Miss Mabel Cherry, who once taught in The Children's Home school and left an influence of inestimable good. Miss Cherry has been for three years a teacher in Korea and is home on her first vacation.

DOLLS THE MESSENGERS OF FRIENDSHIP

Thousands of dolls will be sent from America this winter as the messengers of good will to Japan. The idea originated with Dr. Sidney L. Gulick, who spent many years in Japan and who is familiar with their customs. These dolls will be dressed in America to represent the customs of this country. They will leave here on December 20, and will be ready for the doll festival in Japan on March 3, 1927. The Japanese government ordinarily charges a tariff of one hundred per cent on dolls, but the "guest dolls" will be admitted tariff free. This forms a project for Sunday school classes.

Every steward needs a discipline. Order from the Advocate. Price, 50 cents single copy; one dozen $5.28; 25 copies, $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order now.

THE METHODIST ORPHANAGE

RALEIGH, N. C.
Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Going and Returning—Many of our preachers and delegates will be passing through Raleigh going and returning from the annual conference. They will have a fine opportunity to drop in and see our Methodist Orphanage. A cordial welcome is extended to each to drop in on us and see our two hundred and fifty children.

* * * *

Red Springs and Calvary—Judging from the way the churches received our singing class I must think that these visits are a source of inspiration to them. Many of the churches feel that we must visit them once a year. Of course we cannot do that as we only have fifty-two Sundays in the year and there are several hundred churches in our conference. Red Springs is a church that never grows weary in well doing. Regardless of the frequency of the demands made on them, they always respond in a noble, generous way. They are the kind of folks that make the world a better place in which to live. Calvary church, Fayetteville, is not a strong church financially. Most of its members are hard working people and do not have much of this world's goods, but I want to say to their credit that there is not a church in our conference that makes as great sacrifice for the good of our home as Calvary. That is putting it very strong, but simple justice demands that I give credit to whom credit is due. Brothers Hillman and Hodges have our hearty thanks for making the visits of the class such happy occasions as well as profitable.

* * * *

First Church, Rocky Mount—On my way to Palmyra and Scotland Neck to assist in the funeral service of Brother L. J. Baker, I dropped in to hear the Rev. C. K. Proctor preach. I found the auditorium filled with eager listeners. My good friend, Proctor, preached a most helpful and inspiring sermon. It was refreshing and soul-stirring. He did not utter a single hackneyed, stereotyped phrase. He had a fresh, living message for the great congregation that waited on his ministry. This strong, vigorous thinking preacher knows how to take the old truths of the Bible and give them a present day setting and a present day application. The man who fails to do that in this new day will exhaust himself in speaking to empty seats. The preacher who is grouchy and fault-finding can never build up a strong congregation. On the other hand a man like Proctor who has clear-cut convictions and is able to set them forth in a friendly way will always be in demand. I left the church feeling that a man with a burning message from on high had spoken to my inmost soul that day. I shall go in the strength of that service to undertake greater things for the lads that are about me.

* * * *

Going of a Friend—In the going of Brother L. J. Baker the Methodist Orphanage has sustained a great loss. He believed in applied religion which visits the fatherless and widows in their affliction. Because he believed most profoundly in our orphanage he gave freely and joyfully of his means

(Continued on page fourteen)

No Cold
Fever headache or grippe
Colds break in a day for the millions who use Hill's. Headache and fever stop. La Grippe is checked. All in a way so reliable that druggists guarantee results. Colds are too important to treat in lesser ways.
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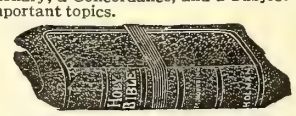
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21 But that ye also may know my affairs, *and* how I do, 2 Tȳch'ĭ-cŭs, a beloved brother and faithful minister in the Lord, shall make known to you all things:
A New Practical Course in Bible Reading, prepared by Professor Jos. V. Collins, Ph. D., is included in this edition.
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The NORTH CAROLINA CHRISTIAN ADVOCATE

NUTS—PLAIN NUTS AND OTHERS

By J. M. Rowland.

The other day the paper of which I am editor carried something exposing Christian Science. The leader of the state, who is a woman, came to see me with blood in her eye. I told her I was glad to see her and wanted a long time to talk with a real live Christian Scientist who could tell me what it all meant. I had read and heard things about it all that made me feel like a dog who runs after his tail during dog days without a vacation. She said evil and pain were produced in the mind and not by matter. God was good and there was no evil in matter. It was all in mind. If we were sick or thought we were sick the trouble was in our minds. We were not really sick but suffering from mental lapse.

I told her I saw a man the other day with a broken leg—felt the broken bones and asked her whether his trouble was with mind or matter? I wanted to know what was the orthodox thing for a Christian Scientist to do when he broke his leg? Then I knew a man who thought he was drinking plain water and took a dose of ipecac by mistake. He did not know it was ipecac, but his mind was fully convinced it was water until his "tummy" telephoned his mind it had the wrong number and sent it back to headquarters marked, "opened by mistake." I wanted to know whether this man's trouble was with mind or matter (picac) and what was the regular and proper procedure for an orthodox Christian Scientist to do when he swallowed ipecac. Strange to say she got mad with me and left in a fit without saying whether her anger was produced by mind or matter.

Evolution, Revolution, Devilution

I have just read several books on science and evolution. Here is one profesor who admits he is at the head of that line who says there is no other way to explain this world. He is strong on the survival of the fittest. Which seems strange when you look at Russia where they have "fit and fout" until there are no fittest to fight. After the great war did the fittest alone survive? When nature devours and kills one another does the fit only survive? When disease and pests eat up and destroy does the fit only live?

Then he says nature moves on a hit or miss basis. Darwin, he says, teaches this. Which is strange for any scholar to say. Suppose the orderly laws of the world are eliminated in favor of this hit or miss business, who ever looked into the sky for a minute and thought the Great Train Dispatcher of the skies resigned his job to the hit or miss schedule? Why they know to the minute when Halley's comet will be back here after whirling in its course nearly 80 years. They know the minute the sun will rise ten years from today. They know the minute the different eclipses of sun and moon will begin and close their shows. Does the hit or miss plan obtain here?

Who ever looked out on nature's hills and vales and flowing streams and thought for a minute the hit or miss plan prevailed there? Do the trees and flowers bloom at Christmas? Does the frost fall on the Fourth of July? Did you ever plant watermelon seed and gather turnips? Did you ever set hen eggs and hatch alligators? Did you ever awake in the morning and find the attraction of gravitation was working upside down and water running uphill? Did you ever see fish spring from birds and goats from pigs? Can you watch a minute here and fail to think that over all this there is a Hand and above it all an Eye?

And now, gentlemen, if Mr. Darwin missed his guess so bad as to think this world is run on a hit or miss ticket may it not be true he missed another guess or two? He thinks everything came from an algae by way of evolution. Back there in the beginning when the poor little algae cried for company some fate whispered to him:

Poor little algae don't you cry,
You'll be a bishop bye and bye.

Then the business — fascinating business according to Mr. Darwin— began on the hit or miss scale. Sometimes nature missed and sometimes she hit. That is why there are so many different fowls and beasts and creeping things. Nature went to work evoluting and didn't know just where she was going. Any man not long in the school of common things that imparts to him the stuff that makes him come in out of the rain has seen that all the nature plan is to produce after her kind. She refuses to break over lines of species and jump away from her regular course. Her eternal law is that those who come after bear the stamp of those who went before. When in features and nature the offspring does not resemble parent it is the freak and not the rule. I was just trying to write a little piece and ask the evolutionist if man had a soul where he got it in the process—was there a time when as part man he had part of a soul? How could the eternal that is in man ever evolute itself into place? when in came some more men to discuss "What is the matter?"

The Sure Remedy

They went off on unification. One said the whole world would be saved and the kingdom come in the morning if unification came about. Another said the whole thing would go to the dogs and reminded his brother that several times in the process of history the kingdom was saved by splitting the church and holding on to the faith as in the Luther reformation, and the rise of Wesley, and the split in the dark ages. As I listened to these D.D.'s another visitor was announced who turned out to be a candidate for magistrate at the forthcoming election. He said the trouble was the fee system and if he was elected he would remedy it all.

Now in the midst of all of this and more I have worked for many months and have not committed murder and have kept out of the mad house. But all of it has brought me to two firm conclusions. The first is there are too many fools at large in the world and there ought to be a crusade started to kill many of them and confine the rest if there is any way to determine who is and who is not a fool.

The second conclusion is what I learned or thought I learned a long time ago—that this old world is on its way to hell and the only remedy to save it from this cursed malady is the simple Gospel of a Divine Christ, who died on the cross. All this learning and all this rot I am forced to read and listen to makes me hungry to be back before a congregation of plain people preaching the eternal verities of "Thus saith the Lord" and banking everything on the words of my Lord, "If I be lifted up from the earth, I will draw all men unto me."

N. C. SUNDAY SCHOOL

(Continued from page nine)

Tyner; Sarah Emma Anderson, Burgaw; Velma Hardy, Hollister; Flossie Strawn, Marshville; Rosa Key Saunders, Burgaw; Alice Fearrington, Fayetteville.

Roger Limer has received credit for "The Sunday School Worker, His Life and Work," a unit of the Cokesbury training course.

DUAL EXTENSION OFFERING

Sunday schools during the months of July and August forwarded to Mr. E. J. Cheatham, treasurer, their fourth Sunday missionary offerings to be applied to the dual extension special as follows, according to Mr. Cheatham's monthly reports:

July.

School. Charge.	
Hay Street, Fayetteville	$ 24.18
Hamlet, Hamlet	20.00
First, Elizabeth City	19.49
Steel Street, Sanford	17.00
Central, Raleigh	16.40
Central, Raleigh	15.08
Queen St., Kinston	15.00
Lillington, Lillington	11.93
Trinity-Fairmont, Robeson	7.33
Hall's Church, Roseboro	6.78
Divine St., Dunn, Dunn	7.13
Campbell Creek, Aurora	6.31
McGees, Roseboro	5.09
Trinity, Robeson	5.00
Banks, Creedmoore	5.00
Clayton, Clayton	5.00
Concord, Roxboro	4.86
Jenkins Memorial, Raleigh	4.86
Burgaw, Burgaw	4.55
Central Cross, Enfield	4.67
Norlina, Norlina	4.79
Daniel Chapel, Goldsboro	4.00
Macon, Macon	3.85
Bullocks, Creedmoore	3.25
Enfield, Enfield	3.09
Oak Grove, Bachelor	3.05
Bethany, Conway	3.00
Creedmoore, Creedmoore	2.84
Hurdle Mills, Hurdle Mills	2.61
Rocky Point, Scott's Hill	2.43
Winton, Murfreesboro-Winton	2.35
Halifax, Halifax	2.15
Bladen Springs, Council	2.00
Bladen Springs, Council	2.00
Hebron, Currituck	2.00
Elizabeth	2.00
Gatesville, Gates	1.96
Wesley Chapel, Elizabeth	1.73
Council, Carver's Creek	1.60
Grove Hill, Creedmoore	1.50
Pleasant Grove, Roper	1.45
Fletcher's Chapel, Durham	1.30
Beston, Seven Springs	1.00
Clark's Bethel, Kennekeet	.70

August.

Hay Street, Fayetteville	110.00
Memorial, Durham	18.75
Steele Street, Sanford	16.00
Queen Street, Kinston	15.00
South Rocky Mount, Rocky Mt.	12.00
First Church, Wilson	11.58
Holly Springs, Fuquay	10.41
Raeford, Raeford	10.13
Hamlet, Hamlet	10.00
Banks, Creedmoore	10.00
First, Elizabeth City	9.66
Bethlehem	6.95
Burgaw, Burgaw	6.94
Fairmont, Robeson	6.91
Shiloh, Stumpy Point	6.30
Franklinton, Franklinton	6.00
Norlina, Norlina	5.57
Clayton, Clayton	5.00
Clayton, Clayton	5.00
Concord, Person	4.70
Daniel's Chapel, Goldsboro	4.00
Boaz, Kitty Hawk	4.00
Mt. Zion, Elm City	3.55
Scott's Hill, Scott's Hill	3.40
Macon, Macon	3.39
Jenkins Memorial, Raleigh	3.18
Bethlehem, Robersonville	3.10
Halifax, Halifax	3.14
Bladen Springs, Council	3.00
Broadway, Jonesboro	3.00
Creedmoore, Creedmoore	2.95
Scott's Hill, Scott's Hill	2.70
Bethany, Conway	2.50
Leasburg, Leasburg	2.30
Mt. Vernon, Siler City	2.00
Hebron, Currituck	2.31
Rougemont, Rougemont	1.94
Leasburg, Leasburg	1.80
Amity, Lake Landing	1.58
Fletcher's Chapel, Durham	1.50
Trinity, Louisburg Ct.	1.50
Central Cross, Enfield	1.53
Willing Workers Class, Grandy	1.50
Bullocks, Creedmoore	1.50
Trinity, Louisburg Ct.	1.45
Winton, Mufrresboro-Winton	1.45
Wesley, Elizabeth	1.09
Beston, Seven Springs	1.00
Turkey, Magnolia	1.00
Clark's Bethel, Kennekeet	1.00
Council, Council	.91
Salem, Leasburg	.75
Amith, Lake Landing	.73

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Be sure and insist on McCoy's, the original and genuine Cod Liver Oil Compound Tablets—60 Tablets—60 cents.

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It also kills Ants, Fleas, Flies, Mosquitoes, Water Bugs, Bed Bugs, Moths, Lice on Fowl, and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and $1.00. Puffer gun, 10c.

If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.



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Our Little Folks

THE GUTTER CAT

"Ah, come ahead," urged Bill Simmons," what's the use of wasting time over a dirty old gutter cat?"

It was not surprising that Bill was not attracted to the object which his friend was bestowing so much attention.

It certainly was not young or clean if one were to judge by its bedraggled coat and scrawny body.

"What do I care if it is dirty? It's got feelings," replied Jim, making another effort to free the poor animal's leg from between the bars of the grating in front of the butcher shop.

Nearly exhausted from the lack of food, it was hastening to procure a meal from the pail of scraps standing by the door.

"I know how it hurts," continued Jim. "Didn't I get my foot caught in a trap on my uncle's farm one time? You better believe I was glad when the hired man came to help me. Gee! I couldn't thank him enough when he got it out."

Bill sneered, "Take it from me, all the thanks you'll get is a scratch!"

Jim smiled and said, "Wait and see." Tenderly he put one arm around the prisoner, while with the other hand he slowly, carefully pulled the swollen leg through the narrow opening.

Poor old Puss! She could not tell Jim how much she thanked him, but the way she purred and rubbed herself against him proved even to Bill how much she appreciated his kindness.

"Now where yer going?" quiried Bill, as Jim took the cat in his arms and started in the opposiet direction.

"Goin' home, to ask ma to give it something to eat; it's hungry," replied Jim as he hurried off.

Some day, if you should be passing Jim's home, it would please him to have you step in and ask to see the "dirty old gutter cat."

Through kindness and good food it has developed into a handsome tabby who answers to the name of "Beauty," so christened by Bill, who, having had it proved to him that dumb animals do appreciate kindness, begged to be allowed to have a share in the care of it—Anna Guy Taylor, in Our Dumb Animals.

BILLY THE MAN

"I touched that other cake, too," said Billy to his aunt.

"Very well," answered Aunt Fannie, "just wrap it in a paper and I shall keep it till tomorrow for you. One is quite enough tonight."

Billy began to feel homesick. The little schemes that he had worked with mummy meant nothing to his aunt. And he had been with auntie for only five brief hours. His uncle he hadn't even seen. He hoped he would not treat him like a baby as Aunt Fannie did.

Then, to make matters worse, almost as soon as he had begun to play with auntie's wee dog, Buster, Aunt Fannie called: "Time for bed."

"Oh, Auntie," Billy cried, "just one minute more."

But auntie wasn't quite like mummy. She seemed to know that one more minute would soon drag out to five.

"Not one minute, dear," his auntie said. And Billy followed her upstairs a little sulkily.

But the worst of all came after Billy was in bed, and the good nights had been said. Auntie turned the light out with a snap.

"Oh," said Billy, "aren't you going to read to me? Mummy always reads until I go to sleep."

"Not tonight, dear. I'm expecting company."

"Then please leave on the light so I can read."

"It's time for little men to be asleep," was all that auntie answered, as she stooped and kissed him once again.

"'Little men!'" said Billy to himself. "Why, she treats me like a baby, bossing me like that. I'll show her I'm a man." As soon as Billy heard his aunt's step at the bottom of the stairs, he jumped out of bed and reached for the light. It was too high and there was nothing to stand on. He crept into the hall to hunt for something. As he hunted he heard strange voices down below. This annoyed him more than ever. Company, and he had been put to bed like a baby! It was then that he began to stamp. He'd show them that he would not be ignored.

But auntie didn't seem to hear at all. The voices still were gay and laughing.

Billy put his boots on then. "That will bring her to time," he thought, as he stamped across the room with heavy tread.

Still nobody came. He couldn't understand at all. This always worked at home. But there the laughing just continued as if he had been fast asleep. With one last sleepy spurt, Billy tramped as heavily as a man right down the hall to the top step of the stairs. He sat down there, and waited, breathless, to see what would happen next.

Billy was very tired. With a hand for cushion, he leaned forward, and his half-closed eyes just saw the bottom steps. Then the steps became dim, and all he saw was a deep dark pit. He reached far out to see what was in the pit. Far, far down quite out of reach, he saw two strings of lights, all made of colored candy. Billy tried to touch them, but they seemed to move away. Then, all at once he lost his balance, and fell into the pit, bump, bump, down, down.

All was light again. A big man's arms were about him, and a voice was saying, "Poor baby! He must have stamped himself to sleep and fallen down those five steps." And Billy knew this must be the uncle he had never seen.

"This lad at home is quite a baby. His mother sent him here to see if we could make a man of him, and teach him to take orders as any soldier should," Billy's uncle was explaining to a group of people. "You've heard tonight just what a baby he can be. Hurt, little man?"

"Nope," said Billy with a gulp of shame, and he jumped quickly out of his uncle's arms.

"Baby or man?" teased uncle, as he led him up to bed.

"Man," said Billy, half asleep.

And after that night, whenever Billy felt like stamping, he whispered to himself the one word, "baby," and Billy the man appeared to take the baby's place.—Presbyterian Advance.

UNCLE WIGGILY AND THE TURKEY'S TENT

"Have you seen anything of my rubber raincoat?" asked Uncle Wiggily of his wife one afternoon, when the sky was dripping water.

"Your raincoat? Why, no," answered Mr. Longears. "What did you want of it?"

"Well," said the rabbit gentleman with a sly little wink at Nurse Lane Fuzzy Wuzzy, "to speak sarcastic like, and as I shouldn't, I might say I wanted to make strawberry longcake of it. But, to tell you the truth, I want to wear my raincoat."

"What, out in the rain!" cried the lady rabbit. "Why, it will get all wet!"

"That's what raincoats are for!" laughed the bunny uncle. "I can imagine nothing worse," he went on in what might be called a judicial tone, "than a rain coat in the country where it never rains. Think how the poor coat must long and hope for a good storm, all the while singing softly, 'How dry I am!' Eh, what, my dear?"

"You are teasing me, I suppose," said Mrs. Longears who, however, didn't in the least mind it. But I haven't seen your rubber raincoat."

"Then I must ask the umbrella," said the rabbit uncle, as he looked at the storm outside and thought how jolly it would be sloshing through it. So he inquired of the umbrella:

"Have you seen my raincoat?"

"No," answered the umbrella, tickling itself under one rib, "I have not seen your raincoat."

"Then I must ask the rubber boots," said Mr. Longeares. So he appealed to the boots:

"Have you seen my raincoat?"

"No," answered the rubber boots as they scratched each other's soles so they wouldn't be slippery, "we haven't seen your coat."

"Then I must go look for it," decided Uncle Wiggily, "and you three shall help me." So he put on the two rubber boots and, holding the one umbrella over his head, out in the storm hopped the bunny gentleman to look for his coat which was yellow in color, just like those worn by the Princeton sophomores.

But though he looked here, there and everywhere, Uncle Wiggily could not find his yellow raincoat, and the rubber boots and the umbrella, though they did their best, could not help him. However, to be sure, they kept most of the rain off the rabbit gentleman.

At last, when Longears was hopping across a farmer's field, the umbrella suddenly called out:

"I see it!"

"What? My raincoat?" asked the rabbit.

"Yes," added the rubber boots, "I see it also," and the two friends pointed to something yellow spread out on a bush in the middle of the field.

"Surely enough that's it?" said Uncle Wiggily. "Somebody is using my raincoat for a tent," he went on. "It is spread out over a bush and someone is beneath it."

"How do you know?" asked the umbrella.

"I can see something moving," was the reply.

"So can I," agreed the boots. Let's go see what it is."

Maybe it's one of the bad chaps—the Wolf or Fox—who took your raincoat, hoping you would come after it, and they intend to jump out and grab you when you get close enough," suggested the umbrella.

"That's my raincoat, and, bad chap or no bad chap, I'm going to have it!" cried Uncle Wiggily firmly. Across the field he hopped and as he drew near the yellow coat he heard a voice cry:

"Gobble, gobble! Gobble, gobble!"

"Why, it's Mr. and Mrs. Turkey Gobbler and a lot of little turkey chicks under my raincoat!" cried the bunny.

"Yes," gobbled Mr. Turkey, "we borrowed your raincoat to make a tent for our little ones, Uncle Wiggily, for if they get wet they catch cold very easily. I saw your coat hanging out on the line yesterday to dry, and I thought you wouldn't need it, so I took it and my wife and I made a tent of it. I was going to telephone you that I had it, but I forgot."

"You are quite welcome to it," said bunny kindly. "With boots and an umbrella I hardly need a raincoat." So he let the turkeys have it for a tent and whenever it rained the little gobblers stayed under the bunny's yellow soat. So they grew up without catching cold—Newark Evening News.

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2103K. Morocco Grain Semble Leather, flexible limp, gold edges and titles 60
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2114P. French Morocco, limp, gold titles, round corners, red under gold edges.... 85
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RED LETTER VEST POCKET TESTAMENTS
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Specimen of Type.

¶ "From that time Je[illegible] to preach, and to say, "I the kingdom of heaven

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The NORTH CAROLINA CHRISTIAN ADVOCATE

TRAINING SCHOOL AT MINERAL SPRINGS

A few weeks ago there was held at Mineral Springs on the Waxhaw charge a Cokesbury training course for the people of the Waxhaw and Prospect charges. This was a record school for the Western North Carolina conference, there being 56 people who received certificates of credit for their work, and more than one hundred who attended the school. Twenty-two received certificates of credit from the Prospect charge, and thirty-four from the Waxhaw charge.

This was a splendid school in every way. The teaching staff was composed of Prof. Paul Evans of Lexington and Rev. C. O. Kennerly of Dallas. Both of these men graduated from Duke University a few years ago and are eminently qualified for the work they are doing. We could not ask for more efficient service than was rendered by these noble young men, and at the closing session a rising vote of thanks was given them by the large congregation present. It was voted also to make the school an annual affair. I think it would be hard to find people more interested in the work of the Sunday school than was this fine body of men and women who attended this school, and we are looking forward with pleasure to 1927 to having another such school and, we trust, with the same faculty to instruct us.

M. A. Osborne.

THE METHODIST ORPHANAGE

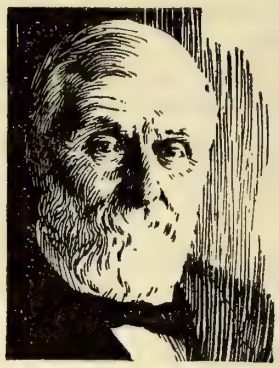
(Continued from page eleven)

for its support. Nearly ten years ago he came to the orphanage one Thanksgiving p. m. and told me of his deep interest in our home. As an evidence of his love for our children which was so genuine he handed to me five thousand dollars for our endowment fund. I shall never forget the expression of satisfaction and happiness which was so evident in his face. He realized deep down in the secret place of his big heart that he had done a noble deed that day—a deed that pleased heaven. As I looked into his face the day of his funeral I saw a similar expression. It was a bright autumn day when he was laid to rest in Scotland Neck. The golden harvest fields along which I passed were symbolic of the fruitful life which he had lived. When one puts their means and hearts into the Kingdom of God an abundant harvest of joy and peace follows just as surely as effect follows cause. Peace to the memory of our friend and benefactor!

* * * *

Quarterly Conference—I visited a sure enough quarterly conference on the Creedmoore circuit at Banks the second Saturday in this month. I conducted the opening service in the afternoon. Bro. M. T. Plyler preached with great liberty and power and led the congregation to a stronger faith in God's goodness and love. After the preaching service we had a big dinner on the church grounds which was all that any one could desire. After the recess Brother Plyler called the conference together and transacted the business of the fourth quarterly conference. Brother B. E. Stanfield had all his reports in first class shape and could give any information desired without a moment's hesitation. There was not a single phase of the work overlooked. Brother Stanfield has the reputation of being a good business manager as well as a good preacher and pastor. Every charge he serves goes forward along all lines. It was a real joy to mingle with many of my former friends whom I have learned to esteem very highly. This entire circuit, and particularly Banks and Creedmoore, are standing back of us in meeting our financial obligations.

Every steward needs a discipline. Order from the Advocate. Price, 50 cents single copy; one dozen $5.28; 25 copies $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order now.



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AT THE AGE OF 83

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To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated men, women, children, and particularly old folks, had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

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In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to establish natural bowel "regularity" even for those chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it never gripes, sickens, or upsets the system. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

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Lv. 12:58 P.M.	Greensboro, N. C.	Ar. 12:45 P.M
Lv. 5:20 P.M.	Charlotte, N. C.	Ar. 9:40 A.M
Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

	October
Lakewood, night	21
Milton Ct., New Hope, 11	23
Burlington Ct., Shiloh, 11	24
Duke Memorial, night	25
Trinity, night	26
Branson, night	27
West Durham, night	28
Leasburg Ct., Union, 11	30
	November
Yanceyville Ct., 11	6

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

	October
South Mills, Trinity	21
North Gates, Savage	23-24
Gates, Gatesville	24-25
Manteo, night	27
Kitty Hawk, Nag's Head, 11	28
Wanchese, night	28
Kennekeet, Rodanthe 11, Salvo 3, Avon 7:30	29
Hatteras, Buxton, night	30
Hatteras, Hatteras 11 and 7:30, Frisco, 3	31
	November
Stumpy Point, night	1
Mann's Harbor, night	2
City Road, night	3

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

	October
Goldston, Goldston	23-24
Siler City, Siler City, night	24-25
Sanford, night	25
Parkton, Hope Mills	30
Elizabethtown	30-31
	November
St. Paul, Barkers	1
Parkton, Hope Mills	2
Person St.-Calvary, Calvary, night	3
Hay Street	5
Fayetteville Ct., Camp Ground	6

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

	October
Newport-Harlowe, Newport, a.m.	24
Jones Ct., Trenton, a.m.	26
Grifton Ct., Sharon, a.m.	30
Hookerton Ct., a.m.	31
Centenary, New Bern, p.m.	31
	November
St. Paul, a.m.	8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

	October
Oxford Ct., Salem	23
Oxford, 11	24
Granville, Calvary, 3	24
Cary-Apex, Apex, 7:30	27
Bailey, Bailey	30
Zebulon, Zebulon, 3	31
	November
Clayton, 7:30	1
Central, 7:30	2
Edenton Street, 7:30	3
Jenkins Memorial, 7:30	4
Millbrook, Millbrook	6

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
FOURTH ROUND

	October
Ellerbe, Mt. Pleasant	22
Biscoe, Biscoe, 11	24
Roberdel, Gum Lake, night	24
Montgomery Ct., Shiloh, 11	27
Troy, night	27
West End, West End, 11	28
Rowland, Centenary, 11	29
Richmond Ct., night	31
	November
Aberdeen-Vass, M Oct. 31, night	1
Pitdmont Ct., Midway, night	2
Robeson Ct., McKendree, 11	3
Hamlet, night	3

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FOURTH ROUND

	October
Vanceboro, 11	21
Springhope, night and 11	23-24
Nashville, night	24
Pinetops, McKendree, 11	31
Ayden, night	31
	November
Robersonville, Stokes, 11	7

WELDON DISTRICT
S. A. Cotten, P. E., Weldon, N. C.
FOURTH ROUND

	October
Norlina, 11	23-24
White Memorial and City Road, night	24
Murfreesboro and Winston, 11	31
Williamston and Hamilton, night	31
	November
Littleton, 11	7
Weldon, night	7

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

	October
Town Creek, Zion, a.m.	23
Shallotte, Shallotte Village, a.m.	24
Southport, p.m.	24
Jacksonville-Richland, a.m.	29
Swansboro, Stella, a.m.	30-31
Maysville, Lees, p.m.	31
	November
Grace, p.m.	1
Trinity, p.m.	2
Fifth Ave., p.m.	3
Epworth, p.m.	4
Carver's Creek, Carver's Creek, a.m.	7
Whiteville, p.m.	7

MT. VERNON'S LADIES' AID

The Ladies' Aid Society of Mount Vernon church, Polkton circuit, was organized just one year ago with only nine members. In spite of many discouragements we have met each month with a fair attendance, some of the members traveling six and eight miles to be present.

At our first meeting one year ago we began to work for the parsonage. Later we decided to remember the "shut ins" of the church and community at the Sunday school Christmas tree.

Then at the beginning of the new year we began to make an effort to raise money for the repair and remodling of the church.

In making our annual report for the year we find that we have raised for the three causes mentioned the following amounts: For parsonage, $58.76; for Christmas tree, $15.41; for church fund, $394.54; total, $461.71.

We feel that God has blessed our efforts so far, for this money has been made by hard work and persistent effort.

The following officers were elected for the coming year: President, Mrs. J. A. Boggan; vice president, Mrs. Fred Horser; secretary and treasurer, Mrs. R. G. Turner.

At our last quarterly conference the following members were elected for our building committee: Mr. Burgess Medly, Mr. J. A. Boggen, Mr. J. A. Carpenter.

Friends from other churches have promised to help us when we begin work, and we hope soon to be able to report a definite plan. J. J. R.

EAST SPENCER

With gladness we come to report our East Spencer (Long Street) church in fine shape for conference. For some years past this church has not paid its benevolences, the last two previous years paying less than 10 per cent. But this year it comes out in full on general and conference claims and Children's Home, as well as salaries.

They have about completed the outside of their new church, and have raised for all purposes more than $22 per member.

Praise the Lord! East Spencer is yet alive and going some for success.

The Lord has blessed us this year. We have enjoyed preaching "full salvation" to this dear people, and some have "entered in"; others are thinking that way. We have had some blessed services here—21 additions in all and 50 or more souls were blessed. Give thanks to our Saviour and Lord.

These people have passed through a few years of struggle with building and debts, but a brighter day for them is near, for their debts are now reduced and provided for with time enough to make it easier.

The Lord be praised. This preacher feels good in his soul as he goes to conference, determined to preach a "glorious," saving ,sanctifying gospel, and to do so with diligence and confidence. Jim Green.

SOUTHERN BOOSTS SOUTH IN NATIONAL MAGAZINES

"Not Magic—Just Mind and Muscle" is the title of an advertisement of the Southern Railway System, appearing in the October issues of a number of leading magazines with nation-wide circulation. This is the first of a series of advertisements to be run by the Southern for the purpose of telling the story of the South's wonderful progress and present day opportunities to people living outside the South.

These advertsements will appear in publications having a combined circulation of more than 9,000,000, including Saturday Evening Post, Literary Digest, Forbes Magazine, Review of Reviews, World's Work, Harper's, Golden Book, Scribners, Atlantic Monthly, National Geographic, American Magazine, Nation's Business.

The text of the first advertisement reads as follows:

"The South—the nation's winter playground—is setting new high marks in the story of American achievement. For, notable as are the South's friendly climate and genial hospitality, it is on her farms and in her workshops of industry that these marks are being made.

"In the last twenty-five years the value of things made in the South has increased fivefold; and the value of things grown fourfolu.

"Such growth and progress suggest the magic wand, but it is the magic of mind and muscle—of hard work intelligently applied. The people of the South are making good use of the rich and varied resources that nature has bestowed upon them.

"But the industrial and agricultural progress of the South is still in the first act. The years of greatest opportunity and achievement lie ahead."

In each advertisement it is stated that the Development Service of the Southern Railway System will be glad to aid in securing industrial, farm or home sites in the South for those desiring them.

The book of discipline contains information that every Methodist ought to know. Prices, one copy 50 cents; 12 copies $5.28; 25 copies $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order from the North Carolina Christian Advocate.

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Atlantic & Yadkin connects with—
Atlantic Coast Line Railroad at Sanford, N. C.
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Norfolk Southern Railroad at Gulf, N. C.
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Exhibition Mixture, 50c a dozen; 50 for $1.75; 100 for $3.00.
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Send for leaflet "Pansy Perfection." It's free.

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From Raleigh, N. C.
Daily except as shown

Leave For	Arrive From
6:15 a. m.—A Norfolk	8:30 p. m.
7:30 a. m.—B Charlotte	5:15 p. m.
3:00 p. m.—Washington	12:50 p. m.
9:45 p. m.—D Norfolk	7:05 a. m.

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B—Connects week days for Fayetteville.
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The Association has $225,000 assets—100% legal reserve—to guarantee and pay promptly in full all valid claims of policyholders. Claims paid to date $300,000, saved $150,000 to policyholders by low premiums and expense of management. Grants best optional settlements when needed.

Write **to-day** for information desired, plans, rates, and application blanks, giving exact age.

Methodist Benevolent Association
J. H. SHUMAKER, Sec., 808 Broadway, Nashville, Tenn.

IN MEMORIAM

Obituaries containing one hundred words or less will be published free. All words in excess of one hundred will be charged for at the rate of one cent per word.

SIMMONS—Mrs. Mary Simmons was born October 20, 1879; died June 26, 1926, age 46 years, eight months and six days. Mrs. Simmons was converted and joined the Methodist church in childhood, but after her marriage she joined the Baptist church. She is survived by a husband and six children. The funeral was conducted by the writer at Harmony Grove Baptist church and her remains were laid to rest in Harmony Grove cemetery. Mrs. Simmons was a good Christian woman and is greatly missed by the community.

H. E. Stimson.

WOOD—Brother W. G. Wood was born July 31, 1851, and died almost suduenly while reading his Bible on the evening of September 15, 1926. He was about 75 years, one month and 14 days old. He was a devout Christian; brought up a member of Parker's Grove Methodist church, Linden, N. C., of which he remained a faithful and loyal member until death. His wife preceded him to the grave a number of years ago. He leaves to mourn his departure 13 children—Lina, Articia, Hattie, Alma, Rosalie, Ophelia, Amie, Erastus, Daniel, Henry, Webster, Wilson and Arnold.

J. Henry Capps, P. C.

WINSTEAD—This will carry the information to her many friends throughout the state that Mrs. Lou S. Winstead, or "Grandma Winstead," as she was often called, has gone on to the good world. She died at her son, Harry's, in Roxboro, N. C., October 1, 1926, being just a little more than 80 years of age. She was a life-long and loyal member of Concord Methodist church. She was a patient sufferer to the end. One daughter and three sons, together with a host of relatives in Person and other places survive. May God comfort these who are bereft, especially her son, Harry, and his wife with whom she made her home. She was buried beneath a bank of flowers by the writer, assisted by Rev. F. M. Shamburger, in Burchwood cemetery, Roxboro, N. C.

J. W. Bradley, Pastor.

NEWTON—Mrs. I. L. Newton (nee Miss Susan E. Covington) was born August 8, 1845, in Richmond county, North Carolina. She died near Red Springs, N. C., August 30, 1926.

About one-half of her life was spent in Marlboro county, South Carolina. She joined the church in early life and was a most faithful and loyal member. For some time she was the oldest member of the Red Springs charge. She was active in the work of the church while she could attend its services, and when feebleness forbade her going there she continued to ask about the various activities of the church. It was always a joy to the pastor to visit her.

To her home there were born six girls and five boys. May the heavenly Father keep each one of them and bring them int othe sublime faith that was hers.

She was laid to rest in Alloway cemetery. Her former pastor officiated in the absence of the pastor.

Her Pastor.

GREEN — Rose Morgan Green, daughter of Joseph and Lula Morgan, was born at Dublin, Va., July 16, 1876. She made a profession of faith and joined the Methodist church when a small girl, and remained a faithful member until death. While her health had not been good for some time, death was almost sudden. She suffered a stroke of apoplexy Saturday evening, October 2, and died within two or three hours. She was preparing to make a special call to a neighbor's home when stricken. On July 11, 1907, she was married to James Bryan Green. Brother Green and their two daughters, Sarah and Margaret, aged 18 and 16, respectively, are left to mourn their loss. Both the daughters are students at Peace Institute, Raleigh. While her death permitted she was a teacher in the Sunday school, a work which she loved. Her remains were laid to rest in the cemetery at Millbrook on Monday, October 4. A beautiful mound of floral designs completely covered the grave, which was an expression of the high esteem in which he was held.

S. J. Starnes, P. C.

BRAME—Mrs. Ella Joyner Brame was born April 22, 1837, in Amherst county, Virginia; died September 24, 1926, aged 89 years, six months, two days, at North Wilkesboro, N. C. Her parents were Rev. Peter H. Joyner and Cassandra Dillard. She was left motherless at the age of five years and spent most of her early life in boarding schools, first at Louisburg College, and then at Greensboro College, where she graduated during the presidency of Dr. Jones. So far as is known she was the oldest alumna of that institution.

She was married to Rev. William Brame of Franklin county, N. C., who died 32 years ago. Six children were born to this union. They are: Mrs. Cassandra Albea (who so faithfully attended her through her declining years), W. A. Brame of Rocky Mount, P. J. Brame of North Wilkesboro, J. D. Brame of High Point, M. M. Brame of Winston-Salem, and R. M. Brame of North Wilkesboro. "Mother Brame" is also survived by 21 grandchildren and two great-grandchildren.

From her childhood she was a consecrated Christian. Her Bible was her comfort and guide. Only eternity can prove the blessings of her influence. She spoke often of a living God and was always deeply thankful for all the experiences of life.

She was stricken with paralysis nearly two years ago. Up to that time she was a great reader and enjoyed her church papers next to her Bible.

Sister Brame was a loyal member of Trinity M. E. Church, South, Randolph circuit, and proved her interest in the Lord's work everywhere.

A devoted mother has gone to her reward, and will be sadly missed by her children, grandchildren and friends.

H. G. Allen.

MRS. S. J. SMITHERMAN

"She went so softly, she hardly made
a stir;
But going took the stars and moon
and sun away with her."

So gently, so peaceful did she slip away that 'twas as a song half finished, a melody broken, just when we most wanted the song. Yet when the summons came quickly her pure soul responded out of darkness into the light. Beautiful flowers piled high by loving hands; beautiful flowers all wet with tears upon the mound 'neath which she sweetly rests.

We, the members of her Sunday school class of Troy Methodist church, feel keenly the loss of this faithful member. She leaves a vacant chair in our midst that will ever recall her and her good deeds. She will be greatly missed in her wide circle of friends, the church, and in her beautiful home where she seemed such an essential joy. She was so loved, so needed, we would that she could have tarried. And yet—

"We cannot say, and we will not say
That she is dead. She is just away!
With a cheery smile and a wave of
the hand
She has wandered into an unknown
land,
And left us dreaming how very fair
It needs must be since she lingers
there!
And you, oh you, who the wildest
yearn
For her step and glad return,
Think of her faring on, as dear
In the love of There, as the love of
Here,
Think of her as the same, we say,
She is not dead—she's just away."

Mrs. J. J. Tomlinson,
Mrs. G. W. Morris,
Mrs. B. R. Hamil[illegible]

HIGHTOWER—On August 25[illegible], Palmetta Hightower answered to the call of God to enter into that higher and greater life which God promises to all that love and serve Him. She was born December 23, 1903, and died August 26, 1926. About two months before she would have graduated from high school she was taken sick, and for nearly a year and a half was confined to her bed. At the age of eleven she joined the Methodist Episcopal Church, South, at Bethel. This splendid young girl lived the religion she professed. She was active in the church and Sunday school. Her influence was for good, and those who knew her recognized the worth of a Christian character and loved her. When sickness weakened her so that she could no longer carry out the plans of her life, she met the situation with faith in God and submission to His will. She died loving and serving Christ and her Saviour. A sweet memory of her will live in the hearts of all who knew her.

E. R. Clegg.

BLANCHARD — Millard Fillmore Blanchard, the son of Curry and Sallie Blanchard, was born in Gates county June 24, 1851, and died July 25, 1926, being 75 years, one month and one day old. God blessed him with a long life, with a dear, devoted companion who was formerly Miss Annie M. Blanchard, and with children and grandchildren, who brightened his declining years with affection and loving care. He united with Zion M. E. Church, South, early in manhood and continued untill ill health prevented a faithful attendant. For several years he served as steward in the church.

He is survived by his wife, four children, Lewis M. Blanchard, Trotville, N. C.; Charlie L. Blanchard, Suffolk, Va.; Mrs. J. B. Riddick, Suffolk, Va., and Miss Zena Blanchard, Trotville, N. C.; three sisters and nine grandchildren.

The funeral services were conducted at the residence by his pastor, Rev. B. H. Black. His remains were interred in the family burying ground, there to await the resurrection morn.

Edna Riddick, Granddaughter.

WILSON—The almost sudden death of Bro. John Leander Wilson on September 8, 1926, was a great shock to Nebo community. Brother Wilson had only been sick a day or two and God called him to his reward. He was 61 years, nine months and 29 days old. He is survived by a wife and five children.

Brother Wilson was prominently identified with the political life of McDowell county, serving once as county treasurer and later a member of the board of county commissioners.

He professed faith in Christ and joined Nebo Methodist church when a young man and lived a consistent Christian life to the end. The funeral was conducted in Nebo Methodist church by his pastor and his remains were laid to rest in Nebo cemetery.

Brother Wilson was a good man and will be greatly missed by this community. While we miss him here we feel sure we will meet him on that shore where there will be no parting. May God's richest blessings rest upon the bereaved family.

H. E. Stimson.

VAUGHN—Leo Taylor Vaughn was born March 2, 1899; departed this life September 24, 1926, making his stay on earth 27 years, six months and five days.

He professed faith in Jesus Christ and joined the Methodist church at 16 years of age and remained a consistent member until death.

On August 26, 1918, he was married to Clara Estelle Tucker, to which union were born Elizabeth and Estelle, who together with their mother survive. He also leaves behind his mother, two brothers and a sister.

Sincerity and simplicity were marked traits of his life, and during the two years I've been his pastor I've never heard any person speak of him except in highest terms of esteem. Honest, honorable, industrious, Christian, an ideal husband and father, how could folks do otherwise than esteem him? [illegible]e place he held in the hearts [illegible]eople was attested by pe[illegible]rgest funeral concourse [illegible]oled at Stokesdale, togeth[illegible] a most beautiful and elabo[illegible] floral offering.

He was a Junior and a member of the Laymen's Evangelistic Club of Stokesdale. He expressed himself as perfectly assured of his home which Chist has gone to prepare for his people.

Our hearts go out in sympathy for the bereaved ones, and we invoke the healing balm of the Divine Spirit for the broken hearts and pray that those hearts may be consoled by the divinely revealed assurance that though he shall not return to us yet we may go to him.

M. E. Leftwich, P. C.

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RESOLUTIONS OF RESPECT

We, the members of the missionary society of First Methodist church of Elizabeth City, N. C., feel keenly the loss of our faithful member, Mrs. J. A. Hooper, who passed to the great beyond July 4, 1926.

Her genial smile, gentle manner and faithful service will be greatly missed in her wide circle of friends in the society and church.

We wish to extend our heartfelt sympathy to the bereaved family and pray God will sustain and comfort them in these hours of trial.

Resolved, that a copy of these resolutions be sent the family, North Carolina Christian Advocate and First Methodist Missionary Society.

Mrs. H. W. Sanders,
Mrs. Robert Taylor,
Mrs. J. P. Thompson.

COBB—Mrs. Sophia Pauline Cobb was born August 5, 1941, and departed this life October 9, 1926, aged 85 years, two months and four days. She was converted and joined the Methodist church early in life and lived a faithful and consistent life until death. Her husband and seven children preceded her to the other world. She leaves five children to mourn her going. Grandma Cobb will be greatly missed in the community, especially among the sick. May God's richest blessings rest upon the bereaved children and loved ones.

J. N. Randall.

MANN—On October 5, 1926, the soul of Mrs. J. L. Mann broke away from its earthly home and wended its way to the building of God, a house not made with hands, eternal in the heavens. Because of her cheerful, loving spirit, wonderful self-control and Christian resignation, her death will be keenly felt by family, neighbors and friends. Although with a lingering illnes of many months, no word of complaint was ever heard from her lips—only expressions of gratitude for God's favors and blessings. Her days were brightened and made glad by gifts of flowers, daily visits and loving service rendered by the entire community in which she lived. May God tenderly comfort the bereaved husband, daughter and sons, and may we all follow her lead and godly example, and at life's close be granted a happy reunion in the home of the soul is the prayer of

One Who Loved Her.

PHILLIPS—Chas. Lafayette Phillips was born May 18, 1945, and departed this life September 23, 1926, aged 81 years, four months and five days. In early life ha was converted and joined the Methodist church and lived a faithful life until death.

At the age of 17 he joined the Confederate Army and served with honor till the close of the war. After the close of the Civil War he was married to Catherine Crowell Hoyle. To this union nine children were born. He leaves three sons, one daughter, 15 grandchildren, two great-grandchildren and one sister to mourn his going.

He was faithful to the church and his family through life. His body was laid to rest in the Wesley's Chapel cemetery after the funeral in the church conducted by his pastor.

J. N. Randall.

SMITH — Edward Marcus Smith was born in Wake county, October 16, 1892, the son of Marcellus and Annie Smith. Early in life he made a profession of Christian faith and united with the Methodist church at Pleasant Grove on the Millbrook circuit, where he remained a member until his death, which occurred on September 25, 1926. On December 12, 1917, he was married to Miss Flonnie Cope of Wake county, and she with four small children survive. The children are: Edward, eight; Elsie May, six; Marcus Jr., four years, and Willard, seven months old. Brother Smith's health failed about two years ago, and he had not been able to work since that time. He assured both his wife and his pastor that he was ready to go. He was buried in the cemetery at Garner, September 27, funeral services being conducted by the writer, assisted by Rev. W. C. Pratt, pastor of the Garner circuit. May heaven's rich blessings rest upon the widowed mother and children.

S. J. Starnes, P. C.

NORTH CAROLINA
Christian Advocate

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The Western North Carolina Conference

HELD IN MAIN STREET METHODIST CHURCH, GASTONIA, N. C.

THE Western North Carolina Conference with its 305 clerical members and 88 lay members is one of the great conferences of American Methodism. Not so much in the number of its members, though in this respect it stands well to the front, but in its forward look, its militant spirit, its youthful daring, and deep consecration to the work of its Lord and Master, does this conference excel. It is a young giant girded for great tasks and rejoicing in the privilege of keeping pace with the industrial progress of this great commonwealth.

The members arrived at the seat of the conference filled with joy in the knowledge that their labors of the year have been crowned with success and prepared to plan for greater things the coming year. And it appeared early in the session that Bishop Mouzon, the new bishop, is the very leader that the conference desires and needs.

Promptly at 9 o'clock Wednesday morning, October 20, Bishop Edwin Mouzon opened the thirty-seventh session of conference by announcing Wesley's conference hymn, "And are we yet alive and see each other's face." Prayer was offered by the bishop, after which he delivered the first of his morning addresses which became the outstanding feature of the entire conference. The people have crowded the church to its capacity to hear these addresses.

First Day

For the following detailed report of the first morning's session we are indebted to the Gastonia Daily Gazette:

The devotional services consisted of hymns, prayer and a sermon by Bishop Mouzon on "The Ministry of Comfort." Taking as his text verses three and four of the first chapter of Second Corinthians, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." The bishop delivered a deeply spiritual and inspirational discourse as an introduction to a series of talks he will make during the week on the first six chapters of Second Corinthians.

When writing this epistle to the Corinthian church St. Paul was fresh from the mobbing and the narrow escape from death he had suffered at Ephesus. He was also being criticized by many at Corinth, and these afflictions had greatly chastened the spirits of the apostle. Affliction is the greatest of all life's teachers. Sorrow is like fire. Its effect depends upon the character of the individual affected. As fire burns up some substances, hardens others and softens some, so afflictions have a similar effect on the human spirit. Some are destroyed, some driven to a hard and sour stoicism, while the great and choice spirits of earth are softened and made sympathetic by the effects of sorrow and affliction.

Sorrow brings God nearer, just as the falling shades of night bring out the beauty and the brilliance of the stars. Again, sorrow puts everything to the test, showing what is worth while and what is not. It reveals true values, burning up the false and futile.

Sorrow deepens and broadens all our human sympathies. It makes the heart tender. If great sorrow has come to one it shows that God is trusting him and qualifying him for a greater and more fruitful ministry.

Comfort means more than mere consolation. The Greek word in this passage which is translated comfort implies the act of calling to one's side, as a mother calls a little child to her side to bestow comfort and consolation. More than that, it implies such calling as that of a general summoning his men to his side to stand firm for the cause they are supporting and to go forth to renewed efforts toward the accomplishment of their aims.

The preacher's chief call is to comfort his flock. There are not so many wicked people, but many are weak. But strong people need comfort, too. Paul was a strong character and an intrepid spirit, but his experiences of sorrow and affliction brought him to a new realization of God as a God of comfort and the name of "the God of all comfort," which came out of these bitter experiences is the greatest name for the Deity that Paul ever used.

The Lord's Supper

At the close of the sermon the sacrament of the Lord's Supper was administered, which is by long standing custom the first item on the conference program following the devotionals. The eleven presiding elders came within the chancel rail and first received the sacred elements from the hand of the bishop and then administered the sacrament to the entire congregation of ministers.

The roll of the conference was called by Secretary W. L. Sherrill, almost all ministerial members answering present, but a very small part of the lay delegations not being present as yet. The conference stood in memory of those members who have died during the past year as their names were called at the close of the active roll. Three preachers have answered the final summons during the year, Rev. B. Carpenter, Rev. R. R. Richardson and Rev. P. L. Terrell. Mrs. J. H. Barnhardt of Winston-Salem, wife of a pastor and a delegate to this conference, died some months ago.

The conference proceeded to its regular order of business by the election of W. L. Sherrill as secretary, who appointed his assistants, Rev. E. B. Billips, W. F. Sanford, J. W. Hoyle, Jr., and O. V. Woosley. Rev. Mr. Sherrill has been secretary of the conference continuously for a period of nearly thirty years.

The hour for meeting each day was set at nine o'clock and hour for adjournment at 12:30. Report of the nominating committee on conference boards and committees for the coming year was read by Presiding Elder D. M. Litaker of the Charlotte district and was adopted without change. The complete list of boards and committees appears on another page.

Question twenty-one of the discipline was next taken up, this being "Are all the preachers blameless in their life and ministrations?" The characters of all the presiding elders were passed without calling for their detailed reports and the roll was taken up by districts. Beginning with the Asheville district and taking up the Greensboro district next, the individual pastors were called upon for their reports of the year's work, for which a standard form had been furnished to all pastors. At the hour of adjournment at 12:30 only two districts had been covered, leaving nine districts to be reported at Wednesday's session.

After each of the pastors of Asheville district had answered the roll the presiding elder, H. C. Sprinkle, spoke briefly in his report for the district. Nearly all charges in Asheville district paid salaries in full, as well as conference collections. The departments of women's work and the Sunday school both made excellent progress. Work on West Asheville's handsome new church is almost finished while several smaller charges have also erected new houses of worship.

At the close of the individual reports for Greensboro district Presiding Elder J. B. Craven summed them up with the statement that Greensboro district has seen the best year's record in its history.

Superannuate Endowment

At this point in the proceedings Dr. L. E. Todd, general secretary in charge of the Superannuate Endowment fund, was introduced and delivered a brief address on his work. Toward the ten million dollar fund set as a goal to be reached in five years more than two and one-half million dollars has been raised in the period of two and a half years which has elapsed. The Western North Carolina conference has raised $100,000 on its quota of $500,000.

Out of the income from this endowment the board has already appropriated the sum of $170,000 for the benefit of conference claimants, the average amount paid to superannuated preachers has been increased in this way from $186 a year to $362 a year.

The sum of $5,500 has been allotted to the Western North Carolina conference this year from this fund and the conference board has been enabled to pay as much as $900 to its superannuated members, which is the highest amount paid by any conference in the entire connection. Dr. Todd spoke feelingly of the immense importance of carrying through this project to insure adequate support for those who have given their lives in unselfish service to the church. He made an earnest plea to presiding elders, preachers and laymen to take hold with courage and enthusiasm and complete the task of establishing this greatly needed endowment.

Among the connectional officers and other visitors formally introduced to the conference were President W. P. Few of Duke University; Mrs. Kate Burr Johnson of the State Board of Public Welfare, who is to speak Wednesday afternoon; Dr. O. E. Goddard, secretary of Foreign Missions; Dr. J. E. Crawford, associate (*Cont'd on page four*)

APPOINTMENTS *of the* WESTERN NORTH CAROLINA CONFERENCE

ASHEVILLE DISTRICT
J. F. Kirk, Presiding Elder

Asheville—Bethel ..... G. C. Brinkman
Biltmore ..... M. B. Clegg
Central ..... A. C. Chappell
Haywood Street ..... T. A. Groce
Mount Pleasant ..... J. O. Cox
West Asheville ..... J. S. Hiatt
Black Mountain ..... M. G. Ervin
Brevard ..... O. L. Simpson
Elk Mountain ..... L. T. Cordell
Fairview ..... F. L. Setzer
Flat Rock and Fletcher ..... J. O. Banks
Hendersonville ..... M. T. Smathers
Henderson Circuit ..... J. W. Parker
Hominy ..... A. L. Latham
Ivy ..... S. L. McIntosh, Sup.
Leicester ..... C. F. Tate
Marshall and Hot Springs ..... C. B. Newton
Mills River ..... Elmer Simpson
Oakley ..... E. R. Welch
Rosman ..... J. C. Richardson
Saluda and Tryon ..... E. L. Kirk
Sandy Mush ..... J. C. Brown
Spring Creek ..... A. A. Angel, Sup.
Swannanoa ..... J. A. Baldwin
C. E. Croy, Junior Preacher, Sup.
Weaverville ..... D. W. Brown
Weaverville Circuit ..... J. W. Groce
Chaplain Oteen Hospital ..... L. W. Colson
West Mexican Mission ..... R. J. Parker

CHARLOTTE DISTRICT
D. M. Litaker, Presiding Elder

Ansonville ..... J. W. Kennedy
Bethel and New Hope ..... L. H. Griffith
Big Spring ..... J. A. Smith, Sup.
Charlotte—Belmont Park ..... W. H. Willis
Brevard Street ..... Albea Godbold
Calvary ..... C. M. Short
Chadwick ..... B. F. Hargett
Dilworth ..... G. R. Jordan
Duckworth Memorial ..... W. M. Smith
Duncan Memorial ..... O. L. Robinson
Hawthorne Lane ..... R. A. Daugherty
W. L. Nicholson, Supernumerary
Myers Park ..... C. E. Rozzelle
Spencer Memorial ..... John H. Green
Trinity ..... A. D. Wilcox
Tryon Street ..... A. L. Stanford
Hickory Grove ..... J. P. Morris
Lilesville ..... T. J. Huggins
Marshville ..... R. E. Hunt
Matthews ..... W. S. Cherry
Monroe—Central ..... H. G. Hardin
North Monroe and Icemorlee..... J. A. Peeler
Morven ..... F. O. Dryman
Peachland ..... J. C. Umberger
Pineville ..... Elzie Myers
Polkton ..... J. W. Ingle
Prospect ..... F. M. Folger
Rural Trinity ..... O. B. Mitchell
Thrift-Moores ..... J. J. Edwards
Unionville ..... J. A. Fry
Wadesboro ..... Carlock Hawk
Waxhaw ..... M. A. Osborne
Weddington ..... T. B. Hunnicutt
Prof. Candler School of Theology...P. T. Durham
Conf. Sec. of Education .....W. L. Sherrill
Missionary to Japan ..... S. A. Stewart
Missionary to Japan ..... N. S. Ogburn

GREENSBORO DISTRICT
J. B. Craven, Presiding Elder

Ashboro ..... B. C. Reavis
Ashboro Circuit ..... L. T. Edens
Coleridge ..... S. T. Barber
Deep River ..... O. L. Brown
Gibsonville ..... E. H. Neese
Greensboro—Bethel and Grace .....J. E. Woosley
Carraway Memorial ..... T. V. Crouse
Centenary ..... J. F. Armstrong
College Place ..... W. A. Rollins
Park Place ..... J. H. Armbrust
Linwood ..... W. B. Kelly
Proximity ..... W. L. Dawson
West Market Street ..... L. D. Thompson
East Greensboro ..... R. F. Hunnicutt
West Greensboro ..... H. L. Powell
High Point—Calvary ..... H. C. Byrum
Highland and Archdale ..... E. M. Jones
Main Street ..... W. B. Davis
Wesley Memorial ..... J. W. Moore
R. A. Smith, Junior Preacher
Jamestown and Oakdale ..... J. E. Womack
Liberty ..... J. S. Gibbs
New Hope ..... W. M. Rathburn
Pleasant Garden ..... A. R. Bell
Ramseur and Franklinville ..... J. W. Hoyle, Jr.
Randleman ..... J. H. Brendall, Jr.
Randolph ..... W. R. Harris
Reidsville ..... J. H. West
Ruffin ..... G. W. Williams
Uwharrie ..... G. W. Clay
Wentworth ..... J. T. Ratledge
President Greensboro College .... S. B. Turrentine
Bus. Mgar. and Treas. Greensboro Col..W. M. Curtis
Book Editor and Editor Methodist Quarterly Review ..... G. T. Rowe
Editor N. C. Christian Advocate ..... A. W. Plyler
Professor Duke University ..... P. N. Garber
Student Duke University ..... I. L. Roberts
(West Market Quar. Conf.)

MARION DISTRICT
E. O. Cole, Presiding Elder

Bostic ..... J. P. Hipp
Broad River ..... R. P. Fikes
Burke ..... T. G. Smith
Burnsville—Higgins Memorial ..... W. O. Goode
Cliffside ..... M. W. Heckard
Cross Mills ..... To be Supplied
Forest City ..... M. F. Moores
Gilkie ..... J. B. Tabor
Glen Alpine ..... John Cline
Henrietta and Caroleen ..... J. P. Hornbuckle
Marion—First Church ..... C. M. Pickens
Marion Mills ..... J. N. Wise
Marion Circuit ..... F. E. Hartsfield
McDowell ..... H. E. Stimpson
Micaville ..... W. I. Hughes
Mill Spring ..... J. I. Spinks
Morganton—First Church ..... G. T. Bond
North Morganton ..... C. F. Womble, Sup.
Morganton Circuit ..... L. L. Smith
Oak Forest ..... H. C. Brackett, Sup.
Old Fort ..... E. J. Poe
Old Fort Circuit ..... V. R. Masters, Sup.
Pleasant Grove ..... J. B. Tabor, Jr.
Rutherfordton ..... W. R. Ware
Rutherford College ..... E. P. Billups
Spindale and Alexander ..... T. C. Jordan
Spruce Pine ..... G. H. Christenberry
Table Rock ..... J. H. Brendall, Sr.
Yancey Circuit ..... R. A. Blanton, Sup.

MOUNT AIRY DISTRICT
E. W. Fox, Presiding Elder

Ararat ..... C. A. Morrison, Sup.
Danbury ..... W. J. Hackney
Dobson ..... M. Q. Tuttle
Draper ..... J. W. Vestal
Elkin ..... L. B. Abernethy
Jonesville ..... W. J. S. Walker, Sup.
Leaksville ..... N. C. Williams
Madison ..... T. J. Rogers
Mount Airy—Central ..... W. A. Newell
Rockford Street ..... J. O. Ervin
Mount Airy Circuit ..... J. A. Cook
Pilot Mountain ..... H. M. Wellman
Rural Hall ..... W. R. Jenkins
Sandy Ridge ..... T. G. Williams, Sup.
Spray ..... H. P. Powell
Stokesdale ..... M. E. Leftwich
Stoneville and Mayodan ..... J. A. Howell
Summerfield ..... W. T. Albright
Walnut Cove ..... E. N. Crowder
Yadkinville ..... J. W. Combs

NORTH WILKESBORO DISTRICT
Seymour Taylor, Presiding Elder

Avery ..... H. Bryan, Sup.
Boone ..... M. B. Woosley
Creston ..... W. A. Thomas, Sup.
Elk Park ..... W. E. Moretz
Helton ..... G. C. Graham
Jefferson ..... J. L. Reynolds
Laurel Spring ..... J. W. Hall, Sup.
Moravian Falls ..... R. E. Ward
North Wilkesboro ..... H. E. Allen
Ronda and Roaring River ..... T. H. Houck
Sparta ..... A. L. Lucas
Todd ..... A. G. Lackey, Sup.
Warrensville ..... Orell Lineberger, Sup.
Watauga ..... R. A. Taylor
Wilkesboro ..... J. S. Folger
Missionary to Japan ..... W. A. Wilson
Prof. Appalachian State Normal.....J. M. Bowman

SALISBURY DISTRICT
Z. Paris, Presiding Elder

Albemarle—Central ..... T. F. Marr
First Street ..... R. A. Swarringen
Albemarle Circuit ..... O. J. Jones
Badin ..... R. M. Hauss
Bethel ..... D. C. Ballard
China Grove ..... W. E. Hauss
Concord—Central ..... R. M. Courtney
Epworth ..... J. M. Varner
Forest Hill ..... T. F. Higgins
Harmony ..... To be Supplied
Kerr Street ..... G. L. Wilkinson
Westford ..... E. Myers
Concord Circuit ..... A. G. Loftin
East Spencer and Long Street.....J. W. Campbell
Gold Hill ..... F. J. Stough
Kannapolis ..... J. F. Moser
Landis ..... W. E. Rufty
Mount Pleasant ..... W. L. Scott
New London ..... C. R. Allison
Norwood ..... P. L. Shore
Norwood Circuit ..... H. R. Cornelius
Salem ..... D. H. Reinhart
Salisbury—Coburn Memorial ..... R. G. Tuttle
A. H. Whisner, Supernumerary
First Church ..... H. C. Sprinkle
J. H. Green, Junior Preacher
Main Street ..... P. E. Parker
Park Avenue ..... A. R. Surratt
Salisbury Circuit ..... R. L. Melton
Spencer—Central ..... R. O. Eller
Woodleaf ..... D. P. Grant
Yadkin and Rowan ..... J. M. Brandon, Sup.
Conf. Epworth League Secretary.....W. A. Barber

SHELBY DISTRICT
C. S. Kirkpatrick, Presiding Elder

Belmont—Main Street ..... R. E. Hinshaw
Park Street ..... N. W. Dargan
Belwood ..... J. W. Fitzgerald
Bessemer City ..... G. R. Ross
Cherryville ..... R. F. Mock
Cherryville Circuit ..... J. E. B. Houser
Cramerton ..... R. H. Kennington
Crouse ..... J. B. Fitzgerald
Dallas ..... C. O. Kennerly
Gastonia—East End ..... C. M. Campbell
Franklin Avenue ..... H. H. Robbins
Main Street ..... F. J. Prettyman
Maylo ..... E. P. Stabler
Smyre ..... C. H. Moser
Trinity ..... J. R. Warren
West End ..... J. N. Randall
Goodsonville ..... R. L. Forbis
King's Mountain ..... O. P. Ader
Lincolnton ..... W. B. West
Lincoln Circuit ..... J. W. Bennett
Lowell ..... A. C. Tippett
Lowesville ..... T. A. Plyler
McAdenville ..... D. F. Carver
Mount Holly ..... E. E. Williamson
Polkville ..... S. M. Needham
Rock Springs ..... R. C. Kirk
Shelby—Central ..... H. K. Boyer
Lafayette Street ..... T. J. Johnson
Shelby Circuit ..... D. P. Waters
South Fork ..... W. J. Miller
Stanley ..... G. G. Adams
Missionary to Japan ..... I. L. Shaver

STATESVILLE DISTRICT
J. E. Abernethy, Presiding Elder

Ball's Creek ..... P. H. Brittain
Catawba ..... B. Wilson
Cool Springs ..... F. H. Price
Davidson ..... Ira Erwin
Dudley Shoals ..... O. P. Routh
Elmwood ..... E. E. Yates
Granite Falls ..... A. C. Swafford
Hickory—First Church ..... H. H. Jordan
R. M. Stafford, Junior Preacher
Westview ..... H. W. Howard
Hickory Circuit ..... J. G. W. Holloway
Hiddenite ..... T. W. Hager
Hudson ..... C. C. Tothrow, Sup.

Lenoir—First Church ..... W. E. Poovey
South Lenoir ..... J. L. Rayle, Sup.
Lenoir Circuit ..... D. G. Smith, Sup.
Maiden ..... J. E. McSwain
Mooresville—Central ..... J. P. Hipps
Broad Street ..... A. C. Kennedy
Mooresville Circuit ..... C. L. McCain
Mount Zion ..... G. W. Vick
Newton ..... W. F. Womble
Olin ..... W. A. Kerr, Jr.
Shepherd ..... J. M. Green
Statesville—Broad Street ..... E. K. McLarty
Race Street ..... J. H. Bradley
Statesville Circuit ..... D. A. Lewis
Stony Point ..... J. M. Barber
Taylorsville ..... D. S. Richardson
Troutman ..... D. A. Oakley
President Davenport College.....W. A. Jenkins
Student Boston University ..... A. P. Brantley
(First Church, Mooresville Quar. Conf.)
Student Emory and Henry College.....P. R. Rayle
(Hudson Quar. Conf.)

WAYNESVILLE DISTRICT
P. W. Tucker, Presiding Elder

Andrews ..... J. R. Church
Bethel ..... J. C. Gentry
Bryson City ..... D. V. Howell
Canton ..... A. C. Gibbs
Cherokee Mission ..... William Hornbuckle
Cullowee ..... A. W. Lynch
Belwood ..... E. W. Needham
Franklin ..... A. P. Ratledge
Franklin Circuit ..... J. T. Strickland, Sup.
Fine Creek ..... H. C. Freeman
Glenville ..... To be Supplied
Hayesville ..... G. S. Plyler, Sup.
Haywood ..... V. B. Harrison
Highlands ..... R. C. Kale, Sup.
Hiawassee ..... C. E. Steadman
Jonathan ..... H. M. Keever
Judson ..... W. T. Garner, Sup.
Clyde and Junaluska ..... Frank Siler
Macon ..... T. S. Roten, Sup.
Murphy ..... E. J. Harbison
Murphy Circuit ..... R. R. Scarlett, Sup.
Robinsville ..... To be Supplied
Sylva ..... W. M. Robbins
Waynesville ..... J. T. Mangum
Webster ..... F. W. Cook
Whittier ..... H. C. Crist

WINSTON-SALEM DISTRICT
J. H. Barnhardt, Presiding Elder

Advance ..... W. B. Thompson
Cooleemee ..... J. A. J. Farrington
Davidson ..... R. C. Goforth
Davie ..... E. M. Avett
Denton ..... C. P. Goode
Farmington ..... G. M. McKinney
Forsyth ..... A. Burgess
Haynes-Clemmons ..... E. B. Ballard
Kernersville ..... W. G. McFarland
Lewisville ..... J. G. Keever
Linwood ..... G. W. Fink
Erlanger ..... A. S. Raper
Lexington—First Church ..... W. R. Shelton
Mocksville ..... R. S. Howie
Oak Ridge ..... H. F. Duncan
Thomasville—Main Street ..... G. D. Herman
Trinity ..... T. J. Houck
Thomasville Circuit ..... D. R. Proffitt
Walkertown ..... Parker Holmes
Welcome ..... W. G. Pilcher
Winston-Salem—Ardmore ..... L. B. Hayes
Burkhead ..... J. W. Williams
Centenary ..... C. C. Weaver
Central Terrace ..... J. C. Cornett
Grace ..... A. L. Aycock
Greene Street ..... W. B. Shinn
Ogburn Memorial ..... G. B. Clemmer
West End ..... W. L. Hutchins
Supt. Children's Home ..... C. A. Wood
Student Emory University ..... E. E. Snow
(West End Quar. Conf.)

CONFERENCE NOTES, SANPSHOTS AND FIGURES

Bishop Mouzon as president of the conference made a great record at Gastonia. His morning addresses delivered each day at the opening of conference were as fine as intelligent, spiritually minded Christians are privileged to hear, for they were especially adapted to such auditors. And the people flocked to the church before the hour of opening in order that they might secure seats for this season of high privilege, when a prophet and teacher and spiritual leader talked of the essential and precious things of our Faith. In directing the business of the conference the bishop did not hurry, did not consume time with haphazard remarks, as is the manner of some, but he drove steadily ahead and arrived at the end of the conference by Monday at one o'clock. He was at all times patient and courteous and kind and the members of the conference never failed to manifest the same spirit toward their presiding officer and toward each other. The writer has attended thirty-four consecutive sessions of the Western North Carolina conference and at none of them has the conquest of the presiding bishop been more complete than at the conference that has just closed.

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For several years the pastors have not had the opportunity to report their work on the conference floor, but there was a return this year to the old practice of submitting reports. The plan was to prepare written reports giving the number of members received on profession of faith, number by letter, amount assessed and raised for general and conference work, amount raised on missionary special, for superannuate endowment, and Christian education. One copy of these reports was handed to the bishop at the beginning of conference and the pastor retained a duplicate from which he read his report to the conference. These reports were quickly made and proved interesting. It is a helpful practice to have a report of what has been accomplished during the year. The credit for a return to this practice goes to Bishop Mouzon.

* * * *

Gastonia did itself proud in its entertainment of the conference. Dr. Prettyman, his committees and the people who opened their homes for members of the conference left nothing undone for the comfort and pleasure of their guests and the ladies of the Baptist, Presbyterian and Methodist churches who served meals at noon and in the evening received nothing but praise from those whom they served. The conference will gladly return to Gastonia at the very first opportunity.

* * * *

The conference reported a net gain in church membership of 2,626, which brings the total membership to 138,928. The gain in membership is entirely too small. It should be at least 5,000. It will be interesting when the conference journal comes from the press to see where the fault lies. Evidently with the big gains in membership that some charges report there are going to be many charges with slight gains or that show an actual decrease. There should be a careful study of the reports of the pastors and an effort made to locate the trouble so that it may be remedied if possible.

* * * *

The reports show that the conference last year contributed for all purposes $2,410,625—a very creditable sum. Among the items we note the following: Foreign missions, $22,735; home and conference missions, $40,052; church extension, $15,357; education, $33,297; American Bible Society, $1915; general conference expense, $3766; bishops, $6623; presiding elders, $45,038; preachers in charge, $543,437; conference claimants, $28,479.

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The following statistics will be of interest: Number of districts, 11; pastoral charges, 303; societies, 914. Number of preachers, licensed, 15; local preachers, 185; church members, 138,928. Number Epworth Leagues, 369; Epworth League members, 11,932. Sunday schools, 854; officers and teachers, 902; scholars enrolled, 133,132. Number Woman's Missionary Societies, 440; members, 1465. Institutions of learning, 6; teachers, 161; students, 3494; value of property, $11,781,258; endowment, $15,506,618; indebtedness, $66,446. Orphanages, 1; officers and teachers, 30; children in orphanage, 209; money expended, $93,000; value of property, $1,000,000.

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The conference has 888 houses of worship valued at $10,982,000 and carrying an indebtedness of $819,055. There are 11 district parsonages valued at $153,500 with debts amounting to $9,177. The parsonages that belong to pastoral charges number 256, valued at $1,624,550. One parsonage and eight churches have been damaged by fire this year. The last reached $10,125 and $4,450 of this was covered by insurance.

About nine years ago J. A. Bell, an attorney and leading Methodist layman of Charlotte, advocated the establishment of an endowment fund of $100,000 for the benefit of the superannuate preachers of the Western North Carolina conference. He proposed that this fund should be raised by those interested carrying building and loan. The proposition met with favor and the fund when completed after these years amounted to $130,000 instead of $100,000 as first proposed. The first dividend from this fund was paid this year and it amounted to $6,900. From now on a like amount will be paid annually to the worn out preachers. It was an admirable conception carried to a most gratifying completion. J. A. Bell for this deserves the thanks of all superannuates as the years come and go.

* * * *

The next conference goes to Asheville. The great new Central church with its extensive equipment will supply every facility for the work of the conference and for the pleasure of members and visitors. Dr. Chappell and his people will give the conference a great welcome and royal entertainment. Furthermore, there is no finer climate on the face of the earth than Asheville in October. Charlotte urged that the next session of the conference go to that city, but when "Uncle Dan" Atkins got through explaining why Asheville should be chosen there was nothing left but the voting and that was practically unanimous for Asheville. The plan and expectations at present is for the conference of 1928 to be held in Charlotte in the new First Methodist church.

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This was a conference of much speaking, not from the floor by members of the body in debate—there was very little of that—but by visitors and others from the platform. Dr. O. E. Goddard, missionary secretary of the church, in speaking to the report of the board of missions made an impassioned and effective speech for the great missionary interests of the church. Dr. Frank W. Brandon of Alabama plead with fervor for greater interest in the hospital work of the church. Dr. R. H. Bennett was up to his high standard in his plea for continued diligence in temperance education and law enforcement and there were others quite a few who spoke effectively before the conference and at the annual board meetings. It was not our privilege to hear all these, but one of the most impressive and eloquent—eloquent with a great passion beautifully expressed—was the address of President W. P. Few at the anniversary of the board of education when he plead for hard work on the part of the members of the conference in order that they might measure up to the opportunities of the hour and meet the responsibilities imposed upon us particularly by what Mr. Duke has done for us as a people.

* * * *

The Epworth League board brought Joseph M. Rowland from Richmond, Va., as one of its speakers. "Joe" is in a class all his own and he greatly pleased the large congregation that assembled to hear him. His humor bears the Rowland stamp and has a flavor all his own. He is about to become the humorist of the church. Everybody in these parts love "Joe" Rowland and his presence added greatly to the succes of the conference. We were sorry when the pressure of editorial duties called him away.

* * * *

Bishop H. M. DuBose was an honored and appreciated visitor to Gastonia. He spoke briefly at the Epworth League anniversary and preached Friday afternoon and mingled freely with the members of the conference. He is one of the most brotherly men that is to be found anywhere. The office of bishop has not touched him with any sort of affectation. Bishop DuBose, like Moses whose face shone and he was not aware of it, seems not to know that he is a bishop. He is greatly pleased with his work in Tennessee and looks forward to a great quadrennium with those Tenesseeans. His presence in Gastonia was thoroughly appreciated.

* * * *

A feature of extraordinary interest to the conference was "The Pilgrim," a three-act play written by Dr. Forrest J. Prettyman, pastor of Main Street Methodist church, of Gastonia, and that was given in the high school auditorium Friday evening immediately following the anniversary of the Board of Christian Literature.. This play has for its theme

Western North Carolina Conference

[Continued from page one]

secretary of the General Board of Lay Activities; Dr. H. H. Sherman, associate secretary of the General Board of Education, and Dr. Brandon, a member of the General Hospital Board.

Second Day of Conference

The climax of the second day's session came at ten o'clock when report No. 1 of the board of missions was presented and Dr. O. E. Goddard, foreign secretary of the board of missions, and Bishop Mouzon spoke to the report.

The recommendations contained in this report are as follows, and the report was adopted by the conference with a rising vote:

Resolved, therefore, that this annual conference hereby pledge its hearty and energetic support to the plan outlined by the general conference and that we enter heartily into every feature of the campaign of missionary cultivation during the months of January and February.

Resolved, second, that we accept, and agree to raise by means of an every-member canvass for a free will offering the sum of $70,000 as our part of the total sum asked by the general conference for missions.

Resolved, third, that the plan of raising this amount be as follows: That the presiding elder be made the director in his district, using such men and methods as best suits his field; and also that the allocation of this fund be made by the presiding elder.

E. K. McLarty, President.
L. B. Hayes, Secretary.

The routine work of the conference began with the calling of the roll of those who were absent from the first session. The bishop then called Question 10, "Who are received from other churches as traveling elders?" Rev. A. Godbold and Rev. Paul Garber were so received, on recommendation of the committees to whom their applications had been referred. Rev. Mr. Godbold comes from the Congregationalist church and Mr. Garber from the Church of the Brethren. Rev. Mr. Garber is professor of church history in the School of Religion of Duke University. At the conclusion of the morning session of the conference these two young ministers took the vows of an elder in the Methodist church.

Passing to Question No. 21 the conference took up the list of ministers whose names are referred to the committee on conference relations for the superannuate or the supernumerary relations. Rev. G. A. B. Holderby, who had been on the superannuate list, asked to be given active work and his request was referred to the committee. Rev. R. M. Hoyle, now serving a charge in Belmont, asked for the superannuate relation. Other names added to the list to be considered by the committee were those of J. C. Postell and J. J. Gray of the Maroin district, J. J. Eads of the Mt. Airy district, J. E. Thompson of the Salisbury district, M. H. Tuttle and J. W. Strider of the Statesville district.

At 10:30 o'clock the special order of the day was taken up and Rev. L. B. Hayes read the report No. 1 of the Board of Missions. This report recommends that this conference join in the movement recommended by the general conference to raise one million dollars as a free will offering for missions over and above the regular assessments, this sum being necessary to liquidate the present indebtedness of the General Board of Missions. Bishop Moupzon stated that this report was probably the most important item of business which would come before the conference at this session and introduced Dr. O. E. Goddard, foreign secrtary of the Board of Missions, who delivered a stirring address on the needs of this department of the church's activity.

An intensive campaign during the months of January and February, 1927, is being planned in accordance with the recommendations of the General Conference at its last session to take care of the exigencies of the situation. Unless the sum of one million dollars is raised during the next year it will be absolutely imperative that the wrok of the board of missions be curtailed in some way, either by reducing the appropriations for the various fields or actually bringing home a considerable proportion of the workers now in the field. There is a total debt of $1,300,000 which has been partially financed by a loan of $157,000 on the Lambuth building. The current budget is one and a half million dollars, while the total income from the various conferences is only $800,000, when paid in full.

Even if the church responds fully and raises this extra offering of a million dollars, it will allow of no expansion or extension of the work under present circumstances. The plea of Dr. Goddard to the pastors was to use their best efforts to arouse the membership to a sense of their obligation to meet this great crisis. It is a critical hour, he said, not only for Methodism, but for all Christian denominations who are engaged in foreign missionary work.

Bishop Mouzon followed with a strong exhortation, stating that he felt it his duty to throw the full weight of his office and of his personal influence on the side of this great movement. He stressed the great danger which lies in the spirit of materialism with which we seem to be threatened. The problem of missions needs to be re-studied, for since 1914 the whole order of things has changed. The work of the Christian churches in combatting the wave of materialism and atheism is "the biggest business in the world."

A motion to adopt the report of the board of missions was passed by a rising vote which was unanimous.

A resolution from the board of benevolences that the conference set 10 o'clock, Friday morning, as the time for hearing the report of that board was adopted.

The next question taken up was Question No. 1, "Who are admitted on trial?" On recommendation of the committees before whom they had appeared the following young ministers were admitted on trial: Ivan L. Roberts of the Greensboro district, Grover Cleveland Graham of the Mt. Airy district, Thomas Hobson Houk of the North Wilkesboro district, William Adams Kerr, Jr., of the Statesville district, Otho Lowe Robertson of the Charlotte district.

In answer to question three, "Who remain on trial," the list of first year was taken up and the following were advanced to the second year: Herman F. Duncan, Walter Richard Kelly, Claude H. Moser, Eugene W. Needham and Archie James Bowling. Those continued in the class of the first year were Thomas George Smith, George L. Ervin and Harry W. Howard.

The following were elected to receive ordination as deacons: Oscar Lester Brown, Lacy Thomas Edens, J. H. Brendall, Jr., Floyd Ellsworth Hartsfield, Tyler Bennett Honeycutt, H. M. Keever, E. H. Nease, Paul Revere Rayle.

The following were advanced to the class of the third year: John W. Groce, O. B. Mitchell, C. B. Newton, J. W. Parker, William Ernest Rufty and Herbert Erasmus Stimson.

Dr. H. H. Sherman, associate secretary on the General Board of Education, was introduced and made a brief but forceful and interesting address on the subject of Christian Education.

Bishop H. M. DuBose, who arrived in the city Thursday morning, was introduced to the conference. Bishop DuBose came to the city by special invitation to deliver an address at the Epworth League anniversary Thursday afternoon. On Friday afternoon he made a report of the work which he did during the past summer in Palestine, where he spent several months in archeological exploration in the vicinity of ancient Shechem.

CONFERENCE BOARDS AND COMMITTEES

Following is a complete list of the conference boards and committees, which were elected at Wednesday morning's session by the adoption of the committee on nominations:

Board of Christian Literature

L. D. Thompson, I. A. Hathcock, A. D. Wilcox, A. L. Lucas, W. H. Jones, A. C. Chappell, C. H. Trowbridge, O. P. Ader, W. G. Gaston, E. L. Jones, R. O. Gamble, N. C. Williams, A. W. Plyler, C. B. Smith, O. J. Jones, C. F. James, J. R. Church, T. F. Reynolds, J. W. Williams, F. S. Lambeth, M. F. Moores, A. G. Foard.

Board of Church Extension

G. D. Herman, W. S. Blakeny, J. L. Reynolds, J. R. Henderson, J. S. Hiatt, E. C. Johnson, J. F. Moser, P. N. Peacock, H. K. Boyer, J. L. Beal, W. R. Shelton, Leon Cash, A. C. Gibbs, J. A. Porter, W. S. Poovey, S. B. Howard, W. A. Newell, E. C. Fay, J. H. West, F. N. Tate, J. H. Bradley, Oscar Sherrill.

Board of Education

G. T. Rowe, Dred Peacock, P. T. Durham, J. B. Ivey, M. B. Clegg, W. L. Scott, W. R. Odell, F. J. Prettyman, J. H. Separk, H. C. Allen, Horace Sisk, F. M. Weaver, H. H. Jordan, F. C. Sherrill, M. Q. Tuttle, Mason Lillard, G. T. Bond, J. F. McGimsley, T. F. Marr, J. W. Walker, R. S. Howie, T. E. Whitaker.

Board of Finance

W. C. Houston, J. H. Armbrust, J. A. Jones, R. G. Tuttle, F. C. Bagler, D. H. Reinhardt, J. R. Long, T. C. Jordan, C. F. Bland, N. C. Williams, N. J. Byerly, C. M. Pickens, John Cline, J. W. Fitzgerald, M. D. Stockton, W. J. Miller, J. S. Stanberry, H. H. Robbins, G. A. Hoyle, G. W. Vick, E. F. Allen.

Board of Missions

E. K. McLarty, P. A. Setzer, F. H. Price, W. B. West, G. B. Goodson, J. S. Folger, J. D. Rankin, O. L. Simpson, Mrs. J. F. Jonas, R. M. Courtney, A. F. Hartsell, L. B. Abernethy, Dr. N. R. Edwards, M. T. Smithers, J. S. Scales, T. F. Marr, T. J. Johnson, C. H. Ireland, A. L. Stanford, E. A. Cole, L. B. Hayes, T. H. Redmon.

Board of Sunday Schools

C. C. Weaver, G. L. Hackney, H. G. Hardin, D. E. Henderson, J. E. Shell, W. F. Womble, S. M. Needham, W. M. Lineberger, M. B. Woosley, W. H. Worth, M. W. Heckard, J. Kjellander, R. O. Eller, G. A. Reep, W. R. Jenkins, E. H. Kochtitsky, D. W. Brown, H. A. Dunham, B. C. Reavis, H. Gibson, G. R. Jordan, I. F. Craven.

Epworth League Board

T. A. Groce, A. C. Swafford, Mrs. R. M. Stafford, J. F. Armstrong, M. H. Courtney, R. C. Goforth, Mrs. W. L. Hutchins, F. W. Cook, D. J. Kerr, N. R. Patterson, H. P. Powell, L. H. Hodges, F. O. Dryman, T. M. Widenhouse, E. D. Ballard, W. M. Shuford, R. A. Taylor, J. B. Steele, G. C. Adams, J. W. Atkins, W. B. Davis, J. M. Hunt.

Board of Temperance and Social Service

W. B. Shinn, E. J. Harbison, D. B. McCrary, G. W. Fink, Mrs. C. R. Hoey, W. J. Hughes, W. E. Sale, J. B. Tobar, J. M. Edwards, P. L. Shore, J. C. Kestler, J. W. Vestal, Mrs. W. A. Newell, Carlock Hawk, L. B. Geiger, W. M. Robbins, R. D. Coleman, F. A. Stitt, C. M. Short, W. J. Edwards, A. L. Aycock, W. W. Holland.

Hospital Board

L. W. Colson, R. H. Daugherty, W. H. Webster, C. L. McCain, Dr. J. A. Young, W. L. Hutchins, Dr. C. S. Lawrence, J. T. Mangum, Dr. S. L. Stringfield, W. B. Davis, W. T. Albright, W. G. Miller, T. F. Huggins, Dr. T. A. Hancock, W. R. Ware, J. H. Giles, H. K. Boyer, Dr. McG. Anders, F. N. Tate, W. H. Willis, H. G. Allen, Dr. Fred Hubbard.

Commission on Budget

J. A. Bell, D. B. Coltrane, L. H. Phillips, Frank Siler, R. F. Mock, G. C. Brinkman, L. B. Rogers, N. A. J. Idol, J. E. Lambeth, J. F. Kirk, C. A. Wood.

Bible Board

J. W. Moore, Nan B. Harrison, E. R. Welch, J. P. Morris, H. L. Powell, C. M. Campbell, Elmer Simpson, R. A. Swaringen, T. J. Carson, W. O. Goode, J. S. Gibbs.

Commission on Benevolences

Constituted of the presidents of all the conference boards.

Committee on Conference Relations

J. P. Hipps, Beverly Wilson, J. M. Varner, J. I. Spinks, L. L. Smith, E. P. Stabler, H. C. Byrum, T. J. Rogers, A. L. Latham, C. E. Steadman, B. F. Hargett.

Committee on Admission

W. H. Willis, G. A. Stampler, W. A. Jenkins, W. E. Poovey, J. C. Cornett, E. E. Williamson, D. N. Howell, L. B. Abernethy, J. M. Downum, W. M. Smith, A. P. Ratledge.

Committees of Examination

For Admission on Trial: O. P. Ader, W. R. Shelton, M. B. Woosley.

First Year: M. F. Moores, M. B. Clegg, W. A. Rollins.

Second Year: A. C. Gibbs, O. L. Simpson, E. M. Avett.

Third Year: G. R. Goodson, D. W. Brown, C. O. Kennerly.

Fourth Year: L. D. Thompson, C. M. Pickens, C. C. Weaver.

Committee on Spiritual State of the Church

E. Myers, W. O. Griffith, A. C. Tippett, W. L. Dawson, M. E. Leftwich, R. P. Fikes, J. O. Banks, Mrs. V. R. Stone, M. Buchanan, Mrs. M. L. Horn, W. G. Pilcher, H. C. Jones.

Committee on Sabbath Observance

L. T. Cordell, W. W. Evans, J. C. Umberger, C. P. Goode, C. V. Pegram, A. W. Lynch, J. C. Scales, J. C. Keever, R. G. Rone, R. E. Ward, R. B. Chance, R. C. Kirk, J. A. McFalls.

Committee on District Conference Boards

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Committee on Church Property

T. F. Marr, J. H. Green, R. E. Parker, C. M. McKinney, R. E. Hinshaw, G. W. Williams, J. W. Hole, Jr., J. R. Nixon, J. N. Wise, J. E. McSwain.

Committee on Memoirs

J. F. Kirk, C. C. Weaver, O. P. Ader, W. L. Scott, O. J. Jones, W. R. Ware.

Committee on Public Worship

C. S. Kirkpatrick, F. J. Prettyman, G. W. Fink, J. H. Separk, H. H. Robbins.

Substitution on Boards

W. R. Shelton in place of J. H. Barnhardt on the Board of Church Extension.

John Cline in place of E. O. Cole on Board of Finance.

M. Q. Tuttle in place of E. W. Fox on Board of Education.

A. W. Plyler in place of J. E. Abernethy on Board of Christian Literature.

THE EVANGELISTIC SPIRIT OF JOHN WESLEY

By Rev. H. H. Smith.

John Wesley has been referred to as churchman, itinerant preacher, theologian, church-builder, and reformer. We must bear in mind, however, that first of all, and above all, he was an evangelist. As an evidence of his evangelistic passion we hear him cry out, "Church or no church, we must attend to the work of saving souls." A glance through his journal with reference to the texts he used in preaching clearly reveals the fact that he constantly sounded the evangelistic note.

Using such texts as the following, he did the work of an evangelist and was indeed a herald of the good news of salvation through Jesus Christ: "He hath anointed me to preach the gospel to the poor." "Repent and believe the Gospel." "I came not to call the righteous, but sinners to repentance." "Christ our wisdom, righteousness, sanctification, and redemption." "Believe on the Lord Jesus Christ and thou shalt be saved." "I will heal their backslidings; I will love them freely." "Almost thou persuadest me to be a Christian." "He was wounded for our transgressions; He was bruised for our iniquities." "What shall it profit a man if he shall gain the whole world and lose his own soul?"

From these and similar texts—and the list might be greatly extended—he preached time and again, calling upon men to repent, and multitudes heard the Word and were saved.

The phrase, "a passion for souls," has lost much of its force with us, but it may be applied to Wesley with its full significance. It is no exaggeration to say that a yearning to save the lost dominated his whole life. We hear him cry out, "I must and will save as many souls as I can while I live."

Such an evangelistic passion caused him to look for conversions where others regarded the conditions as forbidding. He did not despair of seeing the drunkard converted even while he was intoxicated. He handed an intoxicated man a tract, "A word to a drunkard," and describes the incident as follows: "He looked at it, then at me, and said, 'A word—a word to a drunkard, that is, sir, I am wrong; I know I am wrong. Pray let me talk a little with you.' He held me by the hand for a full half hour, and I believe he got drunk no more. I beseech you, brethren, do not despise drunkards. 'Sinners of every sort,' said a venerable old clergyman, 'have I frequently known converted to God, but an habitual drunkard have I never known converted.' But I have known five hundred, perhaps five thousand."

Now let us pause for a moment, and let that picture impress itself indelibly upon our minds. There stands John Wesley, a graduate of the world's leading university and one of the foremost scholars of his day, with the best English blood coursing through his veins—gentleman, scholar, minister—there he stands holding for a half hour the hand of a drunkard and talking with him about the salvation of his soul.

We have the "bandit" with us today, but in Wesley's day they called him a "highwayman." On one occasion Wesley was held up by a "highwayman" who demanded his money or his life. Under such circumstances the average person would have been so agitated and unnerved that he would have thought of nothing but how to escape with his life. But Wesley was so absorbed with the desire to save the lost, and had such self-possession that, after giving up his money, he turned to the highwayman and said: "Let me speak one word to you; the time may come when you will regret the course of life in which you are now engaged. Remember this, 'The blood of Jesus Christ cleanseth from all sin.'" No more was said, and they parted. Many years after, as Wesley was going out of a church in which he had preached a stranger introduced himself and asked Wesley if he recalled being waylaid at such a time. He told him he recollected it. "I was that man," said the stranger, "and that single verse you quoted on that occasion was the means of a total change in my life and habits. I have long since been in the practice of attending the house of God and giving attention to His word, and trust that I am a Christian."

Those who use the pen to do evangelistic service have been called "Knights of the golden pen." We need more of these "knights" among our Christian workers today, and it may help us to see how Wesley used letter-writing to call men to repent. His nephew, Charles Wesley, was a prodigy in music, and a very bright young man, but he was not a Christian. Here is the way Wesley addressed him:

"Dear Charles—It has been much upon my mind today that I am still indebted to you. There is a debt of love which I should have paid before now. But I must not delay it any longer. I have long observed you with a curious eye; not as a musician, but as an immortal spirit that is come forth from God, the Father of spirits, and is returning to Him in a few moments. But have you well considered this? Methinks if you had, it would be ever uppermost in your thoughts. For what trifles in comparison of this are all the shining baubles of the world!

"Wise is the man that labors to secure
The mighty, the important stake;
And by all methods strives to make
His passage safe, and his reception sure."

God has favored you with many advantages. You have health and strength and a thousand outward blessings. And why should you not have all the inward blessings which God has prepared for those that love Him?

HOLY LIVING

It is to be feared that Methodism is not only about to lose her emphasis on the Doctrine of Holiness but that she stands in danger of losing the fact of Holy Living.

As to the lessened emphasis on the Doctrine of Holiness in recent years, it may be traced largely to two causes.

1. In the first place, the so-called Holiness Movement sought to lower the Doctrine of Holiness to a certain theory, laying undue emphasis upon an emotional experience. The word holiness came to be bandied about as a football and wild fanatical scenes were enacted to the disgust of many of the intelligent and to the embarrassment of many of the deeply spiritual and religiously refined. People well taught in the Scriptures and deeply grounded in the finer experiences of the soul could not harmonize this theory of the experience of holiness with the highest qualities of the religion of Jesus. To them such use of holy terms became sacreligious if not blasphemous.

Then it soon became evident that this theory of an experience, largely emotional, was not exemplified in holy living. Those who make the highest claims for the experience often manifest, not only a total lack of the higher and finer qualities of religious experience, but the pagan characteristics of bigotry, narrowness and prejudice.

2. The natural effect of such an emphasis on holiness drove the more thoughtful minded away from the doctrine and Christians began to look on holiness as impossible of attainment. Holiness was a characteristic that could only be applied to God or to those who had been translated to the life beyond. They put a divine content into the meaning of the word.

As a result it became extremely difficult to preach the doctrine of holiness without being misunderstood. Often to preach holiness was sure to complicate matters and lead to bitter debates. So, many of our preachers began to shy of the doctrine. And now outside the vanishing numbers of the so-called holiness movement, there is little emphasis put upon this great doctrine of Methodism.

But in losing the emphasis on the doctrine of holiness there is danger of losing the fact of holy living. There are evidences of a growing formalism. There are indications of a tendency to lay emphasis upon creed rather than upon life and vital contact with the person of Jesus Christ. It is to be feared that oftentimes loyalty to creed and to the institution of Methodism is substituted for a holy life—for a life hid with Christ in God. Jesus says, "Be ye perfect even as your Father who is in heaven is perfect." Paul not only besought us "to present our bodies a living secrifice, holy and acceptable" unto the Lord, but he taught us that we are the "temples of the Holy Spirit," which temples are holy and that the life that we now live is lived by the faith of the Son of God and that it is not we that liveth but Christ liveth in us.

John teaches us that the children of God are pure even as Jesus is pure, that they are righteous as He is righteous and that they love as He loves. And Jesus teaches that His disciples are one with Him, that He abides in them and they in Him. We may not be concerned about theories but we must be concerned about the fact of holy living. For when we lose sight of this purity of motive, impulse and purpose—grounded in a divine love—and holiness of life which is but the normal outflow we are very far gone from New Testament Christianity.

The crying need of Methodism today is not priest and scribe to call our attention to ritualism and point us to creedal statements of the past but a leadership that is able to arise out of self and selfish interests, that is not interested in position and ease and luxury, that is open and sincere, that has tarried at the altar until the live coal has touched its tongue and in Jerusalem until it has been permeated by the Holy Spirit—a prophetic leadership set on fire with holy zeal born of a divine love shed abroad in its heart by the Holy Spirit to go forth to call men to holy living. The time has come when we must distinguish between intellectual assent and a vital experience, between camouflage and reality, between sin and holiness, between carnal living and holy living.—Oklahoma Methodist.

THE LIFE OF STEPHEN F. AUSTIN

By Dr. Eugene C. Barker.

This book places a new portrait in the gallery of the makers of the United States.

Stephen F. Austin was the founder of Anglo-American Texas. For seven years he was its absolute ruler—its chief executive. For another eight years he was its guardian and director. He shaped the present land system of the state, its present judiciary system, and he framed the first homestead law. No other of the forty-eight commonwealths composing the United States owes its position so completely to one man as Texas does to Austin.

Octavo. Embossed cover, gold edges, $5.

Cokesbury Press, Nashville, Tenn.

The next war will mean that aircraft, superseding the submarine as the terror of the seas, will sink civilian craft on sight. The position of neutral commerce will be well nigh intolerable. Freedom of the seas will be dead and gone. Neutral shipping will be dragooned and policed as never before. It was scourged with whips in the last war; it will be scourged with scorpions in the next. —J. M. Spaight.

Order your disciplines from the Advocate. A supply always on hand.

the superannuated endowment fund of the Methodist church and it carries out the principles of those who established this fund for preachers in a manner that is attractive and refreshing. The cast of the play is as follows: Rev. J. W. Burgess, Andrew Rankin; Mrs. J. W. Burgess, Miss Martha Prettyman; J. W. Burgess, Jr., George Gray; Mrs. J. W. Burgess, Jr., Mrs. Kenneth Todd; Captain Long, W. G. Hammer; Eva Long, Mrs. Pink Rankin; Lucy Webb, Miss Mabel Rankin; Celeste, Miss Harriet Babington; Angelica, Miss Sarah Chandler; Mary Alice, Clara Pugh; Jack, Ethel Glass; Martin Burgess, C. W. Gunter; John Doe, Frederick Smith; Deviers, Ennis Atkins; the Spirit of Methodism, Mrs. Dameron Williams; pianist, Miss Louise Beal.

* * * *

Dr. R. M. Andrews, president of the High Point College, was the fraternal messenger from the North Carolina conference of the Methodist Protestant conference. Dr. Andrews delivered a most appropriate message Friday morning and was cordially received. The exchange of greetings by these two sister churches that occupy the same territory cannot fail to result in a closer co-operation that will prove beneficial to all concerned.

* * * *

The conference historical society Tuesday evening heard an address by W. M. Pickens on "Methodism in Rowan county," and Dr. Paul N. Garber, professor of church history in Duke University, explained that Duke University expects to establish a magazine of Methodist history and would have a special care in preserving important documents, and he asked the co-operation of the conference in obtaining original documents. H. K. Boyer was elected president. Other officers elected are: Dr. C. C. Weaver, Winston-Salem, vice president; Rev. J. F. Kirk, Greensboro, secretary-treasurer; C. M. Pickens, Albemarle, member of executive committee.

* * * *

About 200 Duke alumni and friends gathered in the young people's building of the Main Street church Friday evening at 6 o'clock, ate a big turkey dinner, gave the university yells, heard addresses from Rev. W. W. Peele, Dr. Few and R. E. Thigpen and set their faces toward the task of making that the greatest educational institution in all the land. It was a delightful and inspiring occasion. Thursday evening at 6 o'clock the Weaver College supper brought together one hundred friends of education to consider the interests of that institution. It was a delightful occasion in the dining room of the Hotel Armington.

TO REV. HILARY AUGUSTUS HUMBLE

(Recently deceased member of N. C. Conference.)
By Raymond Browning.

We stood beside this preacher's bed and knew the end was nearing,
And heard the gentle weeping of the ones who loved him best;
And still we hoped and still we prayed, and yet somehow were fearing
That very soon this tired prince would know that dreamless rest.

The faithful wife who bravely faced the sad thought of his leaving
For months had seen the shadow of the cross that she must bear,
And rather chose the loneliness and widowhood and grieving
Than see her husband suffer so the pain she could not share.

'Twas twenty years since first I met this Jonathan and loved him—
I never saw such tenderness and holy courage blend.
'Twas like the honey in the rock and when the spirit moved him
He broke the helmets of his foes and then their hearts he'd mend.

And there he lay so pale and weak, patient and uncomplaining,
And said, "I'd like to preach again if it please the Lord."
But all the while we seemed to feel the mystic tide outstraining
To pull that frail bark seaward and to break the silver cord,
I thought of all the glory scenes in our revival meetings—
Of Weldon, Hamlet, Laurinburg, Kinston and Fayetteville,
And thought of friends now robed in white and all their tender greetings
When they should meet this pastor in the home on Zion's hill.

I knelt once more beside his bed. With arms about each other
We prayed and promised we would meet where all the streets are gold.
Then duty's distant trumpet called. I left my dying brother.
Such friends seem few and therefore dear when one is growing old.

CALL 17 N. C. CONFERENCE BROTHERHOOD

On account of the death of Brother P. Greening, a member of the North Carolina Conference Brotherhood, the treasurer is hereby making call for assessment No. 17. Preachers $3 and laymen $1. Let delayed assessments be added to this one.

Some of the members have asked about the condition of the brotherhood now and if the preachers are paying up. We have 180 preachers in good standing and nine who will probably pay up at or before conference. We have 60 laymen in good standing and 14 who are two to four assessments behind who will probably pay up. Many preachers and laymen have been a little slow this year because of the many calls, I presume. This makes the eighth call this year, but probably will never happen again.

The writer feels sure that all of us would make a little more sacrifice if we only knew how much it helped the majority of the widows of our brethren. Here is the reply of one to the treasurer:

"The check came and I thank you so much. The brotherhood has been a great help to me, and I should have had an awful embarrassment if it had not been for the brotherhood. I can only say God bless you and the brethren."

B. B. Slaughter, Treasurer.

IN REPLY TO CALL FOR HELP

In answer to our appeal for funds to send the Advocate to parties who are not able to pay for it, shut-ins, those in various charitable institutions, etc., we have received the following amounts:

G. F. Ivey, Hickory, N. C.	10.00
J. P. Gibbons, Hamlet	$10.00
West Market Missionary Auxiliary	10.00
Mrs. Lee A. Falls, Winston-Salem	4.00
Geo. L. Hackney, Lexington, N. C.	2.00
A. L. Stanford, Charlotte	2.00
Mrs. W. B. Richardson, Jr., Reidsville	2.00
Mrs. S. W. Hefner, Chicago, Ill.	2.00
Mrs. John Staton, Bethel, N. C.	1.50
Rev. L. B. Abernethy, Elkin, N. C.	1.00
C. W. Kellam, McLeansville, N. C.	1.00

We are in need of a great deal more at this time. Who will be the next?

NOTICE TO CIRCUIT PREACHERS OF NORTH CAROLINA CONFERENCE

The small statistical blanks handed you by the presiding elder and to be used in reporting to our annual conference, the work of the individual churches, are to be used in addition to the regular report of the charge.

Please prepare two of these reports of the individual churches, giving one to the presiding elder as directed by note on blank and place the other in the envelope for the statistical secretary together with the regular report of your charge.

Thomas McM. Grant,
Secretary N. C. Conference.

NOTICE TO PREACHERS OF N. C. CONFERENCE

Under the direction of the last General Conference changes have been made in the blanks used by the preachers in making their reports to the annual conference. These changes will necessitate the use of new blanks in making your reports this year. The new blanks may be obtained from Lamar and Whitmore. Please secure them before coming to conference. Thomas McM. Grant,
Secretary N. C. Conference.

People and Things

North Carolina, Trinity Church, Durham, Nov. 10

Rev. Jim Green announces that he is open for revivals now and during the year. His address is Connelly Springs, N. C.

A dainty card has reached this office announcing the arrival of Bernard Griffin on October 13, 1926. Mr. and Mrs. Dwight A. Petty.

From far away Japan comes a letter, "Announcing the birth of a son, Joseph Gray, September 27. All are doing fine."—Mr. and Mrs. I. L. Shaver. These servants of the church are at Nakatsu, Oita Ken, Kyushu, Japan.

Dr. R. H. Bennett has been appointed field representative of the Board of Social Service of the Methodist Episcopal Church, South, and is visiting the annual conferences in the interest of the work of that board.

The Epworth League at Houck's Chapel near Hickory is quite active. A contribution of $10 for missions, a special program every Sunday night, sociables and box suppers, and all of the twenty members at work is the record those young people are making.

I lost my overcoat in Gastonia Methodist church Monday noon of conference. I found in its place a coat marked Frank A. Stith, Winston-Salem, N. C. Mine is marked Ed. Mellon Co., Charlotte, N. C. Please return by parcel post, 205 W. 9th St., Charlotte, N. C. A. R. Surratt.

Rev. B. E. Stanfield on Sunday, October 17, burned the note that had been as a millstone about the neck of the church at Creedmoore. The note was for $2003.65. The people rejoiced that the debt had been paid. Brother Stanfield expects all claims to be paid at conference and is closing a successful year on the Creedmoore charge.

The Northern Presbyterians have thirty-three churches having 2,000 or more members. Four of these are in New York City, four in Detroit, three in Philadelphia, and six on the Pacific Coast. New England has no large church of this great group. The states of New York, Pennsylvania, Michigan and Illinois have twenty of the thirty-three. It might be of interest to add that only eight names of the above thirty-three are repeated in the list of seventeen churches reporting 150 or more communicants received last year on confession of faith. The eight are Seattle, Tulsa, Indianapolis, Detroit (Emmanuel), Philadelphia (Bethany), Chicago (Buena), Philadelphia (Gaston), and Los Angeles. —Christian Advocate (N. Y.)

"The faculty of the School of Religion of Vanderbilt University invite you and your friends to hear The Cole Lectures for 1926. The lectures will be given by Rev. Cornelius Woelfkin, D.D., LL.D., minister of the Park Avenue Baptist church, New York City, October the thirty-first to November the fifth. Special sermon, "The Divine Consciousness," 11 a. m., Sunday, October 31. Cole Lecture theme: Expanding Horizons. 1. Biblical Perspectives, 4 p. m., Sunday, October 31. 2. The Universal Kingdom, 8 p. m., Monday, November 1. 3. Dissolving Fictitious Lines, 8 p. m., Tuesday, November 2. 4. The Wider Evangelistic Message, 8 p. m., Wednesday, November 3. 5. Catholicity in Worship, 8 p. m., Thursday, November 4. 6. The Eternal Quest, 8 p. m., Friday, November 5. The above sermon and lectures will be given in the Neely Memorial Chapel."

The laymen's meeting at Zion Methodist church, Town Creek, Sunday was in every way a success, with 100 people from Wilmington attending to join with a like number from Southport, Town Creek and other sections of Brunswick county. Inspiring talks by laymen, singing of hymns and a solo by M. H. Crocker were features which contributed to the success of the meeting. The morning services opened at 11 o'clock with devotional exercises led by J. T. Sholar, and the musical program under the direction of W. R. Dosher of Wilmington. C. Ed Taylor of Southport directed the laymen's meeting and many important topics were discussed involving the program of Methodist churches in the Wilmington district. Inspiring talks were made by L. L. Motte, Eli Cavanaugh, Major W. A. Graham, H. E. O'Keef, R .S. McKeithan, C. Ed. Taylor, J. T. Sholar, Rev. G. B. Webster, W. A. McGirt and others present. At the conclusion of the morning service a collection was taken which was sufficient to insure the early completion of the new Zion church at Town Creek.—The Star.

AN APPEAL

The great loss sustained by the Methodist Episcopal Church, South, caused by the storm which recently swept over the southern part of Florida has made a special appeal necessary at this time. It is impossible in this short statement to give an adequate idea of the destruction. It is, however, the greatest loss ever sustained by our church in one disaster.

The secretary of the Board of Church Extension recently visited the storm-stricken area and found the general conditions to be as follows:

The homes of thousands of people damaged or destroyed.

Clothing, furniture and other personal property damaged or destroyed.

Stores, stocks of goods, manufacturing plants, banks and other business enterprises damaged or destroyed.

More than fifty churches damaged.

Sixteen churches totally destroyed.

Practically every parsonage damaged.

Eight parsonages destroyed.

The preachers' libraries were either blown away or so greatly damaged as to be almost useless.

In addition to the loss sustained in the destruction of churches and parsonages, the members of our churches have suffered the loss of their homes and business houses, stocks of goods and other property in an amount estimated as many millions. They are unable to rebuild their houses of worship and the homes of their preachers because their business is gone and their own homes destroyed. It is estimated that a conservative valuation of the loss of church property will reach $250,000.

The funds which have been collected throughout the country and administered by the Red Cross are being spent for food, clothing and housing of the distressed people in the storm swept area. None of this money will go toward the rebuilding of churches and parsonages and for the support of preachers whose congregations cannot aid them now. The Red Cross very properly takes the position that each denomination should provide for the rebuilding of churches and parsonages and leave that organization to care for the great mass of the people who need immediate relief.

The Florida conference is responding heroically. They report that they will raise not less than $60,000 for the reconstruction of churches and parsonages and the support of preachers whose congregations will be unable to come to their relief for several months. It is clearly impossible for the Florida Methodists to care for this situation without outside help. Furthermore, it is our duty and privilege to aid these people. For that reason it is necessary for the whole of Southern Methodism to respond to his great need.

We are calling upon the church to make a contribution to rebuild the destroyed churches and parsonages and to aid in repairing the damaged buildings in this storm-swept area. The loss is not less than $250,000 and it should be our joy to send this amount to our distressed brethren to aid in the rebiulding of their church houses and homes for the preachers.

This is the season of annual conferences. For this reason it is impractical for this need to be presented to all congregations throughout the church on the same day. It is necessary, however, that we should raise this money on the earliest possible day, for our congregations and preachers are homeless. Let us urge you to present the matter with as little delay as possible.

Will you read this statement to your congregation next Sunday morning and ask for a cash contribution to be used in the reconstruction of churches and parsonages destroyed by the storm? Urge your people to be just as liberal as possible for every dollar is needed and needed immediately.

Send all money fort his purpose to

T. D. Ellis, Secretary, 1115 Fourth Avenue, Louisville, Ky.

Board of Church Extension of the Methodist Episcopal Church, South. Signed: J. W. Johnson, Pres.; T. D. Ellis, Sec'y.

We, the undersigned bishops of the Methodist Episcopal Church, South, approve of a church-wide appeal for the rebuilding of churches and parsonages destroyed by the recent storm in Florida.

Signed: Warren A. Candler, Collins Denny, Edwin Mouzon, John M. Moore, W. F. McMurry, H. M. DuBose, William B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz.

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exist not only for the pursuit of truth, noble as that is, but also to establish in the earth the

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This means not only intellectual powers to *know the truth*, but also strength of character to *live the truth.* This is the ultimate goal of

The Christian Education Movement

THE GREAT TESTING QUESTION

The great testing question is the Saviourhood of Jesus Christ. Is this He who should come, or look we for another? Is this story true, that the great God became flesh in Jesus of Nazareth, and walked among men; that He taught and loved and ministered; that He was put to death like a criminal upon a cross, which He thereby transfigured until it became the symbol of the world's hope; that He rose from the dead, and behold, He is alive forevermore? Is Jesus Christ the expected Messiah of the Jews and the desire of all nations, Son of Man, Son of God, Saviour of the world? Is He the one to whom every poor sinner, of every land and color, may flee and find in Him a friend? Is He the one in whom the contending classes may find an arbitrator of perfect justice and more than human kindness? Is He the one to whom the bewildered and warring nations, with their problems of population and food, of trade and finance, of territory and liberty and destiny, may turn and find—in His teaching, His life, His death, His resurrection —the answer to all their puzzles and their pains? Is this He whom the world needs and who should in God's own time come to each and to all, or must we look for another?

A great, great company whom no man can number has cried with Peter, "Thou art the Christ, the Son of the Living God"; and with Thomas, "My Lord and my God." No man who makes that confession can be anything less than my brother! Will you kneel with me before His manger, and weep with me before His cross, and rejoice with me before His empty tomb? Then we are one—one in our faith, one in our hope, one in our love.

Whom God hath joined together, let no man put asunder! You must not push me away from you, not matter how we may differ in a thousand opinions. We are one! You must not shut me out of the fellowship of our common service. Peter's confession is foundation enough for the whole church through all the centuries: "Thou are the Christ, the Son of the Living God!" Other foundation can no man lay. In somewhat the spirit of Booker Washington when he exclaimed, "I defy any man to make me hate him," I must claim fellowship even with some who will not count me of their company. The body of Christ must not be divided. I hail as comrades all who love and follow my Lord.—From an address by Bishop Herbert Welch to the Korea Federal Council of Missions.

CONDITIONS IN CHINA DO NOT IMPROVE

Reliable observers in China report that conditions there are steadily becoming more unsettled. The central government in Peking is said to be little more than a shadow, with most of its leading members fleeing to safety and the city in a state approaching anarchy. Meanwhile the war lords who really rule China continue to fight each other for supremacy. The only unified party in China, with an actual national program, appears to be to the best interests of the Chinese people, attack Sun Shuang in Kiangsi, Central China. The Cantonese are generally considered the most radical Chinese faction, largely, probably, because they have had the advice and assistance of Russian emissaries. They are, however, strongly nationalistic. The foreign, particularly the British, business interests in China continue to advocate intervention, the latest plea along this line being based on the idea that intervention would be to the best interests of the Chinese people, saving them from the horrors of continued civil war. The missionaries, on the whole, continue in favor of a hands-off policy. One of the chief sources of anti-foreign friction just at present seems to be the somewhat indiscriminate use of foreign gungoats, not strong enough to preserve order and able only to irritate the Chinese. Meanwhile bandits continue to flourish in the chaos. Their latest exploit has been the capture of three American missionaries, two of them women, representing the Reformed and Evangelical missions. The victims were deserted by their hired guards when the bandits attacked them on the way to Shenchow-fu, Hunan. Seven other missionaries, members of the same party, escaped. Very meager reports have reached this country as to the fate of the captured Americans.—New York Christian Advocate.

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Junior Department Main Street, Gastonia, Sunday School. Mrs. James W. Atkins, Superintendent. "Led all Departments of Main Street in Offerings During 1925-26."

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

TEN REASONS WHY EVERY WOMAN SHOULD CONTRIBUTE TO THE BENNETT MEMORIAL

1. The Bennett Memorial is the keystone of the Greater Scarritt College.
2. The present buildings are wholly inadequate for school purposes.
3. There is imperative need for endowing the Bible department.
4. The missionary program of the church requires highly trained workers.
5. Scarritt College is a religious school dedicated to the service of God as revealed in Christ Jesus.
6. Scarritt College is also a Christian family seeking to live out the principles of Jesus.
7. Scarritt College stands for world-wide brotherhood and service.
8. Scarritt College is the property of the church.
9. Through our gifts we are responding to the last command of Jesus.
10. If there is failure on the part of anyone to do her best, the suscess of the whole enterprise is affected.

NEW ORGANIZATION FOR ASHEVILLE DISTRICT

Mrs. V. L. Stone, district secretary of the Asheville district, added another adult organization to the number of active societies on her district, the Katherine Lewis Society at Azalea having been recently organized with ten members and with prospects for a live and enthusiastic future. We are sorry we have not the names of the officers of this organization, but hope to be able to give them real soon.

CHESTNUT STREET YOUNG PEOPLE ENJOY OUTING

An occasion of great interest to the members of the Young People's Society of Chestnut Street church, Asheville, was the outing given them recently by their leader, Mrs. Howard Clayton, who took them to her country place near Saluda for a week's visit. The time was most pleasantly spent in hiking, swimming, playing games, riding, etc., but with all these pleasures the young people did not forget their missionary work and while there completed their mission study book for the year. Each morning a chapter was given and another in the evening just before the evening devotionals. We are sure this was a week of great enjoyment for Mrs. Clayton and her faithful band of girls, and already they are looking forward to another such occasion next summer.

JUNIOR LEAGUE AND JUNIOR MISSIONARY SOCIETY

We feel sure our readers will be greatly interested in the action of the General Conference of 1926, which affects the future working of the Junior Missionary Society and Junior Epworth League. We ask a careful reading of this legislation, especially by those in charge of the two junior organizations of our churches.

At its session in Memphis, May, 1926, the General Conference passed the following legislation affecting the Junior Epworth League and Junior Missionary Society:

"We recommend that the Epworth League Board shall turn over to the Woman's Missionary Council the missionary cultivation of the children of junior age, and that in all places where there now exists a junior league and a junior missionary society the junior missionary society become automatically the missionary department of the Junior Epworth League.

We recommend further that there shall not be organized either of these organizations in communities where the other now exists, unless they shall be able to consolidate their work as above indicated. All contributions of the Junior Epworth League for missions shall be under the control of the Woman's Missionary Council.

(Report of committee on colsolidating boards. See page 64, Daily Christian Advocate.)

In order to carry out this legislation a joint committee representing the Epworth League Board and the Woman's Missionary Council met in Nashville on June 29, and worked out a tentative plan for the reorganization of the junior societies. The committee was composed as follows:

For the Woman's Missionary Council: Estelle Haskin, Althea Jones and Mrs. Ina Davis Fulton.

For the Epworth League Board: F. S. Parker, Leila Beth Roberts and R. E. Nollner.

The committee recognized that the General Conference legislation is in accord with sound educational theory in requiring that there be but one junior society, and that the missionary education of the boys and girls should not be by any means separated from their general training in religion. Details of the plan for effecting the legalized union of the societies were undertaken by the joint committee and will be reported later. Meanwhile, we deem it important that the following statement of the immediate requirements of the new legislation be made for the guidance of those who are charged in the local congregations with the guidance of the junior societies.

1. The language of the law plainly makes the immediate consolidation of the local societies obligatory. The junior missionary society becomes automatically the missionary department of the junior Epworth League where both exist in the same church.

2. Extension of the organizations is limited by the provision that neither society shall be organized where the other exists unless they be consolidated.

3. The supervision of the united society as recommended by the committee should be effected by a junior superintendent, nominated by the senior league and approved by the pastor, and an associate superintendent, the superintendent of children's work in the local auxiliary, approved by the pastor for this further responsibility.

4. Only children of 9, 10, 11 and 12 years of age are affected by this legislation.

5. As soon as possible the details of the plan agreed upon by joint committee mentioned above will be published. In the meantime we recommend that the pastor and those directing junior societies take steps to bring about the consolidation required by the law leaving the perfecting of the organization until the plans of the committee become available.

6. The legislation requires that the missionary gifts of the juniors shall go into the treasury of the Woman's Missionary Council. This provision becomes effective at once. However, pledges for the present year made before the enactment of this law became generally known must be met, after which the legislation regarding money will become effective."

For the Epworth League Board,
Fitzgerald S. Parker.
For the Board of Missions,
W. G. Cram.

North Carolina Conference

CHILDREN'S WEEK OF PRAYER

The week of prayer of the Woman's Missionary Society will be observed November 8-11. The literature for the children's day in that week has been sent to the presidents of the auxiliaries. If the superintendents of children's work have not already secured this literature, do so at once. If possible use the excellent program provided for us by the central office for that day. But if for any reason the children can not prepare this program, let each superintendent arrange a simpler program of songs and speeches or readings and prayers, so that every society can have its week of prayer day. Even where there is no adult auxiliary, or if the adult auxiliary does not observe the week of prayer, let every children's society arrange for a day of prayer during that week, prepare the best program practicable, and invite your parents and friends. Make an offering yourselves and ask them to make an offering through your society. The need is great and urgent, and alas, we are falling behind even last year. We need to make the fourth quarter the best we have ever had.

Mrs. N. H. D. Wilson.

TREASURER'S REPORT, THIRD QUARTER, N. C. CONFERENCE

Amounts paid to date on Belle Bennett fund and Lucy Cunninggim School:

	B.B.Fund	L.C.Sch.
Durham district	$ 2,785.42	$ 458.95
Elizabeth City ..	2,046.09	1,007.50
Fayetteville	747.15	593.50
New Bern	3,912.46	1.005.00
Raleigh	2,309.89	1.008.50
Washington	1,223.33	753.96
Rockingham	4,363.36	1,000.00
Weldon	4,000.00	855.00
Wilmington	1,088.25	388.66
Young People ...	612.99	.....
Juniors	326.87	.....
Total	$23,415.81	$7,071.07

Names for Book of Remembrance:

Mrs. Gertrude Foreman Sheep.

Mrs. Londa Shamburger Johnson.

Mrs. Harriet M. Dewey, by Mrs. B. G. Thompson, Goldsboro.

Mrs. Flora M. Kendall, by St. Paul Auxiliary, Goldsboro.

Mrs. F. B. McKinne, by St. Paul Auxiliary, Goldsboro.

Mrs. J. B. Davis, by St. Paul Auxiliary, Goldsboro.

Miss Hattie Dewey, by St. Paul Auxiliary, Goldsboro.

Mrs. Samuel J. Smitherman, Sr., by Mrs. W. R. Royall, Washington, D. C.

Mrs. J. LeGrande Everett, by Rockingham district.

Miss Euline Smith (missionary), by Mrs. Hugh R. Smith, Hamlet.

Names of auxiliaries to be placed in Book of Remembrance:

From Elizabeth City district: Gatesville, Daisy Hurley, and Della Shamburger Young People.

From Weldon district: Middleburg, Shocco, Ridgeway, Zion, Warrenton, Hebron, Macon, Seaboard, Jackson, Conway, Milwaukee, Rich Square and Windsor.

From Wilmington district: Hannah Koonce at Richlands.

From Rockingham district: Martha Culbreth and Troy Avenue.

This I consider a very fine report and I want to rejoice with all of you who have helped to make it so. By noticing the above figures, you will see we lack almost two thousand dollars of our promised Lucy Cunninggim special and which we must raise if we get the last thousand which Mr. Duke has promised us. Study these gifts by districts and if yours has not paid out get busy and help your auxiliary to raise it. Again, I want you to study carefully the amounts paid by districts on the Belle Bennett fund. You will see at once if yours is much behind and you will certainly know if your auxiliary has paid her quota of $5.00 per member. See minutes of Goldsboro conference for correct figures. As a conference we still lack thirteen thousand and seven hundred dollars! Is some of this your obligation unmet? Women, this is so important. We all want to send our workers out well equipped for the "firing line," where they are working for you and me as well as themselves! Then we must do our part by giving them buildings in which to live and study for this big task.

We are still far behind on our pledge. Oh, we have much to do in this last quarter of the year; but let us be up and doing, remembering how Paul said, "I can do all things through Christ which strengtheneth me."

Mrs. F. B. McKinne, Treas.

RESOLUTIONS IN REGARD TO LAW ENFORCEMENT

The oft repeated violation of law and the evident disregard for the limitations of personal desires by statute indicate a mental attitude toward government that is fraught with the greatest danger. The war taught us to value human life lightly, and passing through this came the disregard of inhering personal rights. The highwayman on our public thoroughfares and the gunman in our cities have become familiar figures. Perhaps nowhere has there been so flagrant a disregard of law by the great masses of the people as in the enforcement of the prohibition law and laws passed for the enactment of this Eighteenth Amendment. It is not an unusual thing to find the professional man, the business man, the church man of high standing on familiar terms with the bootlegger. Again and again there is recorded in the newspapers stories of the death or impairment for life of an individual due to automobile accident resulting from an intoxicated driver. The lives of our children are hardly safe as these with indifferent attitudes and imperfect control speed through our city streets. This unhealthy condition of accepting and demanding the enforcement of some laws and disregarding others not our pleasure to adhere to, is teaching disrespect for law tnat would make far easier tha.. we like to th the passing of our country into the throes of socialism, communism or anarchy.

Therefore be it resolved by the Pasquotank County Missionary Federation of Southern Methodist Women, in session at Union church this 15th day of October, 1926, that:

1. We appeal most earnestly to the citizenship of our county, state and nation that they submerge their individual impulses and desires for the greater common good; that they strive in every way to honor the laws of the land they have sworn to obey; that the recognize as criminal the lawbreaker wherever rf ETAOI NN lawbreaker whatever be his social standing.

2. We appeal to the officers of the law for the enforcement of every law; that the men of wealth and social standing receive no more consideration than the bootlegger and back alley gambler. We appeal to the courts for an impartial enforcement of law, for too often has the criminal in high places received light punishment and the negro and social outcast are heavily fined and imprisoned, thereby teaching these that justice is not to be had in our courts, and to flout as mere phrasing our ideals of liberty, justice and equal rights for all.

3. We make an appeal to the citizenship in general that they give most loyal and sympathetic support to the officers and courts in the enforcement of law and the administering of justice; we appea' to those in authority in our homes for the protection of our youth in social functions where the hip flask indicates the teen-age has declared liberty and license the end of life.

We make this appeal to the citizenry of today feeling that thereby we are to render the largest service to the citizenry of tomorrow and guarantee to coming generations the best attainments of the past.

Mrs. Clay Foreman,
Mrs. P. H. Williams,
Mrs. F. S. Love.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington N. C.

North Carolina Conference

SANFORD SCHOOL CREDITS

Our standard training school held in Sanford the week of October 10-15, 1926, for the western half of the Fayetteville district, had 72 persons enrolled, with 63 taking courses for credit. Ten Sunday schools had representatives to earn certificates, as follows: Steele Street 26, Jonesboro 12, Lemon Springs 7, Mt. Zion 5, Morris Chapel 4, Poplar Springs 4, Center 2, Broadway 1, Osgood 1, and St. Andrews 1. The following persons received credit:

"Principles of Religious Training," Mr. A. M. Proctor, Duke University, instructor—N. H. Arnette, LeRoy Cox, Janie Clegg, L. J. Campbell, A. A. Dalrymple, L. C. Davis, J. W. Gilliam, J. Lee Harmon, Mrs. J. Lee Harmon, Bruce Noell, Lillie Noell, Mras. W. L. Seawell, A. Seawell, Mrs. A. Sewell, W. F. Simmons, F. E. Street, R. S. Walker, and W. R. Williams.

"Training of the Devotional Life," Mrs. M. J. McArdle, Norfolk, Va., instructor—Guy Cox, Gwen Cox, J. E. Crowson, F. Y. Hanner, A. McG. Jackson, Dr. M. L. Matthews, J. H. Worthy, and O. M. Yarbrough.

"Story Telling," Miss Georgia S. Keene, instructor—Mrs. G. T. Adams, Bertha Arnette, Vivian Avent, Bessie Barnes, Mrs. George L. Bynum, Mrs. W. M. Cade, Kathleen Cox, Mrs. W. H. Harrington, Mrs. J. D. Hill, Mrs. A. M. Hubbard, Laura O. Huff, Mrs. A. McG. Jackson, Mrs. Marvin Kelly, Ollie Kelly, Ernestine Matthews, Sadie Matthews, Thelma McIntosh, Mrs. H. McNeely, Adelaide Noell, Velma O'Connell, Rosalie Rives, Jona Rives, Mrs. W. L. Simmons, Mary Edith Way, and Mrs. John W. Wicker.

"A Study of Early and Middle Adolescence," Mrs. Junius H. Rose, Greenville, instructor—Harman Andrews, J. L. Covington, R. N. Hanner, D. F. Harris, Evelyn Harrington, Rev. O. I. Hinson, L. H. Jackson, J. F. MacDonald, Addie Matthews, Florrie Matthews, Henry Mansfield, Retha Moffitt, and Mrs. Mrs. J. T. Petty.

MR. HARRIS AT SEVEN SPRINGS

Rev. L. V. Harris, etxension secretary, conducted a Cokesbury training school the week of October 10-15 at Seven Springs. Twenty-four persons were enrolled, with ten taking credit for the course, "The Small Sunday School, Its Plans and Work." They are:

Mrs. H. C. Dale, Rev. P. O. Lee, Mrs. J. R. Murvin, John Ben Parks, Mrs. Frances Pilad, Millard Price, Mrs. C. L. Spivey, Mrs. Gordon Sutton, Mrs. Jessie Sutton, and Mrs. W. C. West.

MORRIS CHAPEL TO BUILD

Morris Chapel Sunday school, Jonesboro charge, is planning to build a two-story Sunday school addition. The writer met with Rev. O. I. Hinson, the pastor, and the building committee recently. Sunday, October 10, Prof. A. M. Proctor spoke to this congregation. Following this service the writer checked Morris Chapel Sunday school by its Program of Work. Mr. Guy Cox is the superintendent.

RED SPRINGS' RALLY DAY

Red Springs Sunday school observed Rally Day October 3. It was one of the outstanding days of the year and one long to be remembered. Rev. E. L. Hillman, the pastor, and his people had prepared dilligently for this day, and the program was quite effective. The church was full of people, and interest was marked. Special music was rendered by Miss Mary Lane Brown, Mrs. D. C. Stiles, Mrs. J. L. Duncan, and Miss Mima Stiles. Speakers included Mr. J. S. Jones, retiring superintendent, Rev. E. L. Hillman, the pastor, and the writer. An interesting feature of the program was the presentation of a watch fob to the retiring superintendent in behalf of the school. Mr. Ase Ammons is the new superintendent. With an enrollment of about two hundred and twenty, this Sunday school has set its face to the future and is moving forward in a fine way.

INSTALLATION OF OFFICERS

More and more of our pastors are conducting annually public installation of officers and teachers of the Sunday school. Rev. E. L. Hillman, pastor of Trinity church, Red Springs, conducted such a service recently, using the following program which he prepared. It was the privilege of the writer to be present at this service. It is brief and to the point, and we pass it along, hoping that others may use it.

"Fellow Workers, Officers and Teachers:

The Sunday school is the great agency of the church which offers religious education to all people from the cradle to old age. It teaches our children, trains our youth, strengthens and sustains us in the storms of middle life, and comforts and assures us when old age comes on. The Sunday school stands for religion in the home, for morality in civic life, for honesty in business relationships, for Christian patriotism in national affairs, for brotherhood and peace among all the nations, for the supremacy of Jesus Christ as Lord and Master of all life.

To you, my fellow workers, is entrusted this great agency of the church. Its success or failure will be due largely to your loyalty and endeavor. What you are will have greater weight with the influence of the school than anything you say or do. You are setting yourselves apart this day for particular leadership in the Master's kingdom. Your place is close beside that of the pastor. Your lives will be watched by the entire church and school. You are to be examples of a Christian. And your life will hasten to speak that message before you can say it in words of any language known to man. In fact, your life will be the greatest lesson you will teach your class.

If you realize your responsibility before God and these people whom we are to serve you will use strict care in the way you live.

You have been chosen by the church. Will you go forth in the fear of God and seek to perform your several duties as becometh a Christian? Answer: We do, God being our helper.

Let us seek to keep the aim of the Sunday school constantly in mind: 'The aim of the Sunday school is to lead each pupil to a knowledge of God's will and an acceptance of Jesus Christ as Saviour and Lord; and to develop a Christian character that is expressed through worship, right living, and efficient service.'"

DUAL EXTENSION OFFERINGS

Sunday schools during the month of September forwarded to Mr. E. J. Cheatham, treasurer, their fourth Sunday missionary offerings to be applied to the dual extension special as follows, according to Mr. Cheatham's monthly report:

Hay St., Fayetteville, Fayettev.	$34.48
First Ch., Wilson, Washington..	34.21
Memorial, Durham, Durham ..	19.39
First, Elizabeth City, Eliz. City	18.50
Mt. Gilead, Rockingham	15.00
Queen St., Kinston, New Bern .	15.00
Trinity, S. Mills, Eliz. City....	11.99
Barkers, Fayetteville	11.38
Divine St., Dunn, Fayetteville..	11.25
Dover, New Bern	10.56
Holly Springs, Raleigh	7.72
Black Creek, Washington	7.75
Jenkins Memorial, Raleigh ...	6.17
Rosemary, Weldon	6.35
Clark St., Rocky Mt.,Washington	5.00
Norlina, Weldon	4.79
Burgaw, Wilmington	4.66
Daniels Chapel, New Bern	4.50
Cedar Grove, Durham	4.50
Winton, Weldon	3.80
Ridgeway, Weldon	3.60
Hatteras, Elizabeth City	3.50
Arcola, Weldon	3.50
Poplar Springs, Fayetteville ...	3.36
Creedmoore, Durham	3.20
Scott's Hill, Wilmington	2.72
Bethany, Weldon	2.57
Macon, Weldon	2.57
Belgrade, Wilmington	2.50
Hebron, Elizabeth City	2.41
Hebron, Elizabeth City	2.21
Bethlehem, Washington	2.20
Elm City, Washington	1.84
Halls, Fayetteville	1.79
Halls, Fayetteville	1.72
Broadway, Fayetteville	1.52
Bullocks, Raleigh	1.50
LaGrange, Wilmington	1.50
Turkey, Wilmington	1.40
Amity, Washington	1.36
Clark's Bethel, Elizabeth City..	1.00
Salem, Durham	.49

Western North Carolina Conference

SUNDAY SCHOOL ANNIVERSARY

The Sunday school anniversary held on the first evening of the recent annual conference held at Main Street, Gastonia, was probably the most eventful and promising yet held in the history of our work. There was reported more achievements already accomplished and larger plans for future promotion than ever before presented.

The meeting was presided over by D. E. Henderson, chairman of the Sunday school board. J. Dale Stentz of Lake Junaluska directed the congregational singing, Rev. E. R. Welch of Brevard led the prayer and the Main Street choir gave special music. The four employed workers of the board made short presentments of their work, after which honorary certificates were awarded to 153 pastors who had earned 280 certificates of credit in the Sunday school training courses during the year, the pastors being called forward by G. L. Hackney, secretary of the board.

The address of the evening was delivered by L. F. Sensabaugh, superintendent of administration of Southern Methodist Sunday school work. Mr. Sensabaugh's address made a profound impression upon the very large audience present. The anniversary adjourned after a two hour session, the benediction being pronounced by Rev. D. M. Litaker, presiding elder of the Charlotte district.

AN INDICATION

An indication of the growth of our Sunday school work during the past nine years may be obtained from the growth of the number of credits earned in Sunday school training schools held during the last seven years of this period. The total number of credits earned per year is herewith presented:

1919-20	107
1920-21	305
1921-22	747
1922-23	1403
1923-24	2407
1924-25	2635
1925-26	3261

OUR NEW BOARD

Our new Sunday school board, elected to hold their position during the next four years is composed of fourteen members of our present board and eight new members, so elected that a pastor and a layman represent each of the eleven presiding elders' districts. We have a dandy good board. Here they are:

Asheville district, Rev. M. B. Clegg and H. A. Dunham.

Charlotte district, Rev. H. G. Hardin and D. E. Henderson.

Greensboro district, Rev. G. Ray Jordan and I. F. Craven.

Marion district, Rev. M. W. Heckard and Joe Kjellander.

Mt. Airy district, Rev. W. R. Jenkins and E. H. Kochtitsky.

North Wilkesboro district, Rev. M. B. Woosley and W. H. Worth.

Salisbury district, Rev. R. O. Eller and C. A. Reap.

Shelby district, Rev. S. M. Needham and W. M. Lineberger.

Statesville district, Rev. W. F. Womble and J. E. Shell.

Waynesville district—Rev. B. C. Reavis and Herbert Gibson.

Winston-Salem district—Dr. Chas. C. Weaver and Geo. L. Hackney.

DIPLOMAS

The following pastors have earned Sunday school diplomas during the past conference year:

Rev. H. C. Sprinkle, Gold Seal.
Rev. S. T. Barber, Gold Seal.
Rev. F. J. Stough, Gold Seal.
Rev. J. W. Bennett, Gold Seal.
Rev. W. E. Moretz, Blue Seal.
Rev. W. M. McFarland, Blue Seal.
Rev. O. J. Jones, Blue Seal.

The following have earned incomplete diplomas:

Rev. R. G. Tuttle.
Rev. A. C. Swafford.
Rev. D. C. Ballard.
Rev. G. T. Bond.
Rev. C. O. Kennerly.
Rev. C. M. Pickens.
Rev. A. P. Ratledge.
Rev. W. L. Sott.
Rev. J. C. Umberger.
Rev. G. B. Clemmer.

WERE YOU?

More than 4,100 Sunday school leaders in the Western North Carolina conference went to school last year, of which number 3,261 received their promotion cards. Were you in this good company?

A GOOD RECORD

With less exceptions than you can count on the fingers of one hand every station in our conference observed Sunday school day during the past year and forwarded an offering to Treasurer H. A. Dunham. A larger number of circuit Sunday schools observed the day than ever before and of course our financial returns were larger than previously. In addition to many circuits which did mighty well the following circuits had every school on the charge observing the day and forwarding an offering. Two points charges are not included, they being regarded as stations. Name of charge and number of schools are given:

Thomasville	6
Forsyth	5
Gold Hill	5
Mt. Pleasant	5
Cool Springs	5
Concord	4
Walnut Cove	4
Mills River	4
Dellwood	4
Swannanoa	4
Linwood	4
Mooresville	4
Morven	3
Randleman	3
Dallas	3
Ogburn Memorial	3
Woodleaf	3

CREDIT PASTORS

The following pastors earned one or more certificates of credit in our Stanard or Cokesbury courses during the past year. At another time we will give the number and names of the pastors' wives who did the same good work. We are safe so long as our pastors stay with us in our work. Note those who did last year. If you are not there, Brother Pastor, we will

(Continued on page twelve)

KEEPING THE COUNTRY IN CORRECT TIME

By S. R. Winters.

That fleeting, hypothetical thing we call Time, like the weather, is such a commonplace subject of discussion that few contemplate the origin and the method of computing accurately the seconds, minutes, hours and days. "Have you the correct time?" "Do you keep standard time?" "Is your watch set by Western Union time?"—such questions are frequently asked. These inquiries, however, do not suggest the basis for determining the progres of Father Time.

This planet we call earth travels approximately 600,000,000 miles a year in its journey around the sun. We are speeding through space at a rate of sixteen and two-thirds miles a second. Night and day are the results of the revolution of the earth. Time, therefore, is caluculated by noting the position of the earth in its relation to the stars. That is to say, astronomers, by means of the telescope, reckon time by the observations of certain stars as they cross the meridian. In effect, the miner toiling underground and the 20th Century Limited, operating on a fast schedule, are both timed by the observations of star-gazers.

However, the millions of citizens of the United States who daily set their watches and clocks by time signals broadcast by radio and transmitted by telegraph wires should not arrive at the conclusion that accurate timekeeping is nothing more than a stargazing achievement. Intricate mechanism is involved, and the service is world-wide in scope. A ship traveling the high seas, although she may be 4,000 miles from Washington, can receive time signals twice daily. In fact, these dots and dashes, indicating noontime and ten o'clock at night, may be heard halfway around the world.

Situated on a commanding hill, at 34th street and Massachusetts avenue, Northwest, Washington, D. C., is the Naval Observatory, where time is a subject of scientific treatment. A white dome, rearing itself upward, identifies the observatory to the visitor.

Here, on this elevated point, removed from obstructions that would mar the view, time is reckoned by the observations of certain stars as they cross the meridian. Three master clocks, mounted on a concrete pier to avoid vibrations, are kept in an underground vault. These timepieces have pendulums of invar, a metal which does not expand or contract. The clocks, sealed in a glass case from which air has been partially displaced, are maintained in subterranean quarters as a means of insuring their operation at a constant temperature within one-tenth of a degree Fahrenheit. Absence of fluctuations of heat and cold is essential to a constant rate of ticking off the seconds, minutes and hours.

Sidereal time—meaning observations made by the apparent motion of the stars—is carried by these underground timepieces. Faithful records are preserved of these timepieces—their errors and daily rates of movements being accurately known. No attempt is made to have them carry absolutely correct time, which is impossible. Their errors and rates, however, are known. These are applicable to the clock readings by addition or subtraction of their plus or minus errors. A year consists of 365¼ solar or sun days or 366¼ sidereal or star days. Thus a sidereal day is shorter than a solar day—a difference of three minutes and fifty-seven seconds, to be exact.

At the Vernal Equinox, occurring about March 21 during each year, the sidereal and solar times coincide. Then, the correct local sidereal time at the Naval Observatory having been determined, the corresponding local mean time is readily obtained. To this is applied the difference in longitude—eight minutes and 15.17 seconds—between the Naval Observatory and the 75th meridian, giving Eastern Standard or 75th meridian mean time.

As is well known, there are four time zones in the United States, their allocations being with respect to geographical divisions. The eastern zone is allotted the time of the 75th meridian, the central zone the 90th meridian, the Rocky Mountain zone the 105th meridian, and the Pacific zone the 120th meridian.

Daily time signals are sent from the Naval Observatory at twelve o'clock noon and at ten o'clock at night, 75th meridian time, by the radio-telegraph stations at Annapolis, Maryland; Arlington, Virginia; and Key West, Florida. These signals are sent out also by the Western Union and Postal Telegraph companies to all parts of the United States. The Naval Observatory takes care of all territory east of the Rocky Mountains and the Chronometer and Time Office, at Mare Island, California, cares for ships and territory from the Rocky Mountains to the westward.

The radio stations at Key West and Arlington, in the transmission of time signals, are controlled by the Naval Observatory at Washington, hence the frequently confusing reference "Arlington Time Signals." More recently, with the amazing growth of radio broadcasting, the service of dispersing time signals has been enlarged considerably. Many broadcasting stations transmit these signals each night.

Eastern Standard or 75th meridian mean time is kept by the Naval Observatory on two transmitting clocks located on the first floor of this Navy Department institution. These two timepieces are paired, so in the event of one being put out of commission there need be no disruption of the service. Actually, only one of these clocks at a time is employed in transmitting time signals, the transmission being effected through the operation of a relay. The ticks of this clock are broadcast by both radio-telegraph and Morse-telegraph systems from 11:55 a. m. to noon and from 9:55 p. m. to 10 p. m. daily.

A chronograph—an instrument for measuring and recording time—in the Naval Observatory records the signals dispatched by the transmitting clock and also notes the ticking of one of the standard master clocks in the underground vault.

This serves as a comparison in the interest of accuracy. By automatic electrical connections with Annapolis, Arlington, and Key West, the daily time signals are transmitted from the Naval Observatory to these radio stations. Also, as previously stated, the Western Union and Postal Telegraph companies receive the signals for distributing to all parts of the United States.

Simultaneously, with the broadcasting of the time signals from Annapolis, Arlington, and Key West, the chronograph in the Naval Observatory is functioning and to this instrument may be assigned the task of receiving the outgoing signals and recording the periods of departure of the latter from the radio-telegraph transmitting instruments. This information may be recorded on the same sheet of paper with the data relating to the behavior of the clocks in the Naval Observatory.

Not only are comparative records of the actions of the clocks maintained, but the lag in the relay between the Naval Observatory and the radio transmitters at Annapolis, Arlington, and Key West is determined. For instance, there is a small lag of 0.01 of a second between Arlington and the observation at the Naval Observatory, and a lag of 0.28 of a second in relaying the signals to Key West.

In advance of the beginning of the transmission of the time signals from the Naval Observatory, the operator measures with a finely-divided metal scale the variation between the ticks of the standard master clock, in the underground vault, and the ticks of the transmitting timepiece on the first floor of the Naval Observatory. Having previously determined the correction to apply to the clock in the vault to make the transmitting timepiece read accurately, the latter may be speeded up or slowed down as preciseness may dictate by the operation of an electromagnet acting through the pendulum of the timepiece. Its second beat is thus increased or retarded. In this way, the transmitting clock will indicate the precise time at the moment of dispatching the time signals.

The three master timepieces, maintained in the constant temperature of subterranean environments, are electrically wound every 28 or 29 seconds. Contrary to the office and household practice, where an error is discovered in keeping tab of the march of Father Time, these master clocks are not subject to change. Any interference with them is likely to vary their rates of movement. Of course, the error thus revealed is applied to the one employed when the time signals are sent to Annapolis, Arlington, and Key West. When observations of the stars are not practicable, in the event of cloudy weather, these rates of movements may be applied to the different clocks and accurate time guaged with almost negligible error.

The time signal consists of telegraphic dashes every second, with these omissions or exceptions: The twenty-ninth of each minute; the fifty-fifth to fifty-ninth, inclusive, of the first four minutes; and the fiftieth to fifty-ninth, inclusive, of the last minute. Following the ticking off of the fifty-ninth second of the last minute, there is a long dash beginning at the outset of the incoming hour or the expiration of the old one.

Radio-telegraph signals issuing from Annapolis, employing a wave length of 16,900 meters, have been received in Australia, nearly halfway around the world. Instances have been noted where these signals, negotiated by the wonders of wireless waves, have been heard coming around the world both ways. The velocity of electromagnetic waves—186,300 miles per second—makes it possible for a radio-equipped ship at sea, 4,000 miles away, to receive the time signal with a variation of less than one two-hundredth of a second. The most accurate timepiece in existence is not sensitive to a fraction of time less than one-fifth of a second.

"The benefit of standard time signals to the shipping and inland transportation interests of this country," states the superintendent of the Naval Observatory, "and to watchmakers, jewelers, and persons engaged in scientific and other pursuits requiring accurate time, not to mention the general public, is so tremendous that it is difficult to conceive of the confusion that would arise were this service discontinued even for a few days."—The Dearborn Independent.

"What a beautiful little baby he he is!" exclaimed the neighbor. "What have you named him?" "Well," hesitated the mother, "Richard and I differed a little about that. He wanted to give him one name, and I wanted to give another; but we finally compromised, and agreed to name him John Wesley." "I see; you named him after the great founder of Meth—" "No, indeed," quickly interrupted the mother. "That name, as I said, is a compromise." "But how?" "The 'John' is for John Calvin, and the 'Wesley' is for John Wesley."—Harper's Magazine.

Every steward needs a discipline. Order from the Advocate. Price, 50 cents single copy; one dozen $5.28; 25 copies, $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order now.

HAVE DARK HAIR AND LOOK YOUNG

Nobody Can Tell When You Darken Gray, Faded Hair With Sage Tea

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, at very little cost. This simple mixture can be depended upon to restore natural color and beauty to the hair.

Well-known druggists say everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful.

Farm in the South for Profit

Union County in the heart of the Piedmont section of South Carolina offers fertile farm lands at $25 to $100 an acre. Ten months growing season, ample rain fall, ideal climate, accessible markets, good roads, schools and churches. Write the Union Chamber of Commerce, Union, S. C.



If you want to become a proficient stenographer or bookkeeper or both, the proper instruction is to be found in this school. You can enroll any time. For catalogue address

Greensboro Commercial School
Greensboro, N. C.

HOLMAN BIBLES

LARGE PRINT TEACHERS' EDITION FOR ADULTS, TEACHERS AND PREACHERS



and all who would study the Word of God intelligently this edition is unsurpassed. The type is large, clear Bourgeois, Self-Pronouncing, with liberal space between the words and lines, which makes it easy to read.

Size, 8 x 5½ inches.

Specimen of Type.

T "From that time Je to preach, and to say, "I the kingdom of heave

Containing New Copyrighted Helps by most reliable Authorities. A Treasury of Biblical Information. Practical Comparative Concordance, Oriental Light on the Bible, Four Thousand Questions and Answers, New Colored Maps.

No. 4712. Divinity Circuit Teachers' Bible, French Seal Leather, red under gold edges, Silk Head bands and Silk Marker.

Our Price—Post Paid..... 5.00

No. 812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages Alluded to by Christ, Various Prophecies Relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above and same large Self-Pronouncing type.

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No. 733X. Holman India Paper, Algerian Morocco, Leather Lined, Silk Sewed, Divinity Circuit, round corners, carmine under gold edges, silk head bands and silk marker, same type and Helps as above.

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The NORTH CAROLINA CHRISTIAN ADVOCATE

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Paid Sixty Dollars—Recently I have paid out $60 for sweet potatoes. I know many of our good farmer friends have a plenty of sweet potatoes and to spare. Just this little reminder that we haven't any and that our children are fond of them is sufficient, I believe, to start a number of bags toward our kitchen. We will gladly pay the freight on them. Let's start the ball rolling or rather the potatoes.

* * * *

Best Way—Wherever it is practicable it will be best for the pastors to send direct to me their orphanage assessment and specials before going to conference. In the event it is not convenient, they may hand it to me or my secretary upon arriving at conference. The orphanage will have a table and receipts at some convenient place in the Sunday school room at Trinity church. There will be some one at the table Tuesday, Wednesday and Thursday to receive specials and assessment. Let me urge that no one put any orphanage money in the conference envelopes or place any in collection boxes. Failure to observe this request will cause the orphanage to lose all that goes in the envelopes and boxes.

* * * *

A Great Venture—Within the next week or two I shall send to our pastors, Sunday school superintendents and teachers twenty-five thousand leaflets and two hundred thousand envelopes to be used during the Thanksgiving season. Every year a number of pastors, Sunday school superintendents and teachers write me for literature and envolopes. Being so badly in debt and remembering that our receipts last year were fifteen thousand dollars less than they were the preceding year, it behooves us to bestir ourselves as never before and do something commensurate with our urgent need. Since our people know that the orphanage assessment, if paid in full, and it never is by several thousand dollars, only provides one-half of our current expenses, they realize the absolute necessity of rallying to our support.

* * * *

Sacred Concerts—On Sunday, the 17th of this month, the singing class visited Raeford and Hay Street churches. Saturday night the class found hospitable homes among our friends at Raeford. I am informed that a great congregation was present Sunday morning to hear the sacred concert. Brother Yearby always gives the class a warm welcome when they visit his charge. In a personal letter to me he expressed himself as being highly pleased with the service held in his church by our children. He also stated that his church members were highly pleased and greatly blessed by the message our children gave. At Hay Street, Fayetteville, on Sunday night the great church auditorium and Sunday school auditorium were filled with eager listeners and appreciative friends. I reached Fayetteville from Dunn just in time to make a few remarks to the vast congregation. Brother Shore was out of the city, but had left everything in readiness for the service. Brother Hunter G. Smith was master of ceremonies and he filled that position well. Having ridden all the afternoon looking after some orphanage children in and near Dunn, and being tired, hungry and dusty I undertook to respond to the warm words of welcome that Brother Smith extended to the class. Being delayed and having to detour so much caused me to arrive in Fayetteville at least an hour later than I expected. After the sacred concert was over the great throng came forward to welcome our children and to tell them how glad they were to have them in their midst. I was highly pleased with the way the Fayetteville people received us, for they are devoted to our Methodist Orphanage. Lest I make this note too long telling of the virtues of our splendid friends at Raeford and Fayetteville, I had better ring off right now.

RESOLUTIONS BY LAYMEN OF WILMINGTON DISTRICT

Be it resolved by the laymen of the the Wilmington district who are specially assembled at the Zion Church Rally at Town Creek on this October 24, 1926:

First, That the laymen of the Wilmington district be urged to give more attention to the opportunities offered for service in the work of aiding the rural churches in the district, pledging the best efforts of the laymen to co-operate in the enlarged work, advancing the cause of Christ by lending assistance to worthy endeavors made in the rural communities in the building up of Sunday schools and the procurement of church attendance.

Second, That the laymen of the district be urged to adopt and introduce in the congregations the budget system and the every member canvass.

Third, That a committee be appointed to co-operate with the presiding elder, the district lay leader and his assistants in presenting to the city and town churches the needs and requirements of worthy undertakings in the rural communities.

Committee.

Grace, Major W. A. Graham.
Fifth Avenue, W. R. Dosher.
Trinity, W. D. Jones and R. S. McKeithan.
Epworth, J. Bruce Taylor.
Southport, E. Cavenaugh.
Wesley Memorial, J. T. Sholar.

MT. SYLVAN CHURCH, ROUGEMONT CIRCUIT

We are finishing the first year's work in the new church. It is completed inside and out. Our pastor, Rev. J. B. Hurley, has done a fine year's work. When he came he found the situation at Sylvan discouraging—no equipment, badly in debt and the people discouraged—but when a thing cannot be done faith does it, somebody has said. The first time he preached he said he would do anything he could. He has done so. He has the good sense to organize his people and then let them alone—unless they call on him. He keeps them busy doing more than their duty. It is better to keep ten folks at work than to do the work of ten. Brother Hurley knows how to do this. The Sunday school has grown from 28 members to 53 with an average attendance of 40. We have separate class rooms, small chairs for the beginners, and in every way a fine country Sunday school. The Ladies' Aid is the strongest and we believe the best on the circuit. They have finished the class rooms, bought song books, pulpit set, put shades to all the windows and raised money for the church until only a small debt remains to be paid. Mrs. I. B. McKay is president of the society. The church is paying the pastor and conference collections more this year than they have ever paid and will send Brother Hurley to conference with everything paid.

The church is growing. Seven new members to be added this year. We are proud of Brother Hurley and he is proud of Mt. Sylvan.

Mrs. T. G. Sexton.

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SAY "BAYER ASPIRIN" and INSIST!

Proved safe by millions and prescribed by physicians for

Colds Headache Neuritis Lumbago
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DOES NOT AFFECT THE HEART

Safe — Accept only "Bayer" package which contains proven directions.
Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

METHUSELAH'S SAVINGS FOR HIS 969 YEARS FIGURED

Joseph S. McCoy, government actuary, performed another stunt in mathematical wizardy recently, says the Washington Post, to show dollars will earn dollars if placed out at interest. Mr. McCoy took Methuselah as an example.

If Methuselah had invested $1 at six per cent per annum, compounded annually, when he was 21 years of age his wealth would have amounted to $977,157,900,000,000,000,000 at the age of 969, when he died. Mr. McCoy said the interest on such a fortune would have paid all the world's war debts.

The actuary's calculation was for the benefit of certain treasury officials who questioned the accuracy of a recent banking publication's statement discussing what Methuselah would have rolled up in cash if he had adopted the saving habit.

HE LEADS ALL THE REST

Rev. W. A. Betts,
Kitty Hawk, N. C.
Dear Mr. Betts:

I am enclosing an official receipt covering your remittance of October 8, in the amount of $36.66, which has been credited to Kitty Hawk charge. On the reverse side of my receipt you will find the total for the year, $190. It might interest you to know that you are the first pastor to make final settlement for the year. I congratulate you.

With best wishes, I am,
Robert A. Brown.

THE CAR

Te owned a handsome touring car,
To ride in it was heaven.
He ran across a piece of glass;

Bill—$14.97.
He took his friends out for a ride,
'Twas good to be alive;
The carburetor sprang a leak,
Bill—40.95.

He started on a little tour,
The finest sort of fun.
He stopped too quick and stripped his gears,
Bill—$90.51.

He spent his little pile of cash,
And then in anguish cried:
"I'll put a mortgage on the house,
And take just one more ride!"
—Western Recorder.



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Casey & Fant, Architects
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Specializing in Church and Departmental Sunday School Planning.

PANSY PLANTS

Exhibition Mixture, 50c a dozen; 50 for $1.75; 100 for $3.00.
Blanding Special Mixture, 75c a dozen; 50 for $2.75; 100 for $5.00.
Send for leaflet "Pansy Perfection." It's free.
BLANDING DRUG STORE
Fountain Inn, S. C. Pansy Specialists

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CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching, and heals permanently. Send no money—just write me—that is all you have to do. Address
Dr. Cannady, 1900 Park Square, Sedalia, Mo.

NORFOLK SOUTHERN RAILROAD
PASSENGER SCHEDULES
Effective May 2, 1926
From Raleigh, N. C.
Daily except as shown

Leave For	Arrive From
6:15 a. m.—A Norfolk	8:30 p. m.
7:30 a. m.—B Charlotte	5:15 p. m.
3:00 p. m.—Washington	12:50 p. m.
9:45 p. m.—D Norfolk	7:05 a. m.

A—Parlor Car-Marsden to Norfolk.
B—Connects week days for Fayetteville.
D—Sleeper to Norfolk.

C. W. Seagle, C. T. A.
J. E. Singleton, D. T. A.

Wanted — By educated Christian lady, work with pastor. Will accept position involving office as well as religious work. Willing to do anything for the church. Very reasonable salary considered. Address Miss Roberts, 25 Forest Hill, Asheville, N. C.

CHURCH SUPPLIES AND REQUISITES

Collection envelopes and cards for securing pledges printed to order.

Report of trustees to quarterly conference, 15 cents per dozen.

Certificates of membership, book form, 50 to book, 50 cents.

Baptismal and marriage certificates, small, 25 cents per dozen.

Sunday school class cards, 25 cents per dozen.

The book of discipline contains information that every Methodist ought to know. Prices, one copy 50 cents; 12 copies $5.28; 25 copies $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order from the North Carolina Christian Advocate.

REACHING THE BOYS OF JAPAN

By N. S. Ogburn.

In the Kwansei Gakuin Middle School, where I teach English and Bible (English fifteen hours and Bible in English and Japanese three hours) there are hundreds of boys. The Canadian teacher has about 350 and I have the same number. Some of the boys in each of the three classes of Bible are Christians and others are thinking of becoming Christians. This is a great opportunity, but the language is often a barrier. However, we hope some good seed is being sown.

My Sunday morning Bible class is a voluntary one of second year boys. We sing together, read and pray, and during the week have good times together at my home. We are reading the Bible and Hurlbut's "Story of the Bible" in Japanese, which is being widely used here now. Besides this, I have opportunity to teach English hymns and songs to a few fourth and fifth year boys Fridays at noon. And the fourth year boys are being brought to my home in groups of seven and eight for friendly meetings.

During Christmas three or four boys were baptized.

Turning Away From the Past.

One of our teachers in the college department of Kwansei Gakuin was asked, it is said, if he did not already have a kindly feeling for Christ and a leaning toward the Christian religion. His answer was, "Yes, but I can not become a Christian because I must be the head of my family and as such must continue to care for the household gods." Education does not drive out superstition, and only God himself can make a man strong enough to turn his back on the past.

Another story was told me recently of a man who learned to sing hymns with a friend. "Somehow, although I was not a Christian, they gave me comfort," he said. Shortly afterward he was sick in a hospital, and one day as he heard the man next door to him singing hymns, he joined in the song. When his neighbor came in to see him he acknowledged that he was not a Christian but was simply singing what he had learned. The man lent him a Bible to read and went away. "I read eagerly," he said, "and after I left the hospital went to the preacher and the missionary and asked to be baptized. When they asked me what parts of the Bible had led him to become a Christian, I told them about several passages and they consented to baptize me. Then God called me to go to school. My father did not want me to leave home, but begged me to stay with him as I was his heir. But I was not satisfied, and finally my uncle persuaded my father to let me go, and here I am. Father became a Christian before he died and I am going to meet him."

This man is rich and has many lands, but he was willing to give them all up for his faith. But God gave them back to him.

A father recently came to plead with Mr. Haden to let his son enter the theological department of Kwansei Gakuin as a listener. When told this was impossible he said, "I am just groping in the dark, but I do not want my son to be that way."

One of our Middle School teachers, who went to Tokyo to stand competitive examinations, reports that one of the questions was about the Bible. Thus the Book's importance is making itself felt out here in the educational world. The teacher passed the examination. He is not a Christian but he is thinking. Pray that he may see the light.

Japanese Boys Read About Joseph.

Every boy that comes within my reach in Bible study is given some good paper in his own language, or a tract, or a book. "The Story of Joseph" is very good for them.

I have enjoyed giving out tracts, though it is hard to get suitable ones for the man on the street since the earthquake.

A young business man is coming to me for English. He is a graduate of Keis University. He has asked me to tell him about God. Oh, how I hope God will show him the light!

Pray for the schools of Japan that they may come to teach the truth and for the students that they may come to Christ.

Kobe, Japan.

W. N. C. SUNDAY SCHOOL

(Continued from page nine)

be looking for your good company this year.

Asheville District

R. W. Brown	3
T. C. Jordan	1
H. C. Sprinkle	3
J. O. Banks	1
J. S. Hiatt	1
G. A. Stamper	1
A. L. Latham	1
C. F. Tate	1
M. G. Erwin	1
J. W. Groce	1
M. B. Clegg	1
M. T. Smathers	1
J. O. Cox	1
No. Pastors taking credit	13
No. credits earned	17

Charlotte District

W. S. Cherry	3
J. S. Gibbs	3
J. W. Kennedy	3
O. B. Mitchell	3
J. C. Umberger	3
T. B. Hunnicutt	2
J. W. Ingle	2
M. A. Osborne	2
C. M. Short	2
J. J. Edwards	1
R. H. Daugherty	1
H. G. Hardin	1
A. P. Ratledge	1
R. E. Hunt	1
J. H. Armbrust	1
E. P. Billups	1
No. pastors taking credit	16
No. credits earned	30

Greensboro District

E. H. Nease	5
E. J. Harbison	3
R. G. Tuttle	3
S. T. Barber	2
J. W. Hoyle, Jr.	2
W. R. Kelley	2
J. T. Ratledge	2
W. H. Willis	2
J. H. Brendalle, Jr.	1
W. B. Davis	1
J. F. Kirk	1
G. W. Clay	1
J. E. Woosley	1
G. Ray Jordan	1
W. R. Harris	1
T. V. Crouse	1
A. H. Whisner	1
A. Burgess	1
H. L. Powell	1
No. pastors taking credit	19
No. credits earned	32

Marion District

John Cline	4
E. D. Ballard	3
G. T. Bond	3
E. O. Cole	2
J. C. Gentry	2
W. E. Poovey	2
J. B. Tabor	1
E. J. Poe	1
J. N. Wise	1
O. L. Simpson	1
C. J. Jones	1
W. J. Hackney	1
M. W. Dargan	1
H. E. Stimson	1
T. G. Smith	1
J. J. Gray	1
R. M. Hauss	1
J. T. Stover	1
No. pastors taking credit	18
No. credits earned	28

Mt. Airy District

W. T. Albright	3
M. Q. Tuttle	2
E. W. Fox	1
W. R. Jenkins	1
H. M. Wellman	1
W. A. Newell	1
G. W. Williams	1
No. pastors taking credit	7
No. credits earned	10

North Wilkesboro District

M. B. Woosley	2
W. J. Miller	1
No. pastors taking credit	2
No. credits earned	3

Salisbury District

R. O. Eller	4
T. A. Plyler	4
H. R. Cornelius	3
R. M. Courtney	3
W. E. Hauss	3
W. L. Scott	3
J. F. Stough	3
D. C. Ballard	2
F. O. Dryman	3
C. M. Pickens	2
Ebenezer Myers	2
L. D. Thompson	1
J. F. Moser	1
R. A. Swaringen	1
J. C. Keever	1
L. H. Griffith	1
C. R. Ross	1
P. L. Shore	1
W. A. Rollins	1
No. pastors taking credit	19
No. credits earned	40

Shelby District

W. E. Moretz	7
S. M. Needham	5
G. W. Fink	3
J. B. Fitzgerald	3
J. E. B. Houser	3
C. O. Kennerly	3
G. B. Adams	3
J. N. Randall	3
H. K. Boyer	2
R. F. Mock	2
W. B. Thompson	2
E. P. Stabler	1
F. J. Prettyman	1
D. P. Waters	1
A. S. Raper	1
W. B. West	1
J. H. Green	1
C. H. Moser	1
J. R. Warren	1
A. C. Tippett	1
D. P. Grant	1
C. S. Kirkpatrick	1
No. pastors taking credit	22
No. credits earned	47

Statesville District

H. H. Jordan	4
R. M. Stafford	2
D. G. Smith	2
A. C. Swafford	1
J. E. McSwain	1
M. F. Moores	1
O. P. Routh	1
F. H. Price	1
P. R. Rayle	1
H. W. Howard	1
Cecil Bell	1
J. L. Rayle	1
No. pastors taking credit	12
No. credits earned	17

Waynesville District

H. M. Keever	9
A. W. Lynch	2
D. V. Howell	1
H. E. Crist	1
J. L. Teague	1
A. W. Jacobs	1
T. S. Roten	1
No. pastors taking credit	7
No. credits earned	16

Winston-Salem District

W. G. McFarland	12
J. W. Bennett	9
Geo. B. Clemmer	3
J. A. J. Farrington	2
E. M. Avett	2
C. M. McKinney	2
J. H. Barnhardt	1
J. P. Hipps	1
T. J. Houck	1
J. W. Fitzgerald	1
H. F. Duncan	1
R. C. Goforth	1
J. C. Cornett	1
C. C. Weaver	1
J. W. Moore	1
D. R. Proffitt	1
J. W. Campbell	1
R. S. Howie	1
W. B. Shinn	1
No. pastors taking credit	19
No. credits earned	41

Order your discipline from the Advocate. Price, 50 cents.

Clean Kidneys By Drinking Lots of Water

Take Salts to Flush Kidneys If Bladder Bothers or Back Hurts

Eating too much rich food may produce kidney trouble in some form, says a well-known authority, because the acids created excite the kidneys. Then they become overworked, get sluggish, clog up and cause all sorts of distress, particularly backache and misery in the kidney region, rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, begin drinking lots of good water and also get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to flush clogged kidneys and stimulate them to activity; also to neutralize the acids in the system so that they no longer irritate, thus often relieving bladder disorders.

Jad Salts can not injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to help keep the kidneys and urinary organs clean, thus often avoiding serious kidney disorders.

SORE EYES Dickey's old reliable eye water cools and relieves a sore eye. Brightens and clears a dull, tired eye. Genuine in red folding box. Does not hurt or burn. At all good stores or by mail, 25c. DICKEY DRUG CO., BRISTOL, VA.

Rheumatism

Sciatica, Neuralgia, Lumbago, Swellings, Cramps, Stiffness of the Joints, Inflammation, Sore Throat, all respond promptly to

H. O. OIL

Animal Oil

It penetrates and gives relief. Guaranteed by MONEY BACK OFFER. By Mail $1.00 a Jar or at Drug Store. Get a Jar today and be relieved.

Carolina Chemical Co., Union, S. C.

Holman Vest-Pocket Testament

SELF-PRONOUNCING



Size 2⅝ x 4½ inches

Specimen of Type.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles	$0 50
2103K. Morocco Grain Semble Leather, flexible limp, gold edges and titles	60
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TESTAMENT AND PSALMS	
2114P. French Morocco, limp, gold titles, round corners, red under gold edges	85
2115P. French Morocco, divinity circuit, overlapping covers, red gold edges	1 10
RED LETTER VEST POCKET TESTAMENTS With all the words of our Lord printed in red.	
13RL. French Morocco, flexible limp, gold side title on red panel, gold edges	85
15RLP. French Morocco, overlapping covers, gold title on red panel, red gold edges, with **Book of Psalms included**	1 25

India Paper Jewel Testaments

Black Face Type. Pronouncing.

Thin as a wafer. 2½ x 4¼ x ⅜ inches

5014X. French Morocco Leather, flexible limp, gold titles, red gold edges	$1 25
5014RXL. Same as **5014X.** With all the words of our Lord printed in red	1 40
5015PX. French Morocco Leather, divinity circuit, overlapping covers, red under gold edges, **Psalms** included	1 50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with **Psalms**	2 75

For Sale by

The NORTH CAROLINA CHRISTIAN ADVOCATE

Our Little Folks

A CHILD OF THE MOON

By Pearl Highfill.

One beautiful mid-summer night as little four-year-old Lorraine was riding to church with her mother, little brother, grandmother and grandfather, the big round moon was shining so brightly one could see to read by its bright light.

It seemed to Lorraine that the moon was racing with the rapidly moving car, for even after she had gone a few miles the big moon was just as near to her as ever and seemed to be smiling at her as if it were beckoning her on and on, until at last she said, "Mother, when we get to church will the moon be there, too?"

"No," said her mother, "the moon isn't moving at all, but it is so big tonight that it seems near to us and to be moving."

Then Lorraine saw a pretty twinkling star near the moon and said, "O mother, look at that little star; that is the moon's child, just like I am your child, and she has put it to bed close to her like you do me, so if the little star wakes up in the night and wants its mother she will be real near and can speak to it."

Lorraine's mother told her that when the morning came and the big bright sun came up in the east here that the mother moon and her child would be where the little folks of China could see them and perhaps be telling stories about the child of the moon, and their parents would tell the little children of China about the little American children and how the big mother moon and her child would soon be on the other side of the world from them, when the sun had thrown his bright rays of light in her face and made her leave China as he would do in the morning.

THE CARELESS DUCKLING

"You careless child," called Mother Duck, as her fattest duckling rolled over toward the edge of the nest and gave himself a shove.

"Plunk," he fell to the ground below with a little thud.

"Something is sure to happen to you if you do things like that." And as she spoke, a man came down the road.

"Keep still!" called Mother Duck, and then she flew out to the road herself, and walked in front of the man, with her left foot dragging behind her.

"Poor duck," said the man, as he hurried on, and he did not go within three feet of the Careless Duckling and the nest up in the bush.

"There," said Mother Duck, "I saved you that time by pretending I was lame. That man might have stepped on you without even seeing you if he had happened to step out in the grass. But I took all his attention with my limp." Then Mother Duck went on:

"But you mustn't be so careless as to go without Mother after this, or you are certain to get hurt."

Then she went back to her nest again, and one by one she dropped six baby wild ducks to the ground and followed them herself.

"Quack, quack!" she called, strutting on ahead. And the six little ducks followed her, walking as much like Mother as they could. For this was the first walk of their lives, and they hardly knew just how to move their feet.

In a moment Mother turned around and called out, "Where's the Careless One? I don't see him?"

"Quack," came a cry in front.

"You naughty boy again. Come back in safety with the others. Will you never learn?" And she scolded till her reckless son came back and waddled close beside the other ducklings.

"Now, we're going to the river. It is only a few steps father on. There I'll teach you how to swim."

"Quack, quack!" said the wee ones in delight.

Then Mother Duck began a little lecture to her children.

"You know," she said, "that you are dressed in such warm clothes that you should not catch cold when you go swimming. Under your feathers is a layer of down. It is especially thick over your chest. Then there are little spaces of air between your undergarments. They help to keep you warm, and help you, too, to float. As well as all that, you have thick layers of fat under your skin. So if you show any care at all, you can't take cold in swimming. But there is one more thing that is important."

"But," interrupted the Careless Duckling, "please tell us how to swim."

"I don't have to tell you that. You'll know as soon as you touch the water. Your feet will go just like the rudder of a boat. But you shouldn't interrupt. I must finish the important thing that I was going to say."

But the Careless Duckling did not listen. As soon as his mother's back was turned for a second he ran over to one side where she would not see him and rushed on toward the river by himself.

"Quack, quack, quack," was all he heard behind. He could easily have heard what his mother was saying if only he had listened, but he wanted a swim, and he could not wait for Mother to finish with her talk.

"I'm going in first. My clothes will protect me, Mother says. And she said we'd know how to swim without being taught."

So the Careless One ran on right into the water, and began to swim with his feet out like a rudder. Or he supposed that was the what it was like. They seemed to go that way themselves. But he had never seen a rudder, so how could he tell? Anyway, he swam along quite well.

"Quick, quack!" he heard a little nearer now.

"It isn't so easy as I thought," the Careless Duckling panted. "I'm getting very wet and cold, and Mother said we wouldn't. There must be something wrong. I wish I had waited till my mother came." But he swam ahead and shivered.

"Quack, quack!" called Mother Duck, quite angry, from the shore.

"I guess I'd better go back now. I'm cold and wet, and Mother seems quite angry," and he turned around.

"Anyway I can swim," he thought. "Surely Mother will give me praise for that."

"Quack, quack!" This time there was a little fear, too, in his mother's voice.

"She isn't admiring me at all," thought the Careless One. Perhaps I shouldn't have run in ahead of her."

Then he reached the shore all shivering and Mother came and pecked above his tail.

"You careless child," she said. "Of course you're cold. My last lesson you missed because you would not listen when I told the others. When you ran away I was telling them all about the oil sacs in their backs. You should always press your bill on them before you swim. The oil keps water from getting to your skin. Then you must press your outer feathers carefully and smoothly down all over. That makes you waterproof, and keeps you from getting wet."

"I'll be good now," said the little Careless One, for he had had his lesson. He was shivering and wet still. Se he had to sit down in the sun to dry while all his sisters and brothers went in with their mother to have their jolly swimming lesson without getting their skins wet.—The New Outlook.

LINE UPON LINE

By N. S. Ogburn.

Teaching is the work that I am supposed to do and I am trying to do that with a will. I am following the old "line upon line" method with my pupils, having no faith in "royal roads" to English. My first class, which has been with me for five years, has another year to go, finishing in 1927. I am anxious to know how they will show up. I have at least reached the place where every boy in the classes will rise immediately and do his best to talk to me.

One method that I have followed is keeping the students in the same book until it is thoroughly mastered. We spell, pronounce and learn the meaning of every important word, and use the pictures in the book as subjects for conversation and all this is interspersed with easily memorized poems. To keep the boys busy while I am calling on individual students, I urge them to take down my questions as best they can as dictation. Some of them do this very well. In our work here we are even using the old "Blue Back Speller" of our fathers—this at the request of the Japanest teacher. It is splendid for pronunciation. Kobe, Japan.

SOUTHERN METHODISTS GIVE LARGELY TO NEGRO SCHOOLS

Dr. J. W. Perry, home mission secretary of the Southern Methodist church, announces that that denomination has been responsible for gifts of nearly $700,000 to the educational program of the Colored Methodist church during the last four years. Among the principal items in this budget have been the erection and equipment of a building for Texas College at Tyler, at a cost of $125,000; another with its equipment costing $100,000 at Haygood College, Ark.; a building worth $40,000 at Boley, Okla., and one worth $100,000 at the industrial institute, Holly Springs, Miss.; a dormitory worth $60,000 and a $50,000 domestic science building at Paine College, Augusta, Ga.; and the projection of a $125,000 science building for Lane College at Jackson, Tenn., besides $30,000 in endowment for the same institution.

THE GREAT GUEST COMES

While the cobbler mused there passed his pane
A beggar drenched by the driving rain,
He called him in from the stony street,
And gave him shoes for his bruised feet.
The beggar went and there came a crone,
Her face with wrinkles of sorrow sown.
A bundle of faggots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west
And with it the hope of the blessed Guest.
And Conrad sighed as the world turned gray:
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then soft in the silence a Voice he heard:
"Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

—Edwin Markham, in Delineator.

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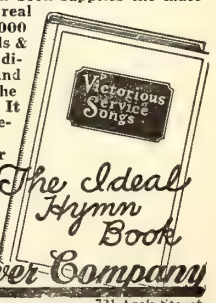
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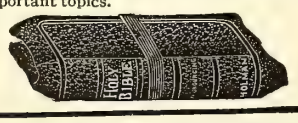
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The NORTH CAROLINA CHRISTIAN ADVOCATE

FRUIT GROWING PROFITABLE IN WESTERN NORTH CAROLINA

Western North Carolina is one of the best localities in the United States for the production of some of the small fruits such as grapes, strawberries, raspberries, sour cherries and damson plums.

Mr. George E. Murrell, horticulturist of the Southern Railway System, recently made a survey of conditions in this territory, with special reference to the production of grapes. He reports that the climate, soil and topography of the country could hardly be improved upon for the growing of Concord, Niagara, Catawba and similar varieties. He found that the existing vineyards produce large quantities of grapes of superior sacharine content and flavor and that local markets yielded substantial profits.

Mr. Murrel estimates that the cost of preparing the land, planting, fertilizing, cultivating and spraying the first year would be about $200 per acre, and less where the owner does his own work and gets posts from his land; that the cost for fertilizing, cultivating, spraying and pruning the second year would be about $69 per acre, and that the annual cultural cost after the second year would be about $115 per acre. The third year the vines, under good care, should yield 8,160 pounds per acre, which if sold at five cents per pound, would yield $408 per acre.

So that vineyard cost, plus six per cent interest for the current season would be secured the third year with an annual prospective profit of $300 per acre thereafter for many years. At nine cents per pound, the price received by grape growers at Tryon, N. C., this year, the return would be $734.40 per acre, or a net yield over the cost for the third year of $618.88, but such higher figures require good local demand and could probably not be counted on for a large commercial production.

The above figures are based on selling the grapes as they come from the vine. Very much higher profits may be obtained if a market is developed for grape products. Mr. Murrell shows that 8,160 pounds of grapes from an acre of land would yield 408 gallons of grape juice worth $435.20, and that, from the grape pulp remaining, by the addition of acidulated water and sugar, 952 dozen two-ounce glasses of jelly, worth $1,142.40, could be made, making the possible gross income per acre $1,577.60, with the further opportunity of making marmalade from the residue after making jelly and using the skins to make the highest grade of table vinegar.

Mr. Murrell called attention to some of the collateral uses might be made of a grape juice and preserving plant. Raspberries produce profusely in that territory and raspberry marmalade is in active demand. Apple pectin that can be made from the cull apples now largely going to waste in Western North Carolina, when flavored with raspberry makes a high grade raspberry preserve which may be sold at a profitable price.

Damson plums, which make a superior preserve, may profitably be grown in this locality as may also sour cherries, both of which would be handled in the grape juice and preserving plant, thus demonstrating that, under proper management, small fruits of the kinds mentioned may be made highly profitable products of Western North Carolina.

A guest stopping overnight in a ramshackle country hotel was shown to his room by a bellhop.

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Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
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Western North Carolina Conference

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

	November
Concord, Forest Hill, 11	7
Concord, Kerr St., 7	7
Concord Ct., Bogers, 11	14
Concord, Epworth, 7	14
Concord, Central, 11	21
Salisbury, Coburn Memorial, 7	21
Gold Hill, Gold Hill, 11	25
Salisbury, First Church, 11	28
China Grove, 7	28
	December
Woodleaf, Woodleaf, 11	4
Mount Pleasant, Mt. Pleasant, 11	5
Concord, Westford, 7	5
Norwood, 11	12
Norwood Ct., Cedar Grove, 3	12
Bethel, 11	19
Albemarle Ct., Love's, 3	19
	January
Albemarle, Central, 11	2
Albemarle, First St., 7	2
New London, Bethany, 11	8
Salem, Salem, 11	9
Badin, 7	9
Landis, Oak Grove, 11	15
Kannapolis, Trinity, 11	16
Concord, Harmony, 7	16
Salisbury Ct., Shiloh, 11	22
Spencer, Central, 11	23
East Spencer, Long St., 7	23
Yadkin-Rowan, 7	26
Salisbury, Park Ave., 11	30
Salisbury, Main St., 7	30

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

	October
West Durham, night	28
Leasburg Ct., Union, 11	30
	November
Yanceyville Ct., 11	6

ELIZABETH CITY DISTRIOT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

	October
Kitty Hawk, Nag's Head, 11	28
Wanchese, night	28
Kennekeet, Rodanthe 11, Salvo 3, Avon 7:30	29
Hatteras, Buxton, night	30
Hatteras, Hatteras 11 and 7:30, Frisco 3	31
	November
Stumpy Point, night	1
Mann's Harbor, night	2
City Road, night	3

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

	October
Parkton, Hope Mills	30
Elizabethtown	30-31
	November
St. Paul, Barkers	1
Parkton, Hope Mills	2
Person St.-Calvary, Calvary, night	3
Hay Street	5
Fayetteville Ct., Camp Ground	6

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

	October
Grifton Ct., Sharon, a.m.	30
Hookerton Ct., a.m.	31
Centenary, New Bern, p.m.	31
	November
St. Paul, a.m.	8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

	October
Bailey, Bailey	30
Zebulon, Zebulon, 3	31
	November
Clayton, 7:30	1
Central, 7:30	2
Edenton Street, 7:30	3
Jenkins Memorial, 7:30	4
Millbrook, Millbrook	6

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
FOURTH ROUND

	October
West End, West End, 11	28
Rowland, Centenary, 11	29
Richmond Ct., night	31
	November
Aberdeen-Vass, 11 Oct. 31, night	1
Pitdmont Ct., Midway, night	2
Robeson Ct., McKendree, 11	3
Hamlet, night	3

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FOURTH ROUND

	October
Pinetops, McKendree, 11	31
Ayden, night	31
	November
Robersonville, Stokes, 11	7

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FOURTH ROUND

	October
Murfreesboro and Winston, 11	31
Williamston and Hamilton, night	31
	November
Littleton, 11	7
Weldon, night	7

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

	October
Jacksonville-Richland, a.m.	29
Swansboro, Stella, a.m.	30-31
Maysville, Lees, p.m.	31
	November
Grace, p.m.	1
Trinity, p.m.	2
Fifth Ave., p.m.	3
Epworth, p.m.	4
Carver's Creek, Carver's Creek, a.m.	7
Whiteville, p.m.	7

BEGINNING THE NEW YEAR AT SCARRITT

The Registration

On Wednesday, September 29, Scarritt College opened for its third school year in Nashville. After an assembly in the chapel the day was devoted to registration. The report of the Scarritt registrar is always revealing, and his records show some interesting facts about the student body for this first quarter.

Since the location of Scarritt Collegt in Nashville there has been a steady increase in enrollment. In the fall quarter of 1924 there was a total resident enrollment of eighty. This was increased to one hundred in the fall of 1925. For this present quarter the resident enrollment is one hundred eight. The total class enrollment during the fall quarter of 1925 was one hundred twenty-six. The total class enrollment for the present quarter is one hundred thirty-one.

The students represented in this enrollment fall into the following classifications:

Graduate students	40
Senior college students	49
Certificate students	9
Special	10
From affiliated institutions	23
Total class enrollment	131

Graduate students are those who have received their bachelor's degree from a standard college and are eligible for work leading to the M. A. Senior college students are those who have had at least two years at a standard college and are eligible for work leading to the B. A. Certificate students are those who have completed a high school course and who because of maturity and experience ar eadmitted as candidates for the certificate, without fulfilling the requirement of two years of college work. Special students are those who are candidates for neither the M. A., the B. A., nor the certificate, but who desire special preparation for some phase of Christian work.

Scarritt students this year come from 21 states and six foreign countries. The foreign countries represented are Persia, Brazil, China, Mexico, Korea, and Africa. The states represented are North Carolina, Tennessee, Virginia, Arkansas, Texas, Georgia, South Carolina, Alabama, New Mevico, West Virginia, Florida, Louisiana, Oklahoma, Mississippi, Indiana, Arizona, Pennsylvania, Kentucky, Missouri, Maryland, and California. States represented by five or more students are Tennessee 13, Texas 12, North Carolina 11, Georgia 8, Mississippi 8, Virginia 7, Arkansas 7, South Carolina 7, Missouri 5, Kentucky 5, and Alabama. Other states represented have from one to four students.

Vocationally, the students may be grouped under the following general types:

Candidates for various types of foreign service, 39; candidates for various types of service at home, 42; pastors' assistant, 10; not definitely decided, 17.

Thirteen missionaries on furlough are studying at Scarritt. They are: Misses Burkhead, Hackney, and Rogers from China, Mrs. Lander from Brazil, Miss Erwin from Korea, and Misses Ducker, Eidson, Berkley, Kennedy, Olmstead, Smith, Womack, and Wyatt from the home field. Scarritt is indeed glad to have these experienced workers from the field return for further study, and recognizes the very fine contribution they are making to the life of the entire college group.

Address by Bishop Mouzon

The formal opening of Scarritt's year took place at 11 a. m. on September 30, when students and friends of the college gathered in the chapel for the opening address by Bishop E. D. Mouzon.

Bishop Mouzon took as his text the words of Matt. 25:25—"I was afraid, and went and hid thy talent in the earth." He graphically emphasized the paralyzing effect of fear on all worthy accomplishment, and urged Christian workers to enter upon their work with confidence, courage, and trustfulness. With deep earnestness he challenged those who heard him to be unafraid to invest in the market place of truth, to be unafraid to live a life of adventurous faith, and to be unafraid to enter upon a career of sacrificial service.

Scarritt students always hear Bishop Mouzon with pleasure. His opening address this year was particularly stimulating and helpful.

The Revival

Each year since Scarritt College was located in Nashville place has been given in its program for a revival. In 1924-25 Bishop Mouzon led these services, and the memory of his great preaching still remains with those who heard him. In 1925-26 President Cunninggim led the meeting. Instead of waiting until the middle of the year, the faculty decided that the opening week was the most appropriate time for these services and that decision was most fortunate. President Cunninggim's messages struck a note that affected the atmosphere of the whole school life throughout the year. He took as his theme the greatness of the Christian task and the insufficiency of human strength for the accomplishment of that task,a nd then pointed to the living Christ as the adequate Source of all power and guidance.

The faculty met in advance of the opening of the present school year, and again requested President Cunninggim to lead the revival services during the first week of the quarter. The meeting has just closed and with most gratifying results.

Dr. Cunninggim took as his general theme for the week, "Discipleship to Christ." The topics of the sermons indicate the trend of his thought. They were as follows:

1. Discipleship Means Fundamentally a Personal Relation to Jesus Christ.
2. Discipleship Requires an Acceptance of Jesus' Teaching.
3. Discipleship Involves Complete Devotion to the Cause of Christ.
4. Discipleship Requires Christliness of Personal Life.
5. Discipleship Means the Sharing of Christ's Power.
6. Discipleship Is Made Possible Through Spiritual Empowerment.
7. The Disciple Abides in Christ.

The spiritual life of every student and faculty member who heard these messages was revitalized. The influence ofthe meeting will permeate the life of the whole school throughout the year.

The book or discipline contains information that every Methodist ought to know. Prices, one copy 50 cents; 12 copies $5.28; 25 copies $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order from the North Carolina Christian Advocate.

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IN MEMORIAM

Obituaries containing one hundred words or less will be published free. All words in excess of one hundred will be charged for at the rate of one cent per word.

COOK—Martha Drum Cook of Charlotte, N. C. In loving memory of our dear mother, who passed away one year ago today (October 8.)

'Tis sweet to know we'll meet her again,
Where parting is no more;
And that the one we love so well
Has only gone before.

Father and Children.

LAWS—Alexander Edward Laws was born July 11, 1842, being 83 years and 11 months of age. Brother Laws was a Confederate soldier. He was a volunteer in company B, sixth North Carolina regiment, and was twice wounded. For many years Brother Laws was a faithful member of the Methodist church at New Bethel in Orange county. Before his discharge from his battles here below he expressed his interest in the church and faith in prayer. Just one month before Brother Laws died his only brother preceded him to the good world. May the God of love and mercy bless the bereaved ones left behind.

H. E. Lance, P. C.

RESOLUTIONS OF RESPECT

Saturday morning, August 21, 1926, the death angel came and took from our midst one of the best and most beloved women in our community, Mrs. Andrew H. Courtney, age 89 years, seven months and 26 days. God in His infinite love and wisdom saw fit to call her unto Himself and she gently fell asleep. Therefore be it resolved:

First, That we, the members of the Woman's Missionary Society of Littlejohns M. E. church, Lenoir circuit, feel that we have suffered a great loss and each member has lost a true friend and sister.

Second, That we extend to the surviving family and relatives our heartfelt sympathy and love and pray that God will comfort and bless them in their great loss.

Third, That a copy of these resolutions be sent to each of the children, to the Lenoir News Topic, to the North Carolina Christian Advocate, and a copy placed in the minutes of our society.

Mrs. D. G. Smith,
Mrs. G. A. Tuttle,
Mrs. J. W. Setzer.

NEWTON—During a night in May of this year a light disappeared. The light did not go out, but it was borne through the door of death and turned into a star to shine forever and forever. The arail of the light abides. It was the passing from earth to glory of Miss Ethel Ivey, daughter of W. I. and Martha L. Newton, who was born December 1, 1889, and departed this life May 3, 1926.

Miss Ethel lived in the world, but no stain from the world that defiles clung to her character. Integrity and uprightness preserved her. She showed in her life what grace can do in enabling us to live above the world. She was true and faithful under all the relations of life. She was fond of teaching school, and as a teacher she was unsurpassed. As a member of the church and worker in the Sunday school and Epworth League she was an example of what she professed to believe. As a daughter and sister in the home she was all that anyone could expect of a noble young woman, embodying in her character those rare elements that are so much needed now to check that tide that is sweeping on and carrying so many out on the stormy sea. We all miss her, but the fragrance of her life will continue to live. Some day all the faithful ones will meet her on the other shore.

F. M. Shamburger.

"BY IT HE BEING DEAD YET SPEAKETH"

Heb. xi:4.

This is not a sermon. Even if it were a sermon, no apology would be needed. Since when should any man offer an apology for preparing, preaching or printing a sermon? This Scripture suggests a plan by which one may preach after his body is laid in the tomb.

One of Dickens' characters, Steeresforth, frequently expressed a wish that his friends remember him at his best. However impossible this wish was, it is in all of us more or less. Nearly all of us will go to our graves wishing that our friends remember us at our best.

However unlikely Steeresforth's request may be carried out, one thing is within the range of many of us. We can arrange to have good work carried on by us when we sleep beneath the sod. Let us remember the board of missions in our wills. There are multitudinous uses to which people may direct their estates. Just now no one of these appeals more to Southern Methodists than our missionary situation. For the next few quadrenniums the board will be in sore straits for revenue to carry on its program. The board is a great non-profit-making corporation. Its purposes are wholly altruistic. It will likely live to the end of time. Its membership will change from quadrennium to quadrennium, but the corporation will probably live on till the end comes.

Unearned wealth is rarely a blessing. It is quite frequently a curse. Thousands of men labor hard and long to accumulate a fortune and leave it to children who not only dissipate it but are hurtful to society in their dissipations. Far better to give children a good education and proper moral training, and let them take care of their own economic affairs. Put the accumulations into some eleemosynary institution which shall be doing good through the centuries. No better custodian can be found for a part of these earnings than our board of missions. I am, therefore, suggesting that hundreds, even thousands of our people, bequeath one thousand or more to the board of missions. Many had made their wills before this crisis came. They can add a codicil to their wills. Others have not yet made their wills. No one with property should die intestate. Many estates have been greatly depleted by red tape in courts, which estate could have been handed down intact had the deceased made a will. By all means make a will. In making it put in at least one thousand for the board of missions. Many are putting in much more than that. But the man of very moderate holdings can do that much. Those of larger holdings can and should do more. Let every man who is able to do this stop, think, pray before throwing this paper away. Find out what the mind of God is about this matter and then act accordingly. In so doing, you may be supporting a missionary for one year at least after your spirit has gone home to God. After you shall have done so, the undersigned would be happy to have a note from you saying you have done this. By this, you, being dead, will yet be preaching the gospel.

O. E. Goddard.
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The prosperity of southern communities is definitely bound up with the prosperity of the southern railroads. The Southern Railway System regards its present good credit and earning power as an opportunity to assist in the conservation of the general welfare of the South in the years that lie ahead.

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Exchg Editor, Duke
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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, NOVEMBER 4, 1926 Number 44

Trinity Church Durham, Where The North Carolina Conference Will Assemble Nov. 10



THE North Carolina Conference will meet at 9 o'clock Wednesday morning, Nov. 10, in Trinity church, Durham, one of the few perfect Gothic structures on the American continent. The church seats one thousand or more and will provide amply for all who may desire to attend the sessions of the conference. The educational unit of the church, which does not appear in the above cut, will be the meeting place for all boards and committees, while the parlors and spacious halls in that building are ideal for social intercourse which at all times is a prominent and delightful feature of an annual conference.

The proximity of Duke University will add very greatly to this session of the North Carolina Conference. On Tuesday before conference convenes Wednesday, the formal opening of the School of Religion of Duke University will take place with appropriate ceremonies, and every member of the conference should plan to be present upon this occasion which is to mark an epoch in religious education, not only in North Carolina but in the world at large. Tuesday, November 9, 1926, will in future years become memorable because it marks the beginning of a superior school of religion in one of the world's great universities.

The members of the conference will also have an opportunity to drive over the 5000 acre campus and grounds of the university before the contractors have commenced the erection of the new buildings. It will be interesting to see these wooded and rolling lands before the builders give themselves to the task, and then to behold the same grounds after the erection of the 40 new buildings which are to rise at an early date to become not only the admiration of all patriotic North Carolinians, but of all lovers of learning in every part of the world.

These and other considerations that we might mention should make this one of the most interesting and memorable of any of the ninety sessions of this, one of the great conferences of American Methodism.

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GEORGE R. STUART'S EARLY VOW OF HOSTILITY TO THE SALOON

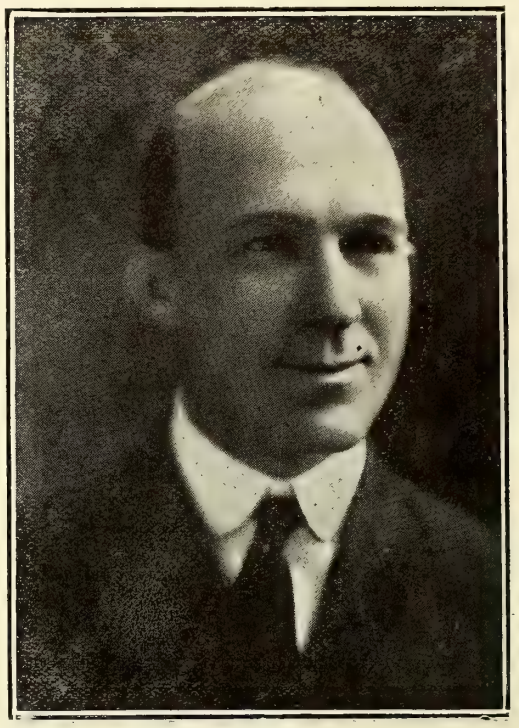
Wherever the good broad sword of George R. Stuart flashed in battle it pierced to the joints and marrow of the liquor traffic. Temperance had no such a champion as he and the saloon no such foe unless it was Sam P. Jones, for long years his co-laborer. And it is interesting to know where he got his first inspiration for the life long battle that he waged against the legalized liquor traffic. Dr. Stuart in his own graphic style tells the story in H. A. Carlton's sketch of this eminent Methodist preacher which appears in the October number of the Methodist Quarterly Review. Here is the story:

"Having been brought up in a drunkard's home, and having felt all the keen pangs which come from such a situation, I determined when a boy that I would do everything in my power to destroy the saloon business. One cold fall evening, returning from the grist mill seated on a small bag of meal and holding my bare feet close to the shoulders of the horse to keep them warm, I remembered that when I reached home I would find my father in a state of intoxication, my mother heartbroken, and every comfort and happiness in ruins. As dusk drew on, I saw on the roadside a prosperous farmhouse, the lamp burning brightly, the first fall fire aglow on the fireplace, the inmates of the home seated around the table with books and papers, and peace and happiness resting upon that quiet country home. I remember that with sad heart I laid my cold hands on the withers of the horse and, with the tears dripping upon his mane, I looked up into the starless sky and groaned, 'O God, why can't I have a home like that?' Then I determined that if I ever amounted to anything as a man I would exert my life's energies toward the destruction of this liquor traffic that ruined life and happiness and home. I joined every temperance organization that was formed. Early in life I became a platform speaker against the open saloon, and for forty years I devoted the energies of my life to the destruction of the licensed saloon in America. Every state in the South that had a fight on the liquor question got my services with all that I was able to do. The Anti-Saloon League of America had my best energies for twenty-five years. I have perhaps spoken to more people, have led more liquor fights, and have seen more victories for prohibition from the earliest days of the fight to the closing days of the amendment campaign, than any other man alive in the South."

MAN HAS LOST HIS FELLOW TRAVELER

The saddle horse and the driving horse have been just about eliminated by the automobile. And as a result choice companions of the road have been taken from us. His speed was not equal to the modern gas driven car, but his fellowship was far superior. Now that this friend of man is no more, the eloquent eulogy by Dr. Henry Van Dyke in "The Other Wise Man" touches the heart of every lover of the horse. Dr. Van Dyke wrote:

"How close, how intimate, is the comradship between a man and his favorite horse on a long journey. It is a silent, comprehensive friendship, an intercourse beyond the need of words. They drink at the same wayside, and sleep under the same guardian stars. They are conscious together of the subduing spell of nightfall and the quickening joy of daybreak. The master shares his evening meal with his hungry companion, and feels the soft, moist lips caressing the palm of his hand as they close over the morsel of bread. In the gray dawn he is roused from his bivouac by the gentle stir of a warm, sweet breath over his sleeping face, and looks up into the eyes of his faithful fellow traveler, ready and waiting for the toil of the day. Surely, unless he is a pagan and unbeliever, by whatever name he calls upon his God, he will thank Him for this voiceless sympathy, this dumb affection, and his morning prayer will embrace a double blessing—God bless us both, and keep our feet from falling and our souls from death! And then, through the keen morning air, the swift hoofs beat their spirited music along the road, keeping time to the pulsing of two hearts that are moved with the same eager desire—to conquer space, to devour distance, to attain the goal of the journey."



REV. W. W. PEELE

Pastor of Trinity Church, Durham, and Conference Host

WESLEY AND ASBURY

The Pilling Memorial statue of Francis Asbury was unveiled a little while ago at Drew Theological Seminary, Madison, N. J., and Bishop Luther B. Wilson was the orator of the day. His address as given in the New York Christian Advocate was in every particular worth of the occasion.

We give herewith two or three pregnant paragraphs from that address:

We might well agree that of all Methodists John Wesley is most conspicuous, the loftiest, the most towering of personalities, with genius as a theologian, a scholar, a preacher, as a great organizer. I presume that it is only fair to say that word concerning John Wesley, but so far as America is concerned Francis Asbury is the dominating personality. Although Asbury maintained great love and reverence for John Wesley and sought to carry out the program as Wesley might outline it, there came the day when Asbury by consent of Wesley saw the cords that bound the church in America to the church in England severed. From that time on American Methodism stood not under the control of John Wesley, but American Methodism moved on chiefly directed by this servant of God who is before us this day. This rider rode out into the barren places and won the confidence of men and was recognized by them as the organizer and leader.

It happened with Asbury, as with a great many others who felt themselves charged with the message of leadership, that sometimes he appeared to be despotic and autocratic. But, my friends, the potter who fashions the vessel must have a hand firmer than the clay that he models. That is true of Asbury and, I think, also true of leadership everywhere. They have not said anything of Francis Asbury that they have not said of a good many of his successors. In the state who was more abused than George Washington, who more misinterpreted and more misunderstood than that great deep-eyed seer of the sixties? I have been reading from the pages of Asbury's journal and find how wonderful it is that those who were most critical of Asbury seem to have been embraced in his arms of love as he writes of them in his journal.

Friends, you cannot secure the conquest of this world by accidental contacts, by spasmodic effort or activity. You cannot bring this world to the feet of Christ unless there be the co-ordinated activity of Christian men, unless there be the added contribution of each life. We are here this afternoon, some are preachers, some are preachers by work or hand, as our sculptor here. I wish our sermons could live as long as his works of art. Do you want the Kingdom to come in as Asbury wanted the Kingdom to come in? Then let us not sit in the seat of the scornful when thinking of organizers and leaders, but let us lend ourselves to the co-ordination of movement that must bring in the Kingdom.

MRS. J. M. DANIEL IS DEAD

After an illness of many weary months Mrs. J. M. Daniel, the wife of Rev. J. M. Daniel, pastor of St. Paul's Methodist church, Goldsboro, N. C., died in a sanatorium Tuesday morning, November 2, at 9:40 o'clock. The funeral services were held in St. Paul's church, Goldsboro, at 11 o'clock Wednesday, November 3, and the interment was the same afternoon in the family plot in Warrenton, N. C.

Mrs. Daniel before her marriage was Miss Ellen Garrett of Greensboro. She leaves besides her husband and two children, Helen, aged 13, and James, aged 11, two brothers, P. E. Garrett of Tulsa, Oklahoma, and J. E. Garrett of Reidsville.

Before her marriage in January, 1912, Mrs. Daniel taught in the city schools of Greensboro and since her marriage she has lived in Selma, Greenville, Dunn, Wilmington and Goldsboro, where her husband was pastor, except at Wilmington, where he was presiding elder of the Wilmington district.

The bereaved husband and the two precious children have the sympathy of a very wide circle of friends and acquaintances in the several sections of the state where they have lived who will remember them at a throne of grace.

BISHOP MOUZON TO PRESIDE

Bishop Edwin Dubose Mouzon, whose face appeared on this page recently in connection with a story of the Western North Carolina conference and would appear now if a good newspaper friend had not borrowed the cut and failed to return it, will preside over the approaching session of the North Carolina conference. And we venture the prediction that the conference will be delighted with him. His devotional addresses, his sermons, his guidance of the conference business and his personal attitude toward the individual members of the conference will be well pleasing. In giving each pastor an opportunity to stand up and read his report, the hard working pastor has a chance to say what have been the results of his year's toil, and the man who has loafed on the job, if there be such, will not have a chance to establish an alibi. That should be a great conference next week in Durham.

"A citizen who is in favor of the enforcement of only the laws for which he has voted, and in the principle and wisdom of which he agrees, is not a law-abiding citizen of a democracy. He has something of the autocratic spirit. He is willing to govern, but not to be governed. He is not willing to play the game according to the rules of the game." Such is the declaration of the Chief Justice of the Supreme Court of the United States.

"No sah, Ah don't never ride on dem things," said an old colored lady, looking in on the merry-go-round. "Why, de other day Ah seen dat Rastus Johnson git on an' ride as much as a dollah's worth an' git off at the very same place he got on at, and Ah sez to him, 'Rastus,' Ah sez, 'yo' spent yo' money, but whar yo' been?'"

People and Things

North Carolina, Trinity Church, Durham, Nov. 10

Mr. and Mrs. S. J. Starnes announce the birth of Margaret Louise on the 26th day of October, 1926, Millbrook, N. C.

There is nothing harmful in the dance—perhaps, but many a young girl begins a career of godlessness on the dancing floor.

The many friends of Mr. and Mrs. C. M. Earley will rejoice with them in the arrival of Edla Smith Earley October 27, 1926. The mother and baby are doing well.

"Mr. and Mrs. Allen J. Fuller announce the marriage of their daughter, Annie Mae, to Rev. Dwight Walter Brown on Wednesday, the twenty-seventh of October, nineteen hundred and twenty-six, Raeford, North Carolina. At home after November tenth, Weaverville, North Carolina."

Mr. James Ervin Taylor and Miss Fannie Page were united in marriage Tuesday, October 26 at 9 o'clock a. m. in the Methodist church, Robersonville, N. C. The ceremony was by Rev. F. F. Eure and the pastor of the Baptist church, in the presence of a very large company of relatives and friends of the young couple.

There is rejoicing in Concord that Courtney, Higgins and Varner, of the town Methodist churches, have been returned by the bishop holding the annual conference at Gastonia. These gentlemen, by their genial personalities and folksy attitude toward their fellow man, have endeared themselves with the population.—The Uplift.

Dr. C. G. Hounshell, formerly candidate secretary, general work board of missions, M. E. Church, South, was recently appointed by the Holston conference of which he is a member as student at Yale University. More than 50 Southern Methodists, according to Dr. Hounshell, are in the divinity school of that institution. Dr. Hounshell is doing graduate work in the field of religious education.

Rev. Carlock Hawk, who has been pastor of the Lenoir Methodist church was sent to Wadesboro. Mr. Hawk is a strong preacher and a popular man, and while he is little known in Wadesboro, those who do know him say that Wadesboro was lucky to get him. He was formerly a missionary to Brazil, having returned a few years ago. He has a wife and two daughters.—The Messenger and Intelligencer.

Dr. R. E. Stackhouse, for six years editor of the Southern Christian Advocate, resigned early in September and Dr. O. E. Watson has been elected his successor. The editorial fraternity will miss Dr. Stackhouse from its fellowship and from its annual gatherings. The right hand of fellowship will be extended Dr. Watson, one of the leaders of South Carolina Methodism. Dr. Stackhouse becomes presiding elder of the Greenville district.

It isn't true that the community turns a somewhat inattentive ear toward the preachers because they advance a scheme of life too difficult and lofty. The thing they ask for isn't good enough. They have succeeded in reducing a daring and revolutionary philosophy into a series of dull and petty compromises. Mystics and saints never fail to capture the imagination of humankind in any age. —Heywood Broun, in New York World.

To get ahead of the Christmas spending, women who are members of missionary societies in the M. E. Church, South, will observe "Harvest Day" during the first ten days in December. At this time it is expected that women, young people and children belonging to missionary societies will pay up in full their missionary obligations. As a result of Harvest Day observance last year more than $974,000 was collected for missionary enterprises supported by Southern Methodist women. It is expected that gifts this year will pass the million dollar mark, representing offerings of 296,000 members.

President Nicholas Murray Butler of Columbia University, continues to be a puzzle to most Americans. His frequent diatribes against prohibition have resembled the utterances of a New York politician more than the sound reasoning of an American educator. And now he insists, in his last annual report, that religion should be included in all systematic education. Religion, education, anti-prohibition! This would be a strange combination for any one except the president of Columbia University. The real leaders in the fields of both education and religion long ago learned that Dr. Butler should not be taken seriously.

"Rev. C. B. Culbreth has been with us as presiding elder for the last four years. He has given us people on the Hatteras Banks the most effficient service. He would preach at all the churches as he passed through; he would never let wind or tide stop him. If the boats could go he would go. He has taken pride in helping preachers and people to secure good books."—R. N. Fitts.

Keen sorrow was expressed in Wadesboro on all sides last Monday afternoon when it became known that Rev. J. H. Armbrust, who has been pastor of the Methodist church here for two years, had been transferred to Park Place church, Greensboro. Mr. Armbrust's congregation had been very anxious for him to return, and he desired and expected to come back, but when he got to conference he found that it had been decided to send him to Greensboro. Park Place is a new and flourishing church, and expects to erect a new $200,000 building in the near future.—The Messenger and Intelligencer.



DR. M. BRADSHAW

Presiding Elder of the Durham District

There seems to be some confusion in the North Carolina conference as to what Bishop Mouzon wants reported on the special blank he had sent out by the presiding elders. Our understanding is that he only wants the items indicated on the blanks. He does not want any money raised for local purposes included, viz., such as district or local parsonages, charity, orphanage, etc.—nothing but general and conference work, specials for missions, superannuate endowment and amounts raised for Christian education.

Of the 50 conferences of the M. E. Church, South, 30 of which have met to date, have agreed to raise their quota in the million dollar free will offering for missionary maintenance. The general conference of the church which met last May ordered a church-wide mission study and educational campaign in January and February every year for the next four years. During this time an every member canvass will be conducted, the total amount sought being $1,000,000 in addition to the usual conference assessments and gifts of Sunday schools and Epworth Leagues for missions.

Rev. W. L. Hutchins and Rev. A. L. Aycock are the new Methodist pastors for Winston-Salem this year. Mr. Hutchins comes to West End and Mr. Aycock to Grace Methodist church. The former succeeds Rev. John W. Moore and the latter Rev. J. P. Hipps. Both Mr. Moore and Mr. Hipps have enjoyed remarkably successful pastorates in this city. They have endeared themselves not only to the members of their own churches but to the people of the city as a whole. The whole city regrets to lose them as residents and citizens no less than as ministers and preachers of great power. However, the city is exceedingly fortunate in their successors. Rev. Mr. Aycock is a well known and popular minister of North Carolina. The Journal extends him a cordial welcome to the state's metropolis. He will find a great opportunity for service here, probably the greatest of his career. Rev. W. L. Hutchins is coming back home. And all the people of Winston-Salem, irrespective of denominations, will be happy to welcome him. For four years Mr. Hutchins was pastor of Burkhead Methodist church in Winston-Salem. During that period he made a deep and lasting impression upon this city. He is a preacher of great power and great courage. It is fitting that he should now become pastor of one of the greatest Methodist churches in North Carolina.—Winston-Salem Journal.

President Wilbur of Leland Stanford University, California, has announced that that institution plans to discontinue its freshman and sophomore years and eventually to become a graduate university. The change is to be made because of greater demands for higher educational work and because the first two years of the college course can now be done in other colleges of the state, including junior colleges. California has been a pioneer in establishing junior colleges, both private and public. The proposed change at Stanford is probably the result of the junior college movement in the state.

Rev. C. M. Short has been returned to Calvary Street, Charlotte, for the fifth year, much to the delight of his congregation. On Tuesday evening following the adjournment of conference the Epworth League gave a reception in honor of their pastor and Mrs. Short, and there has been a general round of rejoicing over his return. During the past four years a debt of $10,000 has been cancelled and the church dedicated, a new parsonage bought and paid for, interior of the church improved and lawn beautified, all assessments met in full, and over $55,000 raised for all purposes. The value of the church plant now is $60,000.

Mr. D. W. Flow, one of Monroe's leading merchants and a business man of fine ability, died at his country home near Monroe Sunday night at 9:45 o'clock. He was stricken with paralysis several months ago. He was a brother of Mrs. T. A. Sikes, who with her son, Claud, attended the funeral Monday afternoon. Mr. Flow was about 65 years old, and a son of the late Judge G. W. Flow, one of Union county's best known citizens.

"Our present membership is 1061; our church property is valued at $350,000; our parsonage property at $77,000; and from an organization of material fitness we have attained a very fine goal for the year. The women of the church through its organization, the Woman's Missionary auxiliary, with the young people's work and the children's work, have raised a total amount for all purposes $13,857. The Epworth League with a membership of 29 has raised the sum of $252 for all purposes of the league. The Sunday school shows a membership of 1097, with an average attendance for twelve months of 505, raised during the year $4996 for the operation and promotion of the school. The grand total raised by every phase of activity of the church is $64,076, which is a very fine showing.—Centenary Bulletin.

Dr. T. F. Marr is one of the well known ministers of the conference. He served Salisbury district as presiding elder and is no stranger to our people. He will be well received at Albemarle. Our people are already fond of him, and they know in him they will have a scholar, a minister with much spiritual power, and one who will give the best in himself to the people he serves. In getting Dr. Marr, Albemarle Central loses one of the best preachers serving the church today. Rev. C. M. Pickens has served out his four years, and the congregation was ready to receive him again for four more years. The church has prospered under his pastorate, and the congregation is a unit in its love and respect for him. He goes to Marion. He is competent of filling the highest appointment the conference can bestow, and the church fortunate enough to secure him may rest assured that there is none more able to serve a pulpit Sunday after Sunday than is Mr. Pickens.—The Albemarle Press.

Welcome's new Methodist church building will be formally and solemnly dedicated Sunday, October 31, with services beginning at eleven o'clock, it is announced by the retiring pastor, Rev. J. W. Fitzgerald. The dedicatory sermon will be preached by Rev. J. R. Church of Andrew. It is expected that the presiding elder, Rev. J. H. Barnhardt, and perhaps several nearby pastors will join in the services. The new church is of brick veneer construction and is attractively and conveniently designed. In addition to the auditorium, the building contains an ample number of Sunday school rooms. It is equipped for heating systems and electric lights. It replaces a wooden building known for many years as Center church and is located about a quarter mile from the former building, facing toward the Welcome school building. This is the second new church building to be dedicated on the Welcome charge since Mr. Fitzgerald came to this work, Midway having put into service a handsome new building more than a year ago. Mr. Fitzgerald is thus bringing to a fitting climax his work on the circuit in the dedicatory service next Sunday, as he moves next week to Belwood in Cleveland county.—The Dispatch.

SHERWOOD EDDY AND SOVIET RUSSIA

By Rev. A. P. Brantley

To live in America and say something good about Russia is like passing a compliment upon a neighbor's enemy across a backyard fence. The neighbor will not only refuse to believe the compliment, but will spend all possible energy, undermining the source of the compliment, and berating the enemy ten times worse for having received it.

It is therefore evident that if any one says a good word through the press for Russia, he straightway makes room for a storm of criticism which will speedily be heaped upon him, and beside automatically anathematizes himself henceforth and forever.

But little did Sherwood Eddy think of this, as he spoke before both the ministers' association and the school of theology of Boston University last week in Boston.

Dr. Eddy began his discourse by saying, "If I should choose a text for my discourse it would be, 'Think on these things.'" Continuing he said, "Do we dare think of the social problem which confronts us today? Russia is certainly one of our problems, an apparent poison to other nations, a thorn in the flesh. But let us draw an analogy from the enemies of Job. Job's enemies said harsh things, they did unmanly things, but all this caused Job to think and to think hard. Now if Russia will cause America and other nations to think and think seriously, she will contribute a great deal to modern civilization.

Mr. Eddy spent much of the summer in Russia with a delegation of investigation, and reports that they had perfect freedom to go anywhere and consult all authorities for and against the present regime.

Three outstanding things are apparent, says Mr. Eddy as one travels through Russia. First, the basic poverty of the land; this is the poorest country in the world. She is an extreme sufferer of the World War, with three million dead out of the fifteen million mobilized, with three million dead from plague, hunger and starvation; she presents a ghastly sight, a horrible example of extreme poverty. Second, Russia is recovering and making great strides ahead in the face of all that has happened internally and externally in the last ten years. Third, the present government in Russia has come to stay. Mr. Eddy emphatically stated that the Russian government was the most stable and best entrenched government of all Europe. His reason for this was that the Soviet was a committee government. It is more than a representative government, it is a government of the whole people. He further stated that the present government is not the old, nor is it the new government, but a compromise between the two. It is a case of going from one extreme to the other, then falling back to a happy medium. They eliminated the extremes in both cases and have established a normal regime.

When we think of Russia we always think back to the days of 1918 and 1919 when the government was overthrown and the revolution took the country by storm. Our thinking rests upon the tragedies of those days, forgetful of the fact that several years have intervened and adjustments have been made. Why do we not think of France in terms of the French Revolution or England in terms of the English Revolution? The same things happened in these countries during those tumultuous times.

Mr. Eddy here echoed his experience at a certain banquet which he and his delegation had the privilege of attending. Mr. Eddy addressed the toastmaster, who was an editor of one of the leading papers in Moscow, and before closing his speech distinctly asked, "Why is it that there is no religious liberty in Russia today?" To this the editor responded, "You have all the liberty you wish; say what you please." Mr. Eddy then said, "I shall play the role of a prophet and will say that I shall be holding religious meetings in Russia inside of five years." It was not five years, but in just five days from the time Mr. Eddy ventured his assertion, he had a big religious meeting scheduled, in the form of a debate between the editor and himself. The meeting was advertised and interest grew so rapidly that it became necessary to limit the audience by making the entrance to the meeting by way of tickets. The largest hall in Moscow was secured and over five thousand tickets were issued, the hall was filled to its capacity and standing room was crowded. The meeting lasted five hours and perhaps would have lasted longer, said Mr. Eddy, but the hall had to be cleared at the time.

It was evident that Mr. Eddy was unbiased in all his statements. He pointed out the evil as well as the good. Here he stated the three glaring evils in the present system in Russia. First, he condemned their abridgement of liberty (not complete abridgement, however). As for example, he says you can't go and come as you please or get on and off of a train or a tram as it suits you. You do as the government sees best for you to do. It is evident that this government control has done one thing, says Dr. Eddy; there is less crime in Moscow than in either New York or Chicago (but this is not saying much). Secondly, the speaker condemned the Marxian crude atheism so common in Russia today. But explained this by saying that this is only a concomitant of all great revolutions. I don't wonder, said Mr. Eddy, that Russia rejected that dreaded religion of the Czar. There was no demand in it for social reform or social justice. It kept 80 per cent of the people in dense ignorance. It reduced 60 per cent of the people to dire poverty and kept them there. If that be religion who should care for it? Russia's religion in the past has been a curse and not a blessing. Therefore, we need not be unduly surprised to see this nation swinging away from their old state religion and accepting a program of bigoted atheism. The third evil pointed out by Mr. Eddy was Russia's avowed policy of world revolution if necessary by force. The weight of Dr. Eddy's argument and condemnation fell in no light terms upon this third evil. He condemned all nations alike, having a policy of this kind, for the solution of their problems. This was not Jesus' method of doing things. His policy was to overcome evil with good, conquer hate with love, and overcome death with life.

Even though Russia has her glaring evils, she is not wholly bad, the last step toward ultimate depravity has not been taken. There is some good that may come from Russia. Here is the danger line, here is where Bolshevik and Red is tacked to the name of anyone who dares to confess that there might be a little good come from Russia. (Can any good come from Nazareth? was asked by enemies of the Nazarine.)

Mr. Eddy tabulated a few good things coming from Russia. For example, Russia as a nation believes she can rise above independent private profit, to public service. No one in Russia receives more than $3.75 per day. They will not give and they are not allowed to receive more than this stipulated amount. Secondly, Russia has resolved that as a nation no man shall exploit his fellowamn. If profit is made in industry, it shall be turned into the public treasury for the public good. The speaker here added, "Is it not possible that this nation can give us a lesson we need so dreadfully?" We live in a nation that dvelops her millionaries, but it is everybody for himself and the devil for the hindermost. This is a nation pregnant with individual competition running riot, while Russia is building a program of co-operation. Which is right, competition or co-operation? Is there not a growing need in this country for an emphasis upon human values rather than upon material values?

The third good thing mentioned by Mr. Eddy was that of non-race prejudice. Jew, Greek, Gentile, etc., are all alike—there is no difference. Here the speaker said, "I would to God that Christian America was only half as Christian as Russia on the question of race."

Again Mr. Eddy referred to the enemies of Job, who by their repugnant attitude and inimical manners cause the patient Job to do some very important thinking. Cannot Russia (a so-called enemy) with a national program, raising over a hundred million people above the idea of independent private gain to the idea of public service; with the determination that as a nation no man shall exploit his fellowman; the breaking down of all barriers of race prejudice and standing out as a country to break down imperialism of all kind, help America to do some timely thinking?

If Russia, the poorest country in the world, can give working mothers a vacation of eight weeks before and eight weeks after a baby is born, with wages and all expenses paid, why can't America, the richest country in the world, do it? If Bolshevik Russia can make ready adjustments and settle all strikes, keeping each side from exploiting the other in the world of industry, why can't intelligent and well organized America do the same? Why can't Christian America prevent child labor? These were some of the question asked by the speaker, then added, can any good come out of Russia? "Think on these things."

Can any religious good come out of Russia? was the next question. To this question Mr. Eddy cited an instance of Russian loyalty. Every night at 8 o'clock in Moscow three thousand young men pass by the tomb of Lennin in silent admiration. For they believe that he lived with a passion for humanity; and they would rather follow a man who would die for his conviction than to follow a fading echo or a worn out creed. Bridle this loyalty and direct this passion for a religious cause and what will happen? Only time can tell.

In closing Mr. Eddy asked, "What shall we do with Russia? Shall we accept her on President Coolidge's 'Three Conditions' or shall we close our door upon her, and cast her out like Hagar and Ishmael, to sow her poisonous seed, or shall we bind her hand and foot and bring her into the League of Nations? Can any good come out of Russia? Think on these things."

LEADERSHIP TRAINING IN THE SUNDAY SCHOOL

By Miss Norma Breedlove.

As we all know perhaps, to meet the standard of efficiency in Sunday school work, there are ten requirements that we have to meet. One of these is that leadership training be practiced in our Sunday schools. That is, some one must be definitely in charge of leadership training and every officer and teacher in the school shall read one approved book on Sunday school work during the year. We do this however, not only that we may be recognized as a standard Sunday school, but because we find it essential in carrying on our work.

The world today as never before presents to Christian young people unmeasured opportunities for service. God and country are calling for volunteers! The gains of civilization and the future progress of truth and righteousnes are at stake. The world must be made safe not only for democracy, but for those nobler pursuits of unselfish living by means of which men and nations alone achieve their highest destiny and make their largest contributions to God's unfolding plan for humanity.

The future field of conquest lies in individual human hearts and lives. The method of progress is through Christian education and united social action. The final struggle for the world's uplift takes place in the realm of ideals and standards of human conduct. The teachings of Jesus that He proclaimed are being tested anew in their application to social service, national and international affairs today. In these larger relationships Christianity must contend with organized forces of hatred instead of love, of strife and not peace, of social disintergration and not brotherhood. But in this conflict of ideals and principles Christianity cannot succeed until a sufficient number of men and women the world over exemplify the teachings of Jesus consistently in every day lives. Nor can Christianity triumph finally until in addition the Christian forces of the world are united in an intelligent, organized, unceasing effort to spread those teachings from life to life, from group to group, and from land to land, until the thinking and daily conduct of people everywhere are dominated in large measure by the spirit of devotion to the same Christian ideals.

The call of the hour is for trained leadership in the work of Christian education and united social action. The call comes especially to those who are in the prime of life with the largest possibilities of service still before them. The need is urgent and the task is not easy, yet they are exemptions. It is a great thing when one can hear the call and realize the need. But if we would make our enlistment count for the most we need further preparation. Every church in every community should be-

come a training post as well as a recruiting station. Courses and text books have been prepared with the view to fitting students for this new and larger task and more are in preparation. These books are intended to furnish necessary equipment for intelligent participation in the work of winning and training others for active membership in the Christian church for the work of world evangelization.

It was mid-day in the Orient. The burning sun beat upon the sand with a heat so intense that it was almost dangerous. Yet a young man was hurrying on heedless of danger, so intent was he to perform his task. This story, I'm sure, is known to all of us. Paul was consumed with zeal for his task, but when the Holy Ghost came upon him he paused and said, "What shall I do?" It is the same question that faces every young man and woman today.

We do not stand today just where Paul stood on that day, at the parting of the ways. We can choose a task in the light of the best information and perform it to the best of our ability without divine aid, or we can pause and say, "Lord, I want to invest my talents where they will mean most to Thee and to humanity. What shall I do?" Perhaps some of us feel that we have asked this question already and haven't found satisfactory answers, but we are studying this course in order that it may reveal one thing and that is the necessity of skilled service. It is just as great in the sight of God to be a follower as a leader and both require skill.

Almost every kind of work has become specialized and in many cases Christians offer to Jesus Christ a quality of work that they would not think of offering a secular employer. We are reminded of the time when Malachi told the people to try offering the governor sick lambs, such as they offered the Lord for sacrifice and see what the consequences would be.

Let us consider some of the types of work which Christ would have performed through the church today and see which of these can be performed without skilled service.

Take the trustees, who handle the physical property of the church. They are chosen primarily because of their business ability. There are a number of one-room churches today, and lots of them that are being built are outgrown the first Sunday or two after they are built. It takes a person with a knowledge of its failures in the past and prospective developments in the future to be of use here. The same thing is true of the steward.

The future of any great movement is in the hands of its teachers. If this is a more educated nation twenty-five years from now than it is today, the religious teachers will be to blame. There are men and women living today who, if they had suggested that public school teachers would be trained for their task would have been considered a wild dream. But it doesn't take a prophet to predict that the time will come when the same will be demanded of religious teachers.

The succes of the Sunday school depends upon the superintendent as well upon no other officer. He must be awake to his task. One superintendent said that his Sunday school was organized now, and he had someone to work in each department so there was nothing for him to do. But the better organized the Sunday school may be the more work the superintendent should do.

Take the missionary movement in the church. Most any of us can easily see tht it takes lots of money to carry on business enterprises, but very few can see why it should take scarcely any money at all to carry on missionary work or the work of the church. No one who thinks in terms of pennies can be of use in the church in this movement. We must have a person who is educated to the needs.

There is no end to the opportunity before a skilled workman. But the demand for one who has had the opportunity to train and refused it is very slight where the majority of Sunday school workers take their task seriously enough to train themselves thoroughly for the performance of their duties then, and not until then, may we expect great results. Then let us be a leader, or at least a zealous follower in this great church movement.

Every steward needs a discipline. Order from the Advocate. Price 50 cents single copy; one dozen $5.28; 25 copies $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order now.

CHRISTIAN, PUT UP YOUR SWORD—THE KINGDOM OF HEAVEN IS AT HAND

By J. A. F.

Since becoming a Christian, the writer has never found any place in the Christian's life for the sword, and for his part is perfectly willing to heed the Master's words to Peter. Peter had no sooner unsheathed his sword and struck the first lick than Jesus assured him that to conquer with the sword would ultimately mean to perish in like manner. Even the casual observer will agree that there is entirely too much of the "knock back" spirit in much of our present day so-called Christianity—so much so in some instances that it occupies the predominating position, leaving no place for the Spirit of Him who when He was reviled, yet reviled not again, but was obedient unto death—even the death of the cross. Paul realized that many profess the Christ who do not possess Him when he said: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." This great apostle of our Saviour realized that at even so early a day as his Christianity was being counterfeited, but he never for once allowed this condition, which he admitted made him weep, to discourage him. His trust was not in man. He knew Him in whom he had believed and was convinced that He was able to keep that which he had committed unto Him. That which is too easily provoked and which cannot endure hardness for Jesus' sake, is no akin to the precious jewel spoken of in the 13th chapter of 1st Corinthians. The sword is the tool of the devil and when in the hand of a Christian is most sure to cut from him any influence that he might ever have had or might hope to have as a soul winner.

Some years ago while acting in the capacity of steward in the Methodist church, and on a circuit where there were several churches, the question of increasing the pastor's salary arose, and a certain steward who always carried a sword, took it out and began to flash it around. He said his church was just not going to take any more on or obligate themselves any further in any way—and finally said that before he would take any further obligations that he would pull out and put in a petition to join a conference in a neighboring state. This could have easily terminated in the disgrace of the church in question had there been a few more who were willing to join this man. However, fortunately, he stood by himself, with no one to join with him, and no one to fight against him. The love of Christ in the hearts of his brother stewards had at least thwarted his plans, and he had been forced to put up his sword.

The writer once came upon two young men who were quarreling. One of them had cursed the other for most everything ugly that he could think of, and was still cursing, taking God's name in vain as he cursed. We stopped and ventured to advise him that the cursing and manner in which he was conducting himself was working rather to his own hurt than to any injury of the one whom he was cursing. At this point he turned his fury upon us, and made a short job of it by telling us that we were everything he had cursed the other fellow for —and more. We left him by telling him that if what he had called us could make us such that we would fight him, but that it could not do so and would rather likely work for his own ruin, and that he would likely regret it some time. A few years later he was found lying dead, side of a railroad, and it was known how he was killed. Many have been the times that we have thought of him and been glad that we exercised the Christian spirit toward him. We now look back and see that if we had fought him we would have much to regret, as we should recall that the last thing we did for the poor fellow was to fight him. As it is we have no regrets. We don't know whether or not he had time to repent, though we do know that vengeance is not ours, and that God will repay.

It is our place and part as Christians to exercise all patience and love toward those who treat us unbrotherly and who seem to know nothing of the real spirit of Christianity. There are so many who will never know of our Jesus if they fail to see Him in our very lives and acts, for they are not reading our Bible, but our lives.

An instance comes to our mind of a young man who used to talk of his personal liberty when he and the writer were in the army together. This young mans was not a very rough character, but was one who like many other young men of this day and generation, openly boasted of the fact that he had sown his wild oats, and that he could see no harm in a double life for a young man. He said that a man was young only once, and that it was expecting too much of a young man to require him to go in the paths of rectitude and right from his youth up. We often assured him that he had no right as a young man to engage in any act which if engaged in by his sweetheart or his sister would prevent their being a perfect lady. He would say: "F———, you are too hard on a fellow," and we were almost ready to separate and leave for another camp several states away before we ever knew that we had had any influence whatever upon this young man, when he came to tell us goodbye he held on, saying, "F———, I want you to pray for me; I want to live a better life in the future."

On another occasion while we were in the army a man ran by us, getting in line for mess—he had already gotten one helping, and was now crowding in ahead of some of those who had not been served the first helping. We modestly rebuked him for the unmanly act, and his reply was with cursing words of an ugly disposition, stating, as he breathed it out, that he was hungry, and on he went. We told him in a kindly way that he would likely see his mistake some time. It was only a short time before he came and penitently acknowledged his wrong and asked forgiveness. This was not the last of his godly sorrow for the unkindly act, for ever after this he could not act kindly enough toward us, and on numerous occasions showed himself only too willing to do us a personal favor. Until this day, when this man sees us he seems always anxious to speak first, and there is always in his disposition the spirit of humility. But, if instead of the Christian spirt which we tried to exercise toward this man, we had cursed him back, as he did at us, what would have been his attitude toward us? Would he ever have come back to beg pardon or to ask forgiveness? We doubt that this attitude would have ever been the same that it has been since that time.

Someone has said that we can't fight the devil with fire—as that being his own tool, he knows all too well how to use it, and usually gets the advantage of us. How true! And yet, as Christians, how often do we fail because we unsheath the sword of steel, instead of using the sword of the Spirit and the Word of the Lord? If God has revealed one thing clearly to this writer, it is the truth of the statement that "Vengeance is mine; I will repay," saith the Lord.

Some years ago we heard a leading minister of our church during his discourse on the sufferings of Jesus, make the remark from the pulpit that it was not much of a man who would allow a person to spit upon him, and who in turn wouldn't knock such one down. We later asked him on what authority he made such a statement, and if Jesus didn't say that the servant was not greater than his Master? He replied that he did not really intend to say it just like he did say it. But we doubt that he ever corrected his statement to this congregation. Though we do not doubt that there were many in his congregation who would prefer to take his advice to that of the Christ whom he was trying to preach. It would be better for most of us before we give advice to our fellow Christians on how and when to knock, if we would first search the Scriptures for some instructions from the Son of God. It might be well enough for us to also read the account of the death of the first Christian martyr, and to heed the sentiment of his dying prayer. "Father, forgive them, for they know not what they do." "Father, lay not this sin to their charge." There is a striking similarity between the two above prayers. Stephen had been with Jesus, and chose to die with Him—and when the dark hour came, there was only light as he looked toward heaven and saw Jesus standing on the right hand of God—and dying, his prayer was the same as his Master's for a persecuting and a Christ-hating world. Paul never forgot that scene.

We were in conversation some time ago with a minister who told us of his passing along a certain highway or road, driving his car, when he came upon a car the occupants of which were several negroes, and who had stopped their car in the road, remaining, he said, in the ruts or center of the road in such a manner that he was forced to slow up and drive around their car where they were mendin a tire, as they had tire trouble, and had failed to get out of the road to work on the tire. He said that when he came even with their car that he

stopped and proceeded to give them some advice relative to stopping in the center of the road and causing others to have to drive around them. He said that one of the negroes wanted to talk back to him a little—and that he felt like he could have whipped about a half dozen of them. The above incident speaks for itself. But how does it sound for a minister of the gospel of the meek and lowly Jesus to be thinking—and much less saying anything—about whipping his brother of color, for whom Christ died? What would Jesus have done, and what would He have said under the circumstances? All power in heaven and in earth was His, but what about the feeling? No, Jesus never felt like He could whip anybody. Neither are men today whipped into the Kingdom. When we entertain such feelings toward our fellowman we lose our influence as soul-winners—which is the biggest thing Jesus has for us to do. Personally, we have no grudge or ill feeling toward the Ku Klux Klan, but we have always feared that their policy of driving, instead of leading men, has made it impossible for them in that capacity, to be of any real benefit to the Kingdom of Christ in the earth. "Not by might, nor by power, but by the Spirit," saith the Lord. Again, let us say, Christian, put up your sword, for the kingdom of heaven is at hand.

CONFERENCE NEW YEAR—1927

The fears and dreads of the Gastonia conference are past and "behold, we are all here." Who is satisfied? None. Who is defeated? No one is ever defeated who has done his best. We have so much to be thankful for until we haven't time to linger over those items that were not what we wanted them to be.

There was our bishop. Well, thank God, the church has not ceased to grow real bishops. Then there was the wonderful hospitality of Gastonia. How grateful we should be that all the Southern hospitality has not ceased. It was surely there among the people of Gastonia last week.

There were some failures it is true. Only a little over two thousand were added to the church. This should bring us to our knees. Our only hope of recovery in this field is to be found in our willingness to advance upon our knees. Our finances were disappointing in some ways, but there was an improvement over last year.

Therefore let us renew our zeal and do better for this year. On missions, education and superannuate fund there was a healthy gain, but let's all determine to bring these collections out 100 per cent for the coming year. Our ministerial salaries are being looked after as never before, and the superannuate "bugbear" is no longer a dreadful thing and will continue to grow less yearly. To this end we are asking five thousand of our laymen to become members of the Brotherhood. Every member added to this Brotherhood will help to draw the teeth of the beast which has confronted our retiring ministers in all of the years of the past. All new members admitted to full connection should become members of the Brotherhood.

Our laity has been clothed with more responsibility for bringing about these desirable ends. Will they do their duty? Brother Preacher, give him no rest if he fails to measure up to what is expected. I believe there will be a hearty response on the part of the laity if the preachers will help them to realize that it is their personal duty. Our ministry is constantly being improved in equipment. The field is being broadened for the activities of our laity.

Let us, therefore, in the very beginning of this year—preachers and laymen—contend for supreme consecration that we may be clothed with spiritual power.

As we stand today on the threshold of our marvelously beautiful hill conference with the golden garment of the hickory, the garnet of the gum, the amethyst of the dogwood, the blood tones of the sumac and the blending colors of the oak, the poplar, the chestnut and the birch, as well as the emerald of the stately pine, evidencing the minute and scrupulous care of God's solicitude for this wonderful country which he has placed in our hands to cultivate, this should cause one and all to summon his faith, his expectations and his enthusiasm to worthily occupy the land which we are about to go up and conquer for our Lord. To this end I am calling upon each layman to rally from the first day of the conference to the last to do his very best to put this conference in the lead of those conferences which will pay 100 per cent on all of their finances as well as measure up to the spiritual expectations and fulfill to the utmost all of the endeavors in order to be worthy of the trusts committed to our care.

Chas. H. Ireland,
Conference Lay Leader.

PROGRAM FOR THE OPENING OF SCHOOL OF RELIGION, DUKE UNIVERSITY

Tuesday, November 9, the formal opening of the new School of Religion, Duke University, will take place in Durham, N. C., with the following program:

Devotional service, 10:30 a. m., Trinity Methodist Episcopal church, South.

Address: The Rev. Ralph W. Sockman, D.D., Ph.D., pastor of the Madison Avenue Methodist Episcopal church, New York City.

The Sacrament of the Lord's Supper.

Formal opening, 3:30 p. m., Duke Memorial Methodist Episcopal church, South.

Statement: Joseph G. Brown, president of the board of trustees.

Statement: William Preston Few, Ph.D., LL.D., president of Duke University.

Charge to the School of Religion: The Rev. Edwin D. Mouzon, D.D., LL.D., bishop of the Methodist Episcopal Church, South.

Response: The Rev. Edmund D. Soper, D.D., dean of the School of Religion, Duke University.

Luncheon, 12:30 p. m., Washington Duke Hotel.

Illustrated addresses: An explanation of the plant and building plans of Duke University, followed by a drive over the new campus and the site of the School of Religion.

Reception and dinner, 7:30 p. m., Washington Duke Hotel.

Short addresses: Visitors representing theological institutions, universities, colleges and churches.

PROGRAM OF THE NORTH CAROLINA CONFERENCE

Tuesday, November 9

7:30 p. m. Meeting of North Carolina Conference Historical Society. Address by Rev. J. M. Ormond, Duke University.

Wednesday, November 10

9:00 a. m. Conference convenes with an address by Bishop Edwin D. Mouzon.

3:00 p. m. Sermon by Dean Edmund D. Soper.

7:30 p. m. Anniversary of Sunday School Board. Address by J. Q. Schisler.

Thursday, November 11

9:00 a. m. Address by Bishop Mouzon.

3:00 p. m. Sermon by Dean Edmund D. Soper.

7:30 p. m. Anniversary of Epworth League Board. Address by Dr. Mumpower.

Friday, November 12

9:00 a. m. Address by Bishop Mouzon.

3:00 p. m. Organ recital.

6:00 p. m. Duke North Carolina Conference Banquet at Washington Duke Hotel.

7:30 p. m. Anniversary Board of Education.

Saturday, November 13

9:00 a. m. Address by Bishop Mouzon.

3:00 p. m. Illustrated address on the expansion program of Duke University.

7:30 p. m. Anniversary Board of Missions. Address by Dr. W. G. Cram.

Sunday, November 14

9:30 a. m. Annual conference love feast.

11:00 a. m. Sermon by Bishop Mouzon.

3:00 p. m. Memorial service.

IN REPLY TO CALL FOR HELP

In answer to our appeal for funds to send the Advocate to parties who are not able to pay for it, shut-ins, those in various charitable institutions, etc., we have received the following amounts:

G. F. Ivey, Hickory, N. C.	10.00
J. P. Gibbons, Hamlet	$10.00
West Market Missionary Auxiliary	10.00
J. J. Barnhardt, Concord	5.00
J. S. Lloyd, Winston-Salem	4.00
Mrs. Lee A. Falls, Winston-Salem	4.00
Geo. L. Hackney, Lexington, N. C.	2.00
A. L. Stanford, Charlotte	2.00
Mrs. W. B. Richardson, Jr., Reidsville	2.00
Mrs. S. W. Hefner, Chicago, Ill.	2.00
J. J. Akers, Charlotte	2.00
Mrs. John Staton, Bethel, N. C.	1.50
Rev. L. B. Abernethy, Elkin, N. C.	1.00
C. W. Kellam, McLeansville, N. C.	1.00

We are in need of a great deal more at this time. Who will be the next?

NORTH CAROLINA CONFERENCE NOTICES

Committee on Examination

The committee of examination for admission on trial will meet with the applicants for admission into the North Carolina conference at 2 p. m. Tuesday, October 9, in Trinity church, Durham. The committee will give a written examination.

O. W. Dowd, Chm.

Class of the Second Year

The class of the second year will meet in the room assigned Tuesday evening, November 9, at 7:15 o'clock, Trinity church, Durham.

H. E. Spence, Chm.

Committee on Admissions

The committee on admissions will meet in its room in Trinity church, Durham, Tuesday night, November 9, at 7:30. Let all the members of the second year be present. N. C. Yearby, Chm.

Class of the First Year

All members of the class of the first year are requested to meet the committee at 7:30 p. m., Tuesday, November 9, at the designated place in Trinity church. W. A. Cade, Chm.

ADDITIONAL LAURELS WON BY GREENSBORO COLLEGE STUDENTS

Through the courtesy of a leading local furniture firm the students of the two colleges, North Carolina College for Women and Greensboro College, were afforded the unusual opportunity of competing in a contest in the selecting and furnishing of a five room bungalow consisting of living room, bed room, dining room, breakfast room and kitchen. The students from both colleges entered the contest with great enthusiasm. The young ladies concerned had the entire responsibility of the selecting and placing of the furniture in these rooms.

It was covered by three points: economic, artistic and housewife's viewpoint. Good judgment in buying, appropriateness, harmony of colors and usefulness were the points of merit in the summing up and judging of the results of the efforts of the young ladies.

The first prize was awarded to the students of Greensboro College.

At the Gaston County Fair the blue ribbon given for the best home economics exhibit from a Gaston county school was won by the Dallas school. Miss Sadie Hendley of the Greensboro College class of 1924 is head of the home economics of the Dallas school. X.

ASHEVILLE DISTRICT STEWARDS' MEETING

The district stewards of the Asheville district are called to meet at Central Methodist church, Asheville, on Tuesday, November 9, at 11 o'clock. The pastors and the charge lay leaders are cordially invited to meet with the stewards. I think it probable that we can transact all the business of the stewards' meeting at the morning session, so that we may adjourn not later than one o'clock. It is very important that each steward be one time, so that we may lose no time, but get down to work promptly at eleven o'clock. John F. Kirk, P. E.

WINSTON-SALEM DISTRICT NOTICE

The district stewards, pastors and charge lay leaders of the Winston-Salem district are called to meet in Centenary church at ten o'clock on the morning of November 9, for the transaction of important business and to organize the work for the year. Brethren representing special interests are invited to be present for this conference. A full attendance is desired and requested.

J. H. Barnhardt, P. E.

SHELBY DISTRICT NOTICE

A meeting for district stewards only is called for Friday, November 12, at 10:30 a. m., at Main Street church, Gastonia. All district stewards are asked to attend. Pastors and lay leaders will be called together a little later.

C. S. Kirkpatrick, P. E.

The book of discipline contains information that every Methodist ought to know. Prices, one copy 50 cents; 12 copies $5.28; 25 copies $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order from the North Carolina Christian Advocate.

Bull fightin's purty cruel, but jest wait till a religious war comes along.—Abe Martin.

MAIN STREET CHURCH, HIGH POINT

The stewards and their wives of Main Street church were given a bountiful supper Friday evening by Rev. and Mrs. W. B. Davis. Three long tables were filled with good things to eat and those participating thoroughly enjoyed the supper.

Every steward, numbering thirty-three, were present together with their wives and a few friends. After supper a social hour was engaged in. Our pastor, Mr. Davis, made a very helpful talk, urging that whatever we undertake to do this year that we do it wholeheartedly and thoroughly, that we be more social and show a friendly spirit to all, especially to strangers in our midst.

The chairman of the board of stewards then took charge of the occasion and after making a few remarks himself he called on quite a number of the officials and others to make speeches, and all who responded made very helpful talks.

The spirit throughout the affair was splendid and showed that a real fellowship existed between one another. Everything at the beginning of this conference year points toward a bright future and we are looking forward to the best year we have ever had before.

We are more than glad to have Rev. W. B. Davis and his family back with us this year, and if we as a church will stand by them as we should and as we are going to do this year, I'm sure we will accomplish great things for the church and our Master.

Church Reporter.

AIMS AND POLICIES OF UNIQUE WESTERN COLLEGE ANNOUNCED

A new California women's college that will be unique in educational circles has announced its aims and policies and will open for a freshman class of fifty members in the fall of 1927. The institution is known as Scripps College for Women and will be located within close proximity of the Pomona College campus under the federated Claremont Colleges plan. Dean Ernest J. Jaqua is director of the institution which is the second college for women founded west of the Rocky Mountains.

Scripps College for Women will be a residence institution for women only and it is announced that the enrollment will be limited to 250 students. Students will be selected with great care, using school records supplemented by written and oral examinations consisting of four parts—an intelligence test, a three-hour written examination in English, a written examination in one other subject selected by the candidate ad an oral examination.

An inclusive fee of $1000 per anuam will be charged each student. This will pay for tuition, board, room and other incidental fees. To provide for the needs of worthy students of small means, liberal provision will be made for the use of loan funds. It is planned that competitive scholarships will be open to freshmen upon admission and to all students irrespective of financial need. This will be an incentive to the highest of scholarship.

One of the cardinal features of Scripps College is its residence requirement and the housing of students in small units with emphasis on cultural conditions. The college contemplates housing students in groups of fifty or less, believing that the day of the big dormitory wits its institutional architecture and atmosphere is nearly over.

It is planned that each unit shall have a small dining room in which it may be possible to serve breakfast and luncheon. As the college develops and upper classes are added there is a plan for a large dining room where all of the students may meet for more formal dinners. Such a plan combines the informality of the small group with a formal gathering for the entire college. Facilities for recreation will be provided near the dormitories, including tennis courts, archery fields, bowling lawns, and an outer swimming pool.

Instruction in this "college that is different" will be given in small groups and by carefully selected and adequately paid instructors. The hope is that classes will be not larger than twenty and that individual work may be encouraged to the greatest degree possible. Personal conferences will also feature the students' work and administrative routine for teachsrs will be reduced to a minimum.

A restricted curriculum will be offered for the first two years with elective prevocational opportunities thereafter. During the first two years of the institution the Scripps faculty will study the most important professions for women for which special courses ought to be offered during the junior and senior years. Such courses as home administration, teaching, public health work and professional work will be offered. This policy is a protest against the old tradition that teaching is the only thing for which women should be trained and takes into account the obligations of the changed social, intellectual and economic conditions of women and proposes to offer prevocational courses preparing women for important professional career.

Scripps College will establish reciprocal arrangements with Pomona College in the exchange of instruction when practical and will co-operate with Claremont Colleges in a plan of centrally administered examinations for honor degrees.

Construction on the first unit of Scripps College begins soon after January 1, 1927, and facilities will be ready for the freshman class next fall.

November and December

are the

Christian Education Months

The General Conference gave the Movement right-of-way at this time. Subscribers have been accustomed to pay then. We are on the home stretch—let's finish the job with enthusiasm.

IT CAN BE DONE!

HOW AFFAIRS GO AT VANCEBORO

On December 23, 1925, married at the Methodist parsonage in Vanceboro, N. C., Mr. William T. Sutton and Miss Clemmie M. Heath, R. F. Taylor officiating.

Married, on February 13, 1926, Mr. L. Thomas Arthur to Miss Esterbell Tripp, at the Methodist parsonage, both of Craven county, R. F. Taylor officiating.

Married, on May 5, 1926, Mr. James Brothers of LaGrange, N. C., and Miss Annie Bell Warren of Vanceboro, N. C., at the Methodist parsonage in Vanceboro, R. F. Taylor officiating.

Married, May 22, 1926, at the Methodist parsonage, Mr. Ethridge Dixon of near Grifton in Craven county, to Miss Frances Carter, daughter of Mrs. R. F. Taylor of Vanceboro, N. C., R. F. Taylor officiating.

Married, October 30, 1926, Mr. J. D. Lewis of Craven county, to Miss Esther Taylor of near Shelmodine, N. C., in the road in Pitt county just across the Craven county line near Creeping Swamp, R. F. Taylor officiating.

The work down in this neck of the woods is making some progress, considering the disorganized condition it was in when the writer came to it about a year ago, and there is plenty of room for improvement here yet. There have been some good revivals on the charge, the first held here in Vanceboro last May, conducted by the young wide awake evangelist, Brother John C. Cowell, from Fayetteville, in which there were about one hundred professions and forty joining the different churches. The whole town was aroused to think on better things and many reconsecrated themselves to lead different lives. The other meetings were conducted by the pastor. Large congregations attended the services. A goodly number of family altars erected, several conversions and additions to the church. Upon the whole we are making some progress, as the doctrine of Russelism seems to be gradually dying. I think in a few more years someone can preach its funeral. The influence of the churches and our good schools here are just a little too much for that kind of an ism to prosper here. Our Farm Life School here is making splendid progress along all lines. Mr. Jarvis from Asheville, the president, has put new life and enthusiasm in the school and surrounding country. Mr. Morgan from Johnson county, who has charge of the agricultural department, is attracting much attention in the county by his enthusiasm and the fine success he is making. The school has about thirty in the graduating class for this year.

We are now on the home stretch for conference and hope to come in on time in good shape.

R. F. Taylor.

FULLER-BROWN

In a ceremony characterized by quiet simplicity and beauty, Miss Annie Mae Fuller became the bride of Rev. D. W. Brown at the home of her parents, Mr. and Mrs. A. J. Fuller, on Wednesday, October 27, at 8 o'clock in the evening. Only the immediate families were present.

The bride and groom entered the living room together and stood in the music room, where they were united in marriage by Rev. N. C. Yearby, the bride's pastor. The ring ceremony was used.

The bride's costume was a caramel-biege crepe Romaine with harmonizing accesories. She wore a corsage of sweetheart roses and lilies of the valley.

The bride is one of Raeford's most attractive young women. Her charming personality has wone for her a host of friends. She was educated at N. C. S. W. and Cox College and Conservatory, Atlanta, Ga., and had special courses at Peabody, Nashville and Columbia University.

For the past three years Miss Fuller has been a successful teacher in the Gastonia city schools.

Mr. Brown is the son of Mr. and Mrs. R. J. Brown of Mocksville, N. C. He was educated at Weaver College and Emory University. In the summer of 1925 he went abroad traveling in Syria, Palestine, Egypt and Europe.

Immediately after the ceremony the bride and bridegroom left for a trip to Washington, D. C.

The following announcements have been issued:

"Mr. and Mrs. Allen J. Fuller announce the marriage of their daughter, Annie Mae, to Rev. Dwight Walter Brown on Wednesday, the twenty-seventh of October, nineteen hundred and twenty-six, Raeford, North Carolina.

"At home after November tenth, Weaverville, North Carolina."

MOYOCK WANTS THEIR PASTOR BACK

We, the undersigned official members of the Moyock charge, Elizabeth City district, North Carolina conference, at the fourth quarterly conference now in session at Moyock, N. C., do hereby ask and petition the presiding elder to use his every effort and influence in securing the return of Rev. C. T. Thrift to the Moyock charge for the year 1927, for the following reasons:

It has been several years since the Moyock charge has had the record of keeping a pastor for the full four year term.

Since Brother Thrift is doing such a splendid work on the Moyock charge, we feel that we are entitled to enjoy his services for the full four year term.

During the three years Brother Thrit has served the Moyock charge he has conducted all of his revival services with splendid results.

Since Brother Thrift has been on the Moyock charge he has established every Sunday services at all of his churches, which has meant double the amount of preaching the Moyock charge has had in previous years.

There is not a home on the Moyock charge that Brother Thrift has not visited. He takes a delight in visiting among his members.

In case of sickness or trouble of any kind among his members he is always on hand, offering a word of comfort or cheer.

It is general talk among church members and non-church members on the Moyock charge that Brother Thrift is the best preacher the Moyock charge has ever had, and it is a known fact all over the Moyock charge that he attacks sin wherever he can, and stands for holy living in and out of the pulpit.

During the three years of Brother Thrift's ministry on the Moyock charge the salary has been increased from eleven hundred dollars to nearly three thousand, which is perhaps the most remarkable record in North Carolina Methodism.

We understand that this record is attracting the attention of the leaders of the North Carolina conference to both the pastor and Moyock.

Again we ask the presiding elder to do his very best in having Brother Thrift returned to the Moyock charge the coming year, in order that he can complete the full four year term.

Signed: R. O. Bagley, C. L. Mackey, C. N. Baughan, S. M. Mann, Thos. W. Baxter, W. H. Edwards, C. M. Caton, J. J. Ferebee, J. J. Forbes, J. W. Sanderlin, G. C. Boswood.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

EDENTON STREET AND CENTRAL UNITE IN MISSION STUDY

On last Wednesday, October 20, a large study circle composed of the Edenton Street and Central auxiliaries held a continuous study from ten o'clock until four, using as a text, "Our Moslem Women."

The class met in the Sunday school auditorium and the luncheon hour from one to two afforded occasion for a most delightful commingling of friends and fellow-workers.

Six class leaders were appointed to give emphasis to the teachings of the six chapters, respectively.

Mrs. H. I. Glass, who has recently returned from the Orient, displayed a doll dressed as a Moslem woman. She also related a touching incident that came under her eyes during her stay among these people.

At the close of the study period Miss Goodwin, on furlough from Korea, gave a most vivid account of conditions in her adopted land. Her special work is teacher for the children of the missionaries, but to hear her speak convinces one that the life of Christ is within her and she cannot help reflecting the Master's spirit as she lives among the Korean people. Such a life lived in heathen lands is like a light set upon a hill—many see the light and become enlightened.

It was a source of regret that the Mary Pescud auxiliary could not join with the group. In order to accommodate the majority of their membership, their study class is being conducted at the evening hour during the following week. E. S. P.

MANTEO HONORS THEIR PRESIDENT

The members of the Manteo Missionary Society were very sorry to lose their president, Mrs. W. S. Terrell, who has moved to Hempstead, Long Island. Mrs. Terrell lived at Manteo for six years and during that time endeared herself to every one with whom she came in contact.

She was not only president of the missionary society, but was a steward in the Methodist church, teacher of the mission study class, and leader of the weekly cottage prayer meeting. She was always ready to visit the sick and nurse them when needed.

When the people of Manteo found that she was about to leave them they tried to show their love and appreciation as best they could. She was given a reception by the members of the missionary society and other friends at the home of Miss Bonnibel Evans. The reception was in the nature of a shower and after enjoying several contests refreshments were served, and then Mrs. Terrell was delightfully surprised by having a large basket, filled with loving remembrances from everyone, placed before her. She opened package after package and when the last one had been examined she arose and expressed her thanks as only she could do it. Mrs. H. B. Hoyle,
Cor. Sec.

MEETING OF WOMAN'S MISSIONARY SOCIETY OF THE CHINA CONFERENCE

The ninth annual meeting of the Woman's Missionary Society of the China conference was held at Changshu from April 28 to May 3, 1926. Ninety delegates and thirty visitors represented ninety-two auxiliaries. Every delegate brought with her some offering. Though their ages varied from nine to seventy, they enjoyed every item on the program betcause they had a common interest.

The business dispatched with care by a group of capable young Chinese women, which proves that a Christian leadership can be found in the churches of China today.

Formerly a fee for the memorial roll or a membership for each adult was $25, but at this conference it was decided to raise honorary life memberships to $100 each. Miss Virginia Atkinson had the honor of getting the first of these, which was presented by her friends and former students.

The Chinese are noted for their generosity. Presents are always given to friends add relatives on such occasions as weddings, birthdays, and the like. Since next spring will be the tenth anniversary of the founding of the Woman's Missionary Society of the China conference, it was decided that $1,000 would be given to the Nanking Bible Tteachers' Training School as a part of the fund for the erection of a much-needed dormitory. To this end five hundred small mite boxes and one hundred large ones were distributed among the delegates, to be brought back at the next annual meeting.

WHERE THE NEED IS GREAT

"We have at present in the Chulwon district, Korea, 42 Sunday schools for adults and 26 for children with an enrollment of 1,777 pupils and 132 officers and teachers," reports the Rev. J. S. Ryang, presiding elder. "As yet," continues Mr. Ryang, "we have not touched half the need of the district in spite of the fact that work has made good progress during the past year. We have five Epworth Leagues with a membership of 156. It is most imperative that we do something more for the young people of our church in Korea."

CHICAGO PRESBYTERIANS SEEK MILLION DOLLARS

Chicago Presbyterianism is more than keeping up with the growth of this great city. While the population of Chicago has increased 26 per cent during the past ten years, the Presbyterian constituency has increased 31 per cent. But success, as well as failure, has its problems. There is a dearth of buildings to house the work that is being done. A drive was recently entered upon to secure a half million dollars with which to aid worthy building enterprises. At the same time it is hoped to add a half million dollars to the endowment of the city mission program which is carried on by a committee of presbytery. December 7 has been set for the close of the campaign. The city mission management has already provided a handsome endowment, and if the new figure is reached, the work will be on a most secure basis.

ROBERTS COLLEGE AGAIN FLOURISHING

The revolution in Turkey seriously embarrassed the work of the colleges supported by American missionary boards. Some leaders were pessimistic enough to prophesy that the work would have to be given up. Recent advices are to the effect that the educational work is flourishing again. Roberts college has an enrollment of 690 students for this year, the largest in the history of the school. Half of the students are Turks and the remainder are divided among twenty-one nationalities. Four hundred students have enrolled in the woman's college of Constantinople.

MISSIONARY WAR ON LEPROSY SUCCESSFUL

The missionaries have succeeded in turning the attention of the world to the dire scourge of leprosy, and they are themselves carrying a considerable portion of the burden in extirpating this disease. Dr. Robert Cochrane, founder of the Peking medical college, has recently made the prophecy that htis disease wlill disappear from the world within a century, if the medical profession maintains its vigilance. The mission to lepers has carried on an important work throughout the Orient in fighting leprosy and in caring for its victims.

Western North Carolina Conference

We congratulate the Winston-Salem and Waynesville districts on having paid in full the Belle Bennett Memorial fund, which means that these districts have averaged the $5 per member asked of all the conferences in Southern Methodism by our Council. We are glad that these two districts have achieved the goal and we hope to hear right soon that others have done likewise. Who will be the next? Be sure and notify the editor of Advocate as soon as goal is reached that the good news may be passed on and that "we may rejoice with those who do rejoice."

The moving of many of our preachers at the recent annual conference means that many of our good missionary workers are going into new fields of labor, laying down the work in one place to take it up in another. We wish to extend our very best wishes to all of our preachers' wives who are changing their places of residence, and hope that they may find opportunities in their new fields to continue the good work in the missionary society that so many of them are doing. Our best wishes go with them.

The following letter comes from our conference corresponding secretary, Mrs. H. A. Dunham, who keeps in close touch with what we are doing and who is anxious that 1926 be the greatest year we have ever had in our missionary work. Let us give heed to what Mrs. Dunham says and during this last quarter try and round up our work and be ready to have a "paid in full" report at the close of the year.

My Dear Sisters:

As we have reached the end of the third quarter, I am sure that we are all anxious to know if we have made good progress toward the three goals set for us for 1926, viz., to have 500 societies by the close of the year, this number to include adult, young people and children's societies; to raise a $52,000 budget, and to pay an average of $5 per member for the Belle Bennett Memorial fund.

We are able to report 424 societies —224 adult, 84 young people and 116 children's societies. You see, we will have to gain 76 more societies before the close of this quarter if we reach our first goal.

I have been interested in comparing our standard with that of the other conferences in Southern Methodism, as shown by the last printed report, and am passing on the figures for those who would be interested to know. We held tenth place among the adult societies, sixth place among adult members, and were fifth in amount of finance. Among the young people we had fourth place in number of auxiliaries, third in members, and fifth in finances. In the children's work we had seventh place in number of auxiliaries, sixth in number of members and third in finances.

You know we are one of the largest conferences in Southern Methodism and I don't believe we are going to be satisfied with the above figures. We can easily change them if we will all co-operate in this work. If anyone knows of a place where a missionary society is needed (and it is needed in every church where there is not one), notify our district secretary or get the needed literature and organize a society for yourself. You have no idea how much pleasure you will bring to your district secretary and conference officers and how much good you will do to those whom you organize.

In regard to our budget, I will say that during the first and second quarters we paid more than we did last year, but during the third quarter we fell behind last year's record. The reason may have been that we put extra stress on the Belle Bennett Memorial fund. But I feel sure that we are going to pay up our budget in the last quarter as we have been doing for several years past. (We have the habit of overpaying, you know.)

In regard to our third goal—paying up the Belle Bennett Memorial fund—I am sure you will rejoice that two of our districts have paid in full, Winston-Salem and Waynesville. I am wondering what district will be next. I know you have also rejoiced to see the number of names of societies and individuals that have been placed in the Book of Remembrance. We paid more on the Belle Bennett fund the third quarter of this year ($4,428.10) than we did the whole of 1925 ($3,-932.66). Shall we reach all of our goals? I am hoping and praying that we may, for I believe it will be the means of extending His Kingdom upon earth, for as we get more new societies and enroll more members, we will be interesting others in this wonderful work. As we pay our budget we will be furnishing means to carry the gospel to others, and as we pay our Belle Bennett fund we will be helping to train those who shall carry the wonderful message to those who have not yet heard the good news.

Mrs. H. A. Dunham.

In our issue of October 21 we made reference to the beautiful courtesy paid our conference president, Mrs. C. C. Weaver, by the young people of Centenary church, Winston-Salem, in placing her name on the Book of Remembrance. Since that time we have received, through Mrs. D. L. Stimpson, district secretary of the Winston-Salem district, a copy of the letter which accompanied the gift to Mrs. Weaver and which breathes such a spirit of love, appreciation and co-operation that we are glad to give it to our readers. Mrs. Simpson says that this society, the Frances Burkhead Young People, are doing a splendid work. In addition to the gift to Mrs. Weaver they are bearing a large part of the expenses for the support of one of their own district girls at Weaver College, who expects to offer herself for definite missionary service. She adds that they seem to have discovered "the pot of gold at the end of the rainbow" and can always find plenty of money for the right purpose. We congratulate them on their accomplishments and wish for them a continuance of their good works.

Following is their letter to Mrs. Weaver:

Our Own Dear Mrs. Weaver:

Tonight in our own way we are telling you that it's your birthday, and we are happy to greet you in a particularly personal way. We're glad that you are still young enough to have birthdays and hope that you'll always be that young.

We just want you to know that you have taught us to ADD a smile or two when things are going wrong; and to SUBTRACT the frowns that try to come when the trail of life seems too hard; to MULTIPLY our efforts when the results won't come right; and to DIVIDE our pleasures daily with those about us.

The trail of life has been made smoother through our having known you; your smile for us has been like rich and radiant flowers blooming by the wayside; your helpful suggestions have been to us the verdant foliage; and the acts of kindness that have fallen from your hands have been fragrant perfume that filled the atmosphere with rare aroma. We thank God that He in His bountiful goodness

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

THANKS

The religious educational work directed by the Sunday School Board of the Western North Carolina conference has had a most healthy growth during the past year. Every phase of the work is in healthy condition and expansion in all lines is evident. This fine situation has been made possible because of the hearty co-operation of our pastors and laymen. There are few instances of aloofness from our work. To those who have assumed their position on the firing line and have fired we extend our heartfelt thanks and promise to the very best of our ability to continue our part of what is involved in the battle for growth in right living.

ONLY TWO

A recapitulation of the Sunday School Day givers shows that only two stations in the Western North Carolina conference failed to observe Sunday School Day last year and forward offering to Treasurer Dunham. One of these two has already served notice that such a condition will not prevail in their school this year. It is confidently believed that this feature of our work will show marked growth this year. The advancement last year over the preceding year was the most marked in the history of our work.

ALBEMARLE

At the call of Supt. C. A. Reap, Miss Little and I met a select group of Sunday school workers at Central, Albemarle, this week to discuss the finishing touches of the large and most elaborate religious educational building being completed there. Splendid department rooms, class rooms and a large recreational hall accommodating 500 or more people have been provided and no longer will the splendid Sunday school there be in cramped quarters. Rev. C. M. Pickens, who for four years has wisely led this congregation, leaves for his new field with the love and admiration of his entire flock. Dr. T. F. Marr comes in his stead to carry on with one of the best congregations in our conference.

ONE OF THE BEST

"The finest parsonage in the conference" is the common expression relative to those fine new parsonages built from time to time. I am inclined to believe that this expression carries a great deal of truth when given in reference to the handsome and commodious new parsonage built by Rev. H. H. Jordan for First church, Hickory, pastors and their families. It was a great delight to recently be shown over this splendid parsonage by Brother Jordan. He has a right to rejoice.

WINSTON-SALEM SCHOOL

Beginning Sunday afternoon, November 7, and extending through the following week, the sixth annual standard training school for Winston-Salem district will be held at Centenary Methodist church. Eight courses and instructor will be offered as follows:

Pupil Study, Prof. B. G. Childs.

Bible—The Old Testament, Dr. Chas. C. Weaver.

The Home, Mrs. Cora Trawick Court.

Young People's Dept. Administration, Miss Lucy Foreman.

Intermediate-Senior Pupil, Prof. A. E. Barnett.

Junior Dept. Administration, Mrs. E. R. Michaux.

Primary Dept. Administration, Miss Corinne Little.

Beginner Dept. Administration, Mrs. O. V. Woosley.

Officers of the local board of managers are A. C. Stuart, president; R. G. Stockton, vice president; Miss Lillian Boatner, secretary; T. S. Womble, treasurer; G. Clifton Erwin, enrollment chairman; E. B. Kearns, finance chairman; and R. B. Crawford, entertainment chairman. Miss Lillian Boatner will handle the text books.

CHALLENGING

Each year during the month of November three of our largest standard training schools are held, these being the Charlotte, Greensboro and Winston-Salem schools. There is this year a bit of friendly rivalry as to which will lead in percentage enrollment and credits earned. Last year Charlotte led with 240 credits, Winston-Salem came next with 192 and Grensboro lagged with 131. It will be interesting to note the record for this year.

CHARLOTTE SCHOOLS

The seventh annual standard training school for Charlotte and Mecklenburg county will be held at Dilworth Methodist church, beginning Sunday afternoon, November 14. Eight courses and instructors will be offered as follows:

The Christian Religion, Rev. C. S. Kirkpatrick.

The Spirit and Genius of Methodism, Dr. Paul N. Garber.

The Home, Mrs. Cora Trawick Court.

Young People's Agencies, Miss Lucy Foreman.

Intermediate-Senior Agencies, Prof. H. E. Spence.

Junior Dept. Administration, Mrs. E. R. Michaux.

Primary Dept. Administration, Miss Corinne Little.

Beginner Dept. Administration, Mrs. O. V. Woosley.

The local board of managers is headed up with Dr. R. T. Fergusan, president; E. R. Bucher, vice president; A. H. Pell, secretary; J. L. Wolfe, treasurer; Edwin L. Jones, enrollment chairman; D. E. Henderson, entertainment chairman; E. R. Bucher, finance chairman. W. L. Harris will handle the text books.

MATRONS OF THE PARSONAGE

Most of the good preachers are so because of their wives. I'm sure the husbands of the following matrons of the parsonage are better Sunday school pastors because they married well. These busy women have during the past conference year earned certificates of credit in the Sunday school training courses:

Matrons of the Parsonage.

Mrs. C. M. Pickens 7, Mrs. W. E. Hauss 6, Mrs. J. W. Bennett 4, Mrs. Chas. C. Weaver 3, Mrs. Geo. B. Clemmer 3, Mrs. T. A. Plyler 2, Mrs. J. W. Hoyle, Jr., 2, Mrs. J. C. Keever 2.

The following earned one each:

Mrs. A. L. Latham, Mrs. M. G. Ervin, Mrs. C. M. Short, Mrs. R. E. Hunt, Mrs. J. W. Kennedy, Mrs. O. B. Mitchell, Mrs. T. B. Hunnicutt, Mrs. R. H. Daugherty, Mrs. J. H. Brendall Jr., Mrs. E. H. Nease, Mrs. John F. Kirk, Mrs. J. E. Woosley, Mrs. J. C. Gentry, Mrs. J. B. Tabor, Mrs. E. J. Poe, Mrs. M. W. Heckard, Mrs. O. J. Jones, Mrs. E. O. Cole, Mrs. W. R. Jenkins, Mrs. W. A. Newell, Mrs. F. O. Dryman, Mrs. W. L. Scott, Mrs. Ebenezer Myers, Mrs. J. F. Moser, Mrs. R. A. Swaringen, Mrs. W. B. West, Mrs. G. G. Adams, Mrs. W. B. Thompson, Mrs. F. J. Prettyman, Mrs. H. K. Boyer, Mrs. J. L. Rayle, Mrs. J. E. McSwain, Mrs. R. M. Stafford, Mrs. M. F. Moores, Mrs. O. P. Routh, Mrs. F. H. Price, Mrs. D. G. Smith, Mrs. P. R. Rayle, Mrs. H. E. Crist, Mrs. J. C. Cornett, Mrs. J. W. Moore, Mrs. G. T. Bond, Mrs. J. A. Cox, Mrs. E. E. Snow, Mrs. W. T. Albright.

DUAL SPECIAL OFFERINGS

Our cordial thanks go to the following Sunday schools for their missionary offerings which will be applied to the European and Home Extension specials. Since this special has been in operation both causes receive more money that formerly was true:

Tryon St., Charlotte	$50.00
Trinity, Charlotte	32.60
Brevard St., Charlotte	86.57
Central, Albemarle	30.45
Cramerton	22.32
Kadesh, Belwood Ct.	13.40
Williamson, Mooresville Ct.	4.45
Woodleaf, Woodleaf Ct.	8.93
Pineville, Pineville Ct.	12.28
Rose's Chapel, Cool Springs Ct.	9.00
Battleground, Summerfield Ct.	3.30
Bethlehem, Prospect Ct.	2.68
St. John, Statesville	2.00
Nebo, McDowell Ct.	4.25
Cotton Grove, Linwood Ct.	2.05
Tabernacle, Swannanoa Ct.	2.29
Alexander, Spindale-Alexander	6.22
Bethel, McDowell Ct.	1.32
Hickory Grove, Charlotte	2.75
Antioch, Rural Hall Ct.	1.22
Pine Hall, Danbury Ct.	.43

North Carolina Conference

OUR ANNIVERSARY PROGRAM

Addresses by Rev. J. Q. Schisler, director of leadership and teacher training work of the General Sunday School Board, and Bishop Edwin D. Mouzon will feature our Sunday school anniversary program Wednesday evening, November 10, at Trinity church, Durham. This program, according to custom, is the first evening program after the opening of annual conference, and is usually largely attended. With these outstanding leaders of our church as speakers this year should be no exception. In addition, brief reports of the year's work and presentation of the plans for the new year will be made by members of the Sunday school board staff. Prof. H. E. Spence, conference board chairman, will preside.

AN IMPORTANT ITEM

An important item in our anniversary program will be the announcement of training awards earned by preachers and wives of preachers during the past year. The largest number of preachers in the history of training work in the North Carolina conference have this year taken for credit units of the Standard and Cokesbury training courses. Bishop Mouzon, who is enthusiastically interested in this training work, has been asked to have a part in this feature of the anniversary program.

PINETOPS CREDITS

Twenty-one persons were enrolled in the course, "The Small Sunday School, Its Plans and Work," taught by Rev. L. V. Harris at Pinetops the week of October 17-22. Nine persons received credit. They are Miss Mary Brown, Miss Cinnye Crisp, Rev. W. A. Gamble, Mrs. W. A. Gamble, Miss Vivian Jenkins, Mrs. J. H. Miller, Miss Lulie Phillips, Mrs. R. B. Stokes, and F. D. Walston.

PITT COUNTY CREDITS

The second annual session of the Pitt county standard training school, held in Jarvis Memorial church, Greenville, October 17-22, issued 63 certificates of credit out of a bona fide enrollment of 77. There were approximately one hundred in attendance. Certificates of credit were distributed among the ten Sunday schools represented in the credit list, as follows: Jarvis Memorial 37 plus one office credit, Farmville 8, Christian 7, Tarboro 2, Elizabeth City First church 2, Presbyterian 2, Monroe 1, Ayden 1, Baptist 1, Episcopal 1. Names of those earning certificates of credit are as follows:

"Life and Letters of Paul," Prof. J. M. Ormond, instructor—H. E. Austin, Mrs. J. O. Baker, Mrs. J. H. Blount, Rev. L. J. Bray, Rev. R. H. Broom, Mrs. Z. W. Brown, Addie Congleton, R. A. Fitzgerald, K. T. Futrell, Rev. L. B. Jones, Mrs. J. H. B. Moore, Dora E. Mead, Mrs. J. T. Morgan, Mrs. C. W. Porter, Rev. B. B. Slaughter, Mrs. L. A. Stroud, Mrs. S. B. Underwood, Mrs. J. E. Winslow, and Lill B. Wilson.

"Training of the Devotional Life," Mrs. M. H. McArdle, instructor—Mrs. H. E. Austin, Mrs. Wiley Brown, Pearle Dawson, Novella Exum, Mrs. Elsie P. Foxhall, Mrs. J. H. Harris, Mrs. A. Whit Harris, Mrs. F. A. Jordan, Mrs. T. E. Joyner, Junius H. Rose, Annie Redwine, Mrs. H. H. Settle, Mrs. R. E. Sellars, Mrs. W. H. Woolard, and Mrs. R. M. Zahniser.

"Story Telling," Miss Georgia S. Keene, instructor—Jessie Bullock, Vivian Case, Mrs. K. W. Cobb, Mrs. A. W. Haskins, Mrs. Closs Hearne, Bettie Joyner, Mildred Mangum, Mrs. John McKeithan, Annie Midgette, Lina Stanton, Mrs. J. H. Waldrop, Mrs. Milton H. White, Dorothy Williams, and Elsie Zahniser.

"A Study of Early and Middle Adolescence," Mrs. Junius H. Rose, instructor—Mrs. Lloyd Bray, Mrs. John M. Edwards, Mrs. E. B. Ferguson, Laura Foley, A. W. Haskins, Mrs. Luther Herring, Fannie McClelland, Mrs. D. L. Mangum, Mrs. M. B. Massey, Dr. M. B. Massey, Mrs. Henry L. Rivers, Joseph M. Taft, Mrs. E. L. Willard, and J. H. Waldrop.

JARVIS MEMORIAL'S RECORD

Thanks to the fine leadership and example of Mr. Junius H. Rose, the superintendent, and Rev. L. B. Jones, the pastor, and to the fine spirit of co-operation and interest on the part of their co-workers, every officer and teacher of Jarvis Memorial, Greenville, except two who were sick, were enrolled for regular work in the training school held there and earned certificates of credit. Thirty-eight certificates went to this Sunday school—one of the finest records of any school in the conference. Both Mr. Jones and Mr. Rose earned certificates.

Farmville sent a fine delegation to the training school each evening also, headed by Rev. B. B. Slaughter, the pastor, and Mr. J. T. Thorne, the superintendent. Mr. Slaughter worked for credit. Mr. Thorne intended to but was prevented on account of sickness.

Every pastor enrolled earned credit, as follows: Rev. R. H. Broom, Ayden; Rev. L. J. Bray, Tarboro; Rev. B. B. Slaughter, Farmville, and Rev. L. B. Jones, Greenville.

CHECK-UP WORK GOES WELL

Our third annual check-up campaign has moved along well. In spite of the fact that a few schools have not yet been checked, due to various causes, our campaign this year has been the most complete and, we believe, far-reaching of all. More and more our people are coming to appreciate the significance of this part of the program of their church for Sunday school improvement. Most of the reports have already been sent to our office. Others will come in before conference. Seals will be mailed out soon and follow-up work carried on in an effort to help where assistance is needed.

DURHAM EXTENSION SCHOOL

Beginning November 22 and extending through December 20 will be held, for our churches of Durham and vicinity, the first extension school for Sunday school and church workers and prospective workers ever conducted in North Carolina and one among a very limited number in the entire connection. This will offer courses and issue standard certificates as in the usual standard training school but, instead of meeting each consecutive evening for a week will meet one

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Box 707, High Point, N. C.

MAIN STREET, HIGH POINT

The Senior Epworth League of Main Street church had charge of the church service Sunday evening. A splendid program on missions was given, and although the weather was very disagreeable a good number were present. The program was well rendered and showed that those taking part had given careful thought and time in the preparation of their subjects.

Mission study was emphasized a great deal, each speaker bringing out some point along this line, making it clear that without the careful study of missions we cannot be truly and broadly educated, neither will we be broadminded citizens, for mission study helps us to remove prejudice and overcome indifference and develops a strong, active Christian character. It makes us a better church member and arouses in us an interest in all kinds of missionary work.

Under the direction and leadership of our fourth department superintendent we are planning to begin a mission study class at a very early date. We know that it is one of the "worth while" things and feel sure that by studying missions we will receive a great blessing.

Mrs. Roy Kearns, Cor. Sec.

BREVARD LEAGUE

The Brevard Street leaguers gave their play, "Deacon Dubbs," Friday evening, October 15. It was a big success and everyone enjoyed it.

We had a splendid cabinet meeting last Monday night. We have been needing some new officers for some time, so we decided to elect new officers before we begin our study class next week, in order that everyone can get lined up with their new work. The nominations for new officers were made at the council meeting and they will be elected next Sunday.

The senior leaguers are very anxious to have charge of the Christmas service and have already started work on it.

We are looking forward to our study class, and I think it will be a big success. Everyone seems to be interested. I have ordered 20 copies of the handbook. I couldn't find out how many we would need. So if you have some on hand would be glad if you can bring some with you.

Miss Dovie Crane.

REPORT OF THE FINDINGS COMMITTEE

We, the findings committee of the fourth Epworth League Assembly at Mt. Sequoyah, August 17 to 27, 1926, submit the following report:

We, as Epworth Leaguers, pledge our allegiance to the whole program of the church and call upon our membership to join heartily in all its services and actiivties.

We believe that every Epworth League chapter should have a constructive program of Christian citizenship, emphasizing study courses, community surveys, the sacredness of the ballot and the creation of sentiment conducive to law enforcement. We are firm in the conviction that the social principles of Jesus are adequate to meet the needs of tne present day and we urge that they be applied to every phase of our lives.

We are vitally interested in the extension of our missionary work and believe that we should express our zeal for this cause by systematic Christian stewardship of time, talents, money and self. We see the need of study of world conditions and of present missionary activities of our church. We urge the use of the literature provided by our board of missions for missionary education. We realize that the missionary work can be continued only by actual workers on the field; therefore, we feel the responsibility for giving more thought to directing and encouraging life service volunteers.

Realizing the importance of recreation in the lives of young people, we insist that each local church furnish an adequate program of recreation for its young people. We define recreation as volntary activity which contributes to the physical, mental and spiritual life of the individual.

On the question of war, we wish o state our position as follows: We believe in a national police force to defend our country and our homes. We believe that war of aggression is wrong. We are firm in the conviction that we as young Christians should do all in our power to bring world peace. We believe that this can be done by a presentation of the horrors of war, by education of our people to see the best in other countries and races and by the cultivation of friendship in international fields.

In considering especially the program of the Epworth League, we make the following recommendations:

First, Conference Epworth League cabinets lay more emphasis on the junior work and on the intermediate work, not as attached programs but as vital parts of the Epworth League.

Second, That the general Epworth League board send Prof. C. C. Washburn to as many summer asemblies as possible, in order that the leaguers may gain under his splendid leadership a deeper appreciation of the value of great music and hymns of our church.

Third, That the Epworth League board so change the constitution that there will be only one secretary in the senior chapter instead of two, as now provided.

Fourth, That the Western Epworth League Assembly at Mt. Sequoyah continue its program of inspiration, recreation and instruction as has hitherto been presented and that a great effort be made to secure as many as possible of the conference leaders at this assembly each year.

THE GOLDEN DAY

(December 5, 1926, International Golden Rule Sunday.)

By Wallace Arthur Peach.

The guns of war are silent,
The bugles' lips are still,
And hands across the world unite
To banish hate and ill;
To join all lands and nations
In trust that shall not cease,
To make one day the golden day—
The Golden Day of Peace!

No more do homes burn redly
In battle's after-glow,
But little children wait in vain
A mother's greeting low.
The world's great heart must succor
Frail hands that blindly grope,
And make of childhood's darkened day
A Golden Day of Hope!

The years with tender meaning
Shall hide old griefs away,
And new dawns light the distant hills
And bring a nobler day;
And this shall be the promise
And prophecy thereof,
This day of open hearts and hands—
A Golden Day of Love!

Arthur Wallace Peach, who tied with Mary Carolyn Davies of Portland, Oregon, as winner of the poetry prize in the Morgenthau thousand dollar poetry-poster-slogan contest to promote the observance of International Golden Rule Sunday through Near East Relief, is a Vermonter by birth, heritage and residence. A graduate of Middlebury College and on the English faculty of Norwich University, he is a member of the Poetry Society of America, a frequent contributor of verse to many magazines and the author of a book of poems, "The Hill Trails." He lives in Northfield, Vermont.

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsillitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store. (adv)

UNDER THE HUDSON IN AUTOMOBILES

More than 3,800 motor vehicles an hour will soon be crossing from New York City to Jersey City benath the Hudson river in a tunnel 9,250 feet long, which will have cost about $29,000,000, with another $20,000,000 spent for approaches and outlet highways at each end.

They will travel in two tubes lined with white tiles, one for eastbound and one for westbound traffic, with two lanes in each, for high-speed and slow-moving vehicles. At places they will be 93 feet below mean high-water mark in the river.

The Holland Tunnels, named after the chief engineer, who died last year, just on the eve of completion of his greatest engineering feat, have been constructed jointly by the states of New York and New Jersey, operating under a compact which covers the construction of the tubes, their operation, and the collection and handling of tolls.

What they will mean to traffic, particularly the drivers of pleasure cars, may be gathered from the fact that each Saturday, Sunday and holiday the ferries, at present the only mode of crossing the river available for vehicles, have been literally swamped.

Frequently triple lines of cars have extended three miles from the ferry terminals on the New Jersey side on Sunday evenings when cars were returning from the coast resorts and other places in New Jersey and Pennsylvania.

It is planned to operate pleasure vehicles through the tunnel at about thirty miles an hour. Provision has been made for quickly removing any disabled car from the line of traffic by wrecking equipment and getting it out of the tunnel. The tubes will be as light as day, and the maximum grade will be 4.06 per cent, so that drivers will have nothing to do but "step on it."

Provision for ventilation, regarded as the greatest problem in the operation of the tunnel, has been made by equipment to force 4,000,000 cubic feet of air into the tubes every minute. This air will be forced in through ducts at the bottom and exhausted by means of other ducts at the top of the tubes. Tests have shown that this system will keep the air purer than on many busy city streets.

The New York portals will be at Canal street between Varick and Hudson streets. In Jersey City the portals will be at Twelfth street and Fourteenth street, with a newly laid out highway to cost $2,000,000 a mile, which will carry traffic to and from theportals. This highway, free of grade crossings and built to expedite traffic in the greatest possible degree, will extend across the meadows to Newark and thence to Elizabeth, N. J., where it will feed traffic into the Lincoln Highway.

Within the tunnels nothing has been left undone to provide for any eventuality which can be foreseen. Fire-fighting equipment, an intricate telephone system, wrecking equipment, lighting and signal wires, and other auxiliaries have been provided.

In addition to providing for the free flow of traffic in both directions across the river and thus ending the present delays, the tunnels will be of great value in many other ways.

At present mail, express, freight and other materials are taken across the river on trucks which must use the ferries, which are often delayed for hours when the fog hangs heavy over the harbor. Strikes among the harbor tug crews have at times threatened serious food shortage in the city of New York. Ice in the Hudson has delayed both food and fuel in extreme cold weather.

All this will be a thing of the past with the opening of the Holland Tunnels, as trucks will have unimpeded paths for entering and leaving the city. In case of necessity pleasure traffic could be suspended and the entire road space used to rush food or fuel into New York. In case of fire or other disaster the tunnels could be used for the rapid evacuation of the city.—Guy Myron Chase, in the Christian Endeavor World.

Banish the entire liquor industry from the United States; close every saloon, every brewery; suppress drinking by severe punishment to the drinker, and if necessary, death to the seller, or maker, or both, as traitors, and the nation will suddenly find itself amazed at its efficiency, and startled at the increase in its labor supply. I shall not go slow on prohibition, for I know what is the greatest foe to my men, greater even than the bullets of the enemy.—General Pershing, 1917.

Starts Hens Laying

Here's a New Way to Get Eggs in Winter. Costs Nothing to Try

A letter from Miss Dama Wright, Vernonia, Ore., has a real idea for chicken raisers who are not getting plenty of eggs. She says:

"Late in October, our fifteen hens were not laying at all. I started giving them Don Sung, and for ten days they still didn't lay. But on the eleventh day they laid thirteen eggs, and it is wonderful what Don Sung has done for our egg basket."

Don Sung, the Chinese egg laying tablets which Miss Wright used, are opening the eyes of chicken raisers all over America. The tablets can be obtained from the Burrell-Dugger Co., 241 Allen St., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or $1 for the extra large size, holding three times as much). Don Sung is positively guaranteed to do the work or money promptly refunded, so it costs nothing to try. Right now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.



DON SUNG
Chinese for Egg-Laying

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

A Timely Suggestion—When a service is held on Thanksgiving Day I believe it will mean much more to our orphanage if the pastors will postpone receiving offerings until the next Sunday, giving the members an opportunity both at the morning and evening hours to make their Thanksgiving offerings to our cause. It is a rare thing these days for a large congregation to assemble on Thanksgiving Day. I am hoping and expecting all pastors on charges of more than one church to present the needs of the orphanage to all of their churches if it takes a whole month to get around. I further hope that the pastors moving from an old charge to a new field will present the needs of the orphanage to their charges until every congregation has an opportunity to make a free will offering to our two hundred and fifty children.

* * * *

Last Word Before Conference — The orphanage will have a table in some convenient place at Trinity church during the first few days of conference. In fact, I expect to have my secretary there all Tuesday p. m., all day Wednesday and Thursday to wait on all the pastors who have any money for the Methodist Orphanage. If posible, I want to urge the pastors to have their checks made out to the Methodist Orphanage, or the right amount of cash, so we may expedite matters and not keep a large number waiting unnecessarily. Again, I want to urge the brethren not to put any orphanage money in the conference envelopes, as that is the wrong channel through which it is to pass. The conference treasurer is not the treasurer of the orphanage funds, therefore it should be turned over to me or to my secretary, making checks payable to the Methodist Orphanage, or A. S. Barnes, Superintendent.

* * * *

A Memorial—Last week I received a letter from Mrs. Belle Harris and her sister, Miss Etta Harris, containing a check for two thousand dollars as a memorial to Mr. George Edward Harris from his wife and sister, each contributing a thousand dollars. The interest from this memorial is to be applied to the support of some child from Pitt county. In the event there should be no child in the orphanage from Pitt county, then the interest is to go into the general fund and be spent for the current expenses of the orphanage. This is not only a gracious gift from a devoted wife and a dear sister, but a very wise one. While the donors live they will have the great satisfaction of knowing that their memorial is ministering to some needy child from their own county. Brother George Edward Harris was a staunch friend of the orphanage before he went hence, and now his loved ones are carrying forward the work that lay so close to his big heart. I commend this fine example to Mrs. Belle Harris and Miss Etta Harris as worthy of emulation by scores of our Methodists who have suffered the loss of loved ones.

* * * *

Laurinburg and Maxton—When our singing class goes out to give sacred concerts we always want to reach at least two churches on Sunday. I wish I could arrange for the class to give the concert on Saturday nights near the points they are to visit on Sundays. The fourth Sunday the class was with our good friends at Laurinburg in the morning and at Maxton at the evening hour. The class reached Laurinburg late Saturday p. m. They drove over to Maxton Sunday p. m. and left for home immediately after giving the sacred concert. It was about one o'clock Sunday night when the class reached the orphanage. After a hard day's work and a long ride they were tired and sleepy. It is quite a tax on them when they are out so late. They have duties and school on Mondays and they do not have time to take an extra nap on Monday mornings, but go direct to their tasks. Mrs. Rives told me that the children were received in a most hospitale manner by our Maxton and Laurinburg congregations. Good sized congregations attend these concerts. I received messages of good will and assurance that the orphanage has an abiding place in the hearts of the members of the churches at Laurinburg and Maxton. We are greatly indebted to Brothers Vickers and Munns for the courtesies shown our class while their guests.

* * * *

Wish It Were Possible—There is no question whatever about our need of seats for the chapel, and book cases and tables for our library. I was talking to a good friend of the orphanage recently and he wondered why we did not put new seats in the chapel and book cases and tables in our library. The answer was not hard to find—lack of funds. Seats in the chapel have gone to pieces after having been repaired time and again. They should go to the junk heap at an early date. We have many books, and some exceptionally good ones, all piled up on the floor and exposed to dust. Since they are all piled up over the library floor, we cannot use them to any advantage in connection with our school. I am trusting that we shall have a large and generous offering as a special during the few weeks preceding and following Thanksgiving Day. By all means we should secure these seats and book cases and tables by the first of the year. If all the pastors, Sunday school superintendents and teachers will co-operate with me in this matter we can make this worthy undertaking possible after the Thanksgiving offerings come to the orphanage. It would be a fine thing if some friends would donate these greatly needed additions to our home.

* * * *

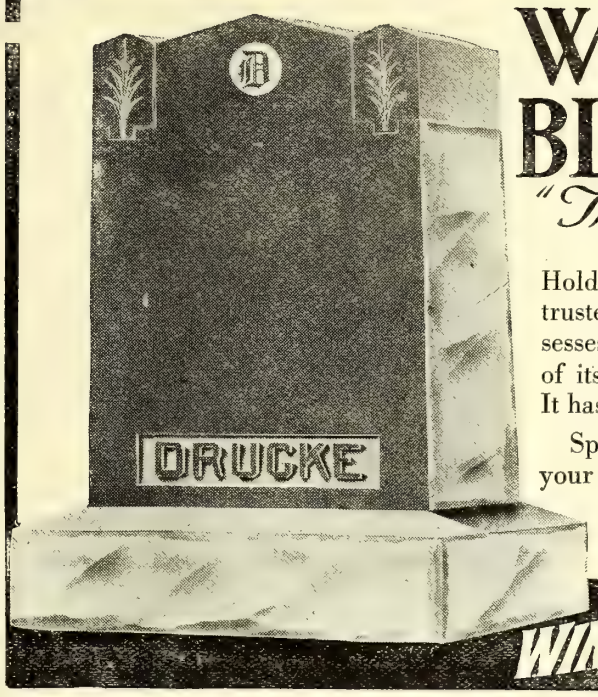
Faith Proven by Works—To show that I have unlimited faith in the devotion and generosity of our people of the North Carolina conference, I have invested a large sum of money in the purchase of two hundred thousand envelopes and twenty-five thousand leaflets for distribution among the pastors and Sunday school superintendents and teachers. I believe by putting a sufficient supply of these envelopes and leaflets into the hands of these leaders they will use them to the very best advantage. What I am endeavoring to do is to give everybody a chance to contribute as much as they can for a cause that lies close to the heart of our people. Since our people know that it takes about eighty-two thousand dollars to meet all of financial obligations, and that only thirty-three thousand dollars was raised last year on assessment, it is imperative that something be done to provide fifty thousand dollars for which no provision is made. Here comes in the necessity of each church raising an amount larger than the ten per cent assessment against the church. By proper use of the envelopes and literature that is being put into the hands of our leaders we ought to raise at least twenty-five to thirty thousand dollars in specials between the 15th of November and the 15th or 20th of December. For one time in our lives, let's put all that we have into this great Thanksgiving undertaking in behalf of our orphanage which is crippled by inadequate support.

VOLUNTARY CHAPEL SERVICES

The relative merits of voluntary and compulsory chapel services at colleges and universities have for some time had prominent places in discussion of educational topics. Recent changes of policy at two historic institutions are of more than passing interest.

At the opening of the present college session Yale University held its first voluntary Sunday chapel service. For two hundred and twenty-five years attendance on this service had been compulsory. The new policy did not start out as a failure since the assembly hall was filled at the first service. Of course the real test will come later.

An interesting experiment is now being tried out at Swarthmore College, a large college in Pennsylvania founded by the Friends. The new plan in this college is to have required chapel attendance twice a week and voluntary chapel three times a week. But the interesting feature of the venture is that the voluntary chapels are Quaker meetings of the traditional sort, the silence being broken "only by the unpremeditated utterances of such members ofthe faculty and of the undergraduate body as may feel themselves moved to speak."



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21 But that ye also may know my affairs, *and* how I do, 22 Tỹch'i-cŭs, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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The NORTH CAROLINA CHRISTIAN ADVOCATE

CLASS OF 1886 TAKE NOTICE; REIDSVILLE CONFERENCE; "UNCLE IVEY'S" STORY

Forty years ago the North Carolina conference met in its annual session in Reidsville. It was a memorable session to this writer by reason of the fact that he was then admitted on trial into the conference. May he be permitted to say a few words about that session, still a recent event to him but ancient history to a big majority of the conference as it is today?

The minutes show that there were fifteen of us to whose trembling knock the door was opened at that time. For a long while the class showed more names than any other on the roll of the conference. Year by year, through death and transfer to other conferences the number has been reduced until the minutes of the last session shows only four names, which number has been still further reduced by the death of our dear Brother Eure. Others of the original number who went before him were H. B. Anderson, D. C. Geddie, W. H. Puckett, T. N. Ivey, C. W. Robinson, J. D. Pegram, and M. T. Steele. Those who are known to have transferred are Zadok Paris to the Western North Carolina conference and Z. J. Needham to the Pacific conference. I am taking it on myself to ask the survivors of this class, transfers and superannuates, as well as those in the active work in our own midst to meet in a reunion at our approaching session in Durham, November 10. The fortieth anniversary of our admission would certainly be an appropriate time for such a gathering. There can never be any greater number of us alive than now. It is easily possible that there be fewer even before another twelve months shall roll around. The original fifteen—not thirteen—have dwindled to less than half. Let us come together again while we may.

An incident or two about that conference may not be devoid of interest. As I remember, the examining committee, at least those in evidence, were G. W. Ivey and M. V. Sherrill, two ofthe old guard, men of sterling character and ability. It was before the day of correspondence schools and even of written examinations. For a whole day and the better part of a a night—Tuesday before the first session on Wednesday—it was the custom of that day for these examining committees to find out by oral examination and direct personal touch what the prospects before them knew of the Bible, the Discipline, a few of Wesley's sermons and ordinary English branches—if they knew anything. Some of us who thought we did know a little something about these things well nigh forgot that little as we sat in the presence of those wise old men who seemed to know it all. But these brethren were kind, though their examination was thorough and prolonged. There was no such word as "flunk" at that time, and whatever it may mean, they did not do that for any of us, so far as I remember. When the examination was over, about ten o'clock on Tuesday night, before Uncle Ivey dismissed us with an earnest prayer, he entertained us for about an hour with a chapter from the book of his own life as a Methodist itinerant. His son, Thomas N., one of our number, must have been thoroughly familiar with the amusing things he told us. They were new and rich to therest of us. I recall one. He was stopping at the home of one of his members for a hot summer night. The house was small and two doors communicating with the outside on opposite sides of the room he and the family were in were open. He was leading the family worship, and having read the lesson was kneeling with his face towards the open door on the back side of the house. In the yard was a small dog with a voice out of all proportion to his size that got excited over the unusual commotion on the inside. He came to the back of the chair where Uncle Ivey was kneeling and barked almost into his face. "Now, my young brethren," he said, "you can see I am nobody's pretty man at my best here in conference and never claimed to be, and I suspect that dog thought I was very far from it that night. But whatever he thought or was thinking, I had an eye on him. In fact, I never heeded the Scripture, 'Watch and pray,' more thoroughly than I did that night. With one eye open and fastened on that dog, I slowly pushed my right hand through the back of that chair and before that dog knew it, I had him by the throat, and I held him until I got ready to say amen, and I did not hurry a bit to it either. My young brethren, always watch and pray."

Another feature of that conference that those attending will never forget was the big snowstorm. Few heavier ones have fallen in our day. But there were no casualties and everybody went hom well if not happy—after the appointments were read.

E. H. Davis.

A PREACHER'S HOME BROKEN INTO

On last Tuesday evening Rev. and Mrs. W. R. Jenkins were lured away from their home by parties they considered their friends, and while away robbers broke into their home and rambled over it considerably, looking for matches to make a fire, and had concealed their presence by hanging coverings over the windows. Finally Mr. O. L. Kiger located Mr. and Mrs. Jenkins at the home of Mrs. M. E. Wolff and informed Mr. Jenkins that a couple was waiting at the parsonage to be married. So Mr. Jenkins went post haste (without his hat) to the scene and found a house full of these sly folks, also a table laden to capacity with all kinds of good things to eat. Mrs. Jenkins was then sent for—and "all is well that ends well."

The Rural Hall charge greatly rejoices to have Rev. W. J. Jenkins returned to this work for the next conference year. and consider themselves fortunate to have such a consecrated Christian as their leader. He and his good wife just fit in the parsonage as well as in every other place they fill.

A Lover of the Cause.

A STATEMENT BY REV. J. J. EADS

Thirty-four years ago I joined the Western North Carolina annual conference of the Methodist Episcopal Church, South, as an itinerant minister. During these years I have gone without a break or moment's hesitation to the work to which I was appointed and have done hard, conscientious work. Like many ministers, I have never had a living in this work.

When I was a younger man and before a call to the ministry dawned upon me, I had a fair outlook and prospect for success in the business. But from the time this call began to dawn upon me this prospect began to wane until I utterly gave up such a course. I gave it up as freely as I ever gave up a breath of air. I rejoiced as though I had found a gold mine. I did not expect much and in this I was not a whit disappointed.

Recently I found myself in danger of financial embarrassment. Fortunately and to the praise of my heavenly Father, I escaped such embarrassment. But with no outlook for a better living than I have heretofore had, I feared that should I go on in this work I might find myself hopelessly embarrassed and that permanently. Hence I felt that while I could yet do some work in a secular pursuit, that it was better that I not wear myself out, that I had better retire and thus avoid such embarrassment. I know also that the time when I must be retired is drawing nigh. And I do not wish to be forced to retire, as some ministers must be. I did not wish that such be asked of me, neither even suggested to me. Neither did I wish that my name be read by my bishop to an appointment to which I could not or did not go. After prayerful consideration and consultation with my family and with my very best friends, I found that we all heartily concurred. I asked my good presiding elder, Rev. E. W. Fox, to grant unto me a superannuate relation. This was done very readily. No, I am not a bit sour and have no complaint against my church which is so dear to me. I will remain in Mount Airy and enter the insurance work in connection with my son, Mr. J. A. Eads. I place myself in the hands of Rev. W. A. Newell, the pastor of Mt. Airy Central Methodist church. I will do definite Sunday school work. I will fill any appointment for any denomination in the afternoons and the evenings, with due notice and, if need be, conveyance. I will attend the monthly meetings of the ministers' association and thus will keep in as close touch with all such life as possible.

W. N. C. WOMAN'S

(Continued from page eight)

sent you to us—He has been truly good to us.

And in token of our appreciation and love for the joy and beautiful blessings you have given to us we are tonight presenting you a small gift—a check for $100 to enter your name in the Book of Remembrance of the dear Belle Bennett Memorial College. We want the memory of your precious association with us indelibly written in the annals of history and we know of no better way than this.

May God richly bless you and continue your birthdays so that you may enrich the lives of others as you have enriched ours. Our sincere wish to you is, "May the hand of time pass lightly over you."

Always yours in His service,
The Frances Burkhead Young People.

N. C. SUNDAY SCHOOL

(Continued from page nine)

evening a week for five weeks. Only general units will be offered. This school will not take the place of the one-week school held annually in the spring but will supplement its work. Courses to be offered will be as follows:

"Pupil Study," Dr. W. I. Cranford, instructor.

"Principles of Teaching," Rev. W. W. Peele.

"Sunday School Organization," Prof. R. N. Wilson.

"Life and Letters of Paul," Prof. H. E. Spence.

"Program of the Christian Religion," Prof. B. G. Childs.

The local board of managers, representing the co-operating churches, is as follows: Rev. H. C. Smith, chairman; Miss Eunice Jones, secretary; Rev. J. A. Martin, C. H. Livengood, Miss Mary Knight, D. B. Cameron, Prof. A. M. Proctor, V. E. Wilson, F. H. Green, Mrs. F. E. May, E. C. Gunter, and Rev. W. F. Craven.

PARENT-TEACHER WORK

Edenton Street, Raleigh, is doing pioneer work in the field of home and parent-teacher work. Mrs. Cora Trawick Court, in charge of this work for our church, write as follows about Edenton Street:

"Recent reports from Edenton Street church, Raleigh, indicate that very excellent organization and conduct of home and parent-teacher work has been effected. Edenton Street is making a valuable demonstration of their work."

When a church seeks a pastor they want the strength of an eagle, the grace of a swan, the gentleness of a dove, the friendliness of a sparrow and the night hours of an owl, and when they catch that bird they expect him to live on the food of a canary.—Duplex.

If Kidneys Act Bad Take Salts

Says Backache Often Means You Have Not Been Drinking Enough Water

When you wake up with backache and dull misery in the kidney region it may mean you have been eating foods which create acids, says a well-known authority. An excess of such acids overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels, removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help clean and stimulate sluggish kidneys, also to neutralize acids in the system, so they no longer irritate, thus often relieving bladder weakness.

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Our Little Folks

ON THE NATURE OF CATS

One can not dismiss the subject of cats by saying: "Cats are cats." Maybe pigs are pigs, but cats are something more.

In my own household "Tabs" is unmistakably boss. Life there is just one job after another in his interest. I am continually getting up to let him in or out, for he is always on the wrong side of the door. It makes no difference whether it be highest noon or blackest midnight, if Tabs wails to come in or go out, I must run to the door in order that peace may reign and he be happy. Tabs is rather choosey in his tastes, and they are always to be considered. If I do not like what is on the table, I have to eat it just the same. It is the way with married men. But if Tabs does not fancy what is set before him, he demands something else—and usually gets it. For example, if inadvertently I offer him a dish of table scraps, he takes one sniff of the mess, then turns round reproachful eyes on me as if to say: "Really, you know I don't eat such stuff." Then even I, who ought to know what is best for cats, find myself searching about for something else, canned salmon at twenty-five cents per pound, for instance, or shad roe at goodness knows how much. But then, Tabs is Tabs, and I am a soft-hearted fellow. Then, too, if Tabs happens to curl up in my lap after supper and go to sleep, as he frequently does, it is against the rules of the house to disturb him. I am then bound to the chair for the rest of the evening. My pipe goes out and I can not refill it; I am thirsty but can not go to the kitchen for a drink; a caller enters and I must apologize for not rising, for I am holding the cat.

All this might be very well if Tabs only helped to pay the bills. But he does not; he does not even catch a mouse. As a rule I believe house cats no longer catch mice. Why should they? Salmon and chicken livers are much more delectable and are served gratis. Why spend hours watching a mouse hole? Besides, it is a vulgar occupation, and even cats have a certain self-respect and family dignity to uphold.

Dignity is the word. I have never known Tabs since his brief kittenish days to appear otherwise than sober and dignified. It is as if the whole burden of family respectability rested on him. "Cheer up, old fellow," I sometimes say, "le diable est mort," but his staid, owlish countenance never changes. Beyond a slight arching of the back, a gentle rubbing against my trouser leg, and a deep purring, he never shows any emotion. If I try to be jovial with him, say pull his tail or poke him slyly in the ribs, he simply puts on a bored expression and stalks away in solemn majesty. I do not see what pleasure Tabs gets out of life; he has no sense of humor.

Generally speaking, it is the nature of cats to do what they please. At least it is so with Tabs; independence is the key-note of his character. Whatever he does is entirely on his own hook. He wants it distinctly understood that he is nobody's slave. "Towser" will do pretty much what I tell him to do, but not so Tabs. To all my commands and entreaties he returns a look of superb indifference—unless he happens to be hungry. A self-centered, self-contained, self-sufficient, superior sort of being is Tabs.

Why do people keep cats? I put it categorically, as it were. Why do I maintain Tabs who is long mainly on his shortcomings? Well, I believe I keep Tabs for the same reason that I keep a piece of bric-a-brac on the shelf or a piece of useless furiture in the parlor. He is one of the family treasures. Then, too, a cat lends such an air of domesticity to a dwelling. A cat purring on the hearth is a sign of peace and contentment there. A house without a cat is like a house without children. The inhabitants may appear to get along reasonably well, but one hundred per cent bliss is not there. A dog on the front porch is often a sign to keep away; a large fat tabby purring there is an invitation to come in. In large measure a cat is an index of the hospitality of a home; an inhospitable family seldom maintains one.

So I continue to maintain Tabs, the last of a long line and not remarkable for beauty or talent, and on him the family affections are centered. He is a perfectly useless piece of furniture, but he has a comfortable look and somehow his presence seems to invest the house with a peculiar sense of peace. When I see Tabs stretched out before the evening fire, dozing, gently purring, I feel that all's well with the world. Although he is only a cat, solemn, self-centered, independent, receiving rather more than he returns, still he is one of the family circle. Around him, somehow, the heartstrings have become knotted, and they are very, very tender.—Horace Jewett Fenton, in Our Dumb Animals.

THE NAMING OF DOGS

Perhaps very few of man's best friend know how they obtained their names.

For instance, the bulldog was so called because in his earliest days he was used in the driving of cattle, and was trained to meet the onrush of a bull by grabbing the sensitive part, the nose. Here he would hang with his deathlike clutch until Mr. Bull was glad to go peacefully with the herd.

Many think the spaniel just happened by that name, when in reality it is on account of the first known of this breed being brought from Spain to England. For many years they were known as "Spanish dogs," then it was shortened to "Spanishers," and finally became spaniel, as it is today.

The German dachshund, now rarely seen, meant originally badger hound, "hund" being really German for dog, and those dogs were used for the drawing of badgers.

The fox terrier was so named as in bygone times he was a far larger, heavier animal than the average fox terrier of the present day, and was used by sportsmen to draw the fox, his sharp-pointed nose and sharp claws being splendidly adapted to burrowing into reynard's quarters, and his strong, quick legs equally fine for running down, while for scent I doubt if any bloodhound has keener.

In long past days big estates kept various sorts of hounds for their different purposes, as did the owners of large plantations in the south. "Coon" hounds, greyhounds, bloodhounds, deerhounds, etc.,—each breed was kept up to its top notch for its specific purpose.

The Dalmatian (coach dog) is a survival of "ye olden tyme," when we did a-traveling go, and needs must have trustworthy dogs to guard our coach, the while the driver, footmen, and men in general refreshed themselves within the tavern. So deeply inbred is their instinct to guard that even today a coach dog will lie down and guard even a doll buggy, and he performs his self-appointed task most thoroughly, too.—Our Dumb Animals.

DOG TRAVELS 1,700 MILES

Frequent as are the instances where dogs are known to travel alone long distances to familiar haunts, it is always interesting to read of such feats.

Here is the story of "Pal," four-year-old pure bred Scotch collie, belonging to C. H. Spies, 940 Superior street, Benton Harbor, Michigan, who last October accompanied Mr. Spies to Hollywood, Florida. In less than three weeks' time, Pal tired of the southern clime and disappeared. In exactly four weeks more he put in an appearance at the former Spies residence on Broadway, Benton Harbor. But not finding the family at home, he continued his wanderings until the night of June 29.

On that night he walked past the S. & S. garage on Territorial Road, where he knew he might find his master, and suddenly surprised Spies by walking through the door and placing his head between his master's knees—an old trick of his.

Both dog and master were overjoyed at the discovery, and after positive identification had been made through a scar across the forehead, Pal was joyfully received by his family.

The manner in which Pal covered the 1,700 miles that separated him from his Michigan home will always be a mystery. Between Florida and Michigan lies a day and a half auto journey over high and rugged mountains. Two rivers—the Ohio and the Kentucky—intervene between the states, but apparently finding none of these obstacles impassable, Pal carried on until he reached Benton Harbor at last.

When he finally found his lost home and family, Pal had dropped from 72 to 55 pounds in weight and his coat was matted and shaggy. The claws on his paws were worn smooth with travel, and his eyes had the tired cynical look that marks the disillusioned traveler.

But a rest, old friends and childish caresses soon cheered Pal, and after a luxurious bath, he lay stretched out on the front lawn eying with great disdain his less traveled companions as they passed his dooryard.—Our Dumb Aanimals.

He—You a housewife! I'd say you didn't even know what a needle is for.

She—I do, too. It's for a Victrola.—Philadelphia Bulletin.

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

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Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water **in full** upon receipt of the two empty demijohns which I agree to return within a month.

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Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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Not all husbands and wives believe in Insurance, but widowed mothers and orphans, sick and aged always do, and **"cry for it"** when the pinch of poverty, pains of hunger, and homelessness and friendlessness overtake and overcome them. **"Prepare to prevent their troubles."**

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Try Grandmother's Old Favorite Recipe of Sage Tea and Sulphur

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, at a small cost.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark. glossy and attractive.

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SORRY THAT C. B. CULBRETH MUST MOVE

Our fourth quarterly conference for the Kennekeet charge was held at Salvo, N. C., Friday, October 29, 1926, at 3 p. m. Our most efficient and beloved presiding elder, Rev. C. B. Culbreth, was present and preached a very strong and forceful sermon from Matthew, fifth chapter and the thirteenth verse, "Ye are the salt of the earth," after which the quarterly conference was held in a business like manner. Good reports were made—pastors' salaries all paid in full.

We, the members of the quarterly conference representing all the churches on the charge, are grieved with sadness owing to the fact that our dear presiding officer, Rev. C. B. Culbreth, has come to the fourth year and the church law says he must move from among us.

Brother Culbreth has been one of the most faithful presiding elders that our charge has ever had. We feel that our charge has been greatly benefitted during his term as presiding officer. He has given Kennekeet charge more service than any presiding elder has ever given before. At each round holding his quarterly conferences during his four years with us he has preached a sermon at each church on the charge. He has spoken words that will long be remembered throughout the Kennekeet charge. We feel that to know him is to love him. It is with bitter tears that we give him up and part with him as our presiding officer, but the church says he must move and we must abide thereby. We feel that the work he has done on the charge for good will be long remembered and never forgotten.

In advance we wish to congratulate the district that gets him for presiding elder. Knowing him as we do, we know he is highly calculated and able to grace any district in the North Carolina conference, and we feel that the district that gets him next year will have a great honor bestowed upon it.

Respectfully signed: Official members in session at quarterly conference held at Salvo, N. C., Friday, October 29, 1926, at 3 p. m.

By L. Y. Gray, Sec.

ONE OF DR. BROOMFIELD'S PICTURES

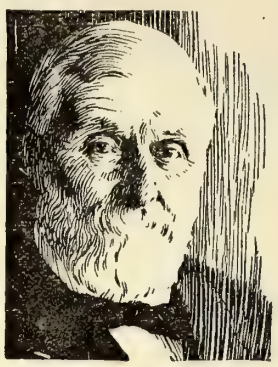
Dr. J. C. Broomfield is an adept in word painting. In a sermon in which he spoke of The Abundant Life, he drew the following picture to represent the case of those who, loud in profession, rally have a very slight hold on spiritual life:

"I was visiting at a country home one summer day. It was evening time and I heard the sound of a coming procession along the lane leading to the house. I walked out that I might the better see what was coming, and this was what I saw: heading the procession was a calf about two months old, walking with a very awkward and uncertain gait; following was an old nag, very poor and tottering, and on this nag rode a man who had been paralyzed on one side, carrying a whip in his unable hand and singing at the top of his squeaky voice, 'We are marching upward to Zion.'"—M. P. Herald.

An Englishman and a Scotchman and an Irishman were indulging in sporting reminiscences. "The closest race I ever saw," said the Englishman, "was a yachting race, in which one of the boats that had recently been painted won by just the breadth of the coat of paint."

"Ah," said the Scotchman, "the closest race I ever saw was won by a horse which had been stung by a bee on his nose. He won by just the height of the swelling."

"Begorrah," said the Irishman, "the closest race I know anything about is the Scotch."



DR. W. B. CALDWELL AT THE AGE OF 83

A Child's Laxative which Mothers Can Rely On

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated infants and children had to be kept "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all children's little ills, he constantly advised mothers to give only a harmless laxative which would help to establish natural bowel "regularity."

In Dr. Caldwell's Syrup Pepsin mothers have a regulating laxative which they can depend upon whenever a child is constipated, bilious, feverish or sick from a cold, indigestion or sour stomach. All children love its pleasant taste.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself how perfectly it cleanses and regulates the bowels of infants and children.

Dr. Caldwell's SYRUP PEPSIN

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Lv. 5:20 P.M.	Charlotte, N. C.	Ar. 9:40 A.M
Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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Durham, North Carolina

Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P. E., 20Highland, Asheville, N. C.
FIRST ROUND—IN PART

November

West Asheville, 11 7
Chestnut Street, night 7
Weaverville Ct., Salem, 11 13
Weaverville Station, 11 14
Bethel, night 14
Rosman, Rosman, 11 20
Brevard, 11 21
Biltmore, night 21
Mills River, Mills River, 11 27
Henedrsonville, 11 28
Haywood Street, night 28

The district stewards meet at Central church, Asheville on Tuesday, November 9, at 11 a. m. The pastors and charge lay leaders are invited to meet with them.

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave.,Charlotte, N.C.
FIRST ROUND

November

Tryon Street, 11 7
Spencer Memorial, 3 8
Trinity, 7:30 7
Hawthorne Lane, 11 14
Hickory Grove, 3 14
Calvary, 7:30 14
Myers Park, 11 21
Rural Trinity, 3 21
Chadwick, 7:30 21
Dilworth, 11 28
Duckworth Memorial, 3 28
Brevard Street, 7:30 28

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Ave., Greensboro.
FIRST ROUND

November

Coleridge, Rehobeth, 11 6
New Hope, Macedonia, 11 7
District Stewards' meeting, West Market St., 10.. 8
Uwharrie, Concord 11, Tabor 2 14
Liberty, Liberty, 2 19
Wentworth, Lowe's, 11 20
Ashboro Ct., West Bend, 11 21
Deep River, Cedar Falls, 2 21
Gibsonville, Gibsonville, night 26
Pleasant Garden, Bethlehem, 11 27
Ramseur-Franklinville, Ramseur, 11 28
Glenwood, night 28

December

Randolph, Trinity, 3 and 11 4-5
Highland, Highland, 4 5
Calvary, night 5
West Greensboro, Muir's, 11 and night..... 11-12
Ruffin, Ruffin, 11 12
Jamestown, Jamestown, 11 19
Centenary, night 19
East Greensboro, Holt's, 11 26
Proximity, night 26

January

Reidsville, 11 2
Park Place, night 2
Randleman, St. Paul, 11 9
College Place, night 9
High Point, Main St., 11 16
West Market, night 16
Ashboro, 11 23
Bethel, night 23
Wesley Memorial, 11 30
Carraway Memorial, night 30

MT. AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FIRST ROUND

November

Spray, 11 7
Stoneville-Mayodan, Stoneville, 3 7
Walnut Cove Q. C., Walnut Cove, 10 13
Danbury Q. C., Danbury, 2:30 13
Sandy Ridge, Delta, 11 14
Madison, night 14
District stewards, charge lay leaders and pastors are called to meet at Rural Hall on Monday, at 10:30 a. m. 15
Yadkinville Q. C., Booneville, 10 16
Jonesville Q. C., Jonesville, 2:30 16
Dobson Q. C., Rockford, 10 17
Mt. Airy, Rockford St. Q. C., night 17
Mt. Airy Ct. Q. C., Zion, 2:30 18
Ararat Q. C., Hatcher's Chapel, 10 19
Danbury, 11 28
Summerfield, Battle Ground, 2:30 28

December

Walnut Cove, 11 5
Pilot Mountain, 3 and night 5
Rural Hall, Trinity, 11 11-12
Yadkinville, Booneville, night 12
Mt. Airy, Central, 11 19
Dobson, Rockford, 3 19

January

Ararat, Hatcher's Chapel, 11 2
Mt. Airy, Rockford St., night 2
Stokesdale, Eden, 11 8-9
Draper, 11 16
Leaksville, night 16
Jonesville, 11 23
Elkin, night 23
Mt. Airy Ct., Zion, 11 30

NORTH WILKEBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

November

Wilkesboro, Wilkesboro 7
Jefferson, West Jefferson 13
Creston, Creston 14
Moravian Falls, Adley 20
Ronda, Roaring River 21
Avery, Pine Grove 27
Elk Park, Elk Park 28

December

Helton, Grassy Creek 4-5
Warrenville, Warrenville 11
Todd, Calvary 12
Laurel Springs, Nathan's Creek 18
Sparta, Sparta 19

January

Watauga, Hinson's Chapel 1
Boone, Boone 2

The district stewards, pastors and lay leaders will please meet in Jefferson November 16 at 10 a. m.

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

November

Concord, Forest Hill, 11 7
Concord, Kerr St., 7 7
Concord Ct., Bogers, 11 14
Concord, Epworth, 7 14
Concord, Central, 11 21
Salisbury, Coburn Memorial, 7 21
Gold Hill, Gold Hill, 11 25
Salisbury, First Church, 11 28
China Grove, 7 28

December

Woodleaf, Woodleaf, 11 4
Mount Pleasant, Mt. Pleasant, 11 5
Concord, Westford, 7 5
Norwood, 11 12
Norwood Ct., Cedar Grove, 3 12
Bethel, 11 19
Albemarle Ct., Love's, 3 19

January

Albemarle, Central, 11 2
Albemarle, First St., 7 2
New London, Bethany, 11 8
Salem, Salem, 11 9
Badin, 7 9
Landis, Oak Grove, 11 15
Kannapolis, Trinity, 11 16
Concord, Harmony, 7 16
Salisbury Ct., Shiloh, 11 22
Spencer, Central, 11 23
East Spencer, Long St., 7 23
Yadkin-Rowan, 7 26
Salisbury, Park Ave., 11 30
Salisbury, Main St., 7 30

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

November

East End, 11 7
Syre, night 7
Main Street, Gastonia, 11 14
Shelby Ct., Sharon, 11 20
Shelby, Lafayette St., 11 21
Shelby, Central, night 21
Polkville, Rehobeth, 11 27
Belwood, St. Peters, 11 28
Bessemer, Bessemer, night 28

December

West End, night 1
South Fork, Palm Tree, 11 4
Goodsonville, 4 and 11 4-5
Lincoln Ct., Pisgah, 3 5
Lincolnton, night 5
Trinity, night 8
Rock Springs, Denver, 11 11
Lowesville, Hill's Chapel, 11 12
Stanley, Stanley, 3 and night 12
Franklin Ave., night 15
Cherryville Ct., St. Paul, 11 18
Cherryville, First Church, 11 19
King's Mountain, night 19
Belmont, Main St., 11 26
Belmont, Park St., Providence, 3 26
Mt. Holly, night 26

January

Cramerton, 11 2
Lowell, Lowell, 3 2
McAdenville, night 2
Crouse, Lander's Chapel, 11 8
Dallas, High Shoals, 11 9
Maylo, nght 9

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FIRST ROUND

November

Mt. Zion, 11 7
Shepherd, Vanderburg, 2:30 7
Troutman, night 7
Mooresville, Central, 11 14
Mooresville, Broad St., 2:30 14
Davidson, night 14
Olin, Olin, 11 21
Statesville Ct., Chapel Hill, 3 21
Bethlehem, night 21
Catawba, Catawba, 11 28
Ball Creek, Friendship, 2:30 28
Maiden, night 28

December

Hickory, First, 11 5
Hickory Ct., Bethel, 2:30 5
Westview, night 5
South Lenoir, 11 12
Lenoir Ct., Colliers, 2 12
Newton, night 12
Dudley Shoals, Grace, 11 19
Rhodhiss, 2:30 19
Hickory, Highland, night 19
Taylorsville, 11 26
Hiddenite, Center, 3 26
Stony Point, night 26

January

Cool Springs, Cool Springs, 11 2
Elmwood, Cleveland, 3 2
Statesville, Race St., night 2
Statesville, Broad St., 11 9
Mooresville Ct., Triplett, 3 9
Jones Memorial, night 9

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 West Fourth Street, Winston-Salem, N. C.
FIRST ROUND

Octboer

Central Terrace, 11 31
West End, night 31

November

Centenary, 11 7
Green Street, night 7
Denton, Denton, 11 13-14
Thomasville, Trinity, night 14
Ogburn Memorial, night (business meeting)..... 18
Farmington, Farmington, 2 and 11 20-21
Cooleemee, night 21
Lewisville, Brookstown, afternoon and night 28-29
Ogburn Memorial, 11 (preaching) 28
Ardmore, night 28

December

Advance, Advance, 11 and night 4-5
Welcome, Midway, night and 11 4-5
Davidson, Mt. Olivet, afternoon 5
Forsyth, Mt. Tabor, 3 and night 11-12
Grace, 11 12
Linwood, Linwood, 2 and 3 18-19
Thomasville, Main St., 11 19
Erlanger, night 19
Lexington, First Church, 11 26
Walkertown, night 26

January

Davie, Center, 11 1-2
Mocksville, night 2
Oak Ridge, Oak Ridge, 11 9
Kernersville, Kernersville, night 9
Thomasville Ct., Unity, 11 and ngiht 15-16
Hanes-Clemmons, Bethel, 11 16
Burkhead, 11 23

(The district stewards, pastors and charge lay leaders are requested to meet in Centenary church, Winston-Salem, November 9 at 10 o'clock.)

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

November

Yanceyville Ct., 11 6

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

November

Hay Street 5
Fayetteville Ct., Camp Ground 6

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

November

St. Paul, a.m. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

November

Jenkins Memorial, 7:30 4
Millbrook, Millbrook 6

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FOURTH ROUND

November

Robersonville, Stokes, 11 7

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FOURTH ROUND

November

Littleton, 11 7
Weldon, night 7

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

November

Epworth, p.m. 4
Carver's Creek, Carver's Creek, a.m. 7
Whiteville, p.m. 7

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has removed from us our dear friend and co-worker, Hazel Jones, we, the members of the Young People's Missionary Society of Vandemere M. E. Church, South, wish to record our appreciation of her Christian life.

Be it resolved:

First, That we shall greatly miss her, but we bow in humble submission to His will.

Second, We express to the sorrowing loved ones our love and sympathy in their great bereavement.

Third, That a copy of these resolutions be sent to the family, the North Carolina Christian Advocate and the Bayboro Sentinel.

Mrs. J. A. McCotter,
Glyndine Golden,
Phoebe Rolison,
Committee.

The book or discipline contains information that every Methodist ought to know. Prices, one copy 50 cents; 12 copies $5.28; 25 copies $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order from the North Carolina Christian Advocate.

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Daily except as shown

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6:15 a. m.—A Norfolk	8:30 p. m.
7:30 a. m.—B Charlotte	5:15 p. m.
3:00 p. m.—Washington	12:50 p. m.
9:45 p. m.—D Norfolk	7:05 a. m.

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B—Connects week days for Fayetteville.
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IN MEMORIAM

Obituaries containing one hundred words or less will be published free. All words in excess of one hundred will be charged for at the rate of one cent per word.

JONES—The town of Vandemere lost one of its most promising young women and the Methodist church one of its loyal members when Miss Hazel Jones passed away on September 9. Although she had hardly reached the end of her first score of years, she had lived so as to leave a good name as church member, teacher and useful citizen. Hazel graduated from high school in 1925 and later taught with great success at Avon. We shall miss the companionship of one whose joy it was to smile, whose presence always meant good cheer.

Her Pastor.

IN MEMORIAM

When "Grandmother Stabler" came to Bessemer City, N. C., four years ago with her son, Rev. E. P. Stabler, we realized that one of God's saints had come among us. The ladies of the Woman's Missionary Society and her Sunday school class wish to give this small token of love and affection for one whom we all loved. The end found her waiting, ready and like the sun going down to rise upon some fairer shore.

Mrs. T. E. Hovis,
Mrs. A. J. Owen,
Mrs. R. E. Coble.

RESOLUTIONS OF RESPECT

Since it has been the will of our heavenly Father to call from our midst our brother, L. S. Christian, on September 24, 1926, be it resolved:

First, That we, the members of the board of stewards of Duke Memorial Methodist Church, South, bow in humble submissions to the will of God.

Second, That we cherish his memory and extend to the bereaved ones our deepest sympathy.

Third, That we as a church deeply miss his cheerful smile and personal interest in the life of our church and his faithful service as a member of our board of stewards for many years.

Fourth, That while we miss him we rejoice in the hope that it is well with him, and that his reward is that of a faithful servant of God.

Fifth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate for publication and a copy be spread upon our minutes.

R. W. Smith,
N. P. Boddie,
H. N. Snow,

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Carr church, Durham district, wish to pay tribute to Mrs. Elizabeth Carter Grant, wife of our pastor, Rev. R. R. Grant, whose untimely and sudden death removed her from our midst.

Although she had been with us only a few months, we had come to realize her beautiful Christian character and personality, and we know we have lost a good friend and co-worker. Therefore be it resolved:

First, That we extend to her loving husband and three daughters our deepest sympathy in this hour of grief and loneliness, and may they find comfort in the realization that she is "not lost but gone before" to her heavenly home to dwell forever.

Second, That we cherish her memory and appreciate the privilege of knowing and having her in our midst; and

Third, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate for publication(, and one be recorded on the minutes of our society.

Mrs. C. C. Barbee,
Mrs. J. B. Vaughan,
Mrs. Y. E. Smith.

WOOTEN—Abram Speight Wooten, son of William Isler and Julia Speight Wooten, was born June 1, 1870, in Greene county, North Carolina, and therefore was in his 56th year at the time of his death, which came suddenly October 3, 1926. He was a member of one of the oldest and best known families in the state, and when a young man he was happily married to Miss Sallie Herring, who together with two sons and three daughters survive him. He also leaves a stepmother, three brothers and three sisters and a sorrowing host of nieces and nephews.

Not only were his energies and efforts centered in his immediate family, but his entire life was spent in unselfish service for others. He was a public servant for the people of his community in both their religious and educational life. Tireless in his work, faithful in his duty, his unselfish services have endeared him to a host of friends and acquaintances. All the people of the community knew, loved and trusted him, as was evidenced at his funeral when hundreds attended, representing every walk of life from every section of the county.

The funeral service was conducted by his pastor, Rev. Ivey T. Poole, and by members of his fraternal organization, the impressive Masonic rites being used.

He was a consistent and active member of the Methodist church and of the Masonic lodge. He was an outstanding worker in the activities of both, which realize that they have lost a valued friend and helper whose loyal interest in the work will be greatly missed. His death was a shock to his many friends. He was ready to go. His life has been a great example and a benediction to all.

The community at large, both relatives and friends, join in their sympathy to the bereaved who will cherish his memory as a precious heritage.

A Niece.

RESOLUTIONS OF RESPECT

Francis Marion Bishop, the son of John C. and Martha A. Bishop, was born November 23, 1873, was married to Miss Sallie Wahab November 30, 1898, joined the Methodist church November 19, 1911, died September 24, 1926. Funeral services were conducted by his pastor, Rev. J. P. Bross, assisted by Rev. J. N. Bynum, and his body laid to rest by the Odd Fellows in the cemetery at Belhaven on Sunday, September 26. He is survived by the following relatives: His wife, two daughters, Mrs. Carl Credle of Fairfield, N. C., and Miss Marion Bishop of Belhaven; two sisters, Mrs. A. F. Amory of Hampton, Va., and Mrs. J. E. DeShazo, of Gloucester Point, Ia.; two brothers, T. C. Bishop of Berkely, Va., and W. R. Bishop of Florida.

The board of stewards of Belhaven Methodist Episcopal Church, South, met on Sunday, October 17, and adopted the following resolutions:

Whereas, In the providence of God our brother and fellow-laborer, F. M. Bishop, has, after many years of service as a faithful steward, left us to join the church triumphant; therefore be it resolved:

First, That our board has lost one of its most faithful men, the church one of its most loyal members, the community one of its best citizens, his family a devoted husband, father and brother, and society a friend to all men.

Second, That the members of this board hereby express their appreciation of his splendid Christian character, their sorrow at his death, and extend to his wife, children, brothers and sisters their deepest sympathy, and pray that God will give them consolation in their hour of bereavement.

Third, That a copy of these resolutions be sent to the family, a copy sent to the North Carolina Christian Advocate and a copy spread upon the minutes of our quarterly conference.

L. T. Houston,
A. B. Clark,
H. P. Fortescue,

RESOLUTIONS OF RESPECT

In the passing of Miss Emmaline Culbreth not alone has our Sunday school class but we, the members of the Main Street Methodist church of Thomasville, N. C., have lost one of our most faithful and loyal members. She was one of the oldest members of the church and of the Sunday school, having been affiliated with both organizations since 1850. Faithful and true in all work pertaining to both, we shall miss her. We would not call her back, as we have the assurance that she has entered the haven of rest and is basking in the sunlight of the Saviour in whom she trusted.

To the bereaved family, especially the sister, Mrs. Lou Wagner, as a class we extend our sympathy in the time of sorrow and bereavement and point them for comfort to Him who is too wise to err and too good to be unkind. Therefore be it resolved:

First, That we as a class humbly bow to God's will.

Second, That a copy of these resolutions be entered upon the Sunday school record.

Third, That a copy be sent to the local paper and a copy to the North Carolina Christian Advocate, of which Miss Culbreth was one of the first subscribers.

Mrs. M. L. Lines,
Mrs. J. R. Myers,
Miss E. C. Fife,

RESOLUTIONS OF RESPECT

(Resolutions by the Woman's Missionary Society of Memorial church, Trinity, N. C.)

As an all wise God, in His wisdom and love, has taken from our midst our dear friend and sister, Mrs. Bettie Pierce Wood, we deplore our loss but know that our loss is her gain and a meet reward for her faithfulness as the wife of an itinerant Methodist minister, who always uncomplainingly went wherever the conference sent them. For about fifteen years Mrs. Wood had been a faithful member of our society, always paid her dues, and was always ready to help if it were posible.

Resolved, That we miss her from our midst, but rejoice with her over the joy of the heavenly reunion.

Resolved second, That we offer to her bereaved family our deepest sympathy and prayers that they may ever prove as faithful to duty as she did, and thus receive the reward laid up for His children.

Resolved Third, That these resolutions be made a part of the records of our missionary society, and that a copy be sent to the family and to the North Carolina Christian Advocate.

Mrs. M. Alford Carpenter,
Mrs. N. A. Craven.



If only I had taken my parents' advice

How often have you heard people exclaim, "I wish I had heeded my parents when they wanted me to take piano lessons"? After listening to a good pianist, how many times has it left you with a longing to be able to create such music yourself?

Some day your children will be grown up. Will they be able to play? Or will they have to sit back and say, "I never had an opportunity to learn the piano"? Give them this opportunity. Buy a good piano and make music a part of their education.

A Weaver Piano is a source of constant musical inspiration—to the beginner, to the trained ear of the practical musician. The enchanting purity of its tone entices the stumbling fingers of the learner. It arouses the desire to make good music. The Weaver action, noted for its responsiveness and delicacy of touch, invites and rewards faithful practicing.

After using a Weaver Piano, Mme. Louise Homer, late of the Metropolitan Opera Co., said of it: "I am delighted with your Weaver Piano. The tone and action suit me exactly." This is the consensus of opinion of many of this country's leading musicians who have chosen the Weaver from among the world's greatest pianos. Its tone and action, the two most important requisites of a piano, have received the unstinted praise of these exacting artists.

A good piano should be a part of every home. Write to-day for the name of the dealer in your vicinity. Ask for the Weaver catalog—and full details of our easy terms. A liberal allowance will be made on your present piano.

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NORTH CAROLINA
Christian Advocate

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Formal Opening of the School of Religion Duke University

THE School of Religion of Duke University was formally opened on November 9 with impressive exercises that continued throughout the day. The ceremonies began at 10:30 in the morning and continued until a late hour in the evening, with interesting and impressive events crowded into every available hour. The date had been happily chosen, being the eve of the opening of the session of the North Carolian conference, which met in Trinity church, Durham. It was therefore possible for a large number of the Methodist people of North Carolina to attend the exercises marking this historical event. Additional impressiveness was added by the attendance of many especially invited guests representing the theological seminaries and church institutions of America.

The program for the day began with a devotional service held at 10:30 a. m. in Trinity church. It seemed especially fitting that the spiritual note which is to characterize the life, not only of this school, but of all of Duke University, should be prominent in the first hours of the life of the new school. After suitable services of song and prayer an address was delivered by Rev. Ralph W. Sockman, D.D., Ph.D., pastor of the Madison Avenue Methodist Episcopal church of New York City. A synopsis of Doctor Sockman's address will appear elsewhere.

This address, which made a profound impression upon the congregation, was followed by the administration of the Sacrament of the Lord's Supper, which was partaken of by the faculty and students of the School of Religion, ministers of Durham and many others present.

At 12:30 o'clock at the Washington Duke Hotel a delightful luncheon was served for the entertainment of the out-of-town guests of the occasion. During the course of the luncheon an illustrated lecture showing the plans of the future buildings of Duke University was given by Dr. F. C. Brown, the comptroller, who represents both the Duke Foundation and Duke University in the construction of this new plant. A special feature of this address was the exhibition for the first time of a slide showing the architect's drawing for the building to be occupied by the School of Religion. Since this is the first of the graduate schools of the University to get underway, it is expected that the building which will house it will be among the first units to be constructed upon the new University campus. The visiting guests were taken from the luncheon to the new campus and shown the site of the proposed building.

The formal opening of the School of Religion took place at Duke Memorial church, beginning at 3:30 p. m. The ceremonies were opened by an academic procession, in which there were present the special speakers, the representatives of colleges and seminaries, the members of the faculty of the School of Religion, the officers of administration of Duke University, and a number of the members of the faculty of Duke University, the trustees of the university and of the Duke endowment, and the students of the School of Religion. Many of these wore academic costumes, making a colorful and impressive spectacle.

The opening statement of the occasion was made by Mr. Joseph G. Brown of Raleigh, N. C., president of the board of trustees of Duke University, who stated the purpose of the trustees in establishing this particular school. President William Preston Few, Ph.D., LL.D., followed Mr. Brown, stating the determination of Duke University to emphasize thorough advanced preparation for all religious workers, as well as thorough instruction in the essentials of religion to be given to every undergraduate.

The charge to the School of Religion, addressed primarily to the faculty and students of this school, was delivered by Bishop Edwin D. Mouzon, D.D., LL.D., one of the general superintendents of the Methodist Episcopal Church, South, now in charge of the Episcopal district embracing North and South Carolina. Bishop Mouzon's address was one of the chief features of the occasion and will appear in another connection.

The response to Bishop Mouzon's charge was made by Rev. Edmund Davidson Soper, D.D., dean of the School of Religion, professor of History of Religion, and vice president of Duke University in the division of student life. During the year of his residence at Duke University, Dean Soper has won for himself a place of admiration and affection in the minds and hearts of the students and faculty of the University, and of the Methodist church in North Carolina, and of the Southern Methodists who came to hear and to know him during the past summer at Lake Junaluska. Dean Soper fulfilled the expectations of his friends and admirers in stating in unmistakable terms the determination of the faculty of the School of Religion to emphasize the deepest spiritual consecration and the highest academic standards and most forward-looking policies the work of the new school.

One of the most enjoyable events of the day was the reception and dinner given in the Washington Duke Hotel at 7:30 p. m., when a large number of friends enjoyed the splendid dinner and the fine Christian fellowship. At this time short addresses were made by visitors representing the theological institutions, universities, colleges, and churches which had come to do honor to the occasion and extend their congratulations.

In the founding of the School of Religion of Duke University two influences unite. In the first place there is the long history of Trinity College as a servant of the church in training ministers and lay workers. Hundreds of members of the Carolina and other conferences of Methodism testify to the effectiveness of this work. The motto of Trinity College, which appears upon the seal of Duke University is "Eruditio et Religio." Everyone familiar with the history of the institution understands at what cost this motto has been upheld throughout the years. As appears in the course of (*Concluded on page four*)

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WHY I AM A CHRISTIAN

When in Tokyo, Japan, on his recent tour around the world, Dr. Charles E. Jefferson, of Broadway Tabernacle, New York, gave over the wireless the following brief exposition of his Christian faith:

"I have been asked to state why I am a Christian, and I gladly comply with the request.

I am not a Christian because I happened to be born in the West. Many persons born in the West are not Christians. A man is not compelled to be a Christian because he is born in Europe or America. Men in the West are free, and each man can think as he chooses in religion. I could have been an unbeliever or skeptic, an agnostic or materialist or atheist, but I decided to be a Christian.

I am not a Christian because it is the only religion I know anything about. I am acquainted with the main teachings of all the great religions. I find much in them all which is true. No religion is altogether false or mistaken. Blessings come to the heart through them all. But I am a Christian because I find in Christianity a fuller revelation of truth than I find anywhere else.

I am not a Christian because I find the Christian way of living easy. On the contrary, I find it hard. The teachings of Jesus of Nazareth are so high that many men claim they are impracticable. No man can be a true Christian without continuous sacrifice. It is the religion of the Cross. If I wanted a religion which makes slight demands on me I should never select Christianity.

These are the chief reasons why I am a Christian:

1. To be a Christian is to be a follower of Jesus, and Jesus is the highest type of man I know. I have ransacked the literature of the world, and I have not found his equal. So far as I can see, his character was without a flaw. His life was perfect. He is to me the ideal man.

2. Jesus answers the deepest questions of the heart. I want, first of all, to know something about God. I want to know what kind of God he is. I want to know his character and purpose. I want to know what is his attitude to me. Jesus tells me. He assures me that God is the Father of all men. God is love. God is our friend. God desires our happiness. God is ready to help us. God is just and kind and good. He wants us to be like himself.

3. I want to know who man is, why he is here and what is expected of him. I want to know whether he lives after death. He does not leave me in doubt. He assures me that I am the child of God, and that I shall live on forever. His conception of God and his conception of man are the highest conceptions of God and man which I have ever found.

Jesus makes promises which he has fulfilled in my own experience. He promises to give rest and peace and strength and joy, and I have found that he is able to do it.

4. I am a Christian because history shows that Jesus teaches the principles of life. Wherever he is obeyed, human life prospers. Where his commands are trampled on, life becomes sordid and dark. He claimed to be the Light of the World, and he said he would draw all men to him. He is, indeed, powerful, and he is slowly and surely winning all the nations. His followers increase in each generation. There have never been so many Christians as there are today. The influence of Jesus has never been so deep and far-reaching as it is now. Every knee is going to bow to him, and every tongue is going to confess that he is, indeed, the Saviour of the world.

5. I am a Christian, because Jesus is the Prince of Peace. He said, Blessed are the peacemakers, because they shall be called the children of God. He told Simon Peter to put up his sword because all who use the sword shall perish with the sword. He taught that God is the Father of all men, that all men are brothers, and that our chief work upon earth is to establish the reign of justice and peace and good will.

Surely a teacher with such ideas, such love, and such power, must come to us from heaven."
—Christian World, London.

REV. F. L. TOWNSEND DIED IN BREVARD

Rev. F. L. Townsend, a superannuate member of the Western North Carolina conference, died Sunday night, November 7, at the home of Mrs. H. E. Martin, his daughter, where he and Mrs. Townsend had been spending the summer. Brother Townsend was 73 years old. He joined the conference at Wilson in 1879 and for five or six years had occupied a place on the roll of superannuates. For several years he has been in declining health but critically ill only a few days. Funeral services were held in Brevard Tuesday afternoon, November 9.

Brother Townsend was at one time presiding elder of the Franklin district and had served as pastor in many sections of the state. He was a popular and useful pastor who made full proof of his ministry and wrought well wherever appointed to serve.

In 1879 Mr. Townsend married Miss Metta Young Folger of Surry county. Four children survive that marriage—Paul W. Townsend, Waynesville, Folger and Mrs. H. E. Martin of Brevard and Miss Mary Townsend, a student at Duke University. Three or four brothers and sisters also survive, including Nat L. Townsend of Dunn, member of the North Carolina general assembly from Harnett county.

THE METHODIST PROTESTANT CONFERENCE IN ANNUAL SESSION

The North Carolina conference of the Methodist Protestant Church held its annual session this year in the beautiful new Grace church, Greensboro. The conference began Wednesday, November 3, and closed Monday, November 8. The sessions were largely attended and everybody seemed to enjoy the conference to the full limit.

Dr. A. G. Dixon was re-elected president of the conference, which is his fifth year in the office and according to a well established custom of the body his last as five successive years have become the limit. Dr. Dixon has given himself without stint to the work of his office and success has attended his labors. The year just closed has been one of gratifying success. Almost 1000 net gain in church membership, several new churches erected, quite a sum contributed to the new High Point College are among the evidences of real progress during the past year.

The conference received most cordially and with manifest interest the messenger from the North Carolina and the Western North Carolina conferences of the Methodist Episcopal Church, South, and there is growing up a very close fellowship between these two branches of Methodism in North Carolina.

"The race problem is no question for small politicians, but for broad-minded, patriotic statesmen. All our dealings with these people should be in the spirit and according to the ethics of the Man of Galilee. What is best for them now should be the measure of present duty, leaving the future to his hands who knows the end from the beginning. And we must insist that the Negro have equal opportunity with every American citizen to fulfill in himself the highest purposes of an all-wise and beneficent Providence."—Bishop Charles B. Galloway.

FOUR NEW PASTORS PREACH IN ONE TOWN THE SAME DAY

Last Sunday was a day of unusual interest for the Methodists of Greensboro in that four of the pastors appointed at the recent session of the Western North Carolina conference in Gastonia occupied their pulpits for the first time. These were Rev. L. D. Thompson at West Market, Rev. W. A. Rollins at College Place, Rev. J. Frank Armstrong at Centenary and Rev. J. H. Armbrust at Park Place. And it should be mentioned in this connection that the North Carolina conference of the Methodist Protestant church was in session at Grace Methodist Protestant church.

The writer had a day off for rest and worship and enjoyed the privilege of attending two of the services of the day—Park Place in the morning and Centenary at the evening hour.

Brother Armbrust expressed his appreciation of the warm welcome that the people had given him, asked any who did not desire the pastor to visit them to drop a note in the collection plate advising him of the fact, otherwise he would be there, announced his subjects for the following Sunday and also that the Boy Scouts would attend the evening service of that day in a body.

The announcements having been completed the new pastor preached, using as his subject, "The Power of Faith." It was without question the most impressive and inspiring sermon that we have ever heard on that subject. The sermon made a profound impression upon his audience and his conquest of his new congregation is complete.

At the evening hour we heard Brother Armstrong preach an excellent sermon to a very large congregation at Centenary. His first sermon had been at 11 o'clock and was reported to have made a very fine impression.

The Centenary people are delighted with their new pastor and his family, have repapered and repainted the parsonage throughout, extended the warmest greeting to the new pastor and are expecting one of the best years in their history.

Rev. W. A. Rollins, pastor of College Place, and his family have moved into the bran new parsonage and are happily situated. His first services Sunday made a delightful impression and the College Place people are enthusiastically with their new pastor in the work of the incoming year.

A great congregation gathered at West Market Sunday morning to greet their new pastor. Rev. L. D. Thompson.

Mr. C. H. Ireland, for many years a tower of strength in that congregation and an enthusiastic and successful leader in all forward movements of the church, spoke gracious words of welcome to the new pastor and assured him of the undivided support of the entire congregation. The sermon by Mr. Thompson delighted the people and the new quadrennium at West Market began in a way that pleased everybody.

EDITOR WANTED

The Michigan Christian Advocate knows of a permanent job for an editor who can measure up to the following expectations of an over exacting public.

Listen to the requirements:

"An editor who is humble and likable and teachable; saying what pleases everybody and saying it in a few brilliant words; never asking for subscribers but sending the paper free to everybody, out of his own purse; publishing everything sent in without any blue-penciling; able to draw honey from the flowers of pastoral inertia; never scolding anyone except those we dislike; able to explain how the present pastor has just had "the greatest revival campaign in the history of the church," without seeming to reflect in the least on the former pastors; one able to take orders from everybody and still keep his independence; able to create space that does not exist, and to get in belated stuff that comes after the paper is already being delivered; one who can read all the new books without betraying the old; who can keep the new theological ideas safe in the old wineskins —we know where such a man can get a job."

People and Things

Dr. D. V. York, well known in North Carolina, the land of his birth and of his forbears, has been readmitted to the West Oklahoma conference, where he located seven years ago to do the work of an evangelist.

Rev. J. E. B. Houser is putting in some good licks in his territory for temperance and prohibition. His people greatly appreciate the services of this faithful minister who has a zeal for all the interests of the Kingdom of God.

Miss Minnie C. Huneycutt of Polkton writes most appreciatively of their pastor, Rev. O. B. Mitchell, who has been sent to another charge. He has done fine work for which the people will keep him in grateful remembrance, and they at the same time congratulate the churches which are to have the benefit of his services.

The pastorate of Rev. J. W. Fitzgerald on the Welcome circuit for the past three years shows the following noteworthy accomplishments: Total numberof members received 241; infants baptized 70. Total amount collected for all purposes $43,188. A debt of $980 on parsonage paid in full. Two beautiful new churches, one at Midway and another at Welcome, were built, paid for and dedicated. The church at Vernon was remodeled and a number of Sunday school rooms added. Two misisonary societies, one Epworth League and greatly improved Sunday schools have featured Brother Fitzgerald's pastorate. Two churches in Korea were financed by the circuit. An orchestra of twenty pieces has been organized at Midway and after six months' practice is now giving public entertainments.

John Bakewell, whose hymn, "Hail, Thou once despised Jesus," is in all the hymnals and in many hearts, lies in a rather neglected grave behind Wesley's Chapel, City Road, London. The Rev. W. Fiddian Moulton, his great-great-granson, has recently restored the gravestone, and on October 7 the London Methodists gathered at the spot and sang the song of this Greenwich schoolmaster who became one of Wesley's preachers. He has had Moulton descendants in the Wesleyan minutes since 1794, some of them of great distinction. Bakewell's hymn was printed before 1760. It was in Bakewell's house that his friend Thomas Olivers, after hearing the tune "Leone" sung at a synagogue service, wrote the hymn beginning "The God of Abraham praise."—N. Y. Christian Advocate.

An American college is to be established at Athens, Greece, and an American University at Sofia, Bulgaria. A board of trustees for the Athens institution, which will be modeled after Robert College, Constantinople, is now being organized by Professor Edward Capps, head of the department of archeology at Princeton, and former United States minister to Greece, who will direct the policy of the new college. A tract of twenty-three acres of land just outside of Athens has been given by a Greek merchant, who has also contributed $100,000 for the first building. For the university at Sofia, a five-year building program, entailing an outlay of about $1,000,000, is now beginning. A large plot of land has been given the institution by the Bulgarian government. Both men and women will be admitted to the new university.—Zion's Herald.

Mrs. D. G. Fox, the mother of Rev. E. W. Fox, presiding elder of the Mt. Airy district, died at her home in Siler City, N. C., the morning of November 4. She was in her 79th year and had been a resident of Siler City 40 years. Her husband, D. G. Fox, died 11 years ago. Mrs. Fox before her marriage 57 years ago was Miss Nannie J. Vestal, a daughter of Oliver and Elizabeth Pugh Vestal, well known citizens of Chatham and Randolph counties. Surviving Mrs. Fox are two sons, Rev. E. W. Fox, presiding elder of the Mount Airy district, and M. M. Fox; one daughter, Mrs. P. H. Elkin of Siler City; two sisters, Mrs. Alice Wrenn and Miss Kate Vestal of this place, and one brother, E. L. Vestal of near Siler City. The funeral services were held from the First Methodist church, of which the deceased was a charter member, Friday, November 5 at two o'clock, being conducted by the pastor, Rev. W. L. Maness, assisted by Rev. W. F. Craven of Durham, and Rev. R. S. Fountain of Siler City. Mrs. Fox was a great and good woman, whose life greatly enriched the community in which she lived and who left a precious legacy to her children in the life she lived.

Dr. W. R. Ware, who was taken ill just after conference, had to be carried from Forest City to Charlotte for an emergency operation last Wednesday night. He is seriously ill, but has rallied and is expected to get well and begin his work at Rutherfordton within a few weeks. Mrs. Ware is with him. Many friends from over the state have showed kindly interest and attention. Dr. Ware is at the Charlotte Sanatorium.

Fifteen million penny tuberculosis Christmas seals have been received at the office of the North Carolina Tuberculosis Association. They will be distributed throughout every county in the state and sold during the annual Christmas Seal campaign which opens formally the day after Thanksgiving. Seventy-five per cent of the proceeds of the seal sale are used in the locality where they are sold for child health education, nutrition work, in the prevention of tuberculosis and in care of tuberculosis patients. The remaining 25 per cent goes to the state and the national association to be used for workers to help to conquer tuberculosis by lectures, demonstrations, magazine articles, clinics and general information about tuberculosis, its prevention and sure, also research work in every phase of the tuberculosis problem.

DAILY BREAD

By Arthur E. Cowley.

Lord, when we pray for daily bread
Teach us the meaning of our prayer,
Lest, selfish, we unthinking ask
Thee and the world our need to bear.

Help us to see that daily bread
Is sent by thee through human hands;
That brother's life must spend itself
If thou wouldst answer our demands.

Show us our prayer cannot avail
If we are blind to earth's great wrongs
Which daily bread deny to men
To whom, thou knowest, it belongs.

Forbid, O Master, we would seek
To take from thee our daily bread,
Unless another's need we see
And strive to care for those unfed.

Then shall we, too, with thee, O Lord,
Unite to answer this our prayer,
And hasten brotherhood's glad day
When all our daily bread shall share.

IN REPLY TO CALL FOR HELP

In answer to our appeal for funds to send the Advocate to parties who are not able to pay for it, shut-ins, those in various charitable institutions, etc., we have received the following amounts:

J. P. Gibbons, Hamlet	$10.00
G. F. Ivey, Hickory, N. C.	10.00
West Market Missionary Auxiliary	10.00
J. J. Barnhardt, Concord	5.00
J. S. Lloyd, Winston-Salem	4.00
Mrs. Lee A. Falls, Winston-Salem	4.00
Geo. L. Hackney, Lexington, N. C.	2.00
A. L. Stanford, Charlotte	2.00
Mrs. W. B. Richardson, Jr., Reidsville	2.00
Mrs. S. W. Hefner, Chicago, Ill.	2.00
J. J. Akers, Charlotte	2.00
Mrs. John Staton, Bethel, N. C.	1.50
Rev. L. B. Abernethy, Elkin, N. C.	1.00
C. W. Kellam, McLeansville, N. C.	1.00

We are in need of a great deal more at this time. Who will be the next?

WAYNESVILLE DISTRICT NOTICE

The district stewards, pastors, charge lay leaders and presidents of woman's missionary societies of the Waynesville district are called to meet in Sylva Methodist church at ten o'clock November 18, for the purpose of outlining a program for the year's work and to transact the regular business of a district stewards meeting. Let's have a one hundred per cent attendance at this meeting.

P. W. Tucker, P. E.

CHARLOTTE DISTRICT NOTICE

The district stewards will meet at Trinity church on Wednesday, November 17, at 12 o'clock. They will take lunch together. The pastors will meet at Trinity church on Tuesday, November 23, at 10 o'clock. Lunch served. D. M. Litaker, P. E.

ELLEN GARRETT DANIEL

Mrs. Ellen Garrett Daniel, wife of Rev. J. M. Daniel, was born at Reidsville, North Carolina, April 20, 1884. She was the daughter of J. T. Garrett and Lucy Penn Watson. Her mother died when she was six years of age. Following that bereavement she went to live with her aunt, Mrs. E. J. Lynch, in Greensboro. Her only sister, Addie Garrett, died some years ago. There are two brothers, Percy Garrett, living in Tulsa, Oklahoma, and Jeff E. Garrett of Reidsville. Members of her family were charter members of Lowe's Methodist church in Rockingham county. For many generations her people have been loyal Methodists. She joined West Market Street church when quite young.

She was educated at the North Carolina College for Women, being graduated in 1903. Following her graduation, she taught in the city high schools of Durham and Greensboro. She was a musician of rare ability.

January 19, 1910, she was married to Rev. James M. Daniel, a member of the North Carolina conference. Of this union two children, Helen Garrett, now aged 13, and James M., Jr., were born.

She died November 2, 1926, at Sanatorium, North Carolina, following an illness of more than four years.

There are those who say that they find "books in the running brooks, sermons in stones, and good in everything." There are others who see hints of divine things in "the meanest flower that blows." To still others "every common bush is afire with God."

But for most of us the reality of God is made plain not from facts or manifestations in nature, but from a life that is lived. Even the humblest and blindest of us want to know God, and we want to know Him on the levels and in the concerns where we dwell through our common days. That was what Jesus did; He lived the life of God in this plain flesh. In smaller degree, but genuine no less, things that make us think of God are found in the human lives of our daily friends.

Of these things that remind us of God, nothing is more unavoidable as we pay memory's tribute today than the thought of purity. Says Paul, "Whatsoever things are pure, thing on them." That which is without stain and bears no taint of foulness; that which is so pure it purifies—that reminds us of God. You have looked out on the hills and valleys clad in their mantle of snow in winter. You could not escape the feeling that they were wrapped about in purity. But the snow is cold. We want a purity that is not only white, but also warm with the sweet and stimulating throb of life.

And there is patience in suffering. The spirit that bears without complaining, that does not murmur, but coins discipline and strength of soul out of pain—such a spirit brings the thought of God. If we know God at all, if we are acquainted with Him as He shines forth in His Son, this we are sure of: He brings out of pain richer treasures, and out of suffering redemption.

Also there is motherhood. We believe that we are children of God. The highest point of our life, and also its deepest reach is where it touches hands with God,and out of pain brings new life to birth. She who looks with love into the face of new-born flesh and blood, which is a part of herself; she who tenderly watches through days and nights and months and years, and thinks never of herself, but always first of her children—she makes us think of God.

In our sister who has been called away these virtues in harmonious union with many others dwelt abundantly. Doctors, nurses, servants, who waited at her bedside, loved her for her gentleness and patience and courage. Husband, into whose face she smiled but a few minutes before her going, and children, into whose lives she had poured the largest of her motherhood—all who knew her intimately read in such a life not hints only, but an open word of God.

For sixteen years she entered into the work of a Methodist preacher's life, took into her heart the anxieties, sorrows, sympathies and hopes incident to such a ministry, was loyal to the church of Christ, and lived from a source of religion deep within. Out of her suffering, gladdened by the goodness that was about her, and cheered by the presence of her constant Friend, she passed "to where beyond these voices there is peace."

W. A. Stanbury.

Formal Opening of the School of Religion Duke University

[CONCLUDED FROM FRONT PAGE]

this article, Trinity College had already determined to establish a School of Religion before the setting up of the Duke Foundation.

The second strong influence manifest in the establishment of this school was the personal conviction of Mr. James B. Duke, in which he is in agreement with his father his brother and the other members of his family, that an adequately trained ministry is the first need of the world. In his deed of indenture, establishing the Duke Foundation and Duke University, Mr. Duke put as the first objective of the university which he proposed to create the training of "preachers, teachers, lawyers and physicians." In other sections of the same document and in his will, Mr. Duke emphasized his devotion to this particular need. He has often been quoted as saying that he felt that his father owed a tremendous debt to Methodist circuit riders, that he himself owed everything to his father and that through his benefactions he desired to equip and support the Christian ministry in the most thorough-going and modern fashion.

It is evident, therefore, that it was inevitable that the first of the graduate schools of the new Duke University to be established should be the School of Religion, a graduate school of theological training for both men and women, ministers and lay workers, of the very highest academic standards and evangelical piety.

The Final Step

The organization of this school marks the final step in the development of the work of religious instruction at Duke University, and is the culmination of many years of effort, beginning thirty-five years ago, rather than the initiation of a new graduate school with no adequate preliminary foundation. The work of training religious workers at Trinity College, now a part of Duke University, has a long and honorable history. As early as 1895 Trinity College organized the Avera School of Biblical Literature, an undergraduate department of which the late Bishop John C. Kilgo was the head. As far as is known this wa sthe first distinct department of instruction in Biblical subjects introduced into the curriculum of a Southern college, and one of the earliest in the United States. During the course of the years since its organization, this department was headed successively by Dr. Plato Durham, Rev. John C. Wooten, Dr. Franklin N. Parker and Rev. W. W. Peele. Others who have worked in this undergraduate department are Prof. H. E. Spence, Prof. James Cannon III, Prof. J. M. Ormond and Prof. H. E. Myers.

In his report to the board of trustees of Trinity College in 1922, President Few recommended the organization of a School of Religion with nine specified chairs of instruction. This recommendation was approved, and the board of trustees directed that funds accruing to the college from undirected pledges in the Christian Education Movement be set apart for the work of this school.

The development of the Graduate School of Religion does not in any way detract from, but rather adds to the importance of the work done for undergraduates. The ideal which President Few has frequently enunciated has been to "plant educational training in religious living and thinking in the very heart of the undergraduate body of the college." A special group of studies leading to the A. B. degree provides opportunity for any person who desires to do so to take a wide range of subjects in the field of religion. While enrollment in the Graduate School of Religion is strictly limited to persons, men or women, who have received the A. D. degree, or its equivalent, any person who comes to Duke University can take as much work as may be wise in the undergraduate department.

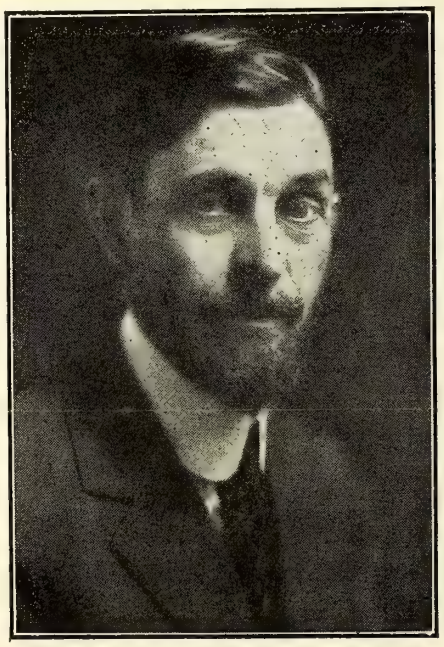
During the year 1925-1926 658 students are enrolled in this undergraduate department, 490 of whom are taking the required course in the study of the English Bible and 168 of whom are taking elective work. There are also a large number of students who are taking work in religion leading to the M. A. degree of Duke University.

The students enrolled in the School of Religion are all candidates for the B. D. degree. There are eighteen such students, and two of them will receive the degree at commencement in June. Both men and women are enrolled on equal terms in this school. Instruction is given by seven full-time professors elected primarily to chairs in the School of Religion. In addition to these, several members of the faculty of Duke University offer courses for graduate students which are accredited toward the B. D. degree.

Professors in School of Religion

The professors in the School of Religion are as follows:

The Rev. Edmund Davison Soper, an A. B. and D. D. of Dickenson College, a B. D. of Drew Theological Seminary, is dean of the School of Religion and professor of the History of Religion. He is also a vice president of Duke University in the division of student life. Dr. Soper was formerly professor of Missions in Ohio Wesleyan University, profesor of Missions and Comparative Religion in Drew Theological Seminary, and professor of the History of Religion in Northwestern University. Besides numerous articles and pamphlets he is author of three books, "Faiths of Mankind," "Religions of Mankind," and a new book, "What Shall We Believe?" He contributed two chapters in the fourth volume of the recently published "Outlines of Christianity."



DR. W. P. FEW
President of Duke University

Bennett Harvie Branscomb, A.B. Birmingham-Southern, B.A. and M.A. Oxford, with graduate work at Columbia University and Union Theological Seminary, is professor of New Testament Language and Literature. Professor Branscomb was for five years professor of New Testament in the School of Theology of Southern Methodist University, is entitled to wear the Belgian War Cross for war service, and is the author of "The Message of Jesus," besides articles in learned reviews.

The Rev. Paul Neff Garber, A.B. of Bridgewater College, A.M. and Ph.D. of the University of Pennsylvania, with theological training at Crozer Theological Seminary, is professor of Church History. He was for one year professor of History at Brown University and for two years similarly connected with the department of history of Duke University before being elected to the faculty of the School of Religion. He is the author of "The Gadsden Treaty," and is a member of the Western North Carolina conference.

Elbert Russell, A.B. and A.M. of Earlham College and Ph.D. of the University of Chicago, is professor of Biblical Interpretation. Dr. Russell was formerly professor of Biblical Literature and college pastor at Earlham College, director of the Woolman School and professor of Biblical Literature at Swarthmore College, special lecturer in the Oriental Seminary of Johns Hopkins University and lecturer in Church History in the Haverford Graduate School. He is the author of five booklets on New Testament subjects, and in 1924 was special lecturer of the American Society of Friends in the German and Austrian universities for the promotion of international understanding.

The Rev. James Cannon III, A.B. Duke, A.M. Princeton, Th.B. and Th.M. Princeton Theological Seminary, with graduate study in Theology at Edinburgh and Garrett, is professor of Christian missions. He was professor of Biblical Literature and Missions in Duke University for six years before elected to the faculty of the School of Religion, and received the French Croix de Guerre for war service. He is author of "History of Southern Methodist Missions" and joint author of "A Guide to the Study of the English Bible," besides a number of articles in missionary publications. He is a member of the Virginia conference.

The Rev. Howard M. LeSourd, AB. of Ohio Wesleyan, A.M. of Columbia University, and a graduate of Union Theological Seminary, is professor of Religious Education. He was formerly professor of Religious Education at the Western Theological Seminary, Pittsburgh, Pa., and has also served as director of Religious Education at the Madison Avenue Methodist church, New York City, and the Epworth Methodist church, Cleveland, Ohio. He is the author of "Builders of the Kingdom."

The Rev. Allen H. Godbey, A.B. of Morrisville College and Ph.D. of the University of Chicago, gives instruction in Hebrew and Oriental Languages. Dr. Godbey is the author of a score of monographs on subjects in the field of Assyriology, besides the following books: "Stanley in Africa," "Officials of the Sargonate Empire," "Great Disasters." He is joint author of "Light in Darkness" and was co-laborator with the late President Harper on "The Code of Hamurabbi."

Plans looking to the filling of remaining chairs are being completed and within a brief time professors of Practical Theology and Homiletics, Systematic Theology, Religious Education, and other related subjects will be announced.

Courses offered by the following members of the faculty of Duke University are also open to students of the School of Religion:

William Ivey Cranford, A.B. Duke, Ph.D. Yale, professor of Philosophy.

The Rev. Hersey Everett Spence, A.B., A.M. Duke, professor of Biblical Literature and Religious Education.

The Rev. Jesse Marvin Ormond, A.B. Duke, B.D. Vanderbilt, professor of Biblical Literature.

The Rev. Hiram Earl Myers, A.B. Duke, S.T.B. and S.T.M. Boston University, professor of Biblical Literature.

$50,000,000 A YEAR GOING INTO NEW CHURCH BUILDINGS IN THE SOUTH

The South is now spending more than $50,000,000 a year, or $1,000,000 a week, upon the erection of new church buildings. It is spending over $76,000,000 a year upon the erection of school buildings. Its expenditure for the maintenance of public schools last year was about $365,000,000, as compared with $426,000,000 for the entire country as late as 1910, showing that this section is now putting in public school education within 14 per cent of what the United States thus spent 15 years ago.

The building of churches and of schools and the maintenance of these institutions is one of the outstanding features of Southern life. It is an expression of the increasing wealth of the South and the increasing interest in the expansion of educational and of religious activities. Without these two vital factors of civilization no safe and sound business can be founded. No stronger appeal could be made to the people and to the money of other sections to come South as the most inviting place in the world for the investment of capital and for making a home than the way in which the Southern people are spending money for churches and for schools.

Many of the church buildings now going up in the South, costing from $350,000 to $500,000 each and in one or two cases double that amount, are among the most splendid examples of architecture in America, another expression of the cultural development of this section.

In this issue a special article devoted to church building, beautifully illustrated with types of church architecture, will be found of unusual interest to the business men of the entire country. This church building activity is an expression of the increasing wealth, the increasing buying power and the increasing sentiment of the whole South, for this activity extends from Maryland to the Rio Grande, covering every part of the South and Southwest.—Manufacturer's Record.

THE ONENESS OF OUR TASK

Address by M. T. Plyler, fraternal messenger from the North Carolina Conferences of the Methodist Episcopal Church, South, to the North Carolina Conference of the Methodist Protestant Church, assembled in Grace Church, Greensboro. The message was delivered to a packed house, afternoon of November 2, 1926.

In a rapidly developing commonwealth such as this, the urgent demands pressing upon the churches bring a new sense of helplessness in the midst of golden opportunities. Especially true is this of us Methodists here in North Carolina. We are moving in a giddy whirl and needed adjustment is imminent on every side . Before a church plant in one of our growing towns is finished and paid for and every one is fully adjusted to the new situation, the leaders begin to talk of needed enlargement to meet future demands. In the country places a more embarrassing situation exists because of needed consolidation and enlargement of the churches with insufficient funds at hand to do the needed work. The pressing demands are every day becoming more urgent.

In my own church, by aid from the Duke Foundation of funds devoted to the country church, we are laying plans to meet the need in our own state by practically making over the church of the open country. This is a herculean task, but with patience and persistence we believe it can be done. During the next decade or two we will doubtless spend millions of dollars in this work. At this early stage of the undertaking we would make earnest enquiry as to whether this is to be a process of wasteful competition or a practical readjustment that will make for an economical use of men and money? This is of most urgent concern to both of our churches. Is there any justification for our continuing two churches in a community when one would do the work better than both are doing? Are we justified in causing a preacher to live on a scant salary when he might get a comfortable living and do a better work?

The foregoing questions should not be swept aside by a wave of the hand. Neither can they be answered on the run. They have to do with a most intricate situation and involve the deepest passions of the human heart, for many believe that the very essentials of religion are lodged here. Surely our two Methodisms here in North Carolina can do something to show the way out. If we cannot, what other two bodies of Christians can?

We have a common heritage and similar traditions reaching back to the days of Francis Asbury. The heroic men who pioneered the way in the valley of the Roanoke and of the Yadkin, of the Cape Fear and of the Catawba are equally ours. Indeed, the same spirit animated the hardy itinerants gathered in the Christmas conference at Baltimore in 1784 as that which stirred the devoted men who gathered there in 1830 when your own church began its noble and heroic labors. For nearly a hundred years now we have preached the same gospel, cherished the same broad, liberal spirit, sung the same stirring songs, subscribed to the same credal statements and pioneered the same vast waste places of a wide land.

You have stressed democracy in your church government; we have stressed rigid supervision, almost military in its demands as we were doing the hard work of a pioneer church. But with a more stable and complex economic order, demanding a more settled ministry, has come the granting of a larger place to the laymen in our communion as the local church has shared more largely in the placing of the ministry. This has made for greater democracy. By the granting of full lay rights to women we have about caught up with you though we have moved on rather leaden feet. Delegates are equal in the General Conference and we now have one lay delegate to every eight hundred members in the annual conference. So we are becoming more and more one in church government. The best is yet to be.

If we who believe that all men are sinners and that all men may be saved, and that when a man is saved he will know it; if we who have cherished the same broad, liberal spirit towards all, ready at all times to join hands in every moral and religious advance; if we have made the altars to glow and set the waste places on fire as the revival flame swept the land; if we who are now among our own people, bone of our bone and blood of our blood, oft in weariness and poverty, preaching and praying and singing in a common cause for our common Christ cannot get together for the religious rebuilding of an old commonwealth, pray tell us who can? We are called upon to make the most magnificent venture in all the world; the venture on Jesus Christ for fresh conquest. When once we have felt afresh his presence we will feel deeply and then we will dare greatly. The dismal days of the past will give place to a radiant morn. We move heavenward only as we move forward. Our Lord has gone on before.

Permit me with frankness of speech to be a bit more specific. Every effort should be made by us preachers to know each other better that we might have a finer sense of real brotherhood, and we should not allow any opportunity to pass to bring our people together. Could we know each other better we would love each other more. Why not strive for interchange of pulpits and co-operative efforts in revivals? Both churches have good preachers and sorry preachers; the break would be about equal.

Another suggestion: Why cannot we make needed adjustments in our work so as to avoid overlapping? This will call for patience and the putting of the larger good to the front. For we have inherited a situation hard to be remedied. This has been a hundred years in the making in what at times has been a too acrimonious past. Earnest tears and hot blood have gone into these years. In weariness of body and soul, heroic men have labored and suffered and passed on. But the situation is not hopeless, for we must meet the future and not be fettered by the past. To falter in the face of the present situation would be a sin for which none of the heroism of our fathers could atone.

Faithful and persistent effort should be made to remedy the situation, for in every place in which the two churches are growing weaker and weaker year by year a remedy should be sought and wherever one instead of two would have a chance to live and grow, the people should be led to see the wisdom of such a course. If, however, the heritage of the past cannot be set aside, we should see to it that a different policy is pursued in the days ahead. Too often the hurt is done before we are aware of it. There is a common task ahead of us here in North Carolina.

For one, I do not feel that it would be Christian or that it could be justified in reason or in morals for us who are to spend millions in our state in the work of the country church to disregard the life and labors of a sister Methodism. When one Methodism is doing the work well the other should not enter the field, and when two churches are languishing side by side needed readjustments should be made for the larger good of both Methodisms. This will call for a persistent stress upon our similarities rather than up on our differences, and it will also require a firm determination that much be left behind that the dead past may bury its dead.

We are growing rich and complacent, we are waxing fat and ready to kick, we are building altars and shrines such as our fathers never dreamed of, andwe are becoming more and more boastful and arrogant and defiant with the building of greater barns. Can we unite for a common task, set these altars aflame, and go forth with the winds of the spirit sweeping across every landscape? We need a passion that can fuse us into one and a vision that can sweep the world, and then we will become a unity for the common task that is crowding upon us.

APPLES

By J. W. Clay, Missionary to Brazil.

The modern apple belongs to the genus Pyrus Malas and is a direct descendant of the ancient crab apple, though it gives a man's tooth a more civil reception than did its forefather. It has been brought up from the scrawny little crab until now it is a fruit of the most gorgeous colorings and beautiful proportions, and its delicious flavor is a joy forever.

Its juicy, luscious fruit is enjoyed by all, both young and old, but in the hands of the boy it finds its natural habitat. The fact is boys are natural born apple eaters. They can eat apples from the rising of the sun to the going down thereof, and it makes little difference whether they be ripe or green, soft or hard, big or little, just so they are apples.

And when a boy eats an apple he eats it, core and all, and every apple he eats tastes like more, and the more he eats the more he wants, and the more he wants the more he gets, for every boy knows where apples grow, and he is quite sure they grow for him.

The boy is never so happy as when you find him with three big apples in his stomach, another in the act of joining them, and some four or five in his pocket awaiting their turn, for then it is that he feels himself a man, and when he lets his belt out a notch or two to make room for those that are to follow he imagines he can feel himself growing. And he does grow, for boys and apples are the stuff that men are made of.

And who ever heard of a boy peeling an apple? He thinks that to peel one is a needless waste of time as well as apple, and it is a crime no boy is ever guilty of. He may be guilty of stealing apples but never of wasting them. And furthermore, to peel an apple is old-maidish, and it is also a sign that you are growing old and old age means weakness, and weakness is not to be found in the boy's vocabulary.

Any boy can eat a peck of green apples before breakfast and never show the slightest signs of colic, and he can bite a crab apple in two and not bat an eye. He can eat half a dozen apples, each one larger than his head, and yet his head will remain the biggest thing about him. And the flavor of the apple makes no difference to him. Sour or sweet, good or bad, an apple's an apple and a boy's a boy, and apples were made for boys and boys are mostly made for apples. Thus endeth the story of the apple.

No, that's a mistake. The story of the apple does not end here. All the boys of the world are not so favored as are the boys of America. There are great portions of the earth where the apple does not grow. In Brazil there are hundreds of varieties of fruits. In the city of Rio de Janeiro there is a poet who has planted more than eighty different varieties of fruit trees in his garden. He has fruit every day in the year. In his garden he has trees budding, blossoming, and as the Brazilians would say, "giving" fruit all the time. Who couldn't write poetry in the midst of such a paradise of fruits? There's the orange, the king of fruit, the real Bahia orange, twice the size of the ordinary orange and four times as good. Then the bananas, a host of varieties. The large variety especially good for frying, the St. Thomas which is splendid for baking, the apple banana, the silver banana, the golden banana, etc. Each has its season and each has its special flavor. Then there are the "jaboticaba," the "caju," the "mamao," the "carambola," the "pitanga," the "abacati," the "marmello," the "frusta do conde," the "jaca," and to many palates the best of all, the "manga," which evidently came from paradise in all its sweetness. For looks it is not much, resembling a pineknot more than a fruit, but what it lacks in beauty it more than makes up in goodness. It is a fruit not easily eaten and the best method is to undress and get in a bathtub, for after you have finished you will need a bath, but it is worth all the trouble it costs, for there is not to be found another such combination of sweets and flavors in all the earth.

There are thousands of fruits in Brazil, but alack and alas, there are no apples—that is, they do not grow there. They are shipped in from the Oregon country, and when they reach there they cost real money, so real in fact that the missionary family buys but once per year. Each member of the family arises early on Christmas morning to find a big red apple in his stocking.

I said in the beginning that the orange is the king of fruits, and so it is, but the apple is the prime minister. And you know the prime minister always outshines the king.

The missionary always longs for the time of his furlough when he can become a boy again and have companionship with the prime minister of fruits.

The twentieth century is as ready for a gospel of power as the first century was; and when we advocate that gospel with the intellectual vigor, passionate conviction and constructive energy which characterized that age; when we can give convincing evidence of its power in our own experience; above all, when we can prove the loyalty of our lives to the Lord of Glory by an enthusiastic personal service of the world's spiritual needs, we shall again see the Christian Dynamic functioning in history, as it did when first it illuminated the darkness and transformed the life of the ancient world.—From the Finality of Christianity, by Harris F. Kirk.

ADDRESS BY PRESIDENT FEW AT FORMAL OPENING OF SCHOOL OF RELIGION, DUKE UNIVERSITY, NOVEMBER 9, 1926

The authorities of Duke University have made it a special point to set up the School of Religion as the first new unit to be organized in the new rapidly expanding institution. We are met here today for the formal opening of this School of Religion under favorable conditions and with every prospect that the school will effectively serve the causes of religion and the great moral causes of mankind in this commonwealth and in this republic.

If American civilization is to endure, as please God it may long endure, it must find a way to reconcile democracy and excellence. If Duke University is to fulfill its mission it must be at once dedicated to sound educational ideas and desciplined in the hard services of humanity. If this School of Religion is to fulfill the high hopes that many this day entertain for it, then it must hold up worthy intellectual standards and worthy standards of ministerial efficiency and at the same time be eagerly committed to the active tasks of practical Christianty.

We shall, of course, expect this school to use the best results and the best methods of those remarkable linguistic studies that have done so much for scholarship in the past fifty years and also the best results, and so far as they apply, the best methods in other branches of learning; in archaeology, in geology, in astronomy, and in other sciences that have brought to light new facts and that have thus made necessary new adaptations of old truths. But we are not so much concerned here about an intellectual reformation as we are concerned for the re-lighting and the passing on again to others of those ancient torches of piety and of truth that many times in the past have kindled the hearts of individuals and nations, that have warmed them with great faiths, that have led them to aspire greatly and to achieve greatly, and that have again and again been the light and power to produce mighty men and mighty generations of men.

We earnestly covet for this school great scholars and great thinkers, but even more we covet for it prophetic men who can speak about God, about the things of the spirit, and about Jesus Christ and his message to our age, with the authority that has belonged to those supreme spiritual and intellectual leaders who have been the founders and builders of every great age in the long past of our race.

May this school be informed with such controling faiths and creative energies as are best fitted to breed great spiritual leaders; and may this troubled generation of ours have glad and grateful occasions to acclaim "A new prophet has arisen in Israel."

NOTES OF THE OPENING OF THE SCHOOL OF RELIGION

"Stewards of the Mysteries of God" was the subject of Dr. Ralph W. Sockwell's sermon at 11 o'clock in Trinity church. The speaker insisted that the minister of the gospel must go beyond the things of sense, the things of science and beyond the market place. His discourse was strikingly effective in driving home the truth that the true values of life are not things but spiritual values. The sermon delighted the large and intelligent audience which had assembled for the initial services of the day.

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Among those who brought greetings, congratulations and expressions of cordial good wishes from their respective institutions of learning to the new School of Religion were Dr. W. T. Thompson from Union Theological Seminary, Richmond, Va., President W. F. Quillian of Wesleyan College, Macon, Ga., President H. W. Chase of the University of North Carolina, President W. J. Martin of Davidson College, and President W. L. Poteat of Wake Forest College. The brief addresses of these distinguished educators became a delightful feature of the dinner hour Tuesday evening. Numerous were the messages from institutions all over the country which were unable to send personal representatives to Durham.

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At the afternoon ceremonies in Duke Memorial church Mr. Joseph G. Brown, president of the board of trustees of Duke University, was especially happy in his statement as representative of that board. President W. P. Few's address appears elsewhere in this paper and speaks for itself. Bishop Mouzon in his charge to the School of Religion said that the School of Religion must stand for a personal God, for the Bible as a unique book of God's revelation, for Jesus Christ as Lord and Saviour, and for a personal religious experience. When he had concluded his impressive utterances Dr. Dred Peacock of High Point, who sat near the writer, declared with emphasis, "That is the right sort of talk. Without those things you may make Chautauqua lecturers but you cannot make preachers."

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Dr. Edmund D. Soper, the dean of the new School of Religion, delivered a comprehensive address upon the scope and objectives of the school that is now being established. The address is worthy of a wide reading and we hope at an early day to carry it in full in the Advocate. The primary purpose of the school is to train preachers, but it has a much wider scope than this.



DR. E. D. SOPER
Dean of the School of Religion

METHODISTS AKIN TO THE WORLD

Who would choose to live in a desert, or like Robinson Crusoe, alone on an island cut off from the world?

And yet there are those who cut themselves off from the world that lies in the mind of God.

They live their oasis life, the life on their island, marooned in the vast ocean the tides of which wash a planet for which Christ died.

Has it not occurred to you that those who do not take their church paper are like those we have described? What do they know of what Methodism is doing to bring the vast, teeming, sin-cursed, sorrow-laden, lost world to the knowledge of His Son and the life, the "abounding life" that is in Him?

There are thousands in the great West who take no church paper, who therefore know nothing, or next to nothing of God's great program, the program and task of their church; and who seem satisfid to have it so.

Bishop Hughes put it exactly when he said that a man can be a good parochial Methodist and not take his church paper, but a man cannot be a world Methodist unless he takes his church paper.

The church paper brings the rich argosies from all the earth and every week puts its rich bales in his hands.

Don't be a parochial Methodist merely. Don't satisfy yourself with the four corners of your "charge," your little community, your little acquaintance in your local congregation. Try to be as large as the church's work—as large as the plan of God for redeeming and saving and hallowing all the life of the world.

That is what your church paper will bring you. Love it. Talk it. Get others interested. Let us all try to grow into a fellowship whose plans shall be like the Bible teaches, "A kingdom without frontiers."—Central Christian Advocate.

THE PRESIDENT'S THANKSGIVING PROCLAMATION

By the President of the United States of America—A Proclamation:

As a nation and as individuals, we have passed another twelve months in the favor of the Almighty. He has smiled upon our fields and they have brought forth plentifully; business has prospered; industries have flourished, and labor has been well employed. While sections of our country have been visited by disaster, we have been spared any great national calamity or pestilential visitation. We are blessed among the nations of the earth.

Our moral and spiritual life has kept measure with our material prosperity. We are not unmindful of the gratitude we owe to God for His watchful care which has pointed out to us the ways of peace and happiness; we should not fail in our acknowledgement of His divine favor which has bestowed upon us so many blessings. Neither should we be forgetful of those among us who, through stress of circumstances, are less fortunately placed, but by deeds of charity make our acknowledgement more acceptable in His sight.

Wherefore, I, Calvin Coolidge, President of the United States, do hereby set aside Thursday, the twenty-fifth of November next, as a day of general thanksgiving and prayer, and I recommend that on that day the people shall cease from their daily work and, in their homes or in their accustomed places of worship, devoutly give thanks to the Almighty for the many and great blessings they have received, and seek His guidance that through good deeds and brotherly love they may deserve a continuance of His favor.

In witness whereof I have hereunto set my hand and caused to be affixed the great seal of the United States.

Done at the city of Washington, this thirtieth day of October, in the year of our Lord one thousand nine hundred and twenty-six, and of the independence of the United States the one hundred and fifty-first. Calvin Coolidge.

By the President:

Joseph C. Grew, Acting Secretary of State.

ENDOWMENT FUND FOR DUKE MEMORIAL CHURCH, DURHAM

A special from Durham announces the creation of the Memorial Church Fund, Inc., with $160,000 already paid in, the income of which is to be used for any structural changes, extraordinary expenditures or changes in the physical property of Duke Memorial M. E. Church, South, in Durham, was made at the morning service at the church Sunday by Prof. R. L. Flowers of Duke University, who is secretary and treasurer of the corporation.

Contributions to the fund already created are Benjamin N. Duke, $50,000; Mrs. B. N. Duke, $50,000; Mrs. Mary Duke (A. J.) Drexel-Biddle, Philadelphia, $50,000; C. W. Toms, $5,000 as a memorial to his wife, the late Mrs. Mary Newby Toms; W. W. Flowers, New York, as a memorial to his father, the late Col. G. W. Flowers. Other contributors are expected to add to the fund from time to time, the corporation being authorized by its charter to receive funds, bequests, grants, property or other additions, Professor Flowers announced.

Officers of the corporation are W. W. Flowers, president; Mrs. J. C. Angier and Dr. W. P. Few, vice presidents, and Mr. Flowers, secretary-treasurer. William Patrick Henry is an additional director. Certificates of membership were issued to the officers and directors, to Mrs. Drexel-Biddle and to Mrs. B. N. Duke, it was stated. The articles of incorporation provide that the income only can be used and then only for construction or related work, not for current expenses, and that the president and secretary of Duke University and chairman of the board of trustees of Duke Memorial church be perpetual members of the organization.

The contributors to this fund, all members of the church, had in mind making provision for any enlargement the church may need in the future, in making the announcement at the request of the pastor, Rev. H. C. Smith. The proposed addition of a Sunday school building, costing approximately $100,000, may be partly financed by this fund, through borrowing money and repaying it from the income.

Order your disciplines from the Advocate. A supply always on hand.

CONSTRUCTIVE CHRISTMAS GIVING

By Albert E. Bennett.

"Mother, if Christmas is the birthday of Jesus, why don't we give presents to Jesus instead of giving to one another?" That question of a seven-year-old boy is worthy of consideration by mature Christian people. A large percentage of Christmas giving is directed where it is not needed, while various enterprises whose aim is to give Christ to the world are sorely handicapped for lack of funds. Christmas giving should gladly glorify Christ—only when it does is it really constructive.

Scarritt students are deeply interested in making Christmas giving constructive. Shortly after the Christmas of 1924 the students and faculty of Scarritt College adopted the following resolutions:

"With a deep conviction that the increasing expenditure of money in wasteful Christmas giving brings sorrow to the heart of Him whose birth we celebrate, and with a keen ralization of the world's supreme need of Christ, we, the students and faculty of Scarritt College for Christian Workers, herewith covenant together to observe the following plan in our Christmas giving: First, to refrain from unnecessary expenditure of money for Christmas cards and gifts for relatives and friends. Second, to give the funds thus saved as a birthday offering to Christ our Lord and Saviour. Third, to direct these funds through regular church channels in order that we may render larger assistance to the church in giving Christ to the world."

In keeping with their resolution, members of the Scarritt community refrained from sending ordinary Christmas cards, and instead send cards specially prepared by Lamar & Barton, which carried the following inscription:

My Christmas Resolution.

To refrain from needless giving to relatives and friends.

To use the funds thus saved as a Christmas gift to Christ,

And thus to aid the church in giving Christ to the world.

On Christmas morning there was an appropriate pageant in the Scarritt chapel, followed by the offering of "White Gifts for the King." The total cash offering received at this time was $566.91. Such giving on the part of those "who first gave their own selves to the Lord" and to life service in the interest of His cause represented real sacrifice and love. Should Southern Methodists give on the per capita scale represented in this gift of the Scarritt students and faculty every cause fostered by the church would be adequately financed.

By a carefully considered vote, Scarritt's Christmas gift to Christ was directed through the board of missions to Methodist missionary work in Poland. Leaders from all over the church, when they heard of what Scarritt had done, wrote their congratulations and approval and expressed the wish that giving of this type might become prevalent throughout Southern Methodism at the Christmas season. Bishop Candler wrote, "Your idea of the proper observance of Christmas seems quite good to me. Gifts to the service of the Saviour should supplant all selfishness at the celebration of the Nativity." Said Bishop Moore, "I have read the article on Christmas giving and approve it very heartily." Bishop Ainsworth was hearty in his expression, "I have had a deep conviction for many years that the waste and frenzy and selfishness that characterize our Christmas season ought to stop. You have made a wholesome suggestion for its saner observance." Many other similar expressions came from laymen and preachers all over the church.

The Christmas season of 1926 is not far distant, and Scarritt students have already planned for its celebration with a program of constructive Christmas giving. Cards similar to those used last year will be used. The resolution quoted above has been adopted anew.

In the direction of funds to be raised, the student body voted to join with the woman's missionary societies of Southern Methodism in a great Christmas love gift for the completion of the Belle H. Bennett Memorial building. The campaign for funds for the Bennett Memorial buildings closes in December of this year. Southern Methodist women have responded nobly and given sacrificially and the imposing group of buildings on the Scarritt campus erected with funds they have raised will fittingly honor Miss Belle H. Bennett and the Christ she so loyally served. In appreciation of the splendid accomplishment of those who conceived the Bennett Memorial and Greater Scarritt ideas, and of the generous giving that is making the achievement of these conceptions possible, the Scarritt students and faculty have chosen to add their Christmas gifts to Christ to the Belle H. Bennett Memorial fund.

The Christian Education Movement

is in the

Ninth Inning

Some have made home runs
Some two or three baggers
Others have reached only first base;
Still others have not yet come to bat.

Every One Who Pays His Pledge Scores
What's Your Score?

DESIRES RETURN OF THEIR PASTOR

The members of the fourth quarterly conference of Fifth Avenue M. E. charge, Wilmington, desire to go on record, unanimously, in hearty endorsement and commendation of the faithful and efficient pastorate of Bro. W. C. Martin.

He meets a long felt need in our church, and his faithful work and the requirements of this charge are of such a nature that we feel it would take years to repair our loss should he be removed from our midst at this time.

We, therefore, earnestly and unqualifiedly request his return to this charge.

Fifth Avenue M. E. Fourth Quarterly Conference.

By (S) L. C. LeGwin, Sec.

THE BABY "TOPS THE NOTCH"

Perhaps it will interest Advocate readers to know that Myers Park Methodist church, Charlotte, the baby church of the Charlotte district, raised more money per capita last conference year than any church, so far as known in Southern Methodism, according to the wise ones. As many readers know, this congregation was organized after conference at Statesville, worshiping for a time in Queens College chapel, but in a few weeks in its own temporary home, the Myers Park community store house, built of granite. There are 175 members, with not a single rich member, and collected for all purposes $18,682, or an average of $106.76 per member, big little, old and young. This congregation is cosmopolitan, coming from nearly all the Methodist churches in Charlotte, and a number have come from other denominations; and while cosmopolitan it is homogeneus. It also has a number of useful members who were lost to Methodism, so far as church work was concerned, until this body was organized. The morale is inspiring. The present house is comfortable, and so arranged as to have a grade A Sunday school, and this house will be outgrown, but it is hoped by that time will have a handsome church building on the triangle made by Queens and Providence roads. Rev. C. Excell Rozzelle is pastor, Mr. Joe J. Akers chairman of the board. C. W. H.

RESOLUTIONS

(Of the Board of Stewards, Central M. E. Church, South, Asheville, N. C., upon the death of D. W. J. Hunnicutt.)

Since in the death of Dr. W. J. Hunnicutt the official staff of Central Methodist church has lost one of its most faithful and beloved members, and the city of Asheville one of its truest and most capable physicians and honored citizens, be it resolved:

That we, the members of the board of stewards of Central church do hereby give expression to our appreciation of his fine Christian character and great worth as a co-worker in the church of Christ.

Also, to our sense of loss to our church and our individual grief over the passing of one whose presence among us was always a pleasure, and who, by his faithfulness to his Christian obligations has set us a worthy example to follow;

Be it further resolved, that we express to his good wife and children our deepest sympathy, and assure them that we share with them in their sorrow, and that we pledge them our daily prayers for divine comfort and sustaining grace, and that this resolution be spread upon our minutes and a copy furnished to the family.

A. Nichols,
E. L. Brown,
J. G. Stikeleather,

CZECHOSLOVAKIA

There were 200,000 Protestants in Bohemia before Martin Luther was born. But for four hundred years this country was under the heel of Austria and its Protestantism was crushed out. At the close of the war Czechoslovakia was made an independent nation, and our church entered. There was not a Methodist in the country then; now there are nearly 10,000, all won by Methodist evangelism in five years.

The Czech revival is perhaps the most far-reaching evangelistic movement of modern times. Our preachers adopted the camp meeting idea and held their meetings in tents. By thousands the people flocked to hear. They were never able to secure a tent or a building large enough to contain the crowds. Other churches in Czecholslovakia are large and the congregations overflowing. We are winning the land of John Huss in the old fashioned Methodist way.

A THOUSAND DOLLAR PRIZE OFFER RENEWED

Two years ago the Foreign Mission Board of the Southern Baptist Convention offered a prize of one thousand dollars for the best manuscript treating of Evangelical Christianity as an Alternative for a Lost or Decaying Religious Faith. The purpose of this advertisement was to provide a book which should be helpful to a large company of intelligent men and women in all lands who, having outgrown certain religious forms and faiths, but left with unsatisfied religious needs, could be induced to give Evangelical Christianity consideration if it were presented to them in attractive and appealing form. In response to this advertisement a large number of manuscripts were submitted. These have had the attention of a committee selected to examine them. The committee reports that, while there were several most excellent manuscripts among those submitted, there was not one which the committee feels meets the conditions of the advertisement and which should be given the thousand dollars under it. That contest is, therefore, closed, but the thousand dollars which was offered having been contributed by individuals whe were interested in this piece of mission work, and the Foreign Mission Board of the Southern Baptist Convention having this amount on hand with no authority to use it for any other purpose, makes this announcement of the renewal of its offer to pay a thousand dollars for a manuscript to which a competent committee shall make this award. The offer is open to everybody, and we shall be glad to send anybody upon application a copy of the advertisement which defines the sort of book that is wanted and the terms on which the thousand dollars will be paid. All manuscripts must be submitted on or before January 1, 1928.

All who are interested in this matter should address J. F. Love, Cor. Sec. Foreign Mission Board, S. B. C., Richmond, Va.

RETIRING PASTOR HONORED

On the evening of October 28 Rev. A. Burgess and family were invited to supper at the home of Mrs. Mattie Elwell in Bessemer Park. They supposed they would dine with the family only, but found almost the entire membership of Bessemer church with some other friends. One week before this was Brother Burgess' birthday, but he was at conference then. The affair was planned by Misses May Elwell and her niece, Miss Eura Peterson.

The well filled baskets were soon emptied on the already beautifully decorated tables, and guests were seated. Table after table was served "till all were filled."

A huge birthday cake was presented to the former pastor to carry home.

After supper the guests gathered in the parlor and living rooms, when Rev. K. L. Whittington, pastor of Bessemer Presbyterian church, presented the honor guest, in a few well chosen words, with a handsome traveling bag. This was a gift from the Bessemer congregation which Brother Burgess organized a little more than one year ago. A few games were then played and some good music rendered by some of the young ladies.

But the hours of parting were sad, as this faithful pastor and his good family leave this week for the Forcyth circuit. He has served the East Greensboro charge for three years, and the prayers and best wishes of the charge follow him and his loved ones to his new work. Many members of the other churches in Bessemer, with whom he has labored so loyally, join the Methodists in their prayers and good wishes.

"Bessemer Boy."

Order your new discipline from the Advocate.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

"Sometimes in life we wait too long
To say the word to help another on,
And weary oft perhaps, and sad at heart,
We grope our way alone,
And know not that to others we have brought good cheer,
Or shed one beam to light a pathway drear.
So let me while I live, each day
Aspire to brighten with a sunny ray,
Some life, some heart, to some one bring a smile,
That they may know I prized them all the while."

Mrs. E. M. Anderson.

EVERY MISSIONARY SOCIETY TO OBSERVE HARVEST DAY

What?

A special occasion to celebrate the payment in full of the budget of the missionary society for the year 1926.

When?

During the first ten days in December.

Why?

1. That this sacred obligation may be met before we indulge in our usual orgy of Christmas spending.

2. That the money necessary for the ongoing of the great missionary enterprise may be in hand.

3. That each woman may have a joyous consciousnes of having redeemed her pledge.

How?

Special program on request from Literature Headquarters, Lambuth Building, Nashville, Tenn.

Mrs. S. H. Isler, conference superintendent of literature and publicity, sent the above announcement, urging the observance of Harvest Day and asking that we call especial attention to the fact that she does not distribute Harvest Day literature, but that the programs for that day may be had for the asking, by writing to Literature Headquarters, Lambuth Building, Nashville, Tenn. She also reminds us that November is the month for election of officers for another year, and that as soon as the election is over, names of officers must be forwarded to her, that the incoming officers may receive the literature promptly.

Let us heed this request of Mrs. Isler and see that these names are forwarded to her. The auxiliaries need the literature that she has for them and she wants them to have it, but she cannot send it unless she knows to whom it is to be sent.

A MESSAGE FROM CONFERENCE SUPERINTENDENA OF Y. P.

We call the attention of the young people, and young people superintendents especially, to the following message from their conference superintendent, Mrs. Hoke Bullard. As the year comes to a close Mrs. Bullard is anxious that the young people maintain the splendid record that they have made in the past, by going forward along all lines of their work.

Dear Young People:

Your third quarter's reports were a source of joy and gladness to me, as they were the best that have come in this year, and I'm writing to thank you for them, and tell you how much I appreciate your efforts.

Even though a great deal has been gained, there is still much more to be accomplished before the year is out, and I want to urge you to get busy as early as possible in November and get everything done before the Christmas begins. Get out your Standard of Excellence and see if your auxiliary has measured up to every requirement so far. If it has not, then by all means, see that it does, within the next few weeks.

Have you done all htose things you planned last January to do during 1026? If not use these two months left to you to the very best advantage.

Please look about you and if there is a single church nearby that has an adult auxiliary, but no young people's society, won't you assume the duty of organizing one before the year is up? We need many more new organizations. There are some districts that haven't a single new young people's society for 1926. Please do what you can now.

How is your Belle Bennett fund progressing? Let's try to finish up our quota and receive our certificate before December 1 if possible. I'm happy to report four societies whose names have already been recorded in the Book of Remembrance. They are Walkertown, Frances Burkhead (Centenary church), and Co-operative Circle (Centenary church), Winston-Salem, and West End, Winston-Salem. These societies are to be congratulated, for they have done a splendid thing. All four of them are from the same district. Who will be the next one from another district?

Mrs. Hoke Bullard,
Supt. Y. P. Work.

Read carefully the message from our conference president, and let every society in the conference carry out the suggestions which will mean success in our work for 1926.

Dear Friend:

There remains only one more quarter before the close of the conference year. Much depends on your last quarter's work. While we have advanced along most lines, we are far from the goal. Will you not please put forth every effort to make this last quarter's report the very best one that has ever been sent in?

October is the month for mission study. I trust you have already organized a class. This is one of the most important phases of missionary work, and yet is sadly neglected.

November is the Week of Prayer month. The literature that has just been sent you for these meetings is most attractive and instructive, and I believe if we will have these Week of Prayer meetings we will be better Christians as a result of them.

Of course, you are planning to pay your finances. I am so very anxious for your auxiliary to pay its quota on the Belle Bennett Memorial fund too. As a conference, we have paid only one-half of our quota; so if we are to do our part it will take work and cooperation on the part of every auxiliary. Quite a number of auxiliaries have already had their names enrolled in the "Book of Remembrance." Was your auxiliary one of them? If we fail in this enterprise I am sure you do not want it said, "My auxiliary helped to keep our conference from paying its quota." So during the two months left us in which to raise this amount, let us work as we have never worked before, and determine by God's help we will do our full part—then we cannot fail.

One of our bishops recently said that if he had a large sum of money to give, he would not put it all in the mission field, but in a Christian college, feeling that in educating our youth he would do more good for the cause of missions.

Please check up on your "Standard of Excellence" and see what your auxiliary lacks of making the honor roll. Some of you lack so little that it seems a shame not to make it. Remember, I am counting on you.

Our year's record will soon be behind us. If you want to make me one of the happiest officers to take a report to the Council next spring, just meet all your obligations in full, send your reports to all officers on time, and observe Harvest Day before December 31, 1926.

With much love, and praying God's blessing upon each of you,

Mrs. C. C. Weaver.

North Carolina Conference

SOME OF OUR NEIGHBORS

The annual report of the Commissioner General of Immigration for 1925 states that for 29 years—1899-1925—there was a total entry of 17,930,397.

This influx into our population came from thirty-nine races or peoples, with the exception of 40,222 that were unclassified as to race distinction.

These will, for the most part, be merged into our American life. They have brought with them brain and brawn, a knowledge of arts and crafts centuries old; they have brought with them queer customs and foreign tongues, superstitions and habits good and bad, and above all else, since religion is the deepest instinct of man, they have brought some form of worship, some allegiance to strange gods.

In coming to our shores they come with a grave determination of some sort as they sever their association with kindred and native land.

What does our civilization have to offer? What do they learn of our God through daily contact with our American people?

Since the home is the unit of Christian civilization, they will in a measure be fashioned anew according to the characters produced in our American homes.

If they find Christ in the hearts and homes of our people, they will at once realize that He is above all else to be desired; or if, in adopting a new country, they find not the spirit of the Master among our people, they will continue in their blindness to follow their old customs of ignorance, superstition and religion, and spread disaster abroad in the land, generating race prejudice and antagonism.

In a recent address Dr. Harry W. Chase declared: "Education is to me a search for a way of life, for a way of living, for a good life."

It seems a practical thing for individuals to seek out the foreigners in their midst and give them a helping hand in their search for a new way of life.

E. S. P.

GOLDEN RULE DINNER DRAWS 500 FROM ALL OVER WORLD

Geneva, Sunday.—Five hundred men and women from America and 30 other countries ate orphan fare of rice, prunes, bread and cocoa from metal dishes in the ballroom of the Hotel Les Bergues last night and learned, as guests of the International Near East Association, about its 35,000 orphans in the Near East.

The meal was called the International Golden Rule dinner and was the first of a series of similar gatherings designed to focus attention on the relief work. These dinners will have their culmination in Golden Rule Sunday, on December 5.

Communion of the Golden Rule.

(A Grace Before Meat.)
By Henry Van Dyke.

Thanks be unto Thee, O Giver of our Daily Bread,
For this Communion of the Golden Rule.
May this plain food strengthen our bodies;
And the loving cup of kindness refresh our souls.
Bless the great multitude of homeless children,
Thy little ones far away in the Near East,
Whom we greet in spirit at our table today.
Orphaned, may they find in us true helpers.
In their hunger we would feed them.

(Continued on page twelve)

SAGE TEA DANDY TO DARKEN HAIR

It's Grandmother's Recipe to Bring Back Color and Lustre to Hair

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, say well-known druggists here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

$100.00 for your Church or Sunday School
12 ADDITIONAL AWARDS RANGING DOWN FROM $50.00
You can make big money for your church or its organizations by selling our beautiful colored
Christmas Seals at 10c per asst.
Any child can easily sell a dollar's worth. We send 100 assts., easily sold for $10.00, without any advance payment, to any responsible adult in your church. When sold, send us only $5 and put $5 in your church or S. S. treasury. In addition we give a cash award of $100 to the church selling the most before Christmas, and 12 other awards as explained in circular sent with seals. Get started at once. SEND NO MONEY. We trust you till seals are sold.
American Specialty Co. Dept. 462-R Lancaster, Pa.

TIRED EYES Dickey's old reliable eye water has been used over 50 years to refresh and strengthen a tired eye. Nothing better for sore and weak eyes. Relieves sun and wind burned eyes. Doesn't hurt. At all good stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.

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Sciatica, Neuralgia, Lumbago, Swellings, Cramps, Stiffness of the Joints, Inflammation, Sore Throat, all respond promptly to
H. O. OIL
Animal Oil
It penetrates and gives relief. Guaranteed by MONEY BACK OFFER. By Mail $1.00 a Jar or at Drug Store. Get a Jar today and be relieved.
Carolina Chemical Co., Union, S. C.

Now! - *Your Church can afford a Bulletin.*



No need to wait longer. The price of our Rev. Kyle Model Illuminated Church Bulletin, size 72x44 inches, is now reduced to $59.00—board, sign section, lithographed steel letters, and electric wiring complete. Your young people, ladies' group, or some well-to-do, individual will gladly make such a gift to the church.

Many other models and styles, suitable for every purpose, are shown in our new catalogue. Write for it.

Steel sign section and lithographed steel letters may be obtained separately. A member of your church can easily make the board from our blue prints and instruction sheet, furnished free. Churches of modest means can thus have a bulletin for only a few dollars.

A sign section can also be made to fit your old cabinet. Write for particulars.

H. E. WINTERS SPECIALTY CO.
1711 Pershing Avenue, Davenport, Ia.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

SOME PERTINENT FACTS

As I write I have before me the minutes of the last six annual sessions of the North Carolina conference. I have been studying them and from them have culled some interesting facts concerning the work and growth of our Sunday schools. There has been a net gain of 19,222 in our Sunday school enrollment for the five-year period between the sessions of 1920 and 1925, and within the same period 18,844 Sunday school pupils joined the church. These facts take on considerable significance when, from the same minutes, we see that the net gain in church members was only 12,-253. Our Sunday schools increased by 25 per cent; our churches by 12 per cent. From their Sunday schools our churches drew more Sunday school pupils than their net gain in church membership. It would seem that the Sunday schools of our conference are indeed recruiting and evangelistic agencies. Let's make them increasingly so!

TRAINING SCHOOL GROWTH

Each year shows a decided advance in our training program. In the number of training schools conducted, students enrolled, credits issued and Sunday schools represented there has been a steady increase from year to year. For instance, in 1922, the first year of the writer's connection with the North Carolina Conference Sunday School Board, six standard training schools were conducted in our conference; in 1923, nine; in 1924, 14; 1925, 18; and 1926, 19. In the 19 standard schools held this year 1252 certificates were issued. In this connection it is interesting to note that in 1919 only 20 standard training schools were conducted throughout Southern Methodism and that in them just 1230 certificates were issued. In other words, the North Carolina conference this year issued, in standard schools alone, more certificates than were issued throughout the entire connection six years ago. We have made even more rapid progress in our Cokesbury training work. Whereas in 1925 we held nine Cokesbury training schools, in 1926 we conducted 52, issuing through these schools 454 Cokesbury credits. In addition to the training school credits, quite a number have been issued in our conference through local training classes, correspondence, college classes, and otherwise. At this writing we have not received our monthly report from the training office and, therefore, cannot give exact figures, but our grand total of credits for the year will be approximately 3000.

PREACHERS ARE WITH US

Evidence that the preachers of our conference are sympathetically and actively interested in the leadership and teacher training program of our conference is the fact that each year shows an increasing number taking for credit units of the training courses, as the following figures will indicate: (First figures indicate the number of preachers taking credit and the second the number of certificates they earned.)

1922	27	42
1923	59	107
1924	105	170
1925	112	172
1926	132	196

The number, by districts, and the names will be published next week. Quite a number of wives of pastors have also taken credit this year. More detailed facts concerning their work will be given next week.

REACHING THE WORKERS

Although not serving as generally as we hope and expect to, our system of training schools is more and more each year reaching the workers in the local Sunday schools, in the country and small towns as well as in the larger towns and cities. For instance, our records show that 379 Sunday schools were represented in our 51 training schools this year, a gain of 28 in school representation over last year. In other words, approximately 53 per cent of our Sunday schools were served by our system of training schools this year.

PROGRAMS OF WORK PLACED

Not only in training work but also in that equally essential phase of our program, namely, the placing, promotion and checking of the Programs of Work, have we made progress during the past year. In over 50 per cent of the Sunday schools of the conferences, including schools of all types, have these standards been placed and, in many of them, definite progress been made in our efforts to put them on a truly educational basis. A total of 364 schools have adopted a Program of Work—322 Program of Work "C," 40 Program of Work "B," and two Program of Work "A." It will be noted that the vast majority of our work in this direction has been done in small Sunday schools. Our third annual check-up campaign, which is just about completed, has revealed some interesting facts, which will be given in some detail a little later.

ATTENTION TO SMALL SCHOOLS

Our Sunday School Board for several years has been devoting much attention to its small Sunday schools. Especially so has this been during the year just closed. For instance, 32 Cokesbury schools were conducted in country churches and small towns and villages, serving 113 Sunday schools. Not only so, but our standard training schools ministered to more rural schools than town and city schools. Of the 266 Sunday schools represented in our standard training schools this year, over 175 of them were rural Sunday schools and over 200 of them were small Sunday schools in rural communities and small towns. We have our eyes on the rural and small Sunday school and are giving ourselves to the limit of our ability and resources to serve and strengthen them.

CITY ELEMENTARY COUNCIL

The Durham City Elementary Council, meeting at Duke Memorial church Tuesday evening, heard an inspiring address by Dr. Elbert Russell, of Duke University, and discussed, in age-group divisions, problems relating to the various elementary departments. Leading these discussions were Miss Corinne Little of the Western North Carolina conference, Mrs. H. E. Spence, and Miss Keene. Miss Eunice Jones, president of the Council, presided. Various matters of business were transacted. A delightful social period concluded the meeting.

MAGNOLIA AND KENANSVILLE

The writer spent last Sunday at Magnolia and Kenansville, speaking at Magnolia Sunday morning and conducting a round table discussion in the afternoon. Rev. D. A. Futrell, the pastor, Mr. Homer Taylor, the superintendent, and their congregation and school were present in good numbers, and we had a delightful day together. This congregation is planning to remodel its building and add Sunday school equipment. Already some money has been raised for this purpose, and an offering was taken Sunday for the building fund. From Magnolia, with the aid of Mr. F. N. Bardin and his automobile, I went to Kenansville, where I was taken in charge by Mr. and Mrs. C. E. Quinn and where, at 7:30, I spoke to Rev. Jas. W. Sneeden's fine congregation, including Mr. E. A. Newton, the superintendent.

ROCKY MOUNT TO BUILD

First church, Rocky Mount, is launching an extensive building program, including the purchase of an additional lot, the erection of a modern 1200-capacity Sunday school building, the furnishing of this building, and the remodeling of the present church so as to seat 1000. The total outlay, it is estimated, will be between $125,000 and $150,000. Rev. C. K. Proctor is the pastor, and Dr. L. R. Gorham superintendent.

Western North Carolina Conference

CHECKING CHECK-UPS

To date there are in the Western North Carolina conference three "A" type Sunday schools, 72 "B" type and 780 "C" type schools. All the "A" and "B" type Sunday schools have secured "Programs of Work" and are working towards attaining the objectives outlined on them. Only 187 "C" type schools are thus recorded.

During the first week in October 85 official checkers visited these schools and in conference with part or all of the workers' council checked advancement made. Opportunity has not yet come to go over the reports from the check-up of "A" and "B"type schools. Mr. Evans, who has charge of the check-up work on "C" type schools, reports that complete information has come to him from 158 of the 187 "C" type schools. Of this number 30 schools will be classed as "ranking schools," either "progressive," "advanced" or "standard" schools. Those schools having attained six of the ten points listed on the "Program of Work" are classed as "progressive," those attaining eight points "advance d," and those having done all ten points will be classed as "standard." Mr. Evans has sent out all earned seals to non-ranking schools. Seals for ranking schools will be sent out after collaboration with central headquarters at Nashville. Reports of "A" and "B" type schools will be made in the near future.

THE BEST YET

Children's Week observance in our conference this year shows great advancement over any of the five previous annual observances. It will be remembered that the Children's Week observance calls for the visitation of the homes of children in the elementary departments, the holding of a parents' meeting at which a definite forward step is voted upon and adopted for consummation. Miss Little, our conference elementary superintendent, summarizes the reported work to date as follows: "Reports on Children's Week observance in the various schools are coming in daily. In looking over these reports one is impressed with the fact that this year's observance is reaching the real aim of the movement in a more definite and adequate way than ever before. A large percentage of schools report 100 per cent home visitations. With but one exception, every parents' meeting has resulted in the adoption of a forward step that will make possible a better type of religious training for its children. This is the most significant point noted. Over one hundred schools are observing the week."

THRILLING

It was really thrilling to mingle with 100 officers and teachers of West Market Street Sunday school as they assembled in workers' council one evening last week at the call of Supt. H. B. Gunter. Meeting promptly at six fifteen these splendid workers seated themselves by departments around luncheon tables specially prepared for them. In addition to the usual departments in the Sunday school placards indicated tables for the cradle roll, home department, jail department and fire department. Christian fellowship abounded as definite reports and plans were presented to the enthusiastic group. On a big blackboard facing the group Mr. Gunter exhibited percentage records, made by theo fficers and teachers of each department during the previous month on the following three things: Prepared lessons by teachers, punctuality of teachers at opening of Sunday school at nine forty and attendance upon the workers' council. Many of the departments showed 100 per cent all the way through. Any superintendent desiring to see a real enthusiastic bunch of workers arranging for their work in a definite and constructive way might well visit West Market Street's workers' council.

MT. TABOR

Six miles north of Salisbury is located the old historic Mt. Tabor church where is now being held under the direction of Supt. L. C. Williams a Sunday school holding fast to the good old time religion and at the same time adopting such new methods as will best advance the work of the Kingdom. In company with Bro. A. S. Morgan of Park Place, Salisbury, I recently visited Mt. Tabor's workers' council at which it was definitely decided to begin a local training school conducted my home talent, the text to be used being "The Small Sunday School, Its Plans and Work." One rarely visits a more loyal bunch of workers than those at Mt. Tabor.

HICKORY-NEWTON SCHOOL

Meeting recently with a group of workers including every Methodist pastor and superintendent of Hickory and Newton, it was decided to hold the third annual Catawba county standard training school during the fourth week in November, the school to begin Sunday afternoon, November 21, and close the following Friday night. Five courses and instructors will be offered as follows:

The Sunday School—O. V. Woosley.
Pupil Study—Supt. G. B. Phillips.
Study of Later Childhood—Mrs. E. R. Michaux.
Study of Middle Childhood—Miss Corinne Little.
Beginner Department Administration—Mrs. O. V. Woosley.

The officers of the local board of managers are G. H. Leonard, president, R. P. Caldwell, vice president, Prof. H. L. Creech, secretary, E. M. Smith, treasurer. The pastors will head up the enrollment committee, P. A. Setzer, entertainment committee and Miss Emma Bonner will handle the text books.

GREENSBORO SCHOOL

The seventh annual standard training school for Greensboro and surrounding territory will be held at West Market Street, Greensboro, beginning Sunday afternoon, November 28. Seven courses and seven splendid instructors will be offered as follows:

The Christian Religion—Dr. James Cannon.
Pupil Study—Dr. Chas. C. Weaver.
Story Telling—Miss Georgia Keene.
Intermediate-Senior Agencies—Miss Jane McDonald.
Study of Later Childhood—Mrs. E. R. Michaux.
Study of Middle Childhood—Miss Corinne Little.
Beginner Department Administration—Mrs. O. V. Woosley.

The officers of the local board of managers are N. Rush Hodgin, president, H. B. Gunter, vice president, L. M. Johnson, secretary, I. F. Peebles, treasurer. Miss Edna Wilkins will

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Box 707, High Point, N. C.

The Central Epworth League office is planning a church-wide oratorical contest among leaguers. This should prove very beneficial and interesting. Read the plan carefully, and then write Mr. W. Arthur Barber, High Point, N. C., and tell him what you think of the plan, and make any suggestions you wish.

A very interesting study of the hand book was engaged in by Charlotte leaguers last week, under the direction of the field secretary of the conference. Thirty leaguers from eight chapters came regularly for five nights, and at the conclusion of the last class period the leaguers presented their instructor a very handsome leather case for soft collars. Our leaguers are making a study of their work in many sections of the conference, and similar classes to this are being planned for several centers for the next few weeks.

THE EPWORTH LEAGUE ORATORICAL CONTEST

A church-wide oratorical contest will be held during the early part of the year 1827. The plan is as follows:

Chapter Contests.

1. Each chapter shall hold an elimination contest between January 1 and 15, 1927. As soon as the chapter orator is determined the district secretary must be notified. A certificate signed by the chapter president and the pastor must be sent by the chapter orator to the district secretary before the date of the district contest. These certificates may be secured from your district secretary or the Central Office, 810 Broadway, Nashville, Tenn.

District Contests.

2. District contests will be held to determine the district orators. Only the chapter orators are eligible to enter the district contest. The district secretary, the presiding elder and one other person who shall be selected by these two, will serve as the district committee on arrangements for the district contest. The district contest must be held between January 16 and January 31, 1927, the exact date and also the place to be decided by the district committee. The district secretary shall notify the chapter orators of the time and place of the district contest. The district committee shall select the judges and make all other necessary arrangements. The winner of the district contest must send a certificate signed by the members of the district committee on arrangements to the president of the conference Epworth League immediately following the district contest. These certificates will be in the hands of the district secretaries at the time of the district contest. The district committee shall make arrangements to defray the expenses of the district orator to the conference contest.

Conference Contests.

3. The district orators will meet in a conference contest to decide who is the conference orator. The president of the conference Epworth League and the president of the conference Epworth League board and one other person named by these two will serve as the conference committee on arrangements for the conference contest. The conference contest must be held between February 1 and 15, 1927, the exact date and place to be determined by the conference committee. This committee shall select the judges for the conference contest and make all other necessary arrangements. The winner of the conference contest must send a certificate, signed by the conference committee, to the central office immediately following the conference contest. The conference committee shall make arrangements to defray the expenses of the conference orator to the regional contest.

Regional Contests.

4. The annual conferences of the church have been grouped into nine regions. In each of these nine regions there will be held a regional contest to determine the regional orator. The regional contest must be held between February 16 and 28, 1927, preferably 22, 1927. The regions are as follows:

Region 1—Northwest, Pacific and Arizona conferences.

Region 2—New Mexico, Central Texas, West Texas, Northwest Texas, North Texas, and Texas conferences.

Region 3—Missouri, Southwest Missouri, St. Louis, and Denver conferences.

Region 4—East Oklahoma, West Oklahoma, North Arkansas, Little Rock and Louisiana conferences.

Region 5—Memphis, North Mississippi, and Mississippi conferences.

Region 6—Tennessee, Kentucky, and Holston conferences.

Region 7—Alabama, North Alabama, North Georgia, South Georgia, and Florida conferences.

Region 8—Baltimore, Virgina and Western Virginia confeernces.

Region 9—North Carolina, Western North Carolina, South Carolina, and Upper South Carolina conferences.

The regional committees on arrangements will be appointed by the Central Office, and will be announced later.

The regional committees will have charge of all arrangements for the regional contests. The regional committee shall make arrangements to provide the expenses of the regional orator to the semi-finals. The regional winner must send a certificate, signed by the regional committee, to the Central Office, 810 Broadway, Nashville, Tenn., immediately following the regional contest. This certificate may be secured from the chairman of the regional committee or the central office.

Semi-Finals.

5. The winners of the regional contests will meet in groups as follows:

Winners of regions 1, 2 and 3 at Oklahoma City, Okla.

Winners of regions 4, 5 and 6 at Little Rock, Ark.

Winners of regions 7, 8 and 9 at Raleigh, N. C.

The arrangements for the semi-finals will be made by the central office of the Epworth League. The semi-finals will be held March 11, 1927.

Finals.

6. The three winners in the semi-finals will meet in the finals in St. Louis, Missouri, March 18, 1927.

Rules.

(a) No person who was not an active member of the Epworth League of the Methodist Episcopal Church, South, on October 1, 1926, and is an active member at the time of the holding of the contest will be eligible to enter the oratorical contest.

(b) No person but the winner of the chapter contest will be eligible to enter the district contest; only the district winners will be eligible to enter the conference contest; only the conference winners will be eligible to enter the regional contest; only the regional winners will be eligible to enter the semi-finals; and only winners in the semi-finals will be eligible to enter the finals.

(c) No minister or lawyer will be eligible to enter this contest.

(d) One of the following subjects must be used:

Heroes of American Methodism.
Epworth League Achievements.
Youth and Education.
Youth and Law Enforcement.
Church Loyalty.

In all the contests the orators will be limited to twenty minutes each with the exception of the finals where each speaker will be limited to thirty minutes.

(f) The chapter orator must be selected between January 1 and 15, 1927.

The district orator must be selected between January 16 and 31, 1927.

The conference orator must be selected between February 1 and 15, 1927.

The regional orator must be selected between February 16 and 28, 1927.

The semi-finals will be held March 11, 1927, and the finals on March 18, 1927.

(g) The chapter orator must notify the district secretary immediately following the chapter contest; the district orator must notify the conference league president immediately following the district contest; the conference orator must notify the central office immediately following the conference contest.

(h) In case there be a chapter where only one person desires to enter the contest, the council should approve this person as the chapter orator and the certificate should be signed and sent to the district secretary as outlined above in paragraph 1.

NEW SALEM LEAGUE

Saturday evening, October 30, at the home of her parents, Mr. and Mrs. E. P. Hager at Beechnut Farm, Miss Edith Hager was hostess to the New Salem Epworth League at a delightful Hallowe'en party. Everything was well planned. The decorations were suggestive of the woods.

Everyone entered heartily into the various Hallowe'en games which were enjoyed during the evening. The reading of the witch's fortunes afforded much amusement.

At the conclusion of the games the hostess, assisted by her mother, Mrs. E. P. Hager, her sister-in-law, Mrs. P. A. Hager, and her brother Fred, served fruits, candy, peanuts and popcorn from the witch's pot.

Blanche Hager, Cor. Sec.

"Let us give the Negro his uttermost rights, and measure out justice to him in that fullness the strong should always give to the weak. Let us educate him that he may be a better, a broader and more enlightened man. . . . And let us remember this—that whatever wrong we put on him shall return to punish us. Whatever we take from him in violence, that is unworthy and shall not endure . . . But what we win from him in sympathy and affection, what we gain in his confiding allegiance and confirm in his awakening judgment, that is precious and shall endure—and out of it shall come healing and peace."—Henry W. Grady.



MOTHER:— Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Proven directions on each package. Physicians everywhere recommend it.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
A Fine Tonic. Builds You Up
Prevents and Relieves
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FRECKLES
Get Rid of These Ugly Spots Safely and Surely and Have a Beautiful Complexion With
OTHINE
(DOUBLE STRENGTH)
MONEY BACK IF IT FAILS. SOLD BY DRUG AND DEPARTMENT STORES EVERYWHERE.

BEWARE THE COUGH OR COLD THAT HANGS ON

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist. Creomulsion Company, Atlanta, Ga. (adv.)

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Well Worth While—In the orphanage column of this week's Advocate will be found a letter written by the committee of the North Carolina Orphanage Association which sets forth the needs of all the child-caring institutions of our state. I want to urge all of our friends to read it, because it portrays in a graphic way the conditions that we are up against. It will be found very illuminating and helpful, and only good can come from a careful reading of same.

* * * *

Time for Action—Much has been said and written about an offering during the Thanksgiving season. It is generally understood that it is far better not to take a collection on Thanksgiving Day, but the Sunday immediately preceding Thanksgiving and the Sunday following Thanksgiving. On charges where theer are several churches it will require weeks to get around to all the churches. I want to urge with the greatest possible emphasis the necessity that the Sunday school superintendents, presidents of organized classes and teachers use the envelopes which have been mailed to them. If they could be handed out to classes on the second Sunday in November, the 14th, with the request that those receiving them return them on the following Sunday, this would go a long way toward reaping the best possible results. I have spent several hundred dollars on the Thanksgiving campaign, and am confidently expecting all pastors and Sunday school superintendents, teachers and workers to distribute the literature and envelopes among church and Sunday school members. It is going to take some effort on the part of these friends to make the Thanksgiving season count much toward relieving our orphanage of the large debt that is hanging over us. I trust after the middle of December I shall not be forced, against my will, to have to make appeals for financial support. If all will join in this co-operative movement, the necessity will not be upon me to say so much about our finances.

* * * *

The Measure of Our Thankfulness—"The act of expressing gratitude for favors and mercies; a public celebration of divine goodness; a day so set apart."

The season of Thanksgiving is upon us. Just how thankful are you?

The measure of your thankfulness is found in what you are willing to do, and will do, for those who are not as fortunate as you are. If you are truly thankful for this Christian land of ours, for the many comforts that God has given you during the past year, for the prosperity that your community. your state, and your nation enjoy, you will show it by trying to pass on to those worthy of your benefactions, some of the blessings that you and yours are enjoying.

If you are looking for some such an outlet as this for the joyful spirit of Thanksgiving that is filling your heart, we commend to your consideration the appeal of the North Carolina Orphan Association which is asking every citizen of the Old North State to contribute to the orphanage of his or her choice on, or near, Thanksgiving Day, the full proceeds of one day's labor.

There are twenty-five of these institutions in North Carolina. All of them are cleanly administered and all of them are worthy of the unstinted support of all good people. You will make no mistake in giving to any of them for all of them are doing noble, conscientious work.

These orphanages have added wonderfully to the state's richest assets—her manhood and her womanhood. Many thousands of homeless and helpless children have been lifted out of and above all unfavorable environment and have been developed into useful men and women by these splendid institutions established by those who "live not unto themselves alone."

In all respects, these orphanages are worthy of our support and we can do no finer thing at this blessed Thanksgiving season than to show our love and appreciation for them and for the thousands of helpless children whom they are nourishing and bringing up under religious influences, by remembering them at Thanksgiving in the same measure as God has blessed us during the year.

The most appealing and cheering of all pictures of the Saviour of the world is the classic one in which He holds little children in His arms and blesses them. The orphan homes of our state, where fatherless and motherless little children are enfolded by devoted and trained servitors and foster mothers, are the modern sheltering arms of the Master whose blessings they received in the long ago.

But the blessings to these precious little ones come from charitably inclined people who contribute to their nurture, to their right living—to their future happiness. To thus be permitted to become an imitation of Him who doeth all things well, in His lovingest mortal guise, is such a special privilege, it were sacrilege to think of, even as charity, when, in assuming our Saviour's overt act of blessing others, we are thrice blessed ourselves.

The wage or income of a day at Thanksgiving to one or more of the orphan homes will surely bring joy to the hearts of every one who gives cheerfully. It would most assuredly be keeping on good terms with conscience.

The income of a day for helpless children is a fair exchange—joy for dollars; life for money. But, remember, joy is not to be purchased; life is not for sale. They come freely to all who meet worthily the demands of their own hearts; and they come in no other way—in no other terms.

A gift for the care and education of helpless children will measure the circumference and also the dept of the heart of the donor himself—not others. Do not suffer your better impulses to be belittled; make no compromises with your heart, lest you do yourself an injury, not in the eyes of others but in your own estimation.

Men grow from within, not from without. Men make themselves big or little by their thoughts and deeds. Take the full measure of your heart in responding to the call of the orphan child this year, and you will be glad; restrict that measure and you will find no joy. It is not what others think, or say, or do, that counts. Hearken to the promptings of your own heart.

"The white man in the South can never attain to his fullest growth until he does absolute justice to the Negro race. If we fail to administer equal and exact justice, we shall in the fullness of time lose power ourselves, for we must know that the God who is love, trusts no people with authority for the purpose of enabling them to do injustice to the weak."—Governor Charles B. Aycock.

Children's Home

WINSTON-SALEM, N. C.

Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference

By Martha Mann Wood.

Last week a lady wrote to me asking for a story about the Children's Home to read in a fifth Sunday program—something about the Baby Cottage, if convenient, she suggested.

So this morning I mailed her the following:

A Visit to the Baby Cottage at The Children's Home.

If you happened to pass the Baby Cottage some sunny morning about ten o'clock you would be likely to see a group of merry small children and toddling babies on the playground near the cottage playing in the sand or running around with string harness or some other active expression of the enjoyment of out-of-door liberty.

They haven't many playthings yet, but it doesn't take expensive toys to make little folks happy.

One morning I took them a large paper poke full of empty tin talcum powder boxes and a bundle of rtrings and a large, soft rag boy-doll.

In no time the doll was being mothered by the little girls, who dilligently sprinkled all the remnants of toilet powder over the rag baby. It was a muchly powdered doll by the time the powder supply was exhausted.

Then we played in the sand with the powder boxes, but the sand wouldn't sprinkle so we made rattles by putting a few pebbles in each. "Mine sounds the best!" said one tiny girl.

Her keen ear had discovered that the smaller pebbles had a finer note. Perhaps she will love music when she gets large enough to play the piano.

The sand around the tennis court where the rain had washed white made a fine drawing surface. So I sketched a comical boy with straight marks for arms and legs.

"Make me a boy!" "Make me a boy!" came in urgent chorus. So I drew boys and girls and houses with windows and smoke curling in generous streamers out of the chimneys, and churches with tall steeples and steps.

The young directors of the sketch stick had plenty of invention and tireless demands. But finally the going-in-time arrived and they had to go back to the cottage to get their mid-morning glass of milk.

"Don't oo 'eave, don't oo 'eave," begged Lester. But my going-in-time had arrived too, so I waved them goodbye.

These little folks enjoy being played with an amused the best in the world.

I was passing across the lawn to the office one afternoon when Miss Ballard had them out. And every little pair of eyes caught sight of me and the large bundle I had at once.

"Howdy, Mrs. Wood!" "Hey, Mrs. Wood!" "What you dot?" "What you dot?" called numerous little voices.

Now what I had was a wrapped up new patchwork quilt, sent by some Kernersville ladies to Mrs. Falls cottage. And as it was left at our house and had to pass through the office to be recorded and acknowledged, I took it along with me.

The babies were highly curious to know what such a fat bundle contained. So I untied the bundle and spread the quilt of gay colors of calico and gingham on the grass that they might enjoy the display conveniently.

You can scarcely imagine the enthusiastic delight of the group as they crowded arond and stooped to finger some particularly bright bit with caressing touch.

The front of the Baby Cottage faces the Reynolda road, with a wide stretch of ground between which the workmen are raking and smoothing and sowing to blue grass to make into a green lawn. Soon young trees and shrubbery will be planted and the view of the cottage be enhanced by a more beautiful setting.

Entering the cottage from the Home we got in at the back. This entrance is through a wide enclosed porch, which, having rows of screened windows which may be closed in cold weather, gives additional play place for the children.

The dormitories are at each end of the cottage. Windows well above the height of the beds give abundant air and sunlight. The rows of little white beds and cribs make these rooms a pleasing picture.

The matrons' rooms have a door into the dormitories, and one of the large girl helpers sleep in the little girls' dormitory and one in the room with the baby boys.

There are ten little girls and nine little boys, counting several who are to be placed in the next few days. Their names are Virginia, Blanche, Dorcas, Lathan, Helen, Eula-Mae, Mable, Gladys, Shirley and Dorothy. And Bobbie, Eddie, Lester, Woodrow, Jerry, Teddie, Johnnie, Lawrence and Eugene.

One of the nicest places at the Baby Cottage is the downstairs playroom. A large basement room that you get to from the inside by a stairway, but on the west front the ground slopes and gives a row of above-ground windows on three sides and an outside door leading out into the yard.

Here is room for all kinds of games and play equipment. A large rug is spread in one place where the children may sit and play with their blocks and dolls and other toys, or gather their little chairs in a circle while some one tells them stories.

One of the senior girls, Myrtle C., has special talent in interesting and managing small children. They would each and every one like to have all of Myrtle's time and attention. But Myrtle goes to school part of the day and has other duties. However, she is assigned some hours each day to play with and entertain the babies.

Myrtle says that the children are particularly fond of "bear stories." Though what a baby's idea of a bear is I can't imagine. They have probably never seen one, except the jointed Teddy they play with.

The other day I ordered a children's story magazine, Child Life, for Myrtle. Perhaps its stories and pictures will furnish material and suggestions for the play hours.

* * * *

In closing my letter to the lady, I wished her all success in her Sunday school work. Sunday school children and Children's Home children are close associates, and we prize the friendly relationship. And I took the opportunity to suggest that the fourth Sunday before the fifth Sunday collection would perhaps be the most profitable time for a Children's Home program. However, any acquaintance method creates a permanent interest.

The contract was signed yesterday and work begun on the improvements at the kitchen. The work has been waiting the difficult process of calculating for the steam cookers, refrigerator rooms, etc.

Now that it has begun we hope the good weather will hold out and the building get done before the real winter sets in. Which perhaps may be done, as the builder is under contract to have it done in sixty working days.

A temporary kitchen will be constructed on one side to be used while the old kitchen is being enlarged and remodeled. Already the temporary kitchen is pratly up and excavating begun on the east side.

It will take a lot of money to put in the refrigerator rooms, but the Home needs them to take economical care of the milk, meat and other stores.

And it will be costly to put in the steam cookers; but it will save a lot

(Continued on page fourteen)

SHOULD AULD ACQUAINTANCE?

By R. H. Bennett.

Should it be forgot? The Scotch song says no. And I agree. For twelve years this pen has plead the cause of our young preachers in the church press. The response from my brethren has been most grtaifying, and never more so than during the past year. Some three hundred voluntary letters of cordial commendation of my work have come to me in the past twelve months from our preachers. Numbers of young men refresh my soul by writing or telling me that they decided to answer the call to preach under a sermon or an article of mine. I am grateful. I have been blessed with the privilege of enrolling over seven thousand of our young people for Christian life service. And at a life service meeting which I addressed by request since I recently changed my work, the Holy Spirit blessed the message and two young men, the people said among the finest in town, came forward publicly and volunteered for the Christian ministry.

By the permitted providence of God, for God's providence permits some things that it does not ordain, I take up a new work. May I not claim the continued affection and the prayers of my many friends as I enter upon it? The unanimous and cordial nature of the invitation has made it easier for me to see in this new position a call of duty. I have ever tried to direct my path by the pillar of fire and cloud. I trust it may be so in this case.

One of the most beautiful open squares in the world is The Place de la Concorde in the city of Paris. The unrivalled Arch of Triumph through which no foreign army has ever marched looks down upon you. To one side is a row of statues representing each city of France. One of them personifies Strasbourg of fair Alsace and Lorraine. Before the World War, upon each anniversary of the battle of Sedan this statue was draped in black crepe, mute witness of the torture of the French heart at the thought of kinsmen held captive by a foreign power. A flaming passion for their rescue has at last borne its fruit in the recovery of the lost provinces during the World War. The mother now clasps again to her bosom her lost child, and costly designs of cut flowers take the place of crepe upon the statue. In American hearts for years there flamed a similar ardor of desire at the thought of the economic waste, the blighting of homes, the debauchery of youth and the poisoning of government by the liquor business, that ghastly traffic that slays the soul. Steadily went on the war against this chronic criminal of civilization until our nation rose in her mighty strength, cast out the enemy, redeemed her honor, dissolved partnership with drunkard makers, outlawed all drunkard factories and flung to the breeze the stainless flag of a saloonless nation.

With a mighty voice our country declared the liquor traffic to be an unspeakable nuisance which had exhausted the patience of mankind, fatigued the endurance of humanity and filled the world with crime and sorrow; that it had no place in present day civilization; that it must go to take its proper place in the museum of grim curios where the horrid instruments and agencies by which men in barbaric ages have sought to prey upon their fellows are preserved for the gruesome inspection of posterity.

Great was the rejoicing as the bells tolled throughout the nation for "departed spirits." And mighty have been the results for good. Of the wonderful results of prohibition direct and indirect more another time. Suffice it now to say that all the violations of the law are but a bagatelle to the widespread havoc of the saloon. Would you see the difference, go to drunken Europe today, with men and women by the hundreds crowding the saloons while little children and even babes in perambulators wait at the doors until father or mother drink their fill of the foul poison and come staggering out. Woe to him or her that offends one of these little ones! Have you and I in the old saloon days not landed in many an American city and as we threaded our way through throngs of reeling drunken men and held our breath as we passed the drunkard factories belching out the foul odors of the poison that slays body, mind and soul, have we not said, "If I did not know the many noble men and women in this city, I would think it was a city of drunkards." And now since the 18th amendment passed, months if not years go by without our seeing a drunken man. Recall the many villages, towns, cities and streets through which ladies could not walk without fear of drunken molestation. Recall the debauchery of court days, Saturday nights, holidays, etc., when liquor and drunkenness were accepted without number. Peace has taken the place of pandemonium, sobriety of wassail, thrift of beggary, happy homes of wretched hovels, happy wives and bright-eyed children of fear haunted starvelings. Compare now and in saloon days our streets, our hotel lobbies (then with a saloon attached to each), our trains, our country roads, our holiday games and celebrations, our fairs, our political meetings, etc., etc.

The difference is incalculable in favor of prohibition. Indeed, the question that disturbs us and which will puzzle our children more and more is to know what manner of people we were that we endured so long in our midst and even protected by law a business that stood for the destruction of everything that Christian civilization holds dear.

What all thinking men foresaw, however, has come to pass. The foul upas tree has been cut down. Shoots have put up from its roots. These shoots are to be steadily trimmed off until the roots die. The great red dragon has been slain. His successor, the rattlesnake in the grass, is now to be despatched. This is one of the greatest questions of the hour. With the editor's permission I will write on

N. C. WOMAN'S

(Continued from page eight)

In their nakedness we would clothe them.
In the prison of man's cruelty we would visit them.
Grant, O Father, most merciful and loving,
That our hearts may hear the benediction
Of our Lord and Saviour Jesus Christ;
Inasmuch as ye have done it unto the least of these,
Ye have done it unto Me. Amen.

MORMONS WILL BUILD FIVE NEW TEMPLES

Mormonism has had only one great temple, that in Salt Lake City, but it is now to be matched with five others. One of these, to cost a million dollars, is now in process of erection at Mesa, Ariz. We are informed that, while this building is in process of erection, it may be viewed by "Gentiles." A Lutheran missionary visited the growing temple and gives his impressions: "To our surprise we learned that no preaching services, or what could be strictly termed periods of worships, are ever held in the temple. It is devoted solely to the ceremonial and instructional, for the 'perfecting of the saints,' the guide told us. Near the rear entrance on the ground floor is a vast baptistry, an immense bowl fashioned after the presumed structure of the great brazen sea in Solomon's temple, and like it to be supported by twelve oxen. Into this bowl the administrant and the candidate enter, at either side of the rim of which are to sit the scribes who make close and particular record of the candidate and his ancestry. In this bowl too occur the baptisms of the dead, and this vicarious baptism can be made as often as one may wish, until he has all his forbears safe in glory, provided he has the will to do it and the fee to recompense for it. For these ancestors also must be submitted, at the time of the baptism, a faithful and true genealogical record."

COMPLETE NEW TESTAMENT IN BULU TONGUE

The first complete New Testament in the Bulu dialect spoken by tribes in west Africa has just been produced by the American Bible society. The Rev. Melvin Fraser, a Presbyterian missionary, has been at work on the translation for ten years and took the first edition back to Africa for distribution. The translation was begun in 1893 by Adolphus Good, a missionary who first reduced the Bulu language to writing.

The hospital of our mission at Wembo Nyama was struck by lightning a few weeks ago. Six patients were in the room directly beneath the roof where the bolt struck, but not one was injured. Of the five small buildings constituting the hospital, only one was destroyed, the others being saved by the natives under the direction of Rev. W. N. Ware, Miss Dora Armstrong, and Miss Verna Miller. Twenty patients were left without beds.

W. N. C. SUNDAY SCHOOL

(Continued from page nine)

head up the enrollment committee, Fred C. Odell the intertainment committee and H. B. Gunter the finance committee. Miss Ollie Sherrill will handle the text books.

LEADING CONTRIBUTORS

As promised early in the year there is being given below alist of the largest contributions made on Sunday School Day during the past conference year. Those giving $100 or more are listed in class 1, $50 to $100 in class 2 and $25 to $50 in class 3. Class 4, the largest class, will be given at some subsequent time. Kindly note our liberal helpers:

Class 1.

Central, Asheville	$250.00
Centenary, Winston-Salem	200.00
Trinity, Charlotte	166.93
Tryon Street, Charlotte	100.00
Hawthorne Lane, Charlotte	100.00
West Market St., Greensboro	100.00
West End, Winston-Salem	100.00
Main Street, Gastonia	100.00

Class 2.

Central, Shelby	75.00
Wesley Memorial, High Point	66.49
First Church, Lincolnton	64.80
First Church, Lexington	55.00
Haywood Street, Asheville	52.13
First Church, Salisbury	51.00
Central, Monroe	50.00

Class 3.

First Church, Morganton	40.00
Woodleaf Circuit	36.50
Dilworth, Charlotte	35.00
Central, Mt. Airy	32.30
First Church, Hendersonville	32.00
Central, Albemarle	30.00
West Asheville	30.00
Main Street, Reidsville	30.00
Cool Springs Circuit	29.05
Park Place, Greensboro	27.85
Trinity, Kannapolis	27.00
Central, Concord	26.00
Race Street, Statesville	26.00
College Place, Greensboro	25.57
Chestnut Street, Asheville	25.00
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First Church, Hickory	25.00
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When Back Hurts Flush Your Kidneys as You Clean Your Bowels

Most folks forget that the kidneys, like the bowels, sometimes get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean and the moment you feel an ache or pain in the kidney region begin drinking lots of water. Also get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is intended to flush clogged kidneys and help stimulate them to activity. It also helps neutralize the acids in the urine so they no longer irritate, thus helping to relieve bladder disorders.

Jad Salts is inexpensive; makes a delightful effervescent lithia water drink which everybody should take now and then to help keep their kidneys clean.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in trying to correct kidney trouble while it is only trouble.

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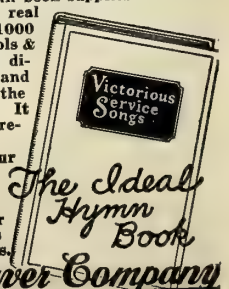
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Our Little Folks

THE AUTUMN BALL

By Pearl Highfill.

The cool days of late October had come and the farmer was busy storing his potatoes, shocking the late corn, sowing the broad fields of wheat and counting the big yellow pumpkins that his good wife would use to make pies for the Thanksgiving dinner after the children had had their share of them to make Jack-o'lanterns for the Hallow'een party. The pine tree that stood near the beautiful grove of maples, oaks, chestnuts, hickories and other trees that wear such lovely colors in autumn, was sighing and moaning as its branches swayed to and fro in the soft breeze.

What could be the trouble with the lovely pine? Why was it not softly whispering of quiet evening hours, and herd bells tinkling as the farmer calls his flocks of sheep and cattle home?

Could it be that the pine had lost some loved comrade when a storm came and it was uprooted, or a careless woodman's axe destroyed its life and made firewood of it? Perhaps this and even more the eyes of the pine had seen, but it never has told us.

But one day it forgot to sigh and moan, for it became so interested in the talk that was going on around it and the jolly laughter of its gay companions, it was so happy it wanted to know why they were all so happy and what they were planning to do.

Miss Maple tossed her lovely head slightly and said:

"Oh, dear old pine,
Green pal of mine,
Have you not heard
One single word
Of the grand ball
We have each fall,
When every tree
Doth to it flee?
Oh, say, do come,
And not be dumb.
That suit you wear
Is wondrous fair—
Such a rich green
I've never seen.
My dress shall be
Quite nice to see,
And I shall glow
As there I go,
Clad in scarlet,
I'll make a hit."

"Oh, hoe!" said the pine tree laughingly, "I am quite sure you will make a hit with all the gentlemen at the ball, for you are indeed a beauty each autumn and I fall deeply in love with you.

But there are so many fair dames at the annual autumn ball I scarcely know which one to choose as the queen of the ball. Your sisters, the Misses Sugar, Silver and Swamp Maples, are so fair in all the rich blending tints of crimson, scarlet, vermillion, orange and gold.

Then your friends, members of the oak family, are so queenly in their rich somber tones of red and brown.

And the Misses Poplar and Rickory are indeed quite sunny and cheerful looking, dressed in their bright yellow dresses.

Miss Gum clings to her color of red and sometimes the brown trimmings are very pretty, too.

And all the rest of your friends dress in such flaming colors, with a dame here and there with her cloak of dark, warm tones."

"Don't you think our singing is beautiful too, when we have our ball?" said Miss Maple. "The wind is our band, or orchestra, I should have said. The louder it plays the louder we sing and faster we dance, until one would think we were only giddy, useless things."

"But we are not useless, for we have been so faithful to our task and labored so hard all the summer that we deserve our jolly time at the autumn ball."

"For have we not sheltered thousands upon thousands of birds' nests, fed the birds and squirrels with nuts and seeds, given shade to tired, hot people and cattle, and grown into finer trees to be used as lumber for houses and firewood to keep people warm and cook little children's food? We do well our task then have our happy play season. Do you not think we are very obedient to our great Maker?"

ROBERT AND NORMA

Ruth Roberts Alton.

They had always been the best chums, this brother and sister, Robert and Norma Courtney. Even though Bob was two years older, he was known to say to boy friends who wanted him to go with them to this, that or the other little doings: "Oh, no! with a kid sister like mine it's more fun to do acrobatics in our cellar than to knock around town on a hot day like this. And say, kids, have you seen the way we've got the cellar fixed up now? We've got trapeze, handbars—it's more fun than a circus. Even got mattresses to jump on. What do you say to coming down here rather than where you were going?"

The boys would generally accept the invitation.

But now came the change. Bob entered high school, and with it entered into an entirely new world—new surroundings, new studies, new teachers, and new ideas. Things which he had done a year ago now became babyfied. No longer did he spend time fixing up amusements in the basement, nor did he refuse to go with boy friends when they called. No, when he went into this new world he left behind him even his old chummy relations with Norma. The affectionate "Sis" became "Norma," or what seemed worse to her, "Kid."

Norma, just entering junior high school, was broken-hearted.

Her mother tried to comfort her with: "You know, dear, Bob has been kind to play with you rather than the boys. He has to grow up sometime."

But such answers failed to reconcile Norma. Not until winter came did she begin to get used to her brother's changed attitude. Then, just as she was beginning to see Bob's side of it, the Freshmen organized a basket ball team. Bob was made guard. Of course, the new glory increased Bob's superiority.

"Yes, Kid," he would say condescendingly, "when you are old enough to enjoy such things, I'll give you a few pointers on the game."

Three weeks had passed since the organizing of the team, when Bob came home from school one day and burst into the room where his parents and Norma sat, exclaiming:

"Whew, but it surely is cold!"

After he had hung up his coat, he remarked: "Norma, I heard that the boys and girls of your grade have organized basket ball teams. I heard that Jim Vaughan is captain of the boys' team. I didn't hear who was captain of the girls' team. I—ah—had no notice of your being on the team. In fact, I didn't hear any of the names of the girls. I think I will go down to see the youngsters practice tomorrow."

"Oh, Bob! don't go," was Norma's exclamation.

"Why not, Kidlet?" he asked in an indulgent manner.

"It—er—ah—they—it will embarrass the kids," was his excuse.

"Oh, bunk! the boys aren't so easily embarrassed. I'll see their game anyhow."

The next afternoon, when Bob went from his classes to the gymnasium, the boys' game was already in progress. Seated on the bleachers were several little girls in white middies and gym bloomers. Among them was a little girl who was apparently a favorite. As she turned toward him, Bob was surprised to recognize Norma. Striding over to the group, he scowled at her.

"Say, what are you doing here?" he demanded.

"Why—," all the little girls looked inquiringly at him, "we are going to practice next."

"But what are you doing here?" he demanded of Norma.

"Why, she's our—" began one little girl, but a look from Norma cut her short.

"We've just had gym," she told him, "and I'm staying until the girls practice.

"You go right home," Bob commanded.

"Mamma said that I might stay!" Norma was angry.

"Well, if she said so, I guess it's all right." Then he started home himself.

When Norma reached home her eyes were sparkling.

"Our coach says that we—the girls—play so well that she is going to arrange a game for us with the Glenwood girls next Monday in our gym. Mother, may I go!"

Bob thought her eyes said something which her lips failed to interpret.

Monday finally arrived crisp, cold, and clear. Monday noon Bob decided he would go to the game, but his mother told him she wished him to clean the basement after school.

After the game Norma reached home breathless.

"We won—we won 32 to 30," she announced. "The score was 30 to 30, and just as Miss Clark was going to blow the whistle one of the girls got the ball, dribbled to the basket and tossed it perfectly through the net. It wasn't much on her part, because there was great teamwork."

A few hours later Bob brought in the village paper and read the headline aloud:

"Bayville wins 32 to 30!" Then, "Owing to the splendid playing of Norma Jean Randall, Bayville seventh-grade girls' basket ball team won the game from the Glenwood girls. The Little Captain showed such—"

Bob read no further.

"Say, Sis, let's fix up the cellar for basket ball, so that you girls and we boys can take turns playing. Some kid this, eh, what?"—Pittsburgh Christian Advocate.

WARNED

Sam, while walking in the woods late one afternoon, was surprised by a wild cat which proceeded to chase him to the top limbs of a large oak tree on the edge of a deep canyon. The wildcat was climbing as fast as Sam, and soon had forced him perilously near the decaying end of a long limb extending beyond the edge of the precipice. Sam decided it was time to remonstrate.

"Wilecat," he said impressively, "wilecat, does yo' make me go one inch furdah, yo' is gwine to have to jump a long ways fo' yo' suppah!"—American Legion Weekly.

Mother entered the room just in time to see four-year-old Verna knock her older brother down.

"Verna, how could you do such a thing?"

"The Lord gave me strength," Verna proudly replied.—Harper's Magazine.

Lebanon has a colored man whose homespun logic is hard to combat. For instance, he insists that pants is an "uncommon" noun because it is singular at the top and plural at the bottom.—The Lebanon (Ind.) Daily Reporter.

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Our church needs to put the emphasis there now. Our W. N. C. conference showed 600 great revivals this year. We ought to have 400 glorious revivals this winter and spring.

Winter reminds! Yes, we have good roads, good churches; we go to town, to school and elsewhere. We could go to winter revivals if we wanted to do so. Winter is a better season for most revivals because then we can have the local community together and not be crowded with careless visitors. The preacher and church folks have a better chance to reach their own local folks.

Again, we have more time and can continue the meeting till work is done. Again, it is good for all the church work of the year. It gets us sound and revived for all the year's work. And it is a blessed time to build up the local church.

In the summer months it is often very necesary to have great tent and tabernacle meetings in order to reach the heedless, tone up the general faith, etc. We should not leave off such meetings, but such meetings do not often build up the local church.

The best meeting for the building up of the local church is the good Holy Ghost revival held in the local church. Every church needs one or two such revivals each year.

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Lazy, easy-going, dignified, gluttonous, self-indulgent preachers cannot have revivals. It requires diligent, wide-awake, faithful effort, self-abasement, fasting and prayerful travail of soul often, "with groaning that cannot be uttered." Old fashioned sacrifice, faith and methods will bring old fashioned results. On with many revivals this winter. Jim H. Green.

CHILDREN'S HOME

(Continued from page eleven)

of heavy pot lifting and laborious stirring and handling on a range.

And an efficient dishwashing machine is a necessity. The work of handling loads (I think it must be tons) of heavy ironstone dishes three times a day falls to the lot of weak muscles and small arms of little girls of ten and twelve.

On the old dishwasher the dishes had to be lifted out of the sink, while in using the up-to-date machines the wire trays filled with dishes to be washed have only to be slided through and the hot water washes and the heat dries them and they are moved along to the clean-dish table with a minimum of handling.

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Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
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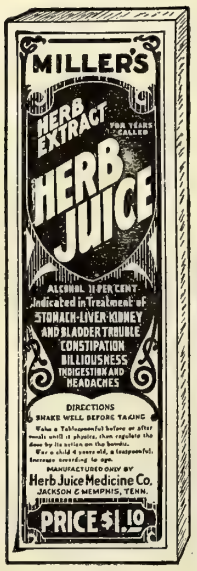
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FIRST ROUND—IN PART.

November

Weaverville Ct., Salem, 11 13
Weaverville Station, 11 14
Bethel, night 14
Rosman, Rosman, 11 20
Brevard, 11 21
Biltmore, night 21
Mills River, Mills River, 11 27
Henedrsonville, 11 28
Haywood Street, night 28

The district stewards meet at Central church, Asheville on Tuesday, November 9, at 11 a. m. The pastors and charge lay leaders are invited to meet with them.

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave.,Charlotte, N.C.
FIRST ROUND

November

Hawthorne Lane, 11 14
Hickory Grove, 3 14
Calvary, 7:30 14
Myers Park, 11 21
Rural Trinity, 3 21
Chadwick, 7:30 21
Dilworth, 11 28
Duckworth Memorial, 3 28
Brevard Street, 7:30 28

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Ave., Greensboro.
FIRST ROUND

November

Uwharrie, Concord 11, Tabor 2 14
Liberty, Liberty, 2 19
Wentworth, Lowe's, 11 20
Ashboro Ct., West Bend, 11 21
Deep River, Cedar Falls, 2 21
Gibsonville, Gibsonville, night 26
Pleasant Garden, Bethlehem, 11 27
Ramseur-Franklinville, Ramseur, 11 28
Glenwood, night 28

December

Randolph, Trinity, 3 and 11 4-5
Highland, Highland, 4 5
Calvary, night 5
West Greensboro, Muir's, 11 and night 11-12
Ruffin, Ruffin, 11 12
Jamestown, Jamestown, 11 19
Centenary, night 19
East Greensboro, Holt's, 11 26
Proximity, night 26

January

Reidsville, 11 2
Park Place, night 2
Randleman, St. Paul, 11 9
College Place, night 9
High Point, Main St., 11 16
West Market, night 16
Ashboro, 11 23
Bethel, night 23
Wesley Memorial, 11 30
Carraway Memorial, night 30

MT. AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FIRST ROUND

November

Walnut Cove Q. C., Walnut Cove, 10 13
Danbury Q. C., Danbury, 2:30 13
Sandy Ridge, Delta, 11 14
Madison, night 14
District stewards, charge lay leaders and pastors are called to meet at Rural Hall on Monday, at 10:30 a. m. 15
Yadkinville Q. C., Booneville, 10 16
Jonesville Q. C., Jonesville, 2:30 16
Dobson Q. C., Rockford, 10 17
Mt. Airy, Rockford St. Q. C., night 17
Mt. Airy Ct. Q. C., Zion, 2:30 18
Ararat Q. C., Hatcher's Chapel, 10 19
Danbury, 11 28
Summerfield, Battle Ground, 2:30 28

December

Walnut Cove, 11 5
Pilot Mountain, 3 and night 5
Rural Hall, Trinity, 11 11-12
Yadkinville, Booneville, night 12
Mt. Airy, Central, 11 19
Dobson, Rockford, 3 19

January

Ararat, Hatcher's Chapel, 11 2
Mt. Airy, Rockford St., night 2
Stokesdale, Eden, 11 8-9
Draper, 11 16
Leaksville, night 16
Jonesville, 11 23
Elkin, night 23
Mt. Airy Ct., Zion, 11 30

NORTH WILKEBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

November

Jefferson, West Jefferson 13
Creston, Creston 14
Moravian Falls, Adley 20
Ronda, Roaring River 21
Avery, Pine Grove 27
Elk Park, Elk Park 28

December

Helton, Grassy Creek 4-5
Warrenville, Warrenville 11
Todd, Calvary 12
Laurel Springs, Nathan's Creek 18
Sparta, Sparta 19

January

Watauga, Hinson's Chapel 1
Boone, Boone 2

The district stewards, pastors and lay leaders will please meet in Jefferson November 16 at 10 a. m.

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

November

Concord Ct., Bogers, 11 14
Concord, Epworth, 7 14
Concord, Central, 11 21
Salisbury, Coburn Memorial, 7 21
Gold Hill, Gold Hill, 11 25
Salisbury, First Church, 11 28
China Grove, 7 28

December

Woodleaf, Woodleaf, 11 4
Mount Pleasant, Mt. Pleasant, 11 5
Concord, Westford, 7 5
Norwood, 11 12
Norwood Ct., Cedar Grove, 3 12
Bethel, 11 19
Albemarle Ct., Love's, 3 19

January

Albemarle, Central, 11 2
Albemarle, First St., 7 2
New London, Bethany, 11 8
Salem, Salem, 11 9
Badin, 7 9
Landis, Oak Grove, 11 15
Kannapolis, Trinity, 11 16
Concord, Harmony, 7 16
Salisbury Ct., Shiloh, 11 22
Spencer, Central, 11 23
East Spencer, Long St., 7 23
Yadkin-Rowan, 7 26
Salisbury, Park Ave., 11 30
Salisbury, Main St., 7 30

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

November

Main Street, Gastonia, 11 14
Shelby Ct., Sharon, 11 20
Shelby, Lafayette St., 11 21
Shelby, Central, night 21
Polkville, Rehobeth, 11 27
Belwood, St. Peters, 11 28
Bessemer, Bessemer, night 28

December

West End, night 1
South Fork, Palm Tree, 11 4
Goodsonville, 4 and 11 4-5
Lincoln Ct., Pisgah, 3 5
Lincolnton, night 5
Trinity, night 8
Rock Springs, Denver, 11 11
Lowesville, Hill's Chapel, 11 12
Stanley, Stanley, 3 and night 12
Franklin Ave., night 15
Cherryville Ct., St. Paul, 11 18
Cherryville, First Church, 11 19
King's Mountain, night 19
Belmont, Main St., 11 26
Belmont, Park St., Providence, 3 26
Mt. Holly, night 26

January

Cramerton, 11 2
Lowell, Lowell, 3 2
McAdenville, night 2
Crouse, Lander's Chapel, 11 8
Dallas, High Shoals, 11 9
Maylo, ngiht 9

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FIRST ROUND

November

Mooresville, Central, 11 14
Mooresville, Broad St., 2:30 14
Davidson, night 14
Olin, Olin, 11 21
Statesville Ct., Chapel Hill, 3 21
Bethlehem, night 21
Catawba, Catawba, 11 28
Ball Creek, Friendship, 2:30 28
Maiden, night 28

December

Hickory, First, 11 5
Hickory Ct., Bethel, 2:30 5
Westview, night 5
South Lenoir, 11 12
Lenoir Ct., Colliers, 2 12
Newton, night 12
Dudley Shoals, Grace, 11 19
Rhodhiss, 2:30 19
Hickory, Highland, night 19
Taylorsville, 11 26
Hiddenite, Center, 3 26
Stony Point, night 26

January

Cool Springs, Cool Springs, 11 2
Elmwood, Cleveland, 3 2
Statesville, Race St., night 2
Statesville, Broad St., 11 9
Mooresville Ct., Triplett, 3 9
Jones Memorial, night 9

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 201 Branner Ave., Waynesville.
FIRST ROUND

November

Glenville Ct., Glenville, 11 13
Cullowhee, Cullowhee, night and 11 13-14
Sylva, night 14
Jonathan, night 17
Franklin Station, night 19
Macon Ct., Union Grove, 11 20
Highlands Ct., Dryman's Chapel, 11 21
Franklin Ct., Clark's Chapel, 3 21
Clyde-Junaluska, Long's, night 24
Bethel Ct., Bethel, 11 27
Waynesville, 11 28
Canton, night 28

December

Hayesville, Tusquittee, 11 2
Murphy Ct., Tomotla, 11 3
Murphy Station, night, and 11 3-5
Miawassee Ct., Martin's Creek, 11 4
Andrews, night 5
Robbinsville, night 6
Judson, Judson, 11 7
Whittier Ct., Whittier, 11 and night 11-12
Bryson City, 11 12
Cherokee Mission, Echota, 3 12
Fines Creek Ct., Pine Grove, 11 19
Haywood Ct., Davis Chapel, 3 19
Webster Ct., Love's Chapel, 11 26
Dellwood Ct., Maple Grove, 3 26

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 West Fourth Street, Winston-Salem, N. C.
FIRST ROUND

November

Denton, Denton, 11 13-14
Thomasville, Trinity, night 14
Ogburn Memorial, night (business meeting) 18
Farmington, Farmington, 2 and 11 20-21
Cooleemee, night 21
Lewisville, Brookstown, afternoon and night 28-29
Ogburn Memorial, 11 (preaching) 28
Ardmore, night 28

December

Advance, Advance, 11 and night 4-5
Welcome, Midway, night and 11 4-5
Davidson, Mt. Olivet, afternoon 5
Forsyth, Mt. Tabor, 3 and night 11-12
Grace, 11 12
Linwood, Linwood, 2 and 3 18-19
Thomasville, Main St., 11 19
Erlanger, night 19
Lexington, First Church, 11 26
Walkertown, night 26

January

Davie, Center, 11 1-2
Mocksville, night 2
Oak Ridge, Oak Ridge, 11 9
Kernersville, Kernersville, night 9
Thomasville Ct., Unity, 11 and ngiht 15-16
Hanes-Clemmons, Bethel, 11 16
Burkhead, 11 23

(The district stewards, pastors and charge lay leaders are requested to meet in Centenary church, Winston-Salem, Novenber 9 at 10 o'clock.)

Order your disciplines from the Advocate. A supply always on hand.

PASTORS—N. C. CONFERENCE

Some day you will retire from active service, and will wish to locate in a good city. The eyes of the whole country are on DURHAM, a city of wonderful schools, churches and fine libraries. What better place for a home?

While you are attending the annual conference, don't forget to see me about a vacant lot or two, for a home or for investment. A large number of pastors have already bought lots or homes in Durham. Can sell to you on easy terms.

D. W. Newsom
Real Estate Specialist
507 First National Bank Bldg.
(You will remember me as former Treasurer of Trinity College.)

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Any church may now put on a ten weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only two cents and a half per family.

A complete set of samples and full particulars will be sent for twenty-five cents, stamps or coin. This amount will be credited on an order for the complete "Church Education Unit."

Address The Layman Company, 730 Rush Street, Chicago.

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By millions ended

Hill's stop millions of colds every winter—and in 24 hours. They end headache and fever, open the bowels, tone the whole system. Use nothing less reliable. Colds and Grippe call for prompt, efficient help. Be sure you get it.

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NORFOLK SOUTHERN RAILROAD
PASSENGER SCHEDULES
Effective May 2, 1926
From Raleigh, N. C.
Daily except as shown

Leave For	Arrive From
6:15 a. m.—A Norfolk	8:30 p. m.
7:30 a. m.—B Charlotte	5:15 p. m.
3:00 p. m.—Washington	12:50 p. m.
9:45 p. m.—D Norfolk	7:05 a. m.

A—Parlor Car-Marsden to Norfolk.
B—Connects week days for Fayetteville.
D—Sleeper to Norfolk.
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BOILS, OLD SORES, BURNS
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AT REASONABLE PRICES
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Watch Your Thin, Weak Child Grow Strong Take on Weight

In just a few days—quicker than you ever dreamed of—these wonderful flesh making tablets called McCoy's Cod Liver Oil Compound Tablets will start to help any weak, thin, under-nourished little one.

After sickness and where rickets are suspected they are especially valuable. No need to give them any more nasty Cod Liver Oil—these tablets are made to take the place of that good but evil smelling, stomach upsetting medicine and they surely do it. They do put on flesh.

Ask any druggist for McCoy's Cod Liver Oil Compound Tablets—as easy to take as candy and not at all expensive—60 tablets 60 cents.

Be sure and get McCoy's the original and genuine, and give the child a chance for 30 days. If you aren't delighted with results just get your money back.

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It kills the germs.

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"Textile Center of the South"

10 Hens Lay 10 Eggs a Day

Winter doesn't stop Mr. Henry's hens

Readers whose hens are not laying well during these days of high egg prices will find much of interest in the following letter from C. D. Henry, Alverton, Pa. He says:

"I placed 10 pullets by themselves, and fed them Don Sung. The third day my eggs increased from 3 to 9 a day. They have had Don Sung ever since and have laid continuously. Yesterday I got 10 eggs from them and am willing to make affidavit to it. Don Sung certainly gets the eggs. It has paid for itself many times over."

Don Sung, the Chinese egg laying tablets which Mr. Henry used, are opening the eyes of chicken raisers all over America. The tablets can be obtained from the Burrell-Dugger Co., 241 Allen St., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or $1 for the extra large size, holding three times as much). Don Sung is positively guaranteed to do the work or money promptly refunded, so it costs nothing to try. Right now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.

DON SUNG
Chinese for Egg-Laying

IN MEMORIAM

Obituaries containing one hundred words or less will be published free. All words in excess of one hundred will be charged for at the rate of one cent per word.

POWELL—Bro. Frank Powell, a member of the Methodist church at Vanceboro, was buried at the family burying ground in Craven county near Vanceboro last July. He was 65 years old and had been a consistent Christian for many years. His wife, children and several brothers are left to mourn their loss. R. F. Taylor.

TANNER—To a Christian there is no death. So John H. Tanner fell asleep on September 10, 1926, to awake, we trust, in the light of God's eternal love. He leaves a wife, three sons, one daughter, one sister, two brothers and a host of sorrowing friends. Brother Tanner was a member of Union Chapel church, Norlina charge, and his generosity and bigheartedness was unbounded among his neighbors and friends.

W. M. Wall, P. C.

LYNCH—Andrew W. Lynch was born April 22, 1855, died October 22, 1926, age 71 years and six months.

He joined the Methodist church early in life and lived a faithful Christion life till he was called across to rest on the other shore. The going away of this good brother will be sadly missed in the church. He was preceded by his good wife four years ago. He leaves five sons, two brothers, nine grandchildren and a host of friends and relatives to mourn their loss. May the Lord's great hand rest upon them and lead us all to higher and more perfect lift.

LAUGHINGHOUSE—Claude Laughinghouse, nine years and nine months old, and Clifton Laughinghouse, seven years old, both the sons of Monnie P. and Carrie Laughinghouse, died just a month apart in last June. Claude had rheumatism and typhoid fever; Clifton typhoid fever. They both were called home out of this life in early youth before the evil days came, escaping the sufferings of this life, and passed away into the great beyond to await the coming of their parents and other sisters and brothers.

R. F. Taylor,

CRAVEN—Mary Jane Buie Craven was born May 9, 1877, and died October 23, 1926. She was the daughter of the late M. G. Buie and the devoted wife of John W. Craven who survives her. Mrs. Craven's daughter, Miss Jessie, her mother, Mrs. M. L. Buie, and two brothers and five sisters remain to mourn her loss. In early childhood Mrs. Craven united with Franylinville Methodist church and remained a faithful member of it till her death. Though threatened often by the death that took her she was always genial and optimistic. Yet her almost sudden going was a sad shock to her friends and loved ones.

John Hoyle, Jr.

WILSON—In the early summer, May 12, 1926, when all nature seemed attuned with nature's praise, a call came to Richard Wilson, an aged member of Union Chapel church, Norlina charge, to join the heavenly host, and without a dread he responded to the call. Since then "Uncle Dick," as he was familiarly called, has been missed from his accustomed place, for he loved his church and stood unswervingly for the right in every phase of life. His home life was affectionate and sacred, and all the honor and love due a faithful soldier of the cross was conferred upon him.

W. M. Wall, Pastor.

BLAISDELL—Sister Virginia Blaisdell, age 76, fell asleep in Jesus July 11, 1926. She suffered much and long, but with much patience and Christian fortitude. Sister Blaisdell was a Methodist to the core, a devout Christian and a loyal member of Wesley Memorial church of Columbia, N. C. All of her near relatives and loved ones had preceded her to the other shores except Sister Annie Hamett, an only sister, who stayed by her with tender and loving devotion till the last. We conducted her funeral service in the Methodist church in the presence of a large and sympathetic audience and laid her frail body to rest in Columbia cemetery to awake at the trumpet call of the last day.

A. B. Crumpler, Pastor.

HILL—Mrs. Lula Hill of Vanceboro, wife of John Hill, was born February 6, 1871, and died September 29, 1926, aged 55 years, seven months and 23 days. Her husband, two sisters and seven children are left to mourn their loss. The sisters are Mrs. Sarah Hollowell of Morehead City and Mrs. Minnie Buck of Georgia. The children are Mrs. Mary Joyner, Clyde, Mildred, Charlie Elmore and Lairy Hill. She was severely attacked with heart disease and died very suddenly. She had been a consistent member of the Methodist church at Chapman since her girlhood. R. F. Taylor officiated at the burial services.

R. F. Taylor.

CAUSEY—Bro. Joseph Causey was born in Craven county near Griffin December 26, 1850, and died April 16, 1926, aged 75 years, four months and 20 days. He leaves a wife and several children to mourn their loss. He was converted and joined the church at Ormand's Chapel many years ago when quite a boy. He was a great sufferer in his last days from the terrible malady of facial cancer. He was very patient and perfectly resigned to death and expressed himself as being ready to go. He was a faithful Christian till death. The funeral services were conducted by his pastor, R. F. Taylor, in Epworth cemetery amid a concourse of relatives and friends. R. F. Taylor.

BANDY—Little Ailene Bandy, the small daughter of Mr. and Mrs. Burl Bandy, who was carried to Long's Sanatorium Monday for an operation, died Tuesday morning, October 19, 1926, age seven years, nine months and 26 days. She leaves to mourn her loss a father and mother and two sisters, Lacy and Evelyn. She is also survived by a grandmother, two grandfathers, a great-grandfather and a host of relatives and friends.

The remains were laid to rest Wednesday morning at Center Methodist church by the side of her grandmother. The funeral services were conducted by Rev. Joe H. Green, the pastor. Four small boys carried the remains and ten of her classmates were the flower girls.

May God's richest blessings rest upon the bereaved ones.

Dellette Cashion.

IN MEMORIAM

In the late summer our beloved friend and co-worker, Mrs. D. L. Wright, closed her eyes to scenes of earth and was laid to rest to await the coming again of the Master. She will be sorely missed in the family circle and among her friends. To know Mrs. Wright was to love her. She made friends wherever she went, for she was of fine character and lovable personality. She had a face made positively beautiful because of the sweet Christian spirit that dwelt within her. She was a capable woman, and whatever capability she possessed was consecrated to the service of God and the church. She was a loyal worker in the missionary society and an efficient supply teacher of the woman's Bible class. We earnestly pray that her mantle of godliness may fall upon her children and that her family may have the comfort of the Spirit in their affliction.

Mrs. Geo. Foard,
Mrs. J. F. Anderson,
Mrs. E. G. Gilmer,
Mrs. R. E. Armfield,
Mrs. D. W. Rash.

BAKER—Lafayette John Baker was born May 2, 1851, the son of Thomas Jordan Baker and Eliza Long Baker; died at Johns Hopkins Hospital, Baltimore, October 8, 1926. The days of his childhood and youth, during and immediately following the Civil War, afforded but little opportunity for attending school of any sort. Despite the lack of educational advantages he came to be one of the leading citizens of Eastern Carolina.

During his young manhood he held the position of agent for a steamboat company hauling freight and passengers to and from inland ports along the historic Roanoke river.

The fifteenth day of December he was married to Miss Pattie Norman Spruill. He was an ideal husband and father; his wife was always his sweetheart. He was tender, loving, considerate, devoted, courteous, appreciative, a lover to the last. Her presence and her love were his inspiration. She was the queen of his home and of his heart. So as a father he was loving and wise, a safe counsellor as well as a sympathetic friend.

After walking by his side for the following forty-five years, as a choice helpmeet in all of his activities, Mrs. Baker survives him in the fullness of Christian grace and maturity. To them were born four children, three of whom died in infancy. The one child, Mrs. B. B. Everett, and four grandchildren and one sister, Mrs. Lassiter, are still with us.

After marriage his attention was turned to farming. From a modest beginning, by hard work, keen sagacity, clear foresight, daring enterprise, inflexible intrepidity, and untainted integrity, he rose to first place in this section as a planter and merchant.

He has been for many years a member of the Methodist church, and was always loyal and true to his church and pastor. He was a liberal contributor to the church and all of its interests. All of his life he was a lover of children, and had been a father to many an orphan. One of the sweetest gifts of his life was a large donation that he made to the Methodist Orphanage in Raleigh.

The high esteem in which he was held was attested by the hundreds who were present at his funeral, and by the profuse floral offerings of his many friends.

With Victor Hugo, he could have said: "When I go down to the grave, I can say like many others, 'I have finished my day's work, but I cannot say I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes on the twilight, opens on dawn."

The funeral was held at his home, his pastor, assisted by Rev. H. Patrick of Scotland Neck and Rev. A. S. Barnes of the Methodist Orphanage, Raleigh. Interment was in the Scotland Neck cemetery. Harris Lindsay Hendricks.

Duke Univ Library
15Oct26

SMITH—Doctor Tom, as he was familiarly known and called, was the second son of Dr. Daniel M. Smith and Elizabeth Culbertson Smith and was born in Union county, N. C., June 6, 1873. His grandfather, Daniel Smith, was reared in old Cross Creek, now Fayetteville, N. C., and came west and married and settled in Union county. He had two sons and four daughters. The younger son was Doctor Tom's father.

In the year 1877 his father moved from Union county to Polkton for the purpose of sending his children to school. Thomas received but little benefit from school life in his young days. While he had the appearance of a healthy boy, he was a great sufferer with his head—headache left him but a short while at a time. As he grew older he seemed to get better, and in the year 1872 when Thomas was 15, his father went back to Union county and built a home at Unionville, and sent Thomas and his younger children there. Thomas attended school there until the fall of 1893, when he decided to prepare himself for the practice of dental surgery and entered the University of Maryland Dental College. He pursued his studies faithfully and successfully in that institution for three years and was rewarded with the degree of Doctor of Dental Surgery. He came back to Polkton and opened an office for the practice of his profession; he followed this for a number of years successfully, and then his old headaches appeared again and sorely handicapped him in his work, so much so that he could not devote his entire time to his profession and had to look to other sources for a livelihood. He went into hardware and drug business for several years, and as age advanced he became very much interested in the general welfare of his town and community and was always ready to serve when called upon. He held a number of offices—many times a commissioner of the town, served as justice of peace for quite a while, also notary public, tax lister several times, and ll the while an ardent and faithful official of the Methodist church. He held about every office of his church from sexton to recording steward and was faithful in it all. One of his chief delights was his work as teacher of the first Bible class of his church, which office he held for many years and was its beloved teacher at the time of his death.

The last ten years of his life were the best years of his life from almost every viewpoint. His suffering, under the care of specialists, became much less, and his general health showed marked improvement. He took on flesh easily and with that the final cause of his death began to develop. He was perfectly aware that the newer doctrine of blood pressure as a cause of death was making itself show in his system and that he might be called any time without a moment's warning. This knowledge was not without effect in his life. He grew better as he grew older, and when the grim monster laid his cold hand on him suddenly on September 14, 1926, he was ready to go. He died easily and quietly without much suffering. He is survived by his wife and son, Marshall, and one brother, Dr. L. C. Smith.

He was laid to rest in the Williams graveyard on September 15, 1926.

He was a loving husband and father, a faithful and tender-hearted friend, loved by all who knew him.

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, NOVEMBER 18, 1926 Number 46

The North Carolina Conference

HELD IN TRINITY CHURCH, DURHAM, NORTH CAROLINA

IN the history of a race or a nation or the on-going of the Kingdom of God one hundred and forty-one years is but a hand's breadth. Yet the achievements of American Methodism in that brief space have been marvellous in our eyes and in the eyes of the world.

It was one hundred and forty-one years ago that Francis Asbury, the recently elected general superintendent of the newly organized church at the "Christmas conference" of 1784, gathered a score or slightly more of his circuit riders together at Green Hill's near Louisburg, N. C., for the first conference of the new American church. Those lieutenants of Asbury with their leader all ate and slept under the hospitable roof of Green Hill, and held the conference sessions in a big upper room, and it was elegant entertainment for men who were accustomed to sleep and preach in the cabins of the pioneer settlers of these American forests. But the followers of those early itinerants, who preached in brush harbors and were familiar with all the deprivations of pioneer settlements gather no more in the upper room of a private residence for the annual conference. But instead they gather in great churches, costly and beautiful.

The North Carolina conference assembled at 9 o'clock Wednesday morning, November 10, in the beautiful and spacious new Trinity church, Durham. But they opened the conference by singing the same old conference hymn that Charles Wesley wrote for the special assemblies and that begins with the suggestive words, "And are we yet alive and see each other's face?"

Bishop Edwin D. Mouzon, the presiding bishop, puts his greatest emphasis upon religious experience, just as the Methodist fathers did.

The theme of the bishop's morning address was "The Ministry of Comfort." At the close of his address the bishop asked that Rev. Thomas M. Grant, the former secretary of the conference, call the roll. Practically all the preachers and many lay delegates answered to their names.

Mr. Grant was elected secretary to succeed himself and Revs. W. H. Brown and E. L. Hillman were elected assistant secretaries. Rev. Rufus Bradley was elected statistical secretary.

Rev. C. B. Culbreth, secretary to the cabinet, nominated the quadrennial boards and committees who are to serve during this session of conference and they were elected.

Minute question number 21, "Are all the preachers blameless in their life and official administration?" was called by the bishop and the names of the nine presiding elders were called and their characters passed. Continuing the call of the same question the name of Rev. N. M. McDonald was called and referred to the committee on conference relation for the supernumerary relation, and those of E. C. Glenn, J. M. Rhodes, J. J. Barker, B. C. Allred, C. C. Brothers, N. E. Coltrane, T. J. Dailey, J. O. Guthrie, T. J. Gibbs, F. B. McCall, J. F. Usry, D. L. Earnhardt, S. A. Nettles, R. F. Bumpas, J. L. Rumley, W. F. Galloway, J. A. Lee, A. McCullen, J. M. Lowder, T. H. Sutton, R. W. Bailey, W. H. Townsend, D. A. Watkins, L. E. Thompson, A. W. Price, R. L. Davis, R. B. John, C. P. Jerome and T. S. Coble for the superannuate relation.

Under this same question Bishop Mouzon called the names of the preachers of the Elizabeth City, Durham and Wilmington districts. They made their reports and their characters were passed. The presiding elders summed up the work that had been done in their districts during the year.

The consideration of report number 1 of the board of missions was made a special order for Thursday at 10:30. Bishop Mouzon stated that this would be one of the most important matters to come before the conference during the session.

Twelve o'clock Thursday was set aside as a special hour to hear the report of the Methodist Orphanage.

Dr. B. M. Beckham, of the Virginia conference, was introduced and spoke to the conference on the importance of the conference raising its pledge for the superannuate endowment fund which is being raised by the Southern Methodist Church. He stated that the full amount pledged for the past three years was $170,000 but only $88,000 of that amount had been raised.

Second Day

The second day of conference was Armistice day and the bishop at 11 o'clock took notice of the day by having the conference stand a moment in silent prayer, after which he led the conference in prayer for international and world peace. Later in the day vigorous resolutions against war were adopted by the conference.

The resolutions were signed by the following ministers: D. E. Earnhardt, H. I. Glass, W. A. Stanbury, E. C. Few, H. C. Smith, F. S. Love, H. M. North, W. W. Peele and M. T. Plyler. They were presented by Rev. Mr. Stanbury. The resolutions adopted are as follows:

"Whereas, on this annual Armistice day our thoughts are inevitably turned towards the innumerable tragedies with which war has filled the world, and

"Whereas, poignant memories of the great world war with its waste of uncounted billions of wealth and its destruction of uncounted millions of human beings come to us today, and

"Whereas, we bow in reverent commemoration of our American soldiers who unselfishly offered all and gave all to bring the war and all wars to an end, and

"Whereas, our hearts yearn to see a world in which men 'beat their swords into plough-shares, and their spears into pruning-hooks,' a world in which 'nation shall not lift up sword against nation; neither shall they learn war any more,' and

"Whereas, in the words of Lord Bryce, 'if we do not destroy war, war will destroy us,' and

"Whereas, manifestations of military force, or of the military spirit seriously hinder the cause of Christ in all foreign fields, bring America under suspicion abroad, and increase the ever-present danger of the recurrence of world-wide war; therefore be it resolved:

"1. That in the name of Jesus Christ we protest against the growth of militarism in America, and against an increase in armaments of any kind which may be used in the prosecution of war.

"2. That we condemn the introduction of compulsory military training in high school or anywhere else; that we condemn the policy of military training of any character in schools operated and controlled by the church; and that we call upon all institutions of our church which have such training to discontinue it.

"3. That while we believe that the church should teach the patriotic support of the state we also believe that the church should never become the agent of the government in any activity alien to the spirit of Christ. We are dedicated to peace and the promotion of peace, and we will not, as a church, undertake at any time to sanctify international strife and slaughter by asking God's blessing upon it. We look to the responsible statesmen of a Christian country to conduct the public business along those lines of justice and reason which will not lead to war.

"4. That since war is everything that the Christian religion and Christian morals are not, we call upon the preachers of this conference to preach against the spirit of national jealousy, preparedness, and jingoism, and to proclaim the spirit of Jesus for international affairs as well as for individual life."

After the adoption of the resolutions Bishop Mouzon spoke briefly in which he said he had decided to be a Christian. That is, he was determined to have the mind and spirit of Christ in his personal relations to other individuals, in his attitude toward races and in his international relations. This last of course made him an opponent of war.

Early in the day the conference adopted a resolution presented by M. T. Plyler that proposed the purchase of the Green Hill house near Louisburg, where the first conference was held after the organization of the church in America and that the said building be held by the conference as a memorial.

When the order of the day arrived to consider report number one of the board of missions, Dr. J. W. Perry delivered a ringing address on missions and urged the collection in full the million dollar special for missions.

The order of the day for 12 o'clock was the Methodist Orphanage at Raleigh. Addresses were delivered by Hon. Joseph G. Brown and Dr. Albert Anderson and Rev. A. D. Barnes, superintendent of the orphanage. The orphanage occupies a large place in the hearts of the conference and it enjoys the leadership of the strongest and most influential members of the conference. It should receive the most enthusiastic and loyal support of every Methodist within the territory that it serves.

Minute business of the morning included hearing the reports and advancing the men of the class of the second and third and fourth years and the receiving on trial the class for admission. *Con'td on page 6*

Appointments *of the* North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, Presiding Elder

Burlington—Front Street ..... J. B. Hurley
Webb Avenue ..... J. W. Autry
West Burlington ..... E. G. Overton
Burlington Circuit ..... L. V. Harris
Brooksdale Circuit ..... W. L. Loy
Carrboro Circuit ..... J. F. Starnes
Cedar Grove Circuit ..... E. C. Durham
Chapel Hill ..... Walter Patten
Durham—Branson ..... J. V. Knight
Calvary ..... J. H. McCracken
Carr ..... R. G. Grant
Duke Memorial ..... H. C. Smith
Gregson ..... O. P. Fitzgerald
Lakewood ..... J. W. Demette
Trinity ..... W. W. Peele
West Durham ..... J. A. Martin
Durham Circuit ..... H. L. Hendricks
Graham and Haw River ..... G. W. Starling
Hillsboro Circuit ..... E. R. Clegg
Mebane ..... B. T. Hurley
Milton Circuit ..... W. C. Jones
Mount Tirzah Circuit ..... H. E. Lance
Person Circuit ..... J. W. Bradley
Roxboro—Long Memorial ..... F. M. Shamberger
East Roxboro and Longhurst ..... C. D. Barclift
Rougemont Circuit ..... J. Bascum Hurley
South Alamance Circuit ..... F. A. Lupton
Yanceyville Circuit ..... W. C. Merritt
Duke's Chapel ..... J. M. Ormond
Bahama Circuit ..... W. F. Craven
Professors in Duke University—
H. E. Spence, J. M. Ormond, H. E. Myers
Student Duke Univ. (Trinity Q. C.)..C. C. Herbert
Student Duke Univ. (Gregson Q. C.)..R. N. Caudle
Asst. Sec. General Board Education..J. M. Culbreth
Student Pastor Chapel Hill ..... J. G. Phillips

ELIZABETH CITY DISTRICT
H. I. Glass, Presiding Elder

Chowan Circuit ..... C. A. Johnson
Columbia Circuit ..... A. B. Crumpler, Sup.
Currituck Circuit ..... L. E. Sawyer
Dare Circuit ..... J. A. Farror, Sup.
Edenton ..... W. B. North
Elizabeth City—First Church ..... F. S. Love
City Road ..... A. J. Parker
Gates Circuit ..... B. H. Black
Hatteras Circuit ..... R. L. Beasley, Sup.
Hertford ..... L. S. Massey
Kennekeet Circuit ..... R. N. Fitts, Sup.
Kitty Hawk Circuit ..... W. A. Betts, Sup.
Manteo ..... J. M. Joliff
Moyock Circuit ..... C. T. Thrift
North Gates Circuit ..... B. O. Merritt
Pantego-Belhaven ..... J. P. Bross
Pasquotank Circuit ..... W. F. Elliott
Perquimans Circuit ..... J. T. Stanford
Plymouth ..... R. G. L. Edwards
Roper ..... H. A. Chester
South Camden Circuit ..... G. C. Wood, Sup.
South Mills Circuit ..... W. F. Walters
Stumpy Point ..... E. W. Weathers, Sup.
Wanchese ..... W. R. Hardesty
President Scarritt College for Christian Workers,
J. L. Cunninggim
Student Yale Divinity Schol ..... J. O. Long
(North Gates Quar. Conf.)
Missionary Secretary ..... F. S. Love

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder

Bladen Circuit ..... S. S. Ellington, Sup.
Carthage Circuit ..... J. M. Wright
Erwin ..... M. E. Cotton, Sup.
N. M. McDonald, Supernumerary
Dunn ..... G. B. Starling
Elizabeth Circuit ..... C. H. Caviness
Fayetteville Circuit ..... J. C. Humble
Glendon Circuit ..... W. B. Humble
Goldston Circuit ..... L. M. Chaffin
Haw River Circuit ..... S. T. Moyle
Fayetteville—Hay Street ..... J. H. Shore
Person Street and Calvary ..... W. J. Watson
Hemp Circuit ..... R. C. Goodchild, Sup.
Jonesboro Circuit ..... O. I. Hinson
Lillington Circuit ..... A. E. Brown
Mamers Circuit ..... F. E. Dixon
Newton Grove Circuit ..... W. J. Underwood
Parkton Circuit ..... J. J. Boone
Pittsboro Circuit ..... C. M. Lance
Roseboro Circuit ..... E. L. Hill
Sanford ..... G. T. Adams
Siler City Circuit ..... W. L. Maness
Stedman Circuit ..... E. W. Hurst, Jr.
St. Paul Circuit ..... J. A. Dailey

NEW BERN DISTRICT
J. C. Wooten, Presiding Elder

Atlantic and Sea Level ..... W. T. Cheek, Sup.
Beaufort ..... L. L. Smith
Craven Circuit ..... R. W. Barfield, Sup.
Dover Circuit ..... R. E. Atkinson
Goldsboro—St. John ..... W. P. Watson, Jr.
St. Paul ..... J. M. Daniel
Elm Street and Pikeville ..... R. L. Jerome
Goldsboro Circuit ..... R. E. Brown
Grifton Circuit ..... E. N. Harrison
Hookerton Circuit ..... R. J. Lough
Jones Circuit ..... E. L. Stack
Kinston—Queen Street ..... E. Frank Lee
LaGrange Circuit ..... Rufus Bradley
Morehead City ..... J. E. Holden
Mt. Olive and Calyso ..... E. M. Snipes
Mt. Olive Circuit ..... R. E. Pittman
New Bern—Centenary ..... N. H. D. Wilson
Riverside ..... Guy Hamilton
Newport and Harlowe ..... H. L. Davis
Ocracoke and Portsmouth ..... R. A. Bruton
Oriental Circuit ..... B. B. Slaughter
Pamlico Circuit ..... L. C. Brothers
Pink Hill Circuit ..... S. Leffers, Sup.
Seven Springs Circuit ..... P. O. Lee
Snow Hill Circuit ..... J. A. Russell
Straits ..... E. B. Bell, Sup.

RALEIGH DISTRICT
M. T. Plyler, Presiding Elder

Bailey Circuit ..... E. C. Maness
J. D. Stott, Junior Preacher
Benson Circuit ..... J. R. Blalock
Cary-Apex ..... W. C. Ball
Clayton ..... Marvin Self
Creedmoore Circuit ..... B. E. Stanfield
Four Oaks Circuit ..... E. D. Dodd
Franklinton ..... E. H. Davis
Franklinton Circuit ..... V. A. Royall
Fuquay Circuit ..... K. F. Duval
Garner Circuit ..... W. G. Pratt
Stem Circuit ..... A. L. Stevenson, Sup.
Kenly Circuit ..... F. B. Joyner
Louisburg ..... O. W. Dowd
Louisburg Circuit ..... E. C. Crawford
Millbrook Circuit ..... S. J. Starnes
Oxford ..... A. L. Ormond
Oxford Circuit ..... J. H. Lanning
Princeton Circuit ..... G. B. Perry
Raleigh—Central ..... E. L. Hillman
Edenton Street ..... W. A. Stanbury
Epworth ..... D. N. Caviness
Jenkins Memorial ..... W. H. Brown
Selma ..... D. M. Sharpe
Smithfield ..... D. E. Earnhardt
Tar River ..... J. C. Williams
Lucama-Buckhorn ..... H. R. Ashmore
Zebulon Circuit ..... E. M. Hall
Andrews and Pleasant Grove.....P. H. Felds, Sup.
Business Mgr. N. C. Christian Advocate..T. A. Sikes
Supt. Methodist Orphanage ..... A. S. Barnes

ROCKINGHAM DISTRICT
C. L. Read, Presiding Elder

Aberdeen-Vass ..... W. V. McRae
Biscoe Circuit ..... N. B. Johnson
Caledonia Circuit ..... J. L. Smith
Ellerbe Circuit ..... W. F. Trawick
Hamlet ..... E. C. Few
Laurel Hill Circuit ..... H. C. Ewing
Laurinburg ..... T. G. Vickers
Lumberton ..... T. M. Grant
Lumberton Circuit ..... N. L. Seabolt
Maxton ..... R. F. Munns
Montgomery Circuit ..... N. B. Yarboro
Mt. Gilead ..... B. C. Thompson
Mt. Gilead Circuit ..... M. C. Ellerbe
Piedmont Circuit ..... M. F. Hodges
Raeford Circuit ..... N. C. Yearby
Red Springs ..... A. J. Hobbs, Jr.
Richmond Circuit ..... C. A. Jones
Rockingham ..... C. M. Hawkins
Roberdel Circuit ..... G. H. Biggs
Robeson Circuit ..... F. B. Peele
Rowland Circuit ..... P. D. Woodall
St. John and Gibson ..... J. B. Thompson
Troy ..... L. D. Hayman
West End Circuit ..... A. J. Groves
Student Duke Univ. (Roberdel Q. C.)..N. B. Edens
Student Yale Divinity School..... D. A. Petty
(Rockingham Quar. Conf.)

WASHINGTON DISTRICT
S. E. Mercer, Presiding Elder

Aurora Circuit ..... W. G. Lowe
Ayden ..... R. H. Broom
Bath Circuit ..... W. N. Vaughan
Bethel ..... W. T. Phipps
Elm City ..... D. H. Tuttle
Farmville ..... J. W. Harrell
Fremont Circuit ..... N. B. Strickland
Grimesland Circuit ..... G. G. Whitehurst
Greenville—Jarvis Memorial ..... L. B. Jones
Greenville Circuit ..... H. M. Jackson
F. B. Brandinburg, Junior Preacher
Mattamuskeet Circuit ..... I. S. Richmond
McKendree Circuit ..... B. F. Boone
Nashville ..... L. T. Singleton
Rocky Mount—Clark Street ..... J. W. Potter
First Church ..... C. K. Proctor
South Rocky Mount ..... R. G. Dawson, Sup.
Rocky Mount Circuit ..... W. G. Farrar
Stantonburg Circuit ..... I. T. Poole
Spring Hope Circuit ..... W. L. Dawson, Jr.
Swan Quarter Circuit ..... W. E. Trotman
Tarboro ..... L. G. Larkin
Vanceboro ..... R. F. Taylor
Washington ..... C. B. Culbreth
Wilson ..... E. H. McWhorter
W. A. Kale, Junior Preacher

WELDON CIRCUIT
S. A. Cotton, Presiding Elder

Aulander Circuit ..... W. L. Clegg
Ahoskie Circuit ..... R. M. Price
Battleboro and Whitaker ..... B. D. Critcher
Conway Circuit ..... E. B. Craven
Enfield ..... C. T. Rogers
Garysburg Circuit ..... E. W. Downum
Halifax Circuit ..... L. B. Pattishall
Henderson—First Church ..... H. B. Porter
White Memorial and City Road.....S. E. Wright
Littleton ..... G. F. Smith
Middleburg Circuit ..... J. T. Draper
Murfreesboro and Winton ..... L. J. Bray
Norlina Circuit ..... J. L. Midgett
Northampton Circuit ..... Daniel Lane
Rich Square Circuit ..... D. A. Clark
Roanoke Rapids ..... L. M. Hall
Rosemary Circuit ..... J. A. Tharpe
Scotland Neck Circuit ..... W. C. Benson
Seaboard Circuit ..... Frank Culbreth
Warren Circuit ..... William Towe
Warrenton Circuit ..... B. P. Robinson
Weldon ..... G. W. Perry
Windsor Circuit ..... N. M. Wright
Williamston and Hamilton ..... T. W. Lee
Missionary to Japan ..... J. W. Frank

WILMINGTON DISTRICT
H. M. North, Presiding Elder

Burgaw Circuit ..... L. A. Watts
Carver's Creek ..... W. J. Dubois, Sup.
Chadbourn Circuit ..... T. E. Davis
Clinton ..... J. H. Buffalo
Faison-Warsaw ..... J. C. Whedbee
Hallsboro Circuit ..... W. C. Wilson
Ingold Circuit ..... F. R. Noblitt
Jacksonville-Richland ..... J. H. Frizelle
Kenansville Circuit ..... J. W. Sneeden
Magnolia Circuit ..... McD. McLamb
Maysville Circuit ..... J. O. Harmon
Scott's Hill Circuit ..... J. K. Worthington, Sup.
Shallotte Circuit ..... W. J. Freeman, Sup.
Southport ..... J. H. Miller
Swansboro Circuit ..... L. R. Gains, Sup.
Tabor Circuit ..... W. E. Hocutt, Sup.
W. B. Ward, Junior Preacher, Sup.
Town Creek Circuit ..... E. C. Sell
Wallace-Rose Hill ..... A. S. Parker
Whiteville ..... J. R. Edwards
Wilmington—Epworth ..... C. N. Phillips
Fifth Avenue ..... W. C. Martin
Grace ..... W. A. Cade
Trinity ..... W. R. Royall
Wilmington Circuit ..... B. H. Houston
Transferred: To the Virginia Conference, H. C. Blackwell; to the Western North Carolina Conference, H. C. Sprinkle, Jr.
H. M. North, Educational Secretary.

CONFERENCE NOTES

Durham entertained the conference in a manner that was superb. Rev. W. W. Peele and his committees, which included the other pastors of the city and the presiding elder, went the full limit in providing for their guests. The midday luncheon and dinner each day was served the entire conference at the Washington Duke hotel, and those members of the conference assigned homes in the hotel were given by the hotel management the very best rooms in that elegant hotel. Friday evening all the members of the conference and official visitors were guests of Duke University, when Dr. T. A. Smoot of the class of 1895 was the principal speaker. Trinity church with its space and beauty supplied every need of the conference in its annual gathering. Through the skill and thoughtfulness of those in charge the Durham conference has set a pace in delightful entertainment that will be hard to equal by any who undertake the task.

* * * *

The memorial service of the conference Sunday afternoon was an unusually impressive hour. Nine members of the conference had died during the year and a congregation that filled Trinity church assembled to hear the reading of the tributes to the departed members of the conference. The secretary called the roll of those in whose memory the service was held and memoirs were read as follows: That of Rev. P. Greening by Rev. J. C. Humble; Rev. R. C. Beaman, by Rev. M. Bradshaw; Rev. G. W. Fisher, by Rev. M. T. Plyler; Rev. J. H. Hall, by Rev. N. H. D. Wilson; Rev. H. M. Eure, by Rev. S. E. Mercer; Rev. H. A. Humble, by Rev. H. C. Smith; Rev. M. D. Giles, by Rev. W. W. Peele; Rev. J. J. Lewis, by Rev. S. A. Cotton and Rev. J. A. Hornaday, by Rev. J. D. Bundy.

* * * *

By a unanimous vote the conference adopted the report of the board of temperance and social service, which among other things urges that the approaching legislature enact divorce laws that conform to the explicit teachings of Jesus Christ. There is no room for argument at this point. If Christians then we are in favor of the laws of Christ; if pagan we favor something else. The conference wants to get rid of the pagan laws that are in the Code. And Hon. Josephus Daniels, M. T. Plyler and W. A. Stanbury—all of Raleigh—were named to present the action of the conference to the General Assembly.

* * * *

Dr. M. Bradshaw's tribute in the memorial service Sunday afternoon to his friend and comrade, Dr. R. C. Beaman, was one of the finest heard in such a service. In R. C. Beaman he had a subject that gave him ample opportunity to remain within the bounds of facts and at the same time in his account of this prince among men to employ language that stirred men's souls and that carried them upon the lofty tablelands of human achievement. Beaman, who battled with the hard limitations of early life and won; Beaman, the mystical dreamer, who loved to dwell in the silences, but who in the pulpit was an Apollo and Cicero combined, and on the field of battle as daring a knight as ever broke a lance! Why should not a man's tongue grow eloquent when he talked about such a friend and comrade?

* * * *

Rev. W. A. Stanbury was appointed director of the new school of religion at Chapel Hill. The Western North Carolina conference has already appointed a like director to represent that body of Methodists which gives the entire church in North Carolina representation on that board. This school which will eventually become an adjunct of the University promises to render a needed service.

* * * *

The committee appointed to arrange for the purchase of Green Hill house near Louisburg is composed of the following: M. T. Plyler, W. P. Few, C. S. Wallace, O. W. Dowd and T. M. Grant. That place, if preserved, will become a shrine to which pilgrims with an appreciation for the first events in Methodism will turn with joyful hearts.

* * * *

The present total membership of the church according to conference figures is 114,354, a gain for the year of 1298. There are 91 local preachers, a decrease of 10. Number of congregations 762, and an equal number of church buildings. These buildings are valued at $1,169,825. The grand total raised for all purposes during the year was $1,762,931. The 342 woman's missionary societies raised $517,791. There are 716 Sunday schools, 5364 officers and teachers, and in all departments 96,887.

* * * *

The conference laid special emphasis upon the work of the orphanage at Raleigh. A great sum of money is needed and desired at the approaching Thanksgiving season. Pastors, Sunday school superintendents and leaders of Bible classes should put special emphasis Thanksgiving day and the Sundays following on this important matter. The stations can present the claims the Sunday that follows Thanksgiving day, but the circuits will require several Sundays to reach all the churches. Let the Sunday school superintendents and other leaders of the Sunday school present this claim to every class in an earnest, enthusiastic way and they will get results. And let the pastor make a red hot speech at the preaching services and the response will be gratifying. There is no appeal that is quite so effective as that of the orphan. The people have money now and why should any church leader allow this opportunity slip to help the Raleigh Orphanage at the Thanksgiving season?

"A BISHOP TAKES THE STUMP"

Such is the caption of an editorial that appeared last Tuesday morning in the "Greensboro Daily News," our esteemed neighbor across the street from this office. From the editorial which takes Bishop Mouzon to task for saying that he would vote for a Republican for President rather than for a wet Democrat who in obeisance to a foreign power had kissed the Papal ring we copy the two paragraphs that follow:

While there is precedent for his action, there is room for doubt as to the propriety of his injection of politics or religious prejudice into a session of conference. He was presiding over his church meeting as a church official and not serving in the capacity of political adviser. He also had a dictinct advantage—none could have effectively replied to him, if peradventure there had been a host of Smith Democrats in the audience.

So long as the leaders of the Methodist church continue to make use of their positions of authority to coax or coerce the common run of churchmen into political action, just so long will the charge of the opponents of Methodism, that the church is a political organization, be adjudged to have weight.

We do not question the right of our friend and neighbor to criticise a Methodist bishop even when presiding over a Methodist conference, but we do think that he should first make sure of his facts and also show discrimination in his inferences. The editor of the News was evidently laboring under a number of misapprehensions when he wrote the editorial in question.

In the first place the bishop was not injecting politics and political prejudice into a session of the conference. The facts are that Rev. C. A. Upchurch, a Baptist minister of high standing and secretary of the Anti-Saloon League, the league that has done much to banish the legalized liquor traffic from our state and nation, had just concluded his speech when the bishop arose and stated what he personally intended to do about those moral questions under discussion. The bishop was not injecting politics into the discussion. On the contrary, he was simply placing morals above blind partisan politics. Is there anything bad about that? In the eyes of some, we admit, that it is a high crime, but the number each year is growing less, and we had expected better things of the News.

We have in America the "Catholic vote," but never the "Protestant vote." We all know that the separation of church and state is rank heresy with Roman Catholicism, and that the Roman church is opposed to our public school system, to civil and religious liberty, and only tolerate them when unable to destroy them. Yet when an American citizen stands up in a public assembly where questions of government are under discussion and declares that he will not vote for a man who acknowledges allegiance to the Roman Hierarchy, the cry is raised that he is appealing to religious prejudice, when he is only declaring that his first and last allegiance is to the Stars and Stripes and to those high principles of liberty that are dear to every loyal American citizen.

Furthermore, the editor takes a fling at leaders of the Methodist church "for continuing to make use of their positions to coax or coerce the common run of churchmen into political action."

We do not know why the editor of the News wrote that for it is utterly without foundation in fact. One hundred and forty-one years of Methodist history stands to refute such a groundless declaration. Methodist men and women, even the humblest of them, are free as are other American citizens. "To coax or coerce poltically" applied to Methodists by an intelligent man really becomes too absurd for one to seriously consider it.

We admit that the Methodist Church has been charged with being in politics. There has never been a campaign against liquor that a hue and cry was not raised "to stay out of politics and preach the gospel." But Methodist preachers have always been slow to take the advice of their enemies and they have gone right on with the fight, and where the fighting was fiercest there have waved the white plumes of the Methodist itinerants. And we now serve notice that the old and tattered lament that the church is going into poltics frightens nobody but those who make it.

AT CONFERENCE LOVE FEAST

For more than three score years without a break the exalted privilege of participation in the love feast of the North Carolina annual conference was enjoyed by my honored and now ascended father, the Rev. Dr. A. D. Betts.

He taught me, his Palmetto State preacher boy, to cherish the sentiment couched in these lines:

I know not what awaits me,
God kindly veils mine eyes,
And o'er each step of my onward way
He makes new scenes to rise,
And every joy He sends me
Is a glad and sweet surprise.

So on I go, not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light.
I'd rather walk by faith with Him
Than go alone by sight.

Over the battlements of the glory world, I doubt not, he views and shares the feast with us here today!

—Rev. W. A. Betts, Kitty Hawk, N. C., in the love feast at N. C. Conference.

The postoffice address of Rev. D. A. Futrell is 1702 Orange Street, Wilmington, N. C. Correspondents will take note.

At the last annual conference held at Gastonia, Mr. T. N. Haskin was elected treasurer in place of C. W. Brown. Mr. Haskin's address is Winston-Salem, care Wachovia Bank and Trust Company. Pastors and treasurer please take notice.

Our publishing agents, Lamar and Whitmore, have organized a department of tracts for the purpose of furnishing our people with tracts free of charge to any preacher in our church who will order them. Address Department of Tracts, Publishing House M. E. Church, South, 810 Broadway, Nashville, Tenn.

Miss Daisy Davies, who has spent the past year as field secretary of the Bennett Memorial movement of Scarritt College for Christian Workers, will complete this special work during the present year and will resume her evangelistic work. After January 1, 1927, she will be free to accept engagements from pastors desiring her services as evangelistic helper. Her address is 726 Spring Street, Atlanta, Ga.

To prove that Rev. J. S. Hiatt, pastor of West Asheville, is a real live wire the following is a list of things that he expects to accomplish during the coming year: Increase in membership 150, increase in Sunday school of 300, new subscribers to Advocate 25, all assessmemnts paid in full, organize orchestra, organize junior league, take collection for special missionary maintenance and hospital work, finish the church, add 50 members to the missionary societies, add 100 members to the leagues.

Recent changes in editorships of conference organs of the M. E. Church, South, include the Rev. E. V. Cole, editor of the Texas Christian Advocate, organ of Texas and New Mexico Methodism, to succeed the Rev. P. E. Riley; the Rev. E. O. Watson, editor of the Southern Christian Advocate, organ of South Carolina Methodism, to succeed the Rev. R. E. Stackhouse, and the Rev. W. A. Swift to succeed Dr. G. B. Winton, former editor of the Methodist Advocate, tri-conference organ of the Holston, Tennessee and Memphis conferences.

WHAT SHALL WE HAVE IN ITS PLACE?

By Bishop Warren A. Candler.

In the matters of faith a mathematical demonstration, by the very nature of the case, is impossible; for what is susceptible of demonstration is capable of bringing coerced belief, in which there is no room for voluntary faith at all.

Hence, it is wise, when faith falters, and one is tempted to surrender all to doubt—it is wise to consider what alternative is left after trust in God and confidence in the Bible are renounced!

We have an example of such wisdom recorded in the Gospel according to St. John.

Jesus had spoken a discourse of lofty truth to the multitude who had come to hear him. The effect on their minds was the opposite of faith; they were repelled by it. Says St. John, "From that time many of his disciples went back and walked no more with him" (John xi:66). The defection from the Master was so great he perceived that even the twelve apostles were somewhat shaken by it, and he said to them, "will ye also go away?" To this question, Simon Peter, the ever ready spokesman of the apostolic circle, replied, "Lord to whom shall we go? Thou hast the words of eternal life" (John vi:67-68).

Wise indeed was the son of Jonas. If he and his fellow apostles had left Jesus, to whom could they have gone to find the way of eternal life?

Neither the ritualistic Pharisees nor the rationalistic Sadducees could have given them guidance. To have gone to them would have been an appeal to the blind to lead the blind.

In much the same case stand many in our day. Doubts have been injected into their minds concerning the Scriptures of God and the God of the Scriptures. They stand, therefore, hesitant and perplexed, asking "To whom shall we go?"

Before they depart from the faith of historic Christianity they will do well to consider the matter somewhat as did St. Peter. What alternative have they before them, if they give up the Bible and the supernatural religion that is revealed in it?

Some years ago, when the rationalism now so rampant was just beginning in the United States its pernicious work of upsetting faith, a great American essayist (not a preacher) in a very able article said:

"There can be no faith in any revelation concerning the future state, and no faith in the things revealed, without a thorough conviction on the part of the soul exercising it thatt he source from which these revelations come is trustworthy. They must also be authoritative, and fully received as such into the convictions, or they are nothing. A revelation from any source, touching whose authority the soul admits a doubt, is absolutely valueless as an inspirer of faith. It is for this reason that all the unsettled mind in Christendom is drifting either towards an infallible Bible, or an infallible church, or an infallible atheism—infallible because denying everything—shutting God and the future out of existence. With many the drifting process is done with, and the journey is completed in rest and satisfaction. Many can say, with the Bible upon the heart—'This is God's word. It is my rule of life. I believe in the God and the immortality which it reveals. I trust in it, and am happy.' Others, educated to believe in an infallible church, or struggling through frightful years of skepticism, have taken refuge in Rome, and tied up to the element of infallibility which they imagine they find there. Others still are either practically or professedly atheists and infidels, discarding Bible and church, and resting, or trying to rest, in the infallibility of a broad negation.

"It is not for me to prove the infallibility of the Bible, in part or in whole. I have not undertaken the task in this article, nor do I propose to undertake it in any future article. Neither do I undertake to show that an infallible church cannot be made out of fallible materials. Still less do I undertake to prove the existence of a God and a future life. I take it for granted that the question of a future life is one of great interest to all minds, and the question of its happiness or misery, of the greatest, to most. I assume that the Bible communicates a correct knowledge of God and human duty and destiny, or that nothing whatever is known of them. I assert that in the degree in which this Bible has been received, as a whole and in particular, as the rule of faith and duty, have those receiving it found rest, peace, fearlessness of the future, and hope of everlasting happiness. I affirm that in the degree in which men have wandered away from this Bible into skepticism, or taken it into their hands to cheapen the character of its inspiration—to cut, and cull, and criticise—have they made themselves and others unhappy. All that has been done to weaken the foundation of an implicit faith in the Bible, as a whole, has been at the expense of the sense of religious obligation, and at the cost of human happiness.

"The mind, in such a matter as this, seeks for something reliable, and will have it. If it cannot find it, it will make it. If it will not accept the Bible as such, it will make an infallible church, or deify and enthrone the human reason. One of the most interesting developments of modern spiritualism is the illustration which it gives us of this fact. Tired with the puerile and contradictory revelations which it gets, or supposes it gets, from the spirit world, it has, in multitudes of instances, sunk into a cold rationlism, or thrown itself, disgusted and discouraged, upon the bosom of the Catholic church, by a very necessity. Now, there is no logical tendency of spiritualism into systems so diverse as these. It is the instinctive leap of the soul, misled by its intellect, yet true to its wants, out of a jargon of demoniacal whims into something which has, or assumes to have, infallibility. The rush of atheists and infidels into spiritualism—atheists and infidels practical and theoretical—is the rush of a class of minds that find it hard to believe without demonstration, and seek among these necromatical manifestations for something better than its reason, and more readily evident to it than the revelations of the Bible.

"I say that toward a trustworthy Bible, or a church that claims to be infallible, or an atheism and infidelity growing out of the deification of the human reason, the mind of an unsettled Christendom is drifting, by a necessity of its nature. It will have something upon which it can rely. It cannot abide uncertainty; it must have faith."

That is a clear, cogent deliverance which all thoughtful people will do well to consider. The attempt to get rid of all divine authority in religion is to embark on a sea of darkness and to drift into the most despairing faithlessness. In olden times Jesus taught the people "as one having authority, and not as the scribes." In like manner today his full and final words are in sharp contrast with the puerile and changeful utterances of the scribes of rationalism and liberalism.

Men must come to the Bible for light or walk in darkness.

The essayist quoted above continues his strong deliverance on this wise:

"So, cut off in all other directions, we come back to the Bible. If that be not authoritative, nothing is. If that be not infallible as a revelation from God of his own character, the nature of the coming life, and the relations of this life to it, then nothing is infallible, and the faith, without which earth is a cheat and life a sorry jest, is impossible. What do we find to be the fruits of a living, practical faith in the Bible? The most prominent, or that which appears most prominent, in the eyes of the world, is a missionary spirit in contradistinction to a proselyting spirit. The really missionary work of the world has been done in the past, and is now being effected, by those who receive the Bible unmutilated as God's word to men. The noblest heroisms that illustrate the history of the race have their inspiration in implicit faith in the Bible. Men in whom life was fresh and strong, and women who were the impersonations of gentleness and delicacy, have died for it the martyr's death of fire, singing until the red-tongued flames licked up their breath. Out of it have come all pure moralities. Forth from it have sprung all sweet charities. It has been the motive power of regeneration and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen asleep with it folded to his breast. The simple cottager has used it for his dying pillow, and even the innocent child has breathed his last happy sigh with his fingers between its promise-freighted leaves.

"Suppose it could be proved that this Bible is all a fable: in what would the demonstration benefit us? It is all we have. If it does not teach us the truth concerning the future life, and instruct us in the way of making that future life a happy one, then there is nothing that does. Suppose it could be proved that parts of this Bible are fabulous, and that those portions which are not so were inspired in a kind of general way, like the writing of all genius which is both great and good, who would be the better or the happier for it? I believe it to be demonstrable that no greater calamity could befall the human race than either the general loosening up, or the entire destruction, of faith in the Bible, even were the whole of it a cunning invention of the brain of man."

The apostles of liberalism (sometimes miscalled "modernists") are the successors of the gnostics and kindred heretics, such as Celsus, in the early days of Christianity. These latter-day gnostics, like their ancient predecessors, regard Christian truth as a system full of gross imperfections which they are quite competent to correct, and they esteem inspired apostles as a group of unintellectual persons, upon whose well-meant but mistaken efforts they are abundantly able to improve greatly.

But strange to say, these confident exponents of a pretentious rationalism offer us precious little positive truth. They bring not light, but seek to dim, if not to extinguish, the light which the Christian church has trusted and followed for nearly two thousand years. They deny nearly all accepted truth, but offer nothing worthy to take its place.

Concerning these teachers of negations that noble man, the late Canon H. P. Liddon, spoke strongly as follows:

"Merely negative teachers are as the wind; they destroy but they cannot build; at their best they do but sweep away the unsubstantial fictions of human fancy or human fraud, but they erect nothing solid in the place of the discarded fictions. Positive truth alone can feed, sustain, invigorate the soul. It is no support in the hour of despondency or in the hour of temptation to reflect or to be told that such and such a doctrine or system is false."

* * * *

"This is a point which requires insisting on, especially in an age of criticism. Here and there criticism may vindicate an affirmation; its more ordinary occupation is to destroy. It almost proceeds upon the assumption that the soil of truth is encumbered on all sides with brushwood and rubbish, and that it can scarcely do wrong in burning and clearing away for ever. We may allow that there is legitimate and useful work for it to do; but it is not the less true that the temper of mind which it creates is prone to entertain a most serious misapprehension on religious matters. It tends to beget the notion that religious truth is simply negation—negation of false beliefs, negation of superstitious practices, negation of the errors and mistakes of other people; but scarcely anything that is really positive, with a body and substance of its own. Very many people in this country, especially among the educated classes, conceive of religion in this way, and to their own unspeakable loss. What God is not, what Christ is not, what the atonement and work of Christ are not, what prayer is not, what sacraments are not—these are the questions with which they concern themselves almost exclusively. Yet the only question that is lastingly practical is what God, Christ, the atonement, prayer, the sacraments are. The negative conclusion does nothing beyond removing one or more misconceptions, or being supposed to do so; or rather it does something which were better undone. It satisfies the vague sense that religion is too important a concern to be entirely passed by; it furnishes a form of interest in religion, of strictly intellectual interest, that may be warranted to entail no practical consequences. And thus the half-awakened conscience is again lulled to sleep, by encountering a religious idea which only presents itself to be discarded; and the eyes of the spirit close, perhaps for ever."

Shall we exchange our consoling Bible for this corrosive criticism? Can a negative rationalism become an adequate substitute for an authoritative revelation?

Amid all these jangling preachments of doubt wise people will remember the old couplet:

"He that leaves Christianity and sticks to Chance
When fools pipe, he may dance."

Have we not had enough of the frantic "doing of the Charleston" by modish theologians, or men who claim to be "up-to-date" theologians?

While prohibition is being hotly discussed this anecdote by Dr. George A. Gordon of Boston may help to bring a smile and sweeten the mood of both wets and drys. It is from The Congregationalist, and dates back nearly forty years to a famous meeting of the American board (foreign missions) at Springfield, where the question was up for debate: "Shall young men, however spiritual they may be, be allowed to go forth as missionaries of the American board who hold that for the dead who never had a chance to believe on Christ in this world, there will be an opportunity in the world to come?" So excited did the sons of the Puritans become that, when one of them, Governor Washburn of Massachusetts, fell dead on the floor, the debate was not halted for more than five minutes. The tension was at length broken by Dr. Edwin P. Parker of Hartford, Conn., who said:

"Two men met last evening in front of this very hall in which we are now gathered. One addressed the other thus: 'These religious people have jewed us out of our fun on Sunday, they have jewed us out of our liquor, and I'm blamed if this American board ain't talking about prohibition after death.'"

Dr. Gordon says: "The effect was a thunderstorm of applause and laughter, continued, as it seemed, minutes, and recurring again and again. There were a few more serious speeches, but the end was evidently near. The work had been done, not by logic, but by laughter, inspired by Him, I cannot doubt, of whom it is written, 'He that sitteth in the heavens shall laugh.'"—N. Y. Christian Advocate.

The book of discipline contains information that every Methodist ought to know. Prices, one copy 50 cents; 12 copies $5.28; 25 copies $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order from the North Carolina Christian Advocate.

THE WEAK SPOT IN CAROLINA METHODISM

By C. W. Hunt.

There is no place like a Methodist conference to catch on to what Methodists are doing. Not loafing about the grounds or anterooms, but taking a seat, especially when question 21 is being called; the more especially when such a plan as Bishop Mouzon put on to get reports from charges: a report blank filled out by the pastor and a copy of it before the bishop. This, as many who read this already know, did not call for how much salary the preacher received nor how much church building and debt paying had been done, but how many members taken in, how much for benevolences, for mission special, for superannuate endowment, for Christian education. Result: if a preacher had had few accessions, had neglected his conference collections and specials, he had a mighty poor report, and such were on record for a report that sounded bad indeed; in fact many times it was little short of a disgrace. The heart of any man who loves his church ran out in sympathy for such.

But to stop with that paragraph would be to drop a very live subject; for thought and observation opens up a broad field. There is involved the character of the preacher, his ability, his energy, his very personality and acceptability. Besides all these things the character, church training, pride, love of church is brought into review. Right here in the beginning of a discussion so fraught with the vitality of a church so prominent and outstanding as our own, let it be known that the writer is aware that many preachers have never had a show and have no initiative to step up on a higher plane; to do so would be to leave the congregations they serve, for they are on even a lower plane as to progress and real work, as outlined and intended by our great Southern church. Many such do not know the meaning of church pride; so when a preacher minus pride, love of church and its good name, and short on energy meets such a congregation as described above, or is sent to a people of similar mind, the cause suffers, will continue to suffer. Or if he has the qualities to make a success and is sent to congregations that have been served by men described above, he is up against a job to try his patience and test his real call to serve the God of Hosts as a minister of His.

This brings us to another period and raises the question of questions: What are you going to do about it? The work of any Protestant church is voluntary; any semi-sufficient excuse, minus any maladministration or immortality voluntary passes the character of the man responsible for at least half of the poor—not to say disgraceful reports already mentioned; so you are nowhere up to now; and unless some way is found to add energy to the preacher,, and a way found to approach and touch the people he serves who put up with such, apparently like it, the work drags on, just exists, holds together by sending anew man each year, who perhaps does not help things one bit. It is such a pity that any man with ordinary common sense can suppose he has a call to preach, and come to the altar and take on himself such vows as he has to take, and stay on a plane of lagging mediocrity for an indefinite terms of years. Such can be accounted for in just two ways: the man does not know what real church work is; he has a people to serve who know less than the preacher what is required for growth in God's temporal kingdom, and neither have even seen a real live church in action. These things are lamentable at a time like this when progress in church affairs is the order of the day.

If asked what can be done to bring about a different state of affairs the remedy this writer would suggest would be too drastic for publication in a church paper, especially an organ that tries to keep peace and is succeeding in never wounding. But leaving out the harder saying and the more drastic remedy let's consider some of the causes: the very first of which lies at the door of kindness of the human heart, in that men are taken into the conference who are unadapted by nature and training, not to say religious life, for leadership. You can no more expect a backward, untrained man, void of a burning desire to reach and save souls first, and be an honor to the church he serves to succeed in leading any people out of the wilderness of a sorry church work, than you could expect a cornfield hand to go into an office and keep a great set of books. It is granted that a man with a desire and a personality that can reach men can do much on a mighty little; many have gone on to the top, but they had both desire and personality; and it takes both desire and personality rather than a trying to exist at an honorable calling. With these two qualifications, he will not stay long in the mediocre class. Then there are those who seem to think there is no reward for good work, and feel they will be taken care of in the large class that expects and gets common service. In the language of the old colored man: "Poor pay and poor preach." Well, God pity such; and the presiding elder that rides a district and does not help such to find a tenant farm or a hammer and saw is negligent in his task also. The man who hinders God's church either by inability to serve effectively or by "time serving"—serving here this year, knowing he will serve somewhere next year, that an existence may be eked out, ought to be told, ought to be invited to locate. But, who said the Carolinas which are to benefit under the wonderful Duke foundation had any such men as above mentioned in its ministry? The reports listened to at the late conference said in a very loud voice all that is charged above and it was the work, rather the lack of it, on the part of men in good standing on the conference roll that caused the presiding bishop to tell the fable of the farmer, the ox, the mule and the butcher. The fable carried its own inference.

He who offers destructive criticism and points to no better way is lacking in that which makes an all round man. From long observation and association with all classes of men, saint and sinner, this writer is free to confess that he sees no way of overcoming the things written about, except by a weeding out process. It simply is not in them; they could not if they would, they would not if they could; and after being shown in no uncertain way the trouble that keeps them as a dead body hitched to a live and working organization, and they do not voluntarily walk out, they should be persuaded to walk. But what are you going to do with the congregations that allow such to serve them? You can't invite them. There are others in the work, making a poor show, who mean well, but allow timidity, lack of confidence, fear of offense; fear that if they do their duty the small salary will not be forthcoming. The writer heard of a preacher this fall serving a good charge that did not want a debt on the church paid for fear it would affect his finances. Think of that? If any man ever succeeded at the itinerant ministry or anything else that did not have some personal charm or executive ability, history does not record him. You, as a minister, whose work is leading people to better lives first, then to show them it takes money to run a great church or anything else, and to spread God's gospel need, yea, must have the ability to attract men and point the way.

If it never occurred to you that a man can acquire a better personality by reading the right books, then it is time you were looking for such. Then there comes the young undergraduate, perhaps not so young, who comes to the conference floor and tells the conference that he has not had time to read about four books and tell what he got out of them, saying his wife had been sick, he had been holding a revival, had been sick himself, and has failed to advance to a higher class. This writer never saw one on the floor of a conference telling such whom he thought was telling the whole truth. Always looked like a time server or a rebel against the banishment of ignorance in the Christian ministry. Just one ray of hope—a better equipped ministry. A weeding out process in both men and the fields they labor (?) in—this later the writer hopes to deal with in another article.

A colored Baptist was exhorting. "Now, breddern and sisters, come up to de altar and have yo' sins washed away."

All came up but one man. "Why, Brudder Jones, don't yo' want yo' sins washed away?"

"I done had my sins washed away."

"Yo' has? Where yo' had yo' sins washed away?"

"Ober at de Methodist church."

"Ah, Brudder Jones, yo' ain't been washed; yo' jes' been dry cleaned."

The man who has acquired no enemies has missed the richest character-forming experiences. He has missed the joy of overcoming obstacles, of turning defeat into victory; he has not done his share of fighting wickedness and wrong; he has not done his best toward making righteousness prevail.—Antonia J. Stemple.

STATEMENT OF MR. JOS. G. BROWN AT THE OPENING OF THE SCHOOL OF RELIGION, DUKE UNIVERSITY

The creation of the Duke Foundation was the most significant educational event in our generation. It was not a matter of sudden impulse with Mr. Duke. It had been on his heart and in his mind for many years. It was a full decade ago when his attorney made the first draft of that wonderful document, which gave being to that foundation.

Mr. Duke was a money maker. He loved to make money. But he never sought wealth just to be called rich or that he might live in personal luxury. He cared for none of these things. He wanted riches because they gave him opportunity and power to be of service.

Mr. Duke loved his fellowmen and through the years he conducted his business in such a way as to give a living and an opportunity to those around him.

Particularly in his latter years was he solicitous for the welfare of his people and anxious to find the way to do the greatest good to the greatest number. With his vigorous mind he studied this problem and sought to find the most effective agencies through which to serve mankind.

It is not to be wondered at that he soon reached the conclusion that the channel through which he could render the best and largest service to humanity was not in the activities of his own life, nor in the work of his own hands, but in the preparation of other lives, and the multiplication and training of other hands to carry on his benevolent purposes.

Nor was it surprising that he should early discover that leadership of thought and moulding of public opinion rested largely upon preachers, lawyers, doctors and teachers, and that foremost among these were the preachers. It was this conclusion that intensified his interest in education, education for everybody, of course, but particularly for those pursuing one of these four fundamental vocations.

In his early days Mr. Duke had come in close contact with the itinerant Methodist preacher. He knew the character of his work and the extent and power of his influence, and so it was that he became interested first of all in the making of preachers.

It is very fitting, therefore, that in carrying out his wishes, we should gather here today to give emphasis and to make significant the inaugurtion of the School of Religion, or perhaps I should say its enlargement, for Trinity College has always placed special stress on the training of preachers.

The results of this work are manifest today—not only in the pulpits of our won state but in leading pulpits in many other sections. From many directions there are constant demands for men who have felt the touch of this institution. The men and women of old Trinity are already leading successfully in all lines of Christian work, as in the ministry itself. What may we not expect then from Duke University—from this School of Religion—so strongly manned and so fully equipped?

Representing the board of trustees and speaking for them, I wish to express our very great satisfaction and our large expectations for the future. We rejoice at having, as our leaders, Dr. Soper and his splendid corps of assistants, and while we felicitate ourselves, we congratulate you, Doctor, upon the wonderful opportunity that spreads out before you. At the same time we would remind you of the responsibility that comes with it. Upon you and your assistant, from this day, rests in a large measure the character and efficiency of the future leadership of our Methodist forces. We commit this high task to you with all confidence and assure you of our steadfast and loyal support.

Our hope is, and our prayer shall always be, that you may be able to build up strong men—men of the highest ideals, men, fixed in their faith, consecrated in their lives, ready and fully prepared, as they go out from this institution, to preach to all peoples the Christ of the Gospel—the crucified, buried and risen Son of the living God. Less than this would be but to fail in our highest privilege.

With our "God bless you" we would leave with you the thrilling message that sent Joshua unafraid upon his perilous but triumphant mission:

"Be not afraid."

"Be strong and of a good courage, for the Lord thy God is with thee."

Joseph G. Brown.

The NORTH CAROLINA CONFERENCE

[CONTINUED FROM PAGE ONE]

Third Day, Friday

Following the address of Rev. C. A. Upchurch, superintendent of the Anti-Saloon League before the North Carolina conference at this morning's session. Bishop Mouzon stated that he had always been a Democrat and that his father was carried off the battlefields during the war between the states, and that he had known nothing except to be true to the best traditions of the Southland, but before he would vote for an out-and-out liquor man or for one who had kissed the ring of the Pope of Rome he would vote the Republican ticket at the next election, and the conference showed its approval by giving him a rousing cheer.

A New Vision.

The devotional address of Bishop Mouzon was heard by a crowded house, and it was received with profound interest and every heart was moved with a determination to look at the affairs of life in the light of a new vision as gathered from the greatest of all the morning talks before the conference.

Continuing his morning addresses Bishop Mouzon announced as his subject: "The Christian Ministry in the Light of Eternity, or Seeing All Things in the Lightof the Eternal World." He read from the fourth chapter of Second Corinthians, and took for his text the 17th verse, "For our light afflictions, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen." "The afflictions of this world," said the bishop, "do not necessarily work for good. It depends upon the outlook. While people have their faces turned toward heaven and while the light of heaven shines in their faces, sorrow and disappointments do not dim the light of God, and to such these afflictions will work for them a far more exceeding weight of glory. The apostle speaks often of his afflictions, but never in the spirit of complaint nor as one seeking sympathy, but as a victor, and as one who had passed through the cloud out into the bright sunlight of a new day.

The Light of Eternity.

"Nothing is more important than that we look at all things in the light of eternity. There are many dangers that lurk around in the night. You hear the footfalls in the dark. You do not know whether they be of an enemy or brother, but when the darkness disappears and the sun shines in its glory you will perhaps discover that it was a dear brother. We may be surrounded with commonplace things. Our places in life may seem dingy and secluded, but if we open the window of our hearts we see the great ocean lying out before us and even our surroundings will appear beautiful. If you just want to behold the beauty and glory of the eternal world view your surroundings in the light of eternity.

"We view the work of Christ from different angles. If we look at the cross of Christ as sinners then it has a meaning for us that gives a divine joy and satisfaction, and we may know how sweet the name of Jesus is to us. To Paul the name of Jesus was precious because He died for sinful mortals.

"We are told ofttimes that our religion is too other worldly and not enough of this worldly. It is just the opposite. We must live in the light of the other world.

Minute Business

Rev. S. E. Mercer, presiding elder of Washington district, gave a general report of the achievements of the work in that district, stating that 634 had been received into the membership of the churches on the district, and that for general and conference work $20,990 had been raised; specials for missions, $3,915.43; for superannuate endowment, $4,193.47, and for Christian education, $4,170.25.

Disciplinary question No. 3 was called, "Who remain on trial?" The names of H. R. Ashmore, C. D. Barcliff, W. G. Pratt, S. E. Wright, W. J. Underwood, E. C. Crawford, N. P. Edens, W. P. Watkins, B. D. Critcher, J. W. Sneeden, P. O. Lee, R. L. Jerome and W. F. Walters were called, they made their reports, their characters were passed, and all were advanced to the class of the second year. Rev. H. C. Blackwell, who could not be present, was left in the class of the first year.

Question 15 was called by the bishop, "Who are the deacons of one year?" and M. C. Ellerbee, L. A. Watts, McDonald McLamb, S. J. Starnes, J. M. Joliff and J. G. Phillips were advanced to the class of the third year.

The names of Rev. D. A. Futrell and Rev. L. H. Joyner were on motion of their presiding elders, referred to the committee on conference relations for the superannuate relation.

Board of Benevolences.

Rev. F. S. Love read the report of the board of benevolences, and Dr. R. N. Allen, from the Board of Church Extension, Louisville, Ky., and Dr. J. E. Crawford, associate secretary of the board of lay activities, addressed the conference urging that more attention be paid to the collections assessed by the church for all benevolences. Dr. Crawford urged that the conference pay 100 per cent on the items, and asked that the slogan be during the incoming year "increase the amounts paid by collections being paid in full." He urged that the every member canvass be made early in the new year, and that every church cultivate Christian stewardship. He begged that all the people be taught to esteem the claims of the gospel in their real meaning, and for all to have the spirit of the will to win and for all to have a passion to pay in full.

Reports From Raleigh District

Question 21 was resumed and the names of the preachers in the Raleigh district were called, their reports made and their characters passed. Rev. M. T. Plyler, presiding elder, in giving a resume of the work, said that about 98 per cent of the benevolences on the district had been paid, quite a number of houses of worship had been erected or improved and others were being enterprised. During the year 835 had been added to the church on profession of faith, and that the pastors had been diligent in their evangelistic efforts.

Bishop Mouzon stated that it was his custom to have an hour during each session of conference which he called "book hour." He called attention to several books and urged that the preachers and people secure them and read them. Among these was "Christ of the Indian Road," by E. Stanley Jones; "The Christian Conviction," by Cleveland Boyd McAfee; "The Acts of the Apostles," by G. Campbell Morgan; "The Meaning of Methodism," by Rev. G. T. Rowe.

Joint Commission Reports.

A report of the joint meeting of the Methodist Episcopal Church, South, and the Methodist Protestant Church of North Carolina was read by Rev. M. T. Plyler. The report recommended that the two churches co-operate in every way possible for the betterment of both churches. It also recommended that the ministers of the two churches exchange pulpits at various times and to avoid conflicting preaching dates, especially in the rural churches, whenever possible.

Dr. Johnson Speaks.

Dr. T. M. Johnson, representing the Methodist Protestant church of North Carolina, was introduced to the conference by Rev. Mr. Plyler, and delivered a short talk in which he praised the Methodist Episcopal Church of the South for its attitude toward the Methodist Protestant Church. He also praised the church for having such a fine university as Duke, and added that the Methodist Protesant Church some day hoped to have a big institution at High Point College.

The appearance of Dr. Johnson was a continuation of the custom started a year or two ago by the two Methodist churches, whereby each would have a messenger at the other's conference each year. The report would have a messenger at the other's conference each year. The report read by Rev. Mr. Plyler, who also appeared at the Methodist Protestant conference some time ago, was unanimously adopted.

Fourth Day—Saturday

After the bishop's devotional address and the reading of the minutes of Friday's session, the bishop called the class to be received into full connection around the chancel, propounded the disciplinary questions, admonished them as to their duties as Methodist itinerants and by vote of the conference they were received into full connection. The class is L. V. Harris, W. L. Clegg, W. C. Ball, E. G. Overton, W. N. Vaughan and R. E. Brown. In closing his remarks to these young ministers, Bishop Mouzon told them that they were joining the greatest brotherhood on earth.

Under the call of minute question No. 21 the names of the preachers in the Fayetteville, New Bern and Weldon districts were called and they each made their reports and their characters were passed. Rev. J. D. Bundy, presiding elder of the Fayetteville district, told the conference that all the preachers had been faithful and that there had been raised in finances $800 more on the district this year than the previous year and that there had been a total of 1098 added to the membership of the church in his district during the year.

Some Preachers Not Fully Paid

Rev. J. C. Wooten, presiding elder of the New Bern district, said that some of his preachers didn't get all their salaries, but collected most of the benevolences. Good revivals were held over the New Bern district and 650 were added on profession of faith to the membership of the church. Several new houses of worship and preachers' homes had been built or remodeled and others enterprised.

Rev. S. A. Cotton of the Weldon district stated that the women of his district had raised for missions more than $15,000. Good revivals had been held and many had been received on profession of faith.

Revs. J. M. Daniels, H. I. Glass, H. E. Spence and Messrs. A. E. White and J. H. Westbrook were elected as the committee on conference entertainment.

Education Report.

The board of education made its report through Rev. H. M. North. The report suggested the months of September and October, 1927, as a time for special effort in behalf of Christian education in the conference.

The report further discussed the affairs of Duke University, Greensboro College for Women, Louisburg College, Carolina College and the Chapel Hill church. Allotments were recommended as follows: Duke University, $10,000; Greensboro College, $6,250; Louisburg College, $5,000; Carolina College, $5,000; pastors' school $400.

Reports Adopted.

The reports of the Sunday school, board of missions, board of finance, joint commission on the Chapel Hill church, Bible board and others were read and adopted.

Budget Report.

On motion it was ordered that the conference secretary be ordered to publih 2,500 copies of the conference minutes and that $1,050 be appropriated for publication of the conference journal, this amount to be paid by the eight conference boards in equal amounts from each.

"Your commission budget beg leave to submit the following report:

"After due consideration of the askings from the conference boards, we recommend the following assessments:

Missions, $21,000; education, $26,650; conference claimants, $15,000; Sunday schools, $13,000; church extension, $8,000; conference entertainment, $3,500; Epworth League, $2,000; lay activities, $500; conference treasurer, $250; secretarial work, $200; orphanage, $44,045. Total $134,145.

"The apportionments of the conference work assessments of $134,145 is made to the districts as follows:

"Durham, $17,964; Elizabeth City, $10,656; Fayetteville, $13,561; New Bern, $15,255; Raleigh, $15,441; Rockingham, $16,522; Washington, $15,672; Weldon, $15,722; Wilmington, $13,352. Total $134,145.

"The apportionments of the general conference assessments of $89,520 is made to the districts as follows:

"Durham, $11,988; Elizabeth City, $7,111; Fayetteville, $9,050; New Bern, $10,181; Raleigh, $10,303; Rockingham, $11,027; Washington $10,458; Weldon, $10,492; Wilmington, $8,910.

"On the first day of the meeting of the next annual conference the conference treasurer is directed to pay to the treasurer of the local church where the conference is held the sum of $3,500 for conference expenses."

When baptism is held to produce a spiritual change, and the elements in the Eucharist are supposed to be "transubstantiated," at the word of a so-called "priest" we enter again the region of magic and are landed in fetishism and idolatry. The increasing prevalence of these beliefs and the practices associated with them today is a further serious indication of that revival of superstition in our age, which is so marked in other directions also.—Rev. H. J. D. Astley, in "The Churchman."

TRIBUTE TO REV. F. L. TOWNSEND

One of the choicest spirits of our conference passed in the translation of Rev. F. L. Townsend. On circuits, stations and in the presiding eldership he made full proof of his ministry. His preaching was warmly spiritual and proved constructive and helpful to his people. I was impressed as much by his prayers as his message from the pulpit. In a number of revival meetings I remember how he interceded for the unsaved.

He was an exceedingly faithful pastor. By a keen spiritual discernment he discerned tragedies wrought by sin among his people. His heart went out to all such in Christ-like sympathy. True shepherd that he was, he was able to weep with those who weep.

He was a man of broad human sympathies. He was interested in all kinds of people, young and, cultured and unlettered. He was a favorite with children and he got from them some of his most telling illustrations. Uncle Ted Messer, the mountain philosopher of Haywood county, drew him like a magnet.

When I first knew him he was presiding elder of the Waynesville district. How we delighted to have him spend the night in our country homes! No more welcome guest ever came and none who showed more interest in every member of the household. He was a general favorite with our mountain people.

Brother Townsend was blessed with a saving sense of humor. To him the tides of life could be aptly compared to a stage and he often enjoyed the play, especially if it happened to be a comedy. Outstanding characteristics were his genial spirit and musical laughter. His witty comment to me at the Salisbury conference, when some brethren prayed that we might go boldly to our appointments and later with Irish all stirred up threatened not to go, was, "I decided not to say amen till I knew where I was going."

I saw him do almost the impossible at a school closing when he was to follow Hon. Lock Craig in an educational address. The orator delivered his famous oration on "Carthage Must Be Destroyed." Mr. Craig worked his audience up to the highest pitch of enthusiasm and abruptly closed, leaving us with the feeling that we were falling mid-air. I do not believe a man in the state could have taken the situation and gotten away with a serious address. The presiding elder saw what to do and came off with flying colors. Throwing aside his address on education, he plunged into the choicest short humorous address I ever heard. We all landed safely and in good humor. More people went away talking about the address of the Methodist elder than the political orator. Mr. Craig said to me, "I would give a great deal for the preacher's fund of anecdote."

Brother Townsend came into my life after I had realized my call to preach, and therefore when I needed him. He was my presiding elder when I was licensed to preach and I have prized his friendship all these years.

A number of years ago I helped him in a revival meeting. When I was ready to return home he called me in to say a few sober words to me. He said, "You may be called suddenly to come and be told I am gone. If so you may say to the friends I went out utterly unafraid." I am sure it was so.

C. S. Kirkpatrick.

"WILL IT WORK?"

Edwin L. Brown, district lay leader of the Asheville district, and Rev. John F. Kirk, the presiding elder of the Asheville district, say that it will and they are going to prove it, and if those two make up their minds that it can be done it will be done.

Here is a challenge to all of the district lay leaders to see that the financial program of the Western North Carolina conference comes out in full. These brethren have taken the proper view of the machinery to be put into operation: The elder is the leader in this movement; the lay leader is the channel through which he works; the program is the entire financial budget for the year raised in the next thirty days; and the plan is not to wait until next fall to find out whether the budget is raised, but to check up on it and find out where the shortages are, if any, during the month of December.

If the Asheville district can do this any other district in the conference can do it. It is simply a question of fidelity to the work that is committed to the laity of the church.

I am calling, therefore, upon every lay leader in every district to rally to his elder to lead in this movement. Put on the every member canvass at once. Then have a day fixed when all of the representives of the different charges can come together and report whether there are sufficient subscriptions made to meet the budget. If not, then go back and make a second canvass, so as to provide for that deficiency. If this is done and the matter is checked up, our church's finances, as a worry, will be a thing of the past.

The church is amply able to pay all that is asked of its members. It is simply a question of our believing that we can do it. We can convince ourselves of the practicability of it by simply trying it. As long as we sit down and say that it can't be done, or that it is peculiar to my district, or that such and such can't be done ,or that my particular charge is different from every other charge, why, of course, it will never be done; but there isn't a charge in which this can not be done, if the laymen make up their minds that they are going to do it.

I am, therefore, calling upon every lay leader and every layman to rally to the cause during the next thirty days, put on your every member canvass in every work and don't wait to find out later on whether you come out, but check up within the next thirty days. If you are short, then you can go back and go after it again. Let your people know that you are in dead earnest about this and every cent of your finances will be in hand before conference of next year.

This is a rallying call for every man to bend to his task. Brother reader, will you do your part? I am begging you to do it.

If the every member canvass cards are needed they will be furnished, free of cost, by applying to the undersigned.

Chas. H. Ireland,
Conference Lay Leader.

MRS. ANNIE BARNES STAMEY

A woman of superior gifts and with the capacity for high service passed from us when Mrs. Annie Barnes Stamey, the wife of Dr. E. L. Stamey of Greensboro, N. C., died in the early morning of November 9, 1926. The departure of this good woman leaves a great gap in the rank of those who with zeal and success serve God and humanity only as choice workmen can. Mrs. Stamey was first a mother who gave to her children the sacrificial service that mother love only can command. But her life's activities extended far beyond her household. She was a daughter of Greensboro College, having graduated from that institution in 1885, and the alumnae association had no more valuable and devoted member than she. Her taste for literature made her an active and valuable member of the book clubs of her city and she was a writer of ability. And her interest in the welfare of humanity made her active in social work, even visiting and ministering to the prisoners on chain gangs and in jail. In a word, her interests were as wide as humanity. But her largest service as might be expected was in her church and her home. Her church had no member more loyal and no husband and children ever were blessed with a more devoted wife and mother. This is written in the superlative degree because hers was a superlative life.

Mary Annie Barnes was born in Lillington, N. C., October 24, 1867, and married E. L. Stamey October 29, 1890. Their children are Paul, Roderick, Kendrick, Miriam, Enoch, Arthur, Lois, Eunice, Shaw and Wilbur, a nephew, was taken when a child and loved and regarded in every way as a son. Paul and Miriam and Shaw died in early childhood, but the other children are living.

In thinking of this elect woman in relation to her household we recall the ancient writer who said, "Her children rise up and call her blessed; her husband also, and he praiseth her."

He who forms the habit of forgetting the unpleasant and remembering the pleasant lives in a happy past; he who forms the habit of anticipating the pleasant and striking out from his anticipation the unpleasant, lives in a happy future. I have no wish to live in a fool's paradise; but it is no better to live in a fool's purgatory. I therefore allow myself to anticipate evil only that I may avoid it if it avoidable, or, if it is unavoidable, may meet it with wisdom and courage.—Dr. G. T. Dowling, in old age.

HERETICAL CONDUCT

By Dr. O. E. Goddard, D.D.

The Methodist church is so broad in its creedal requirements that it is quite difficult to convict a Methodist preacher of heresy. Methodists have always believed in "unity in essentials, liberality in non-essentials and in all things charity." Without doubt some people put too much emphasis on orthodoxy of creed and not enough on orthodoxy in conduct. Some of the best people put tremendous emphasis on verbal inspiration of the Bible, literal interpretation of the Scripture and the virgin birth of Jesus. The Methodist church allows liberty as to the first two, but is committed unequivocally to the story of the virgin birth. But Jesus never showed any interest in any one of the three. He did show gret concern about conduct. In the seventeenth chapter of St. John one seems to be eavesdropping—the prayer of Jesus seems so fully in the very presence of the Father. Here Jesus lays bare His heart in the most unusual way. What is He most concerned about? What is the burden of His great heart? That His followers might be one. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17:21. Here He prays for the unity of believers that the world may believe that the Father had sent Him. In the 22nd verse He prays that they may be perfect in one that the world may know that the Father had sent Him. The finest evidence of the deity of Jesus is seen in the unity of believers. Not what they say they believe but how they behave toward each other.

When Jesus was asked about the great commandment, He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it—"Thou shalt love thy neighbor as thyself." Jesus says on these two commandments hang all the law and the prophets. In another place the Holy Bible says: "Love worketh no evil to his neighbor," "Now love is the fulfilling of the law," "God is love," "The essence of religion is love."

An unbrotherly man who sows discord among the brethren is more abominable in the sight of God than a heretic. "These six things doth the Lord hate; yea, seven are an abomination unto Him; a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among his brethren." Prov. 6:16-20. He that soweth discord among the brethren is the climax of abominations in the sight of God. The Bible plainly teaches this. There are self-appointed censors of their brthren who go about sowing discord among the brethren by voice and pen, who are vastly more odious to God than the heretic. There are heresy hunters who delude themselves that they are the guardians of the faith, who violate every principle of the law of love. If they are not more hurtful to religion than the heretics, it is because they are not taken seriously by thinking people. The real test of a man's Christianity is: Does he love God and act accordingly? Does he love his fellowman and act accordingly? If he does, he is a Christian, regardless of his creedal statements. If he does not love his fellowman and acts accordingly, he is not a Christian, regardless of his creeds. He may yell himself hoarse in vapid affirmatives that he believes "in old time religion, in the good old book from Genesis to Revelation," but if he is unbrotherly and sows discord among the brethren, he is not a Christian.

Let us put the emphasis where Jesus put it. He was never greatly concerned about creeds, but he was tremendously concerned about conduct. Heretical conduct—unloving conduct—is more hurtful than heretical creeds.

Let no one surmise that I would belittle creeds. They are important but not so important as lovable conduct. Neither let anyone suspect me of heresy. I'm orthodox to the core. I challenge any one anywhere to find a deliverance from me, public or private, spoken or written, that is out of harmony with the standards of Methodism. I have no sympathy with heretics. I have less for unbrotherly people who sow discord among the brethren. In all this, I am in perfect accord with what the Bible teaches, and what was uppermost in the mind of Jesus. Let us love one another and show that love in conduct.

WOMAN'S PAGE

N. C. CONFERENCE
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1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

EDENTON STREET ALWAYS HOSPITABLE

The executive committee of the North Carolina Conference Society met at Edenton Street church on Friday, November 5, at 11 o'clock, Mrs. A. M. Gates, vice president, presiding. Others present were Mrs. S. H. Scott, Mrs. N. H. D. Wilson, Miss Amma Graham, Miss Helen White, Mrs. R. H. Willis, Mrs. E. R. Clark, Miss Vara Herring, Mrs. C. D. Rigsbee, Mrs. Harvey Boney, Mrs. F. B. McKinne, and Mrs. M. T. Plyler.

Mrs. Gates conducted the devotional service, using as a Scripture lesson, "The Report of the Spies," laying especial emphasis on the courage of Caleb and Joshua.

Each officer was asked to give the status of the work under her supervision, and give recommendations as to the general advancement of the cause.

Upon the resignation of Mrs. W. C. Vincent, secretary of the Washington district, Miss Bessie Harding of Washington was elected and accepted.

Miss Vara Herring urged that our auxiliaries get in touch with the state social workers; that delegates be sent to the State Social Service conference to be held in Raleigh some time next spring. She felt that such delegates would be entertained by the Raleigh women.

Upon adjournment for lunch, Mrs. N. H. D. Wilson dismissed the meeting with prayer.

After delicious luncheon served by the chairman of local work, Mrs. C. V. York, the afternoon session was opened with prayer by Miss Amma Graham.

Mrs. C. T. Rigsbee discussed the young people's work. She felt somewhat discouraged, since the colleges are taking many of her young people and the Epworth Leagues are making heavy draughts also.

She was assured that the young people of Hay Street, Fayetteville, would make 100 per cent on the honor roll.

Though there is about $12,000 lacking on the Belle Bennett fund, our conference will probably make a good showing before the books are closed.

With each auxiliary putting forth its best effort it is practically assured that the conference will meet the requirement in order to secure the sum of $1000 promised by Mr. B. N. Duke on the Lucy Cunninggim special.

The secretary was instructed to write a message of love to Miss Mary Pescud who is now in Mary Elizabeth Hospital, Raleigh. E. S. P.

A FEW FACTS HERE AND THERE

Among many of the unsolved problems of our organization is how to keep Dan Cupid from finding out about our candidates. Of course, they are a choice lot whom to know is to love and Cupid is usually hanging around, taking his aim; when he shoots, usually the missionary society is the loser. Rumor has it that Miss Elizabeth Bass will soon be married to Dr. Moore, a missionary to Africa. In union there is strength.

* * * *

The name of Miss Mary Pescud has been inscribed on the Book of Remembrance by the two adult auxiliaries of Edenton Street.

* * * *

Mrs. LeGrand Everitt enrolls the name of her district secretary, Mrs. B. C. Thompson, on this great book.

Mrs. Kendall reports that her district has paid $1000 on Lucy Cunninggim special and will probably come out on other funds. St. Paul, Jane K. Meadows, Elizabeth Hendren and Mt. Olive are practically out on Belle Bennett.

* * * *

Mrs. G. S. Cox, president of a new auxiliary at Tabor, Wilmington district, has gone out in the country and secured twenty members of the Gibson auxiliary. Besides this she will put her own auxiliary on the honor roll.

* * * *

Three new auxiliaries have recently been organized on the Rockingham district—Midway, St. Paul and Jones' Spring.

* * * *

An auxiliary has recently been organized at Rolesville church, Raleigh district.

* * * *

The name of Edla Smith Earley, daughter of our conference president, was entered on the list of life members of the baby division by the Elizabeth City district at their recent meeting at Edenton. E. S. P.

Western North Carolina Conference

It gives us pleasure to announce that the name of Mrs. P. N. Peacock, our faithful, efficient, painstaking conference treasurer, is to be placed in the Book of Remembrance of the Belle Bennett Memorial fund, as an expression from the conference of its love for her and its appreciation of the valuable service which she has rendered as treasurer. For about 25 years Mrs. Peacock has had charge of the finances, a duty which has meant much of time and strenuous labor on her part, but she has always been "on the job" and each year has brought to the conference a report of increased growth and progress in her department. Our congratulations to her!

ANOTHER APPEAL FOR BELLE BENNETT MEMORIAL

In a personal letter from Mrs. W. W. Hagood, conference vice president and director of the Belle Bennett Memorial fund, she asks that we give her space, which we gladly do, to make one more appeal to the auxiliary presidents. She asks that each of them read Article Six, page 58, in the Minutes of our annual conference of 1926 meeting, and act upon it. She says further: "I verily believe that if every district secretary and every auxiliary president were really in earnest about this matter and really wanted to raise the amount of money allotted to us as our quota, for the removal and rebuilding of Scarritt College for Christian Workers, we would raise it. A few of our auxiliaries cannot raise the $5 per member, but there are strong societies that can overpay, and in this way put our conference "over the top." Let's resolve to do it—and DO IT.

ADDITIONAL NAMES IN BOOK OF REMEMBRANCE

Mrs. Hagood sends us the following names that are enrolled in Book of Remembrance which have not heretofore been published, viz: Pleasant Garden; Main Street; Reidsville and Gibsonville auxiliaries from Greensboro district; Marion auxiliary, Marion district; Clyde, Sylva and Waynesville auxiliaries, Waynesville district; also Rev. W. P. Fincher, whose name was placed in book by Mrs. R. S. Coman of Clyde; Linwood auxiliary; Co-operative Circle Centenary Young People; Frances Burkhead Young People, Winston-Salem district.

GOOD NEWS FROM MARION DISTRICT

Mrs. J. F. Jonas, District Secretary.

"Some time ago we promised Mrs. Harris, our editor of Woman's Page, that we would send something from Marion district for the Advocate page, but time has flown by and numerous duties have caused us to be neglectful of this promise until now.

This has been a fine year so far, on the Marion district, so many delightful privileges and blessings have come to us. Besides our three group meetings at Spindale, Glen Alpine and Bald Creek, which were well attended and a source of great help to the auxiliaries, we have had nine other splendid meetings on the district this summer, everyone of which was a real treat and appreciated by our women. Miss Daisy Davies was the speaker at three of these meetings, which were held at Rutherfordton, Marion and Morganton. Our district was unusually fortunate in getting her at these three points in 24 hours, and in spite of the downpour of rain, large numbers were present at each place. She presented the Belle Bennett Memorial in such a way that every auxiliary who heard her resolved to pay their quota and I'm glad to say that five have already done so, and at least six others are going to reach the goal before the end of the year. The five societies raising the necessary quota are Forest City, Pleasant Grove, Cliffside, Spindale and Marion. There is also one $100 memorial from Morganton.

Another treat enjoyed by the Marion district this year has been the visits and talks from our own district missionary, Miss Kate Hackney, who is at home on furlough from China. She has met with us at Spindale, Forest City, Marion, Rutherford College, Bald Creek and Burnsville, and at each of these places was heard with great interest. We feel that her coming among us has been a great blessing and will result in a deeper devotion to the missionary cause. We will feel more closely bound to China since coming in contact with our 'living link.' We are so grateful for her life and for what it has meant these years on the foreign field, and to each of the faithful women of our district who have contributed to her support there comes the inspiraing thought, 'I am helping Miss Hackney tell the story of Jesus in China.'

The third quarter reports were good and we hope to pay everything in full by the end of the year. Our greatest regret is the lack of leaders. There is so much untouched territory in our district. 'Truly the harvest is plenteous and the laborers are few.'"

In his book, "The Christ of the Indian Road," E. Stanley Jones gives three most interesting illustrations showing why, in spite of Christianity, domination, war and race and color prejudice still exist in the West.

1. All Russia became Christian with Vladimir the emperor. He decided to become a Christian, but hesitated, for, as being beneath his dignity, he would not be baptized by the local clergy. He wanted the Patriarch of Constantinople to perform the ceremony. To ask him to come and do it would be receiving a bounty at the hands of another, so he decided that the only thing consonant with his honor would be to conquer Constantinople and compel the Patriarch to baptize him. He would then stand as dictator and not as suppliant. That was carried out. Constantinople was captured and the Patriarch forced to baptize him. Thus Russia became Christian. Is it to be wondered at that domination still continues in the West in spite of Christianity? It came with it.

2. The Saxons, a warring tribe of Europe, were practically compelled by Charlemagne to become Christians. They consented only on one condition and that condition was to be made known the time of their baptism. When these warriors were put under the water as a symbol that their old life was dead, they went under—all

(Continued on page twelve)

TO DARKEN HAIR APPLY SAGE TEA

Look Young! Bring Back Its Natural Color, Gloss and Attractiveness

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

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O. V Wooslev ..... Editor
Lexington N. C.

Western North Carolina Conference

EUROPE

The Southern Methodist Church has growing missionary fields in three nations of Europe: Belgium, Poland and Czechoslovakia. Where five years ago there was not one Methodist in these three nations we now have 12,000 Methodists in 60 churches supporting 60 Sunday schools. There are 50 native preachers and workers being led by less than a dozen people sent from America. Bishop Beauchamp says that if Methodism will support him he can report a million members from Czechoslovakia alone.

This is the field our Sunday schools are supporting. If they fail what a wonderful opportunity will be lost. If your Sunday school observes missionary day and gives an offering each month to this cause there will be no failure of this great undertaking. This offering should be sent to Mr. H. A. Dunham, Asheville, N. C.

THESE DO IT

Since last report the following Sunday schools have sent in missionary offerings to Mr. Dunham:

Brevard Street, Charlotte	$86.57
Tryon Street, Charlotte	50.00
Trinity, Charlotte	32.60
Central, Albemarle	30.45
Cramerton	22.32
Kadesh, Belwood	13.40
Rose's Chapel, Cool Springs Ct.	9.00
Pineville, Pineville Ct.	12.28
Woodleaf, Woodleaf Ct.	8.93
Williamson, Mooresville Ct.	4.45
Nebo, Marion Ct.	4.25
Battleground, Summerfield Ct.	3.30
Bethlehem, Prospect Ct.	2.68
St. John, Statesville	2.00
Cotton Grove, Linwood Ct.	2.05
Tabernacle, Swannanoa Ct.	2.29
Bethel, McDowell Ct.	1.32
Alexander, Spindale-Alexander	6.22
Hickory Grove, Charlotte	2.75
Antioch, Rural Hall	1.22
Pine Hall, Danbury	.43

WESLEY CLASSES

The October report from central headquarters at Nashville shows the following Wesley classes as having secured a new charter or renewed their old one by the payment of annual dues. The name of class, name of charge and name of president are given:

Intermediate Classes.

Loyal Band, Dilworth, Charlotte; Miss Dorothy Miller.

No. 4, College Place, Greensboro; Miss Mary Spencer.

No. 3, College Place, Greensboro; Woodrow Owen.

No. 2, College Place, Greensboro; Franklin York.

No. 1, College Place, Greensboro; Miss Lois Siler.

Jolly Workers, St. Paul, Randleman; Miss Mildred Jolley.

Senior Wesley Classes.

True Blue, Pleasant Garden; Miss Elizabeth Lasley.

No. 6, College Place, Greensboro; Miss Myrtle Jackson.

No. 5, College Place, Greensboro; Bryaford Nease.

Gibbs Wesley, Canton; Miss Mary Tate.

Be and Do, St. Paul, Randleman; Miss Margie Spivey.

Richardson Wesley, Mt. Pleasant; W. J. Brevo.

Merry Maids, Spindale; Miss Mary Lavender.

Be and Do, Race St., Statesville; Miss Hazel Brown.

Young People's Wesley Classes.

Phillips' Philathea, College Place, Greensboro; Miss Marie Clegg.

Loyal Workers, St. Paul, Randleman; Miss Thelma Lamb.

Belle Bennett, Franklin; Miss Addie Barnard.

Adult Wesley Classes.

Stacy Bible Class, Fallston; Mrs. W. R. Gary.

Susanna Wesley, Epworth, Concord; Mrs. M. G. White.

Wesley Adult, Central, Spencer; Mrs. J. L. Hughes.

Wesley Baraca, Main St., Thomasville; J. W. Lambeth, Jr.

Men's Bible Class, Ramseur; J. W. Dickson.

Brotherhood, Granite Falls; H. V. Brussell.

Mothers' Bible Class, St. Paul, Randleman; Mrs. W. T. Ferguson.

Virginia Wilson Class, Ardmore, Winston-Salem; Mrs. D. C. Kirby.

Carver Wesley, Lilesville; Mrs. Fred H. Wall.

Men's Baraca, Dilworth, Charlotte; E. H. Piper.

Baraca Wesley, Epworth, Concord; E. E. Barnes.

Susanna Wesley, Brevard St., Charlotte; Mrs. B. D. Howell.

Wesley Workers, West End, Gastonia; Mrs. S. H. Stacy.

John Wesley Class, Main St., Gastonia; C. P. Leventis.

The L. L. S. Wesley, Sharon, Shelby Ct.; Miss Dixie Griggs.

MIGHTY GOOD

The sixth annual standard training school being held at Centenary church, Winston-Salem, this week is a mighty good one. Over 275 splendid workers have been in attendance regularly. Of this number 240 or more will earn certificates of credit. Each of the eight classes is well patronized and the general morale of the school is most excellent. Great credit is due the local board of managers for the way they have supported the school.

CLYDE

Mr. Paul F. Evans is this week conducting a Cokesbury training school at Clyde, near Lake Junaluska. He writes that Brother Frank Siler and a loyal bunch from Clyde are meeting regularly in the classes to discuss better Sunday school work. Brother Siler is always enthusiastic in the promotion of meritorious work.

FALL SCHOOLS

Following the Winston-Salem standard training school being held this week comes three other fall schools as follows: Charlotte school, held at Dilworth, November 14-19. Hickory-Newton, held at First church, Hickory, November 21-26. Greensboro, held at West Market Street, November 28-December 3.

BOOSTER MEETING

A recent meeting of the Charlotte pastors, superintendents and enrollment chairmen, held under the direction of Enrollment Chairman Edwin L. Jones at Dilworth, Charlotte, was most enjoyable and successful. Ten of the twelve Charlotte churches were represented, several by new pastors. Presiding Elder D. M. Litaker and Chairman D. E. Henderson promise united support of ministry and laity in making the seventh annual Charlotte school the largest and best in its history.

SPRING SCHOOLS

Requests for training schools grow with each year. In addition to the following list of eighteen schools six others are held in contemplation for next summer and fall. The following list is given in the hope that the dates mentioned may be kept clear for them. In some instances an endeavor will be made to hold two schools during a given week. Kindly note the proposed line-up of our spring schools:

Brevard and Brevard Institute, February 6-11.

Weaverville and Weaver College, February 6-11.

Rutherford College, February 13-18.

Albemarle, February 20-25.

Lexington, February 20-25.

Concord, February 27-March 4.

Gastonia, March 6-11.

Shelby, March 13-18.

Lincolnton, March 13-18.

Monroe, March 20-25.

Wadesboro, March 20-25.

Forest City, April 3-8.

Morganton, April 3-8.

Salisbury, April 10-15.

Reidsville, April 17-22.

High Point, April 24-29.

Asheville, May 1-6.

Statesville, May 8-13.

SUNDAY SCHOOL CONFERENCE

The date set for our Conference-wide Sunday School Conference is March 28-30. It is not definitely settled yet just where the school will be held, but the executive committee of the Sunday School Board will soon pass on invitations extended. Our first conference last year was a decided success. No backward step will be taken this year.

North Carolina Conference

OUR ANNIVERSARY PROGRAM

The North Carolina conference, in session last week in Durham, devoted the first evening of its annual session to the interests of the Sunday school, the Sunday school board having charge of the anniversary program. At this time the conference superintendent gave a brief report of the activities and achivements of the board and its employed workers during the conference year; Rev. J. Q. Schisler, director of training work of the General Sunday School Board, delivered an inspiring address; and Prof. H. E. Spence, chairman of our board, who presided, read the names of the 136 preachers who during the year earned 203 credits on the training courses. Rev. T. G. Vickers led in prayer. Special music was rendered by the choir. It was one of the most interesting evenings of the entire conference session. Members and visitors to the conference showed great interest in the work of the Sunday school and the program of the conference and general Sunday school boards.

BOARD HOLDS MEETING

Our Sunday school board held its annual meeting Wednesday afternoon of last week, at which time reports of the workers and the treasurer were submitted and plans for the new year's work agreed upon. Progress along many lines of endeavor was noted and recommendations adopted looking toward greater advancement in the year ahead. The following recommendations of the board were adopted by the conference:

1. That standard training schools be conducted in communities guaranteeing an enrollment that will make it possible to issue a minimum of 50 certificates of cerdit.

2. That Cokesbury training schools be conducted, where practicable, in communities not already served by standard training schools.

3. That we express our appreciation of the interest and co-operation of our presiding elders, pastors, and superintendents, bespeak their continued interest and co-operation, and ask that each of them join members of this board in taking annually for credit at least one unit of the standard or Cokesbury training course.

4. That we ask local churches to assume greater responsibility for providing trained leaders and teachers and to conduct local training classes and encourage correspondence work.

5. That we continue our activities in promoting programs of work and seek to make them operative throughout the conference.

6. That we co-operate heartily with the General Sunday School Board in its church-wide Sunday school membership campaign.

7. That special stress be laid upon the matter of evangelism in the Sunday school that we recommend to the pastors and Sunday school officers and teachers the plan outlined by the General Sunday School Board.

8. That we heartily approve and recommend the observance of Children's Week in as many of our churches as practicable.

9. That we ask all our churches to observe Sunday School Day with program and offering, the offering to be sent to our treasurer as required by the Discipline.

10. That we recognize the inspirational and educational value of district, sub-district and charge institutes, and arrange to hold such meetings wherever practicable.

11. That we again go on record as favoring week-day religious instruction properly correlated with the work done on Sunday, and call attention to the special materials for schools undertaking this type of work available from the General Sunday School Board.

12. That we call attention to the Sunday school building standards of our church and seek to have all remodelling or new building done in keeping with these standards.

13. That we recognize the importance of the preservation of the Christian home and endorse the home and parent-teacher work of the General Sunday School Board.

14. That we express our gratitude for the widespread observance of monthly missionary day and request all schools to observe the day next year and devote the offering to the dual extension special.

15. That we hold our fourth annual conference-wide conference in First church, Rocky Mount, March 30-April 1, 1927.

16. That we co-operate with other boards in supporting the pastors' school on the same basis as last year.

OUR BOARD MEMBERSHIP

Nine members of the old Sunday school board and nine new men constitute our Sunday school board for the new quadrennium. They were selected one preacher and one layman from each of the nine presiding elders' districts, as follows:

Durham District—Rev. H. E. Spence and Prof. R. N. Wilson.

Elizabeth City—Rev. B. O. Merritt and R. E. Morgan.

Fayetteville—Rev. W. L. Maness and J. B. Atwater.

New Bern—Rev. J. E. Holden and J. T. Jerome.

Raleigh—Rev. J. H. Lanning and E. J. Cheatham.

Rockingham—Rev. J. H. McCracken and L. M. Peele.

Washington—Rev. B. B. Slaughter and Prof. R. H. Wright.

Weldon—Rex. G. F. Smith and M. B. Gilliam.

Wilmington—Rev. W. C. Martin and M. J. Cowell.

Officers of the board elected at a meeting Friday afternoon are as follows: Rev. H. E. Spence, chairman; Prof. R. N. Wilson, vice chairman; M. J. Cowell, secretary; and E. J. Cheatham. These officers, with Rev. W. L. Maness, constitute the executive committee.

REV. MR. HARRIS' REPORT

One of the features of the work of the year has been the work in rural and missionary areas, under the leadership of Rev. L. V. Harris, extension secretary of our board. This work will be continued, on perhaps an even more extensive scale this year, thanks to the action of the conference and to the dual extension special coming from the observance of monthly missionary day in our Sunday schools. That our people generally may know

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Box 707, High Point, N. C.

After meeting a most enthusiastic group of leaguers just organized in the church of Bro. Walter B. West at Lincolnton on Sunday night, we are engaged this week in a study of the Handbook with alarge group of leaguers at Lawndale. More about the class next week.

For, when the great scorer comes
To write against your name,
He markes not that you won or lost,
But how you played the game.
—Alexander Hamilton.

CITY EPWORTH LEAGUE UNION BI-MONTHLY MEETING

The City Union of the Epworth Leagues held its regular bi-monthly meeting Monday night at Hawthorne Lane church. Six of the eight senior leagues in the union were represented with approximately 80 leaguers, even though it was a disagreeable night.

J. A. Carlisle, vice president of the union, presided over the business session. Hawthorne Lane won the merit banner while Spencer was awarded the attendance banner. Both banners were presented by Miss Clyde Fallin. Miss Lola Long, religious director of education of Hawthorne Lane, presented Mr. James Sease, the retiring president, resolutions adopted by the union cabinet and a gift from the City Union to express their sincere appreciation of his untiring efforts he put forth in the Redpath Chautauqua, of which the union sponsored this last spring.

After the business meeting the program was then in charge of Margaret Boylan, president of Hawthorne League. She had a most interesting program planned. Miss Long spoke very beautifully on "Thanksgiving," and Miss Boylan then presented in a most beautiful manner the story "The Big Stone Face" and applied to our daily lives.

After the league benediction we were directed to follow Miss Grace Anthony, the most efficient third department superintendent of Hawthorne Lane, to the basement of the church, where she had planned a real social hour together. After several gams which were enjoyed by all, delicious cream and cake was served and the leaguers departed to their respective homes saying as they left they had had a real treat both spiritually and socially.

Mary Reese LeGrande,
Cor. Sec.

CABARRUS LEAGUE UNION

The Epworth League Union, which is composed of the leagues of five Methodist churches in Concord and also the Mount Olivet and Kannapolis leagues, held its regular monthly meeting at Westford M. E. church, Concord, Friday evening, November 5.

The Westford League gave a splendid program, a feature of which was the excellent address by Mr. Ritchie, a prominent Concord merchant. During the meeting it was decided to have an institute for the study of the handbook at the Central Methodist church, Concord, early in December.

The Kannapolis League had the largest delegation, 16 members being present. As a whole the meeting was not attended as well as the average.

The local league is progressing fast under the leadership of our devoted and able president, Mr. Lewis Lanier.

Due to the fact that several of our members are attending college our roll only has 34 names on it now. During the summer we have a membership of around 50.

At last Sunday's devotional meeting $50 was pledged to the cause of foreign missions in addition to our regular offerings.

At the last election of fficers the following were elected: President, Lewis Lanier; vice president, Edwin Lipe; secretary, Miss Annie Pearl Moser; treasurer, Olin Scarboro; Supt. 1st Dept., James Morgan; 2nd Dept., Miss Norma Scarboro; 3rd Dept., Miss Ethel Fink; 4th Dept., Miss Bessie Davis; Era agent, Philip Widenhouse.

James Morgan.

KNOW YOUR HAND BOOK

Special emphasis is being placed just now upon the study of our Epworth League Hand Book throughout the conference. This is very important to the leaguer, chapter, district or conference where real efficiency and growth are desired. There can be not better beginning place in this study than with our constitution. We give it here in full. Read it, study it, live and work—yes, and play by it, for a bigger, better Epworth League.

Article I.—Name.

This organization shall be known as the ..... Epworth League of the ..... Methodist Episcopal Church, South, ..., Pastoral Charge, ... Conference. It may be affiliated with the Wesley Bible classes and young people's missionary societies and shall be under the control of the quarterly conference of said pastoral charge. The pastor shall have general supervision of the league.

Article II.—Object.

The object of the league shall be the development of piety and loyalty to our church among the young people, their education in the Bible, Christian literature, personal evangelism, and the missionary work of the church, and their encouragement in works of grace and charity.

Article III.—Membership.

There shall be three classes of members of the league—active, honorary, and associate.

Section 1. The active membership shall consist of all members of an evangelical church not under 15 years of age or over 30, who shall be elected by a majority vote of the members present at any regular meeting after the following question, propounded by the president or pastor, has been answered as required, either orally or in writing, "Will you faithfully observe the rules and regulations of the Epworth League, attend its meetings as far as possible, and take some part in the activities of the league?" The answer shall be: "I will endeavor so to do, God being my helper."

Sec. 2. Associate members shall be young people who, though not members of the church yet in sympathy with the objects of the Epworth League, may be elected to membership at any regular meeting after answering affirmatively the following question, "Are you in sympathy with the objects of the Epworth League, and will you habitually attend the meetings and as you may be able take some part in the chapter activities?" They shall be subject to the same regulations as active members, except that they shall not be required to take part in the devotional meetings nor to assent to the Epworth League Rule.

Sec. 3. Honorary Members.—Active members of the Epworth League who have passed theage of thirty shall be advanced to the class of honorory members. An honorary member retains all the privileges of active membership except holding office in the local chapter, and is expected to pay not less than one dollar a year to the treasurer of the chapter and to assist in the devotional meetings and give counsel to the younger officers, provided that, in special cases, on approval of the pastor, honorary members may hold office.

Sec. 4. Members of the junior league may become members of the intermediate societies by promotion, or recommendation of the junior superintendent.

Sec. 5. On application or by promotion, members of the intermediate societies may become members of the senior league.

Sec. 6. The Rule of the Epworth League is the applicatino of our motto, "A ll for Christ," to daily living. As aids to the realization of this ideal, the Epworth League shall constantly stress to each Epworth leaguer the importance of Bible reading and secret prayer, of faithful attendance upon the Sunday services and midweek prayer meeting, of endeavoring to do some personal work each week, and of giving to the cause of Christ a liberal and definite portion of his substance.

Sec. 7. Any senior league chapter shall have power to suspend the foregoing conditions of membership and to receive those who may apply for membership on their assumption of the of the obligation of members without election.

Article IV.—Officers.

The officers of the league shall be a president, a vice president, a secretary, a treasurer, and a corresponding secretary, who shall be elected annually, and four superintendents of departments and an Epworth Era agent, who shall be appointed by the president. There shall be a junior superintendent and an intermediate superintendent appointed by the pastor on nomination of the council. It is desirable that there shall be a nominating committee of not less than five members appointed by the president at the business meeting preceding the election, who shall bring in a list of nominations for all elective officers. Other nominations from the floor shall be in order before balloting on the report of the committee. The five elective officers shall be chosen annually by ballot on a majority vote at the business meeting in April and shall take charge of their respective offices on the first of the month following their election. The president shall be a member of the Methodist Episcopal Church, South, and all the other officers shall be members of some evangelical church. All the officers shall be approved by the pastor. The president shall be confirmed by the quarterly conference.

(To be Continued)

THE COLLEGE CROP

The College crop is more important than the cotton crop or the corn crop or the wheat crop, or all of them combined.

"How big are your men?"
is a bigger question than
"How big are your crops?"

It is a sorry plight when
"Wealth increase and men decay"

The Christian Education Movement

is working at the college crop

Have You Paid Your Pledge?

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.

ARMISTICE DAY PROGRAM

The Epworth League of Trenton in Jones county met for its regular weekly meeting on Wednesday, November 10. The president, Mrs. J. S. Pollock, and the first department superintendent, Miss Ora Williams, had charge of the following program:

Song: "Star Spangled Banner," by the congregation.

Scriptural lesson: Isa. 2:1-4, 9:1-7; Luke 4:16-22; by Mrs. J. S. Pollock.

Prayer: Mr. J. D. Messick.

Vocal duet: Mrs. J. K. Warren, Mr. J. D. Messick.

Song: "America the Beautiful," by the choir.

Talk: War and Its Alternatives, by Mr. J. D. Messick.

Reading: "What America Means to the Soldier," by Mrs. J. C. Whedbee.

Song: "Just Before the Battle, Mother," by the choir.

Pantomine: "America," Mrs. W. W. Barker.

Mrs. Joyner at the piano, Mr. Pope, violin, and Miss Annie Harrison Taylor, vocalist, assisted in the musical part of the program. The following ex-soldiers of the World War took a part in the singing: Messrs. Roy Collins, John Harrison, J. M. Monroe, Ray Gibson, Mr. Joyner and Mr. Pope.

The altar and chancel were artistically decorated with fall flowers and ferns. All around were United States flags arranged so as to harmonize with the flowers. When the lights were extinguished, candles which were placed around the chancel gave a very beautiful reflection upon Mrs. Barker as she rendered the pantomine dressed in a role of the Stars and Stripes of the American flag.

The congregation numbered about one hundred people, the largest congregation the Epworth League has ever before witnessed,

Tiny Hammond, Cor. Sec.

"The race problem is no question for small politicians, but for broad-minded, patriotic statesmen. All our dealings with these people should be in the spirit and according to the ethics of the Man of Galilee. What is best for them now should be the measure of present duty, leaving the future to his hands who knows the end from the beginning. And we must insist that the Negro have equal opportunity with every American citizen to fulfill in himself the highest purposes of an all-wise and beneficent Providence."—Bishop Charles B. Galloway.

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RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Readable—The paragraph following this note is full of interesting matter. If every pastor and church member within the bounds of our conference will read it, the Methodist Orphanage will not only be richer in its friendships but in its material resources. Hon. R. N. Page, president of our board of trustees, and one of the best friends the orphanage has, wrote this letter in order to help our cause when help is sorely needed. After reading what Brother Page has to say, I sincerely trust that every one will be moved to action in our behalf.

* * * *

Exact Situation—Your orphanage stands in need of immediate help. Its income was $15,261.66 less in 1925 than the previous year. There has been falling off in gifts but no falling off in the appetite of the 250 children dependent upon the sympathy and generosity of loyal Methodists.

At the annual meeting of the board of trustees of the Methodist Orphanage in June last the institution for the first time in its history faced a deficit at the time of the annual meeting. So serious seems the situation that the undersigned were named as a committee to analyze the financial affairs of the orphanage and formulate, if possible, some plan by which its income may be increased.

After going into the matter very fully and carefully we are constrained to believe that the essential thing is to acquaint our people with the facts as to the income of the institution, the sources from which it comes with an appeal to their generosity.

We are constrained to believe that if there is one institution of the church in the North Carolina conference that has an universal appeal to the membership of the church, that institution is the Methodist Orphanage at Raleigh. The attitude of many of our people toward it has been liberal since its organization—many have made it the object of special gifts.

The source ann amount of our income for the year 1924 was as follows:

Assessment was $39,696.50.
Paid on assessment $34,928.50
Received from specials 46,470.63

Total from all sources 1924, $81,399.13

The source and amount of our income for the year 1925 was as follows:

Assessment was $41,540.70.
Paid on assessment $33,067.85
Received from specials 33,070.62

Total from all sources 1925, $66,138.47

The interest from our $98,000 endowment fund for the years 1924 and 1925 was applied to the indebtedness on buildings. There was nothing received from the Duke Foundation during the years 1924 and 1925. You will see therefore that our income for the year 1925 from these two sources of receipts was $15,261.66 less than for the year 1924.

The budget covering the necesary expenses of operations amounts to $82,000 annually.

From news stories published at the time of the Duke bequest we feel that our people have been misled as to the amount we will receive from this fund, and we fear that many people who would otherwise make donations to the orphanage concluded that we were being taken care of by this fund. During the present year we have received from the Foundation $3,240. It is impossible at this time to state whether the regular income from the Duke Foundation will be more or less than this each year. The terms of trust impose on the trustees the apporttionment of the income among all the orphanages of the two Carolinas, white and colored, upon a per capita basis.

These are the bare, cold facts. What are you, the preachers and members of the church, going to do about it? We wonder if there are charges where special gifts from individuals, collections at Thanksgiving and other times, from Sunday schools and organized classes, are diverted in order to meet the regular orphanage assessment upon the church? Your trustees are charged by the church with the responsibility of taking care of the more than two hundred and fifty fatherless children that have been committed to our care. They are through their officers trying to do it at the least possible cost. The immediate question is, are you going to furnish us the necessary money to meet the bills, or are we to understand that you want us tno only to close our ears to the numerous appeals—hundreds of which are entirely worthy, for admission—but actually turn away from the only home they have a number of children now there? The trustees are anxious to extend the work of the orphanage, but it is manifest that until more income is provided we cannot increase the number of children.

We have no other recourse than this appeal to you. The institution is yours. We are in debt and must increase it unless relief comes speedily. Will you not place this matter before all your people AT ONCE and at the same time formulate plans for your church that will in the future prevent a recurrence of this situation?

Special Finance Committee, Methodist Orphanage: Robert N. Page, Jos. G. Brown, Josephus Daniels, W. W. Peele, L. S. Massey, A. H. Vann.

THE STORY THE EUPHRATES TOLD

By a Relief Worker in the Near East.

Palu-on-the-Euphrates is an Oriental city, hot and unhealthful in summer, but picturesquely situated, wether in summer's heat or winter's splendor. The houses stand as if they had been pushed down from the top of the hill, while the streets and alleys form terraces above the market with its colorful life and activity.

In the early morning I pass through streets resounding to the hammers of the coppersmiths, and up the steep hillside till I reach at length the palisade, standing stiff and proud, rather disdainful of the small, low houses. High up on its summit stands the ancient citadel into whose stones an Armenian king of long ago chiseled his laments. Wonderful old walls; quite too steep to be scaled! I sit down on the rock precipice. What magnificence meets my eyes!

In pure, glistening white lies the mountain chain of the Tauruz; behind it the several lofty summits stand bathed in soft colors of blue and lilac tints. Contrast, and yet a symmetrical picture. Great dark trees lift themselves magnificently from the valley to the opposite walls of stone that stand, saturated with golden light. Beyond them, like a veil, the haze of the still distance spreads itself out.

"Oh God, Thou art great!" I exclaim, involuntarily. "Great, as one sees Thee in the wide spaces, great in the smallest atom! But never narrow and little as men in their strife have imagined Thee."

Between me and the sheer mountain wall over there runs like a silver ribbon my old friend, the Euphrates. Not gentle and quiet, as is his custom. He seems to have something to tell. Is he speaking of the mountains that press in upon him, now from the right, now from the left? What secret is he disclosing, now softly, now with such stormy impatience that he trembles? Is he talking about the old Roman bridge that lifts itself over him? or of the Kurdish wedding procession which, with brilliant colors and curious music, with wagons and horses and loudly singing people, has just moved over the bridge? Is it of the song which the Armenian up there on the old fortress is singing, "All is still; the clouds have spread themselves out as a cover"?

No, today, my friend, the Euphrates tells me very plainly a story about Miriam Chanugian, a girl from Palu. He speaks so impresively that I can not but listen. Yes, there stand the ruins of her home, the house with the broad veranda, high up above all the others—the house in which she lived.

"Miriam! Her parents' greatest pride, the only girl among many boys. I see her still," murmured the river. "The long black braid, the rose in her hair, just as she looked when she played with her friends on my banks. I remember when she came to tell me goodbye, and to say that she must go to college, for she wished to become a wise maiden. And then she would come back and tell me all about Constantinople. It seemed to me then that I needs must weep over some sorow that lay in wait in the distance.

"Years passed, and again she was there. What joy there was in the house. She stood on the veranda in the moonlight, the same Miriam in spite of all her womanly beauty and all the wisdom she had gained, and in spite of the fact that that day she had become a bride. She waved to me as her childhood friend, and told me the name of him who had become her husband. Oh, I had already known it, long before, when he had come to my banks and asked me impatiently, 'When are you going to bring her back to me?' Now she was so full of joy, it seemed somehow all the more painful to me."

The voice ceased for a time, then began again.

"A few weeks passed—and my waters were red with the blood of the many Armenians that were thrown into my bed. Children of my Creator, who clung to Him, whom they saw not, as if they saw Him, and from whom they would not be separated. Faithful unto death! Reverently I covered them over—the children of God—but I called out to the Power of Darkness, Conquered, and yet not conquered.'

"Then from the house up there the flames burst, and there were wild cries. They would not accept the religion of the false prophet and they all died—all but Miriam. And she—oh, what cruelty! She hung as lifeless, bound to the trunk of a tree. She was rich, young, and beautiful. 'She must be kept to grace a harem,' they had said. And then they had gone away without her. Night came on. Something stirred the bushes. Someone came under cover of the darkness. Wounded and weak, he crept toward her, and tremblingly loosened the cords which bound her. It was her husband, and taking her in his arms he crept silently away.

"The weeks passed by. Quiet seemed to have been restored, and the hunted Christian people who survived came from their hiding places. Among these were Miriam and her husband.

"The house of her parents was rebuilt, and in the course of time patient industry brought comforts and happiness. Once again children played on my banks as Miriam had done in her childhood. Then suddenly the war-cry resounded through the land, and one evening the husband and father

(Continued on page fourteen)

Thin Men Rejoice

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$100.00 for your Church or Sunday School

12 ADDITIONAL AWARDS RANGING DOWN FROM $50.00

You can make big money for your church or its organizations by selling our beautiful colored

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Any child can easily sell a dollar's worth. We send 100 assts., easily sold for $10.00, without any advance payment, to any responsible adult in your church. When sold, send us only $5 and put $5 in your church or S. S. treasury. In addition we give a cash award of $100 to the church selling the most before Christmas, and 12 other awards as explained in circular sent with seals. Get started at once. SEND NO MONEY. We trust you till seals are sold.

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36 Hens Lay 26 Eggs a Day

Mrs. Smith tells how it's done

"My neighbors couldn't understand why I got eggs all winter and they didn't," writes Mrs. Nannie Smith, Perryville, Mo. Her explanation will interest all poultry raisers. She says:

"I was only getting 2 or 3 eggs a day from 36 hens. After using Don Sung, I got as high as 26 a day. Several of my neighbors have started using Don Sung since I showed them my eggs. In addition to laying well, my hens have been in good health ever since. My pullets had Don Sung and laid good all fall—better at their age than any pullets I ever had."

Don Sung, the Chinese egg laying tablets which Mrs. Smith used, are opening the eyes of chicken raisers all over America. The tablets can be obtained from the Burrell-Dugger Co., 241 Allen St., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or $1 for the extra large size, holding three times as much). Don Sung is positively guaranteed to do the work or money promptly refunded, so it costs nothing to try. Right now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.



DON SUNG
Chinese for Egg-Laying

APPRECIATION OF BROTHER HUNEYCUTT

As the conference year of 1926 has closed and our beloved pastor, Rev. R. F. Huneycutt has been sent to another field to labor, we feel it only fitting that we take this inadequate means of expressing to the people of East Greensboro and Advocate readers everywhere our deep appreciation of the great work he has done for and with us.

Brother Huneycutt has not only endeared himself to his own flock but to those of other denominations wherever he could serve.

He has given unstintedly of his time and his energy. What the fruits of his labor will be eternity alone can tell. By his sincere smile and firm handclasp a stranger as well as his own people have felt the assurance of a friend and helper in our pastor.

When we recall the time when Brother Huneycutt came upon the scent here at Mount Olivet we can scarcely find where we stand. We were just a number of young people hungering for friendship. We are now a group of young people joined together by ties that have been formed as we have worked side by side in the work of the Epworth League.

Four years ago we scarcely knew what it was to go to any other church save our own. Now we would feel at home in any one of the eighteen Methodist churches we have visited in the Winston district. We know where each Methodist church is in Winston-Salem and we feel that each of these pastors are our friends.

We have learned the way to the county home and the prison camps. Some of us have been so fortunate as to have an opportunity of visiting Charlotte, Greensboro, Salisbury and Asheville for our first time when we were sent as delegates to the annual Epworth League conferences, where we have come in touch with the great heart of the Methodist church.

We have learned something of each of our eleven mission fields through mission study classes. Our hearts have beat high with joy as we have learned some of the history of early Methodism, and the old Methodist hymns have become favorite songs of our leaguers.

Here's saying for Rev. R. F. Huneycutt and his loved ones, "God bless them and keep them till we meet."

Mt. Olivet Epworth League.

RESOLUTIONS OF APPRECIATION

Whereas, our beloved pastor, Rev. J. H. Miller, who has labored so faithfully and earnestly among us for the past four years, will by the laws of our church be removed from our midst to a new field of service by our annual conference; therebore be it resolved:

First, That we take this opportunity to express to him our heartfelt and sincere gatitude and appreciation for his wise leadership, his unselfish interest and his untiring service.

Second, That we wish for him a continued place of usefulness and service in the new field to which he may go.

Third, That a copy of these resolutions be spread on our minutes, and a copy sent to the North Carolina Christian Advocate for publication.

(Signed) Miss Lulie Phillips, S. L. Moseley, J. C. Walston, F. H. Jenkins, S. P. Spencer, S. R. Jenkins, M. A. Killebrew, G. L. Stancill, W. K. Clark.

KITTY HAWK CIRCUIT

The Holy Spirit graciously directed in the work of the church throughout the conference year, bringing into fellowship with our Lord 23 members on profession faith and 15 by certificate. Refreshing resival services blessed each of the four communities and the old Currituck Inlet congregation as well. The pastor also preached occasionally to the group of families residing at five coast guard stations.

In material things distinct progress has been made. Right at the beginning of the year consent of the official and leading members was obtained to use the budget system with monthly payments in envelopes. An "every member and friend canvass" was promptly undertaken and with gratifying success. The treasury naturally overflowed. Liberality has abounded, notwithstanding the small catch and very low prices prevailing in the fishing industry which chiefly engages the people.

The membership of 195 and the friends of the cause of righteousness have contributed for salaries, $469; conference claims, $254; mission special, $66; missions in Europe, $25; church building, $261; orphanage, $40; Sunday school day, $6.76; ministerial help in revival services, $132.

W. A. Betts, P. C.

W. N. C. WOMAN'S

(Continued from page eight)

except their right arms. They held them out lifted above their heads. These were their fighting arms. They were never Christianized! Is it to be wondered at that war continues in the West in spite of Christianity? It came in with it.

3. The Mayflower that carried the Pilgrim Fathers to religious liberty in America went on her next trip for a load of slaves. The good ship "Jesus" was in the slave trade for our fathers. Is it to be wondered at that race and color prejudice still exists in the West in spite of Christianity? It came in with it.

SCARRITT BUILDING

October 1, 1926, was the day that Hope had set for the opening of the beautiful Belle H. Bennett building, but hot sun, heavy rains, and other causes hindered the work, and the date has been set forward to early in the new year.

The Belle Bennett Memorial is great and beautiful. The spirit of Jesus Christ is expressed in the architecture. The emblems, mottoes, and carvings embody his thoughts and catch the eyes of the passers-by who stop to note the progress. When completed it will be a monument not only to Miss Belle H. Bennett, but an illustration of the spirit and work of Jesus Christ, her Lord and Master, in the extension of his kingdom. The dining hall is being completed; the foundations of the Wightman Chapel have been laid. The Petree House has been moved to Eighteenth avenue and its name changed to Young Hall in honor of its new hostess, Miss Louise Young, while Rowland House is now Petree Hall, named for its hostess, Miss Grace Petree. Visitors in crowds come to see the buildings, and all agree as to their beauty and preeminence among the buildings in Nashville.—Missionary Voice.

N. C. SUNDAY SCHOOL

(Continued from page nine)

more about this great work Mr. Harris' report is given here in full:

As extension secretary of the North Carolina Conference Sunday School Board, I have understood my work to be:

1. Surveying the unchurched areas of the conference and organizing Sunday schools at stategic points.

2. Organizing, whenever practicable, Sunday schools in the congregations of the conference which do not have Sunday schools at present.

3. Intelligent and sympathetic supervision of weak and struggling Sunday schools in the rural and home mission areas of the conference, this work to include the following:

(a) Standardizing C type schools.

(b) Promoting institute work.

(c) Promotion of Cokesbury training courses.

In accordance with the above suggestions, information as to the advisability of organizing Sunday schools in those congregations where there are none, was secured from the pastors of those charges where such congregations existed. On account of the information thus secured, we concluded that it would be best for us to concentrate on suggestions of point 3. So it is in this field that most of my work has been this year.

The following tabulations will give, in condensed form, a summary of my activities:

Cokesbury Schools.

Number held	26
Enrolled	693
Credits	378
School represented	81
Courses	34
Institutes held	15
Lectures on S. S. work	36
(Not including training schools)	
Sunday schools checked	29
Sunday schools visited	81
Number miles traveled	9152
Sermons preached	27

The above figures may seem to indicate that our work in this field has not been so extensive as it might. I would like to say that this is the first year that our conference has had a full-time man for this particular phase of the work. Whatever has been done, has been done by way of a beginning. In many of the communities where Cokesbury schools have been held, these schools have represented the very first opportunities that the people have had to take special training for their work. It has been particularly hard to get the people to realize what great good can come from attending one of these schools; but, in consideration of the beginning that has been made this year, I have reason to believe that much greater and more far-reaching results may be realized next year. In almost every community where a school has been held, the people have expressed a desire that other schools of the same type might be held there in the near future, and with that wish they have voiced the belief that many more people would be interested in taking the work the next time.

It is my humble opinion that the rural and small town communities offer, not only the most needy field for the putting on and promoting worth while programs and leadership training work, but they also offer a field from which we may confidently expect a lively and interested response and most gratifying results. When we view the splendid efforts that are being put forth by some of these so-called backward communities, and really see what great forward strides are being made, it seems that that would be such a challenge to our interest and loyalty that not a person of us would be satisfied until every community has a standard Sunday school, and all the religious educational needs of all the children are being fully met.

"We must see to it that at all times the less favored black man shall get a square deal in business relations and in the courts. . . . Wise leaders among negroes must be encouraged in their splendid efforts to aid their own people, points of agreement between the races must be emphasized and points of friction minimized. Every man and woman in this state must see to it that the laws protecting negroes in their lives and property are religiously enforced, and that there be the fullest co-operation between the white man and the black to the end that peace and prosperity come to white and black alike."

Gov. Henry L. Whitfield, of Mississippi.

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Take Salts to Flush Kidneys if Bladder Bothers or Back Hurts

Eating too much rich food may produce kidney trouble in some form, says a well-known authority, because the acids created excite the kidneys. Then they become overworked, get sluggish, clog up and cause all sorts of distress, particularly backache and misery in the kidney region, rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, begin drinking lots of good water and also get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to flush clogged kidneys and stimulate them to activity; also to neutralize the acids in the system so that they no longer irritate, thus often relieving bladder disorders.

Jad Salts can not injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to help keep the kidneys and urinary organs clean, thus often avoiding serious kidney disorders.

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¶ "From that time Jē to preach, and to say, "I the kingdom of heave

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Our Little Folks

JACK DAW OF CORFE CASTLE

The other day some one, who may, of course, have been day-dreaming, had a curious experience.

He was lying under the lee of Corfe Castle. The grey ruin stands on a knoll with steep, grassy sides. It guards the way from the mainland to the narrow neck of land called Purbeck, bounded on three sides by the sea. At the foot of the knoll is clustered the village of Corfe, whose grey stone houses were built generations ago by men who hewed their materails out of the Purbeck quarries. When the sun lies on the meadow it is a goodly sight, and the man of whom we speak had lain looking at it till he was drowsy. Then this happened.

Suddenly the man heard a croaking voice say, "Summer is coming fast."

"And with it," said another voice, "will come people."

"To look at our home!" concluded the first voice. A laugh followed, and it was so like the hoarse croak of a jackdaw that the listener fancied he heard two birds talking. He had seen a pair of jackdaws fidgeting round the ruins all the afternoon, but he did not get up and look for the speakers now lest a movement should frighten them away.

"They will come in dozens," said the first voice, "with motor cars and cameras—"

"And a pack of nonsense," said the second voice. "We shall hear it all over again—'King Edward, the Martyr, was stabbed here by his wicked mother-in-law, Elfrida.'"

"Well, he was," said the first. "In Corfe, at the door of Elfrida's house, while he drank a cup of wine as he sat on horseback."

"But the people think Elfrida lived at the Castle," cackled the second voice. "They go hunting about to discover the old gateway where it all happened. I should have thought the veriest fledgling could have seen that the Castle wasn't begun till long after Elfrida's day. It isn't an hour older than the Normans."

"Well," said the first voice, "if they get the beginning wrong they often get the end right. Quite a number of people say the Castle was blown up by the Roundheads."

"But," grumbled the second voice, "they say very little of the forty-eight wintry days of siege that went before it, and the traitors who finally let in the enemy, or the four thousand pounds of tapestry, plate and furniture looted from the Castle afterwards."

"I don't mind that being forgotten," said the first voice. "But I wish they would remember the beauty of Brittany."

"And then," continued the lady, "he imprisoned the King of Scotland's two daughters here as well. Besides that there were the twenty-two French knights whom he had starved to death. Oh, it is a place of tears, and I wish we hadn't built our nest here!"

"Hen birds are so superstitious," said the gentleman. "We couldn't have chosen a better home. The view is superb, and the address sounds so grand: Jack Daw, Corfe Castle, Dorset. I wouldn't change it for anything but Buckingham Palace."

"But it is haunted by such dismal memories," complained the hen. "I'm sure the fledglings will dream of nothing but dungeons and sieges. If I ever happen to hear chains clanking at midnight I shall turn white to the last feather!"

"My dear!" said the gentleman. Do you think I would take a newly-married wife to live in a haunted house? Certainly not! But I see that it is my fault. I have told you all the dark stories about the Castle. I have made you think of it as a place of tears. But it has been a place of laughter, too. Come, I'll tell you a tale of Corfe which is so little known that it doesn't even appear in that great book, Hutchins' History of Dorset. I know that because I once lived in a rectory with an excellent library. The people thought they had tamed me, but I stayed for the sake of the books, not from affection for them, and when I had exhausted the libary I flew away again."

"You are not telling me the story," said the hen bird. "I do hope there is not beheading in it."

"There is nothing but humor, in my opinion," said her husband. "However, no one saw anything funny in it at the time. The story is about a siege."

"I don't want to hear!" said the hen.

"No lives were lost," her husband explained hurriedly, and went on with his tale before she could protest any further. "I found out that Corfe Castle passed from the king into the possession of the Hatton family. Sir William Hatton married the daughter of Lord Burleigh, who was a very proud damsel indeed. She and her husband had many residences and were rich. When the bride came to Corfe it must have been a fine sight for the villagers. There would be a regular procession of liveried servants, baggage, animals, waiting maids, favorite horses, hounds, and falcons winding up that old road below us. Ter ladyship's ruffs, gowns and jewelry filled nearly a wagon, I'll be bound.

"Sir William died. In 1598 his widow married a famous lawyer, Sir Edward Coke. He was old, and the lady considered him not so well born as herself. Perhaps she only married him because her father ordered her to do so. In any case, she was very rude to her husband, refused to call herself by his name, and told him he was not to enter her house in Holborn except by the back door.

"Sir Edward bore these affronts with dignified silence that enraged Lady Hatton. Have you heard the saying, 'Silence is the unbearable repartee?' In a spiteful attempt to sting him to a reply this harsh wife told people to abuse Sir Edward to the king.

"Alack for the old man who had once basked in the smiles of the Tudors! He found that times were changed indeed now that a Stuart sat on the throne. With a sore heart he set out for Stoke, the manor house where he had once entertained Queen Elizabeth. When he arrived at this home, on which he had lavished his wealth, he found that there was not a spoon or flagon there for his use. Lady Hatton had descended on it in his absence and had carried off all his gold and silver plate, like a veritable jackdaw.

"Then Sir Edward lost patience, and sought revenge. He had a goodly number of retainers. He chose the sturdiest, and sent them off to Corfe Castle to steal her ladyship's gold and silver. Lady Hatton was then in town with her little daughter, whom the father hardly ever saw.

"Some rumor of Sir Edward's intent must have got abroad. When the Coke army marched into Dorset the Hatton garrison kept a strict look-out, and when at last the invaders marched up the winding road to Corfe the gates were locked, the portcullis was lowered, and every man stood to his gun.

"The invaders called for admittance, but the garrison replied that they should not enter except over the dead bodies of Dorset men.

"Now, Corfe was a wonderfully strong castle, and after a while Sir Edward's men gave up the siege as hopeless. Corfe had weathered another war! Surely there was never such a siege in history. Never before or since has a man besieged his wife's castle for the sake of stealing her spoons."

"But what happened to Sir Edward?" demanded the hen.

"Oh," said her husband, "he bethought him for a scheme for creeping back to favor. His daughter was now fourteen, which was womanhood in those days. She was a great heiress. Sir Edward offered her as a wife to Sir John Villiers, brothr of the king's favorite, Buckingham. The offer was accepted. But Lady Hatton and the bride-to-be, who had not been consulted before, were furious at the proposal. The day after the news was broken to them servants discovered their beds empty. They had fled at midnight.

"For days the father and brigegroom searched for them in vain. At length Sir Edward found that they were hidden in a house called Oatlands. Once more he summoned his retainers, armed them, and this time led them to the assault himself. Oatland was not Corfe. After two hours of resistance the besiegers broke down the front door, and, bursting into the house, seized the little girl and carried her off vainly calling for her mother, whom Sir Edward had locked up in another room.

"'Now,' said the old lawyer, 'I have got upon my wings again.' He had, indeed, gained the royal smile by bestowing a rich bride on Villiers. Lady Hatton was thrown into prison for resisting. The child was locked up in a bedroom till both consented, and Lady Hatton signed a deed making over all her property to the son-in-law she detested. So the wedding took place after all. It was a great triumph for the old lawyer."

"But a sad business for his daughter," said the hen. "Jack, if you ever try to play such a trick I'll pull out every feather in your tail!"

"My dear," replied her husband, "you ought to know that a jackdaw would never behave as stupidly as a human being.—My Magazine.

James Whitcomb Riley and Bill Nye used to go about the country together lecturing. Once when they were traveling by train, Bill Nye, who was very fond of playing jokes on his friends, happened to spy Mr. Riley's ticket protruding from his coat pocket. He removed it without Riley's knowledge.

When the conductor entered, Bill Nye remarked, innocently: "Here comes the conductor. Get out your ticket."

Mr. Riley searched first in one pocket, then another, but with no success. At length he turned to his friend and explained that he had lost his ticket, and asked him for a loan, as he had spent all of his money in buying the ticket. But Bill Nye professed to be bankrupt also.

"I tell you what, Riley," he said, "just crawl down under the seat and I'll put my coat over you and he'll never know you are there."

When the conductor reached their seat Bill Nye held out both their tickets.

"Two fares?" asked the conductor in doubt.

"Yes," solemnly answered the wicked Bill Nye.

"Two," repeated the train official, looking around, "who's the other one for?"

With a mischievous twinkle in his eye Bill Nye bent over, lifted the coat from his friend and said: "It is for my friend here, but he's a little queer. He prefers to ride under the seat."

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

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Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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STORY THE EUPHRATES TOLD

(Continued from page eleven)

hurried into the house. 'Miriam, beloved, they are crying for the blood of the Christians!' No sound was uttered. Each member of the family spoke with God—knowing full well that it was perhaps the last time on earth. 'Oh, let me forget the picture!' pleaded the river.

"I saw them die," he proceeded, "all but Miriam, who, like a hunted wild creature, hid herself in a cleft of this rock, and all the night through I listened to her prayer. But they were on her track, seeking her with glowing torches, and they found her hiding place. 'Christ or Mohammed?' they asked her. 'You need not speak, only lift your finger.' But she feared not those who could kill the body but not the soul. And they struck her with the sword, making a deep wound. She dropped from the cleft which had been her hiding place into my bed, and all day she lay there while I cooled the burning wound with my waters. Finally, when she slipped away, there was a look in her eyes as if night had settled over her soul. Without tears but with burning cheeks and feverish body, and with a heart wounded unto death, she wandered forth. I called after her a parting word. 'He dwells even in the darkness and will lead you forth.' But she only laughed, and it was a hard, ringing laugh, as of a soul that had been hunted to its death."

"Is that all? Is there nothing more?" I cried.

"You tell the rest," pleaded the river. "You know. Did she conquer? Did she come back to life?"

"You know, old friend," I answered, "that it is far from the beginning to the end, even of a river. And it is so with human life."

Miriam? How did she happen to come to our city of Aleppo? I know not, and our friend, the Euphrates, knows not. We found her in a half-destroyed shed, a woman, crippled and old, not in years but in suffering. There in a corner, protected a little from the snow and the rain, lay her bed. Her bed? Oh, it was just a handful of straw, papers, and rags that she had gathered together. Typhus one day knocked at her dwelling, and entered, not waiting to be invited in. He remained for weeks as her guest, but did not carry her away as his prey. "Even he did not want her," she remarked later.

It is Christmas time in the homeland, and also in this land to which the Christmas light first came. 'Unto us a Child is born, unto us a Son is given, and he shall be called Wonderful, the Prince of Peace.' Believest thou this?

Deep snow, icy north winds! Life gone out, everything dead, frozen. In vain the longing, the dreams of the varigated flower-covered plains. Those lie behind me, those wishes and longings, with the struggles of so many human hearts; even as with that woman coming up this way through the snow with bare and bleeding feet, covered with rags, through which the wind whistles its icy song. She seems to feel nothing, neither cold nor physical pain. She raises her tearless face to the heavens and asks, "Oh God, why?" She knows only that one word, poor soul, and sees no lights, nor the bright eyes of the children that cannot remove their gaze from the Christmas tree. She notices not the savory odors of the food for the poor, prepared by the children of the orphanage, and knows not that across the seas in my homeland the love of God has revealed itself in expressions of sympathy and service for these homeless, suffering ones, and that a more comfortable shelter awaits her. But she hears one sentence of the Christmas carols—"God is love. He loveth thee." The warmth penetrates to her hard heart; the ice melts, and Miriam weeps—her first tears for many months.

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsillitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store. (adv)

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Hundreds have testified that they suffered for years with constipation, indigestion, gas on stomach, coated tongue, no appetite, no vitality, and a general run-down condition, but by the aid of this marvelous cleanser, eliminating the poisonous waste matter from the system through its free action on the bowels, they now owe their good health to same and once more enjoy hearty meals without any ill effect and no longer suffer with the most common ailment of the day—constipation.

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Get the original and genuine as shown above and we guarantee beneficial results. Now sold by leading druggists and dealers in medicine everywhere.

Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P. E., 20Highland, Asheville, N. C.
FIRST ROUND—IN PART

	November
Rosman, Rosman, 11	20
Brevard, 11	21
Biltmore, night	21
Mills River, Mills River, 11	27
Hendersonville, 11	28
Haywood Street, night	28
	December
Henderson Ct., 11	4
Saluda-Tryon, Saluda, 11	5
Flat Rock-Fletcher, Balfour, 3	5
Mount Pleasant, night	5
Spring Creek, The Gap, 11	11
Marshall-Hot Springs, Marshall, 11	12
Black Mountain, night	12
Sandy Mush, Brick Church, 11	18
Leicester, Leicester, 11	19
Oakley, night	19
	January
Ivy, Beech Glen, 11	1
Central, 11	2
Elk Mountain, Elk Mountain, 3	2
Hominy, Asbury, 11	8
Swannanoa, Swannanoa, 11	9
Fairview, Fairview, 3	9

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave.,Charlotte, N.C.
FIRST ROUND

	November
Myers Park, 11	21
Rural Trinity, 3	21
Chadwick, 7:30	21
Dilworth, 11	28
Duckworth Memorial, 3	28
Brevard Street, 7:30	28

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Ave., Greensboro.
FIRST ROUND

	November
Liberty, Liberty, 2	19
Wentworth, Lowe's, 11	20
Ashboro Ct., West Bend, 11	21
Deep River, Cedar Falls, 2	21
Gibsonville, Gibsonville, night	26
Pleasant Garden, Bethlehem, 11	27
Ramseur-Franklinville, Ramseur, 11	28
Glenwood, night	28
	December
Randolph, Trinity, 3 and 11	4-5
Highland, Highland, 4	5
Calvary, night	5
West Greensboro, Muir's, 11 and night	11-12
Ruffin, Ruffin, 11	12
Jamestown, Jamestown, 11	19
Centenary, night	19
East Greensboro, Holt's, 11	26
Proximity, night	26
	January
Reidsville, 11	2
Park Place, night	2
Randleman, St. Paul, 11	9
College Place, night	9
High Point, Main St., 11	16
West Market, night	16
Ashboro, 11	23
Bethel, night	23
Wesley Memorial, 11	30
Carraway Memorial, night	30

MT. AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FIRST ROUND

	November
Mt. Airy Ct. Q. C., Zion, 2:30	18
Ararat Q. C., Hatcher's Chapel, 10	19
Danbury, 11	28
Summerfield, Battle Ground, 2:30	28
	December
Walnut Cove, 11	5
Pilot Mountain, 3 and night	5
Rural Hall, Trinity, 11	11-12
Yadkinville, Booneville, night	12
Mt. Airy, Central, 11	19
Dobson, Rockford, 3	19
	January
Ararat, Hatcher's Chapel, 11	2
Mt. Airy, Rockford St., night	2
Stokesdale, Eden, 11	8-9
Draper, 11	16
Leaksville, night	16
Jonesville, 11	23
Elkin, night	23
Mt. Airy Ct., Zion, 11	30

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

	November
Moravian Falls, Adley	20
Ronda, Roaring River	21
Avery, Pine Grove	27
Elk Park, Elk Park	28
	December
Helton, Grassy Creek	4-5
Warrenville, Warrenville	11
Todd, Calvary	12
Laurel Springs, Nathan's Creek	18
Sparta, Sparta	19
	January
Watauga, Hinson's Chapel	1
Boone, Boone	2

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

	November
Concord, Central, 11	21
Salisbury, Coburn Memorial, 7	21
Gold Hill, Gold Hill, 11	25
Salisbury, First Church, 11	28
China Grove, 7	28
	December
Woodleaf, Woodleaf, 11	4
Mount Pleasant, Mt. Pleasant, 11	5
Concord, Westford, 7	5
Norwood, 11	12
Norwood Ct., Cedar Grove, 3	12
Bethel, 11	19
Albemarle Ct., Love's, 3	19
	January
Albemarle, Central, 11	2
Albemarle, First St., 7	2
New London, Bethany, 11	8
Salem, Salem, 11	9
Badin, 7	9
Landis, Oak Grove, 11	15
Kannapolis, Trinity, 11	16
Concord, Harmony, 7	16
Salisbury Ct., Shiloh, 11	22
Spencer, Central, 11	23
East Spencer, Long St., 7	23
Yadkin-Rowan, 7	26
Salisbury, Park Ave., 11	30
Salisbury, Main St., 7	30

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

	November
Shelby Ct., Sharon, 11	20
Shelby, Lafayette St., 11	21
Shelby, Central, night	21
Polkville, Rehobeth, 11	27
Belwood, St. Peters, 11	28
Bessemer, Bessemer, night	28
	December
West End, night	1
South Fork, Palm Tree, 11	4
Goodsonville, 4 and 11	4-5
Lincoln Ct., Pisgah, 3	5
Lincolnton, night	5
Trinity, night	8
Rock Springs, Denver, 11	11
Lowesville, Hill's Chapel, 11	12
Stanley, Stanley, 3 and night	12
Franklin Ave., night	15
Cherryville Ct., St. Paul, 11	18
Cherryville, First Church, 11	19
King's Mountain, night	19
Belmont, Main St., 11	26
Belmont, Park St., Providence, 3	26
Mt. Holly, night	26
	January
Cramerton, 11	2
Lowell, Lowell, 3	2
McAdenville, night	2
Crouse, Lander's Chapel, 11	8
Dallas, High Shoals, 11	9
Maylo, ngiht	9

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FIRST ROUND

	November
Olin, Olin, 11	21
Statesville Ct., Chapel Hill, 3	21
Bethlehem, night	21
Catawba, Catawba, 11	28
Ball Creek, Friendship, 2:30	28
Maiden, night	28
	December
Hickory, First, 11	5
Hickory Ct., Bethel, 2:30	5
Westview, night	5
South Lenoir, 11	12
Lenoir Ct., Colliers, 2	12
Newton, night	12
Dudley Shoals, Grace, 11	19
Rhodhiss, 2:30	19
Hickory, Highland, night	19
Taylorsville, 11	26
Hiddenite, Center, 3	26
Stony Point, night	26
	January
Cool Springs, Cool Springs, 11	2
Elmwood, Cleveland, 3	2
Statesville, Race St., night	2
Statesville, Broad St., 11	9
Mooresville Ct., Triplett, 3	9
Jones Memorial, night	9

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 201 Branner Ave., Waynesville.
FIRST ROUND

	November
Franklin Station, night	19
Macon Ct., Union Grove, 11	20
Highlands Ct., Dryman's Chapel, 11	21
Franklin Ct., Clark's Chapel, 3	21
Clyde-Junaluska, Long's, night	24
Bethel Ct., Bethel, 11	27
Waynesville, 11	28
Canton, night	28
	December
Hayesville, Tusquittee, 11	2
Murphy Ct., Tomotla, 11	3
Murphy Station, night and 11	3-5
Miawassee Ct., Martin's Creek, 11	4
Andrews, night	5
Robbinsville, night	6
Judson, Judson, 11	7
Whittier Ct., Whittier, 11 and night	11-12
Bryson City, 11	12
Cherokee Mission, Echota, 3	12
Fines Creek Ct., Pine Grove, 11	19
Haywood Ct., Davis Chapel, 3	19
Webster Ct., Love's Chapel, 11	26
Dellwood Ct., Maple Grove, 3	26

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 West Fourth Street, Winston-Salem, N. C.
FIRST ROUND

	November
Ogburn Memorial, night (business meeting)	18
Farmington, Farmington, 2 and 11	20-21
Cooleemee, night	21
Lewisville, Brookstown, afternoon and night	28-29
Ogburn Memorial, 11 (preaching)	28
Ardmore, night	28
	December
Advance, Advance, 11 and night	4-5
Welcome, Midway, night and 11	4-5
Davidson, Mt. Olivet, afternoon	5
Forsyth, Mt. Tabor, 3 and night	11-12
Grace, 11	12
Linwood, Linwood, 2 and 3	18-19
Thomasville, Main St., 11	19
Erlanger, night	19
Lexington, First Church, 11	26
Walkertown, night	26
	January
Davie, Center, 11	1-2
Mocksville, night	2
Oak Ridge, Oak Ridge, 11	9
Kernersville, Kernersville, night	9
Thomasville Ct., Unity, 11 and nglht	15-16
Hanes-Clemmons, Bethel, 11	16
Burkhead, 11	23

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
FIRST ROUND

	November
Caledonia, Caledonia, 11	20-21
Laurie Hill, 11	27-28
Maxton, night	28
	December
Raeford, 11	4-5
Laurinburg, night	5
Lumberton Ct., 11	11-12
St. John and Gibson, Gibson, night and 11	12-13
Mt. Gilead Ct., Wadeville, 11	18-19
Roberdel, night	19
Biscoe, Candor, 11	26
	January
Montgomery Ct., 11	2
Troy, night	2
Piedmont, E. Rockingham, night	5
Richmond Ct., St. Paul, night, 8 and 11	9
Ellerbe, Ellerbt, night, 9 and 11	10
West End, West End, 11	15-16
Mount Gilead	23
Rowland, Rowland, 11	26
Hamlet, 11	30
Rockingham, night	30-31
	February
Lumberton, 11	6
Robeson, Trinity, 11	12
Aberdeen, Vass, 11 and night	13-14

ROSEMARY METHODIST CHURCH CLOSES CONFERENCE YEAR WITH GOOD REPORT

On Friday evening, November 5, the Rosemary Methodist church held its last church conference and social of the conference year, with a large congregation in attendance. The conference was called to order by the pastor, Rev. J. A. Tharpe, after which the orchestra, led by Mr. Green, rendered two selections which were thoroughly enjoyed by all; then after other music, song, and prayer service, the choir rendered a very beautiful selection with Miss Tolar at the piano.

The business of the conference was then taken up. Mr. T. M. Jenkins, superintendent of the Sunday school, made a very impressive talk upon the general activities and work of the Sunday school. Following him Mr. F. C. Hege, teacher of "Every Man's Class," talked on class activity. Miss Cinthia Garrett, choir director, made an excellent talk on the activities and interest of our young people in connection with the choir and church music. Mr. S. M. Thompson, charge lay leader, gave an itemized report of the finances of the church for this year. He thanked the membership for making it one of the best financial years in the history of the church, his report showing that for current expenses, the treasurer, Mr. R. D. Purdy, had paid out nearly four thousand dollars, and with the exception of about $250 the church and parsonage is clear of indebtedness.

Prof. C. W. Davis followed with a talk that went home to each heart, upon the general work of the church, asking and answering the question, "What is it all about?"

This is Rev. Mr. Tharpe's first year at Rosemary, and during this time he has done a splendid work. The members all love him and are expecting him to return next year.

The conference was then turned into a social hour. The ladies of the church served coffee, hot chocolate and sandwiches. It was a general good time for all present, and each one felt as they left for home that it was "good to be there." X.

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice, believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves and also by eliminating, through the kidneys, such poisons as have already been formed.

If you suffer from Rheumatism, Indigestion, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs,

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Gentlemen:

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Ask your nearest druggist for Doctor Pierce's family medicines, in tablet or liquid form, or send 10 cents for a trial package of tablets to Doctor Pierce's Clinic, in Buffalo, N. Y.

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7:30 a. m.—B Charlotte	5:15 p. m.
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9:45 p. m.—D Norfolk	7:05 a. m.

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IN MEMORIAM

Obituaries containing one hundred words or less will be published free. All words in excess of one hundred will be charged for at the rate of one cent per word.

BELL—F. B. Bell was born November 3, 1852. He died August 28, 1926, after more than a year of suffering and confinement at his home near Newport, N. C. He joined the Methodist church when young, and for a number of years he was a faithful member of Newport church. He was twice married. To the first union were born two children; to the second, seven. His last wife and eight of the children survive him. By his death the community has lost a good citizen, the church a loyal member, the family a devoted husband and father.

H. L. Davis, Pastor.

JOYCE—W. M. Joyce was born May 11, 1842; departed this life October 5, 1926; married to Louise Ownby January 5, 1871. To this union were born thirteen children, seven of whom are living. Mr. Joyce was converted and joined the M. E. Church, South, when a very young man. He was a faithful, consistent and helpful member up to the time of his death. He was widely known and highly esteemed, because of his noble Christian character, and leaves a host of friends to mourn his loss. Brother Joyce served the whole of the four years of the Civil War in the Confederate army, Company I. His death leaves only three of this company in Hominy. His comrades say that he was one of the bravest soldiers in the company.

A. L. Latham.

NIVEN—James Duncan Niven, son f Duncan and Elizabeth Niven, was born in Anson county near Wadesboro on July 9, 1852. In his father's home were eleven children, four girls and seven boys. Here he grew to be a sturdy, quiet, dependable man.

On December 1, 1878, he was happily married to Miss Sallie Gaddie of his community. Side by side they walked the path of life, sharing its burdens, toils, joys and sorrows. They were happy in their home, and were blessed with five children, three boys and two girls.

When Brother Niven was a young man he heard and answered the call of his Saviour, joined Union Methodist church on the Morven circuit, and remained faithful and true to the church till the end of his life.

In December, 1910, he moved with his family to Raeford, and he at once became one of its useful and beloved citizens. He was affectionately known and called "Uncle Jimmie."

The first of this year his health failed and he was compelled to retire from business. His patient submission to this retirement was beautiful, he waited till the call came on April 24 and he went to his heavenly home. He was ready, for he loved that way. We are poorer because of his going, but we thank God for his life among us. God's blessing upon his wife and children. N. C. Yearby.

CAGLE—Arch Martin Cagle was born February 21, 1880. At the age of 11 years he was converted and joined the Baptist church, in which he lived a faithful and active member until he went to the U. S. Army. He allowed his membership to lapse while serving his five-year term as a soldier, and he never reunited with any church, though he remained a firm believer and faithful attendant upon church services. He belonged to the Christ church, even though he never had his name on any particular church roll.

Mr. Cagle married in early life to Miss Sallie Please. To this union were born four children, all of whom are living. They are Pauline, Earl, Louise and Carl. The mother of these children died several years ago. Brother Cagle married the second time Mrs. Maude Cochran Lyons. They had one child, Robert, who is living.

Brother Cagle moved to Highland last winter from Canton, N. C. Since coming here he and his family have been faithful attendants at the Highland Methodist Sunday school and preaching and other services.

Mr. Cagle was a kind neighbor, a ready friend, devoted father and husband, a tireless worker and a patient sufferer.

He departed this life October 21, 1926, at 2 p. m. His death was the result of an accident while working for the Martin Furniture Co. a couple of weeks ago, in which he fell from a ladder on to the floor and broke his heel and caused internal injuries. Complications set in which climaxed his suffering.

The funeral was conducted by the pastor, R. M. Stafford, at Shuford's undertaking parlor Sunday, October 24, 1926, at 9 a. m. His spirit was received into the bosom of the heavenly Father, where it shall abide forever.

RESOLUTIONS OF RESPECT

John M. Cook, our beloved preceptor, has left us for a little while. No, he is not dead, but sleepeth.

"He went so softly; the pathway was
not dim;
But going, he took the sun, moon and
stars with him."

So peacefully did he slip away that 'twas as a song half sung, a melody broken just when we needed the melody most. The summons came suddenly, but his pure spirit responded as quickly; and, as out of the darkness of a troublesome night, he slipped into the glory of a heavenly day.

He was 60 years old, and the most of those years had been given in quiet, unassuming devotion to the choice things of life. His entire Christian activities were mostly confined to the city of his love and the church of his choice.

His funeral was held from the church Saturday morning, October 16. The services were short, appropriate and tender, just as he himself would have advised. The immense throng in attendance was a quiet but forceful token of the love and esteem they bore.

Flowers? Yes, beautiful flowers were piled high by loving hands—beautiful, indeed, because moistened with tears while placed upon the mound beneath which he rested.

We, the members of Front Street Methodist Philathea class, feel most keenly our loss. A vacant chair stands in our midst, from which Sabbath after Sabbath radiated the sunlight of a genial and benevolent soul. Long shall we remember his stately form and manly face, illumined with smiles of goodness and grace. He will be greatly missed in his wide circle of friends, in this church, and in his beautiful home, where he seemed such an essential joy.

He was so loved, so needed, we would that he could have tarried. And yet—

"We cannot say, and we will not say
That he is dead. He is just away.
With a cheery smile, and a wave of
the hand,
He has wandered into an unknown
land,
And left us dreaming how very fair
It needs must be since he is there.
And you, oh, you who the wildest
yearn
For the sound of his step and glad re-
turn,
Think of his faring on, as dear
In the love of there as the love of
here;
Think of him as the same, we say;
He is not dead, he is just away."

Therefore be it resolved:

That we will cherish his memory and treasure his devotion as a worthy example to follow.

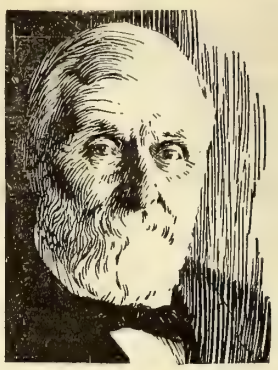
That while we deplore his sudden departure and realize most keenly our loss, yet we are glad in the precious hope that heaven is his.

That our hearts go out in love and sympathy to the stricken family, especially to his wife who feels most keenly the sorrow of this sudden separation.

That a copy of these resolutions be sent to the family of the bereaved, a copy sent to the Burlington Times for publication, a copy sent to the North Carolina Christian Advocate for publication, and a copy spread upon the minutes of the class.

Mrs. J. B. Hurley,
Mrs. P. C. Brittle,
Mrs. Alice Fowler,
Miss Ernestine Cherry,
Philathea Class Committee.

Order your disciplines from the Advocate. A supply always on hand.



DR. W. B. CALDWELL AT THE AGE OF 83

"Purges" and "Physics" Bad for Old Folks

While Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, knew that constipation was the curse of advancing age, he did not believe that a "purge" or "physic" every little while was necessary.

To him, it seemed cruel that so many constipated old people had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to "regulate" the bowels of old folks. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but each dose helps to strengthen the bowel muscles, shortly establishing natural "regularity." It never gripes, sickens or upsets the system. Besides, it is absolutely harmless and pleasant to take.

If past fifty, buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

To Savannah, Charleston and Jacksonville
Via
SOUTHERN RAILWAY SYSTEM

Modern Standard Sleeping Cars between:
Charlotte-Jacksonville, Columbia-Charleston, Columbia-Savannah

Daily	Schedule	Daily
Lv. 12:58 P.M.	Greensboro, N. C.	Ar. 12:45 P.M
Lv. 5:20 P.M.	Charlotte, N. C.	Ar. 9:40 A.M.
Ar. 9:30 P.M.	Columbia, S. C.	Lv. 5:40 A.M.
Lv. 11:00 P.M.	Columbia, S.C.	Ar. 5:30 A.M.
Ar. 3:55 A.M.	Savannah, Ga.	Lv. 12:45 A.M.
Ar. 8:15 A.M.	Jacksonville, Fla.	Lv. 8:15 P.M.
Lv. 2:20 A.M.	Columbia, S. C.	Ar. 5:20 A.M.
Ar. 6:35 A.M.	Charleston, S. C.	Lv. 1:30 A.M.

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L. A. PEACOCK, City Passenger & Ticket Agent,
106 West Market Street, Telephone 1762
Jefferson Standard Building Greensboro, N. C.

"THE SOUTHERN SERVES THE SOUTH"

WINNSBORO BLUE GRANITE

Mark Every Grave with Winnsboro Blue Granite

Stands the Test of Time

A monument or memorial serves its real purpose only when it perpetuates to future generations the sacred memories inscribed upon it, withstands the elements and Stands the Test of Time.

Winnsboro Blue Granite

"The Silk of the Trade"

has maximum density of particles and is more durable than other monumental granites. It is beautiful, striking, dignified, lasting. No cold, heat, rain or snow can mar its beauty.

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Winnsboro Granite Corporation, Rion, S. C.

Monuments Maintain Memories



"THE SILK OF THE TRADE"

NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, NOVEMBER 25, 1926 Number 47

Editorial Paragraphs

Men value to the uttermost the things of self. Even one's prejudices or one's opinions regardless of their intrinsic value are as so many jewels and one's habits are as streets of gold along which they may walk in richness and largeness of life. Well did that eminent writer of the New Testament insist that a man think not more highly of himself than he ought to think. Nevertheless the superiority complex has power to stamp with personal approval the very things that should be cast upon the scrap-heap.

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"The way of peace is the way of truth. Truthfulness is even more important than peacefulness. Indeed, lying is the mother of violence. A truthful man cannot long remain violent. He will perceive in the course of his search that there is no need to be violent, and he will further discover that so long as there is the slightest trace of violence in him he will fail to find the truth." Mahatma Gandhi, India's great leader, in the foregoing declaration concerning the relation of truth and violence, gives food for thought. A violent man cannot find the truth is the belief of this Hindoo, and even more impressive is his declaration that, "lying is the mother of violence." The history of every war on record bears testimony to the accuracy of this latter statement.

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If all gospel ministers instead of apologizing for war or seeking to explain what they would do in case of war, as some so called spokesmen for the Prince of Peace are inclined to do, would speak out on the subject like Dr. A. A. McGeachy of Charlotte, N. C., there would be no more war. The armies of the nations would be only for police purposes. The Charlotte pastor, a Scotchman and a Presbyterian, tells how to end war. Listen to him in these ringing words: "If war threatens again let us who are Christians strike the first lick, get in our talk before the propagandist gets in his, and not wait as we did the last time until the politicians have woven a web and the militarists have sprung the trap and we find ourselves standing at attention, like fools cheering the work of human butchery under the sanctions of religion and in the name of Jesus."

The General Assembly at its session next January and February will be urged to enact divorce laws for the State of North Carolina that will conform to the explicit teachings of Jesus Christ. The words of Jesus are as follows: "It has been said, whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Are we to have pagan or Christian laws upon our statute books is the question that the next legislature will be called upon to answer.

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At this Thanksgiving season be sure to remember the orphan. Thanksgiving day, that is the day which by custom has become a great national holiday, is past and you failed to make contribution to the fatherless and motherless children, but do not let next Sunday pass without contributing to this worthy cause. Methodist people have their own institutions that make a particular appeal and these children need your help. What are you going to do about it? Let the contribution be such as God and humanity justly expects from you and then you will not only make glad the lives of dependent little children but you will set your own heart to singing.

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Do we love our work or do we have to be driven to it "like some slave scourged to his dungeon? The answer to this question is also the answer to the question, is my work a success or a failure? He who makes his tasks to be songs of joy is invariably successful. Blessed is that man who is able to join with Henry Van Dyke:

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray:
'This is my work; my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in the right way.' "

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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To all Preachers of the Gospel, year 1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

DIVORCES IN NORTH CAROLINA

Elsewhere in this paper under the caption, "Limited Divorce" appears a timely article by Rev. W. L. Sherrill in which he among other things directs attention to divorce legislation in this state. Be sure to read Mr. Sherrill's contribution to this all important subject.

It is especially timely when we consider the figures by the Department of Commerce, which show an alarming increase in the number of divorces granted in North Carolina last year.

Read these figures as they appeared in a recent issue of the Charlotte Observer:

During the year 1925 there were 1,579 divorces granted in this state, as compared with 1,468 in 1924, representing an increase of 108, or 7.4 per cent. There were 23,337 marriages performed in North Carolina during 1925, as compared with 23,190 in 1924, representing an increase of 147, or only six per cent.

Guilford county led the state in both divorces and marriages. Mecklenburg county ranked third in the number of divorces granted, and fourth in the number of marriages performed, the marriages showing a notable decrease while the number of divorces granted increased approximately 25 per cent.

Guilford county reported an even 100 divorces granted in 1925, as against 85 in 1924, and 1,095 marriages performed as against 1,046 in 1924.

Despite the small percentage of increase in marriages performed, the number of marriages in 53 counties in 1925 was less than the number performed in 1924 in these counties while the number of divorces granted showed an increase in 1925 over 1924 in 44 counties and approximately ten counties showed an equal number of divorces in the comparison of years.

No divorces were reported in Alleghany, Currituck, Dare, Graham, Perquimans and Yadkin counties for 1925, while in 1924 these counties reported from one to two divorces granted. The smallest number of marriages performed was in Dare county with only 26. Dare county reported 34 marriages in 1924.

The ten counties showing the largest number of divorces granted in 1925 are as follows: Guilford, 100; Buncombe, 92; Mecklenburg, 88; Forsyth, 81; Gaston, 80; Pitt, 56; Wake, 48; Durham, 48; Nash, 44; and New Hanover, 42.

Divorces in some other counties in 1925 were as follows: Union, 13; Iredell, 9; Cabarrus, 30; Anson, 6; Stanly, 10; Rowan, 28; Lincoln, 4; Cleveland, 20; Catawba, 29; Yadkin, 0; Richmond, 23, and Rutherford, 16.

There were last year 1576 divorces granted in North Carolina. In ten years at that rate there will be a total of 15,760 divorces in this one state.

What are we to do about it? In the first place let us see that our divorce laws are in accord with the explicit teaching of Jesus Christ. And at the same time let the Christian ministry and other religious leaders put a fresh emphasis upon the home and the sanctities of home life. Our modern life with its attendant materialism is destroying our home life. It is significant in the foregoing figures that no divorces are reported from those counties fartherest removed from the channels of our modern manner of life.

It is gratifying to know that church leaders of all names and orders are a unit on the subject of divorce legislation and there should be no delay in securing the needed modification of existing laws on this subject.

ABOLISHES MILITARY TRAINING

When Dr. D. L. Marsh last spring took charge of Boston University one of his first acts was to abolish military training as a compulsory course in the university. On Armistice day this year in his first report to the board of trustees the new president of the university set forth his reasons therefor. Dr. Marsh says:

"I am opposed to compulsory military drill:

"First. Because I am an American, and believe in America. I am opposed to Russianizing, Prussianizing or Europeanizing America. Compulsory military drill is foreign to the genius of America.

"Second. Because I stand shoulder to shoulder with all good Americans in their opposition to war. Some feel that a high state of military preparedness is the best guarantee against war. I do not agree with them. It seems to me that an accurate reading of history shows that military preparedness creates the will to war instead of the will to peace. Just because America is rich and powerful is all the more reason why she should be an example to the rest of the world. This does not mean that I would not go to war when necessary. I am not a 'pacifist' in the modern meaning of that term. If America's life or ideals should be imperiled, I would advocate the conscription of human life for their defense, and I would go further than that: I would insist upon the conscription of wealth and labor as the counterpart of the conscription of life.

"Third. Because I believe in Boston University. It was not founded to train men to fight. It was chartered to 'promote virtue and piety, and learning in the languages and the liberal arts and sciences.' It is set for an education that means unfolding of personality, the cultivation of ideals, the bestowal of vision, the clarifying of purpose, the strengthening of will, the development of power. Is it not an anomaly to require a young man to take two years of military drill before he can receive an academic degree from Boston University? In sticking to its business of education the university serves the nation best. Government by force has become a tragic failure. Men are tired of physical domination. They are not in mood to try out the ideals of physical domination. They are in mood to try out the ideals of government by instruction.

"Fourth. I am opposed to compulsory military training because I try to be a Christian. I do not say that those who differ from me are not trying to be Christians. But I must make my actions square with my own best convictions. If I understand the spirit of Christianity, it is opposed to war, and the best interpreters of Christianity are opposed to a high state of military preparedness because, in the past, instead of guaranteeing peace it has only guaranteed war. The inspiration of our opposition to compulsory drill does not come from the Russia of today—that it does is a charge too silly to be noticed. Our inspiration comes from the Palestine of long ago."

GIVE HEED TO THE ORPHAN'S PLEA

Let next Sunday on stations and as many Sundays following as are necessary on circuits be given to the urgent claims of our orphan children. Make a red hot speech, that is an address which is aflame with a holy passion and pathos, as you plead the cause of the children who without fathers and mothers to provide for them have become the wards of the church. Then give the people an opportunity to make a free will offering to this sacred cause.

If every pastor and Sunday school leader will give their churches and Sunday schools a wide open chance the result will put these orphanages of our conferences where they will not have to borrow money to pay running expenses. Give it a trial.

Louisburg College is to be congratulated upon receiving an additional $50,000 from its Durham benefactor, Mr. Richard H. Wright. It is gratifying to see junior colleges like Louisburg becoming so equipped as to successfully do the work that lies ahead of them. We believe that a great field is opening up for the junior college and a good Providence seems to be raising up friends who are preparing these institutions to do the work that awaits them. Friends of education everywhere will rejoice in the good fortune that has overtaken Louisburg College.

THE FINGERS OF A MAN'S HAND APPEAR ON THE WALL

Some of the leading journals of England, notably **Punch** and **The Spectator,** have decided to carry no more liquor advertisements. That is a heavier blow than the liquor people are aware of if it has the same effect in England that it did in the United States. For the refusal of the great periodicals in this country to carry liquor advertisements was one of the heaviest single strokes that prohibitionists dealt the liquor power before the days of national prohibition.

Of this movement in England the New Outlook says:

"The liquor interests of Great Britain have received a tremendous blow from an unexpected source. The proprietors of Punch, the most famous humorous journal in the world, have announced recently that, subject to the expiary of existing contracts, all further advertisements of alcoholic liquor will be refused. This extraordinary change of policy on the part of Punch has come as a great surprise alike to temperance reformers and the liquor trade. In the past many of the advertising pages of this great journal were wholly taken up by leading distillers and brewers, to the great annoyance and discouragement of those who were working for the promotion of national sobriety. We read of an ardent temperance advocate who, before sending a copy of this journal to a friend, carefully tore out the obnoxious pages, a precaution which will be no longer necessary, as the offensive liquor advertisements will hereafter be prohibited from the pages of Punch.

"It is still further significant that another equally famous journal, though of a different type—The Spectator—now refuses its columns to liquor advertisements, and the likelihood is that other reputable journals will in due course follow the lead of Punch and the Spectator. The liquor men of Great Britain who cannot see, in the attitude of two of London's greatest papers, the handwriting on the wall, must be blind indeed."

BISHOP MOUZON WILL MOVE TO CHARLOTTE FIRST OF JANUARY

Wednesday morning we received from Rev. D. M. Litaker, presiding elder of the Charlotte district, the following message that is of wide interest in the Carolinas:

"I have just received a telegram from Bishop Mouzon, which among other things says: 'Will move to Charlotte about January first. You may so announce.'"

North Carolina Methodism and Charlotte in particular will extend a warm welcome to Bishop Mouzon and his family who come to make their home among us. Bishop Mouzon is putting himself without reserve into the work of his episcopal district and the effects of his ministry are already manifest from the mountains to the sea, and we expect the superb leadership of this gifted son of the church to result in a great forward movement of Methodism in the Carolinas.

BRO. B. F. FINCHER CRITICALLY ILL

The following note from Rev. B. F. Hargett will carry sorrow to a large circle of friends of this itinerant Methodist preacher:

"I have just come from a visit to my old boyhood friends and Bro. B. F. Fincher. He has been confined to his bed in the little parsonage at Derita, near Charlotte, for the past two months. Brother Fincher is well known by thousands of people all over our conference. He is now on the border land and patiently awaiting the summons. He wishes, through the Advocate, to send his love to all his brethren and friends. His physician told him a few days ago that all had been done for him that medical skill could do and that he must get ready to die. Like the old hero that he has been through all the years, he told the doctor that he did not have to get ready to die; he had been ready a long time.

For thirty-nine years Brother Fincher has answered every roll call of conference, except the last one. A line or word from his friends would cheer him very much while he awaits for the Master's call."

People and Things

Dr. Burke Culpepper is in a great meeting at Methodist Temple, Louisville, Ky. The attendance was large from the beginning. The services are to close November 28.

"Any presiding elder needing a good man for supply may communicate with Rev. F. F. Eure, Ayden, N. C. Brother Eure has been doing supply work for about 25 years and is a good preacher."—S. E. Mercer.

"Mr. and Mrs. Claude Simonton Morrison announce the marriage of their daughter, Elizabeth, to Mr. Hugh Graves Boyer on Wednesday, the tenth of November, nineteen hundred and twenty-six, Charlotte, North Carolina."

Rev. J. M. Daniel of Goldsboro spent last Tuesday in Greensboro. He is happy to be back at St. Paul and in reply to a question as to how the people like it he jestingly replied that they looked mighty happy. The Goldsboro appointment evidently pleases everybody concerned. Brother Daniel and his people expect to begin at an early date the erection of a big new Sunday school building.

"Mrs. William Council Tucker announces the marriage of her sister, Miss Blanche Hinshaw, to Mr. Roy Arthur Hollowell Tuesday, the twenty-third of November, one thousand, nine hundred and twenty-six, Greensboro, North Carolina. Will be at home after the tenth of December, Aulander, North Carolina."

The new Sunday school building at Warrenton will be formally opened next Sunday. Rev. B. P. Robinson, the pastor, has announced that L. L. Gobble and other prominent Sunday school workers will take part in the services. The work on the new building began last spring. The interior of the church has been overhauled and new pews put in the church.

Mr. Fred C. Odell, chairman of the board of stewards of Park Place church, Greensboro, has been inquiring for a hall to rent to take care of the overflow since Rev. J. H. Armbrust became pastor of Park Place church. The final solution of the problem will be to build a new church big enough to care for the people who desire to hear him preach. Mr. C. C. Hudson is at the head of the movement for a new church.

The Methodist Advocate says: "We cannot longer refrain from claiming a record to which we are sure we are entitled. The Methodist Advocate is the oniy paper in the United States that has not yet mentioned either Mrs. Aimee Semple McPherson or Marie, Queen of Roumania. And having set up our claim, we are satisfied to continue our policy of saying nothing about either of these well-advertised ladies." And we are able to brag about being a paper which has remained silent in seven languages on the same subject.

Rev. and Mrs. J. S. Gibbs and Master James of Liberty were appreciated visitors in our office last Monday morning. These devoted servants of the church are delighted with their new charge. They have a comfortable and elegantly furnished parsonage and their reception has been extremely cordial and the people are entering enthusiastically into the work of the new year. A junior league has just been organized and with Mrs. Gibbs, who did such effective work for several years as conference league secretary, on the job the league work is sure to prosper. When Miss Ruth Bradley was league secretary the people said that she would make some good preacher a good wife and that is just what she is doing. Brother Gibbs is planning big things for this year and he is sure to put them across.

Dr. P. C. Fetcher, who has completed nine years at First church, Little Rock, Ark., becomes the pastor of Laurel Heights, San Antonio, Texas. He gives an interesting record of his work at Little Rock as follows: "I have received more than three thousand persons into membership; I have made over 33,000 calls; I have preached to more than 460,000 people; I have seen the Sunday school enrollment increase from 600 to 2,100; I have seen the annual income increase from $18,500 to $91,000; I have seen the plate collections increase from $497 to $3,300 per year; I have seen more than $100,000 added to the material assets of the church; I have seen the church raise during these nine years the munificent sum of $569,153; I have seen the membership of the church increase from 1,171 to 2,803."

The following expression of appreciation is of interest: "We, the members of the official board of Kenly Methodist church, are grieved with sadness owing to the fact that our dear pastor, Dr. W. B. North, is going to move from among us. Dr. North has been faithful and we shall miss him. He has spoken words that will long be remembered by us. We feel that to know him is to love him, and we feel that Edenton church has had a great honor bestowed upon it. Respectfully signed: Official members in session at stewards' meeting held at Kenly Methodist church, November 21, 1926."

Mr. John R. Pepper was elected superintendent of the First Methodist church Sunday school, Memphis, Tenn., for the forty-seventh year, at the recent quarterly conference of that great church. First church has a membership of 3,211 with 2,225 enrolled in the Sunday school. Mr. Pepper came to Memphis in 1868 and has been continuously connected with the Sunday school. He is now in his seventy-sixth year and with the same gracious spirit and carefulness of detail that has always characterized his work, directs the Sunday school in all its services. May blessings rest upon him in all his work of faith and labor of love.—St. Louis Christian Advocate.

"Your editorial on a 'A Bishop in Politics' was so sane and timely I write to commend it. When Bishop Mouzon made that statement I thanked God that we had a leader strong and brave enough to speak out on these great moral questions. When Al Smith bowed to the Pope's representative and kissed his ring, I said from the pulpit at Gilkey that if he were nominated for President I hoped that the solid South would not still be broken but would vote solidly for his defeat. My hope is that he will not be nominated, so we lifelong Southern prohibition Protestant Democrats will not be placed in the humiliating position of being forced to vote for a Republican."—J. B. Tabor.

"Rockford Street Methodist church is a great place to be 'at.' We found here a nice little brick bungalow of seven rooms. It makes a neat little dwelling place for this pastor and his family. We have come also to the best church edifice in the Mt. Airy district. And by the way, it is a great district, great in its company of pastors and greater still in having an unusually splendid presiding elder. I tell you fellows, Brother Fox is on the jump and on the job, with all that he has to put into it. And that is a plenty to make it go. Keep your eye on Fox; he'll bear watching. Yes, George Williams and Mose Newell and all these Mount Airy Methodists have wrought wonderfully and well for Rockford Street and for the church and Kingdom of God in this part of His vineyard. We pray His abounding goodness and grace to continue upon them. It is known to some and must be told to others that these good people of Rockford Street are a great band. They are not 'grasshoppers' but are Joshuas and Calebs going up to possess the land. They marched around day by day until the walls went 'up' and they are still on the march. May the great God of Israel enable this scribe to lead them on. We find that this flock is anxious that their leader and his family keep sweet and strong. And surely the 65 pounds of sugar and the bags of flour with 'accessories,' which came to the mid-week service last Wednesday evening, will add greatly in the promotion of these ends. And may the great Father of all mercies reward every donor according to his doings."—J. O. Ervin.

STATESVILLE DISTRICT NOTICE

The Statesville district meeting will be held at New ton on Tuesday afternoon, December 2, beginning at 1:30 o'clock. The pastors, Sunday school superintendents, presidents of Epworth Leagues, presidents of woman's missionary societies, and all the lay leaders are urgently requested to attend.

J. E. Abernethy.

WASHINGTON DISTRICT NOTICE

The pastors, district stewards and charge lay leaders are called to meet in our church at Greenville Thursday, December 2, ten thirty a. m. This is a very important meeting. Every charge on the district should make the every member canvass immediately and be ready to report results at this meeting. We don't want to lose the first week, much less the first month of the conference year.

S. E. Mercer.

"The people of Pineville appreciated the good work of Brother R. E. Hunt and his family while on this charge. Mr. Hunt was faithful as a pastor and in the pulpit and added a very great deal to the good of the community while here. We appreciate his consecrated life and the work he did here and we want to commend him to the love of his people in his new field."—Pineville Friends. These friends who are too modest to allow their names to appear are such friends as any man might covet. And we are sure that his new charge will find in Brother R. E. Hunt a man about whom his pineville friends have not spoken with too great partiality.

ASSESSMENTS GREENSBORO DISTRICT 1926-1927

	Dis. Asmt.	G.W.	C.W.	P.E.
Asheboro	$ 54	$ 685	$ 915	$270
Asheboro Ct.	10	15	25	40
Coleridge	22	85	115	100
Deep River	10	35	45	40
Gibsonville	30	170	230	110
Greensboro—Bethel	30	90	125	75
Carraway Mem.	40	170	230	110
Centenary	60	800	1070	345
College Place	72	600	800	220
Glenwood	25	95	130	75
Park Place	90	685	915	260
Walnut St.	40	170	230	110
West Market St.	100	2130	2870	650
E. Greensboro	40	300	400	180
W. Greensboro	44	300	400	180
High Point—Calvary	28	100	130	75
Highland	16	20	25	45
S. Main St.	60	320	440	235
Wesley Memorial	100	2130	2870	650
Jamestown-Oakdal	34	200	250	110
Liberty Ct.	22	90	115	100
New Hope Ct.	16	60	90	75
Pleasant Garden Ct.	36	300	400	180
Ramseur-Franklinville	36	320	430	180
Randleman	30	160	215	150
Randolph Ct.	31	265	285	175
Reidsville	68	900	1200	345
Ruffin Ct.	27	78	105	125
Uwharrie Ct.	25	85	115	110
Wentworth Ct.	36	255	345	180

DEFICITS ON CONFERENCE AND GENERAL COLLECTIONS, 1925 AND 1926

	Charges not paying out. 1925	1926	Deficit 1925	Deficit 1926
Asheville District	5	6	$ 876	$ 606
Charlotte	4	13	1158	3006
Greensboro	7	6	2447	1109
Marion	18	16	7345	6738
Mt. Airy	15	15	7164	5564*
North Wilkesboro	11	12	3852	4335
Salisbury	19	16	7897	7758
Shelby	17	13	6726	6959
Statesville	21	19	7245	7305
Waynesville	17	15	6702	4422*
Winston-Salem	2	4	265	755

*Indicates good part of difference in deficit is not caused by increased collections but by decreased assessments on Mt. Airy and Waynesville districts. The net increase of collections on Mt. Airy is $475 and on Waynesville is $1353.

IN REPLY TO CALL FOR HELP

In answer to our appeal for funds to send the Advocate to parties who are not able to pay for it, shut-ins, those in various charitable institutions, etc., we have received the following amounts:

J. P. Gibbons, Hamlet	$10.00
G. F. Ivey, Hickory, N. C.	10.00
West Market Missionary Auxiliary	10.00
J. J. Barnhardt, Concord	5.00
J. S. Lloyd, Winston-Salem	4.00
Mrs. Lee A. Falls, Winston-Salem	4.00
Geo. L. Hackney, Lexington, N. C.	2.00
A. L. Stanford, Charlotte	2.00
Mrs. W. B. Richardson, Jr., Reidsville	2.00
Mrs. S. W. Hefner, Chicago, Ill.	2.00
J. J. Akers, Charlotte	2.00
W. B. Cooper, Wilmington	2.00
Mrs. John Staton, Bethel, N. C.	1.50
Rev. L. B. Abernethy, Elkin, N. C.	1.00
C. W. Kellam, McLeansville, N. C.	1.00
W. B. Bell, Winston-Salem	1.00

We are in need of a great deal more at this time. Who will be the next?

A School of Religion in Duke University

Address at the Opening of the School of Religion, Duke University

By Dean E. D. Soper

The establishment of a School of Religion in Duke University carries out the intention of Mr. J. B. Duke as expressed in the indenture conveying his splendid gift for the training, as he said, of ministers, teachers, lawyers, and physicians. The idea, however, of a School of Religion had been in the minds of the administrative officers of Trinity College for several years before this gift made possible the carrying out of the plan. But behind this gift and the plan of the administration lies a deep need. A demand more or less conscious and vocal for leadership in things religious has made itself felt for years in the constituency which Duke University serves. This demand, coming from many communities and churches, is after all the most compelling mandate resting upon the University as we begin the work of a School of Religion.

The injunction has been laid upon the administration to open a school of the very highest academic standards. We have answered that call by taking the decisive step of making the School of Religion a strictly graduate school. Only those may be matriculated who hold the bachelor's degree from a college of recognized standing. This will undoubtedly result in a smaller student body, at least for a time. But we believe that it is in the line with the tendency in theological education everywhere and with the needs of the ministry and the churches which look to Duke University for guidance and leadership.

This decision is the more easily made because of the close connection of the School of Religion with Trinity College, the undergraduate faculty of Duke University. Without this close relationship the School of Religion would be seriously handicapped. The high standards which have been and are maintained by Trinity College and the interchange in teaching which must continue to characterize the relations of the two schools cannot but influence helpfully the work of the School of Religion, and we hope it may act the other way as well. Whatever may be said of the advantages of the separate theological seminary, existing in and by itself—and I am not blind to these benefits—I am convinced that they cannot compare with those which come to a school of religion or divinity school in close touch with a university and sharing with the other schools the common life of a great center of learning.

Two Unities

There are, it is clearly to be seen, two unities to be maintained in such a center as Duke University. There is the unity of the university as a whole, composed of a number of schools and yet forming one community with common purposes and a single goal. Each school must do its distinctive work and yet be blended in a common loyalty and a sense of unity of aim and desire. At times the school of religion in a university has for one reason or another become separated and isolated, living a sequestered life far from the interests of undergraduates and the other schools, failing to share the common life and the wholesome give and take which must be a part of the training of men who are to take their part in the real life of the work-a-day world in which they live. By every means in our power we who have to do with the destinies of this new school solemnly promise that we will act with this purpose in mind. The ministers who go out from the Duke School of Religion are to be men among men, able to stand shoulder to shoulder with those who go into business and into medicine and the law. This, at any rate, is our sincere purpose and aim.

The other unity is that of each school as a school. Without this something will be lost, something without which the life of the school will be found wanting in an essential factor. Men of common interests, who are planning on the same or similar life work, whose minds are being directed along like channels and who in the daily contact of the lecture room and discussion are brought into the deeper intimacies of intellectual and spiritual experience cannot but desire and must have a unity which to them is very real and which may last as long as they live. We are fortunate indeed in our anticipations as we look forward to the day when we shall occupy a splendid building in the noble group which will soon begin to lift its towers above the trees of the beautiful new campus of the University. Here we are promised a chapel, whose significance lies in the possibility which it holds out of the kind of unity which a school of religion needs above all else, a unity centering in the common worship made possible as far as architecture can provide it by such a center of religious life as is proposed.

Students who come to Durham for ministerial training who are not college graduates are not sent elsewhere, but are directed and urged to become students in the college, complete their undergraduate work, and secure the Bachelor's degree. They are shown that by so doing they will be able not only to take studies in religious subjects, but will secure a wider training than by specializing in theological studies at their stage of preparation. They will be the better prepared for the ministry by pursuing such a course even if they are unable to spend the three further years in the School of Religion. Has any man the right to stand before eager men and women today and attempt to interpret Christianity who has not taken courses and done laboratory work in Biology, Geology, Chemistry, or other of the sciences? Who would dare, if he knew all that was involved, to attempt to make Christianity intelligible who has not become familiar with the history of civilization, the various theories of government and economics, and with human society and the varied relations in which men and women find themselves? Should any one be permitted to deal with the delicate organism of the human mind and heart who has not given himself to exacting study in psychology? I might go on and speak of the need of an acquaintance with the great thinkers whose debtors we are, whether we are conscious of the debt or not, and of the world of creative literature, but enough has been passed in review to give point to the need of a very wide scope of preparation, which can only be secured in college and upon which as a foundation the trained ministers further preparation must rest.

So important are those studies for the minister that one of the strongest arguments for special post-graduate theological education is that while he is in college he may devote himself entirely to these broad cultural studies. Later he can concentrate his attention on special theological studies in the graduate school of religion. We are frank to say that if it came to a choice between a college course and no special theological training and specialization in theology without a foundation in cultural studies we would without hesitation sand a man to college and not to a divinity school. But few men are compelled to make that choice today, if they are directed wisely in their teens, or even their early twenties. He may cast his vote for both a college and a seminary course and thus be far better prepared for his work as a Christian minister.

Work of the School

Coming now directly to the work of the School of Religion, the question may be asked, why is this period of specialization necessary? What should a school of religion be expected to do for its students? A comparison or two may not be out of place. There was a time when a man "read law," or "read medicine" in the office of some experienced lawyer or practitioner. He does not do that now. He starts out on an exacting course of special preparation for his chosen profession and is willing to work for years to attain the degree which becomes a badge of hard work faithfully performed. We make that demand on those who deal with our bodies and our legal affairs. How strange that we should make lesser demands of those who deal with the mind and the heart and the most vital and important of all human relations. Are the mind and heart less delicate and difficult to deal with than the body? Surely they are far more so. Are our legal relations more significant and tangled than our moral relations? It requires only to ask such questions to realize that we have been sadly neglectful of the higher interests, that is at least as gauged by the necessity we feel to make the highest demands on those who are set to minister to us in things divine.

So much by way of comparison. We may now turn to specific situations which make the demand just mentioned the more compelling. I think first of the wide and increasing spread of education. We live in a changing intellectual atmosphere, very different even from that of our grandparents. Our people are becoming far more widely informed. The demand for many kinds of schools, all the way from the kindergarten to the professional school and the university, is most insistent. There is at the same time a wider educational process at work. Our homes are being invaded by periodicals and books, good, bad and indifferent. There are men and women in most of our communities who can measure weapons with the minister in knowledge and intellectual attainment. The minister must be more of a student than ever if he is to be able to lead his people and be worthy of their confidence, as one who in the midst of the surging intellectual life of the day knows where he is, understands where he is going, and can lead his people into a safe haven.

Attack on Christian Morality

There is a persistent attack being made in our day on Christian morality and the whole structure of Christian teaching. The loose views concerning marriage and divorce are but one though serious feature of a confusing moral situation. This challenge can never be met by exhortation, or even by setting a good example. It is only by understanding that there can be any helpful relationship between the minister and his people when questions such as these are raised.

There may be those who will at once declare that the chief diffculty is one of indifference and not of intelligent opposition to this or that feature of the Christian system. Undoubtedly that is true, but when that statement has been made little light has been shed on the subject. What is the nature of the indifference? What is its cause; what are the almost unconscious impulses and motives which actuate it? Without attempting to answer these questions fully, I believe we can say this much at once, that religion, as they see it, is not vital. It does not deal with the problems which they are actually confronting. It does not seem to have a message which touches them where they live. Its doctrines are foreign and strange. Its vocabulary is stifled and musty. Its objectives are not alluring and desirable. Undoubtedly today, as has always been true in the past, sin is taking its toll and creating many of the conditions which we deplore. But this does not cover all that may be said. There are many men and women who are sincere and really anxious for some interpretation of life in which they can rest, who are adrift and do not know where they are. They will not be won back by hackneyed phrases. The guidance which they desire must be vital. They have a craving for reality. Have we a message which can be made as real for such men in our age as Christianity has had in former ages when it has saved the world from despair and even from destruction?

Theological Controversies

We find ourselves at the present time in the midst of theological controversies which are causing a most unfortunate rupture in our church life. Their chief characteristic in my mind is superficiality. Much time and energy is little better than wasted by quarreling over questions of secondary importance. I can find no worthy method of dealing with this sore situation save in an adequately prepared leadership, both in pulpit and in pew. Just as soon as one penetrates into the meaning of religion and the true significance of Christianity, a new perspective is attained and one begins to devote his attention to the things which really matter, instead of those which would make little difference if settled one way or the other. Let us remember that there are such questions and that it makes a real difference which way they are settled. Christianity at its best has a certain doctrinal rigidity without which it would gradually cease to exist among men. There is no more im-

portant lesson to be learned from the history of religion than the way in which Hinduism, in the course of the years, completely absorbed Buddhism, until Buddhism ceased to exist in the land of its birth. Of the various answers that have been given to the question as to why this occurred, the only satisfying one is that Buddhism was not distinct enough from Hinduism and did not have that rigidity of structure which would make it impossible for any alien faith to absorb it. We are not contending, then, for a doctrineless Christianity, but for a Christianity whose doctrines are really significant, which have made Christianity what it is, and which, if they should disappear, would take away from Christianity any reason for its continued existence.

Our religion is at one of its periods of testing. There have been several such in the history of Christianity. I suppose the most notable was that which was caused by the contact of early Christianity, which came out of a Jewish environment, with the entirely different atmosphere of Greek thought. Could a vital religion which was redeeming men from sin, giving them peace and putting them in harmony with God, continue to exist when it came into contact with an instrument which was so different from anything it had known up to that time? We know what happened, that Christianity, which was a Jewish religion, made use of Greek thought to express its doctrinal content. They were married, as it were, and we are the inheritors of that combination today.

But for several hundred years our religion has again been compelled to face a new world. I put it in this way because the beginning of the newer crises is to be found in the deliverance from scholasticism which was accomplished by the Renaissance and the Protestant Reformation. Many times in the last three or four hundred years the question has arisen whether Christianity could be so reinterpreted that it might live on terms of friendship with the discoveries which hold the field so completely in the world of western thought. What has been accumulating for decades, even centuries, now comes into focus, and we feel its cumulative force. Can Christianity live in a world of science? If so, it is perfectly inevitable that we must come to terms with it, and this can only be achieved on the basis of understanding.

I do not mean for one moment to indicate that I believe every minister can be a specialist in science, and a specialist in all the intracacies of church history, or even a specialist in Christian doctrine. What I do mean is that every minister who is to interpret Christianity to his people must be intelligently sympathetic with what is taking place in the world. Only thus can he win and hold the confidence of his young people, only thus can he give the interpretation which will put them on their feet and give them standing room mentally as well as spiritually in their endeavor to secure a working philosophy of life.

Do we realize that the very future of our religion depends upon the answers we give to these questions? The answer comes that "the man on the street" and "the average church member" is not confronted with these questions. Let us be very careful here. There is no man but that realizes that things are not just right; he knows that things are not as they were. He sees that something is wrong, and he is uncomfortable. He wants an interpretation which will give him confidence. Who can give it? Again the answer is, only those who have themselves paid the price and are able to see their way and can with intelligent confidence lead their people into the new age. Very clearly then a School of Religion must be a place where all these problems can be faced fairly. Obscuration is a pernicious influence. Open-mindedness is essential if we are to meet the situation and deal with it in a worthy fashion.

To Produce Preachers

We may go a step father. This new school in Duke University is intended primarily to produce preachers of the Gospel. I do not want to be misunderstood at this point. There is and must be a differentiation of function in Christian work today. We must have not only our pastors and missionaries but religious education directors, social workers, deaconesses and others. All this we not only freely acknowledge, but very earnestly call to your attention. Duke University can not fulfill her obligation unless during the years provision is made to secure for the church in all aspects of its work adequate leadership. It is farthest from the mind of the administration of Duke University to limit the scope of the training which is to be given by the School of Religion. It is quite possible that because of the present demands the training of men and women for leadership in the religious education program of our churches will consume much of our energy, far more so than could have been dreamed of by leaders in church life a quarter of century ago.

When when all has been said and said with sincerity and earnestness, I believe we must come back to the statement made a moment ago, that the chief work of the School of Religion of Duke University must be the training of ministers of the Gospel. We may again look to the medical profession for an analogy. There was a time not very far distant when the family doctor, or the general practitioner, was the one who came to mind whenever the medical profession was mentioned. During recent years, however, the tendency toward specialization has been carried to such an extent that there are cities and towns in the United States where one can scarcely find the old-time doctor, but must go running from one specialist to another. This is a matter of deep concern in the medical profession today. So much so that several of the leaders in medical education have declared that the key to the training of men for the medical profession must be the training of men to be general practitioners.

In much the same way the tendency at the present time is for so many young men in our seminaries to be training for specialized forms of Christian work, that the ministry would seem to be neglected. Said the president of an old and highly honored theological seminary to me last summer, that his experience led him to believe the statement that it took six theological students to make one minister. The other five got off into useful forms of Christian service other than the work of preaching the gospel as pastor of a church.

Great Need for Men to Preach

I believe the great need in every section of the United States is for men who shall be trained to go out to preach the gospel and minister to the religious and moral needs of people everywhere, as pastors of churches. I speak thus at length, because I feel deeply at this point, and believe we should have the co-operation of all ministers and laymen who have the cause of the church near their hearts.

In the process of training an adequate ministry several specific questions arise. Is worship being given a place as large as it should have in the work of the church? Is the sacrament of the Lord's Supper so administered that reverence is engendered and an intelligent appreciation of its meaning arises in the minds of those who commune? Has not Protestantism almost lost the art of worship? In most of our communities men and women go to church to hear so and so preach. In Roman Catholicism they rarely think of the sermon. They go to worship and to partake of the sacrament. This is far from being a defence of Roman Catholic sacramentarianism. The weakness of the system is all too apparent to one who has been raised in the Protesant tradition. I believe that Protestantism would oe in great danger if it should allow preaching to fall into abeyance, but I am also just as sure that Protestantism will fail of its divine mission unless it stimulates, more than is true at the present time, the spirit of worship. I consider it to be an important feature of the work of the School of Religion to follow the lead of several of the leading theological seminaries in making provision for practical training in worship and devotional exercises.

Revival Services

Again, are the revival services held in our church performing a lasting benefit to the churches? I hear much which would lead me to believe that a negative answer is inevitable. And yet what are we going to do when there is so great a demand for such services and when no other forms of service has been found to take its place? Shall we allow the traveling evengelist to take possession of our churches for a season, do as he fancies, and leave after a brief period with a heavy pocketbook and with no sense of responsibility for the far more arduous task which confronts the pastor in the months which follow? I do not desire to enter into a difficult and complicated discussion here and now, but I am sure that we will not be doing our duty by the churches unless we do our part in a study of this important problem. We are set not only to train the students who come to us, but also to assist the preachers now at their work in solving the questions which are trying them sorely. There is undoubtedly a place for evangelism, but it must be related to every other feature of our church life, most of all to the processes of religious nurture carried on by the religious education department of our churches. I would call your attention to the rare opportunity offered by the close connection of the work of the School of Religion and the investigations which are being carried on in the rural churches as the basis of the help to be given from the Duke Endowment to the churches of North Carolina.

In addition to the rural problem just mentioned is that of the industrial centers. We cannot fulfill our obligation unless we attempt honestly and fairly to ask what responsibility the church has in these centers and how that responsibility can be met. This can only be ascertained and presented by an expert, who knows not only the meaning of our religion, but who has studied the details of the life of the mill people and can lead the way to a ministry which shall do much more for their needs than we have up to the present time seriously attempted.

Race Relations, Etc.

Still another question presses. Has the minister any relation to the problems of race, industrial justice, international relations, and peace and war? Some would say that these are not a part of the minister's business—it is his duty to preach the gospel and leave these wider relationships to those who are said to know and understand them. But when one realizes that the heart of each of these problems is moral a new light is shed on the minister's task. Can we think of the church as the soul of America? If so, she must speak out on all issues, not only those which are specifically religious, but those which involve ethical principles and practice. The church cannot hope to be a leader in American life if she does not fearlessly speak out on questions which are hers simply because they involve the relationships of men and such relationships are in the nature of the case always moral. We would not be doing our duty by our church and by the young men and women committed to our care if we did not lead them to realize that wherever such issues are involved it is their duty to bring out their significance and insist that the differences which arise be settled according to the principles of Jesus Christ. We cannot be expected to be experts in business or in industry. That is not the point. What we must do is to become experts on moral issues and bold preachers or righteousness, not only in private life, but in the broader reaches of human relationships.

The Personal Religious Life

There is still another need, the intelligent cultivation of the personal religious life. Nothing is more important than this. Personal contact with God in Christ makes all our preaching and work a testimony. The reason why so much preaching is disliked is that so frequently it is coldly logical and harshly dogmatic. It is the result of purely intellectual processes and does not come warm from a heart of love and an experience of abiding communion with God. There is another possibility. A preacher may be just as convinced a believer and yet be far more a lover of men and far more loved by men if what he says comes by way of testimony to what he has heard and seen. He did not learn it out of a book, but from contact with humanity and a deep life lived with Christ in God. The School of Religion must stand for religious experience or fail, no matter what other splendid features may be true of his life. Nothing can take its place. We desire our students to become readers and lovers of the Bible, men and women of prayer and communion with God, those who through their own experience are able to attest the truth of those Christian doctrines which are the essential heritage of Christianity down through the ages.

We are told that in a far-away time the patriarch Abraham went out not knowing where he was going. We are much in the same situation. I dare say there is no one present here today with the hardihood to predict what the Christian church will be, what its forms of organizations, and what its emphases one hundred years from now. We too are

(*continued on page six*)

HOW THE PIONEERS RECEIVED THEIR APPOINTMENTS

By H. H. Smith.

The following from the pen of Dr. William H. Milburn describes the spirit in which the pioneers received their appointments:

"The last scene of the conference is one peculiarly touching and solemn. A hundred men, many of them married, have surrendered their right of choice, and placed their lives and fortunes, under God, at the disposal of a single man—the bishop. He, with the wisdom of an overseer, with the simplicity and sincerity that spring from the abiding consciousness that his motives and decisions are ever in the great Taskmaster's eye, and with all a father's tenderness for the preachers and the people entrusted to him—he has considered the claims of the men and of the work, and is now to read the weighty decision. At his word they are to go forth to their fields of duty and of danger, accepting his arbitrament as the interpretation of Providence. Whither they are to go they know not, nor what shall betide them; only of this are they persuaded —that a life of voluntary poverty and hardship awaits them, and probably, a home in some pestilential river bottom, or in a region where fever stalks as a strong man armed. Nevertheless, the love of Christ constraineth them, and they count not their lives dear unto themselves so that they may finish their course with joy, and the ministry which they have received of the Lord Jesus, to testify the Gospel of the grace of God."

"How do you like your appointment?" inquired a brother of one of the pioneers when the appointments were read out. "Very well," he replied, "yet I cannot help thinking that the cold mountainous region, its proximity to the lake, the extensiveness of the charge, and the weight of its responsibilities, will have a very bad effect on my already wretched health. Indeed, sir, I expect to lay my bones upon old Ticonderoga circuit before the end of the year."

His fears were not groundless, for that proved to be his last appointment. Hundreds of preachers went to their difficult fields of labor in the same spirit, as the following will show:

"After a stirring sermon at an annual conference, by Rev. H. B. Bascom, on missions, the presiding bishop asked for volunteers for the then distant wilds of Missouri and Texas. At first there was no response; but at length there arose from near the altar an aged man. He tottered up the steps and presented himself to the bishop, saying: 'I will go.' He had passed his three score years and ten, and had been a pioneer preacher in the wilderness of Kentucky and had opened the first academy of learning in the great valley. It was the venerable Finley. A number of the young preachers then offered themselves, and the bones of some of these young men lie bleaching on the plains of Texas and Missouri, but their ranks have been filled and the Gospel is now proclaimed all over the West and South."

The pioneer preachers were noted for their punctuality in filling their appointments. An old preacher gave Dr. Milburn this advice when he was beginning his career as a preacher: "Billy, my son, never miss an appointment. Ride all day in any storm, or all night, if necessary; ford creeks, swim rivers; run the risk of breaking your neck, or getting drowned, but never miss an oppointment, and never be behind the time."

Richard Nolley was found frozen to death on his route to fill an appointment. The death of this heroic pioneer is described as follows:

"Like many another brave itinerant, Nolley's faithfulness and self-forgetfulness cost him his life. Cost him his life, did I say? Nay, rather, but gained him immortality and eternal life among the glorious company of the martyrs, in exchange for the toil and privations of his ministry below.

After faithful service he went up to the far distant conference at Baltimore, in failing health, which was the result of the severity of his work; but the bishop sent him back again, for thus it seemed best for the interests of the church; and in those days the comfort of the man was not very much considered.

"His route lay across a swift, deep river, at that time much swollen with storms of rain, and clogged with floating drift-wood. Its only bridge was his horse; but the faithful animal, with an instinct of danger, refused to enter the stream. However, his master was inexorable, and in he plunged, only to be carried off his feet in an instant. Bravely he breasted the current, and at length, completely exhausted, bore his rider to the opposite shore; but the bank was steep, and in his desperate efforts to mount it, he unseated his rider, who, falling into the stream, was nearly drowned.

"At length, however, Nolley reached the shore, drenched and half-frozen, for the weather was cold, utterly exhausted, far from any habitation, and night just coming on. His faithful animal was lost, and being too weak to walk, he knelt upon the ground to offer his last prayer, as it appeared to those who found his body, from the marks of his knees in the half-frozen earth; then choosing a mossy spot underneath a tree, he clamly laid himself out for death and burial. His eyes were closed, his hands folded across his breast, and a peaceful smile lingered on his cold, dead face."

Ashland, Va.

LIMITED DIVORCE

There was a time in North Carolina when divorce could be secured for the one Scriptural cause only, and divorces in those days were so rare that when they were granted the people discussed the fact in low tones and great seriousness. By degrees as special unhappy married situations developed, the legislature would pass laws to fit special cases until about 1904 divorce could be secured in North Carolina for trivial reasons, and then the moral sense of the people was aroused to the peril of the growing evil which promised with lengthened tether to menace the safety of society.

Bishop Cheshire of the Episcopal church was the leader in a great movement to effect a reformation and through his influence the various religious organizations of the state united in a demand for a change, so that divorce for the one single Scriptural cause was re-written in the statutes by the legislature of 1905.

But since then special amendments to the divorce law have been made by succeeding legislatures since 1905, until now most anybody can secure a divorce for most any cause, and the superior court dockets are crowded constantly with divorce suits.

Folks ought to get married and stay married and our marriage laws should be so stringent that a married person will stay married until the contract is broken by the death of one of the contracting parties.

Now seems to be the very time for reformation and the next legislature should heed the demand of the people and repeal all the minor provisions for divorce and get back to the divine rule and hold fast to it. Some weeks ago the writer proposed and the Charlotte Ministerial Association adopted the following resolutions:

"Whereas, the steady increase of divorces in our state is a menace to the safety of society, and

"Whereas, the only legal way to improve this condition is legislation restricting the grounds for divorce; therefore,

"Resolved 1st, That it is the sense of the Charlotte Ministerial Association that the next General Assembly of North Carolina be petitioned to so change our divorce law as to limit grounds for divorce to the one scriptural cause.

"Resolved 2nd, That we appeal to the Presbyterian Synod, the Baptist State Convention, the Methodist conferences, the Episcopal conventions and other like organizations of the various churches to jointly organize to create a public sentiment that will demand of the next legislature favorable action in this matter; that the church and secular press be enlisted in the effort to arouse public sentiment to have the present law so changed that better conditions may result."

Since this action was taken by the Charlotte preachers the Presbyterian Synod, the Associate Reformed Presbytery, the Western North Carolina conference and other church bodies have in no uncertain voice registered a protest against existing conditions in the hope that legislative relief may be secured. It has also been proposed in certain quarters in the hope of discouraging hasty marriage that the law be changed so as to provide a two weeks' public notice of intention to marry before license can be secured. Also to protect the ministry against the marrying of persons divorced, other than for the one scriptural cause, that the register of deeds state in license whether or not either of parties have been divorced and why. Surely it is the desire of the Christian people of this state that the proposed change be made in the law by the next legislature, and it can be done if the religious sentiment of the state will but assert itself when the legislature meets in Raleigh next January.

William L. Sherrill.

BACK TO THE PREACHER

The Literary Digest for November 20 carries an article, "Putting the Choir Where It Belongs." This deals with a recent action of a committee on church music of the United Lutheran Church of America and condemns "Show pieces by the choir and display of musical skill rather than of devotional inspiration." We wonder why our Methodist ministry has left this particular needful task to the United Lutheran Church of America? If there was ever a time when the choir, particularly in large city churches, was entirely out of harmony with the spirit of divine worship, it is now. Dr. John A. Kern, in his book, "The Ministry to the Congregation," writes, "It is also true that the almost universal tendency of the church choir is to sing professionally rather than devotionally—to separate itself from the people, as a candidate for their admiration, instead of maintaining the closest communion with them as fellow-worshipers."

After the preacher, the choir has the most prominent place in the regular service. The entire congregation is before them and the choir visible to all. Our Lutheran brethren go on record that "All the choir's acts must be acts of worship," and to that we say, "Amen!" But how can a chor's acts be of worship when within its ranks sing individuals who are steeped in worldly living? Apparently the chief requisite for choir membership is the ability to sing. So much so that the paid choir and quartet has become the common practice in many a church.

The church bulletin announces, "Quartet—The Light of the World," and, listening, one tries to think of John 8:12, "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life," but seemingly it is in vain. Mrs. Social, leading soprano, whose name appears in the bulletin as a member of the quartet also has her name in the society column of the Sunday newspaper. She led in bridge and won a handsome prize. We fear that if somebody in the congregation would forget himself and cry aloud, "Change tables," (heaven forbid) some members of the choir would automatically shift to other positions. Mr. Basso's name also tops the social lists as having taken part in the Marshalls' ball at the city auditorium.

"Putting the choir where it belongs" is not to be accomplished by committees writing resolutions. The choir should belong to Christ and every member be sincerely dedicated to living a Christian life in all its fullness, depth, and experience. It is only the nthat the acts of the choir will be acts of worship, its songs of salvation and service.

We sometimes envy the preacher who sits in front of the choir, with his back to them. He can listen to them and not see who is doing the singing. Music strikes home to the heart far quicker than the spoken word. With a consecrated choir singing praises and worship to God many a soul would be led to the foot of the cross and Jesus would enter new lives.

Philip Schwartz.

A SCHOOL OF RELIGION IN DUKE UNIVERSITY

(*Continued from page five*)

out in response to a divine call and we do not know whither we are bound any more than did Abraham. But we are far more fortunate than he. We have Jesus Christ and his Spirit, and having these we have all. Jesus tells us that when he, the Spirit of truth, is come, he will guide us into all truth. Here we have in immediate juxtaposition the sure historical foundation of Jesus and the far view into the future. It is history joined with promise, based on historic fact. The Spirit is the Spirit of Jesus. We may test all by that objective standard, but the call of Jesus as of any Christianity which is true of him, is towards the future, and our assurance for the future lies in the fact that the living Christ is truly present with us in that Spirit which is his, and which is available and effective as long as Christ himself endures. And of Christ the word of the Epistle to the Hebrews comes ringing down through the years, Jesus Christ is the same, yesterday, today and forever.

GREAT DAY FOR LOUISBURG COLLEGE—GIFT OF $50,000 WHEN PATTIE JULIA WRIGHT DORMITORY IS DEDICATED LAST TUESDAY

With the permission of the News and Observer, where his story appeared Wednesday morning, we are going to let Ben Dixon MacNeill in his own fine style tell the story to Advocate readers. Mr. MacNeill says:

"Coming home to Franklin today after fifty years beyond the horizon of his native heath, Richard H. Wright, little known Durham millionaire, made the first speech of his life at the dedication of a handsome dormitory given by him to Louisburg College in memory of his sister, Miss Pattie Julia Wright, of the class of 1868, and at the conclusion of his speech he gave the college trustees the surprise of their lives.

Fumbling for a moment in his pockets at the end of his very brief speech, and with nothing further from his mind than the intent to dramatize the moment, he drew out a bundle and handed it to President A. W. Mohn of the college. "I want this to be used to help poor girls attend this college," he said simply, and sat down. President Mohn examined the package perplexedly.

Fifty Thousand for Poor Girls

Fifty thousand dollars in the equivalent of cash was what Mr. Wright had been feeling about for in his pockets. The news was not of a sort that President Mohn could keep, and presently the great congregation that filled the local Methodist church for the dedication of the dormitory burst into a tumult of applause. The gift, made without any warning, left the college officials without any breath to say anything for a moment, but they got him thanked at the luncheon which followed the dedication.

Franklin Legion Present

Proud of having demonstrated to the world its own faith in and esteem for this college that has figured so profoundly in the development of Franklin, the county came up in legion today to the rejuvenation. The Franklin building, erected at a cost of $150,000, is nearing completion. Their day of formal celebration will come later along. This day belonged, if it belonged to anybody, to the quiet, retiring Durham business man who had come home to memorialize a sister whom he had loved very dearly.

The building itself was erected by him at a cost of $75,000, and handsomely furnished. It is the home of 104 young women who are being educated here. Beside the building he had already given the college the sum of $50,000 to be used as a loan fund for worthy young women. Today's gift, brought out of a pocket as if it might have been a paper on which he had written notes for his speech, brings his total benefactions to the college to $175,000.

Church Crowded

Ceremonies of dedication took place in the church across the street, since the college has not yet an auditorium which will seat the student body and any considerable number of visitors. And the church was crowded. Methodism from over the state was present, and there were scores of Franklin county friends of the institution here for the brief and simple ceremony. The students occupied one-half the church auditorium.

President A. W. Mohn presided over the program. The dedication address was made by Rev. A. D. Wilcox, D.D., pastor of Trinity Methodist church, Charlotte. Rev. A. J. Parker, until recently pastor of the Smithfield church, but removed by the recent session of the North Carolina conference to the pastorate of the City Road church at Elizabeth City, accepted the building on behalf of the board of trustees, of which he is president. A dedicatory poem was read by D. W. Newsom of Durham.

Portraits Presented

Portraits of Miss Pattie Julia Wright, in whose memory the dormitory was erected, and of the donor, were presented and unveiled. The portrait of Miss Wright and Mr. Wright were accepted by Rev. Dr. W. W. Peele, pastor of the Trinity Methodist church, Durham, and a member of the board of trustees. Other members of the board of trustees present were Frank B. McKinne, Rev. W. L. King of Weldon, Rev. O. W. Dowd, Rev. Dr. M. T. Plyler, presiding elder of the Raleigh district, and Charles S. Wallace of Morehead City.

Christian education, free from intellectual bickerings, and from narrow dogmatic intolerance was stressed by Dr. Wilcox in his address, and his words found echo in the brief remarks made by Mr. Wright when he addressed the assemblage. To this he added the counsel that the young women apply themselves to practical things. He counselled them to learn to cook and to do the other things that housewives are expected to do. Down in the basement of the new building is a well equipped domestic science class room.

College Gives Luncheon

Following the dedication the visitors were guests of the college at a luncheon in the college dining room. Mr. Wright was again warmly thanked and congratulated for his interest in the college. The most eloquent and touching address of the day was made by W. H. Yarborough, speaking on behalf of the people of Franklin county, expressing their profound gratification to him for coming to the help of the college when it faced a crisis.

Among the other speakers were Ben T. Holden, Chas. S. Wallace, E. S. Malone, and President Mohn. There were about 200 guests at the luncheon, beside the members of the faculty and the student body. Students enlivened the occasion by cheering the speakers, and by no means forgetting the man who came home to Franklin today after fifty years beyond the horizon."

IMPORTANT RESOLUTIONS ADOPTED AT GASTONIA CONFERENCE

The following resolutions were recommended by the Western North Carolina Conference Board of Education at Gastonia and adopted by the conference, having been previously endorsed by Bishop Mouzon and the presiding elders in their meeting:

"Our bishops recently declared that every interest of the church waits upon our educational institutions. Our last General Conference authorized that two months during the fall period of 1926 be set aside for the special effort to collect our Christian Education pledges and, further, authorized that this work be completed during the calendar year of 1927, calling upon the bishops, presiding elders, pastors and laymen to co-operate in this common task.

Therefore, it is the sense of this board that November and December, 1926, be the months set apart for this special effort.

Second, That the bishop be requested to urge that presiding elders and pastors to give special attention to the collection of these pledges at this time and to publish in the North Carolina Christian Advocate a call to all our people to join in this effort.

Third, That the presiding elders be requested to write to the pastors in the respective districts, calling attention to the amount pledged, the amount paid to date, and urging that a tactful, businesslike appeal be made to each subscriber to pay his pledge in full. We suggest that about November 5-10 would be a suitable time to send this letter. The conference educational secretary will furnish the figures for each charge.

Fourth, That this cause be made prominent and especially emphasized at the district conferences and all other district meetings, including laymen's meetings, and also at the quarterly conferences, and that whenever possible, group meetings, or mass meetings, be held specially in the interest of this movement adopting for our slogan, 'Let's finish the job!'

Fifth, This movement began as a great united connectional effort. It has produced a profound sense of the common task committed to all of our institutions of learning. We believe that this unity of effort should be preserved to the end, collecting as far as possible the pledges as originally made."

At the University of Wisconsin student government by men students has been abandoned after 20 years' effort of the men to administer the disciplinary powers which had been granted them by the university officials. The student court in a body has this year submitted its resignation to the board of regents and the discipline of men students has thereby reverted to the faculty. On the other hand, women students in this institution have built up a strong organization, and the activities of the women's self-government association are steadily increasing in effectiveness. The situation at the University of Wisconsin might be taken as an indication that student government is more successful with women than with men.

A DEPLORABLE STATE OF AFFAIRS IN OKLAHOMA

The Oklahoma Methodist says that the conferences in Oklahoma are overcrowded and men at the last conferences were given the superannuated relation or nominal appointments simply because there was no room for them; and at the same time there was a net loss of 1500 in church membership. The Methodist says:

"There are four causes for this situation that should provoke serious and prayerful consideration.

First and foremost, the transfer system of supplying our charges as practiced now is not the ideal plan. As a rule transfers do not supply our undeveloped charges. A large per cent of transfers occupy the better class of appointments crowding others down in the grade of appointments. This is not said with a spirit of criticism but to merely mention a fact. We welcome the transfers who are willing to get down with the boys and help develop this great undeveloped country. We want transfers who have the missionary spirit.

In the second place, there is a spirit on the part of too many of us to seek promotion to larger charges without building up the charges we are serving. Too many of our younger men plan only to stay in the small charge till they can be lifted out by the episcopal hand to a "larger opportunity for service." Consequently, they do not project a program of development that extends into the years. They do not strive to make their work permanent by giving information that builds. Unfortunately, too often presiding elders and bishops encourage this spirit. So every year the small charge changes pastors. And why not? The young man had planned all year little else except to get away. And frequently, in the smaller churches there is one man that runs every preacher off at the end of one year. This attitude of the young preacher and the habit of charges to get a new preacher more than any other one thing is the cause of lack of development.

In the next place should be mentioned the lack of an evangelistic spirit on the part of ministers. Every one must have a station and spend all his time preaching to one congregation. Every preacher should establish preaching places all around in the territory where he lives. Even some of our evangelists have forgotten the mission their name implies and preach only where we have strong churches. Many of our evangelists have money and are able, if they had the evangelistic spirit, to go out in unoccupied territory and establish churches.

Then again it does not appear that we are in the business of establishing churches and charges. We seem to be satisfied with what the pioneers have done for us and there has come to be a scramble over the places they have developed. It has actually come to the place where there is a secret joy in the hearts of some when some man in one of our better developed churches drops out or dies.

Together with this attitude is the tendency to retrench. We seem to have lost our ability to build and enlarge and have begun to plan how we can take care of men (not build up the kingdom) by cutting down and combining in order to pay bigger salaries.

The situation is anything but hopeful. It is a situation that should provoke our most serious consideration—one that should bring us to our knees!"

THE MINISTRY FOR TOMORROW SERIES

The Board of Education of our church has issued a series of pamphlets under this name. These pamphlets are primarily for young preachers but could be used with profit by others. The following are now available:

"Preparation Needed by the Preacher of Tomorrow," by Bishop Hoyt M. Dobbs; "The Bible in the Life and Work of the Preacher of Tomorrow," by Bishop Horace M. DuBose; "The Saving Gospel and the Social Gospel for Tomorrow," by Bishop Warren A. Candler; "Social Righteousness and the Preacher of Tomorrow," by Gilbert T. Rowe; "The Place of Vital Religious Experience in the Life and Work of the Preacher of Tomorrow," by Gilbert T. Rowe.

Copies of any one or all of these pamphlets may be had upon request from the Board of Education, 810 Broadway, Nashville, Tenn.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

FEED MY LAMBS

"What shall I render unto the Lord for all His benefits toward me?"—Psalm 116:12.

What is meet that I should render
For all the good that's mine,
To Thee, my Liege, my Lord Defender
When e'en my life itself is Thine?

Softly comes the answer holy,
"Feed my lambs and feed my sheep,
Feed my poor, my humble, lowly,
Gently comfort those who weep."

"Seek the poor, the weak, the wandering;
Seek me back of prison walls,
All the while in thy heart pondering
On my love thy mind recalls!"

"Upward lift the sorrow laden,
Set thou right the captive's wrong;
Cheer the hopeless, help the wayward,
Turn their mourning into song!"

—Maude Waddell.

The Woman's Missionary Society of Biltmore is mourning the loss of its oldest and one of its most loyal members, Mrs. M. L. Potts, whose death occurred a few days ago at her home in Biltmore. Mrs. Potts loved the church and as long as her health would permit was a regular attendant upon all its services. For the past eight years she had been confined to her room, almost blind from a double cataract on her eye, but she bore her sufferings with great fortitude and without a murmur, and a visit to her sick room was abenediction and a blessing. She will be greatly missed in the community in which she lived, and her co-workers feel that in her going they have sustained a personal loss.

NEW SOCIETIES ON MT. AIRY DISTRICT

Mrs. J. L. Woltz, district secretary of the Mt. Airy district, writes us that she has two new societies, an adult and a junior, both at Center church, on the Summerfield circut. She says further that the Summerfield society is largely instrumental in effecting these new organizations. We are sorry to have the list of officers of the children's society, but glad to give the names of the following, elected as officers in the adult organization: President, Miss Virgie Hooper, Summerfield, R. F. D. 2; vice president, Mrs. Lula Moten, Greensboro, Route 5; secretary and treasurer, Miss Mattie Florence, Summerfield, Route 2; corresponding secretary, Mrs. Will Davenport, Summerfield, Route 2; Supt. children's work, Mrs. Lula Moten, Greensboro, Route 5; Supt. social service, Mrs. Flake Shaw, Greensboro, Route 5.

A PLEASANT OCCASION AT WEAVERVILLE

An occasion proving most pleasant and enjoyable both to the hostesses and the honorees was the kitchen shower given a few evenings ago by the Woman's Missionary Society and Ladies' Aid Society to Rev. and Mrs. Dwight Brown, who have recently returned from their wedding trip.

Meeting at the church at 7:30, the entire party of more than thirty repaired to the parsonage, each laden with a package or packages, and surprised the popular pastor and his wife, and supplied them with many useful and necessary kitchen utensils. Mr. and Mrs. Brown were married a few days after conference at Raeford, the home of the bride, and will go to housekeeping in the parsonage within the next few days. Both of the organizations who were hostesses on this occasion extend a most cordial welcome to Mrs. Brown and feel that she will prove a most valuable addition to their membership.

WHAT ABOUT THE 1926 REPORTS?

It is only about five weeks until the record for this year will have been closed and we are wondering if our conference will maintain its record of past years and "go forward." There remains much to be done in these closing weeks, and we trust that every auxiliary is going to put forth every effort to make our record the best we have ever yet known. Is your society on the Book of Remembrance? Is the promised pledge paid in full? These are most vital and important questions, and will each president see that these items are stressed and that her society will be able to answer in the affirmative? Let us pull together, and by united effort, each doing her part, make these last days days of splendid achievement and telling in results.

WHAT IS THAT IN THINE HAND? EXODUS 4:2

The following extracts are given, by request, from the devotional conducted by Mrs. E. E. Williamson of Mount Holly, during the annual conference in Asheville in April, showing how great things may be achieved from the small resources in hand:

What is that in thine hand, Moses? A rod. Yet with the power of God added to this simple little rod, Moses was able to carry out God's command to him to lead his people out of Egypt.

What is that in thine hand, David? A sling. A mere lad who had come with love messages and food to his warring soldier brothers in the camp, with his little sling and a small stone and his only weapon, but with faith in God and with God's power added to his strength is able to gain the victory in the conflict with the giant, Goliath.

What is that in thine hand, little lad who has followed Christ in the multitude? Five loaves and two little fishes? Not enough to feed the great hungry company gathered to hear Christ's message, but the power of God is manifested and we are told that the crowd of five thousand was fed and twelve baskets were filled with the fragments.

What is that in thine hand, poor widow, that you are casting in God's treasury? Just two mites, but we are told that this widow gave more than all the others, because she gave her all, prompted by the love in her soul for the kingdom of God she was willing to give her last funds for God's treasury.

What is that in thine hand, weeping penitent woman at the feet of Jesus? An alabaster box, the perfume of which, when broken, has come down through the centuries, filling the world with fragrance and sweetness. "It will be told as a memorial of her," said the Saviour. She gave her all to him who had brought so much into her empty life.

What is that in thine hand, Martin Luther? A manuscript. A manuscript which changed the whole world of thought and brought freedom of conscience and freedom of thought to the world of man.

What is that in thine hand, John Bunyan? A pen, with which a prisoner gave to the world that wonderful book, Pilgrim's Progress which, it is said, has been instrumental in leading more souls to Christ than any other book except the Bible.

What is that in thine hand, John Wesley? A paper giving Coke and Asbury appointments as superintendents of the Methodist societies in America. Papers giving them the privilege to preach the gospel and establish societies in America. The great Methodist church is the outcome of this small beginning. God blessed the efforts of these men and today the world honor them for the wonderful works they accomplished.

What is that in thine hand, mother in the home, Sunday school teacher, leader of young people and children's societies? A Bible, the gospel of the Son of God. To us is committed the glorious task of training the minature men and women of today into the men and women of tomorrow, who will become the leaders of civilization. A tremendous task, but a glorious privilege. Shall we shirk the duty, dodge the responsibility, or shall we make use of every opportunity that is ours and lead the young life into the broader, fuller life and help them catch a vision of the possibilities within their powers, if they but use the gifts God has put into their hands.

What is that in our hands, oh leaders? The privilege of training the leaders of tomorrow to become better, more efficient leaders than we have been today. God grant that we may be able to use our resources and with faith in Him press forward and accomplish the work He would have us do.

North Carolina Conference

WELDON AUXILIARY

The past two weeks have been strenuous ones with some of the women of the missionary society of the Weldon church. First, an extensive study of the book, "Women of Moslem Lands," led by Mrs. H. V. Barnes, assisted by several other ladies, all of whom brought vividly to the minds of all what these women have suffered for ages at the hands of the unspeakable Turk wherever they have power and dominion.

The week of prayer with the business and election of officers followed closely on Monday. The present officers with a few exceptions were reelected and are earnestly at work trying to bring up all arrears so that the harvest day meeting may be a real Thanksgiving service. Mrs. S. B. Pierce, the president, has been untiring in her efforts to keep the auxiliary up to its high standard of excellence, and she has many active and earnest assistants.

The program for the week of prayer was effectively given on Tuesday, and Wednesday Mrs. G. W. Perry arranged candles to be lighted representing the outgoing missionaries with "the Light of the world" shining high above the others. As the name of each missionary and deaconess was called a prayer was offered for their protection and guidance in their chosen work. On Thursday the young woman's society gave the program for the day, and on Friday the children gave the little playlet, "How Mrs. Ross Helped to Decide the Matter." Each service was well attended and the collections gratifying, and all who had a part were glad to help in this, another week or prayer service.

Mrs. W. J. Ward, Supt. Pub.

FROM METHODISM'S FAR FIELDS

All pastors in the Durango district, Mexico, are active in the distribution of Bibles and Christian literature. These books are generally well received, and much good seed is thus sown.

On Sunday, October 3, 1926, seventeen new members were received into the church at Warsaw, Poland, six infants were baptized, and the sacrament was administered to eighty-six. Rev. F. C. Woodard is pastor.

The kindergarten at Unomachi, Japan, is making splendid progress and doing fine work in the new kindergarten plant completed during the early part of the year as part of Epworth church in that place. The Epworth

(Continued on page fourteen)

If Kidneys Act Bad Take Salts

Says Backache Often Means You Have Not Been Drinking Enough Water

When you wake up with backache and dull misery in the kidney region it may mean you have been eating foods which create acids, says a well-known authority. An excess of such acids overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels, removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help clear and stimulate sluggish kidneys, also to neutralize acids in the system, so they no longer irritate, thus often relieving bladder weakness.

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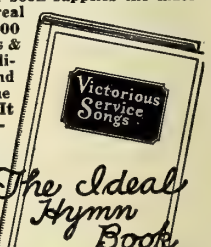
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THE SUNDAY SCHOOL

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Lexington, N. C.

North Carolina Conference

A BACKWARD GLANCE

Although realizing full well that we have only made a beginning toward the beginning of a really training leadership and teaching force for our Sunday schools, it is heartening to realize that over 50 per cent of our Sunday schools were served directly by our system of Standard and Cokesbury training schools during the past year. The report of the Sunday school board to the recent annual conference contained the following paragraph:

"Interesting is it to note that as late as 1919 only 20 standard training schools were conducted throughout Southern Methodism and that in them 1230 certificates were issued. The North Carolina conference this year held 19 standard schools and issued through them more certificates than were issued throughout the entire connection six years ago. In 1920 53 standard and no Cokesbury schools were held in Southern Methodism; this year 51 standard and Cokesbury schools were held in the North Carolin conference."

SUPERINTENDENTS' HONOR ROLL

Within the year just closed 65 superintendents joined that much larger number of other officers and teachers in training. This number of superintendents took the credit work in one of the training courses. Many others attended our training schools but did not do credit work. Those earning certificates, listed by districts, are as follows:

Durham—James Crompton, O. J. Blue, V. E. Wilson, C. B. Austin and H. L. Umstead, Jr.

Elizabeth City—L. R. Foreman, W. H. McClees, G. F. Seyffert, G. F. Pearce, W. S. Forehand, and C. E. Payne.

Fayetteville—Albert Stewart, J. E. Crowson, J. L. Harmon, Dr. M. L. Matthews, O. M. Yarbrough, and M. M. Fox.

New Bern—W. W. Gaskins, W. L. Bell, R. C. Hinson, J. T. Jerome, G. A. Bowles, R. A. King, E. D. Hardesty, P. P. Garner, J. H. Elliott, Jr., Miss Maude S. Satherwaite and J. B. Parks.

Raleigh—Bennett Davis, J. E. Finch, Mrs. Y. M. Holland, F. E. Parrott, J. A. Cowan, J. G. Garner, M. B. Sanford, W. W. Fuller, E. A. Hunt, T. C. Young, Eugene Wilson and Miss Bettie Bennett.

Rockingham—V. W. Burkhead, D. C. Farlow, J. H. Brown and T. N. Harris.

Washington—C. A. Litchfield, J. H. Rose, D. L. Berry and A. E. Bishop.

Weldon—E. J. Gerrock, A. W. Farris, M. E. Worrell, J. L. Overby, Dr. J. H. Brown, Henry Montgomery, J. A. Cheek, S. M. Gardner and E. P. Cunningham.

Washington—R. W. Davis, W. W. Russell, Jr., C. M. Morton, J. M. Turner, A. J. Lee, Jr., and Major W. A. Graham.

LET OTHERS DO LIKEWISE!

We rejoice that these 65 superintendents have taken time for training. We feel, however, that many more ought to and will this new year follow their good example. The school can hardly move faster nor aim higher than its superintendents. One of the outstanding lines yet to be taken for our forward-moving Sunday school program, as Dr. John W. Shackford, general secretary of the General Sunday school board, points out, is that of the great body of Sunday school superintendents. Says he:

"We have witnessed in recent years a marvelous awakening on the part of our Sunday school teachers. In like manner our pastors are beginning to study the problems of religious education as never before. But as yet there has been no corresponding movement on the part of our great body of Sunday school superintendents. One of our outstanding opportunities is to challenge the attention of our Sunday school superintendents and enlist them in a vital and careful re-study of the great work with which they are charged."

We believe that many of our superintendents will accept this challenge, study themselves and their tasks, and help make possible the new day about to dawn on the Sunday school horizon.

LOCAL RESPONSIBILITY

An analysis of our training records indicates that the great weakness of our training program is in the local church. It is the duty and the privilege of the promotional agencies of our church to set the pace and point the way. This we are doing through our standard and Cokesbury training schools. But these schools alone are not sufficient; they can never meet the needs of the local church fully. Local training classes, home study, correspondence work, and supervised study should be used more extensively.

JOSEPH G. BROWN HONORED

Edenton Street Sunday school, Raleigh, paused long enough on a recent Sunday to pay deserved tribute to its venerable superintendent, Mr. Joseph G. Brown, who has been identified with this school for over 50 years and who has grown up with it and helped make it the largest Sunday school in the North Carolina conference. There were 1323 present on this Sunday, and no announcement had been made that anything out of the ordinary was to happen. This great school refuses to release its leader from the superintendency. It has given him, however, in the person of Mr. John A. Park, publisher of the Raleigh Times, an assistant, who will take care of much of the routine of supervision.

ON TO ROCKY MOUNT!

Rocky Mount will be the mecca of the Sunday school forces of our conference in March, for on March 30-April 1 will be held in First church, Rocky Mount, our fourth annual conference-wide Sunday school conference, according to the decision of the Sunday school board at its recent meeting in Durham. This should be a noteworthy gathering. We call attention to it thus early that conflicting engagements may not be made. Details of the program will, of course, be announced later.

AT WEST BURLINGTON

Rev. L. V. Harris, our extension secretary, met with a number of Sunday school workers of West Burlington Sunday school Wednesday evening, presenting the program of work and otherwise boosting the Sunday school cause. Much interest was manifest, and it is expected that these workers will adopt the program soon. Rev. E. G. Overton is the pastor.

MISSIONARY DAY

Next Sunday—the fourth Sunday—is Missionary Day and should be universally observed by our Sunday schools as such. Has your school or department planned its program? Would you like to receive regularly for your school material for its fourth Sunday programs? If so, write us.

LOOKING AHEAD

We are beginning a new conference year. We face a new opportunity. Cheered by whatever success has attended our efforts and spurred on by our failures, to more heroic endeavor, may we face the new year with courage and dare mightily for the sake of childhood and the church and Him who loved little children and all mankind.

Western North Carolina Conference

WINSTON-SALEM SCHOOL

Great advancement has been made in the enrollment, attendance and credit record made in the Winston-Salem school during the past three years. Three years ago the credits earned numbered 130. Credits earned two years ago numbered 192. In the school which closed last week there was an enrollment of 270 of which number 246 earned certificates of credit. These credit students are listed with the following churches in numbers given: Centenary 61; Burkhead 27; West End 20; Green Street 19; Ardmore 17; Mt. Tabor 15; Central Terrace 12; Ogburn Memorial 10; Mt. Olivet 9; Oak Summit 8; Grace 6; Rural Hall 3; Hanes-Bethel 3; Kernersville 3; District 1; Home Moravian 11; Calvary Moravian 6; Christ Moravian 8; Fries Memorial Moravian 3; Immanuel Moravian 3; First Presbyterian 2; Woodland Baptist 1.

CLASS RECORD

A number of our training schools are becoming so large as to make it impracticable to list the names of those taking credit in these columns. These credit students will continue to be listed in local papers.

The following class records for the Winston-Salem school are noteworthy. The name of class, the instructor, the official enrollment and total number of credits earned being given in order:

Pupil Study, Prof. B. G. Childs; 58—56.

Bible, Old Testament, Dr. Chas. C. Weaver; 61—55.

The Home, Mrs. Cora T. Court; 32—25.

Young People's Department Administration, Miss Lucy Foreman; 16—16.

Intermediate - Senior Psychology, Prof. A. E. Barnett; 23—21.

Junior Department Administration, Mrs. E. R. Michaux; 32—28.

Primary Department Administration, Miss Corinne Little; 28—26.

Beginner Department Administration, Mrs. O. V. Woosley; 20—19.

HOME WORK

The following splendid Sunday school leaders have earned certificates of credit in the standard training course by means of home study and examination on text studied:

Mrs. J. A. Cooke, Spencer.
Mrs. T. T. Capehart, Monroe.
Miss Valdy M. Abernethy, Avondale.
Mrs. C. B. Martin, Cliffside.
Mrs. M. W. Heckard, Cliffside.
Mrs. Guy Frye, Cliffside.
W. C. Randall, Cliffside.
Dr. J. M. Allhands, Cliffside.
John G. Roach, Cliffside.
L. G. Garvin, Cliffside.
Mrs. R. L. Weathers, Shelby.
Rev. H. K. Boyer, Shelby.
Miss Ellen New, Shelby.
Miss Elizabeth Wilson, Winston-Salem.
Miss Elizabeth Woodward, Charlotte.
Miss Margaret Lowe, Winston-Salem.
Miss Agnes Surratt, Winston-Salem.
Miss Rowena Cromer, Winston-Salem.
Miss Luna Mae Goff, Winston-Salem.
Rev. G. G. Adams, Stanley.

SUNDAY SCHOOL DAY OFFERINGS

Treasurer H. A. Dunham has kindly furnished the Sunday School Day offerings by districts for the past seven years, from which the following record is taken. It will be noted that the total Sunday School Day offering increase is 196 per cent. During this same period of time our Sunday schools have increased their expenditures for themselves 286 per cent. We feel sure that this year will witness a more liberal allowance to our constantly growing conference Sunday school program of work. Note the record by districts. First figures represent total district offering for 1920, second for 1926 and third for per cent gain.

Asheville District..	$ 246	$ 508	107
Charlotte	165	664	302
Greensboro	182	464	155
Marion	34	183	434
Mt. Airy	69	155	124
N. Wilkesboro	26	28	8
Salisbury	72	373	418
Statesville	112	210	87
Shelby	118	380	231
Waynesville	61	112	83
Winston-Salem	144	577	196
Total	$1235	$3658	196

CHARLOTTE SCHOOL

We are this week in the midst of the largest standard training school ever held in North Carolina. Only three larger schools have ever been held in the Southern Methodism, these being held at Richmond, Atlanta and Little Rock. It now appears that over 300 splendid Sunday school workers will earn certificates of credit. Our Charlotte people have attended the school continually in spite of some exceedingly disagreeable weather. Methodism in Charlotte is certainly in a healthy condition.

FAITHFUL GIVERS

Treasurer H. A. Dunham reports the following Sunday schools as having forwarded their offerings taken since the annual conference for the dual special. These are among our faithful givers:

Trinity, Charlotte	$31.82
Centenary, Winston-Salem	31.81
Central, Mooresville	21.55
Central, Shelby	15.50
Haywood St., Asheville	14.58
Myers Park, Charlotte	10.53
Andrews	7.26
Pleasant Grove, Crouse Ct.	6.10
Rutherfordton	6.90
St. Johns, Statesville	3.57
Rockford St., Mt. Airy	2.50
Battleground, Summerfield Ct...	1.80
Farmington, Farmington Ct. ...	2.73
Hickory Grove, Charlotte	1.50

THE NEW RECORD

The following Western North Carolina pastors have since conference earned certificates of credit in the Sunday school training courses. Without doubt the number of pastors who take credit and the number of credits earned will exceed the wonderful record made last year. Kindly note those who have had an opportunity to begin early: Revs. J. H. Barnhardt, W. B. Shinn, A. Burgess, E. D. Ballard, R. C. Goforth, L. B. Hayes, W. R. Jenkins, G. C. Ervin, G. B. Clemmer, G. G. Adams and Frank Siler.

MATRONS OF THE PARSONAGE

In the list of pastors' wives listed in the Advocate as having taken credit last year Mrs. C. S. Kirkpatrick was left out. Since Mrs. Kirkpatrick took her course in my class I feel all the more ashamed of myself for having overlooked her. If there are other mistakes I would like to know them. Any record attempted should be made correct. Note the starters for this year: Mrs. Charles C. Weaver, Mrs. W. R. Jenkins, Mrs. G. B. Clemmer and Mrs. M. W. Heckard.

Every steward needs a discipline. Order from the Advocate. Price, 50 cents single copy; one dozen $5.28; 25 copies, $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order now.

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.

BLACK'S CHAPEL LEAGUE

The Epworth League of Black's Chapel at Godwin gave a Hallowe'en party at the community club house on October 30, and a large crowd of leaguers and friends were met by ghosts and witches as they entered. A black cat was pinned on each guest at the door.

The club house was decorated with yellow and black, black cats, pumpkins and jacko'lanters.

Miss Sadie Markham was dressed as a fortune teller and sat on the floor stirring her pot of fortunes while each one read theirs aloud.

Wierd and ghostly tales and stories were told by each one as the lights were all turned low, and all sat around the big fire in the massive fireplace. Many games were played, after which oranges, candy and peanuts were served as each one went away feeling that this was indeed a very nice social of the Epworth League.

On Sunday night, November 7, the Epworth League had a very interesting Armistice day program, Mrs. Harper Jones having charge of the program, as follows:

Song: Star Spangled Banner, by the band of Folson and congregation.

Scripture lesson: Luke 4:16-22, by Mrs. Harper Jones.

Song by band.

List or thirty ex-service men, Mrs. C. W. Spell.

Talk on Armistice Day, Mr. Quillen, commander of American Legion, Fayetteville.

Three tributes to the three who died in service, by Messrs. Godwin, Randall and Williams.

Music by band.

League benediction.

The church was beautifully decorated with pretty flowers and the United States flags were in evidence throughout the church. There was a large crowd present. This was one of the best programs we have had this year.

The league had a Thanksgiving program on Sunday night, November 21. Mr. Laurice McClellan was the leader.

The officers of our league are:

President—Miss Willard Kemingway.

Vice President—Miss Sadie Markham.

Sec.-Treas.—Mrs. C. W. Spell.

Era Agent—Miss Markham.

First Supt.—Miss Mary B. Williams.

Second Supt.—Miss Ruth Starling.

Third Supt.—Lourice McLellan.

Fourth Supt.—Miss Mary Hemingway.

Mrs. C. W. Spell, Sec.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Box 707, High Point, N. C.

It was our privilege to visit that wonderful group of leaguers at Lincolnton last Sunday, and to speak to them, and to a splendid congregation at Brother West's church, on the occasion of the installation of the abovementioned officers. Brother West has a group of leaders who are far and away above the average in experience and ability, and we predict eminent success for this league. While in Lincolnton we were graciously entertained in the home of Brother and Sister West, and they together with the four little Wests were very lovely to us. It is easy to see why some pastors get ahead, and there is no mystery surrounding Brother West's success in our conference.

The cabinet of our Epworth League conference is meeting on Tuesday of this week in Statesville. A full account of the work accomplished there will appear in this column next week.

The church-wide oratorical contest that is being fostered by the Epworth League is getting into sway. Several college scholarships are being offered the winners; in some cases these scholarships include board. Get in touch with your district secretary, and get into the procession, leaguers.

We were engaged in a study class in hand book at Lawndale last week. Lawndale is not the largest place in our conference, but it is a place of earnest Epworth Leaguers, and kind ones. After coming every night to the number of twenty-six average for the week, and doing the required work in fine style, these leaguers presented their teacher with a very handsome present. If the leaguers keep this present-giving practice up, the field secretary will soon be expecting a present when he goes, and that would never do. Nevertheless, this expression of appreciation was appreciated.

SUBSCRIPTIONS
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Christian Education Movement
Were made more than
Five Years Ago
They are past due.
Is it just or fair to assume and pay new obligations before paying these pledges?
What Say You?

The following appeared in the church bulletin of First church, Lincolnton, last Sunday:

"On last Sunday evening, after a sermon to young people on the Epworth League motto, 'All for Christ,' a senior Epworth League was organized with 20 odd members.

"The following officers were elected: W. M. Glenn, president; H. L. Helms, vice president; Marie Womack, secretary; William Rhodes, treasurer; Helen Rudisill, corrseponding secretary. The following superintendents of deparments were appointed by the president: Department of spiritual work, Miss Ethel Long; department of social service, Miss Eva James; department of recreation and culture, Mrs. Vena Little Goode; department of missions, Miss Lena Dellinger. Miss Elizabeth McLean has been appointed Epworth Era agent.

KNOW YOUR HAND BOOK

(Continued from last week)

Article V.—Duties of Officers.

Section 1. The president shall preside at the business meetings of the league, preserve order, see that the constitution and by-laws are duly observed, make reports to the league unions and conferences, exercise close and continual supervision over every department of activity, and discharge all the duties usual to his office.

Sec. 2. The vice president shall, in the absence of the president, preside at the business meetings of the league and assume full responsibility for the management of the chapter.

Sec. 3. The secretary shall keep a faithful record of the proceedings of all the meetings of the league and furnish the pastor for insertion in his report to the quarterly conference an account of the work of the league for the preceding quarter.

Sec. 4. The Epworth Era agent shall seek to place at least one copy of the Era in every family represented in the Epworth League. He shall attend dilgently to the renewal of old subscriptions as well as to the securing of new ones. He shall be responsible for receiving and distributing to subscribers the Eras that come in club lots to this address.

Sec. 5. The corresponding secretary shall contduct all the correspodence of the chapter. His name and address shall be preserved in the files of the Central Office as the established medium of communication between the geenral secretary and the chapter. He shall preserve all the correspondence in alphabetical arrangement and keep it available for the use of officers of the chapter.

Sec. 6. Superintendents of the departments of the senior league shall have oversight of the work of their respective departments and shall preside at the meetings under the direction of their respective departments. They shall sustain an advisory relation to the chairman of the corresponding department of the junior and the intermediate societies wherever such relationship is desirable.

Sec. 7. The treasurer shall keep in safe deposit all the funds placed in his hands, and shall pay out the same by the direction of the league on the order of the secretary. He shall remit to the treasurer of the annual conference Epworth League the proceeds of the offering made for Epworth League Extension on Epworth League Day. He shall act as treasurer of all funds of the league, including the amount given for missions, which latter shall be by him remitted to the treasurer of the conference Epworth League.

Article VI.—The Council.

The president, the vice president, the secretary, the treasurer, the corresponding secretary, the superintendents of the departments, the superintendent of the junior league, the Epworth Era agent, and the preacher in charge shall constitute the League Council, of which the president shall be chairman. The presidents of the Wesley classes and of young people's missionary societies may, on application, be received as members ex officio of the council when these organizations desire to affiliate with the Epworth League. The council shall meet monthly to suggest plans to present to the business meeting and to aid the several officers in planning their work and selecting leaders. It shall be the duty of the council to outline a policy for the year's work as soon as possible after election.

The council, in co-operation with the pastor, shall be responsible for inaugurating and promoting the work of the junior league and intermediate societies by helping to secure superintendents and by giving direction to the work.

(To be Continued)

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Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

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Petersburg, Va.

Children's Home

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference

By Martha Mann Wood.

There is never a convenient time for a busy superintendent to be away from home. However, when Mr. Brown of Oxford proposed a trip to points in Alabama, Tennessee and Ohio, Mr. Wood made arrangements to be gone a week or ten days, to visit institutions of interest at those places.

I think, from what he writes that The Children's Home has not lost, in his estimation, in attractiveness, from comparison with these other institutions.

Last week Mr. Wood, with a driver for the truck, took a trip of a different kind—a day's climb, via North Wilkesboro and Boone into the mountain country to Mast, on the invitation of a kind lady who had made arrangements to have collected from the community a quantity of supplies for the Home.

That is the country of fine apple crops, crisp and well flavored cabbages and good potatoes.

It was next morning on loading the truck for the return trip that more of those nice things had been offered than the truck could bring. So Mr. Wood asked that the rest be sent when they could find transportation.

About the time I was expecting them home in the afternoon I got a phone message from North Wilkesboro that they were delayed by engine trouble and would be late getting in.

Engine trouble wasn't the last of their troubles. They had only left North Wilkesboro a mile or two when a tire went down, and the truck jack being inadequate Mr. Wood had to walk some distance to get help. However, about nine o'clock the truck pulled in under shelter at the back door and Mr. Wood and Ples climbed down very cold and stiff.

The children have been enjoying the apples especially, and the other good things help out the bill of fare at the dining rooms at this season when green vegetables are getting scarce.

Just now Mrs. Rembant, the head matron, phoned over that a big load of supplies had come down from Zion Sunday school, Jefferson charge. Fifteen bushels of apples, 11 bushels of potatoes, 350 pounds of cabbage, seven bushels of turnips, 33 pumpkins, 40 pounds dried fruit, ten pounds beans and 96 quarts of canned goods.

The Thanksgiving spirit is getting into the air, you see. This morning there was a letter in the mail from the Forsyth Dairy Company telling that the usual donation of ice cream from the N. C. Ice Cream Manufactur' ers' Association would be supplied The Children's Home on Thanksgiving day.

We have been hearing some faint suggestions of turkey gobbles in the air, but whether they materialize into realities remains to be seen. Anyway, the farm can furnish some chickens and others may be sent in. And chicken is not so common on our bill of fare as to fail to be very much enjoyed as chief item in a Thanksgiving menu.

* * * *

Mr. Wood put a postscript to one of his circular letters to Sunday school superintendents that the Home needed very much several more pianos. While at conference he got a message from Mr. A. W. Bunch of Statesville, who is a dealer in beautiful furniture and pianos, etc., to come by Statesville on his way home and select a piano suitable for the Baby Cottage.

This was a much appreciated invitation, and after spending Monday night with friends in Shelby, and stopping in Cherryville to go with the preacher there to see a little orphan baby boy, we came by Statesville and called at Mr. Bunch's place of business and discussed pianos and the Baby Cottage requirements.

This morning the piano which was shipped a few days ago arrived and was put in place. One can imagine the wide-eyed surprise and pleasure of the little folks when they hear for the first time the sweet tones of music played for them and the added attractions of their Sunday morning Sunday school hour that music will give.

This gives, too, another practice place for some of the music pupils. The inconvenience and loss of time for the lack of sufficient pianos for the music pupils to practice on the following instance will help to illustrate.

The other day I met one of our little girls on the grounds in a very muchly outgrown dress. Her faded gingham bloomers were about a foot longer than her dress and the dress about a foot shorter than it should be —which is some shortness in this day of abbreviated frocks.

"Mary K," I said, "haven't you any better every day dresses than that?"

She said she hadn't, so we went to see the sewing department. Consulting the sewing matron I found that the usual renewed supply of every day dresses was much behind for several reasons. Quite a number of new children have been received into the Home the past few months, which made a great deal of extra sewing and took up most of the reserve supply of garments and the time of the sewing force.

The small number of large girls compared to the large number of small children to be sewed for keeps the few available for the work very busy. And as a number of the most skillful and dependable sewers take music and had practice periods in work hours it left the sewing room without adequate force.

Now of course the cooking girls cannot be spared in work hours, nor the laundry girls in ironing time, and it seems that the sewing room cannot spare them in work time either. We must not take the practice time either, so the only alternative is to get still another practice opportunity.

Meantime extra help has been employed for a catch up effort at the sewing room and the girls are trying to squeeze in their music practice at very early and other inconvenient hours wherever a piano period is to had.

There is much going on at the Home that I meant to write about, but I shall have to let it wait now until next week.

RUFFIN AND MORGANTON

I had two good years at Ruffin. The charge does not show all that it does for the pastor. It shows a small deficit for pastor, but I received at least $50 in cash and nearly twice that in other things that were not to be counted in the report. They are not inclined to pay on missions and do not want to make a big report. We had over 50 converts in the schools at Pelham and Ruffin who had not joined any church when I left; also about 30 at the Quarry at Stacy.

We drove through to Table Rock parsonage in a day; found a large crowd and warm supper awaiting our arrival. I have been to all my churches except Linville and found good congregations.

They use the double budget system, paying pastor first. I told them that I preferred to make the division as we go.

This old circuit has not grown because of so many big farmers having sold out to the Southern Power Co. Pray for us. J. H. Brendall.

Order your new discipline from the Advocate.

THE METHODIST ORPHANAGE

RALEIGH, N. C.
Hon. R. N. Page .. Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

A Great Conference—Methodism in Durham made possible one of the best conferences ever held in our state. Brother W. W. Peele and his fine church won the praise and commendation of all the pastors, delegates and visitors. Not one word of criticism was heard in reference to the entertainment. The committee who assigned the delegates to homes was exceedingly kind to me in sending me to the home of my good friends, Mr. and Mrs. S. H. Hobgood. No one was more royally entertained than Dr. Zolicoffer and I. While pastor on the Oxford circuit I learned to appreciate these good friends.

* * * *

One Day's Earnings—"Let your contribution be equal to one day's earnings in your regular work, or business, to help in this cause that should appeal to every heart with greater force than any other avenue open to you this Thanksgiving season. Do not wait until tomorrow. Send it today. And when your head hits the pillow, that inseparable bed-fellow, Friend Conscience, will tell you, without the asking, that the Comforter, who marks even the sparrow's fall, did not allow your good deed to pass unnoticed, or unnoted. What greater reward could come to you?"

* * * *

Right of Way—For the next four weeks the Methodist Orphanage is to have the right-of-way to the hearts and purses of the people of the North Carolina conference. Pastors moving from one charge to another will not overlook our cause just now when the thoughts of all are turned to our two hundred and fifty children. Those who are serving circuits will present our needs if it takes till Christmas to do so. This year no charge or church will be overlooked. Every Sunday school superintendent, teacher and president of organized Wesley classes are going to help us out of our financial embarrassment by presenting our needs to their schools and classes. For this fine spirit of co-operation upon the part of these good friends we feel profoundly thankful.

* * * *

Appreciated Gift—For a long time we have been in sore need of library equipment. I have made several strong appeals for book cases. Last year Sister M. J. Best of Goldsboro sent me one hundred dollars toward this cause. While I was attending the annual conference in Durham my good friend, Brother M. J. Best, pledged me five thousand dollars toward finishing the library. In addition to what Sister Best has already sent me in cash, she pledges another hundred dollars. This gives us a total of seven hundred dollars which will take care of our immediate needs along this line. The orphanage and the friends of our cause are rejoiced over these timely contributions. The Methodist Orphanage is fortunate in numbering Brother and Sister Best among its real friends.

* * * *

Goldsboro and Mount Olive—Large congregations and appreciative audiences greeted our singing class the second Sunday in this month at St. Paul, Goldsboro, and Mount Olive. I slipped away from conference, feeling that the bishop could preach as well without my presence, and occampanied the class to St. Paul church. Wanted to go to Mount Olive with the class for the night service, but had to return to Raleigh so I could go back to the conference early Monday morning. For this reason I missed fellowship with my good friends at Mount Olive. It is always a peculiar joy to me to turn my face toward my native county—Wayne. At St. Paul and at Mount Olive we have many staunch friends who count it a high privilege to minister to the needs of our children. Brothers Daniel and Snipes had given publicity to the visit of the class and their accounts for the great interest that was manifested on these occasions. I had the pleasure of dining with my good friend, J. G. Spence, who is city clerk. Many of the friends at St. Paul assured me that they were going to remember our cause during the Thanksgiving season.

* * * *

Think on These Things—"The most appealing and cheering of all pictures of the Saviour of the world is the classic one in which He holds little children in His arms and blesses them. The orphan homes of our state, where fatherless and motherless little children are enfolded by devoted and trained servitors and foster mothers, are the modern sheltering arms of the Master whose blessing they received in the long ago. But the blessings to these precious little ones come from charitably-inclined people who contribute to their nurture, to their right living—their future happiness. To thus be permitted to become an imitation of Him who doeth all things well, in His lovingest mortal guise, is such a special privilege, it were sacrilege to think of, even as charity, when in assuming our Saviour's overt act of blessing others, we are thrice blessed ourselves. The wage or income of a day at Thanksgiving to one or more of the orphan homes will surely bring joy to the hearts of all who give cheerfully. 'Think on these things.'"

FRECKLES

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Five months old pullets of any breed above, $1 each, soon to lay.

Young cockerels, about ready for service, $2 each.

Cock free with order for one dozen pullets or more.

White Leghorn baby chicks, $8.75 hundred.

Brown Leghorn baby chicks, $9 hundred.

Barred Rock baby chicks, $11 hundred.

Rhode Island Red chicks, $10 hundred.

White Rock chicks, $12 hundred.

White Wyandotte chicks, $11.50 hundred.

All pure bred and of the strains mentioned.

We grow our poultry and use extreme care in selecting eggs for hatching. Satisfaction guaranteed.

We pay postage charges on chicks and express on pullets. Live delivery guaranteed.

THE FULGHUM HATCHERY
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THE RELIGIOUS LIFE OF JEFFERSON DAVIS

Professor Fleming, who made a study of the religious life of Jefferson Davis, calls attention to the fact that while Robert E. Lee and Stonewall Jackson were both known as men of deep piety, few people ever think of Jefferson Davis as a religious man. But, as a matter of fact, "he held decided views on religion and, in later life at least, was a devoted Christian."

"The religious life of Jefferson Davis," says Professor Fleming, "reflects the religious development of the South of which he was so important a part. The South of Davis' youth was not, strictly speaking, a religious section; the South of his prime and his old age was a very religious land."

While Davis' parents were members of the Baptist church, it seems that "most of the children did not unite with the church of their parents, but remained churchless or gravitated toward some of the other organizations."

At seven years of age he was sent to a Roman Catholic school, where he was deeply impressed by the kindness of the priests. He did not become a Catholic, but ever afterwards had the greatest respect for Catholics.

He was sixteen when he went to West Point. "His religious environment, which had been unusual for a Southern youth—Baptist at home, Catholic, Presbyterian and Unitarian at school—and the skepticism prevalent in Mississippi and Kentucky, probably resulted in a certain liberal but slightly indifferent attitude toward theological doctrines."

At West Point, "the cadets were trained to rigid truth and honor, but few of them and few of the instructors were in any way religious; some were openly skeptical." No definite religious impressions were made upon him there, where he is described as a "high-spirited, mischievous boy, who thought little of serious things." While living a strictly moral life, he did not unite with the church until he became president of the Confederacy.

He believed slavery was according to the ordering of Providence and "the best agency for elevating an inferior race." He provided for the religious training of his slaves, "sometimes paying the salary of a white Methodist preacher who was sent out by the Southern Methodist church to work among the negroes." (He had great respect for the Southern Methodist church. In his old age he said: "The Methodist Episcopal Church, South, has been to me the object of admiration and grateful affection, because of its fidelity to principle, and because of the unselfish devotion of its underpaid ministers, who have gone along the highways to penetrate unfrequented regions and there preach the gospel to the poor.")

"When he became president of the Confederacy it was with the conviction that the Southern cause was a losing one, unless Providence should support it." He closed his address at Montgomery in 1861, when inaugurated provisional president, by invoking the blessing and guidance of God. And a year later he closed his inaugural address with this impressive prayer: "With humble gratitude and adoration, acknowledging the Providence which has so vividly protected the Confederacy during its brief but eventful career, to Thee, O God, I trustfully commit myself, and prayerfully invoke Thy blessing upon my country and its cause."

Soon after his inauguration in Richmond he became a member of St. Paul's Episcopal church. Dr. Minnegerode, the rector, says:

"It was soon after his inauguration that he united himself with the church. Our intercourses had become more frequent, and turned more and more on the subject of religion; and by his wife's advice I went to see him on the subject of confessing Christ. He met me more than half way, and expressed his desire to do so, and to unite himself with the church; that he must be a Christian he felt in his inmost soul. He spoke very earnestly and most humbly of needing the cleansing blood of Jesus and the power of the Holy Spirit; but in the consciousness of his insufficiency, he felt some doubt whether he had a right to come.

"All that was natural and right; but soon it settled this question with a man so resolute in doing what he thought his duty. I baptized him hypothetically, for he was not certain if he had ever been baptized. When the day of confirmation came, it was quite in keeping with his resolute character, that when the bishop called the condidates to the chancel he was the first to rise and, as it were, lead the others on, among whom were General Gorgas and several officers."

"From that day," says his pastor, "so far as I can know and judge, 'he never turned back.' He never ceased trying to come up to his baptismal vow and lead a Christian life. And so he went on bravely and perseveringly, even when it became clear that hope of success was failing. He could not leave his post. He did not lose heart. The cause lost—defeated for a time—he felt sure would yet bring forth blessings uopn the country."

He promoted the religious activities of the army, and writing to a colporteur said: "I most cordially smypathize with this movement. We have but little to hope for if we do not realize our deep dependence upon heaven's blessings and seek the guidance of God's truth."

Professor Fleming says: "As soon as the war was ended, some Southern leaders made of Davis a scapegoat—the cause of the Confederacy's failure. In regard to their criticism and the demand of the Northern people that he be executed, he said: "An unseen hand has sustained me, and a peace the world could not give and has not been able to destroy, will, I trust, uphold me to meet with resignation whatever may be fall me. . . . If one is to answer for all, upon him (me) it most naturally and properly falls. If I alone could bear all the suffering of the country, and relieve it from further calamity, I trust our heavenly Father would give me strength to be a willing sacrifice."

Mr. Minnegerode, his pastor, said concerning his visits to him while in prison: "From that time I went whenever I could to see my beloved and martyred friend, and precious were the days and hours spent with him. I loved that lowly, patient, God-fearing soul. It was in these private interviews that I learned to appreciate his noble Christian character; 'pure in heart,' unselfish, without guile, and loyal unto death to his conscience and convictions."

When he was releaseo on bail and left the court room, Mr. Minnegerode says: "Our carriage passed with difficulty through the crowd of rejoicing negroes with their tender affection, climbing upon the carriage, shaking and kissing his hand, and calling out, 'God bless our Mars Davis.'" As they reached the Spotswood hotel, Mr. Davis turned to his pastor and said: "Mr. Minnegerode, you who have been with me in my sufferings and comforted and sterengthened me with your prayers, is it not right that we now once more should kneel down together and return thanks?" "There was not a dry eye in the room," says Mr. Minnegerode. "Mrs. Davis led the way into the adjoining room, more private, and there, in the deep-felt prayer and thanksgiving, closed the story of Jefferson Davis' prison life."

Dr. Craven, the physician who attended Mr. Davis during his imprisonment, says: "Let me here remark that, despite a certain exterior cynicism of manner, no patient has ever crossed my path who, suffering so much himself, appeared to feel so warmly and tenderly for others. Sickness, as a general rule, is sadly selfish, its own pains and infirmities occupying too much of its thoughts. With Mr. Davis, however, the rule did not work, or rather he was an exception calling attention to its general truth."

Dr. Craven also says: "There was no affectation of devoutness or asceticism in my patient; but every opportunity I had of seeing him convinced me more deeply of his sincere religious convictions. He was fond of referring to passages of Scripture, comparing text with text, dwelling on the divine beauty of the imagery, and the wonderful adaptation of the whole to every conceivable phase and stage of human life."

When very ill in prison, with intense earnestness and solemnity he said to Dr. Craven: "They charge me with crime, Doctor, but God knows my innocence. I indorsed no measure that was not justified by the laws of war. Failure is all forms of guilt in one to men who occupied my position. Should I die, repeat this for the sake of my people, my dear wife, and poor darling children. Tell the world I only loved America, and that in following my state I was only carrying out doctrines received from reverenced lips in my early youth, and adopted by my judgment as the convictions of riper years."

No one can doubt the sincerity of Mr. Davis' religious life after reading the following words from Dr. Craven:

"There were moments, while speaking on religious subjects, in which Mr. Davis impressed me more than any professor of Christianity I had ever heard. There was a vital earnestness in his discourse; a clear, almost passionate grasp in his faith; and the thought would frequently recur, that a faith capable of consoling such sorrows as his, possessed, and hereby evidenced, a reality—a substance—which no sophistry of the infidel could discredit."

"He bore his misfortunes and sorrows with fortitude and resignation," says Armistead Gordon, "and after his release from Fortress Monroe he was 'never bitter or impatient.' The proud spirit that had challenged tremendous intellectual and physical conflict became chastened by adversity, and his spiritual nature was strengthened by his experience. 'With age I have gained wisdom and lost hauteur,' he wrote to a friend. After a tempestuous and tragic life, he passed in old age, consoled by a 'reasonable, religious and holy hope,' to a serene and quiet end." H. H. Smith.

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Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist. Creomulsion Co., Inc., Atlanta, Ga. (adv.)

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If Mixed with Sulphur It Darkens So Naturally Nobody Can Tell

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound." It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur Compound, is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive.

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Our Little Folks

MR. DOG AND MRS. CAT

Said Mr. Dog to Mrs. Cat:
"I'm going to show you where you're at.
Don't think I'm afraid of spit or claw,
I'll give you points in canine law!
A dog must always make a cat run—
It may be business, it may be fun.
And then very soon she will climb a tree,
And he will sit at the foot, maybe,
Until she begs him to leave her in peace,
And then, as he pleases, his watching will cease.
So thus I am showing you where're at,"
Said Mr. Dog to Mrs. Cat.

Said Mrs. Cat to Mr. Dog:
"You're nothing but a bump on a log!
There isn't a pussy-cat in the land
But knows she has only to make a stand,
And hump her back and bristle her fur—
And away walks Mr. Dog from her!
You're nothing but a bump on a log!"
Said Mrs. Cat to Mr. Dog.

So they argue and quarrel the live-long day,
And thus run their little lives away.
How many of us do better than that,
Than Mr. Dog and Mrs. Cat?
—Amy W. Eggleston, in Progressive Teacher.

THE STOCKARD'S THANKSGIVING

Garrison Stockard had always been a strong, hard working man who provided well for his kind wife and two children, Donald, ten years of age, and Clara, eight.

They had a neat little home in a small southern town, but they decided to move to Cincinnati, Ohio, and find work in the large city.

Soon after they arrived and were settled in their new home, Mr. Stockard was taken very ill and for weeks lay helpless in bed. Their money was nearly all spent for medicine, coal and food, and still the father was unable to leave his bed nd get out and find work again.

The Stockard children always looked forward to Thanksgiving day, for their mother roasted a large turkey, baked pumpkin pies, and large, rosy cheeked apples, and cooked lots of other good things that make a Thanksgiving dinner a delightful feast for hungry children.

But this year when the children began to talk of their Thanksgiving dinner their mother tried to smile as she told them they would have to do without the turkey and many of the other good things to eat that they had enjoyed in other days. For they had no money to buy them with.

On the day before Thanksgiving, Donald and Clara came rushing into the room where their mother sat by her husband's bedside. "Mother," they cried almost in the same breath, "you remember that little boy named Joey who came to our door week before last asking for bread?" "Yes, children, I remember him," said Mrs. Stockard, and a sad look came to her eyes, for she well remembered the dirty, ragged little fellow and wondered if her own dear son would look so forsaken if his father did not soon get able to find work again.

"Well," said Donald, "we saw him on the street today and he told us about the big Thanksgiving dinner he would have, and we asked him where he was going to get it, for we knew he was still ragged and looked almost starved, so we thought his mother did not have money to buy things for a big dinner. He just looked at us and said, 'Pshaw, kids, you don't know much about this city, I guess, for you wasn't here last year or the years before Thanksgiving; so I'll tell you about the place we poor kids go for our dinner on that day.

"There's a place in the city, a kind of a hill, and it is called the 'Mount of Blessings,' and that hill has some big buildings on top of it and they call the place 'God's Bible School.' And every year the people of the city and other places send money and food to this school to be cooked for the poor children of the city.

"Gee, but you kids better go there with us if you ain't got no turkey, 'cause they just have hundreds of pounds of it, and pies and everything else that's good to a fellow's empty tummy. It takes them days to cook all they feed us. They set the big tables in the room where the boys and girls of the school eat, and they put pretty bunches of flowers on the tables and have everything so nice for us. They get big trucks and come to our doors and take us by the hundreds at a time to a big house, and while some of the children are eating they tell the rest of us about the Christ child and about how poor He was, and they tell us that He loves little children. So many of the children never have a chance to hear about Him except at these Thanksgiving dinners.

"Some of those kids can't talk English, but they can eat like the rest of us, and some of them eat like starved dogs and just fill up their pockets with all they can get off of the table after they eat all they can, but the folks don't care if they do fill up their pockets, for there is always plenty for everyone to eat anyway, and they give us nuts and things to take home with us. And even nice clothes are put on the ragged kids who go, and all those whose faces are dirty are washed and made to look neat. Then after a few truck loads have eaten they are taken home and others are taken to the school."

Mr. and Mrs. Stockard's faces were beaming with interest as they listened to the almost breathless speech of Donald, as he repeated what Joey had said.

"Yes, children, you must go and have a nice Thanksgiving," said Mrs. Stockard. "After all you will not have to be disappointed."

"But, mother, we had rather have our dinner at home like we always have and share it with you and daddy," said Clara.

All day long their father watched the trucks come and go by his window; and he saw that Joey had described the children well, for there were so many thin, ragged, unkempt little fellows his heart ached for them, and at last he said to his wife, "Bessie, I am afraid that we and all other people who have always lived in the country and in small towns and cities know nothing of real poverty until we come face to face with it in large cities and see the awful suffering that is caused by it."

Five o'clock in the afternoon came and the door of the Stockard home was thrown open, when Donald and Clara came rushing in and cried out, "Oh, we have had a lovely time and here is a bag of nuts and nice things for you to have, so we can share our dinner after all."

"All that Joey said about the place, the people and the dinner was true. There were seven thousand of us fed, and we all are just most popping," said Donald.

The Stockard family bowed their heads and lifted their hearts in thanksgiving to the Giver of every good and perfect gift, and told Him how glad they were that in that great city where poverty stalked as a devouring beast there were people whose hearts were going out in love for the poor, and like their Master were willing to be servants of all, giving of their time and means, even denying themselves many choice bits of food or clothing in order to make Thanksgiving a happy day for those who needed most, knowing that Christ had said, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto Me."

Pearl Highfill.
Guilford College, N. C.

Children Cry for



Fletcher's CASTORIA

MOTHER:— Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving natural sleep.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Absolutely Harmless - No Opiates. Physicians everywhere recommend it

"METO" AND I

(A true story.)

"Meto" was a drab-colored parrot with scrwany gray plumage and a red tail; a scraggy sordid bird to the casual observer, but to me, ah—he was my priceless feathered pal.

When I was a small lad my uncle had brought Meto from Africa in a queer wooden cage, made out of barrel staves and wires by the prisoners there. He presented the bird to me as a gift. It was a wonderful gift for a small boy, a tiny baby parrot, a small handful of fluffy down. Not another boy in our neighborhood ever hoped to own a live chirpy parrot.

Uncle clipped Meto's mud-colored wings and he was allowed to play in the garden with me all day. What a gay time we had, Meto perching saucily on the wire fence, cocking his long beak jauntily skyward and screeching at me all day! How happy we were, Meto learning to chatter, following me doggedly around in the shady garden until mother would call me in for dinner and Meto would shriek shrilly, "Come to dinner, Buddy."

We grew up together, Meto and I, only I grew tall and husky and my feathered pal grew only a few inches. He soon learned to call us by our names, seldom if ever mistaking the one for the other. As we came home from town, Meto would shriek, "Hello," calling by name whoever it was. He would crawl up and down the stairs, calling my name, hiding until I found him, as though we were playing hide nd seek. During the hot summer season father usually moved the family to the seashore. Along came Meto with us, traveling contentedly with "Joe," my dog. Once I remember I was very ill. The house was usually quiet and the doctor came often to see me. I was much too sick to notice Meto, but mother said he acted very forlorn and dull, wandering up and down the stairway, calling me ever so often. One morning my bedroom door was accidently left ajar and Meto crawled into my room and perched upon my bed. The nurse at once thrust him hurriedly out into the hallway. After that he hung listlessly around my door, day after day, until I was able to sit up and he was allowed into my room.

During the World War I enlisted as soon as I was old enough, and I was billeted while in training in my home town. As the barracks were not far from home, I was often allowed home with a pass. As soon as I entered the house, Meto would recognize me, calling piercingly, "Hello, Buddy." What a great fuss he did make, thrusting his long sharp beak into my cupped hand; scurrying to and fro in his cage, waiting for me to procure from the pantry a dinty morsel to celebrate my home coming! As soon as I left for the barracks again he was very stupid, hanging listlessly around his cage, mutely refusing the proffered meals. Whenever I was lucky enough to get a pass, I would go home again to visit the family, and my feathered friend would call to me ever so saucily, perking his beady eyes while waiting for the dainty morsel. Eventually I was sent away to the front and I did not get home for a long time. Mother had died about one month after I had left the city. They had found him in a feathered heap in the bottom of the cage—a drab, lifeless bird who had died from being separated from his lifelong chum.—Our Dumb Animals.

A three-year-old youngster, visiting relatives in northern Minnesota, was, for the first time in his life, given a helping of fish. He soon stopped eating it, and when his mother asked what was the matter replied, "It has too many splinters in it."

Starts Hens Laying

Here's a New Way to Get Eggs in Winter. Costs Nothing to Try

A letter from Miss Dama Wright, Vernonia, Ore., has a real idea for chicken raisers who are not getting plenty of eggs. She says:

"Late in October, our fifteen hens were not laying at all. I started giving them Don Sung, and for ten days they still didn't lay. But on the eleventh day they laid thirteen eggs, and it is wonderful what Don Sung has done for our egg basket."

Don Sung, the Chinese egg laying tablets which Miss Wright used, are opening the eyes of chicken raisers all over America. The tablets can be obtained from the Burrell-Dugger Co., 241 Allen St., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or $1 for the extra large size, holding three times as much). Don Sung is positively guaranteed to do the work or money promptly refunded, so it costs nothing to try. Right now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.



DON SUNG
Chinese for Egg-Laying



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A distinguished citizen, honored politically and professionally, Dr. R. V. Pierce, whose picture appears above, made a success few have equalled. His pure herbal remedies are among the "best sellers." Dr. Pierce's Golden Medical Discovery is a blood medicine and stomach alterative. It clears the skin, beautifies it, increases the blood supply and the circulation, and pimples and eruptions vanish quickly. Beauty is but skin deep and good blood is beneath both. For your blood to be good, your stomach must be in condition, your liver active. This Discovery of Doctor Pierce's puts you in fine condition, with all the organs active. Ask your nearest druggist for Doctor Pierce's Golden Medical Discovery, in tablet or liquid form, or send 10 cents for trial pkg. of tablets to Dr. Pierce's Invalids' Hotel, in Buffalo, N. Y.

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Greensboro, N. C.

N. C. WOMAN'S

(Continued from page eight)

church in Japan was built largely through the instrumentality of Epworth church, Norfolk, Va.

There are about 200,000 people inside the city wall at Changchow, China, and the Southern Methodist church is the only church at work in the city. In spite of the small number of workers, much is being accomplished. Approximately 1,000 pupils are in attendance in the three primary schools and the kindergarten.

There are no fences in Africa; and as the boundary lines between the native gardens are purely imaginary, fierce disputes often arise when a native is believed to have been gardening on another man's land. Sometimes these quarrels involve whole villages. It is the duty of the "palaver man" of the mission, usually the avengelistic worker, to settle these difficulties and restore peace.

Rev. Manuel Jose Rodriguez of Cuba, is a true pioneer who rides horseback over the country, exploring new territory and telling the gospel story to those who have never heard it. He lives at Manicaragua, a little town about five miles from the railroad, and almost inaccesible in rainy weather. Here Mr. Rodriguez has a good Epworth League and Sunday school, and the people of the church are doing all that they can toward self-support.

Although the orphanage at Sungkiang, China, is an independent work run entirely by voluntary subscriptions and the trustees of the institutions are non-Christians, Rev. W. B. Burke has been asked to take charge of it. Mr. Burke is allowed to run this just as he would a church institution, and all the children attend morning prayers in the school and Sunday church services. Mr. Burke is head of the Soochow University Bible School at Sungkiang.

Rev. Garfield Evans recently held services in the extreme part of the island of Cuba, some 300 miles from where he is stationed, in a place where there had been no religious services for six months. Two large colonies of Americans are located here, and no church is doing anything for them. These colonies represent one of the most successful companies doing business in Cuba, which formerly furnished a church and a parsonage for a preacher and paid $50 a month toward his salary.

It is believed that the steady increase in the number of patients in the hospital at the Tunday Station in the Congo during the second quarter of 1926 was due largely to the reputation that was given the hospital by patients who had returned to their homes well and strong. During the quarter 1,625 treatments were given in the out-patient section, and 111 patients were admitted into the hospital, of whom 47 were dismissed as cured, seven much benefited, three little benefited, and two not helped by the treatment.

The San Marcos church at Ybor City, Fla., has a congregation of 160 members, a Sunday school of 120, an Epworth League of 28, and a woman's missionary society of 30. During the past year 56 were baptized and 30 new members reseived into the church. This work is carried on among the Cuban cigarmakers of Tampa by the home department of the board of missions. Despite their poverty, the annual contributions of this church for all purposes is between $800 and $900. Rev. L. Oscar is the pastor.

In Henry's home grace was always said before meals, and his mother made no exception one day when they went to a restaurant for lunch. Upon her instruction to say grace Henry looked up in surprise.

"But," he objected, "we're paying for this, aren't we?"

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Prevents and Relieves Malaria-Chills and Fever-Dengue

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Only a few years ago it was being made by the originator in his home kitchen, now manufactured in one of the largest laboratories in the United States, and being sold in car load lots from the Lakes to the Gulf at the rate of over a million bottles yearly.

Hundreds have testified that they suffered for years with constipation, indigestion, gas on stomach, coated tongue, no appetite, no vitality, and a general run-down condition, but by the aid of this marvelous cleanser, eliminating the poisonous waste matter from the system through its free action on the bowels, they now owe their good health to same and once more enjoy hearty meals without any ill effect and no longer suffer with the most common ailment of the day—constipation.

This medicine is out-selling any other preparation on the market where it is known. More than a million bottles sold during past year under absolute guarantee to give beneficial results—and less than a dozen bottles returned—a record probably never before established by any other medicine. Every family needs this Herbal Extract preparation called Herb Juice, as every family necessarily takes a laxative, and this preparation is said to be Nature's most effective tonic laxative and system purifier. Can be given to children same as adults. Mild, pleasant, yet very effective.

Get the original and genuine as shown above and we guarantee beneficial results. Now sold by leading druggists and dealers in medicine everywhere.

Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P. E., 20Highland, Asheville, N. C.
FIRST ROUND—IN PART

November

Mills River, Mills River, 11 27
Hendersonville, 11 28
Haywood Street, night 28

December

Henderson Ct., 11 4
Saluda-Tryon, Saluda, 11 5
Flat Rock-Fletcher, Balfour, 3 5
Mount Pleasant, night 5
Spring Creek, The Gap, 11 11
Marshall-Hot Springs, Marshall, 11 12
Black Mountain, night 12
Sandy Mush, Brick Church, 11 18
Leicester, Leicester, 11 19
Oakley, night 19

January

Ivy, Beech Glen, 11 1
Central, 11 2
Elk Mountain, Elk Mountain, 3 2
Hominy, Asbury, 11 8
Swannanoa, Swannanoa, 11 9
Fairview, Fairview, 3 9

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FIRST ROUND

November

Dilworth, 11 28
Duckworth Memorial, 3 28
Brevard Street, 7:30 28

December

Ansonville, Salem, 11 1
Bethel, New Hope, 3 1
Morven, Morven, 7 1
Lilesville, Forestville, 11 2
Polkton, Polkton, 3 2
Marshville, Marshville, 7 2
Prospect, Carmel, 11 3
Waxhaw, Waxhaw, 3 3
Peachland, Peachland, 11 4
Unionville, Unionville, 3 4
Trinity, 11 5
Thrift, Pleasant Grove, 3 5
Duncan, 7 5
Hawthorne Lane, 7 6
Weddington, Weddington, 11 7
Matthews, 3 7
Myers Park, 7 8
Brevard Street, 7 9
Big Spring, 3 10
Pineville, Pineville, 3 11
Monroe, 11 12
N. Monroe, Icemorlee, 3 12
Belmont, 7 12
Calvary, 7 15
Hickory Grove, 7 16
Wadesboro, 11 and 2 19

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Ave., Greensboro.
FIRST ROUND

November

Gibsonville, Gibsonville, night 26
Pleasant Garden, Bethlehem, 11 27
Ramseur-Franklinville, Ramseur, 11 28
Glenwood, night 28

December

Randolph, Trinity, 3 and 11 4-5
Highland, Highland, 4 5
Calvary, night 5
West Greensboro, Muir's, 11 and night....11-12
Ruffin, Ruffin, 11 12
Jamestown, Jamestown, 11 19
Centenary, night 19
East Greensboro, Holt's, 11 26
Proximity, night 26

January

Reidsville, 11 2
Park Place, night 2
Randleman, St. Paul, 11 9
College Place, night 9
High Point, Main St., 11 16
West Market, night 16
Ashboro, 11 23
Bethel, night 23
Wesley Memorial, 11 30
Carraway Memorial, night 30

MT. AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FIRST ROUND

November

Danbury, 11 28
Summerfield, Battle Ground, 2:30 28

December

Walnut Cove, 11 5
Pilot Mountain, 3 and night 5
Rural Hall, Trinity, 11 11-12
Yadkinville, Booneville, night 12
Mt. Airy, Central, 11 19
Dobson, Rockford, 3 19

January

Ararat, Hatcher's Chapel, 11 2
Mt. Airy, Rockford St., night 2
Stokesdale, Eden, 11 8-9
Draper, 11 16
Leaksville, night 16
Jonesville, 11 23
Elkin, night 23
Mt. Airy Ct., Zion, 11 30

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

November

Avery, Pine Grove 27
Elk Park, Elk Park 28

December

Helton, Grassy Creek 4-5
Warrenville, Warrenville 11
Todd, Calvary 12
Laurel Springs, Nathan's Creek 18
Sparta, Sparta 19

January

Watauga, Hinson's Chapel 1
Boone, Boone 2

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

November

Gold Hill, Gold Hill, 11 25
Salisbury, First Church, 11 28
China Grove, 7 28

December

Woodleaf, Woodleaf, 11 4
Mount Pleasant, Mt. Pleasant, 11 5
Concord, Westford, 7 5
Norwood, 11 12
Norwood Ct., Cedar Grove, 3 12
Bethel, 11 19
Albemarle Ct., Love's, 3 19

January

Albemarle, Central, 11 2
Albemarle, First St., 7 2
New London, Bethany, 11 8
Salem, Salem, 11 9
Badin, 7 9
Landis, Oak Grove, 11 15
Kannapolis, Trinity, 11 16
Concord, Harmony, 7 16
Salisbury Ct., Shiloh, 11 22
Spencer, Central, 11 23
East Spencer, Long St., 7 23
Yadkin-Rowan, 7 26
Salisbury, Park Ave., 11 30
Salisbury, Main St., 7 30

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

November

Polkville, Rehobeth, 11 27
Belwood, St. Peters, 11 28
Bessemer, Bessemer, night 28

December

West End, night 1
South Fork, Palm Tree, 11 4
Goodsonville, 4 and 11 4-5
Lincoln Ct., Pisgah, 3 5
Lincolnton, night 5
Trinity, night 8
Rock Springs, Denver, 11 11
Lowesville, Hill's Chapel, 11 12
Stanley, Stanley, 3 and night 12
Franklin Ave., night 15
Cherryville Ct., St. Paul, 11 18
Cherryville, First Church, 11 19
King's Mountain, night 19
Belmont, Main St., 11 26
Belmont, Park St., Providence, 3 26
Mt. Holly, night 26

January

Cramerton, 11 2
Lowell, Lowell, 3 2
McAdenville, night 2
Crouse, Lander's Chapel, 11 8
Dallas, High Shoals, 11 9
Maylo, ngiht 9

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FIRST ROUND

November

Catawba, Catawba, 11 28
Ball Creek, Friendship, 2:30 28
Maiden, night 28

December

Hickory, First, 11 5
Hickory Ct., Bethel, 2:30 5
Westview, night 5
South Lenoir, 11 12
Lenoir Ct., Colliers, 2 12
Newton, night 12
Dudley Shoals, Grace, 11 19
Rhodhiss, 2:30 19
Hickory, Highland, night 19
Taylorsville, 11 26
Hiddenite, Center, 3 26
Stony Point, night 26

January

Cool Springs, Cool Springs, 11 2
Elmwood, Cleveland, 3 2
Statesville, Race St., night 2
Statesville, Broad St., 11 9
Mooresville Ct., Triplett, 3 9
Jones Memorial, night 9

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 201 Branner Ave., Waynesville.
FIRST ROUND

November

Bethel Ct., Bethel, 11 27
Waynesville, 11 28
Canton, night 28

December

Hayesville, Tusquittee, 11 2
Murphy Ct., Tomotla, 11 3
Murphy Station, night and 11 3-5
Miawassee Ct., Martin's Creek, 11 4
Andrews, night 5
Robbinsville, night 6
Judson, Judson, 11 7
Whittier Ct., Whittier, 11 and night 11-12
Bryson City, 11 12
Cherokee Mission, Echota, 3 12
Fines Creek Ct., Pine Grove, 11 19
Haywood Ct., Davis Chapel, 3 19
Webster Ct., Love's Chapel, 11 26
Dellwood Ct., Maple Grove, 3 26

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 West Fourth Street, Winston-Salem, N. C.
FIRST ROUND

November

Lewisville, Brookstown, afternoon and night 28-29
Ogburn Memorial, 11 (preaching) 28
Ardmore, night 28

December

Advance, Advance, 11 and night 4-5
Welcome, Midway, night and 11 4-5
Davidson, Mt. Olivet, afternoon 5
Forsyth, Mt. Tabor, 3 and night 11-12
Grace, 11 12
Linwood, Linwood, 2 and 3 18-19
Thomasville, Main St., 11 19
Erlanger, night 19
Lexington, First Church, 11 26
Walkertown, night 26

January

Davie, Center, 11 1-2
Mocksville, night 2
Oak Ridge, Oak Ridge, 11 9
Kernersville, Kernersville, night 9
Thomasville Ct., Unity, 11 and ngiht 15-16
Hanes-Clemmons, Bethel, 11 16
Burkhead, 11 23

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
FIRST ROUND

November

Laurie Hill, 11 27-28
Maxton, night 28

December

Raeford, 11 4-5
Laurinburg, night 5
Lumberton Ct., 11 11-12
St. John and Gibson, Gibson, night and 11....12-13
Mt. Gilead Ct., Wadeville, 11 18-19
Roberdel, night 19
Biscoe, Candor, 11 26

January

Montgomery Ct., 11 2
Troy, night 2
Piedmont, E. Rockingham, night 5
Richmond Ct., St. Paul, night, 8 and 11 9
Ellerbe, Ellerbt, night, 9 and 11 10
West End, West End, 11 15-16
Mount Gilead 23
Rowland, Rowland, 11 26
Hamlet, 11 30
Rockingham, night 30-31

February

Lumberton, 11 6
Robeson, Trinity, 11 12
Aberdeen, Vass, 11 and night 13-14

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North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

December

West Burlington, 11 5
Webb Avenue, 3 5
Hillsboro Ct., Hillsboro, 11 11
Graham and Haw River, Graham, 11 12
South Alamance Ct., Swepsonville, 3 12
Mebane, night 12
Mt. Tirzah Ct., Helena, 11 17
Cedar Grove Ct., Cedar Grove, 11 18-19
Burlington Ct., Bethel, 11 26
Front Street, night 26
Branson, night 28
Gregson, night 29
Milton Ct., Milton, 11 31

January

Brooksdale Ct., Brooksdale, 11 1
Carrboro Ct., Carrboro, 11 2
Trinity, night 4
Lakewood, night 5
Rougemont Ct., Rougemont, 11 7
Bahama Ct., Mt. Sylvan, 11 8
Long Memorial, 11 9
East Roxboro and Longhurst, Longhurst, 3 9
Chapel Hill, night 10
Carr, night 11
West Durham, night 12
Leasburg Ct., Leasburg, 11 14
Yanceyville Ct., Yanceyville, 11 15-16
Calvary, night 17
Duke Memorial, night 18
Durham Ct., Bethany, 11 21
Person Ct., Oak Grove, 11 22-23
Duke's Chapel, 11 29

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

November

Bladen, Deems Chapel 27-28
Hay Street, night 28

December

Newton Grove, Newton Grove 4-5
Dunn, night 5-6
Hemp, Tabernacle 11
Carthage, Carthage 12-13
Raw River, Bynum 18-19
Pittsboro, Pittsboro, night 19-20
Goldston, Goldston 21
Roseboro, Bethel 26-27
Stedman, Cokesbury 28

January

St. Paul, St. Paul 1-2
Elizabeth, Trinity 8-9
Parkton, Parkton, night 9-10
Jonesboro, Jonesboro 15-16
Lillington, Lillington, night 16-17
Mamers, Spring Hill 18
Erwin, Erwin, 2:30 22-23
Sanford, night 23-24
Glendon, Fair Promise 29-30
Siler City, night 30-31

The district stewards are called to meet in Hay Street church, Fayetteville, N. C., 11 a. m. Tuesday, November 30. A full attendance is desired. A lunch will be served on adjournment.

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.
FIRST ROUND—IN PART

November

Rutherford College, 11 21
Burke, Harmony, 2:30 21
North Morganton, 7 21
Old Fort Ct., Greenlee, 11 27
Marion Mills, Clinchfield, 11 28
Old Fort, 7 28

December

Micaville, Cole, 11 4
Spruce Pine, 11 5
Marion, First Church, 7 5
Yancey Ct., Riverside, 11 11
Burnsville, 11 12
Marion Ct., Providence, 11 17
Table Rock, Oak Hill, 11 18
Morganton Ct., Mt. Pleasant, 11 19
Glen Alpine, 7 19

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NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FIRST ROUND

November

Elm St. and Pikeville, Elm St., 11 28
St. Johns, 7:30 28

December

Newport-Harlowe, Harlowe, 11 4-5
Morehead City, 7:30 5
Goldsboro Ct., Daniels Chapel, 11 11-12
St. Paul, 7:30 12
Mt. Olive Ct., Providence, 11 18-19
Mt. Olive, 7:30 19
Riverside, 11 26
Centenary, 7:30 26

January

Straits Ct., Tabernacle, 11 2
Beaufort, 7:30 2
Craven Ct., Beach Grove, 11 4
LaGrange Ct., Hickory Grove, 11 9
Kinston, 7:30 9
Dover Ct., Dover, 11 16
Jones Ct., Newton, 11 23
Snow Hill Ct., Snow Hill, 11 28
Hookerton Ct., Hookerton, 11 29
Grifton Ct., Grifton, 11 30

February

Pamlico Ct., Alliance, 11 2
Oriental Ct., Oriental, 11 6
Pink Hill Ct., Pink Hill, 11 13
Seven Springs, Garvis Chapel, 2 13
Atlantic and Sealevel, Atlantic, 3 15
Ocracoke and Portsmouth, Cracoke, 7 16

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FIRST ROUND

November

Farmville, 11 28
Greenville, night 28

December

Elm City, 11 5
Wilson, night 5
Washington, night 8
Mattamuskeet, Bethany, 11 11-12
Swan Quarter, night and 11 12-13
Rocky Mount Ct., Marvin, 3 18
Clark Street Church, 11 19
South Rocky Mount, 3 19
First Church, night 19

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IN MEMORIAM

Obituaries containing one hundred words or less will be published free. All words in excess of one hundred will be charged for at the rate of one cent per word.

STRADLEY—Mrs. Elizabeth Stradley was born May 19, 1842, died September 17, 1926, age 84 years, three months and 28 days. Married to Thomas Stradley in the year 1893. Daughter of G. W. Brooks and Elizabeth Brooks. She had ten brothers and seven sisters. Three sisters and seven brothers are still living. She joined the Southern Methodist church early in life and lived a devoted Christian. She was ready and willing to go.

A. L. Latham.

BEST—Susan Elizabeth Best was 71 years old March 13, 1926. She slipped away to her final home November 16, 1926. A husband, eight children and ten grandchildren are now bereft of her earthly love and ministrations. She was a good woman and will be greatly missed by many others who knew and loved her. She was the oldest member of Haw River Methodist church. While her body now sleeps beneath a little mound all covered with beautiful flowers, her influence will continue to shape other lives for a heavenly home. All who are faithful to the end shall see her again.

G. W. Starling.

RESOLUTIONS OF RESPECT

The members of the Mary Hambrick Missionary Society of Edgar Long Memorial church wish to pay tribute to one of the oldest members of our society, one we love and honored, Mrs. Rosa Jordan Harris of Roxboro, North Carolina, whom our loving Father has recently taken to Himself.

First, we cherish her memory and endeavor to follow her example who dedic ated her life to His service.

Second, That her piety, her gentleness and courtesy, with broad mind and culture made her a woman of character and influence.

Third. That we offer our love and sympathy to each member of her family.

Mrs. Laura Long,
Mrs. W. F. Long,
Mrs. H. W. Winstead.

RESOLUTIONS OF RESPECT

We, the members of the Wesley Bible class of Carr Methodist church of Durham wish in these resolutions to pay tribute to the memory of our beloved teacher, Brother H. H. Mullen, who triumphantly passed to his reward October 15, 1926; therefore be it resolved:

First, That we feel no class ever had a truer friend, a more faithful leader or a teacher who ever tried more earnestly and more constantly to unfold in a very lucid way the word and will of God.

Second, That while we sorrow at his going and know that we shall miss his godly influence and the inspiration which his life brought not only to our class but to the community at large, yet we bow in humble submission to the will of our Father in heaven whom our dear brother loved to serve and honor so much.

Third, That a copy of these resolutions be placed in the records of our class, that a copy be furnished for publication and that a copy be sent to his bereaved family.

W. A. Stephens,
George White,
J. A. Hardison,
J. C. Pope,
Jesse Bullock.

MIDGETT—Rasmas S. Midgett of South Rodanthe, N. C., passed into the glorious life November 1, 1926, after a long and tedious illness. He was nearing his seventy-fifth birthday.

He professed faith in Christ and joined the M. E. Church, South, in early manhood and remained a consistent member to the end. He was married to Miss Matilda A. O'Neal of Avon, N. C., May 14, 1871. To them were born seven children; six of them still survive. For the past several years Brother Midgett's opportunities for attending church worship was very limited because of his position in the Life Saving and Coast Guard service, and because of the affliction of his devoted wife he retired from the Coast Guard about te nyears ago and went home to devote his entire time to her comfort until God took her. This bereavement and his own affliction seem to hasten his going. But under all this burden he manifested a living faith and patience which God alone can help one to have. May the Lord comfort his children and other loved ones—those ministering to him so kindly in his affliction. May God's grace be with each of them that they may meet father and mother where sorrow never comes.

The funeral service was held at the dear old home, and his form was laid to rest in the family graveyard by the side of his beloved wife to await the glorious day.

K. R. Pugh.

MONN—Mrs. John L. Monn died the 5th of October, 1926. Her spirit went back to God who gave it. Her life was a living sacrifice always for others. In her home she lived for her husband and children; in her community it was for her church. All who came to know her "rise up and call her blessed." She was a "mother in Israel."

She was converted under the preaching of Mr. Nelson, who was helping her father in a revival on the Mt. Tirza circuit. She joined the church under her father, and since that time her devotion, loyalty and sacrifice to her Master's cause has been as seed sown in good ground. She has always been a friend to the preachers and their families on the Mattamuskeet circuit. She never tired in making them comfortable.

In the face of difficulties she never complained. In hours of discouragement she never lost faith. Her life was a light unto us; her faith was a benediction unto us. We can never forget the light that shone so brightly. In the dark hours she shall still be our light.

Her father was Rev. J. E. Underwood, who served as presiding elder of the Weldon, New Bern, Elizabeth City and Raleigh districts. Her brothers and sisters now living are: Miss Mary Underwood, a teacher at Mt. Olive; Mrs. Lina Makley, Burlington; Mrs. Genie Conley, Leesburg; Mrs. Maude Barbour, Greensboro; Mrs. Fannie Belle Worrell, Rich Square; J. E. Underwood, Kinston, and Mrs. Sadie Woodhull, Bethlehem, Pa. She has two brothers dead—Mr. Sam Underwood and W. I. Underwood.

She was educated at Louisburg College. After graduation she came to Hyde county to teach school. She taught one year at Swan Quarter and one at Lake Landing. After two years of teaching she was married to Mr. John L. Monn of Lake Landing. To them were born the following children who are now living: Miss Eunice Monn, John L. Monn Jr., and Edmund Monn.

During the last four years of her life she suffered with a cancer which would not yield to treatment. She made a brave fight to get well. All the efforts of medical science was of no avail. Knowing that death was only a matter of time, yet she never complained, or felt depressed in mind or spirit. To the very end her life was soothed and sustained by a faith that knows God as her heavenly Father.

We shall always cherish her memory and love her for her worth.

Keeping up with the South

THE growth of the South in recent years is one of the outstanding developments of the nation. It is seen by the following facts:

In the 15-year period, 1910-1925, the coal mined in the states of the South served by the Southern Railway System has increased 65 per cent; the pig iron production increased 14 per cent; active cotton spindles increased 53 per cent; and the total value of mineral production increased 205 per cent.

In the two decades, 1900-1920, the value of farm property in these states increased from approximately $2,500,000,000 to more than $10,000,000,000.

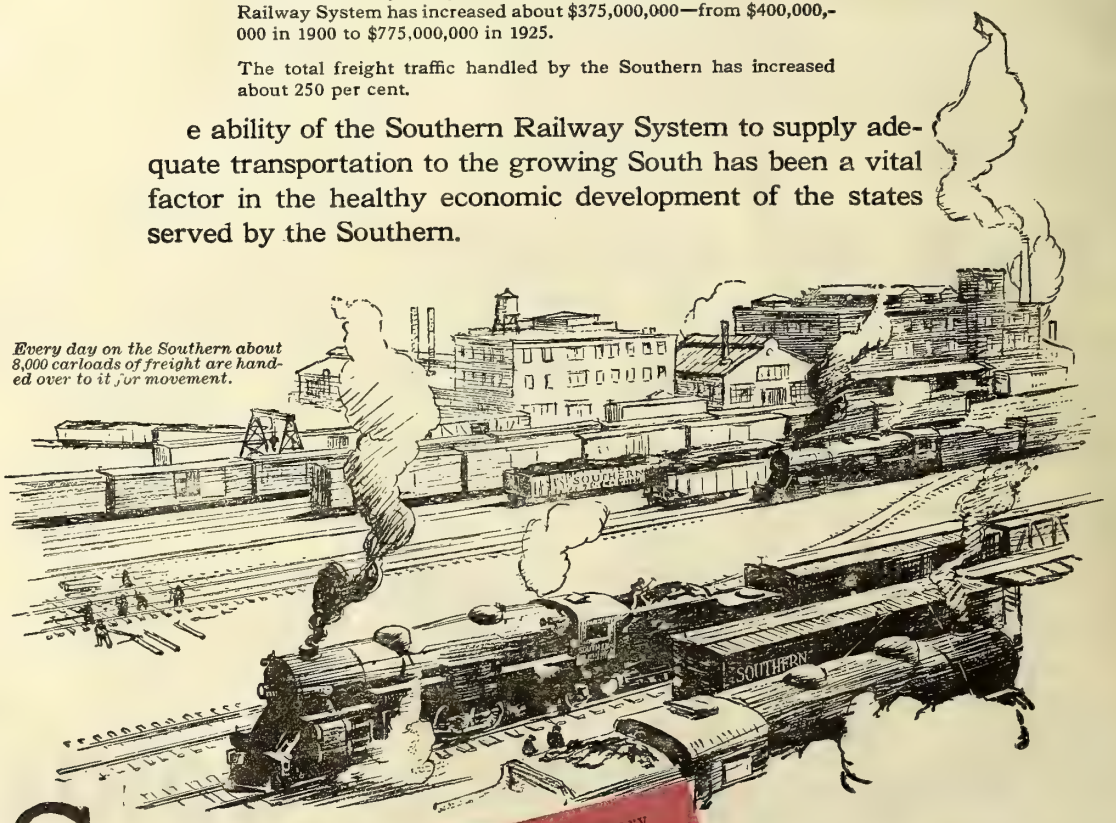
And in the 20-year period, 1904-1923, the value of all manufactures produced in these states increased from about $1,200,000,000 to almost $5,000,000,000.

Such has been the growth of the South. The growth of the Southern Railway System in the same period also is impressive.

In the last twenty-five years the total investment in the Southern Railway System has increased about $375,000,000—from $400,000,000 in 1900 to $775,000,000 in 1925.

The total freight traffic handled by the Southern has increased about 250 per cent.

e ability of the Southern Railway System to supply adequate transportation to the growing South has been a vital factor in the healthy economic development of the states served by the Southern.



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Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, DECEMBER 2, 1926 Number 48

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STEWARDS OF THE MYSTERIES

By Dr. Ralph W. Sockman in "Steward of the Mysteries of God"

COLERIDGE and Wordsworth had an agreement that the former would treat the supernatural to make it credible and the latter would present the commonplace to make it wondrous. Both services were needed by society a century ago; both are essential today. To dwell in the darkness of ignorance when we might emerge into the light of understanding is to sin against the spirit of truth. Yet the self has ever enlarging frontiers. "We are greater than we know" and we always shall be. And when we live without cultivation of the more-than-known part of ourselves we limit the area of living, we lack the thrills of aspiration and wonder, we lose the very stimulus to learning. Therefore while we are dispelling the shadows of superstition we must preserve the sense of mystery.

Mystery is the raw material of experience. It is that part of our environment which has been apprehended but not comprehended. It is the unmapped borderland of knowledge which lures the exploring mind out to new discoveries and larger living. The sense of mystery is the matrix of both science and religion.

Mystery, in its religious usage, must not be thought of merely as the ever receding region of the unknown which surrounds the ever growing realm of the known. It is something more than a problem passively awaiting solution. The word mystery is often used rather loosely. When a motorist sits behind his stubborn engine, trying all the levers and keys in sight without moving effect, he may say, "This motor is a mystery to me." He is not speaking with precision—men seldom do under such circumstances. The mechanism of the car is beyond the understanding of the driver, but the factors involved are quite well known to the specialist. The make-up of the motor is merely to him an unsolved problem. "The truly mysterious object, on the other hand, is beyond our apprehension and comprehension, not only because our knowledge has certain irremovable limits, but because in it we come upon something inherently 'wholly other,' whose kind and character are incommensurable with our own and before which we therefore recoil in a wonder that strikes us chill and numb."

Toward this frontier of the mysterious man faces not only with interrogation points of intellect but with exclamation points of emotion. Man's emotional reaction to the mystery is the root formula of religion. Through all the changes and development of religious phenomena, two elements are common, "the object which stimulates and the psychic life which responds." When the sense of mystery fades religious emotions pale; when it disappears, they die.

Paul's use of the word "mysteries" was doubtless colored by contact with the Greek "mysteries." This relationship offers a fascinating field of study, which has been covered by competent scholarship. To enter it is not necessary for the purpose of the present treatment. The "mystery" cults of Greece were emotional and eccentric outlets for the springs of life whose normal channels had become stopped by a crustaceous rationalizing of religion. Our concern is with the eternal springs and not with the first century outlets. It is a notable fact that in the long list of historic lectures on preaching, no one within the present writer's knowledge has treated the Christian ministry under Paul's intriguing title, "stewards of the mysteries of God."

The disuse of the phrase in our western vocabulary is not due to the taint lingering upon it from its Greek association. The idea has lost its intrinsic appeal in our science-loving, practical-minded age. Occidental churchmanship has stressed the prophetic, the institutional, and the social aspects of religion. In these realms the western church has far outrun the faiths of the orient.

In outrunning the orient, however, have we not lost somewhat of the radiance and the rapture of original Christianity? When we compare the attitude of many present day churchmen with that of the first century followers of Christ, the contrast resembles that between the wise adult and the expectant children toward the bewhiskered gentleman, called Santa Claus, who visits our homes on Christmas morning. The adults go through the motions, but not the emotions, of the children.

Modes of thinking may change; words may go out of fashion; but the underlying human experiences must be made to abide. To dwell in a world of illimitable spaces which leaves the figure of Jacob's ladder outgrown, and yet we must make spiritual values so vivid that to our young men as to the early Jacob heaven will come within speaking distance. We are concerned with prophetic social messages and vast ecclesiastical enterprises, but all our programs will fail for lack of power unless we can reproduce the experience behind the ancient prophet Isaiah's picturesque words, "I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple." To live, think and work in terms of the twentieth century without losing the vivid personal relationships with God, revealed in the Biblical days—that is the personal task of the "stewards of the mysteries."

These contacts with the divine must be more than merely individual illuminations of the spirit. There have been mystics in all ages. There is a revived interest in mysticism today, as shown by the many books now being published. To enter the "mysteries of God" as an explorer, however, is one thing; to enter as a pioneer settler is another. The Spanish explorers who probed the bays and rivers of America did not develop this land's resources or give the color to its culture. These things were done by the colonists who moved in with their belongings and built themselves into their environment.

Likewise this realm of the mysteries is waiting with its wealth to be developed not by the isolated exploring mystics, but by the colonists of the spirit who move in with their social and institutional interests.

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THAT METHODIST BUILDING IN WASHINGTON

Some years ago the Methodist Episcopal Church erected in Washington, D. C., headquarters for its Board of Temperance, Prohibition and Public Morals. In recent months certain liquor forces and their sympathizers appear to have become greatly disturbed on account of the presence of this building in the National capital. A writer in a late number of "The Forum" assailed the erection of such a building at the national capital and the article called forth a reply from Dr. Clarence True Wilson, secretary of said board, in which among other things he gives the following vigorous statement in "The Forum" in November:

What, then, is the purpose of placing a Methodist institution of Temperance, Prohibition, and Public Morals right at the doors of the capitol in Washington? The purpose is to lift up a standard in the most influential place it can be planted which will indicate what the Methodists believe in and stand for with reference to the teaching of temperance and its necessity for the public welfare of the United States and the world—a standard of prohibition because the liquor traffic is a demoralizing institution, corrupt in all its organizations, debauching to the public conscience, a taint upon the public morals, and an organized temptation before the youth of the land. The Methodist Episcopal Church is against this traffic; against its perpetuity; against its licensed promotion; against receiving into the public treasury any of its blood-stained dollars, regarding the license fee as a bribe to the public conscience; against being ruled by pliant tools of the liquor traffic, for a hundred years of observation shows that the traffic has picked the most crooked and lowest types of manhood to promote to public office. The organization promotes public morals, for it believes that the nation as well as the church is founded and dependent upon morality, education, and civic decency.

CRIME AND CRIMINALS

The News and Observer in a recent editorial declares that law enforcement is breaking down and present existing conditions are an occasion for alarm.

Among other things this paper says:

Homicides occur with such regularity in Raleigh and vicinity that the death in Johnston county of L. G. Forsythe one week ago occasioned only passing comment. The startling allegation that he was dead as a result of rum running instead of arousing the authorities to increased activity has actually been accepted in many quarters as an adequate excuse for the homicide.

If the homicide under the same circumstances had occurred in Chicago, it would have been received in Raleigh as another evidence of the wickedness of that city. In an adjoining county it is accepted as a matter of course. The defense that it came about as a result of the illegal liquor traffic is a terrible indictment of the authorities.

Why limit the charge to Wake and an adjoining county? Why not make it to include the whole state of North Carolina? But why should we be surprised at the present state of affairs when we note the present method of administering justice.

At this very time one of the most notorious criminals in the history of the state is running at large and if there is an effort being made to capture him it does not appear to the citizens of North Carolina. When Otto Wood walked out from prison the prison commissioners through their chairman, Mr. Leak, hastened to take the blame for his escape and thereby exhonorated the prison management. But what are these men who admit that they are responsible for Otto Wood's escape doing to have him captured? The citizens of North Carolina who believe in law enforcement and the punishment of criminals have a right to know what the men who are responsible for such a notorious criminal's escape are doing to make amends for their mistake by having him back within the walls of the state penitentiary.

We agree most heartily with the News and Observer that law enforcement is breaking down, but there need be no occasion for surprise with our present state of affairs in law enforcement and in the punishment of criminals. The situation is alarming.

ARE OUR CONFERENCES TO BECOME OVERCROWDED?

The appointing power of the Western North Carolina conference at the last session had considerable difficulty in finding places for all the members of the conference who must have pastoral charges.

The same thing was true at the last session of the North Carolina conference. Dr. T. A. Smoot, pastor of Main Street church, Danville, was in this office last Monday and in speaking of the Virginia conference said that at the last session they were very much crowded. And like reports have reached us from other sections of the church.

In Oklahoma they met the situation by placing on the superannuated list some men who were not really superannuates. Which is one way to meet a difficult situation, as every active member of an annual conference by the law of the church must be given an appointment when he desires it.

If the increase of the number of ministers continue it will result in the gradual elimination of those who may be less effective and young men entering the service need not expect to enter into the work of those who have gone before, but they will be forced to build up the neglected places and thereby enlarge the Kingdom of God. And why should any man with the spirit of sacrificial service in him desire other than such an opportunity to build on his own and not on another man's foundation?

We welcome the day when the conferences will be full to overflowing, for the place seekers, if any, will flee away, and only men with high ideals and the spirit of Jesus Christ, which is the spirit that urges one into high and holy service, will apply for work and that will be to the advantage of all concerned.

THE BLUE RIDGE AND GREAT SMOKIES

The Christian Science Monitor in its issue of November 6 concludes an appreciative editorial of the Old North State with these interesting observations of which the world at large, if not already informed, should know the truth contained therein. The Monitor says:

"Modern methods of travel and inviting miles and leagues of smooth highways have brought the world to North Carolina, but the tourist who travels thence in expectation of discovering the characters who have made the Blue Ridge and Great Smokies famous in song and story will be disappointed. The remnant of these picturesque Americans is fast being absorbed in the larger plan which has been evolved. They have discovered a new country, or new beauties in their own country which they had failed to recognize, and this has brought to them worthy and commendable ambitions.

"Thus it is that the transformation which has already taken place marks only the beginning of bigger and better things. The seeds have been planted and they have yielded bountifully. But progress and growth once so auspiciously begun can never be halted. It must go on in obedience to a fixed and immutable law."

"A WORKING FAITH"

Such is the title of a new book by Charles Reynolds Brown, D. D., L. L. D., Dean of the Divinity School, Yale University. This recent volume consists of the McNair lectures delivered last year at the University of North Carolina by Dean Brown and is just from the University of North Carolina Press, Chapel Hill, N. C.

"What do we live by? What is vital, usable, essential in our religion? What does it mean to be a Christian?" These are the three questions that Dean Brown seeks to answer. And those who are acquainted with the writings of Chas. R. Brown need not be told that he has met with his usual success in this timely task.

The author in his preface among other things says: "I seek to indicate here some of the chief elements which enter into an ordinary working faith. Naturally I have had in mind primarily the religious thinking of undergraduates, who are making those inevitable readjustments, which take place when we are recasting the beliefs which we have carried along from the earlier years in the light of expanding knowledge consequent upon our studies in history, in philosophy, and in science.

"I have retained here the more simple and direct forms of oral address with an occasional bit of personal appeal as best suited to the purpose for which the lectures were prepared."

The author in the foregoing statement has indicated with accuracy the style and aim of these lectures and a wide circle of readers, especially those who know and admire Dean Brown will desire a copy of this attractive, interesting and helpful book.

It may be had of the University of North Carolina Press, Chapel Hill, N. C.

ARE WE THE GREATEST PEOPLE ON EARTH?

We say so and quite a number of Americans think so. But when people pour millions of money into the pockets of prize fighters and movie stars, and become hero worshippers of Charlie Chaplin and Douglas Fairbank it might be well for us "not to think of ourselves more highly than we ought to think." Leaders in scientific discoveries are forgotten in their laboratories while quarterbacks and halfbacks on the gridiron shine as stars of the first magnitude.

If shallowness and big noise and enthusiasm for the superficial things of life constitute real greatness then we Americans are really great. The world has laughed much at the bumptiousness, the foibles and the foolishness of individuals and families with recently acquired riches. But it seems to us that the whole American nation is in danger of becoming a laughing stock of the world because we have fallen victims of quickly accumulated wealth and long standing Anglo-Saxon conceit.

WILLIAM E. SPRINGER GONE FROM US

William E. Springer, prominent in the affairs of Wilmington for many years and also in business, social and church circles of the state, died Friday, November 26, following a long illness. He had been mayor of his city and was at all times interested in the affairs of the Methodist church, of which he was a devoted member and official.

Brother Springer was especially interested in the Methodist Orphanage at Raleigh, of which he was a trustee, and he leaves to this institution a bequest of $50,000 to be used for the erection of a memorial building when the immediate beneficiaries of the income from this fund no longer need this income. Among the other bequests was $1000 to Greensboro College.

GOLDEN RULE SUNDAY

Next Sunday is Golden Rule Sunday and in preparation therefor read Bishop Cannon's contribution on another page of this paper under the caption, "The Golden Rule Working in Syria." Read his description of that orphanage with its 2500 children and you will agree that this Golden Rule work is really golden.

People and Things

Rev. G. Ray Jordan has received 22 new members at Dilworth, Charlotte, where he began his work November 1.

"Uwharrie charge is starting off fine this year. Put two new mattresses in the parsonage, a new stove, and the people are taking much interest in the work. We collected more than a third of a hundred dollars last Sunday."—Geo. W. Clay.

The many friends of Rev. J. P. Morris, pastor of Hickory Grove church of the Charlotte district, are glad to know he is rapidly recovering after undergoing an operation last week. Mr. Morris expects to be able to preach Sunday.

Dr. W. R. Ware, who has been in a Charlotte hospital, where he underwent an operation about one month ago, is improving most satisfactorily and expects before long to be able to return to his home at Rutherfordton, where he is pastor of the Methodist church.

Prof. R. L. Flowers was the principal speaker at the recent ceremonies in laying the corner stone of the West Durham Methodist church. The new church will cost $60,000 and with the site and the parsonage will give a property value of more than $100,000. Rev. J. A. Martin is the pastor.

Rev. H. M. Wellman, pastor of the Pilot Mountain circuit, underwent an operation for appendicitis November 3 and after a stay of 20 days returned home November 23. The doctor tells him that he will not be able for work in less than a month after leaving the hospital.

The recent session of the North Carolina conference ordered 2500 copies of the journal published. This will give each charge about seven copies. If there are those who desire extra copies it will be necessary that the Advocate be notified at once so that they can be printed. This is important. Please attend to it at once.

Dr. T. A. Smoot and Mrs. Smoot of Danville, Va., were in Greensboro last Monday—shopping? But tell it not in Danville. That 50 miles of road—a ribbon of concrete—invites those who dwell on the Dan to run over to the Gate City. While these choice servants of the church who years ago transferred to Virginia have established themselves in the hearts of the Methodists of that commonwealth, the tar will not all rub off and North Carolina is still "down home" to Mr. and Mrs. Smoot. We hope that some day they will decide to come back and give us the benefit and joy of their presence.

One of our pastors who serves a station put in his bulletin last Sunday the following paragraph: "Did you read last week's North Carolina Christian Advocate? How about articles: 'What Shall We Have in Its Place?' by Bishop Candler; 'The Weak Spots in Carolina Methodism,' by Brother Hunt, and 'Heretical Conduct,' by Dr. Goddard? We would like to comment on them, but have not room. Hunt up the paper and read it again, and think." That is one of the finest methods we have seen adopted to increase interest in the Advocate. If all our pastors who issue bulletins will adopt the practice of calling attention to certain articles of special interest or will copy brief items which are especially striking when they appear in the paper, it would lead Methodists who know nothing about the paper to become interested and subscribe for it. Those pastors who do not issue church bulletins could verbally direct attention to items or articles that seem to be of special interest.

Rev. J. B. Craven, presiding elder of the Greensboro district, before the district stewards met worked out what seemed to him a more equitable distribution of the assessment upon the several charges of his district for the general and conference assessments and submitted his figures to the district board for approval or modification. The figures of the presiding elder were adopted and these when presented at the first quarterly conference of the charge have been accepted by the conference with a pledge, not simply by the pastor but by the members of the quarterly conference, that these will be in hand by the first of May. Every charge has entered willingly into such an agreement and if the money is not all in hand by the meeting of district conference any charge failing to meet this obligation will be stultified in the eyes of the whole district and in its own eyes. It looks now like no charge will be willing to place itself in such an undesirable position, but that these funds will all be in hand by the first of May.

"We have been very kindly received by the good people of Lilesville and are beginning to feel very much at home. On Wednesday night before Thanksgiving we were the recipients of a regular old time Methodist "pounding." Lilesville, Forestville and Olivet all participated in it, and the parsonage pantry was bountifully supplied with good things to eat. We wish to thank every one for this, and other acts of kindness shown us since coming to the Lilesville charge. We hope to have a good year and to see real progress on this charge during this year."—T. J. Huggins, Pastor.

Rev. Mr. Fink preached a splendid sermon to his congregation at Macedonia, Southmont, November 28. The theme concerned the works of people. He proved by the Bible that works alone amount to nothing, but without works we gain no reward. It is through our works that we are recognized as children of God or workers of the devil. The title for the second Sunday afternoon in December is "The Rewards of the Faithful Worker." We are glad to have Mr. Fink and his family in our community for the following year. The community showed their kindness by giving them a pounding and remarks of appreciation were made in the pulpit about it.

The editor preached last Sunday morning for Rev. G. W. Williams at Ruffin. Brother Williams and his family are pleasantly located in the parsonage, have been cordially received by the people of Ruffin and Pelham and are pleased with the prospects for the new year. Mr. and Mrs. Williams are planning for a forward movement along all lines. Mrs. Williams expects at an early date to organize a woman's missionary society at Ruffin and Brother Williams expects to make a comprehensive survey of that section of the county so that he may intelligently plan his work. The success of his labors while at Mt. Airy nerves him for the tasks ahead at Ruffin and Pelham and he expects to have the co-operation of his people. The dinner hour Sunday at the parsonage was delightful in every particular.

The Independent of Elizabeth City carried on the front page last week a good double column picture of the new presiding elder, Rev. H. I. Glass, and with the cut the following interesting story: "The new presiding Elder of the Elizabeth City District of the M. E. conference looks young enough after twelve years in the ministry. His first few years of man's estate were spent in business life, but he resigned his position as a supervisor in the purchase of leaf tobacco for the American Tobacco Company in 1909 to enter Vanderbilt University. He graduated in 1914, when he entered the North Carolina Conference. He is concluding his third pastorate at Central M. E. Church in Raleigh, having spent four years each at Tarboro, Edenton and Central Raleigh. The church at Tarboro is one of the achievements of his pastorate. Mrs. Glass is the daughter of the late John F. and Sallie Baxter Cowell of Washington, her mother's father having been Milliard Baxter of Currituck county, which gives him some relationship with the section."

AN ELECT WOMAN GONE FROM EARTH

Mrs. Frances Elizabeth Walker of Asheboro, N. C., the wife of James E. Walker, died at her home Sunday afternoon, November 28, 1926, age 81.

The funeral services were held at the late residence Tuesday afternoon, being conducted by Rev. B. C. Reavis, pastor of the deceased, assisted by the editor of the Advocate. Interment was in the family plot at St. Paul's Methodist church, Randleman. A great concourse of friends attended the funeral services of this good woman who came in great peace to the end of a long and beautiful life that was given in much constancy to her home, her children, her neighbors, and her friends.

Mrs. Walker was born in Montgomery county June 10, 1845, being a daughter of the late Mr. and Mrs. Lorenza Burkhead. She joined the Methodist church in childhood and remained a faithful member of the same. September 29, 1865, she and Mr. J. E. Walker, who is still living, were married and for more than 61 years they have enjoyed the pilgrimage together.

There are seven children. Cornelius, Bartlette B. and Dr. James O. Walker are dead. The four living children are Dr. T. C. Walker, Mrs. D. B. McCrary, Mrs. T. H. Redding and Samuel Walker, all of Asheboro. There are ten grandchildren and four great-grandchildren, and one brother, J. F. Burkhead, living.

A number of members of the Union Chapel church visited their pastor, Rev. O. J. Jones, at the parsonage on Pee Dee Avenue, Saturday afternoon, and when they went away left a good supply of things good to eat. They also left in the hearts of the pastor and his family gratitude and the heartiest appreciation.

The Wicker Tours, of Richomond, Virginia, announce another Christian cruise for the summer of 1927; also a number of European tours. They are making a specialty of the annual Christian cruise, which has proven such a succes in the years gone by. Patrons of former years give the highest testimonials to the value of their tour of Bible Lands. Their advertisement appears in this issue.

Dr. R. L. Russell, for eight years one of the secretaries of the Board of Missions, has been transferred from the St. Louis Conference to the North Georgia and appointed by Bishop Beauchamp pastor of Druid Hill Church, Atlanta. This is a church of 1800 members and Judge John S. Candler is chairman of the Board of Stewards and teacher of a men's Bible class.

On Sunday morning, November 7, there was a scene which will live long in the memories of all who witnessed it, when, in the presence of the entire Church School, Mr. Joseph G. Brown, superintendent, and declared by the Quarterly conference superintendent for life, was in the name of the whole school and in token of the hearty affection of all, presented with a handsome grandfather clock as a birthday gift. Little children sang, "Happy Birthday," and the presentation speech was made by Mr. Josephus Daniels.—Bulletin of Edenton Street Church, Raleigh.

SHELBY DISTRICT

I write to call attention to an error which crept into the figures printed in last week's paper regarding deficits on conference collections. These figures gave us credit for a reduction in the number of charges failing to pay out in 1902 from 17 to 13. This is correct. But the figures would indicate that our deficit in 1926 exceeded that of 1925. This is incorrect. This evidently happened by the printer mistaking a nought for a nine.

Here are the facts. We are reducing each year the number of charges failing to pay out and also the deficit for the district. We did it last year, the year before, and we expect to do the same this Our deficit in 1926 was $936 less than in 1925, and this in the face of a raise of assessments amounting to $1084. In other words, we paid for conference and general work $2021 more in 1926 than in 1925. This was the largest increase made by any district in the conference.

I am sorry we have any deficits, but we all have them, and most of us are reducing them. May they vanish altogether. I can report for the Shelby district a steady, substantial progress. Ten years ago this district stood seventh in point of strength. Three years ago she was fifth. She is now third. Only Charlotte and Winston-Salem receive a higher assessment than the Shelby.

We begin the year most hopefully. I am just back from Belwood and Polkville. Polkville has now come up into the $2500 class, and we now have two great country circuits lying side by side, each paying its pastor $2500 salary. The fine pastors, Needham and Fitzgerald, are this week engaged in a joint Cokesbury school with Paul Evans and Odell Kennerly teaching.

I am asking each charge in the district to pay out the ten per cent to Children's Home during November and December. This will clear the deck for matters that claim our attention a little later.

Friday night, December 10, we held our district Epworth League meeting at Central, Shelby. These meetings are held quarterly and are attended by from 300 to 600 people. O. Max Gardner will address the meeting at Shelby. C. S. Kirkpatrick.

BISHOP MOUZON'S ANNOUNCEMENT

On or about the first of January, I shall move my family to Charlotte, N. C. in acceptance of the courtesy our Methodist people of that city have extended me in providing a residence for me in Charlotte during the term of my presidency over the conferences in the two Carolinas.

Looking toward my removal from Nashville, I have closed my office at 810 Broadway. All my correspondents will, until the first of January, address me at Nashville, Tenn., without street number.

Edwin D. Mouzon.

SINGING AT A DOODLE-BUG'S HOLE

By R. H. Bennett.

A farmer's widow was trying to carry on. She knew little of farming. She was having trouble with her chickens, and decided to write to the Department of Agriculture in Washington. She wrote, "There is something the matter with my chickens. Every morning when I go out I find two or three lying on their backs cold and stiff with their toes curled up. Please tell me what is the matter." She received a reply which said, "Dear Madam, your chickens are dead."

The liqour traffic is dead—dead legally and dead largely actually. Doctor Irving Fisher of Yale, social economist and statistician, in his book just from the press, "Prohition at Its Worst," states that "the flow of alcohol down human throats in the United States is at present certainly less than 16 per cent and probably less than 10 per cent and possibly less than five per cent of pre-prohibition consumption." He says that on the economic side prohibition has been worth six billion dollars per year to the United States, "without counting any saving in the cost of jails, almshouses, asylums, etc., or any economic saving in the death rate."

What an overwhelming array of results! Drinking reduced between 84 and 95 per cent, and six billion dollars gained. What a slogan! Yes, the liqour traffic is in the hands of the undertaker. But naturally a business that brought in to its masters two and a half billion dollars a year finds votaries that would attempt its resurrection.

Did you ever squat by the side of a doodle-bug's hole in your childhood days and sing for him to come out? If you did not, you failed to live up to all your privileges as a small boy in those "days of real sport." It is a similar occupation which today engages the defenders of the moribund liquor traffic. And it is an occupation both puerile and futule. That doodle-bug is dead. He is not coming out.

The friends of liquor do not seem to like the 18th Amendment. We gather that from their remarks. We conclude also from certain hints they let fall here and there that they are not entirely pleased with the Volstead Act. Naturally so.

"What wretch e'er felt the halter draw,
With good opinion of the law?"

And so they are blowing their loudest call to the doodle-bug since 1918, when the amendment was passed. Behind their song are vast sums of money, wide spread organization and persistent planning. Their method seems to be that if a falsehood is told loud enough and often enough that men will finally believe it. Their plans include the most brazen and persistent statements that prohibition is violation of personal iberty, that it breeds crime, cannot be enforced and shall not be enforced. Another note in their song is by reckless slander or ridicule upon our temperance leaders to attempt to undermine their influence and destroy the confidence of the public in them. Another factor in their program is to print in the big wet dailies of the few wet centers ceaseless, clamorous, ever repeated, well nigh daily falsehoods, juggled statistics, untrue slants in facts, as to the failure of prohibition and the increasing opposition to prohibition, hoping to produce the impression that great changes or repeal of our temperance laws are at hand and that it is folly to oppose such changes any longer. Much of this stuff is no doubt written by intellectual prostitutes who sell their brains to any one with money and write up or down any side of any question. They would deceive if possible even the elect. And some of our dry papers being deceived pass on this false propaganda to their readers. The movies, the stage and too often private conversation pass on to thousands of our citizens these slanders and ridicule.

Listen to some notes in the song at the doodle-bug's hole. "Prohibition was sneaked over us while we were in Europe fighting the war." It is indeed to laugh! "While we were in Europe fighting the war"—we, the brewers and distillers. How many brewers and distillers were in the trenches? Were they not saving their skins at home? Analyze the charge and not a vestige of truth is found in it. Who knows better than the liqour men that prohibition has been coming on this country for seventy-five years, ever since Maine adopted it? Prohibition had already been adopted by 33 out of 48 states before the 18th amendment was passed. Before national prohibition came, 75 per cent of all cities, towns and villages, 85 per cent of all counties, 68 per cent of the population, 95 per cent of the land area of the United States were under prohibition. And 66 out of 96 United States senators and 70 per cent of the members of the House of Representatives were from dry states and districts.

The majority for the adoption of the 18th amendment was unparalelleled in the history of the republic. The amendment had to have two-thirds majority. Of 531 members of Congress 33 senators could have defeated it. The wets could not muster them. All of the 48 states in the Union except two ratified it. No other of all the amendments to our constitution was ever so widely and thoroughly discussed or adopted by such an overwhelming majority. Does this look like it "was sneaked over?" Nor was it "rushed through while our boys were in Europe fighting the war." For in the congressional election of 1916 before the United States entered the war, the prohibition question was made a distinct, clear-cut issue in the campaign, and the Anti-Saloon League announced that the new Congress to assemble in March, 1917, would contain more than a two-thirds majority of both Houses in favor of the prohibition amendment. One of the first acts of this Congress was to insert in the Selective Draft Act for forming our army for the World War the unprecedented provision that there should be absolutely no sale anywhere of intoxicants to the soldiers of the United Stats army. This was extended a few months later to the sailors of the navy. And these acts were passed before any soldiers had gone to Europe. Moreover, in the summer and fall of 1917, before 150,000 soldiers all told had sailed for France, Congress by more than a two-thirds vote in both Houses passed the resolutions submitting the prohibition amendment to the legislatures of the states, and the amendment was ratified before hardly any men had gone abroad. In fact we never had in Europe during the war more than one-tenth of our voters.

So the amazing statement that prohibition "was sneaked over on us while we were in Europe fighting the war" withers to a hollow puff ball and is blown away with a breath of truth and fact. Indeed, this is too big a country for anything to be sneaked over. And whatever may be said about the friends of liqour, no one has ever yet accused them of being caught napping. Prohibition was passed because the overwhelming majority of the citizens of the United States willed that it should be. And it will remain for the same reason.

Here's another vain note to a dead doodle-bug: "The prohibition amendment was unjustly passed because it should have been submitted to a referendum of the people." Answer: Shamelessly false and consciously so, for the author of the statement knows that none of the seventeen other amendments to the constitution were so submitted, and that our system of government makes no provision for such referendum.

Here's another: "Cut off from alcohol, our people have turned to dope." Answer: Manufactured out of the whole cloth, and without support in fact, the highest authorities in the nation being witnesses, viz., the Surgeon General of the United States, the United States Health Service and the Chief of the Narcotic Division of the Bureau of Internal Revenue.

There are a number of other notes in the song of the friends of liquor at the dead doodle-bug's hole, but they must await another issue. My space is full. Only one more will be mentioned this time. And it is indeed a Saxophonic wail in the insectivorous chorus of diphthongs to the dead worm in the ground.

"Prohibition causes crime." Now there is an argument adapted to the thinking box of a doodle-bug. It ought also to appeal to the brain measure of the boll weevil, the hookworm and the San Jose scale. For if it be true that prohibition causes crime, then the Holy Bible is the cause of all the sin in the world, and the way to get rid of sin is to destroy every copy of the Bible—the way to stop murder is to repeal all laws against murder, the way to protect your property from thieves is to cancel all laws against theft. A man who tells me that prohibition breeds crime reminds me of Minnie. He is in her class. Minnie was a half wit in a school for deficient children. The teachers thought they saw some gleams of intelligence in her but she failed on the test, and the other children said, "Minnie, she went to qualify to be an idiot, but she couldn't pass the examination."

And the above are samples of the stuff ceaselessly peddled about on trains, in hotels, on the golf links, at the clubs, in the newspapers, on the stage by the wet bore. He has no new ideas. He cannot talk on any other subject. His mind is a single track, laid out in a circle without switches, sidings or bumpers. The wear and tear on the ears of the great majority is trying. The only thing he does not tell is why he talks so much and does so little. With the editor's permission this pen will tell why at another time.

BRAZIL NOTES OF INTEREST

The conference has come and gone, and so has Bishop Cannon. One may well say of him what the old South Carolina darkey said of the first train he ever saw—"Dar she cums an' dar she goes."

The conference began in a storm, but as usual the good Lord was with us, and the conciliatory spirit of the bishop cleared the situation after a little.

Two missionary presiding elders were substituted by two Brazilians, so that we now have in the Central conference three Brazilians and two Americans.

None of the regular workers died during the year and there were no serious sickness among them. Brother Jose da Costa Reis, our superannuate, went home to glory this year.

The following statistics will show what we have been doing: Districts 5; charges 40; societies 51; local preachers 15; members 5811; adults baptized 488; children baptized 615; senior leagues 32, members 767; children's societies 55, members 620; Sunday schools 83, officers and teachers 393, pupils 4,163; woman's missionary societies 34, members 1,167; schools 7, teachers 53, pupils 822, value of property 2,000,000 milreis*.

Finances: Woman's missionary society 22,548 milreis; presiding elders 3,369 milreas (this is for travel only, as the presiding elders are all pastors, or missionaries); pastoral support 64,486 milreis, the largest amount ever raised for this purpose; for all purposes 365,497 mireis—more than ten per cent over last year, notwithstanding a 30 per cent rise in exchange and an increase in the cost of living.

Churches and meeting houses 44, value 2,068,150 milreis; debts on same 60,925 milreis; parsonages 20, value 496,600 milreis, debt 308; publishing house one, value 1,141,635 milreis.

We have raised three years quota on Superannuate Endowment fund.

This year six charges go on the list of self-support and an increase of 2,800 milreis was pledged for the same purpose.

Street preaching is extending all over the conference. That means that a change almost equal to a revolution has come over the sipirit of the people, and the tactics of Rome.

This is our jubilee year, and all the conferences have had special programs for the celebration.

Some educational statistics for Brazilian Methodism may be of interest.

Our first school was opened 46 years ago in Piracicaba, Sao Paulo, and ran for the first month with only three pupils, Thirty-six years ago our Granbery was begun in Juiz de Fora, Minas, in about the same conditions. Today we have 49 schools and colleges, 41 buildings, 267 teachers, 4,288 students, and property worth 6,154,754 milreis. The work of the Woman's Council gives the following statistics:

The women opened the first school in Brazil. They now have seven, 16 buildings, 111 teachers, 1,389 students and property worth 3,265,000 milreis. Parochial schools among us are quite a recent development, and are the special work of the missionary societies. There are 35 schools, 80 teachers and 1,659 students. Our strongest school is the Granbery; it has over 500 students, and 30 or more of these are preparing for the ministry.

The Central conference has no school for boys, while the other two are well provided for. We have been obliged to stop work on the Moore Institute, for lack of funds, and don't know when it can be taken up again.

The question that is occupying a large place in the mind of the church now is self-support; and first of all, for the national ministry. The idea seems to have taken root that financial independence should precede all other forms of independence.

*Divide milreis by six to get dollars.

W. B. Lee.

The price of the new discipline is 50 cents per copy. Send your order to the Advocate.

REV. PHILLIP GREENING

Rev. Philip Greening, the son of Philip and Charlotte Greening, was born in Petertavy Parish, in Devonshire, England, on April 13, 1841. The village was named after a stream called Tavy, and it was in this English village that Philip Greening received his education which consisted of instruction in the local English school of that period.

Deciding to come to America in his early youth he,, together with his brother, came to this country in March, 1864, landing in New York after a four weeks' trip. The country in England from which he came was a mining section, and he was skilled in mining. With this experience he secured work in New York state, working in the mines at about five dollars a day. Hearing of the mining operations then being conducted in North Carolina, he came to this state about the year 1866, and worked in the mines around Mount Pleasant, North Carolina.

It was here that he received his call to preach the gospel, and to better equip himself for the high calling of the ministry, he attended the Lutheran College at Mt. Pleasant in the fall of 1867 and spring of 1868. He was licensed to preach on the Mount Pleasant circuit at St. Paul's church on Rocky River. He took his first appointment from the conference held in Greensboro in 1870 as a supply on the Monroe circuit for the year 1871. He was admitted on trial at the conference held in Charlotte in 1871. At a conference held in Raleigh in 1874 he was ordained a deacon by Bishop Marvin, and ordained an elder at Salisbury in 1877 by Bishop Doggett.

Rev. Philip Greening was appointed to and served the following appointments, viz:

Pleasant Grove circuit, 1872-73; South Charlotte circuit, 1874-75; Whiteville circuit, 1876; Buckhorn circuit, 1877-79; Rockingham circuit, 1880-81; Deep River circuit, 1882-85; Rolesville circuit, 1886-1888; Cokesbury circuit, 1889-1892; Clinton circuit, 1893; Carteret circuit, 1894-95; Conway circuit, 1896-1898; Harrellsville circuit, 1899-1900; Aurora circuit, 1901-1903; Grifton circuit, 1904-1905; Mt. Olive circuit, 1906-1908; Jones circuit, 1909-10; Milbrook circuit, 1911-13.

It will be observed, from this long list of appointments to which this man of God was appointed to serve, indicates the remarkable physical powers of the man, and on many, if not all of them, his ministry was attended with wonderful spiritual power. A great and good man has gone from among us. It was perhaps on the Deep River circuit, in the years of 1882-85, where he enjoyed the greatest quadrennium of all his ministry. It was during these years that God added his approval to his evangelistic efforts. It was during this time that the young lives of Rev. J. W. Williams, Rev. T. B. Johnson and Rev. E. W. Fox of the Western North Carolina conference and Rev. W. B. Humble, Rev. J. C. Humble, Rev. H. A. Humble and the writer were deeply impressed with the necessity of a vital godly experience. Thought I did not unite with the church until a later period. He was always a welcome guest in my father's home and he came that way frequently. I took great pleasure in running out to open the gate for Brother Greening to drive in and then would enjoy listening to him and father talk. The visits of the man of God to the homes of the people is still of value.

Brother Greening was married to Miss Elizabeth A. Lefler of Mount Pleasant, N. C., March 12, 1868, to which union were born P. A. Greening now of El Paso, Texas, J. W. Greening, Eldorado, Ark., and Jennie Greeening, who married Mr. J. P. Stell of Raleigh, N. C., all of whom survive him, and the following who have died, Mary Ada Greening, who married H. H. Johnson of Smithfield, N. C.

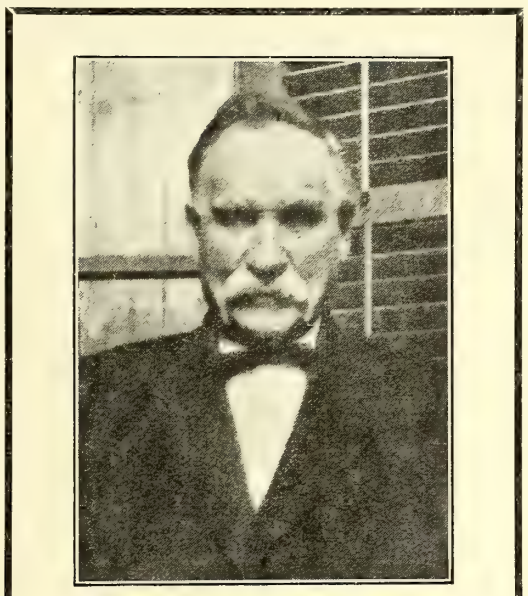
His first wife died on August 18, 1891, at Stedman, N. C., and on December 22, 1892, he was married to Miss Rena Dunham of White Oak, N. C. Two children of this marriage survive him, Blanche Greening who married J. E. Carter, Wilmington, and Thomas Greening who now resides with his mother at White Oak, N. C.

Eleven grandchildren survive him.

At the conference held at Oxford in 1914 he accepted though reluctantly) the superannuate relation. He said to me, "I believe I can do some more work. I am as able to work as some who are in the conference and who have been given work." Thus this great and good man of God wished to continue. This, may I add, seems to be characteristic of Methodist preachers.

After his superannuation he lived for a while at Stedman, N. C., later moving with his family to ? where after lingering for two or more years was not, for God translated him on Sunday, October 17, 1926. Thus closes the long and useful life of Rev. Philip Greening. Peace to his ashes and blessings upon the North Carolina conference, his widow and all the children. May we all meet him some sweet day in the conference above where partings will be no more.

Funeral services were held Monday afternoon, October 18, 1826, at Cokesbury Methodist church at Stedman, N. C., at 2 p. m., and interment was in



REV. PHILLIP GREENING

the cemetery at Stedman. The following ministers assisted in the service: Rev. J. D. Bundy, presiding elder of the Fayetteville district, Rev. J. C. Humble, Rev. S. S. Ellington, Rev. E. W. Hurst and the writer.

C. H. Caviness.

DR. S. A. STEELE AT SEVENTY-SEVEN

Seventy-seven years young today! Amen. Some superannuates won't tell how old they are. I have several friends I have tried to get to tell me their age, and they are as tight and uncommunicative as one of Bishop Mouzon's cabinets. I just suppose they have lost their teeth, or appendix, or some part of their machine, and don't like to admit decay; but I have all of my parts—all the teeth I started with, all sound as a dollar, and no dentist ever touched them with his tools except to clean them; got my appendix, I reckon, for I never heard anything from it; got my tonsils; voice clear as a bell; no corns or bunions on my feet; digestion all right. So hurrah for seventy-eight! Let her come. I'm ready for the race. I kick the almanac into the trash pile and will not regulate my life by the figures on a dial. I'm as poor as Peter, as happy as John, as busy as Paul. I write four hours a day, and then can't keep in sight of my thoughts. My appetite for knowledge is more ravenous than ever and as I can't buy new books, I'm rereading old ones with infinite pleasure. I don't drink coco cola, nor whiskey, nor chew tobacco, nor smoke, nor cuss, nor eat cake. The only kind of cake I like is old-fashioned pound cake, and as that sort is as hard to get as to find Melchisedec's family record, I go without cake.

I have just heard something that please me immensely. I hope it is true. When one of the heresy hunters, veritable inquisitors, approached one of the officers in one of our institutions of learning, and wanted to examine into the orthodoxy of the school, the professor politely pointed to the door. It is time for the Methodist church to show these gentlemen out. They are themselves the greatest heretics on earth, for they trample under foot the fundamental truth of charity. Sound doctrine is vitally important, and one of the most important is the doctrine of love—the love that is fair, that suffers long and is kind, that is not puffed up. My, what a blow that was! Paul was a tremendous hitter. One may be as orthodox as the devil, and as wicked. This world will never be brought to Christ by doctrine; it must be brought by love. In his great parable on the last judgment, Jesus did not say one word about doctrine, but the whole of destiny turned on the expression of love in action. Methodism stands for that. Some of these self-appointed champions of orthodoxy have eaten sour theological crab apples until their breath has a rancid acidity that is offensive to a spiritual mind. I'm sick of it. They remind me of the howling dog. A man was riding along the road and came to a cabin. A man with unkempt hair and shaggy beard was sitting on the doorstep smoking a pipe. About half way from the gate to the house a lean dog was sitting on his haunches and howling dismally. The stranger stopped and asked the man at the house what was the matter with the dog. He grinned, and said: "The darned fool is settin' on a cocklebur, and hain't got sense enough to git off."

These heresy howlers are "settin' " on cockleburs Some of them will jump off now, and take after me; but they will find that biting Steel is even worse than biting a wooden leg.

I know this, that I haven't lived seventy-seven years to spoil my old age by becoming a sceptic, and turning into a growler and fooling away precious time in finding fault with everything. If I live twice seventy-seven, I hope by the grace of God, to be just as firm in my belief, and far sweeter in my spirit than I am now.

The road I have traveled so long,
Shines bright with his footprints of love;
The trials and hardships I've known,
His grace and his faithfulness prove.
I never have found Him to fail
To come to my help when in need,
Or leave me alone with my load,
When I his blest promises plead.

Mansfield, La. —Oklahoma Methodist.

MODERNISM FROM ANOTHER ANGLE

J. W. Clay, Sao Paulo, Brazil

I was traveling in the interior of Brazil when I saw the eternal conflict between fundamentalism and modernism presented from a different angle from anything I had seen before. It was not among the missionaries, however, for as a rule we are not bothered with such things on the mission field. Here the modernist soon finds that his modernism will not convert the people and he either gets converted himself or goes home while the fundamentalist finds that he must become "all things to all men," and he forgets his fundamentalism or he goes home.

It was a beautiful Palm Sunday—and by the way, it was proven that there is no such thing as "palm" Sunday, that being an invention of the modernists —and I was standing at the entrance to a great Catholic cathedral watching the multitudes enter with their palm branches. There is a common belief among the more ignorant classes in Brazil that when a palm branch has been blessed by the priest and has had holy water sprinkled upon it, that it becomes a kind of protector, or we might say an insurance policy against fire, against storm and pestilence, and it is especially useful as a protection against the fiery bolts of Jove—in other words a kind of lightening arrestor. The ignorant people take the sprinkled plam branch home and hang it on the wall beside their wooden saints and then sleep the sleep of the righteous.

In olden days the priests charged for blessing the palm branches. I do not know if they still charge or not, but it is a fact that they do not try to enlighten the superstitious people and take from their minds the idea of the supernatural power of the object.

Very few of the cultured people entering the church carried palm leaves, but almost all of the uncultured carried them. Some were platted in a beautiful fashion, others were tied with gaudy ribbons, while others were decorated with a riotous color of flowers. Standing at the door was a big Italian. His face was hard and cynical. If I am any judge of faces then you could put all the religion that man had into the eye of the needle and still have room to spare. He looked at the people out of the corner of his eye as they entered. Occasionally his lip would curl in scorn. He held a bunch of olive branches in his hand—real olive—with the small long leaf that is a rusty green on top and looks as though it had been sprinkled with flour underneath. It was not nearly so beautiful as the fresh green palm branches carried by the others, but he held it up admiringly. He had gathered a group of people around him and was telling them that his was the true olive branch, that it was a sin to carry anything that was not real olive, that

in Italy the palm branch was never used, and made a great discourse about modernism entering into the church these latter days.

About that time an old darkey came hobbling out of the church and he stopped to see what the discussion was about. He had in his hand a large palm leaf. The Italian pointed to it and said:

"That's not worth the time and trouble it took to bring it here. All the priests in Brazil cannot sprinkle enough holy water on it to make it worth taking home."

The old darkey was amazed. He had innocently stopped to see why the people had gathered around the man and to thus have his sacred palm branch so ruthlessly denounced by this stranger was more than he could stand.

"This is not worth anything!" he exclaimed, shaking his palm under the nose of the Italian. "It has the blessing of Jesus Christ on it. See the drops of holy water still on it!"

And sure enough it looked as though the dews of heaven had fallen upon it.

"If you think that this is of no account I would like to know what you think of that bunch of weeds you've got," continued the indignant darky. "I don't know what kind of weeds they are you've got, but I know they are not palm branches like Jesus Christ carried. They look more like 'life everlasting,' but I can tell you that they won't bring you everlasting life." And the old negro looked around at the crowd with a smile of triumph on his face.

"You fool," said the Italian, as he wiped the big drops of holy water off his nose which had lodged there when the darky had brandished his sprinkled palm. "You think Christ carried a palm leaf? That's some of the modernism with which the church today is filled. Christ carried an olive branch. There are no palm trees in Palestine."

"I don't know what's in Palestine, and don't want to know," replied the negro, "but I know that this is Palm Sunday, that Christ taught his disciples to carry palm branches, and thank the Lord I am going to carry them as long as I have strength to go to the woods and get them."

And as the old faithful hobbled away with his shining palm branch he turned and gave a parting thrust at the Italian:

"You talk about modernisms. You are the one that is trying to distract our minds with these newfangled ideas. Go back to your own country with your new ideas, for we don't want them. Who ever heard of worshipping the Lord with a handful of weeds?"

And thus the two theologians separated—but not from their ideas. And their ideas were just about as well founded and definied as are those of many another religious discussionist.

THE GOLDEN RULE WORKING IN SYRA, GREECE

Bishop James Cannon, Jr.

Recently one Sunday morning, on the Island of Syra, in the Aegean Sea, I spoke to a company of approximately 2,500 children, 1,400 girls and 1,100 boys, from four to sixteen years of age, the little fellows on benches at my right and left, and rows, of varying sizes and ages, sitting on the floor all along that great room. I have been speaking to young people all my life, having been a school teacher for twenty years, but I had never spoken to any such group as that, for there were not only more children than I had ever spoken to before, but they were a different kind of children, for every child before me was an orphan. And they were not orphan children whose parents had died of disease in their homes and left their children among their friends, but they were orphans whose fathers and mothers had died from hunger and exposure in cruel deportations, or had been killed outright. These orphans had been driven out of their own country, and were in a strange land, without any of the ties of home or family or friends, or country, which orphans usually have.

As I sat looking at them my mind went back three years. Some of those very children I had seen on a ship in Constantinople coming from Beirut in Syria—1,400 of them — because the cruel fanatical Turks would not guarantee that the lives of orphan Christian children would be safe in Turkey. Some of them I had seen land on the wharves at Constantinople as part of that awful, unpardonable wreckage of Smyrna. I remembered them as they were then, in ragged, dirty clothing, infested with vermin, weak and well-nigh exhausted from hunger and exposure, wild-eyed, and terror stricken, like hunted animals. Then I recalled how the next night Miss Emma Cushman, that great mother of orphans, took me into the great warehouse where eight hundred of them had been put to bed. They had been washed and fed and given clean clothing, and in the dim light I could see them lying asleep on little pallets on the floor. As we walked up and down through those long rows of waifs of humanity, I remembered how a little fellow, awakened from his sleep, rose on his elbow and looked about him, bewildered and frightened, and cried for his mother. Miss Cushman soothed the child and went off to sleep, but my memory swept me back fifty years, and I saw my own mother's face leaning over me in my little bed, putting her hand on my forehead, kissing me tenderly, bidding me fear nothing, but to go back to sleep. The thought almost overwhelmed me that there was no mother to put her loving hand on these children, who by no fault of their own, but because of racial and religious prejudice, had now neither father nor mother, and unless we cared for them, they too must die.

While I was thinking of those early days in my own life in contrast with this company, a small army of neatly clad, well-nourished, happy looking children, a bunch of little fellows on the benches at my right, rose at the call of Mr. White, and in clear, sweet voices repeated in English the Golden Text for the day. "I will praise the Lord with my whole heart," these smallest of the orphans piped. Then another group and another, in Armenian, in Greek, in Turkish, in English, until every group had responded, and at last the whole body of 2,500 rose and cried in English, "I will praise the Lord with my whole heart." Oh, the faith and hope of childhood! How happy I was that our people had helped to make it possible for that sweet, swelling chorus to rise out of those children's hearts, that our people had helped to save their lives, and are keeping them alive. That Sunday morning's picture will be in my mind until I die as a trophy of the Golden Rule—of the love of Christian men and women for the children whose fathers and mothers are gone.

What is Syra doing for these children? Two thoughts are central.

First, self-support is instilled into each child. Every child is taught to do everything possible without depending upon others, and to aid in doing everything possible for the community life as part return for benefits received from others. Nothing is done for any child which the child ought to do for itself, and every child is assigned such work as the child is able to do, and so the Orphanage is indeed like a hive of busy workers.

The girls, as future home-makers, do all the kitchen, dining-room and laundry work, and all the sewing and mending. The girls are taught dressmaking, rug-making and embroidery, fitting them for future self-support, and also supplying an increasing outside demand for these products. It takes sixty girls working in shifts to prepare the vegetables, most of which are grown by the boys in the orphanage gardens. Last season 10,000 cabbages and cauliflowers were grown and 2,400 pounds of tomatoes were picked daily, enough for one good meal for the family. The girls wash 20,000 garments each week and iron and sort them into bins so that each child has a sense of personal ownership in the clothing worn, although it may be just like all the rest. One hundred and fifty sewing machines are run regularly by the older girls, and 150 sew by hand, doing all the mending and making all the clothes worn by the children, except such of the boys' clothing as the boys make in the tailor shop.

The boys, under supervision, make and bake all the bread—1,500 two-pound loaves daily. They make 1,000 pairs of shoes monthly for all the orphanages in Greece and outside. Orders are increasing steadily for shoes and clothing. An average of 1,000 pairs of shoes are repaired monthly.

I went through the industrial school section by section. The blacksmith and tinsmith shop had 61 boys in it, the carpenter and wood-making shop had 75 boys, who have done, under expert supervision, all the work on the buildings, have made all the equipment and furniture for the school, and filled many outside orders. The shoe shop had 250 boys, the tailor shop had 86 boys, and the barber shop 16 boys. This Industrial School is probably the largest orphan workshop the world has ever seen, and I wish every one who has contributed to its erection and maintenance could see the work going on at full blast.

The second thought in the teaching of Syra is "Training for Service." The children are taught: "You are here, a great opportunity has been given you. We want your lives to count for more in the development and uplift of the whole Near East than the lives of other children who have not had this training." A high and genuine appreciation of this great opportunity to serve their generation by the will of God is being woven into the thought, the purpose and the hope of these children. I dare assert that no greater piece of work of its kind has ever been done than the giving to these children by our splendid band of American workers the ideals, the outlook, the spirit and the opportunity to do the things which they can and will do in the next generation in the Near East.

And just here I must say that this great work could never have been done if there had not been great workers: great workers at the headquarters in America and in the offices in the several states, and great workers in all the Near Eastern lands, who have literally counted not their lives dear unto themselves that they might minister to the Master's "Little ones" in their sore hour of need. I shall name none of them, but my association with many of them has been one of the high privileges of my life. Their amazing resourcefulness, their high idealism, their dauntless optimism and unfailing courage, their good common sense and above all, their loving, sacrificial spirit and service have enabled the Christian people of America for the past decade to carry on a ministry of relief and help, which for duration and thoroughness has never been equalled.

And now "How long shall this work continue?" is the question asked me on all sides. I have only one answer to that question: "As long as the need continues." That is the only possible answer. Surely the great heart of America will insist that these children must be fed and clothed and trained.



Near East Relief Orphanage on the Island of Syra.

METHODIST SCHOOLS OF THE PROPHETS

In the days of Elijah, that mighty man of valor whose type of character the forerunner of the Jewish Messiah was to bear, there were established "Schools of the Prophets." The wisdom of such educational and inspirational training has come down to our times in the theological seminaries, where persons "called of God, as was Aaron," to the holy office of minister may be better fitted to fulfill their high calling.

Eminent among such today is Drew Seminary at Madison, N. J., where every modern valuable aid and incentive are afforded divinity students under the direction of our brethren of the Methodist Episcopal church. Here it has been the good fortune of many young ministers of the Southern Methodist church to find a fraternal welcome. The New York Christian Advocate, August 12, directs attention to "a thick volume of 676 pages, the new Alumni Record of Drew, 1867-1925, by William Pearson Tolly, A.M., B.D." The book contains in most approved method the biographical data of each teacher and student from James Boyd Brady in 1869 to the undergraduates of 1925. A list of 34 prominent ministers is given by the Advocate editor, among whom are John Dennis Hammond, Gross Alexander, and Edmund D. Soper, whose service among us in the South is of a high order. The editor further says:

"One cannot turn from even the most cursory examination of such a record of 2500 trained workers without thanking God for the institution and for all its kind. In the course of criticism theological seminaries have not escaped. But this volume is a silencer. Here, indeed, is a "Fifth Gospel." There was a time when this paper tried to prevent the founding of such schools. A vision now of these lives demonstrates the value of a trained ministry."

After graduation at Wofford College, S. C., in his native state, it was the happy providence of your correspondent's first-born son to secure a scholarship at Princeton University, where he took his master's degree under Woodrow Wilson. He also pursued three years of study in the admirable school of the prophets located there, and took his final course leading to Bachelor of Divinity at Drew.

Albert Deems Betts, a member of the South Carolina conference, is a grandson of the Rev. Dr. A. D. Betts, of blessed memory in the North Carolina conference. W. A. Betts.

A REAL THANKSGIVING OFFERING

On Wednesday afternoon, November 24th, as I lay upon my bed of affliction, where I could see the roadway leading by my home, I saw five cars approaching towards my place.

They drove up and parked in my yard, and hardly without an invitation a small crowd of good people representing the congregation of Mt. Pleasant church led by one of its amiable stewards accompanied by our new pastor, Mr. Hunnicutt, began to enter my room.

They had scarcely all entered when Mr. Hunnicutt announced to me that they had come with an offering for me and my family, contributed by the good people of Mt. Pleasant congregation.

He also said "that he would be glad to hold a short service provided I thought my physical condition would permit." After being told to go right ahead, a most appropriate service was held.

After the service was concluded they began to unload their cars, which were loaded with almost everything found in a well provided pantry.

To be plain, they gave us a pounding that anyone should appreciate, to the fullest extent.

And in connection with all these provisions, they presented to us a sum of cash that any king should be glad to accept.

I tried to express to them my heartfelt gratitude and appreciation for their kindly deed and Christ-like spirit by which it was prompted.

But I was so overcome by sentimentality that I hardly know what I said, so am using this means to again thank them for their generosity and kind remembrance to me.

I also feel it my duty to acknowledge to the public, through the columns of our church paper, the generous and helpful spirit that prevails in Mt. Pleasant church.

I might say further that I have been disabled for four years, and during these four years, these good people have remembered us with a liberal offering each year for the last three years. This has all been done entirely through freewill, and Christian sympathy, and not in compliance to anything I have requested.

So after these deeds of kindness being plainly demonstrated I am impelled to believe there are many good Samaritans living yet today.

May God bless and prosper all these good people (is my prayer).

C. W. Kellam.

MR. BELL REPLIES TO REV. MR. TABOR

Since when did it get to be so "humiliating" and degrading for a man to vote the Republican ticket in North Carolina?

Yet such seems to be the opinion of one of the preachers of the Western North Carolina conference, J. B. Tabor, by name. In the current issue I read the following from this man which is an insult to every Republican in North Carolina and the nation.

"Your editorial on a 'Bishop in Politics' was so sane and timely I write to commend it. When Bishop Mouzon made that statement I thanked God that we had a leader strong and brave enough to speak out on these great moral questions. When Al Smith bowed to the Pope's representative and kissed his ring, I said from the pulpit at Gilkey that if he were nominated for President I hoped that the solid South would not still be broken but would vote solidly for his defeat. My hope is that he will not be nominated so we life-long Southern prohibition Protestant Democrats will not be placed in the humiliating position of being forced to vote for a Republican."—J. B. Tabor.

From the conference appointments I read that this Mr. Tabor is located at Gilkey, Rutherford county. In the election of November 2nd, 2,861 citizens of Rutherford, as good citizens, I dare say, as Mr. Tabor, voted the Republican ticket.

In the whole state on November 2nd, 142,891 Republicans voted for Johnson J. Hayes, a high toned Christian gentleman, yet Mr. Tabor says he would be humiliated to have to vote for a man like Coolidge, Lowden, Hoover, and hundreds of others just because they happen to be Republicans.

During the past sixty years the Republican party has been in power in the nation all but 16 years of that period. How Mr. Tabor must have been humiliated all these years!

My people are all Democrats and Methodists. I guess I am called the "black sheep" of my family politically, but am a Methodist, but if the great Methodist church is composed of ministers like Rev. Mr. Tabor and endorse what he stands for, and are so humiliated at the prospect of having to vote for a Republican for President in 1929, then I am through with the Methodist church forever. W. R. Bell,

Winston-Salem, N. C.

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and are
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WALNUT COVE CHARGE

We moved to Walnut Cove November 4th and were cordially received by the ladies, who gave us a very warm welcome and a good, hot dinner. Some of the brethren were here also, which added to the occasion.

We soon found that we had fallen into the hands of a noble and appreciative people. We had heard that it was a splendid place to live and that the congregations were loyal to their pastor and family. After being here for a few Sundays and preaching in each of the churches, we have fallen very much in love with the place and the people, and feel sure that we are beginning a good year.

It was good to be here at our Thanksgiving service. I don't know when I have been in a Thanksgiving service that would come up to this. We had a splendid program in which the congregation took part.

Songs suitable to the occasion, and scriptural reading by some of the sisters, followed by talks or expressions of thanksgiving by nearly all present. We had a large congregation for such a time, so the pastor did not talk much himself. It was such a sweet service to us all that we went away feeling that it was good to be there.

That day the people were soon out of the church, and so Rev. C. R. Hutchinson detained me for a while and finally I was called to the parsonage, where I found the crowd gathered in the dining room and such a pounding that you seldom see. In the center lay king and queen pumpkin, inasmuch as to say, "it would not be a complete thanksgiving pounding without us." A few of the St. Mark's folks heard of it and took part, saying, "it takes chickens, too." The hen raised a plaintive cry to go back, knowing the danger of having to go into the ministry, but of no avail. The preacher's wife was smiling and about all she could say was, I wish you all much joy. The pastor managed to get his wits together and attempted to thank them, but there were not words sufficient to do so. May the Master help us to be of service to them.

Our presiding elder, Rev. E. W. Fox, is a busy man, but has had time to visit us. We love him and are sure our labor together will be fine.

E. N. Crowder.

HAPPY TO BE RETURNED TO BURGAW

It ought to be remembered that our bishop said to his preachers of the North Carolina conference when in session in Durham, "If a Methodist preacher does not make good it is his own fault, for he goes where he is sent and the congregation loves him, prays for him and works with him and encourages him." It seems to be true here in Burgaw. The bishop was describing this congregation. Also he was describing most of the congregations throughout the whole connection of our great church.

Conference was over and this preacher with a glad heart started for his appointment which was his fourth year on the Burgaw circuit. He was happy to think that the home of three years was to be home again for another year. He was happy to think of those who had loved him, encouraged him, prayed for him and worked with him for Christ's sake and to know that he was to spend another year with them. He was happy even to get a place to preach, but to get this place was joyous indeed.

Smiling faces greeted him on his return, sympathetic hearts were opened to him and many a hand was extended to him and these things lifted his heart to God in thanksgiving. (The spirit of God is covering the earth as the waters cover the sea.) Then the climax came. It was Saturday night; part of the family was tucked in their beds. The preacher and his wife sat about the fire, thinking over the duties of Sunday, there was a noise on the front veranda and the door bell sounded, the alarm was answered, and such a sight we never saw. Members of the congregation were there, an auto was in the street and they said to the preacher, "Come and help us unload the stuff," and he sure did. It was a genuine Methodist pounding. Some of almost everything to eat and a plenty at that. It was an abundance. We unloaded the car. The party came in and spent the evening with us.

We are planning together, working together, praying together for this year's work and God will give the increase. It is delightful to work and live amid such surroundings and to know that God is present. The preacher will try to succeed for Christ's sake.

On Sunday morning we had our collection for the children in the orphanage at Raleigh. Our faithful superintendent had distributed the envelopes the week before. Sixty of them were returned and the collection amounted to $63.50 and this was forwarded to the orphanage as a Thanksgiving offering. We are starting the year by remembering those who need our help. Lawrence A. Watts.

"NUFFIN LEFT BUT JIST DE COBB"

Dr. Theodore L. Cuyler used to tell the following story that has a far wider application than ever imagined by the poor colored man who was interviewed. Dr. Cuyler said:

"We asked an old colored preach how his church was getting on, and his answer was: 'Mighty poor, mighty poor, brudder.' We ventured to ask the trouble and he replied, 'De 'sieties, de 'sieties. De is just drawin' all de fatness and marrow outen de body and bone of the Lord's body. We can't do nuffin without de 'siety. There is the Lincum 'Siety, wid Sister Jones and Brudder Brown to run it. Sister Williams mus' march right in front of de Daughters of Rebekah, den dar is de Dorcases, de Marthas, de Daughters of Ham, and Liberanian Ladies.' 'Well, you have your brothers to help in church,' we suggested. 'No, sah, dar are de Masons, de Odd Fellows, de Sons of Ham, and de Oklahoma Promised Land Pilgrims. Why, brudder, by de time de brudders and sisters pay all dues, an' tend all de meetings der is nuffin left for Mount Pisgah Church but just de cob! De co'n has all been shelled off and frowed to de spreckled chickens.' "—The Free Methodist.

WOMAN'S PAGE

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North Carolina Conference

THE GOAL FOR 1926

When the conference society assembled at the annual meeting in Elizabeth City last April there was a feeling that every member of each auxiliary must measure up to the highest standard to be able to meet the financial obligations that were allotted.

The Council had just closed its session in the capital city and the conference realized that the woman's work, as a whole, depended largely on the North Carolina conference to complete its undertakings.

When the question of the yearly budget arose there was $52,700 to be raised on the pledge and about $17,000 due on the Bennett Memorial.

Miss Bessie Oliver, from the Lucy Cunninggim School, Wousan, Korea, made a most pathetic appeal for funds with which to carry on her work. It was $10,000 that she needed for repairs and better equipment in order to meet the government requirements for an accredited school. The conference president put the question of raising this fund to the district secretaries. The secretaries, with an increased budget on pledge and Bennett Memorial, were slow to make a promise on an additional fund, but each one declared: "I'll do my best on this special." So the annual session of the conference society of 1926 adjourned and those gathered from the bounds of the society went to their homes realizing that this year must mean greater diligence in the King's business.

The past quarter's report from the treasurer shows that every part of the organization has been at work, but the time will soon be here when the books for 1926 will be closed.

Shall we relax our efforts and not speed up a little for the final victory? A continued, persistent effort will bring marvellous results in the final count. E. S. P.

"Needs must there be one way, our chief
Best way of worship; let me strive
To find it, and when found, contrive
My fellows also take their share!
This constitutes my earthly care;
God's is above it and distinct.
For I, a man, with men am linked
And not a brute with brutes; no gain
That I experience, must remain unshared."

—Browning, "Christmas Eve."

My Dear Bright Jewels:

Our year is fast drawing to a close and I am wondering if you are really working hard for our missionary society. We are behind on our pledge and unles we all do our very best this last month, I am afraid that we will fall sadly behind. You know that that would be dreadful. We must not fail in the task our dear heavenly Father has intrusted to our hands. Ask your dear, faithful superintendent to help you all she can, and be sure to ask your mothers, who love you so much, and the Woman's Missionary Society, which is the mother of our Bright Jewel hands, to come to your help this time. We want to wind up the year in such a fine way that we may make glad the heart of God to see how His little ones love Him. When you are thinking of Christmas, and the gifts you are going to give to those you love, do not forget to give your best gift to the dear Christ Child. Not only a gift of money for our great work, but the gift which will make Him happiest, your own heart and your life for His service.

With love for you all and a "God bless you,"

Mrs. N. H. D. Wilson.

NOTES FROM THE ELIZABETH CITY DISTRICT

Miss Alice Spencer, county chairman of the Camden County Federation, recently reported a new auxiliary at Shiloh church with Mrs. Joe Bray, president.

The Stumpy Point auxiliary has paid in full quota on the Belle Bennett fund since last quarter and is entitled to a place in the Belle Bennett Book of Remembrance. This makes seven auxiliaries in the Elizabeth City district enrolled.

We are glad to announce that the gift of the hundred dollars by Mrs. P. G. Hollowell, First church, Elizabeth City, places her name on the Memorial Roll.

The district missionary meeting for the Elizabeth City district was held in Edenton October 28. The meeting was well attended, the women enthusiastic, the reports encouraging, and a fine spirit manifested.

It was announced at this meeting that a love gift of one hundred dollars with which to enroll the name of Mrs. G. F. Hawkins, ex-secretary of the district, was made by the missionsionary societies of Hertford church.

Another announcement of special interest was that little Miss Edla Smith Earley had arrived the day before in the home of Mrs. C. M. Earley, our conference president. All who were present gladly responded to the suggestion of making her a life member of the "Bright Jewels," and the membership fee was quickly raised.

An enjoyable occasion for the Hertford auxiliary was the seventy-fifth birthday of Mrs. C. J. Lynch, whose daughter, Mrs. J. C. Leggett, entertained in her honor at the home of Mrs. J. H. Lowe. Mrs. Lynch is the oldest active member of the Woman's Missionary Society and is faithful in attendance. The members of the auxiliary and several friends extended good wishes and presented her with many gifts. Refreshments were served and later the birthday cake was cut.

The Pasquotank County Federation was held at Union church October 15, 1926. All the auxiliaries in the county were well represented and encouraging reports made. Mrs. W. C. Glover, the county chairman, was unanimously re-elected, and the federation was delighted that she consented to serve another year.

Mrs. R. H. Willis, Dis. Sec.

HIROSHIMA TEACHERS HONORED

Faculty members of the Hiroshima Girls' School in Japan who were honored on the occasion of the recent celebration of the fortieth anniversary of the founding of the school were Miss Nannie B. Gaines, who had been connected with the institution for 39 years; Mr. S. Nishimura, dean of the college for 30 years; Mrs. Tange, matron of the high school dormitory, who has served 27 years; Mrs. Hayashi, Miss Ida Shanon, and Y. Kodama, principle of the high school, who have each served for 20 years. These teachers were presented with gifts in recognition of their long years of service, as were also the teachers who had served 15 years and more—namely, Miss Katherine Shannon, T. Tanaka, and Miss C. Takamori.

The anniversary celebration took the form of a formal shiki (ceremony) conducted after the Japanese style. An outstanding feature of the occasion was an address by Dr. Aso, president of the Japan Women's University at Tokyo, according to Dr. S. A. Stewart, principal of the school. Other interesting features included the singing of the national hymn and the reading of the Imperial Rescript on Education.

Dinner was served to 100 guests, including the governor's representative, the mayor of the city, principals of the three government colleges of the city, fifteen principals of high schools in Hiroshima, and principals of the primary schools of the city.

The three-day election closed with an address by Count Y. Futara, of the Japan House of Peers, whose subject was "Christianity and Japan Nationalism." In his address the Japanese leader showed himself familiar with Christian teachings and friendly toward them.

Western North Carolina Conference

MEMORIES

Precious memories, crowding on me,
Bringing thoughts of other days
When in distant paths I wandered,
Often in forgotten ways.

Happy memories, how they gather
Round me as the days go by,
Days of sunshine, days of gladness,
Days that seldom caused a sigh.

Holy memories, stealing o'er me,
Lessons gathered here and there,
Visions of the unknown future,
Of that land all bright and fair.

Silent memories, gently calling,
To the friends now far away,
Lingering as sweet reminders,
Of some glad and long-lost day.

Precious memories, how they linger,
In my heart at even-tide,
Whispering of by-gone pleasures;
O that they may e'er abide!

Mrs. E. M. Anderson.
St. Petersburg, Fla.

PASSING OF MRS. E. L. STAMEY

Our hearts were saddened a few days ago at the announcement of the death of Mrs. E. L. Stamey of Greensboro, who passed away after an illness extending over many months. In her death I feel a personal loss, having known and loved her for many years. Our acquaintance began when we were students at Greensboro College, then G. F. C., and members of the same class. Her splendid mental attainments, her pleasing personality, her upright Christian character and kindly, gentle disposition endeared her to her schoolmates and won for her a place in their affections. She was Salutatorian of the class of 1885, an honor justly deserved. Mrs. Stamey was a devout Christian, loving her church with a fervent love, and was an active member of the Woman's Missionary Society for years. A devoted mother, a loving, faithful wife, a true friend, we shall miss her. To each of her loved ones we extend our deepest sympathy.

"Precious in the sight of the Lord is the death of His saints."

Laura B. Harris.

DEATH OF REV. F. L. TOWNSEND

In the death of Rev. F. L. Townsend, who passed away at Brevard, N. C., a few days ago, the Western North Carolina conference has lost one of its most faithful, most loyal and most godly members. His death will be heard with keenest regret by the hosts of friends whom he served during his long pastorate. It was in 1879 that I first knew Mr. Townsend. His first preaching appointment was on the old Montgomery circuit, and during his two years as pastor he lived in the home of my parents (Mr. and Mrs. Alfred Brower, Brower's Mills, N. C.) The children in the home loved him as an elder brother, his kindly, gentle disposition, his Christian influence and his wonderful store of humor winning their love and admiration.

He will be mourned by numbers of friends, but "our loss is his gain." We

(Continued on page twelve)

LADIES! DARKEN YOUR GRAY HAIR

Use Grandma's Sage Tea and Sulphur Recipe and Nobody Will Know

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out-of-date. Nowadays, by asking at any drug store for a bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

Well-known druggists say it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and $1.00.



$3.00 BIBLE for $1.00



With large clear black face nonpareil self-pronouncing type, old King James Version, chapter numbers in figures, with 60 pages of splendid Bible helps; beautifully bound in flexible morocco calf, stamped in gold on back and backbone, size 5x7½x⅞ in. thick; weight, 20 ounces. White Bible paper, red edges, opens flat. A good $3 value that we are offering for $1. Same as above, with 8 pages of illustrations, black face minion type and concordance, $1.25; or with the words of Christ in red, $1.50. Any of these guaranteed to please.

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INSURANCE for METHODISTS

To **whole families** ages 1 to 60.

Policies issued to **adults** for Whole and 20-Premium Life, Endowment at 60, 65 or 70, Disability-Annuity, Term and Sick and Accident; to **children** for Term to 16, Whole Life and Endowment at 21.

Not all husbands and wives believe in Insurance, but widowed mothers and orphans, sick and aged always do, and **"cry for it"** when the pinch of poverty, pains of hunger, and homelessness and friendlessness overtake and overcome them. **"Prepare to prevent their troubles."**

The Association has $225,000 assets—100% legal reserve—to guarantee and pay promptly in full all valid claims of policyholders. Claims paid to date $300,000, saved $150,000 to policyholders by low premiums and expense of management. Grants best optional settlements when needed.

Write **to-day** for information desired, plans, rates, and application blanks, giving exact age.

Methodist Benevolent Association
J. H. SHUMAKER, Sec., 808 Broadway, Nashville, Tenn.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V Woosley ..... Editor
Lexington N. C.

Western North Carolina Conference

SHALL WE?

The Western North Carolina Conference Sunday School Board empowered its executive committee, composed of D. E. Henderson, C. C. Weaver, G. L. Hackney and H. A. Dunham, to employ a whole-time superintendent of Wesley Class work as soon as this worker and work could be properly financed. Since there are over 1,000 Sunday school classes, organized and unorganized, desiring to be led into better service activities it is thought that there is urgent need for someone to lead them in this good work. Until a whole-time worker is put in the field Mrs. E. O. Chandley, Asheville, N. C., will do such work as a voluntary worker can afford to do. Meanwhile, the question as to whether to put another whole-time worker in the field is constantly before us.

CIRCULATING LIBRARY

Our Sunday school board authorized the collection of a workers' library in the home office at Lexington to be used by our Methodist Sunday school workers desiring additional help. As soon as this matter can be attended to the books will be assembled and the library will begin to circulate. At present we have more irons in the fire than can be attended to.

EXPANDING

The volume of office work has become so large as to necessitate an assistant office secretary. We are fortunate in securing Mrs. W. G. Raker, who formerly for four years was our office secretary and who now works on a half-time basis under the direction of our office secretary, Miss Agnes Peacock.

WONDERFUL

Our seventh Charlotte standard training school held last week in the beautiful new church at Dilworth was wonderfully successful. An attendance of 450 was recorded of which number 342 attended half or more of the time. Out of this number 318 earned certificates of credit, having attended all the time and having done all the work. The Charlotte school is not only the largest held in North Carolina but is the fourth largest school held in Southern Methodism. Based on the number of available officers and teachers it is the largest in our church. The credit students of this school are listed with the churches as follows: Dilworth, 67; Hawthorne Lane, 58; Trinity, 51; Tryon Street, 50; Calvary, 15; Myers Park, 12; Belmont Park, 12; Brevard Street, 9; Duncan Memorial, 7; Matthews, 6; Main Street, Gastonia, 6; Chadwick, 5; Pineville, 5; Thrift-Moores, 2; Concord Central, 2; East Avenue Tabernacle, 2; and Duckworth Memorial, Harrison, Spencer Memorial, Concord Presbyterian, First Reformed, Sharon Presbyterian, West Minister Persbyterian and District, one each.

CLASS RECORD

The courses, instructors and enrollment and credit students by classes in the Charlotte school follow:

The Christian Religion, Rev. C. S. Kirkpatrick; 63 students, 59 credits.

The Spirit and Genius of Methodism, Dr. Paul N. Garber; 77 students, 73 credits.

The Home, Mrs. Cora Trawick Court; 39 students, 36 credits.

Young People's Department Administration, Miss Lucy Foreman; 16 students, 15 credits.

Intermediate-Senior Agencies, Prof. H. E. Spence; 42 students, 37 credits.

Junior Department Administration, Mrs. E. R. Michaux; 47 students, 42 credits.

Primary Department Administration, Miss Corinne Little; 47 studtnts, 42 credits.

Beginner Department Administration, Mrs. O. V. Woosley; 24 students, 22 credits.

ON TOP

Our Dilworth Sunday school with 46 officers and teachers earned 67 credits in the Charlotte school. On a percentage basis it is on top of all records yet made. Much credit for this wonderful record should go to J. Lester Wolfe and Edwin L. Jones, superintendent and associate superintendent, respectively.

LEADERS

One presiding elder, 10 pastors, 2 directors of religious education, 8 pastors' wives, 8 general superintendents and 30 departmental superintendents earned certificates of credit in our Charlotte school. A list of these fine leaders will be given at some other time but just now it must be mentioned that presiding elder Litaker went to school on time every time and earned his promotion card. Our presiding elder honor roll now includes Rev. J. H. Barnhardt and Rev. D. M. Litaker.

THUMB PAPERS

Rev. W. A. Newell and his congregation continue to go forward. In a budget which has recently been raised 50 per cent over last year $1,100.00 was appropriated for the needs of the Sunday school. In a letter from Bro. Newell the following is noted: "We have put the Sunday school expenses in the budget this year. Hereafter all offerings of the Sunday school will be directed to altruistic causes. No child will pay for his thumb paper."

All our big churches would do better by following the example of Brother Newell's Board of Stewards. You cannot train children to give willingly and joyfully to missionary projects so long as their offerings go to buy their own lesson materials. By so doing they are only buying something for themselves.

COKESBURY SCHOOLS

During the past two weeks Mr. Evans has conducted Cokesbury schools at Center, on the Summerfield circuit, and at Broad Street, Mooresville. Bad weather seriously interferred with the attendance on the Summerfield circuit. Twelve credits were earned. The school at Broad Street was hastily organized after the cancellation of a school elsewhere. Eleven credits were earned there. Our thanks are cordially extended to Brothers Albright, of the Summerfield circuit, and Kennedy, of Broad Street, for their untiring efforts in making these schools possible. A list of the credit students will appear later.

CARRYING ON

From a letter just received from Rev. Frank Siler relative to the Cokesbury training school recently held by Mr. Evans on his charge the following is noted: "We are going on with our training work. Brother Edwin Fincher, our Sunday school superintendent, says we must work for 100 per cent school. Brother Evans is the right man in the right place. He knows the rural situation and approaches its needs sympathetically with an interest and intelligence seasoned with good common sense and experience that wins. I commend him to every country pastor and Sunday school needing the stimulus of one who is seeking to get others to do what he himself has done in his own rural school."

GETTING RESULTS

A recent bulletin from West Asheville carried the noteworthy resume of some outstanding accomplishments of that congregation during the past year. Some of them are noted as follows:

122 additions to the church.

Junior Board of Stewards organized.

Sunday school enrollment increased to 826.

A completely recorganized Sunday school for the ensuing year.

Parsonage remodeled and refurnished.

Boy Scout troup organized.

Revived Epworth League work.

55 credits earned in standard training school.

Sunday School Day observed.

Increased offering to Children's Home.

Fine Sunday school picnic.

Cokesbury Hymnals bought for the Sunday school.

3 missionary societies led in district work.

Garage built.

Electric bulletin board purchased.

Every assessment paid in full.

Pledge cards amounting to $124,000 secured for new church.

Rev. J. S. Hiatt is pastor of this hustling congregation.

North Carolina Conference

A PROPITIOUS OPENING

Initiating what promises to be quite a valuable addition to our system of training schools, the Durham Extension Standard training school got off to a good start at Trinity church last Monday evening. This school, unlike other Standard schools, will meet only once a week, on Monday evening, for five successive Mondays. Its first meeting, in spite of the fact that it came so soon after annual conference and in a very busy season, was attended by between 125 and 150 workers and prospective workers, and 117 of them were enrolled for regular work in the five classes. Dr. W. I. Cranford, Rev. W. W. Peele, Prof. R. N. Wilson, Prof. B. G. Childs, and Prof. H. E. Spence are the instructors.

MISS KEENE AT NASHVILLE

Miss Keene, our elementary superintendent, spoke to a fine congregation in our church at Nashville last Sunday evening, after which she met with the officers and teachers of the Sunday school for a conference concerning various phases of their Sunday school organization and work. Guy Bissette, the superintendent, and his corps of assistants and teachers, are facing the new year with optimism and determination. Rev. L. T. Singleton is the pastor.

ROSE HILL IS BUILDING

The writer spent Sunday at Rose Hill with Rev. A. S. Parker, the pastor, J. C. Mallard, the superintendent, and their co-workers. We observed at the Sunday school hour, spoke to an interested congregation at 11 o'clock, and met with the building committee in the afternoon. This congregation is in the midst of a building program, having carried a long way toward completion a building which will take care of the growing congregation and Sunday school and would do credit to al most any town or city in the state. It is a handsome building, with ample space for the Sunday school, social gatherings, and other activities.

An inspiring feature of the 11 o'clock service was a duet by the pastor and his father, Rev. A. J. Parker, who spent the day in Rose Hill, preaching at the evening service. The people are delighted at the return of their pastor for another year.

ON COUNTING ENROLLMENT

In its report to the annual conference your Sunday School Board called attention to the fact that the last conference minutes indicate our Sunday school enrollment to be less by over 16,000 than our church membership and expressed the belief that part of this difference may be accounted for by the lack of uniformity among schools in counting Sunday school enrollment. To secure uniformity and to give our conference credit for its true enrollment, the rule approved by the General Sunday School Board was stated and Sunday schools requested to be governed by it in counting enrollment. The rule, in substance, follows:

"New rolls should be made the first Sunday in October of each year and should contain only the names of persons present on this day, plus the members of the Cradle Roll and Home departments. Names of new attendants, excepting visitors, should be added from Sunday to Sunday during the year. For purposes of counting total enrollment no name should be dropped until the first Sunday in the following October. The aggregate number of names appearing on the roll at any time between the first Sunday in October of one year and the last Sunday in September of the succeeding year shall constitute the official enrollment of the school for that conference year."

It is important that we count correctly and uniformly if our figures appearing in the records are to be worth anything. We should never drop a person just to be able to make a high average attendance. Sunday school pupils are worth more than high averages, as such. Let's get together.

REACHING THE UNREACHED

As important as counting is, (and we should count correctly) more important is it that we should be diligent in season and out of season to bring new members into our classes and schools. We owe it to the untaught and to ourselves to give religious instruction and training to thousands not now in our Sunday schools. Realizing this obligation and privilege, the recent annual conference adopted the following resolution:

"That we co-operate heartily with the General Sunday School Board in its church-wide Sunday school membership campaign."

The months of November, December, and January are suggested as a time for special attention and effort in this regard. Definite suggestions concerning the survey and follow-up plans, including material for promoting the "One Hundred Percent Sunday School Home" plan, are available free upon request.

Let's be up and doing to "reach the unreached and teach the untaught."

CHRISTMAS PAGEANTS

Thanksgiving Day has just gone, and Christmas is just around the corner. Already many hearts are tingling with anticipation. It is time to prepare for appropriate celebration, not merely to entertain an expectant audience but to give expression to our own gratitude and love. The Christmas pageant offers a fine opportunity, provided it is "put on" in the right spirit and after proper preparation. Lydia M. Glover, writing in the November issue of "The Workers' Council," gives some practical suggestions and names a number of pageants, which may be secured from the Publishing House, as follows:

"The Christmas Story," by Rita Benton, calls for children and young people; one setting; forty minutes.

"The Nativity," by Margaret Snyder. Adults; not difficult; four episodes; fifty minutes.

"The Shepherd," by Marshall Gould. Eight adults; simple setting; half hour.

"The Bird's Christmas Carol," by Kate Douglas Wiggin. Children; full evening.

"Dust of the Road," by Kenneth S. Goodman. Four persons; simple; twenty-five minutes; royalty.

"A Puritan Christmas," by Virginia Alcott. Four children; simple; half hour.

WESLEY CLASSES REPORT

Attention is called to the fact that all organized classes are expected to make an annual report of their activities and organization. It means much to keep closely in touch with our Wesley Class headquarters in Nashville. Numerous helps are available. A poster has just been prepared by the Department of Intermediate-Senior and Young People's work, listing helps that are offered. Is your class registered? Has it made its annual report?

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Box 707, High Point, N. C.

You will find at the bottom of this page a picture of Bishop H. M. DuBose, president of the general board of the Epworth League, and one of the founders of the league, together with the Western North Carolina Epworth League Board, and other leaguers who were at the anniversary service of the recent annual conference at Gastonia. The service was said to be one of the best ever held in this connection. Bishop DuBose delivered a masterful address, as did Dr. J. M. Rowland, and there were several who made statements concerning our league work, including the president of the conference an the field secretary.

We visited the Pelham league last Sunday and found a fine group of leaguers at that extreme portion of our conference. In fact, we find good leagues from one end of the conference to the other.

We are engaged this week in an institute at Morganton for that portion of the Marion district. Marion district is one of our best, and a splendid school is always the result of our effort there.

LAWNDALE EPWORTH LEAGUE

We have had this week a very profitable study in Epworth League work, using as a text book the Epworth League handbook, with Rev. W. Arthur Barber as instructor.

We had nearly fifty pupils with an average attendance of twenty-six from three chapters—Lawndale, Polkville and Palm Tree.

The first night (Monday) was enough to daunt the most courageous. Though a dozen of us braved a downpour of rain and went to the church and began our study.

Next day was a beautiful day. We had a large crowd Tuesday night, which continued through the remainder of the course.

Wednesday night after the study the whole class went just across the road from the church to the girls' scout hall, where a social hour was very much enjoyed by all. Many games were played, every one having a good time. Our new pastor, Rev. J. W. Fitzgerald, was present and won the hearts of all the young people by being one.

We are more determined than ever to have a better chapter and never stop this side of a standard league.

If you want more enthusiasm and "pep" in your league, take my advice and get Brother Barber to come and conduct a study class for you.

You will hear from us again. Watch us grow. Mrs. Eva Mauney,
President Lawndale League.

KNOW YOUR HAND BOOK

(Continued from last week)

Article VII.—Departments.

Thework of the League shall be divided into four departments, as follows: (1) The Department of Spiritual Work; (2) the Department of Social Service; (3) the Department of Recreation and Culture; (4) the Department of Missions. The work of each department shall be in the hands of a committee, of which the appropriate department superintendent shall be chairman. Care should be taken that every member of the league, if not an officer, be annually assigned to work in one of the departments.

Sec. 1. The Department of Spiritual Work shall have charge of all the devotional services of the league, such as prayer and praise meetings, and Bible-reading meetings. It shal seek to promote personal work, and to that end shall form groups for the study of personal evangelism, using good books as may be recommended from time to time by the board. The head of the department, after consultation with the council, shall appoint leaders for the weekly prayer meetings of the league at least one month in advance. A committee, to be known as the Watch Committee, shall be formed in this department, which shall keep an accurate record of the attendance and participation of members in the weekly devotional meetings and by visitation and personal work shall endeavor to keep up the attendance on, and participation of, members in the meetings.

Sc. 2. The Department of Social Service shall arrange for the systematic visitation of the sick, the needy, poor, and stangers. It shall assist the pastor in all charitable works of the congregation and co-operate with him in all the church work. The department shall be specially charged with the duty of teaching temperance, purity, and good citizenship, and shall hold occasional temperance and prohibition meetings, also helding itself in readiness to assist in movements for community surveys and betterment. There shall be a standing committee of this department known as the membership committee, the duty of which shall be to devise and carry out plans for increasing the membership of the chapter. In carrying out these plans the committee is to have the co-operation of the entire chapter.

Sec. 3. The Department of Recreation and Culture shall promote the study of history, doctrines, and polity of our church; shall superintend all courses of reading and study prescribed by the General Epworth League Board, except such as come specially under the care of the second and fourth departments; shall arrage for lectures, literary entertainments, and other means of mental culture; shall endeavor to extend the circulation of the books, tracts, and periodicals of our own church; and, in connection with the Epworth Era agent, shall strive to place the organ of the league in every family represented in the league. They shall provide proper social recreation for our young people.

Sec. 4. The Department of Missions shall promote an interest in, and disseminate intelligence of, the work of missions at home and abroad, provide for mission study classes, the collection of a missionary library and other helps, appoint leaders and provide for the monthly missionary meeting, and collect money for misionary purposes under direction of the pastor and council. This department shall be auxiliary to the board of missions.

Article VIII.—Epworth League Calendar.

Each chapter of the Epworth League shall make suitable provision for observing the special days and seasons of the league calendar—namely, Anniversary Day, Bible Study Rally Day, Fellowship Week, Mission Study Rally Day, and Promotion Day, the last being the same as Epworth League day and the proper occasion for the promotion of juniors to membership in itnermediate societies and of intermediates to membership in the Epworth League. And every Epworth League shall also, as far as possible, give proper attention to the celebration of the great national holidays and of the festivals of the Christian year.

Article IX.—Of the Greater Epworth League

Every chapter shall have membership in the annual conference Epworth League. They shall faithfully send delegates in the appointed ratio to all the meetings of the annual conference Epworth League. Every chapter shall, wherever district or city union Epworth Leagues exist, loyally take part in all the activities of the unions and do whatever it can to promote the ends and objects of these organizations, especially emphasizing the connectional spirit and co-operating wherever practicable with other young people's societies.

Article X.—Revenue.

Each league shall at the beginning of the year prepare a budget setting forth the needed revenue for the year, including an amount necessary to supply the chapter with Epworth Eras, and shall lay this budget before the league as soon as posible. Pledged voluntary contributions, payable in monthly installments, shall be the usual method of raising the revenue.

Article XI.—Charter.

Each league shall be organized under a charter, which, upon applica-

(Continued on page fourteen)

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,
Box 4B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please Write Distinctly.)

WANTED

RAW FURS and HIDES, TALLOW, BEESWAX and GENSING. Write for Prices.
FRANK E. BROWN, Roanoke, Va.

GUILFORD BUSINESS COLLEGE
High Point, North Carolina

Our next regular session opens Monday, January 3, 1927. Students are being enrolled daily, for classes forming on that date in Bookkeeping, Stenography, Typewriting, Penmanship and Secretarial courses. The cost is very moderate. Write for information. All courses fully accredited.

Miss Lottie E. Barber, Pres.

WEAK EYES are strengthened and relieved by Dickey's old reliable eye water. In use over half a century. Relieves sore eyes from gnats and dust. Doesn't hurt. In red folding box at all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, Va.

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Bishop H. M. DuBose, Members W. N. C. Epworth League Board, and Leaguers at the League Anniversary Service at Conference at Gastonia, Oct. 22.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Important Changes—At the last session of the annual conference it was decided to put the orphanage assessment back into the conference budget. Because of this change it will be necessary for pastors and church treasurers to send all orphanage assessment to Mr. R. A. Brown, Raleigh, N. C., and not to A. S. Barnes, superintendent of the Methodist orphanage. All specials from Sunday schools, organized classes, individuals, Thanksgiving services should be sent direct to me. It is very important that all specials be sent to the Methodist orphanage, or to A. S. Barnes, superintendent. The assessment being in the budget, makes it necessary that assessment be sent to Mr. R. A. Brown, Raleigh, N. C. If all will bear these facts in mind it will save any misunderstanding and confusion.

* * * *

Unfinished Job—A goodly number of churches and Sunday schools have responded to my appeal for a Thanksgiving offering. These responses are sincerely appreciated. While some have remembered us, hundreds of churches and Sunday schools have not been heard from at this writing. It makes no difference how small the offering may be, I do want each church and Sunday school to give its members a chance to do the best they can for our orphanage which is badly hampered by debt. If all will do their part we can meet our financial obligations and expand our work. We must not only hold what we have, but must go forward and do big things in His name for the orphan children that are looking to the North Carolina conference for protection and a chance in life. Let's not stop, brother pastors and Sunday school superintendents, until we have given every man, woman and child in our churches and Sunday schools a chance to contribute to this worthy cause if it takes us till Christmas to put it across!

* * * *

Wilson and Stantonsburg—Bright and early the singing class left Raleigh on the third Sunday morning in November for Wilson and Stantonsburg where they had engagements to give sacred concerts that day. Though the weather was cold and threatening large congregations gathered at each place to hear our children as they led the services in songs and readings. These churches are in the county in which I was reared. For this reason I was particularly happy to be among mine own people and kinsmen. Both Wilson and Stantonsburg are enthusiastic supporters of our orphanage. Brothers McWhorter and Poole certainly laid themselves out to do honor to our class and to make the visits of the class not only pleasant, but profitable. I had the rare pleasure of taking dinner with my good friend Brother McWhorter, and supper with my cousin, Mrs. Mollie Wooten of Stantonsburg. After the night service I was the guest of my cousin, Mr. Will Bynum of Green county. A night in his hospitable home, with my friend, the Rev. J. C. Wooten, was a privilege I shall not soon forget.

* * * *

A Fine Beginning—On Thursday after conference adjourned Brother M. T. Plyler called all of his preachers together for a conference. The work of the district was discussed and a definite policy was adopted. Without question it was one of the best meetings I have attended in a long time. Just think, within three days after conference, a great forward movement was launched. With determination and enthusiasm the pastors of the Raleigh district have put their hand to the task that is before them. When the conference meets here next fall at Edenton Street church, the whole conference will sit up and take notice when these forward looking men make their reports. It takes twelve months in which to do a year's work, and our preachers realize this. Much can be done before Christmas that will bear fruit later on. This is what Brother Plyler had in mind when he re-commissioned the preachers of the Raleigh district to a high and holy service. With a spirit of unanimity they went back to their charges with a purpose to succeed in the work of the ministry.

* * * *

Louisburg College and Green Hill—A special invitation from the wide-awake, statesman-like presiding elder of the Raleigh district was gladly accepted and I spent a most pleasant day at these two historic places. The Pattie Julia Wright Dormitory was fittingly dedicated on that occasion. I was glad to witness this impressive service. In this building our six orphanage girls room. It was a joy to be with these splendid daughters of the orphanage. In the afternoon the special committee that has under consideration the purchase of the Green Hill property spent a short while looking over the building and grounds. This is one of the most interesting spots in American Methodism. It is to be bought and used by our conference to promote evangelistic, country church life and young peoples' meeting. By all means the conference should make this historic spot a sacred shrine where thousands shall gather each summer for inspirational and evangelistic meetings. It is earnestly hoped by the leaders of our church that this property will come into the possession of our conference. The historic interest and wonderful sentiment that gather about this spot can be capitalized and made to serve a great need within and without the bounds of our conference.

GLAD TO HAVE PASTOR BACK

We were glad when we learned that our pastor, Rev. W. G. Farrar, had been returned to us for the fourth year. We feared that some other charge might get him, as some had made their boast and said, "Enjoy your preacher for this year, for we are going to have him next."

When Brother Farrar returned, one of the first things he did was to serve the stewards and their wives with barbecue supper. The supper was served at Shore's Spring in Rocky Mount. Thirty-five of the members, including the presiding elder and two visitors were present. At this meeting the stewards from the new church on the charge, Sandy Cross, were introduced to the other members of the boards of the various churches.

The presiding elder, Brother Mercer, was called on for an address, which he delivered in a forceful manner, using as his subject, "The Relation of a Steward to the Church."

After the address the charge lay leader was called on and the chairman of each board of stewards, all of whom responded with short talks. The plan for the year was presented and adopted by each church. The meeting adjourned and each member went home inspire dto do more for his church than ever before.

P. C. Moore,
Charge Lay Leader.

RUTHERFORDTON MESSAGE

The people of Rutherfordton are wondering why there has been no word in the Advocate concerning our pastor, Dr. W. R. Ware. Brother Ware was sent to us from Forest City at the last conference. The week after conference he was taken sick at his home at Forest City and continued to grow worse until the following week, when he was taken to the Charlotte Sanatorium, where he now is. Mrs. Ware and Dr. Dwight Ware accompanied him to Charlotte. Dr. Ware underwent a serious operation and is recovering gradually although another operation is contemplated. If this second operation becomes necessary it is thought Dr. Ware will be unable to take up his work for several months, possibly a year.

The people of Rutherfordton are a flock without a shepherd and we are greatly in need of a leader. Our presiding elder, Rev. O. E. Cole, has been most kind and helpful and has seen to it that our pulpit has been filled for each service; and we feel grateful to the ministers and laymen who have come to us from Sunday to Sunday and have brought us such hopeful and helpful messages. But we miss our own pastor and we hope and pray that Dr. Ware will be restored to health speedily and be able to take care of his needy flock.

Miss Willard Powers.

LAY LEADERS OF THE GREENSBORO DISTRICT IN SESSION

A successful meeting of the lay leaders of the Greensboro district was held last Monday in West Market Street church. And the following program went through in fine style:

Devotional exercises, conducted by Rev. W. L. Dawson.

Quartette from West Market Street sang "The City Four Square," after which an old time testimony meeting was held.

Rev. Loy D. Thompson spoke on "The Relationship Between the Pastor and Lay Leader," emphasizing the fact that the pastor is and must be the leader of his congregation and that the lay leader should work hand in hand with his pastor.

Rev. J. B. Craven, P. E., spoke on assessments and the general state of the district.

A. C. Davis, district lay leader, spoke on the financial obligation of the church member and the organization of the individual churches. He said the primary duty of the pastors and lay leaders was to instruct the laity of the church as to their financial obligation to the church.

At the close of the meeting there was a real love feast, every one present pledging their support and cooperation to the presiding elder and district lay leader to the end that the Greensboro district this year would make the best record in the history of the church.

Dinner was served by the ladies of West Market Street church, after which the meeting adjourned.

EAST FLAT ROCK STEWARDS GIVE NOTE TO SECURE PASTOR'S PAY

Giving a note to secure a minister's salary is something new in church financing in this region, yet this is what the stewards of the East Flat Rock Methodist church have done.

The retiring board of stewards at a recent meeting expressed their appreciation of the return for the third year of the pastor, the Rev. J. O. Banks, who also serves the Fletcher and Balfour churches, and assure him of their loyalty and support for the conference year beginning November 1. The new board then met and elected W. M. Guill as chairman and S. L. Jones as treasurer. Other members are C. P. Rogers, Dr. J. W. Payne, Paul Harris and Z. A. Nicholson. These men, after making a canvass of the membership, gave their note at the bank to secure every dollar of the pastor's salary and also the benevolences for the next year.—Citizen.

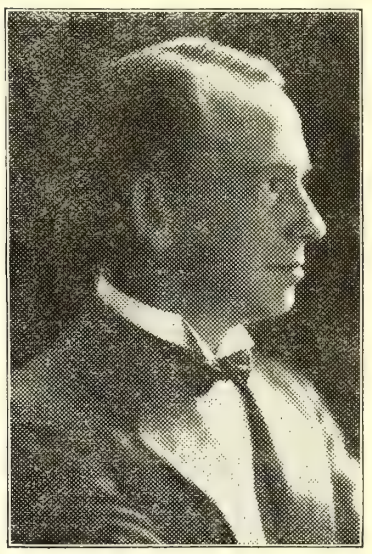
Wanted—One second hand set of Expositions of Holy Scriptures by Alexander Maclarn. J. H. Green, North Charlotte, N. C.

Fortunes Paid For Old Envelopes

Search Your Attic--Forgotten Letters May Have Great Value

Among the letters of many Southern families, stored away and forgotten, in old trunks and closets, are envelopes bearing stamps which may be worth small fortunes. Many have been found and sold for large sums. Single envelopes, for example, have brought as high as $6,000.00, while it is no uncommon thing to discover envelopes which bring $100.00 or more each. Keep the letters if you wish, but send the envelopes to Mr. Harold C. Brooks, Mayor of Marshall, Michigan.

Mr. Brooks is a wealthy private collector of old envelopes who has paid thousands of dollars to gratify this



MR. HAROLD C. BROOKS
Democratic Mayor of Marshall, Mich.

hobby. In sending these envelopes to Mr. Brooks you are under no obligation to sell unless his offer meets with your approval. Any thing not purchased he will return in good order.

You may feel perfectly safe in entrusting Mr. Brooks with these envelopes. He is very well known in Michigan, having been elected and re-elected mayor of Marshall. It is interesting to note in passing, that although Mr. Brooks is a Democrat, yet his personal popularity has placed him in the mayor's chair in that strongly Republican community, Marshall.

Mr. Brooks will advise you frankly, offering what he regards the envelopes worth to him. As so many stamps are similar in appearance, Mr. Brooks cannot quote values from written descriptions, but must see the envelopes. He does not, by the way, collect loose stamps, old newspapers, coins Confederate money or bonds—nothing but old envelopes. Stamps should not be cut from envelopes and no dates should be written on them. He is fully acquainted with all issues, even though the postmark may show no year date.

Besides the Confederate stamps, Mr. Brooks also collects United States issues used before or during the Civil War (1845 to 1865). Some of the early United States stamps are worth even more than the rare Confederate stamps.

If you have reason to believe your envelopes are of special value, pack them carefully and send them by registered or insured mail. If you have no old letters written during or before the Civil War, show this notice to your friends. Many old families, old banks and law firms still have stored away hundreds of letters, waiting only to be burned. Search them out, for they may be worth large sums. Investigate their value. Mr. Brooks' address is as follows: Mr. Harold C. Brooks, Box 215, Marshall, Michigan.

Have Kidneys Examined By Your Doctor

Take Salts to Wash Kidneys if Back Pains You or Bladder Bothers

Flush your kidneys by drinking a quart of water each day, also take salts occasionally, says a noted authority, who tells us that too much rich food forms acids which almost paralyze the kidneys in their efforts to expel it from the blood. They become sluggish and weaken; then you may suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To help neutralize these irritating acids, to help cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help flush and stimulate sluggish kidneys; also to neutralize the acids in the system so they no longer irritate, thus often relieving bladder weakness.

Jad Salts is inexpensive; can not injure and makes a delightful effervescent lithia-water drink.

$50 Reward

$50.00 will be paid if R. V. Turner's Quick Relief Salve fails to give relief in cases of croup, head colds, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, rheumatic pains or piles. Turner's Quick Relief Salve is one of the most powerful, penetrating, germ-killing, pain-removing and healing salves known to science.

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McADENVILLE EXTENDS WARM WELCOME

Having been assigned by conference to McAdenville charge, we came into the parsonage the 4th of November, and I desire to express our appreciation of the very fine reception the congregation gave us when we came. I have never known a more gracious reception given than they accorded us, not only in expressing their personal satisfaction that we were to be with them, but also in the many material tokens of regard, including almost everything in the way of groceries for the table for our needs for many days to come. And best of all these things are the result of their love and devotion for their church in the community where they live.

The church is well organized and at work already. The Sunday school and Epworth Leagues are well attended and are doing splendid work in the community, being led by a group of devoted teachers and leaders who stand unitedly behind the job they undertake to put over.

The Ladies' Aid Society should be commended also, for they are a very hard working group of devoted women who look after the parsonage and other things that may incidentally need their attention. It is said that they never have less than $100 in the bank for this purpose—at this time they have in fact more than $200 to be used for anything the house needs. They have their work on their hearts and work all the time. The outlook is fine.

D. F. Carver.

To the Editor of the North Carolina Christian Advocate:

An article referring to Christian Science, appearing in an issue of yours, has just come to my attention. In this article the writer narrates a conversation with a woman, whom he says is a Christian Scientist, and designates as "the leader of the state." The writer goes on to say that this woman objected to an article he had written "exposing Christian Science." If the article referred to was false in its statement about Christian Science, a Christian Scientist had both legally and morally the right to object, as there is nothing to "expose" in Christian Science, unless it is to make known to others its spiritual origin and practicality.

As to the "Christian Science leader of the state, no Christian Scientist calls himself or herself a "leader," nor would any permit themselves to be referred to as such.

That sensation is a condition of mortal mind and not matter, is proved when consciousness has left the body, in what is called death, the body no longer experiences pain or pleasure. The chemical elements constituting the human body, that is, salt, lime and water, of themselves have no sensation, whether separate or combined. That one may suffer both physically and mentally from sorrow or some other belief, and later find that there was no cause for either, proves the conditions to be wholly mental.

If a Christian Scientist should break a bone, and he has not sufficient understanding of Christian Science to heal it, he calls a surgeon to set the bone, and continues with his healing work in Christian Science.

Emily J. Jones,
Christian Science Committee on Pub-

W. N. C. WOMAN'S

(Continued from page eight)

are in tenderest sympathy with his loved ones.

"Servant of God, well done; enter thy Master's joy."

L. B. H.

A PLEASANT OCCASION AT CENTRAL CHURCH, ASHEVILLE

For several years it has been the custom of the Woman's Missionary Society of Central church, Asheville, to have, each year, two joint meetings of the circles into which the membership of the society divided. These meetings are held in June and November, and the meeting for this fall was held Monday afternoon in the young people's assembly room of the church. About one hundred members of the circles were in attendance and enjoyed the splendid program which had been arranged by the superintendent of mission study, Mrs. V. L. Stone. The opening devotional was conducted by Mrs. Wilbur Devendorf, who read, as her Scripture lesson, Matthew 10:1-8, Christ's charge to his disciples. She gave in a most impressive manner some necessary requisites of discipleship, urging her hearers to give the best of themselves to the work of the church and for the advancement of Christ Kingdom. In a clear, sweet soprano voice Miss Margaret Reynolds gave a beautiful solo, a most pleasing arrangement of "Jesus, Lover of My Soul," and was followed by the reports of the eight chairmen of the circles. These reports included the various activities of the circle members and showed that each had been busy in the work committed to her. They were the best reports ever given by the circles. A review of the study book for the year, a study of Latin America, was given in a most interesting and instructive manner by Mrs. S. H. Bryan, after which a beautiful solo, "The Lord Is My Light and My Salvation," was sweetly sung by Mrs. J. G. Stikeleather. At the close of the program a social hour was enjoyed and tea and sandwiches and wafers were served by the hostesses, circles 5, 6, 7 and 8.

WHY CONTRIBUTE TO THE BENNETT MEMORIAL?

1. Because of the needs.

The present buildings are wholly inadequate. There are no class rooms, no chapel, no rooms for a library, no rooms for social and recreational purposes and only the most meagre and cramped quarters of administration offices. The beautiful Bennett Memorial buildings will furnish ample accommodations for these activities.

2. Because of the opportunities to turn material things into spiritual things.

In the erection of the Bennett Memorial we are making provision for the training of young men and women, not to spend their lives making money, but that they may give themselves to the task of establishing the kingdom of righteousness, of peace and of good will. In this materialistic age in which we live there must be "fight for idealism." Here is an opportunity to do our bit. There is also the opportunity to set in motion influences that will affect the spiritual life of the student body of the neighboring institutions, because of the location of Scarritt in a section where there are other colleges.

3. Because of the obligation.

To support the institution of the church. Scarritt College is the property of the church, having been accepted by the General Conference. The charter was legally drawn and every precaution was taken in its framing to safeguard the ownership of the church. When we take the vows of the church we promise to support its institutions. When Jesus was going away He said, "Go ye therefore and make disciples of all nations." Our obligation is to obey this command of Jesus, and in making provision for the training of those who are going on this great commission we are sharing in carrying out the last command. Are we concerned with the needs? Are we interested in opportunities for service? Are we conscious of the obligation resting upon us to share in the bringing in of His kingdom? Let us answer with a liberal contribution to Belle Bennett Memorial fund.—From Leaflet, W. M. C.

Order your disciplines from the Advocate. A supply always on hand.

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

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Our Little Folks

UNCLE WIGGILY AND THE TURKEY TENT

"Have you seen anything of my rubber raincoat?" asked Uncle Wiggily of his wife and one afternoon, when the sky was dripping water.

"Your raincoat? Why, no," answered Mrs. Longears. "What did you want of it?"

"Well," said the rabbit gentleman with a sly little wink at Nurse Lane Fuzzy Wuzzy, "to speak sarcastic like, and as I shouldn't, I might say I wanted to make strawberry longcake of it. But, to tell you the truth, I want to wear my raincoat."

"What, out in the rain!" cried the lady rabbit. "Why, it will get all wet!"

"That's what raincoats are for!" laughed the bunny uncle. "I can imagine nothing worse," he went on in what might be called a judicial tone, "than a raincoat in the country where it never rains. Think how the poor coat must long and hope for a good storm, all the while singing softly, 'How dry I am!' Eh, what, my dear?"

"You are teasing me, I suppose," said Mrs. Longears, who, however, didn't in the least mind it. "But I haven't seen your rubber raincoat."

"Then I must ask the umbrella," said the rabbit uncle, as he looked at the storm outside and thought how jolly it would be sloshing through it. So he inquired of the umbrella:

"Have you seen my raincoat?"

"No," answered the umbrella, tickling itself under one rib, "I have not seen your raincoat."

"Then I must ask the rubber boots," said Mr. Longears. So he appealed to the boots.

"Have you seen my raincoat?"

"No," answered the rubber boots as they scatched each other's soles so they wouldn't be slippery, "we haven't seen your coat."

"Then we must go look for it," decided Uncle Wiggly, "and you three shall help me." So he put on the two rubber boots and, holding the one umbrella over his head, out in the storm hopped the bunny gentleman to look for his coat, which was yellow in color, just like those worn by the Princeton sophomores.

But though he looked here, there and everywhere, Uncle Wiggily could not find his yellow raincoat, and the rubber boots and the umberlla, though they did their best, could not help him. However, to be sure, they kept most of the rain off the rabbit gentleman.

At last, when Longears was hopping across a farmer's field, the umbrella suddenly called out:

"I see it!"

"What? My raincoat?" asked the rabbit.

"Yes," added the rubber boots, "I see it also," and the two friends pointed to something yellow spread out on a bush in the middle of the field.

"Surely enough that's it?" said Uncle Wiggily. "Somebody is using my raincoat for a tent," he went on. "It is spread out over a bush and some one is beneath it."

"How do you know?" asked the umbrella.

"I can see something moving," was the reply.

"So can I," agreed the boots. Let's go see what it is."

"Maybe it's one of the bad chaps—the Wolf or Fox—who took your raincoat, hoping you would come after it, and they intend to jump out and grab you when you get close enough," suggested the umbrella.

"That's my raincoat, and, bad chap or no bad chap, I'm going to have it!" cried Uncle Wiggily firmly. Across the field he hopped, and as he drew near the yellow coat he heard a voice cry:

"Gobble, gobble! Gobble, gobble!"

"Why, it's Mr. and Mrs. Turkey Gobbler and a lot of little turkey chicks under my raincoat!" cried the bunny.

"Yes," gobbled Mr. Turkey, "we borrowed your raincoat to make a tent for our little ones, Uncle Wiggily, for if they get wet, they catch cold very easily. I saw your coat hanging out on the line yesterday to dry, and I thought you wouldn't need it, so I took it and my wife and I made a tent of it. I was going to telephone you that I had it, but I forgot."

"You are quite welcome to it," said bunny kindly. "With boots and an umbrella I hardly need a raincoat." So he let the turkeys have it for a tent, and whenever it rained the little gobblers stayed under the bnny's yellow coat. So they grew up without catching cold. — Newark Evening News.

IF I KNEW YOU AND YOU KNEW ME

If I knew you and you knew me,
'Tis seldom we should disagree;
But, never having yet clasped hand,
Both often fail to understand
That each intends to do what's right
And treat each other "honor bright,"
How little to complain there'd be
If I knew you and you knew me.

Whene'er we ship you by mistake
Or in your bill some error make,
From irritation you'd be free
If I knew you and you knew me.
Or when the checks don't come on time,
And customers send nary a line,
We'd wait without anxiety
If I knew you and you knew me.

Or when some goods you "fire back,"
Or make a "kick" on this or that,
We'd take it in good part, you see,
If I knew you and you knew me.
With customers a thousand strong,
Occasionally things go wrong—
Sometimes our fault, sometimes it's theirs—
Forbearance would decrease all cares.
Kind friend, how pleasant things would be
If I knew you and you knew me.

Then let no doubting thoughts abide
Of firm good faith on either side.
Living ourselves, let others live;
But any time you come this way,
That you will call we hope and pray;
Then face to face we each shall see
And I'll know you and you'll know me.

—Stove Repair Corporation, Newark, N. J.

Every steward needs a discipline. Order from the Advocate. Price, 50 cents single copy; one dozen $5.28; 25 copies, $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order now.

BEWARE THE COUGH OR COLD THAT HANGS ON

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist. Creomulsion Co., Inc., Atlanta, Ga. (adv.)

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsillitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store. (adv)

Here It Is!

The Sensation of the Day In Proprietary Medicine



Only a few years ago it was being made by the originator in his home kitchen, now manufactured in one of the largest laboratories in the United States, and being sold in car load lots from the Lakes to the Gulf at the rate of over a million bottles yearly.

Hundreds have testified that they suffered for years with constipation, indigestion, gas on stomach, coated tongue, no appetite, no vitality, and a general run-down condition, but by the aid of this marvelous cleanser, eliminating the poisonous waste matter from the system through its free action on the bowels, they now owe their good health to same and once more enjoy hearty meals without any ill effect and no longer suffer with the most common ailment of the day—constipation.

This medicine is out-selling any other preparation on the market where it is known. More than a million bottles sold during past year under absolute guarantee to give beneficial results—and less than a dozen bottles returned—a record probably never before established by any other medicine. Every family needs this Herbal Extract preparation called Herb Juice, as every family necessarily takes a laxative, and this preparation is said to be Nature's most effective tonic laxative and system purifier. Can be given to children same as adults. Mild, pleasant, yet very effective.

Get the original and genuine as shown above and we guarantee beneficial results. Now sold by leading druggists and dealers in medicine everywhere.

Mark Every Grave with Winnsboro Blue Granite

Aristocrats of the Cemetery

As in life some characters shine more brilliantly and stand as peers among their equals, so in the cemetery

Winnsboro Blue Granite

befittingly portrays life characteristics and permanently perpetuates the memory correspondingly. Matchless in beauty, permanence, flawlessness, density, clearness of inscription.

Monuments Maintain Memories—SPECIFY WINNSBORO BLUE GRANITE

Winnsboro Granite Corporation, Rion, S. C.



How to Gain 5 Pounds in 30 Days

If You Don't Do It, Get Your Money Back.

Ask any druggist for a box of McCoy's Cod Liver Oil Compound Tablets. They cost but little, are sugar coated and as pleasant to take as candy.

It's the new pleasant way to take nasty cod liver oil and will not upset the most delicate stomach.

Skinny men and women take them to speedily put on plenty of good, healthy, solid flesh, and for this purpose they are so extremely good that thin men and women often take on 5 pounds or more in 30 days. As a matter of fact, all druggists are authorized to return your money if you don't take on 5 pounds in 30 days.

One thin woman gained 15 pounds in six weeks.

Be sure and insist on McCoy's, the original and genuine Cod Liver Oil Compound Tablets—60 Tablets—60 cents.

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We treat successfully Cancers, Tumors, Ulcers, Chronic Sores, X-Ray and Radium Burns without the use of the Knife, X-Ray, Radium, Acids or Serum. Come and see what we have done and are doing, and if then you are not satisfied that we can do all we claim we will pay your railroad fare both ways.

Kellam Cancer Hospital, Inc.
1617 West Main St., Richmond, Va.

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Personally Conducted Cruise, sailing July 12, 1927, visiting Greece, Turkey, Roumania, Syria, Palestine and Egypt. New York to New York, $675 to $875. Optional sailing June 25th.

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Write for itineraries.

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WHEN THE "SLIDIN'" ELDER CAME

Paul Glendening.

When the great "slidin'" elder came
Our house was in a flutter.
We'd wash the windows, scrub the floors,
Polish the kettles, fix the doors,
And then start the churn for butter.

You see the preacher was my pa,
We kept a faithful Jersey cow,
Some chickens and a guinea hen,
A pig or two out in the pen—
I see them all so plainly now.

Old elder was a burly man—
Ma said he "reely" was a whale;
The table seemed a fav-rite spot—
Cloth turkey red—fringe done in knot—
For him to spin a lively tale.

Good things for him to eat ma'd set
Close to his shiny supper plate;
She'd rearrange the feather bed,
Place downy pillows for his head—
No friendly int'rest would abate.

"We must be nice," big sis would say,
"To dear old 'Slidin'' Elder Bob.
We love him sure—of course we do—
But he's the guy that puts things through—
He might give pa a better job!"
—Northwestern Advocate.

HULL HOUSE ASSAILED

Jane Addams, founder of the settlement known as Hull House, in Chicago, has a new charge to face! Captain Ferre Watkins, commander of the Illinois American Legion, has denounced Hull House as being directed by those who are trying to dispose of their country to some international scheme, hoping to get a profit from it themselves. We quote an answer from the New York World, which gives its comment under the heading "This Person, Jane Adams," as follows:

The phrase is that of the Illinois commander of the American Legion, who attacks Hull House as a hotbed of Bolshevism and accuses Miss Addams of laboring to "strip the uniform from our cadets at West Point" and abolish all military training. It is a novelty to hear Jane Addams called "this person." The country has heard John Burns, the British labor leader, call her "the only saint America has produced"; it has heard Roosevelt, who was largely influenced by her to champion woman suffrage and other reforms, call her one of the noblest women of her generation. "This person" is known as the founder of the most famous settlement house in America; as the greatest benefactor the poor of the Chicago slums have known; as one of the sanest friends of union labor; as a leader of the progressive movement both before and after 1912; as the author of admirable books on the social evil, women's rights, youth and the streets, and the peace movement; in short, as one of the first citizens of the United States. She will not suffer from irresponsible name-calling. But the American Legion is likely to suffer a good deal from state officers who choose to discredit it in this manner.

The New York World shows both taste and good judgment.

—Zion's Herald.

W. N. C. LEAGUE

(*continued from page ten*)

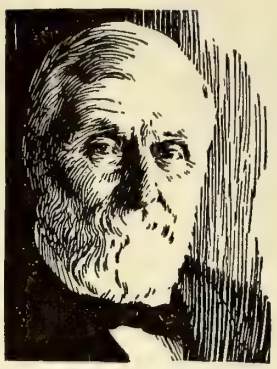
tion, shall be issued by the general secretary of the Epworth League, and no leagues except chartered leagues shall be enrolled upon our records. No fee is charged for issuing a charter.

Article XII.—Special Committees.

Special committees may be appointed as needed at the discretion of the league.

Article XIII.—The Constitution.

The constitution can be changed only by the General Epworth League Board.



DR. W. B. CALDWELL AT THE AGE OF 83

Women Need a Mild Laxative —Not a "Physic"

Countless girls and women now know how foolish and needless it is to "purge" and "physic" themselves to avoid sick headache, dizziness, biliousness, sallow skin, colds, or sour, gassy stomach.

They have found that Dr. Caldwell's Syrup Pepsin helps to establish natural bowel "regularity" even for those heretofore chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it never gripes, sickens or upsets the most delicate girl or woman. Besides, it is absolutely harmless and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

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The Hill Billies; price $1.50.
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Bright Angel Trail, $1.50.

All for THREE dollars.

Full of humor, spice and charm. Fifteen thousand have been sold.

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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P. E., 20Highland, Asheville, N. C.
FIRST ROUND—IN PART

	December
Henderson Ct., 11	4
Saluda-Tryon, Saluda, 11	5
Flat Rock-Fletcher, Balfour, 3	5
Mount Pleasant, night	5
Spring Creek, The Gap, 11	11
Marshall-Hot Springs, Marshall, 11	12
Black Mountain, night	12
Sandy Mush, Brick Church, 11	18
Leicester, Leicester, 11	19
Oakley, night	19
	January
Ivy, Beech Glen, 11	1
Central, 11	2
Elk Mountain, Elk Mountain, 3	2
Hominy, Asbury, 11	8
Swannanoa, Swannanoa, 11	9
Fairview, Fairview, 3	9

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FIRST ROUND

	December
Ansonville, Salem, 11	1
Bethel, New Hope, 3	1
Morven, Morven, 7	1
Lilesville, Forestville, 11	2
Polkton, Polkton, 3	2
Marshville, Marshville, 7	2
Prospect, Carmel, 11	3
Waxhaw, Waxhaw, 3	3
Peachland, Peachland, 11	4
Unionville, Unionville, 3	4
Trinity, 11	5
Thrift, Pleasant Grove, 3	5
Duncan, 7	5
Hawthorne Lane, 7	6
Weddington, Weddington, 11	7
Matthews, 3	7
Myers Park, 7	8
Brevard Street, 7	9
Big Spring, 3	10
Pineville, Pineville, 3	11
Monroe, 11	12
N. Monroe, Icemorlee, 3	12
Belmont, 7	12
Calvary, 7	15
Hickory Grove, 7	16
Wadesboro, 11 and 2	19

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Ave., Greensboro.
FIRST ROUND

	December
Randolph, Trinity, 3 and 11	4-5
Highland, Highland, 4	5
Calvary, night	5
West Greensboro, Muir's, 11 and night	11-12
Ruffin, Ruffin, 11	12
Jamestown, Jamestown, 11	19
Centenary, night	19
East Greensboro, Holt's, 11	26
Proximity, night	26
	January
Reidsville, 11	2
Park Place, night	2
Randleman, St. Paul, 11	9
College Place, night	9
High Point, Main St., 11	16
West Market, night	16
Ashboro, 11	23
Bethel, night	23
Wesley Memorial, 11	30
Carraway Memorial, night	30

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.
FIRST ROUND—IN PART

	December
Micaville, Cole, 11	4
Spruce Pine, 11	5
Marion, First Church, 7	5
Yancey Ct., Riverside, 11	11
Burnsville, 11	12
Marion Ct., Providence, 11	17
Table Rock, Oak Hill, 11	18
Morganton Ct., Mt. Pleasant, 11	19
Glen Alpine, 7	19

MT. AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FIRST ROUND

	December
Walnut Cove, 11	5
Pilot Mountain, 3 and night	5
Rural Hall, Trinity, 11	11-12
Yadkinville, Booneville, night	12
Mt. Airy, Central, 11	19
Dobson, Rockford, 3	19
	January
Ararat, Hatcher's Chapel, 11	2
Mt. Airy, Rockford St., night	2
Stokesdale, Eden, 11	8-9
Draper, 11	16
Leaksville, night	16
Jonesville, 11	23
Elkin, night	23
Mt. Airy Ct., Zion, 11	30

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

	December
Helton, Grassy Creek	4-5
Warrenville, Warrenville	11
Todd, Calvary	12
Laurel Springs, Nathan's Creek	18
Sparta, Sparta	19
	January
Watauga, Hinson's Chapel	1
Boone, Boone	2

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

	December
Woodleaf, Woodleaf, 11	4
Mount Pleasant, Mt. Pleasant, 11	5
Concord, Westford, 7	5
Norwood, 11	12
Norwood Ct., Cedar Grove, 3	12
Bethel, 11	19
Albemarle Ct., Love's, 3	19
	January
Albemarle, Central, 11	2
Albemarle, First St., 7	2
New London, Bethany, 11	8
Salem, Salem, 11	9
Badin, 7	9
Landis, Oak Grove, 11	15
Kannapolis, Trinity, 11	16
Concord, Harmony, 7	16
Salisbury Ct., Shiloh, 11	22
Spencer, Central, 11	23
East Spencer, Long St., 7	23
Yadkin-Rowan, 7	26
Salisbury, Park Ave., 11	30
Salisbury, Main St., 7	30

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

	December
West End, night	1
South Fork, Palm Tree, 11	4
Goodsonville, 4 and 11	4-5
Lincoln Ct., Pisgah, 3	5
Lincolnton, night	5
Trinity, night	8
Rock Springs, Denver, 11	11
Lowesville, Hill's Chapel, 11	12
Stanley, Stanley, 3 and night	12
Franklin Ave., night	15
Cherryville Ct., St. Paul, 11	18
Cherryville, First Church, 11	19
King's Mountain, night	19
Belmont, Main St., 11	26
Belmont, Park St., Providence, 3	26
Mt. Holly, night	26
	January
Cramerton, 11	2
Lowell, Lowell, 3	2
McAdenville, night	2
Crouse, Lander's Chapel, 11	8
Dallas, High Shoals, 11	9
Maylo, nght	9

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FIRST ROUND

	December
Hickory, First, 11	5
Hickory Ct., Bethel, 2:30	5
Westview, night	5
South Lenoir, 11	12
Lenoir Ct., Colliers, 2	12
Newton, night	12
Dudley Shoals, Grace, 11	19
Rhodhiss, 2:30	19
Hickory, Highland, night	19
Taylorsville, 11	26
Hiddenite, Center, 3	26
Stony Point, night	26
	January
Cool Springs, Cool Springs, 11	2
Elmwood, Cleveland, 3	2
Statesville, Race St., night	2
Statesville, Broad St., 11	9
Mooresville Ct., Triplett, 3	9
Jones Memorial, night	9

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 201 Branner Ave., Waynesville.
FIRST ROUND

	December
Hayesville, Tusquittee, 11	2
Murphy Ct., Tomotla, 11	3
Murphy Station, night and 11	3-5
Miawassee Ct., Martin's Creek, 11	4
Andrews, night	5
Robbinsville, night	6
Judson, Judson, 11	7
Whittier Ct., Whittier, 11 and night	11-12
Bryson City, 11	12
Cherokee Mission, Echota, 3	12
Fines Creek Ct., Pine Grove, 11	19
Haywood Ct., Davis Chapel, 3	19
Webster Ct., Love's Chapel, 11	26
Dellwood Ct., Maple Grove, 3	26

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 West Fourth Street, Winston-Salem, N. C.
FIRST ROUND

	December
Advance, Advance, 11 and night	4-5
Welcome, Midway, night and 11	4-5
Davidson, Mt. Olivet, afternoon	5
Forsyth, Mt. Tabor, 3 and night	11-12
Grace, 11	12
Linwood, Linwood, 2 and 3	18-19
Thomasville, Main St., 11	19
Erlanger, night	19
Lexington, First Church, 11	26
Walkertown, night	26
	January
Davie, Center, 11	1-2
Mocksville, night	2
Oak Ridge, Oak Ridge, 11	9
Kernersville, Kernersville, night	9
Thomasville Ct., Unity, 11 and nght	15-16
Hanes-Clemmons, Bethel, 11	16
Burkhead, 11	23

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

	December
West Burlington, 11	5
Webb Avenue, 3	5
Hillsboro Ct., Hillsboro, 11	11
Graham and Haw River, Graham, 11	12
South Alamance Ct., Swepsonville, 3	12
Mebane, night	12
Mt. Tirzah Ct., Helena, 11	17
Cedar Grove Ct., Cedar Grove, 11	18-19
Burlington Ct., Bethel, 11	26
Front Street, night	26
Branson, night	28
Gregson, night	29
Milton Ct., Milton, 11	31
	January
Brooksdale Ct., Brooksdale, 11	1
Carrboro Ct., Carrboro, 11	2
Trinity, night	4
Lakewood, night	5
Rougemont Ct., Rougemont, 11	7
Bahama Ct., Mt. Sylvan, 11	8
Long Memorial, 11	9
East Roxboro and Longhurst, Longhurst, 3	9
Chapel Hill, night	10
Carr, night	11
West Durham, night	12
Leasburg Ct., Leasburg, 11	14
Yanceyville Ct., Yanceyville, 11	15-16
Calvary, night	17
Duke Memorial, night	18
Durham Ct., Bethany, 11	21
Person Ct., Oak Grove, 11	22-23
Duke's Chapel, 11	29

ELIZABETH CITY DISTRICT
H. I. Glass, P. E., Elizabeth City, N. C.
FIRST ROUND

	November
First Church, 11	28
City Road, night	28
Columbia, Columbia	4-5
Plymouth, Plymouth, 11	12
Roper, Roper, night	12-13
Pantego-Belhaven, Belhaven	19
Gates, Gatesville	26-27
North Gates, Kittrells	27-28
	January
Chowan, Anderson	1-2
Edenton, night	2
Perquimans, Cedar Grove	8-9
Hertford, night	9
Currituck, Mt. Zion	15-16
Moyock, Moyock	22-23
Pasquotank, Epworth	29-30
	February
South Camden, Shiloh	5-6
South Mills, McBrides	12-13
Manteo, 11	20
Wanchese, night	20
Dare, Mann's Harbor, night	21
Stumpy Point, night	23
Kennekeet, Salvo	25
Hatteras, Buxton	27
Kitty Hawk, Kitty Hawk	29

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

	December
Newton Grove, Newton Grove	4-5
Dunn, night	5-6
Hemp, Tabernacle	11
Carthage, Carthage	12-13
Raw River, Bynum	18-19
Pittsboro, Pittsboro, night	19-20
Goldston, Goldston	21
Roseboro, Bethel	26-27
Stedman, Cokesbury	28
	January
St. Paul, St. Paul	1-2
Elizabeth, Trinity	8-9
Parkton, Parkton, night	9-10
Jonesboro, Jonesboro	15-16
Lillington, Lillington, night	16-17
Mamers, Spring Hill	18
Erwin, Erwin, 2:30	22-23
Sanford, night	23-24
Glendon, Fair Promise	29-30
Siler City, night	30-31

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FIRST ROUND

	December
Newport-Harlowe, Harlowe, 11	4-5
Morehead City, 7:30	5
Goldsboro Ct., Daniels Chapel, 11	11-12
St. Paul, 7:30	12
Mt. Olive Ct., Providence, 11	18-19
Mt. Olive, 7:30	19
Riverside, 11	26
Centenary, 7:30	26
	January
Straits Ct., Tabernacle, 11	2
Beaufort, 7:30	2
Craven Ct., Beach Grove, 11	4
LaGrange Ct., Hickory Grove, 11	9
Kinston, 7:30	9
Dover Ct., Dover, 11	16
Jones Ct., Newton, 11	23
Snow Hill Ct., Snow Hill, 11	28
Hookerton Ct., Hookerton, 11	29
Grifton Ct., Grifton, 11	30
	February
Pamlico Ct., Alliance, 11	2
Oriental Ct., Oriental, 11	6
Pink Hill Ct., Pink Hill, 11	13
Seven Springs, Garvis Chapel, 2	13
Atlantic and Sealevel, Atlantic, 3	15
Ocracoke and Portsmouth, Cracoke, 7	16

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
FIRST ROUND

	December
Raeford, 11	4-5
Laurinburg, night	5
Lumberton Ct., 11	11-12
St. John and Gibson, Gibson, night and 11	12-13
Mt. Gilead Ct., Wadeville, 11	18-19
Roberdel, night	19
Biscoe, Candor, 11	26
	January
Montgomery Ct., 11	2
Troy, night	2
Piedmont, E. Rockingham, night	5
Richmond Ct., St. Paul, night, 8 and 11	9
Ellerbe, Ellerbt, night, 9 and 11	10
West End, West End, 11	15-16
Mount Gilead	23
Rowland, Rowland, 11	26
Hamlet, 11	30
Rockingham, night	30-31
	February
Lumberton, 11	6
Robeson, Trinity, 11	12
Aberdeen Vass, 11 and night	13-14

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FIRST ROUND

	December
Elm City, 11	5
Wilson, night	5
Washington, night	8
Mattamuskeet, Bethany, 11	11-12
Swan Quarter, night and 11	12-13
Rocky Mount Ct., Marvin, 3	18
Clark Street Church, 11	19
South Rocky Mount, 3	19
First Church, night	19

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FIRST ROUND

	December
Littleton, a. m.	5
Weldon, night	5
Roanoke Rapids, night	8
Norlina, Norlina, a. m.	11-12
Warrenton, Warrenton, night and a. m.	12-13
Enfield, night	15
Northhampton, Jackson, a. m.	18-19
Conway, Bethany, night and a. m.	19-20
	January
Seaboard, Eeaboard, a. m.	1-2
Rich Square, Rich Square, night and a. m.	2-3
Henderson, First Church, night	5
Aulander, Aulander, a. m.	9
Ahoskie, Ahoskie, night and a. m.	9-10
Rosemary, Rosemary, a. m.	16
Battleboro and Whitaker, Battleboro, night	16
Middleburg, Middleburg, a. m.	23
Halifax, Tabor, a. m.	30
	Febrary
Windsor, Windsor, a. m.	6
Williamston and Hamilton, williamston, night	6
Garysburg, Shiloh, a. m.	13
Scotland Neck, 3 and night	13
Warren, Sarepta, a. m.	19-20
White Memorial and City Road, City Road, night	20
Murfreesboro and Winton, a. m.	22

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

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Clayton, N. C.

IN MEMORIAM

Obituaries containing one hundred words or less will be published free. All words in excess of one hundred will be charged for at the rate of one cent per word.

CURTIS—The town of Old Fort was greatly shocked recently when the news got abroad that Mr. John Gilkey Curtis had died very suddenly of heart trouble. He was born in McDowell county. He had been in the employment of the Southern Railway Company since he was a boy. He was born February 2, 1870, and died November 15, 1926, aged 56 years, nine months and 13 days. He married Miss Mattie Stillwell, who survives him. Three children were born of this union, two sons and one daughter. They are J. W. and C. F. Curtis, and Mrs. F. B. Terrell, all of West Palm Beach, Florida. Brother Curtis was received into the membership of Old Fort Methodist church under the ministry of Rev. G. H. Christenberry.

E. J. Poe, Pastor.

DEBNAM—The funeral services of Nathaniel Debnam were held at his home near Knightdale Monday morning, November 15. His pastor, Rev. E. M. Hall, conducted the services. The interment was in Trinity church cemetery, Franklin county.

Mr. Debnam was born November 28, 1847, in the same community in which he lived and died. He was the son of Thomas R. and Priscilla Macon Debnam. For sixty-five years he had been a member of the Methodist church. Mr. Debnam had a host of friends who loved and respected him, and he will be greatly missed.

Mr. Debnam is survived by his wife, Druscilla Macon Debnam, three daughters, Mrs. V. A. Iseley of Gibsonville, N. C., Mrs. G. T. Brigstock of Jacksonville, Fla., and Mrs. T. M. Vaiden of Cayce, S. C., and two sons, W. M. Debnam of Jacksonville, Fla., and Nat Debnam of Knightdale, N. C.

AN APPRECIATION

Miss Lucy Herring was one of the finest girls Littleton College ever educated. Her mother, a remarkable woman, left in widowhood with nine young children, reared and made useful men and women of them all, and without exception they have all made good. She educated four daughters at Littleton College, all of whom have become leaders in religious life and church work. "If a grain of wheat fall into the ground and die it bringeth forth much fruit." Miss Lucy inherited many of her mother's finest traits, and was a young woman of great promise; but she passed from us at a time when I thought she was at the beginning of her greatest usefulness. She "being dead yet speaketh." J. M. Rhodes.

In memory of our dear brother, J. D. Marshburn, who died November 6, 1926.

A precious one from our home has gone,
A voice we loved is still;
A place is vacant in our home
That never can be filled.

There is a home above,
Where we know that he has gone,
To rest in peace with Jesus,
Where all is joy and love.

There was a tender, loving hand
That led him through the night—
Now lifts him up to heaven,
Where all is life and light.

He is gone but not forgotten,
Never will his memory fade;
A loving heart and thoughts will linger
Around the grave where he is laid.

Sisters.

POINDEXTER—W. N. Poindexter, Jr., died September 9, 1926. He passed under the divine providence of God from his earthly existence unto his heavenly reward.

In his departure he leaves his wife and little baby daughter and his father and mother, Mr. and Mrs. W. N. Poindexter, his brother, Nat Poindexter, and sister, Mrs. Frank P. Haynes, and a host of relatives and friends to mourn their loss.

He was a young man of fine character, a most excellent citizen. He will be greatly missed in his community. He was congenial and amiable in disposition and a great favorite with her friends and acquaintances. He is familiarly known as well as loved and admired by everybody. To know him was to love him.

We commend the Father of heaven to his mourning loved ones. "He that spared not His only Son, but delivered up for us all, how shall He not with Him freely give us all things?"

The church sustains a great loss in his going. He was a steward of the church. He passed triumphantly to his immortal reward.

Parker Holmes.

In loving memory of Bruce E. Phelps, who departed this life August 11, 1926, Creswell, N. C.

Precious one, we so much miss you,
Since you have gone away to stay;
God relieved you of your suffering
Just three months ago today.

We often sit and think of you
When we are all alone;
For memory is the only thing
That grief can call its own.

Today recalls our memories
Our dear one laid to rest,
And those who still remember
Are the ones that loved you best.

Mrs. H. W. Bateman,
Mrs. H. S. Basnight,
Mrs. W. T. Puckett,
Sisters.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and love has called from our midst to a greater life and love our faithful member and co-worker, Mrs. F. B. Jones, be it resolved:

First, That we, the members of the North Reidsville Missionary Society do bow in humble submission to His will, and while we feel keenly our loss, we praise Him for her eternal gain and service here, and for the noble influence which still lives and bears fruit in our midst.

Second, That we extend to her bereaved family our deepest sympathy and commend them to the God of love and mercy, and we pray that He will sustain them in this sorrow and ever guide them homeward to share with her that greater life and love.

Third, That a copy of these resolutions be placed in our minute book, copies be sent to the members of her family and to the Reidsville Review and the North Carolina Christian Advocate for publication.

Mrs. F. M. King,
Mrs. G. L. Strader,
Mrs. Cabell Davis,
Committee.

RESOLUTIONS OF RESPECT

Whereas, on the 2nd day of November, 1926, our beloved sister in the church, Ellen Garrett Daniels, answered the summons from the great beyond; and

Whereas, in her life among us she exemplified those attributes of purity in thought and living, patience in suffering and affliction, and motherhood at its highest attainment; and

Whereas, her place as a helpmate to God's ordained minister has for so many years been an inspiration and support to the often burdened servant of our church, sustaining him in his times of trial and lighting his way with her patience and cheer even in the hours of blighting pain; and

Whereas, her Christian experience and hope and faith has strengthened the faith, made clearer the hope and furnished manna to the experiences of her brothers and sisters in the vineyard by her side; now, therefore be it resolved:

First, That in the midst of our sorrow at the separation we give thanks to ur Father all wise, for her Christian triumph, assured by our faith and hope that the grave has won no victory and that death has lost its sting.

Second, That we pour out our hearts consolation upon the loving husband, our bereaved pastor and the tender children who will miss the smoothing touch of the mother's hand, praying that God's infinite mercy and wisdom will minister to them in proportion to their loss and sorrow and needs, comforting them as their hearts may be burdened and strengthening them when their hours of weakness come.

Third, That a copy of these resolutions be spread upon the minutes of the church, a copy delivered to the family of our deceased sister and copies furnished the North Carolina Christian Advocate, the Goldsboro News, the Goldsboro Argus, the News and Observer, and the Greensboro News for publication.

John D. Langston, Chm.
M. J. Best,
J. T. Jerome,
C. B. Miller,
C. G. Smith,
R. H. Stevens,

Committee on Resolutions, Board of Stewards St. Paul M. E. Church, South.

WARLICK—John Andrew Warlick was born December 30, 1856, and died November 8, 1926. He was converted and united with the Methodist Episcopal Church, South, in early manhood under the ministry of Rev. Mr. Wampler.

On September 28, 1886, he was married to Miss Corinne Louise Osborne. To this union were born eleven children, four boys and seven girls, of whom all are living except one son who died in infancy.

The funeral services were held in Mills River church by his pastor, assisted by the Rev. Mr. Hutchinson of the Presbyterian church, and Rev. C. F. Tate.

He is survived by his wife, one sister, Mrs. Mary Sensabaugh of Leicester, N. C., and one brother, Dr. E. S. Warlick of Monticello, S. C., and ten chilren—Mrs. Hattie Posey, Mrs. J. W. Moffatt, Mrs. G. M. Allison, Misses Fay, Lucille, Leona and Rhonda Warlick, and Messrs. A, O., J. W. and A. M. Warlick.

Brother Warlick came of one of the old leading families of Henderson county, N. C., and for years belonged to the Mills River Methodist Episcopal Church, South.

We feel that our loss is heaven's gain. Elmer Simpson.



Will your boy be just one of many?

THEY both came to college from the same town—both were good, clean-cut fellows. But Jim was exceedingly popular, whereas Frank was just one of many. There was no marked difference in personality—but Jim could play the piano. It was Jim who was the life of the crowd—it was he who was remembered for his leadership and his inspiring influence, long after he had left college.

Every child should have an opportunity to learn to play the piano. It is an accomplishment that will be of real value in after life. Neither is it too late for you to learn—just because you are grown up. Choose a piano that will be a constant source of pleasure to you—a Weaver—and find a good teacher.

The more you investigate the Weaver Piano, the more you will come to realize why leading pianists acclaim it as one of the greatest musical instruments of the times.

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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, DECEMBER 9, 1926 Number 49

Dr. George R. Stuart's Story of His Boyhood

I was born at Talbott Station, Tenn. At the time of my birth, four houses constituted this little village, besides the mill, the store, and the depot. One was the big house on the hill owned by my grandfather, John Talbott, who owned hundred of acres of land worked by scores of slaves. My father was the merchant, Colonel Elmore was the depot agent, and Captain Walker was the section boss on the railroad. My father owned a pair of fine horses which he named Jeff Davis and Beauregard. He owned a large family of slaves who looked after the horses, yards, house, and general premises.

The Civil War swept over us, the negroes were all freed, and the property was practically destroyed. My father, brokenhearted, ruined in fortune and literally penniless, took to drink. He moved out on a rented farm with a yoke of oxen, a pair of mules, and four boys, I being the youngest. We produced crops, the income from which my father spent for drink. For years we moved from farm to farm with that hard experience that comes to a drunkard's home. Finally we located on a farm near the little Quaker town, Friend's Station, Tenn. A great revival broke out in this little town in my twelfth year. Our entire family came under its influence. My father was converted, and every member of the household joined the Presbyterian Church. I asked my father to allow me to make my way in the world, which request he granted.

I hired to a neighboring farmer. During those days wages were small, accommodations were limited, and work was hard. It was in the old-fashioned days when we arose an hour before daylight, fed the stock, milked the cows, chopped the wood for the day, and did what would now be called a large portion of the day's work before breakfast. We ate breakfast by candlelight, and were in the field ready to start the plow as soon as we could see the furrows. We plowed till dusk, and came home to do the same line of chores that had been done in the morning, through sleet and snow and rain. This farmer-employer, however took great interest in me. Being an educated man, he furnished me books, encouraged me to read, and inspired in me a desire to seek an education. I communicated this desire to my father's pastor, and he arranged for me to enter high school at Morristown, Tenn. The teacher secured for me a vacant room, and employed me as janitor of the school property. I did my own cooking, chopped wood at nights in the community to pay for my books, took care of the school building for my tuition and a little extra money, out of which I bought the meal and meat and eggs on which I lived. By sunrise I was on my way to the school building, where I built fires, dusted school desks, and had the building warm and ready for the opening of the school at eight o'clock. As soon as school closed I dusted the aisle mats, swept out the school rooms, cleaned the stoves, prepared coal for the following morning, and a little before sundown hurried home almost in a trot to get the evening chores done.

During the summer season I took book agencies of various kinds, tramped through the country, and made enough money, together with my extra work, to carry me through the next session. My first summer's venture as a book agent was in Powell's Valley. I walked from one end of this valley to the other, stopped at each farmhouse, and took subscriptions for books to be delivered at a later date. I worked as long as the small amount of money that I had lasted, and then walked home across the mountains, waded rivers, paid for my night's lodging by chopping wood mornings and evenings. I remember that once, after I had walked until two o'clock in the rain without dinner, I stopped under a little shed across from a farmhouse, on the porch of which a young boy was playing. I motioned for him to come to me. I told him that I had walked all day and had had nothing to eat, and asked him to slip over to the house and find something for me. He returned presently with a half pone of corn bread and a plate of white grease, in which was embedded a piece of white bacon. I can now hear the crack of that grease when I dislodged the bacon. I ate the bacon and the lard and the half pone of bread, and handed him the plate as clean as if a hound dog had licked it.

In this way I secured a high school education, and began to teach country schools. I alternated as teacher and pupil until I prepared myself for college. I wrote to the president of Emory and Henry College to know if there was any way by which an honest, industrious country boy could work his way through college. He notified me that he would be in a community thirty miles from my post office to dedicate a church on a certain day, and that if I could meet him there he would give me some advice and direction. I secured a horse from a neighbor and found my way to this little town on the appointed Sabbath. I watched where the president took dinner and sought an interview. He said that if I would bring twenty young men to the college, he would allow me $10 apiece for them. This would pay my college expenses for the year. I had a friend who had a horse and buggy, and who was quite interested in me. He agreed to put in the month of August with me, using his horse and buggy. The first of September I had twenty-two names signed to my paper. We went in a body to Emory and Henry College. After the first year I was given work at the college by whch I paid my expenses. I took the Writer's medal the Debater's medal, the Robertson Oratorical medal, the Reader's medal, and tied with my competitor for the first honor in my class. No man ever went before me or has ever followed me in the institution who took all the medals."—*Methodist Quarterly Review.*

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THE VATICAN UNWILLING TO TURN DOWN A DUKE

In 1895—thirty-one years ago—the Duke of Marlborough and Consuelo Vanderbilt were married in the St. Thomas Episcopal church, New York City. Two children were born to this marriage and for many years the family lived together. In 1920 the Duke and Duchess were divorced and both married again.

It turns up now that the Duke of Marlborough desires to join the Roman Catholic church. But according to the laws of the church he cannot be received into that communion. Yet just as Miss Consuelo Vanderbilt was slow to turn down a Duke who occupied a station close to the English throne, so it is hard for the Roman church to turn down a duke with the emoluments of this royal station which are social prestige, wealth and possibly political influence and just such things as Roman Catholics covet. The world has been astonished to learn that the Sacred Rota Tribunal, a sort of supreme court of the Vatican, has annulled the marriage of 31 years ago on the grounds that Miss Vanderbilt was forced against her will to marry the Duke, and being forced into the alliance it was really no marriage and of course there was no divorce. Was there ever an act of any court more absurd than this? When did the world outside of the Vatican ever see greater nonsensical stupidity and all-consuming cupidity than this?

Bishop Manning of the Episcopal Church of the diocese of New York certainly voices the sentiment of all sensible people when he declares this Papal blunder to be "an unwarrantable intrusion and an impertinence, a discredit to the Christian church and an injury to religion."

The Sacred Rota Tribunal must have learned a new method of annulling marriages since the days of Henry VIII, or that notorious old monarch would not have found it necessary to kill so many of his wives. Even the Vatican seems to learn some things.

"THE BRIGHT ANGEL TRAIL"

Joseph M. Rowland, editor of the Richmond Christian Advocate, is the author of a new book with the above title.

Rowland as a lad became an intimate friend of cotton fields and negroes in the foothills of North Carolina where he spent his boyhood days. But the even more impressionable years of his early manhood found him as a student and young preacher amid the Blue Ridge and Great Smoky mountains of western North Carolina. And through the sensitive years of his sojourn among those mountain people he entered sympathetically into their life and civilization and it left a deep and abiding impression upon him which has only been accentuated by his later experiences amid the centers of modern life in Virginia which are still rich in history and tradition. Hence Joseph M. Rowland is at his best when writing of those denizens of the high hills whose virtues he esteems most highly and whose faults he can overlook with a smile.

"The Bright Angel Trail" is a story of these people with their own dialect and peculiar notions of things and withal rather picturesque, but a class let it be said in passing, that is being engulfed by the tides of modern life which are flowing amid those mountain fastnesses. It is a story of the boys and girls coming in touch with the larger currents of life where infidelity and the temptations of the cities put them to the test. The story contains tragedy and sorrow as well as humor and high living. This story, however, never fails to show that the author's sympathies are with the old fashioned virtues of the individual and the home. And properly so.

PAYING FOR A SEAT IN THE GRANDSTAND

It is reported that 15,000,000 Americans this year paid $30,000,000 to see the football games of the season which has just closed—a snug sum for one form of play. At the Army and Navy game in Chicago 110,000 persons paid to watch 22 college lads play to win. That is to say, those who played to win were but a handfull as compared to the multitude that paid to watch. Yet we call ourselves a nation of athletes. Are we? Certainly not.

The same is true of the great national game baseball. The average American is a grandstand player. He pays the price, sits through the nine innings, abuses the umpire perchance, and then goes home with the glad consciousness of being an authority in baseball.

What does it all mean? Simply this, men are trying to buy their play. But there are a great many things that money cannot buy, and play is one of them. Why not learn to play if it be nothing better than mumble peg or marbles? Quit paying and begin to play would be a timely motto.

But there is a tendency among those who buy their play to buy many other things. Why toil to be a musiican when it is easier to buy one's music by the roll? Why take the time to read a book when one can look at a movie? Why visit the poor and sick when one can make a contribution? Why not pay to build one's church, to hire those who sing and those who preach and let it rest at that? In a word, why not make life and civilization a grandstand performance by the purchase of a ticket at the gate?

NOT A QUESTION OF OPEN OR CLOSED DOORS

In his characteristic style Dr. George R. Stuart used to say: "Every now and then some preacher comes to me and wants to know how to get on the lecture platform. I always reply: 'Brother, there are no doors to a platform. Step up anywhere.'"

The great English dramatist said that all the world is a stage and men and women are the players. So it is not a question of doors, but rather what account can you give of yourself when once upon the wide open platform.

Why do men, even young men, persist in talking about open and closed doors and lament that all the doors of opportunity are barred and bolted against them, when in fact every department of life is clamoring for efficient workmen. Every pulpit is open to the man who can really preach. Banks and stores and factories are constantly in need of men who can deliver the goods. The acute need of the business world at this time is not more money but more men. The platform has no doors. Step up.

A danger of the American minister of the gospel is that his mind will become so cluttered up with social, economic and industrial problems that he cannot estimate the true worth of spiritual values. This is one danger, but there is another, namely, that he will sing so wholeheartedly "I am bound for he promise land" that he will have no interest in the problems of the world about him. Why not stay clear of both these extremes by occupying a middle ground—the golden mean?

"The cauliflower is a cabbage with a college education," said Mark Twain. The college folks then, according to America's celebrated humorist, still have a place in the human cabbage patch. Think of quarterbacks and fullbacks and Phi Beta Kappa men and women so designated.

UNITED STATES COURT IN GREENSBORO WITH JUDGE E. YATES WEBB PRESIDING

Judge E. Yates Webb is busy this week in Greensboro with what some wag has denominated "the bootleggers' convention." Those who persist in violating the prohibition laws of the nation are here in great numbers and the order of the day in Judge Webb's court seems to be prison sentences for these offenders.

Judge Webb, a man of high character, whom the people of North Carolina have delighted to honor and who has adorned every office to which he has been chosen is making an admirable record as judge. We have learned upon good authority that the department at Washington esteems him as one of the very best of all the federal judges.

Judge Webb does not hesitate to say that the disposition on the part of pastors and other leaders who mold public sentiment in favor of law and law enforcement to rest upon their laurels makes the work increasingly difficult for the courts.

We believe that this fact which Judge Webb points out should be brought to the attention of our pastors with a hope that they will once more gird themselves as in former days and win victories as they are accustomed to do whenever they enter the fight.

With the adoption of the 18th amendment and the enactment of what seemed to be adequate prohibition laws we felt that the victory had been won once for all. It was a great victory, but eternal vigilance is the price of law enforcement.

If you wish to fill your churches Sunday nights put a red-blooded preacher in the pulpit with a red hot message for social righteousness and for the punishment of law breakers. Men do not sleep when a John the Baptist preaches. The hit dog will holler, but do not take fright for the dog that hollers is on the run and generally limping as he gallops away.

Some of the young preachers have never been in this fight against liquor and lawlessness because we have not had much of it in recent years, but the time is at hand for them to show the stuff that they are made of.

Some of us can recall the times when saloon keepers and their allies would walk about the polls in prohibition elections with big sticks in their hands, having threatened to knock any preacher in the head who spoke to a man about the ballot box. They of course could not stop preachers' mouths even with big sticks or win victories with bluffing, but it showed what sort of business is the liquor business.

These days of the big stick have passed, but now the bootlegger goes cocked and primed to shoot the officers of the law and men who pass as good citizens buy the bootlegger's goods and high officials in too many instances become patrons of these lawbreakers.

There is a plenty for the preachers to do and we ought to get into the fight and if you have to hit some of your big church members between the eyes you will be in a battle for the right, and right the day will win.

THE NEW PREACHER HAS COME TO TOWN

When the new preacher arrives those who are constantly seeking, like the ancient Athenians, for something new combined with the considerable company in every congregation who never go to church except a few times after a new preacher comes to town serves to swell the congregations very materially. And the present year has been no exception in this respect. From every quarter in this section are sent out glowing reports of overflowing congregations. The new preacher is invariably a drawing preacher. But whether he continues to be will depend in a large measure upon whether his people have staying qualities. If his congregation will stay by him he will continue to be a drawing preacher. But if his congregation runs off and leaves him, that is the leaders and more stable element of his church fail in their duty at this point, no pastor is able to be a drawing preacher.

People and Things

Thirty-six new members in thirty days is the record for Dilworth, Charlotte.

"My address has been changed from Rowland, N. C., to Concord, N. C."—D. L. Maness.

Rev. J. H. Armbrust, Greensboro, will be the speaker Friday night at the father and son banquet, First church, Salisbury.

Left over copies of the November or other issues of The Adult Student mailed to Rev. W. A. Betts, Kitty Hawk, N. C., will be put to good use.

Dr. H. S. C. Burgin, pastor of Trinity church, Miami, Fla., added 200 new members from September 26 to November 1 and expects to make the number 300 by January 1. That is unusual growth.

he College of Bishops will hold their fall meeting in Louisville, Ky., December 17-19. The place of meeting has been changed from Huntington, W. Va., to Louisville, Ky.

Rev. W. E. Poovey received 35 new members into First church, Lenoir, during the month of November. There have been big congregations both morning and evening Sundays.

A man's conscience is like his stomach. He is not aware that he has a conscience until his conduct gets wrong, just as he is not aware that he has a stomach until his digestion gets wrong.

"We are starting off nicely here; have been cordially received. The people have made the parsonage cozy and comfortable; a big pounding. We hope for a great year here.—T. C. Jordan.

The new Sunday school building of Wesley Memorial church, High Point, will soon be ready for occupancy. Rev. J. W. Moore, the new pastor, has the big church full Sunday morning and evening.

The University of Missouri has a student body numbering 3,907, of which 372 express no church preference. The four leading churches are Methodists with 947, Christian church 769, Baptists 555, Presyterians 544.

The Yale Divinity School this year has an enrollment of 220 students. Of these 63 are Methodists, 33 Disciples, 32 Baptists and 32 Congregationalists. Of the 63 Methodists 43 are Southern Methodists, which lead all the churches.

Miss Daisy McGee, formerly with the State Sunday School Association, becomes director of religious education at First church, Hickory. She was at one time director of religious education in First church, Wilson.

Rev. D. E. Earnhardt, the new preacher, has reached Smithfield. Listen to his shout: "Lafayette, we are here. We have been bombarded with butter, bread and bacon. The stewards have raised the salary from $2400 to $3000. Long live the king!"

"We have been kindly received to this dear town of happy memories—and generously pounded by the ladies, led by their popular pastor, Rev. Mr. Poovey. We pray God's richest blessings upon them. May He bless our lives together."—J. C. Postelle.

Rev. W. R. Ware is now out of the Charlotte hospital, where he underwent an operation several weeks ago, and expects to occupy his pulpit in Rutherfordton the Sunday following Christmas. His church and friends will extend their pastor a warm and cordial welcome.

Great throngs are attending the Culpepper revival which is in progress at the Methodist Temple, Louisville, Ky. The people who attend are charmed and inspired by the great sermons of Dr. Culpepper, and many have pressed forward to the altar in response to his earnest invitations to the unconverted.—Central Methodist.

Rev. M. B. Woosley of Boone informs us that Rev. R. A. Taylor of Watauga circuit fell Friday a week ago from a scaffold on the new church building and broke his knee cap. Brother Taylor was operated on last Saturday at the Banners Elk hospital. The operation was very successful, he thinks, and he also thinks he will be back on his work in a few weeks.

Rev. D. V. York, Conference Evangelist, and residing in Altus, will preach at this evening's service. This week marks the forty-third anniversay of Dr. York's ministry. All Altus and Methodism join in love and congratulations to him upon this anniversary occasion, and also, for so intensive and useful ministry as his has been. May Heaven's blessings continue upon him and his most excellent family.—Church Bulletin.

More than $1000 as a Thanksgiving offering to the Raleigh Orphanage by St. Paul Methodist church, Goldsboro, deserves special notice. This is an instance where a church decides to do something worth while and then goes ahead and does it. The specific amount was $805 at the church services and $201 by the Sunday school. We suspect that Rev. J. M. Daniel, the pastor, had something to do with putting this thing across.

Of the 18 churches that have paid in full the pledge for Superannuate Endowment three are from North Carolina, one from the North Carolina and two from the Western North Carolina conference. First church, Rocky Mount, occupies a place on this roll of honor in the North Carolina conference, and Park Place, Greensboro, and West End, Winston-Salem, in the Western North Carolina. Park Place pledged $3,000 and paid it. First church, Rocky Mount, pledged $4,000, paid $4070.32; West End $5,000, paid $5,000.

"The Bethel and Harmony churches, Bethel circuit, have shown us what real poundings are. We were hardly moved before the Bethel brethren came and left so many things for which the parsonage family is thankful. Then as the good things left by Bethel were being used and enjoyed, Harmony came with no discord and gave us the pounding that speaks 'unselfishness,' or rather: 'As ye measure, so shall it be measured unto you." The Lord has poured from his horn of plenty. Therefore these brethren are pouring as being poured to."—J. C. Gentry.

"Green Hill" is more than a poetical expression for Calvary. It is the name of a man, whose homestead near Louisburg, N. C., was a harbor for the Methodist circuit rider, and one of the many places where Francis Asbury on his long trails could always be sure of entertainment for man and beast. The old mansion still stands. At the recent session of North Carolina conference of the Methodist Episcopal Church, South, Dr. M. T. Plyler's proposal to purchase the property and maintain it as a historical monument was adopted. This house is the place where the first annual conference of the Methodist Episcopal church was held, in April, 1785. It was owned by the Rev. Green Hill. Its preservation is part of a commendable movement to preserve and care for the memorials of the early days of Methodism.—New York Christian Advocate.

On January 1 the new children's building at Sanatorium will be ready to receive its first little folks to cure and to build up their resistance against tuberculosis. This is the first building provided by the state to care for tuberculous children. It is a three-story building and of the most modern, fireproof construction throughout. It has wards for both boys and girls to accommodate fifty little patients. Special constructed porches will enable the children to take heliotherapy or sun treatment. A school room with an experienced teacher in charge will give those able to attend school an opportunity to keep up with their grades while they are curing their disease and building up their resistance. The entire third floor is given over to isolation rooms where children suffering from contagious diseases will be treated.

The perfection of science is in the future. The perfection of Christianity is in the past. Therefore it is that men cry out, "Back to Christ." "You don't say, "Back to Sir Isaac Newton." Astronomy has advanced, and Sir Isaac is left behind. You don't say, "Back to Faraday." Chemistry has advanced and Faraday has been left behind. You don't cry, "Back to Sir Charles Lyell." Geology has advanced and Sir Charles has been left high and dry on the sands of time. But when you come to religion—"Back to Christ," because in his character you see Christianity in its greatest perfection.—The Rev. J. Cyndlan Jones of Cardiff, Wales.

Bishop James Cannon, who has visited Russia, says: "While I don't think anyone is competent to pass on the past or predict the future of Russia without a careful study at close range of all the facts, which are somewhat difficult to obtain, and while I condemn positively and unequivocally the terrible excesses, the unnecessary bloodshed and murder, and the tyrannical and frequently shamefully unjust action of the Cheka, yet I was amazed by the general life of the people moving along in so nearly a normal fashion. I am distinctly optimistic about the future of Russia, and the part her people will yet play in the life of the world after they have emerged from the present experimental formative state and have developed a genuine, progressive, republican form of government.

I would define middle-age not in arithmetical terms, but as the period in life where failure, if it should come, may seem absolute, the chances of recovery remote, and the road that must still be traveled before the end is reached monotonous because too clearly foreseen. So defined, I would assert that it is the most difficult and dangerous stage in life's journey.—Dr. F. W. Norwood.

Dr. A. Frank Smith, First church, Houston, reports for the year: Had 480 additions, 210 on profession of faith; present membership, 3,965. Raised for all purposes during the year $97,000. Average Sunday school attendance, 1500; Sunday school raised $12,000. The church has a full time staff of five in addition to the pastor—assistant pastor, secretary of religious education, church visitor, financial secretary, office secretary.

Hon. Zeb F. Curtis, a prominent attorney of Asheville, N. C., and chairman of the board of stewards of Central church, stopped over in Greensboro last Tuesday when on his way to Raleigh to appear before the supreme court. He reports that Asheville Methodism is looking forward with pleasure to entertaining the annual conference next year and that the pastor, Dr. Ashley Chappell, is preaching to the largest congregations in the church's history.

GREENSBORO COLLEGE ADMITTED TO MEMBERSHIP IN SOUTHERN ASSOCIATION

Greensboro College was admitted to membership in the Association of Colleges and Secondary Schools of the Southern States at the meeting of the association held at Jackson, Miss., last week.

During a number of years Greensboro College has been placed upon the list of approved colleges of four years, whereby the graduates of this institution are entitled to teach in secondary schools accredited by the Southern Association.

In the meantime steady progress has been made in meeting standard requirements for full membership in the association. Such improvement includes the increase of endowment, the enlargement and strengthening of the faculty by the addition of three heads of departments during the present year, the corresponding enlargement and better standardizing of courses of study, and larger and better laboratory equipment.

The majority of the entire faculty engaged in advanced study during last summer. There has been a steady increase of interest shown on the part of graduates from Greensboro Collge in pursuing courses in universities and other institutions of higher learning leading to post-graduate degrees. Several Greensboro College graduates recently received the M. A. degree; some have done graduate work leading to the doctorate. The Southern Association recognizes such graduate work in institutions of higher education as evidence that Greensboro College does standard work, and also that this institution inspires students to seek more advanced learning after having graduated from their alma mater.

The policy of the administration of Greensboro College is that of continuing the increase of endowment to promote that superior quality of culture necessary to the true service of trained Christian womanhood.

The loyalty and support of the many friends of this oldest chartered college for women in the state have made it possible for the institution to advance to its highest rank of standard rating.

NOTICE

Rev. C. L. Read, presiding elder of the Rockingham district, has called a meeting for December 16, 10:30 a. m., in the Methodist church, Rockingham, of preachers, lay leaders, Sunday school superintendents, chairmen of official boards, presidents of Epworth Leagues and missionary societies. He requests the Advocate to urge all these to be present without fail, as this is a very important meeting.

REV. GEO. D. HERMAN

To perpetuate the memory and accomplishment of Rev. Geo. D. Herman, the former pastor, who led Dilworth from a small building to the present great new one, a bronze tablet was placed in the entrance vestibule this week, with this inscription:

THIS CHURCH
WAS ERECTED DURING THE PASTORATE
of
REV. GEORGE D. HERMAN
1925-1926

The Insane Paganism of War

By Rev. G. Ray Jordan

Eccles. 9:18—"Wisdom is better than war."

Isaiah 2:4—"Nation shall not lift up sword against nation, neither shall they learn war any more."

The subject which has been chosen for discussion is a very strong one. One is thoroughly aware of that fact. But the subject has not been chosen hastily. The choice of terms is the result of serious thought and deliberate action, following that thought. It would be difficult, if not impossible, to express too strongly one's personal convictions about both the insanity and the paganism of war. That relic of barbarism, one is forced to believe, is both wholly insane and wholly pagan.

Yet when such an assertion has been made, it is entirely in order for one to make his statement as fair as possible. That one certainly wants to do. Let it be understood, therefore, that no attack is being made on soldiers and sailors or on any group of men who have had a part in the defense of their country. (In this instance one would be attacking himself). One personally admires the bravery, the heroism and the unselfish spirit of many who have, because of certain circumstances, found themselves in the meshes of war. Moreover, for every honorable and virtuous ideal which has guided men in times of international stress, one would be appreciative. It is even readily admitted that some have come out of the fires stronger and better men. There is not the least thought of personally assailing anyone. But there is a system, an unnecessary, an unreasonable, and an un-Christian system which is being attacked. No apologies are being offered for attacking that system. If any apology is in order, it is one for failing more vigorously to throw one's entire strength against the brutal, heathen god of war.

One is convinced that war, with all that it means, implies and includes, is unquestionably the worst enemy which faces Christianity today. It is the very heart of paganism, to save the world from which is the great task of Christianity. The insanity of war, one confidently believes, will be pronouncedly evident to all who are willing to think war through to its logical conclusion. Let us look at the reasons for such an assertion. Let us, indeed, see how unreasonable and un-Christian war is.

1. The advocates of war contend that there are certain causes which make it necessary. It is fair to face these. The Atlantic Monthly for July, 1925, carried an article on "The Economical Cause of War" by Edward B. Howell, in which the writer attempted to show that flooding the markets with gold had always brought on cycles of war. It may be that that has had something to do with the economic causes of war; but as a real reason for war that is not in any way sufficient, unless we are all going to become materialists and let the things of the world dominate and control us altogether.

The more familiar causes of war have been presented to us by historians and economists of all lands. We are told, for instance, by many that war is necessary to reduce the population of the world. The world becomes overstocked with humanity. The law of supply and demand comes to be exercised. There is not enough for all to eat and wear. Some must be killed off. That sounds terribly harsh, but it is one of th old and well known explanations for war. Of course, if men are beasts and only beasts, it may be that we will have to accept this as a worthy reason for war and expect wars to continue. But some of us believe that men and women are above the beasts of the field, and that other courses, thoroughly Christian, can be adopted to keep us from killing one another at stated or irregular intervals in the history of the world. Minds can control situations. Certainly Christian hearts can lead to a better solution.

Other economists have contended that war is the means nations use to get control of the material resources of the world. It may be that this is actually what has happened in the past. Nations have waged war for the purpose of acquiring wealth of different kinds. Probably it is true that many are willing to waste life for wealth today. It is difficult to get governments to accept the standards of Jesus in regard to the value of life. It is difficult, indeed, to get governments to acknowledge responsibility. Corporate responsibility seems so much more vague than individual responsibility that many, especially official and national leaders, apparently consider there is no such thing.

Governments feel that they have the right to demand that humans give up their lives any time they desire it. One wonders. At any rate, one is confident that the estimate Christ placed on the value of a human life is more than that of a sheep, or anything else in the animal, vegetable or mineral kingdom.

But even if nations have been willing to sacrifice human lives for material wealth, and even if they should consider material things of more value than human life, one still wonders if it is reasonable to pay what it is necessary to pay in the financial cost of war to gain the oil of the world, or the rubber of the world, or the coal of the world. Especially does this become an interesting and perplexing problem when one faces the fact that if all the nations of the world adopt this philosophy of national life, it will become only a question as to which is the stronger, or which "alliance" is the stronger, to decide which will hold and control any particular kind of wealth. As one group weakens and another becomes stronger, the material wealth will of course change hands. Is it worth what it costs fiancially to gain and keep the wealth a nation covets? Or if a nation does not expect to keep up the pace of military equipment, is it worth what it costs to hold the wealth just for a while, only temporarily? Would not a rational agreement about the proper and fair distribution of the goods of the world be a much more satisfactory way of handling this perplexing matter?

But there are those who say that there is more involved. Wars, they contend, are fought because men have a sense of national honor. Patriotism demands war. A nation is honor bound to fight. Of course once more we have a situation which presents a marked contrast between our advancement and progress as individuals and our progress as nations. We do not any longer engage in duels just to vindicate our honor. Duels are of the past. We have made advancement as individuals. We know that duels do not present the proper way to settle our personal disputes. Yet, strange as it may seem, the very government which forbids us settling our personal disputes in this way itself insists on fighting for no more reason than individuals once had when they engaged in duels. It has well been pointed out that if an individual attempted to live in good society and insisted always on "the rights and etiquette due him as nations do in their attitude toward one another, he would be laughed out of society." Touchiness and sensitiveness do not constitute honor, either for persons or for nations.

There is such a thing as national honor, but there is such a thing as an honorable and Christian way of manifesting it and maintaining it. Patriotism must be made reasonable, and it must be made ethical. To quote Bishop Francis J. McConnell: "Patriotism can be saved only on condition that it be led to Christian rebirth, birth out of the world of selfishness into the world of service. We need as Christians to remind ourselves that we worship a covenant-God, a God whose nature is Christ-like indeed, but whose Christ-likeness is fundamentally moral. If the people cannot learn to live together there is no fatalistic optimism which calls for the continuance of the insane spectacle of war. . . . An unregenerate patriotism will inevitably burn up the riches of the earth, will destroy the race, and leave a blackened globe, a cosmic pile of ashes—as a monument to human fatuity, imbecility, and selfishness." That sounds strong, but it is none too strong. For it is impossible continually to kill off the best of the race and expect marked progress.

2. Even to take the time to prepare for war and to engage in warfare, and then to make the adjustments following war makes impossible the best development of men and women, scientifically and educationally. The four years which were recently spent in war could have been used by many a man for training as a doctor, for instance. He could have blessed the world with the knowledge of medicine he acquired in those four years. Instead of four years of such preparation, many a young man lost his chance. And, instead of being trained for service, he helped to kill others; he was possibly permanently injured himself, or maybe handicapped for life. Which is the course of reason—to prepare for helpful and beneficent service, and engage in it, or engage in a conflict destructive in its very nature? Here again, of course, war is being considered as war for the purpose of illustration. But, after all, that's just about what it has been all through the course of the world's history.

This is true, but it is not the whole truth. War is more terrible than it has ever been. And it will be more horrible in the future than it was in recent years. Is such horrible destruction reasonable or insane, Christian or pagan? People become insane with prejudice, with hatred and with poisoned minds during war. The destructive spirit lays hold on people, and the world's losses are without number or estimate.

But how much greater these losses must now be! How much greater than ever before they have been! Think of the cost of the recent war—10,000,000 known dead soldiers; 3,000,000 presumed dead soldiers; 13,000,000 dead civilians; 20,000,000 wounded; 9,000,000 war orphans; 5,000,000 war widows. The net cost, financially, was about $186,000,000,000, according to Professor Ernest L. Bogart. The indirect cost, in addition to this, was about $151,000,000,000.

The methods of warfare today make destruction more harmful than anyone can actually describe. In the battle of Waterloo, which resolved itself at one stage into a struggle for Hougoumont Chateau, there was very little damage done, materially speaking. As a matter of fact, there were very few lives lost. It is quite certain that the cost of Hougoumont Chateau was smaller than the cost of the cannon balls, shells and gunpowder which caused its destruction. Look at just one contrast to which Will Irwin calls our attention. "During 1916, the Germans dropped into the town of Nancy some of their 380-millimeter shells—the largest and most expensive generally used in the war. The cost of such shells was probably between $3,000 and $4,000. I was in Nancy during one such bombardment, when a big school was hit directly. It seemed to have melted. In restoring it after the war, the French had to rebuild it from the ground. And that school house cost more than $200,000." To get an idea of the difference between modern warfare with war as it once was, one does well to note that the cost of all wars between 1793 (the beginning of the Napoleonic wars) to 1910 was $23,000,000,000. The cost of the World War was $186,000,000,000. Surely reason should consider well the present staggering cost of war. Reason points to conservation instead of waste.

A proposed aircraft carrier is estimated to cost $26,000,000. There are few universities which can boast of financial strength equal to this. The educational world was recently startled by the announcement of the gift of James B. Duke to Duke University. That gift has been heralded all over America. And yet one battleship, which will be scrapped in a few years because it is out of date, would build a Harvard, a Yale, or a Duke all over again. One simply asks: Is it sanity or insanity which destroys? Is it paganism or Christianity which builds up?

3. But there is a more serious consideration. The world is not what it formerly was, and science is not what it formerly was.

The world is all tied together with forces that make of one destiny all nations. The nations of the world fall or stand together. Civilization is really at stake. We are all in one great ship which may make the harbor, or which may be blown to pieces by the very bombs and torpedoes which we have made ourselves. The recent war showed us clearly how impossible it was for any nation to be an onlooker during a world conflict. The international conditions we face are growing more complex. No one government can hold itself apart and aloof from all others. Possibly most of us realize this to some extent.

But we are not able to see as clearly the fact that science is not what it once was. Already reference has been made to changes which were noticed in the world war; and they were startling. But the difference in tactics in the next war will be even more pronounced; and the difference in the horror and cruelty it will produce is beyond the imagination of the human mind. When hand grenades can do more damage than accurate rifles;

when poisonous gases can burn bodies completely; when bombs can destroy the world's largest cities in a few minutes—then the only hope that one can have is that nations will be civilized enough not to use these means of destruction.

But let one remember that nations have not been civilized enough in the past not to use the means they had at hand for purposes of destruction. Of course we blame the Germans for starting the use of poisonous gas; but we did not refrain from the use of it after they started. There will always be someone to start the use of the worst means of destruction that the world knows. Let no one be mistaken about that. And when one nation starts, all feel justified in adopting the same methods of warfare. War breeds hate, national hatred. It knows no international law. War is insane. Because it is insane it makes people mad with insanity. War is pagan. War makes people pagan in their conduct and in their lives.

4. Therefore war is not merely un-Christian; it is the worst enemy the cause of Jesus Christ has today. Let no one be mistaken about that; war is the worst single enemy Christianity has. The spirit of Christ makes one respect the personality of another. The spirit of war makes one lose all respect for the rights of the enemy, personal or otherwise. The spirit of Christ looks to the time when all men will look on themselves as brothers. The spirit of war creates the most unholy antagonism imaginable. The spirit of Christ would cause nations to "beat their swords into plowshares, and their spears into pruning hooks." The spirit of war makes nations beat their steel and iron into warships, cut down their finest forests for mighty vessels, and melt their iron into cannon. Christ came to unite us all into one great family. War makes us hate each other, with undying hatred.

In his introduction to the book on "War," by Kirby Page, Harry Emerson Fosdick has this to say: ". . . .'This I see clearly: that war is the most colossal and ruinous and social sin that afflicts mankind today; that it is utterly and irremediably un-Christian; that however armed conflict in times past served an evolutionary purpose, it has now become not only futile but suicidal, and recognition of this fact is necessary to the continuance of civilization; that the war system means everything which Jesus did not mean and means nothing that He did mean; and that it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth could devise." That, too, is very strong language; but it is certainly none too strong. The man who is willing to face the facts as they are must be able to see this if he knows the teachings of Jesus.

Will Christ make a man want to kill another man? Will Christ make a nation want to exterminate or even defeat another nation? Does the spirit of Christ develop hatred or love? That is the really vital question.

If one says that war is natural, then I contend for the supernatural. If one laughs at that, or derides it, or says that it is impossible for the natural to be redeemed by the supernatural, then he sets him squarely against Jesus Christ; he is an enemy to Christianity. It may be at least helpful that one is frank in admitting the fact and in thus getting out of a hypocritical attitude, namely, that of calling himself a Christian, when he is opposed to the very heart of the program of Christ.

But this one knows, if he knows anything at all: the hate-producing spirit of war and the spirit of love which belongs to the Christ are absolutely and diametrically opposed the one to the other. And this follows, too, as "the night the day," the people who completely belong to Christ will be opposed irrevocably to that which denies His spirit and destroys His work.

He did not slay. When He could have called to his aid legions of angels, He refused to do so. He did not make war with the government of the people who sought to kill Him. He did not slay; He was slain. It was because He wanted us to have life, to know God and to love our fellowmen. In a world where death was forced on Him, He willingly accepted it because He was eager, not to protect Himself, but to help all men and women actually to become children of God. He wanted to bring them to the place they would conduct themselves as members together of the same divine family. If there had to be death, He would not cause it; He would die Himself. He did not slay—He was slain in order that all enmity between man and God, and between man and his fellowman might be destroyed. To us, therefore, as individuals and as nations, He says:

"Whether the time be slow or fast,
Enemies hand in hand
Must come together at the last
And understand.

"No matter how the die is cast,
Or who may seem to win,
You know that you must love at last—
Why not begin?"

Charlotte, N. C.

SANCTIFICATION—AN ILLUMINATING EXPOSITION

The interpretation I herewith reproduce is taken from a sermon by a Scotchman who was a mighty preacher of the soul, it will kindle in your heart the fires of a holy ambition and it will put a new song on your lips. It appeals alike to the man in the pulpit and the man in the pew—and you will thank me for having lured you into reading it. The text is taken from Christ's intercessory prayer —John 17:19. "And for their sakes I sanctify Myself."

Now, here again, my brethren, we are to be God's remembrancers on the earth. We are to be men of prayer, and especially of intercessory prayer. We are to be, for a time, in this world, that which our Lord is everlastingly in heaven. We are to be kings and priests unto God and His Father by the blood of the Lamb. As He was sanctified, as He sanctified Himself, for their sake, so is it to be with us. As He was in His life of holiness, and consequent intercession, so are we to be in this world. We must sanctify ourselves for the sake of others. . . . Every kind of prayer, not intercessory prayer only, which is the highest kind of prayer, is impossible in a life of known and allowed sin. The blind man's retort upon the Pharisees is his retort upon us to this day,—"Now we know that God heareth not sinners."

Are you able to drink of our Lord's cup of sanctification, so as to sit with Him on His throne? Are you willing to wear, not only the ring and shoes of the returning prodigal, but, in addition, the crown and the miter of a king and priest unto God? Then, —take this text our of your Lord's mouth and make it henceforth your own. Look at Him! Look every day at Him; Never take your eyes off Him! "Lift up your eyest to heaven"—just like Him; and, like Him, say, as He said that great night of sanctification and prayer, Father, Holy Father! "For their sakes I also sanctify myself!"

He alone deserves to be called a minister of Christ and of His church who, on the day of his ordination, looks round on his people, and says, "For their sakes I sanctify myself," and more and more says it with every returning Sabbath morning. . . . . For their sakes I practice the presence of God. "For their sakes I sanctify myself." And, what an incomparable sanctification that is, and what a shipwreck it is for any minister to miss it! What a complex, what a spiritual, what an endless, what an incessant sanctification! In every new sermon there is some new sanctification for a preacher, and for his people. . . . . In every pastoral visit, at every sick-bed, at every death-bed, at every open grave, what a complex sanctification for a true minister every day.

Yet, almost more than any minister, let every father and mother among us see to it that they make this blessed Scripture the law and the rule of their family life. . . . . Every father and mother makes daily intercession before God for their children. But they must add sanctification to intercession. They must lay that too long neglected text to heart, "For their sakes I sanctify myself." I say it in His presence and in His house; and He will speak out, and will contridict it if it is not true. God cannot resist a parent's prayer when it is sufficiently backed up by a parent's sanctification.

Sanctify, clean out of yourself, all that it so pains and confounds you to see reproduced in your son. Leave nothing undone so that all your prayers and all your reproofs may have their full and unbroken force, both upon God and your son. . . . It is altogether too dreadful to speak about—the "curse" with which God smites some unsanctified fathers. And, who can tell, among so many fathers here, but that curse may have begun to fall? There may be a hidden horror in some father's heart that he does not, and cannot love his son, as all other fathers are blessed in loving their sons, and in their sons loving them. Such a man feels himself to be a monster among fathers. Your son has grown up to manhood in the house of an unsanctified and an unprayerful father. . . . . You took your own way with God, and you son is now taking his own way with you. Die this very day to your proud heart. O God of all grace! Pity a miserable man! Do all that I need to have done; only if it be possible, take this hell out of my heart, and give me back my lost love for my child, and his for me. Till your neighbors—instead of loud and angry words—will hear the voice of Psalms in the tabernacles of the righteous.

Asheville, N. C. T. F. Glenn.

REV. F. L. TOWNSEND—AN APPRECIATION

The subject of this sketch was my friend—he was everybody's friend. And might it not be truthfully said that he had a genius for friendship and kindliness of heart? And yet he was free from pretense, affectation and artifice. And did he not possess that beautiful aristocracy of character "which is the true heraldry of man?"

He seemed the thing he was, and joined
Each office of the social hour
To noble manners, as the flower
And native growth of noble mind;
And thus he bore without abuse
The grand old name of gentleman.

He was too generous and broad to cherish the spirit of that self-righteous elder-brotherism which begrudges a friend his joy, his happiness and his prosperity, and like the Turk cannot bear a brother on the throne.

He was a good preacher and a gifted, fluent writer. He usually delivered his sermons with an easy, conversational freedom untrammeled with polished and exact composition and like every true preacher he had a passion for souls and during his itinerant career won many victories for the great Captain of our salvation. I recall with much pleasure the last night this veteran warrior spent under our rooftree. His presence in our home circle was a benediction. We received him as an ambassador who represented the King in Zion. His gentleness, his kindliness, his unaffected courtesy, his fervent prayers deeply impressed us. He never knew how much we all appreciated his visit. Sometimes we entertain angels unawares. He had spent the day at Junaluska. My old comrade has fought his last battle. He has crossed life's last rugged, weary hill.

Brother Townsend's beloved and cultured wife has produced fiction of high literary merit which reflects luster on the Old North State. Her fiction embodies lofty, vigorous thought, grace, purity and beauty of style; for a number of years she was one of the most interesting and brilliant correspondents of the Christian Advocate (Nashville, Tenn.)

Asheville, N. C. T. F. Glenn.

DRY PREACHERS AND DRY PREACHING

There are dry preachers handling dry subjects in dry seasons. They have no mercy on waiting congregations, for mercy "droppeth as the gentle dew from heaven, upon the place beneath: it is twice blest: it blesseth him that gives and him that takes." Why should any man who is the chosen herald of an everlasting gospel be drearily dull in his discourses? Why should he who leads men to the fountain of life be a purveyor of words that crackle and thoughts that are last season's dust-covered and dust-colored remains? Well has one said that "the unpardonable sin for the preachers is dullness." And it is so unnecessary.

Hail to the minister of perennial freshness. There is no dryness in the forest or in the meadow lands in the late spring time. If the man carry spring time in his heart he need have no fear. Others will not say to him, "He has stopped reading," or, "He has lost his grip," or, "He is rethinking the shriveled thought of day before yesterday."

No minister plays out at fifty who is still persistent in his purpose to thresh the finest of the wheat. It is the minister who threshed out all the golden wheat in the early exuberant, after-graduation days, and is now rethreshing the dry chaff, who gets stale at midday.—Watchman Examiner.

Spasms of virtue only shock the constitution.

NORTH CAROLINA ANTI-SALOON LEAGUE STILL ON THE JOB

Dear Mr. Editor:

For over twenty years the North Carolina Anti-Saloon League has been the battle unit in the army of our churches against the booze business. We are known among Christian people as "The church in action against the liquor business." Thousands of the purest, finest and truest men and women in this state have helped with their prayers and their labors and their money to carry on this truceless warfare against this "the devil's best friend and God's worst enemy." Great success has crowned every effort and every investment of manhood and money which have been made. The best informed ones among us realize that we are in the very midst of the conflict and the war is not over. The Hindenburg line lies just ahead of us. Our greatest and fiercest conflicts are very probably in the future.

The liquor interests, the outlawed dealers in liquor and the friends of liquor are growing more desperate as the days come and go. With their forty-two wet organizations and their millions of money and their thousands of paid agents with time serving politicians and a few conscienceless newspapers, they are redoubling their efforts to turn our victories into shameful defeat. Their papers publish cuts and cartoons representing our work and workers and bitterly assail the Anti-Saloon League and its workers. They charge that we are the people who are responsible for the outlawing of the liquor traffic. They say "if the Anti-Saloon League can be killed, we will bring back the liquor business everywhere." They advise that our churches shut their doors against the Anti-Saloon League workers. They brand men like your Superintendent and other such workers as "crooks," and "intolerant fanatics." They reason that if the Christian people quit co-operating with liquor fighters and quit giving to the Anti-Saloon League's program, that within five years the booze business will be fully intrenched in this country again.

Nothing delights this writer more than to be able to say that, with three or four negligible exceptions, all the churches have opened their doors and welcomed us as their servants and brothers beloved into their pulpits. Hundreds of churches have already welcomed the workers for 1927 engagements. The encouragement and co-operation of people have been more than one could expect.

There is one small matter to which the attention of every Christian in this state is called, namely: That to conduct a campaign like this costs money. Many of our people have given to the Centenary Movement, the Seventy-five Million Campaign and other great missionary endeavors and many of our folks are taking care of the widows and orphans, many of them being the product of this very business which we fight. Many of those who read this article gave to the prohibition cause in the years gone by and on account of the lethargy and indifference following the realization that we had enacted our prohibition reform into the laws and constitution of our country, have dropped out of the ranks and for some time have not participated in this warfare. These and many others who realize that the work of a preaching, teaching, organizing, sentiment-building organization is perhaps more important today than ever and will want to furnish some of the sinews of war as we gird ourselves for the future. This, therefore, Mr. Editor, is an effort to say to our church men and women who read it, that we must "lengthen our cords and strengthen our stakes." For the year 1927 our orgaization needs at least five thousand men and women who will contribute any sum from one dollar up to supplement the gifts of the fine army who have stood with us through the years. I, therefore, most respectfully extend an earnest invitation to every one to send to us a substantial check within ten days and let that check say "we are with you for a bigger and finer fight in 1927. We want you to sow down the state with the facts and information about the success of our fight against liquor. We are willing to furnish our share of the money."

There ought to be one thousand preachers in North Carolina who would lighten our load by sending a donation to this work. Baracas and Philatheas are represented on our board of directors. We hope at least five hundred classes will take a collection and send us next Sunday. What a wonderful impetus can be given this week if our people will help now.

With a heart full of gratitude for every courtesy shown me and for the co-operation given in the work, I beg to remain, Sincerely yours,

C. A. Upchurch,
Supt. N. C. Anti-Saloon League.

Raleigh, N. C.

ASSESSMENTS FOR NEW BERN DISTRICT FOR YEAR 1926-1927

	Conf.	Gen.	P.E.	Dis.
Atlantic and Sealevel	$ 159	$ 106	$ 45	$ 5
Beaufort	686	404	159	20
Craven Ct.	376	250	98	13
Dover Ct.	456	369	146	14
Goldsboro—Elm St. and Pikeville	292	234	92	12
St. John's	383	337	132	20
St. Paul's	1243	763	320	40
Goldsboro Ct.	495	413	162	20
Grifton Ct.	605	409	160	18
Hookerton Ct.	865	445	174	22
Jones Ct.	688	459	180	20
Kinston—Queen St.	1229	699	275	36
LaGrange Ct.	523	446	175	20
Morehead City	883	494	220	28
Mt. Olive-Calypso	687	447	175	25
Mt. Olive Ct.	503	503	140	20
New Bern—Centenary	1238	760	320	40
Riverside	288	238	94	15
Newport-Harlowe Ct.	636	390	153	18
Ocracoke-Portsmouth	190	126	49	6
Oriental Ct.	550	369	144	20
Pamlico Ct.	610	340	133	18
Pink Hill Ct.	329	220	86	11
Seven Springs Ct.	125	282	103	10
Straits Ct.	334	224	87	9
Snow Hill Ct.	882	454	178	25
	$15255	$10181	$4000	$505

W. C. Chadwick, Secretary.

WILMINGTON DISTRICT

The district stewards of Wilmington district in meeting November 30 made the following apportionments of claims to the various charges of the district:

	P.E.	Conf.	G.Conf.	Dis.
Burgaw Ct.	$ 198	$ 610	$ 407	$ 20
Carver's Creek Ct.	180	554	370	18
Chadbourn Ct.	200	616	511	20
Clinton	250	770	514	25
Faison-Warsaw Ct.	200	616	411	20
Hallsboro Ct.	130	400	267	13
Ingold Ct.	120	370	247	12
Jacksonville-Richlands	200	616	411	20
Kenansivlle Ct.	80	247	164	8
Magnolia Ct.	150	462	308	15
Maysville Ct.	170	523	350	17
Scott's Hill Ct.	47	145	96	5
Shallotte Ct.	125	385	257	12
Southport	180	554	370	18
Swansboro Ct.	150	462	308	15
Tabor Ct.	126	390	260	13
Town Creek Ct.	70	215	144	7
Wallace-Rose Hill Ct.	200	616	411	20
Whiteville	200	616	411	20
Wilmington Ct.	120	368	245	12
Wilmington—Epworth	130	400	267	13
Fifth Ave.	330	1016	687	33
Grace	420	1293	863	42
Trinity	360	1108	740	36
	$4336	$13352	$8910	$434

Attention is called to the fact that the Orphanage asssesment is this year included with the conference claims and is not separated as has been done for several years.

M. J. Cowell, Secretary.

OUR CONFERENCE BENEVOLENCES

Is loyalty a commendable quality? Are our representatives in our annual and general conferences intelligent and dependable men?

I give it as my experience, after over a third of a century of intimate association with the men who are on our boards and direct the affairs of our conference, that they are the very flower and best fruitage our church is able to produce. I've sat on or in most of these boards and I declare that I have never known a case in which the greatest care was not exercised in reaching all conclusions and every dollar of money levied upon the membership, for the interest for which it was assessed, was never levied until it had run the gamut of the closest scrutiny to see if it could be done for less without injury to the church of God.

These boards are composed of our leading preachers and some of the most successful business men of the state. No set of men, in my judgment, with a consciousness of each's duty to God and to each's church, would ask for any less than the present budget calls for, and as loyal Christians we should all accept it as just and try our best to raise every dollar of it.

I am not committed to the distribution of the amounts by districts. I suppose the elders have had to distribute it in proportion to the respective district's ability to pay; if not, then next year we will try to re-adjust it, so that it will bear equitably on all. But, for this year, we have our quotas. I am, therefore, asking all of our loyal members to strain a part to try to pay out in full.

By referring to the Conference Minutes you can see if your charge was one of those deficient in 1925 and 1926. You will note that in some places we advanced backwards last year. From now on—all together—let's every charge have a clean sheet.

Chas. H. Ireland,
Conference Lay Leader.

FIRST MEETING OF THE GENERAL MISSIONARY COUNCIL

The first meeting of the General Missionary Council provided for in the legislation enacted by the last General Conference will meet in Louisville, Kentucky, on December 15 and 16. The sessions of the council will be held at our Fourth Avenue church in Louisville. The headquarters for all the officials, members and visitors will be the Kentucky Hotel.

This is one of the most important and significant missionary meetings ever held in the Methodist Episcopal Church, South. The General Missionary Council is the connecting link between the annual conference and the General Board of Missions, and is a medium through which the annual conferences themselves have a voice in shaping missionary policies. The official members of the council are the secretaries and treasurers of the General Board of Missions, the members of the departmental committee on education and promotion, the conference missionary secretaries and the chairmen of the annual conference boards of missions. In addition to this official membership, all of the bishops and the editors of the conference organs are scheduled to attend the council meetings.

All persons who are interested in missions are cordially invited to attend the General Missionary Council. Preachers are especially urged to be present. A suitable program has been prepared. Leading addresses will be made by Bishop F. J. McConnell of the Methodist Episcopal Church and by Bishops Candler, Beauchamp, Darlington, Hay and McMurray of our own church. There will be discussions of every phase of our missionary work. It is hoped that a large number of interested Methodists will attend these meetings.

Immediately after the meeting of th General Missionary Council there will be a meeting of all the conference missionary secretaries for the purpose of planning the work of the January-February Cultural Campaign.

OFFICIAL LAWLESSNESS

This section of the country was greatly surprised and shocked to read in the dispatches a few days ago that Governor Brandon, of Alabama, with eight others had been arrested on a charge of using blockade liquor. It seems that they were at a fishing camp when officials received information that liquor was being used at camp. A raid was made and several quarts of liquor were found in a suitcase. It seems that all parties denied having carried the liquor, but they were certainly not ignorant of its presence as empty bottles were found indicating that the party was having "a high old time."

Later reports say that the matter was settled as one of the party confessed that he carried the liquor, but the name of the offender was not given. It is bad enough for bootleggers to violate the law, but when the governor of the state is a party to such violation it seems that a most thorough investigation should be made, and Alabama should clear its good name by impeaching the chief executive if it can be done. But if he cannot be impeached he ought to be a marked man so far as his future official life is concerned.—Biblical Recorder.

THINGS GOING GOOD ON THE McDOWELL

We are beginning our third year on the McDowell charge and things are starting off fine for the new year's work. The Sunday school and Epworth League work is increasing in interest, and we hope to accomplish more for the Master this year than ever before.

We are planning to begin a new church at Nebo in the near future, which will add much to the work. Our present church cannot take care of the Sunday school and we are in great need of a church that is equipped for Sunday school work.

We are serving a loyal people on the McDowell charge. They believe in taking care of their pastor. Last year we were sick for some time and unable to carry on the work. The people of each church came, ready and willing to help us in any way possible. They saw to it that we did not want for anything. During our sickness the ladies from Snow Hill and Bethel came with a nice pounding for us, for which we are very grateful. Each of the other churches brought us many good things that helped us out wonderfully.

This year they are starting in to do great things again, for on Wednesday evening before Thanksgiving some cars came driving up to the parsonage loaded with good things to eat. These cars were from Trinity church. These Trinity folks know how to pound their preacher. They brought us enough for weeks to come. We had a real Thanksgiving day.

On Thanksgiving evening while we were at service at Nebo church the Nebo people came to the parsonage, and when we got back from service we were made happy again, because there was another nice pounding.

We can never tell the good people of all the churches how much we appreciate their kindness. May God's richest blessing rest upon each one is my prayer. Pray for us that God may use us in ministering to these good people and that we may have a good year. H. E. Stimson, Pastor.

STATESVILLE DISTRICT MEETING

At the call of the presdiing elder, the pastors and laymen of the Statesville district met in the Newton Methodist church Thursday, December 2, at 1:30 p. m.

Dr. Abernethy conducted the opening exercises. Rev. G. W. Vick led the prayer. Ira Erwin was elected secretary.

O. V. Woosley, conference director of Sunday school work, was the first speaker on the program. He brought us an encouraging report of the work being done by his department, and assured pastors and laymen of the readiness of himself and his co-workers to aid in every possible way in developing a more capable leadership for our Sunday school work.

Rev. J. E. McSwain followed Mr. Woosley with a short address on Sunday school work, in which he emphasized the importance of larger attendance of our people upon the regular sessions of the school and better preparation of the lesson by both teachers and pupils.

Rev. W. F. Womble told us of the importance of organizing the board of stewards, and of the equally important matter of working the organization after they were organized. He assured us that these two things—organization and working the organization—would bring financial success to any church.

Rev. J. P. Hipps spoke of the every member canvass, and told us that to make it a success it must be thoroughly worked.

Rev. W. E. Poovey presented stewardship and tithing as a remedy for our church financial difficulties. He urged our preachers and people to practice the principle of stewardship by tithing their income.

Rev. E. K. McLarty made a strong address on the subject of missions, and urged the people to respond generously to the missionary special to be called for in the early part of the year, and to meet all assessments in full.

Mrs. A. D. Abernethy, in a well prepared and convincing speech, told us of the importance of organizing a Woman's Missionary Society in every church.

Rev. H. H. Jordan told us of "the revival we need in all our churches." Said he believed in all necessary machinery, properly adjusted and well oiled, but without motive power it was useless. If the church is to do its work, it must tarry at Jerusalem till it receives the power of the Holy Spirit. Our church will be safe so long as it places the chief emphasis here.

Rev. J. H. Bradley told us of the great educational movement and of the pledges that were made. Said the pledges were still binding and should be paid for the good of the cause, and for the honor of the one making the pledge.

Mrs. Stafford, in her usual happy way, made a strong appeal for quickened interest in the work of the Epworth League in the district.

R. C. Bunch, district lay leader, told us of his work and assured the pastors of his readiness to help them at any time and in any way he could render service in the interest of the laymen's movement.

Rev. A. C. Swofford urged the importance of having our North Carolina Advocate go into every Methodist home in the conference.

The meeting was largely attended by pastors, laymen and women officials of the district. The speeches were carefully prepared and well delivered and held the close attention of the interested audience from first to last.

The presiding elder closed the meeting with a strong appeal to the pastors and laymen to carry back to their charges the information and inspiration gained from the meeting and make it effective in bettered conditions and more effective work in the local church. Ira Erwin, Sec.

FOUR SUPERANNUATES LIVING AT RUTHERFORD COLLEGE

The Rutherford College Woman's Missionary Society and the Ladies' Aid Society met and united into one society at the home of Mrs. T. E. Wagg Monday, December 6, by electing the following officers: Mrs. T. E. Wagg, president; Mrs. L. C. Johnston (with Mrs. P. M. Rutherford assistant), superintendent of young people; Mrs. W. E. Howard, with Mrs. R. K. Johnston, superintendent of juniors; Mrs. S. J. Shrum and Mrs. Marvin Lowder, superintendent of social service; Mrs. J. E. Bolick, corresponding secretary; Mrs. A. T. Abernethy, recording secretary; Mrs. T. V. Goode, treasurer; Mrs. L. C. Johnston, secretary-treasurer for local work; Mrs. Z. E. Barnhardt, superintendent mission study circle; Mrs. W. F. Starnes and Mrs. H. I. Johnston, superintendents of local work; Mrs. J. M. Lowder, agent for The Voice, and Mrs. D. R. Shields, superintendent of supplies. Next month the society will meet with Mrs. J. T. Stover.

Rev. Jack Burrus is now well fixed up for housekeeping in his new home on Main street, having received a good supply of nice new furtniture furnished by his kindred and friends in several of the furniture shops of Piedmont North Carolina, where his valuable services are best known and appreciated. This makes the fourth superannuated preacher settled in our town. Now if some wealthy Methodist will come to our relief by furnishing the necessary money to enable us to complete the model stone church in which the hundreds of young men and women are to be trained for preachers, missionaries and other church workers are to receive training for their life work, he will erect a monument to his memory that will be an investment for him that will, besides perpetuating his name, be for all time laying up for him treasures in heaven that

"Will new luster boast
When victor's wreaths and monarch's gems
Shall blend in common dust."

J. T. Stover.

EVERY SCHOOL
in
SOUTHERN METHODISM
is
PLEDGED AND CONSECRATED
to the effort to put
JESUS CHRIST
His truth and His Spirit into
ALL EDUCATION
Your Payment to the
The Christian Education Movement
will help to do this.

SWAN QUARTER

We had heard from childhood of the kind hospitality of Hyde county. It still abides!

At the last session of the North Carolina annual conference I was appointed to said county, whither I turned my face to go, arriving here on Thanksgiving day. I immediately found myself in the hands of kind and friendly people who have not ceased to do everything for my comfort they can since my arrival. Everybody seems to be the preacher's friend, and we trust they will find that the preacher wants to be their friend. We are praying that this may be a prosperous year in our Lord's kingdom.

For four short years we tried to serve the good people on the Spring Hope charge and found among them the salt of the earth. They are a fine, generous and loyal people—better cannot be found anywhere. We hated to say goodbye. We shared many sorrows and joys together. They have been all to us that any preacher could want to ask, and it was with a tugging at the heart that we turned our face to a new field of labor to find new friends and make new endeavors.

We have preached at three of the four churches since arriving and have been met with large and appreciative congregations. We are greatly encouraged and feel that we have a bright prospect for a very prosperous year. W. E. Trotman.

GREAT RECEPTION AT WEST END, GASTONIA

We left the parsonage on the South Fork charge on Tuesday, November 2, and reached the parsonage at West End, Gastonia, after about one and one-half hour's drive, and found the ladies of the church making preparations for our comfort. We left some fine people on the South Fork charge, and some that we had loved to serve during the three years on that charge. Our work here is starting off fine, and we are expecting this to be one of the best years of our ministry. The people here have treated us so nice since we arrived that we want you to know about it. The ladies have made the parsonage very comfortable for us by buying some new furnishings. Then last Tuesday night, the last night in November, I wish you could have seen the crowd that came to see us. They came in without knocking and made their way to the dining room, where they unloaded a nice bunch of groceries. They loaded the dining table until it almost groaned under its burden. Then they all gathered around it and invited this preacher and his family in to see what they had done. As we stood there with our eyes beholding the things which were before us, Mrs. J. M. Foster spoke for those present and presented the gift. Well, we were thankful for the good things to eat, but the thing that makes our hearts glad more than all else was the fact that she said that this was a token of their love to this preacher and his family. Well, it is needless to say that when we tried to reply to her speech it was impossible to find words that could express our feelings and appreciation to them. May the Lord whom we are trying to serve help us to be of great service to this kind people, for we have never found better.

The work is moving along very nicely. We have 412 on roll in the Sunday school, which is far above the church membership. The school is doing fine work under the leadership of Prof. E. J. Abernethy. We have a good Epworth League. All the departments of the church at West End are moving along fine, and you may expect to hear from us again this year. May we be worthy of the love and friendship of this people, and may tne Holy Spirit lead us as we try to lead them. J. N. Randall, Pastor.

BROTHER TABOR EXPLAINS FOR MR. BELL

I see one Mr. W. R. Bell has been greatly offended at my article. I am not acquainted with Mr. Bell, but it seems that he has not rung true. He has missed the meaning altogether and read into my words just the opposite of what was intended. I am a Democrat from principle, just as I am a Methodist and Protestant from principle. While I have voted sometimes in the state, county and municipal elections for Republican friends where there is no principle involved, but I could not vote in the national election for a Republican without doing violence to my political convictions. And for my party to nominate a man of the Al Smith type and force me to not vote at all or vote the national Republican ticket against my prinicples and convictions is very humiliating to a "Life long Southern Prohibition Protestant Democrat."

I am afraid Brother Bell is not a Methodist from principle, or he would not be so quick to threaten to leave the church. "The Lord do so to me and more also if aught but death part me and my church."

A Catholic Democrat from Baltimore in an article in the Charlotte Observer said if Al Smith was not nominated he would never vote another Democrat ticket, and from six to ten million other Catholic Democrats would do likewise. Are they Democrats from principle or from policy. I cannot take my politics or religion or church lightly. J. B. Tabor.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

MESSAGE FROM CONFERENCE TREASURER

We are always glad to hear from our conference treasurer and to know how we are progressing along financial lines, and especially at this time when we are nearing the close of our conference year. So we are sure our readers will welcome the following message from Mrs. Peacock, and we hope each society will set about closing the year with a full report with all finances paid in full, so that our conference may maintain the splendid record which has always been ours.

Dear Women of the W. N. C. Conference:

You have had letters addressed to you by our conference president and by our corresponding secretary, and our faithful vice president has pleaded with you to bring up the Belle Bennett Memorial fund. I feel that we cannot discuss these things too often or too seriously as the year nears its close. It is the budget for which I ask your best endeavors for the fourth quarter. For three quarters our total receipts have been $34,747.55. This means that if we meet our full obligation for the amount pledged—$55,400—we must have a total for the fourth quarter of $20,652.45 we have not failed as a conference for a number of years. I know I can count on you now, but I will feel so much better when the full amount is actually in the treasury. Please send your reports promptly. I think it would be wonderful if every society would give me a New Year gift in the form of a report the first day of the year.

I want to thank you from the depths of my heart for the Christmas gift you have already given me—a certificate of enrollment in the Book of Remembrance. I think nothing else could have been so much appreciated.

Mrs. W. J. Fraley, who has been assistant treasurer for a number of years, has moved to High Point and will no longer be connected with the treasurer's office. A letter from Mrs. Fraley says she thinks she will like her new home just fine. The High Point people are very cordial and loyal. Our best wishes follow her and her family. Cordially yours,

Mrs. P. N. Peacock, Treas.

ADDITIONAL NAMES IN BOOK OF REMEMBRANCE

The following auxiliaries, not reported heretofore by the treasurer, have been enrolled in the Book of Remembrance of the Belle Bennett Memorial fund: Gibsonville; Co-Operative Circle Y. P., Winston-Salem; Sylva and Linwood Frances Burkhead Y. P., Winston-Salem; Clyde, Waynesville, Cliffside, Marion, Canton, Spindale, Burnsville, Andrews, Bethel on Waynesville district, Bessemer and Bald Creek; also Rev. W. P. Fincher, Mrs. Anna Branson Thomas, Mrs. P. N. Peacock, Mrs. Elizabeth A. Wiley and Miss Kate Hackney, by Forest City Adult Auxiliary.

A LOVE GIFT FOR THE CHRIST CHILD

Will you place the Bennett Memorial on your Christmas list, helping to proclaim the glad tidings of good will and peace among all men?

DEATH OF MR. J. A. HOWELL

The many friends in the conference of Miss Mabel Howell, former secretary of the work in the Orient in the Woman's Missionary Council, and now a member of the Scarritt College faculty, will regret to hear of the great sorrow that has come to her in the death of her father, Mr. J. A. Howell, which occurred at his home in Nashville, Tenn., Saturday morning, November 29, after an illnes of only a few hours.

Mr. Howell and his daughter, Miss Mabel, had lived in Nashville for about three years, having gone there from North Carolina, where they formerly lived. His body was brought to Morganton, N. C., for burial and was laid to rest by the side of his wife and daughter, who had preceded him to the grave many years ago. Before leaving Nashville a funeral service was held, Bishop Mouzon, Dr. Pinson, Rev. E. B. Chappell and other prominent ministers taking part in the service. The body was accompanied to Morganton by Miss Howell and other members of the family, and a short and appropriate service was conducted at the Methodist church there by Rev. G. T. Bond, pastor of the church, and Rev. W. F. Womble, who officiated at the funeral service of the late Mrs. Howell. Surviving are four sons and two daughters, Mrs. Frank Tripp of New Bedford, Mass.; Miss Mabel Howell, Nashville, Tenn.; Messrs. C. R. Howell, Asheville; Harry Howell, Shreveport, La.; Edgar Howell, Brooklyn, N. Y., and Maurice Howell of St. Paul, Minn. To each of these we extend our deepest and tenderest sympathy.

A SPECIAL APPEAL

Mrs. S. H. Isler, conference superintendent of literature and publicity, writes us that she will have all the literature for the first quarter of 1927 distributed not later than December 20, and in order that this literature reaches the societies for which it is intended, she is very anxious to be notified at once if there is a president in any society in the conference who has changed her address. As is usual each year, many of the preachers' wives have moved to new fields of labor, and some of them were officers in the auxiliaries from which they have gone. If such a condition exists in your society please drop Mrs. Isler a card giving her the name of the new president, and the proper address, that she may know to whom to send the literature. And also if you have elected a new president this year it is very easy to notify Mrs. Isler, and also insure a delivery of the literature to your society. Now let us attend to this matter at once. Mrs. Isler is so anxious to give good service in her department and is not leaving a stone unturned to get the literature to us at the proper addresses and on good time. Shall we not cooperate with her in securing this information? Let's attend to this today. The address is Mrs. S. H. Isler, 201 North Edgeworth Street, Greensboro, N. C.

North Carolina Conference

EPITAPH

Under the wide and starry sky,
Dig the grave and let me lie;
Glad did I live and gladly die,
And I lay me down with a will.

This be the verse you gave for me,
Here he lies where he longed to be.
Home is the sailor, home from sea,
And the hunter home from the hills.

Robert Louis Stevenson.

MISS MARY PESCUD HAS GONE HOME

On Sunday morning, November 28, as the church bells tolled the hour for Sunday school, Miss Mary Pescud slipped away and went to the home of her heavenly Father.

She was so glad to go that weeping friends could not bid her stay. She said: "It is just going into another room; it is all right. I have lived my life and I haven't been afraid for years."

Yes, she had lived her life and her life was the life abundant even to the end. During those last few weeks in the hospital as she lay on a bed of pain, she found joy in the sunshine that streamed into her window and in a view of the trees and the passersby. Her books were near, and there were others sick and suffering about her. She was interested in her reading, but she loved those who came there to be healed and had a deep concern in their behalf. Forgetting self, she radiated good cheer, and rejoiced sympathetically with mothers over their first born.

Why shouldn't she be glad to go? She was going home to her Father, and there were many already there whom she was anxious to see.

To her this was a beautiful world, for she found beauty everywhere, especially in color. This world wove no sombre hues as she saw it. She delighted in brilliant color combinations and in the softer shades that gave forth beauty. And so those nearest to her laid a sheath of pink roses and palms caught together with a soft bow of pink ribbon upon her casket, and others who loved her sent gorgeous yellow chrysanthemums, and others sent scarlet roses and white roses and flowers of every shade, and they made her last resting place of the loveliest flowers that grow. Among these was a wreath of white and yellow chrysanthemums sent by the North Carolina Conference Missionary Society.

She requested that no funeral hymns be sung or eulogies spoken. The service at Edenton Street church was conducted by Rev. W. A. Stanbury, assisted by Rev. M. T. Plyler.

Upon entering the church the choir sang:

"Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steps of light.
'Tis finished, all is finished,
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in!"

The first scripture lesson, the twenty-third Psalm and the fourteenth chapter of St. John, were read by Rev. W. A. Stanbury; the fifteenth chapter of I Corinthians was read by Rev. M. T. Plyler. Mr. Barrett Wilson of the Edenton Street choir rendered a beautiful solo, using the words of the epitaph of Robert Louis Stevenson.

Rev. W. A. Stanbury spoke briefly of the life of Miss Pescud, dwelling upon the inspirational value to the people among whom she lived. The services were concluded with the singing of "My faith looks up to Thee."

As the body was carried from the church to the cemetery the chimes pealed out: "Lead Kindly Light" and "Abide With Me."

Many followed to the scene of her last resting place and bore floral tributes of their love and esteem. They stood about her grave while the choir sang: "How firm a Foundation," "Oh, Jesus, I have promised to serve Thee to the end," "The day is dying in the west."

Hers is the life triumphant and those who knew her thank God that she was able to teach others the way of salvation. E. S. P.

The North Carolina conference extends its love and sympathy to our missionary in Texas, Miss Eugenia Smith, who is bereaved in the recent loss of her stepmother, father and sister. She says: "I have certainly gone through the deep waters, but God's promises have been and are being fulfilled. He has been with me." She adds: "It is lovely here, but how I do miss my Mexicans! But I hope to serve them better when the furlough is over."

Owing to her deep affliction, Miss Smith felt that she must ask for a furlough. She is spending the time at Scarritt College.

Those of you who love her and esteem her for her work's sake, will you not let her know that you are thinking of her and praying for her?

E. S. P.

NOTICE

Miss Bessie Harding of Washington, N. C., is to be the secretary of the Washington district, beginning the work the first of the new year.

The conference is delighted to welcome Miss Harding as the secretary of our splendid Washington district. She is the successor of that very worthy secretary and efficient leader, Mrs. W. C. Vincent of Greenville, who was forced to resign on account of pressure of other duties.

Let each auxiliary of the Washington district take notice of this change of secretary, to be effective at the beginning of 1927.

Mrs. C. M. Early.

THE LUCY CUNNINGGIM GIRLS' SCHOOL, WONSAN, KOREA

My Dear Mrs. Earley:

Can you realize I'm in Korea again? My year at home passed so rapidly. What a pleasure it is to go over in my mind the days I had in North Carolina! Your people are of the very best. I'm sure I shall be able to render better service for having been with you in your conference and in the different county meetings. I value the friends made while there.

Wish you could have seen the boxes sent in by your juniors. I do want to write a personal letter to each society. I'm so afraid I haven't the addresses of all. In packing to leave home, some may have been misplaced. Please ask your district secretaries to find out this fall, in December anyway, if any society which sent a box has failed to her from Korea; if so, to send their addresses at once. I want to write them, for we do thank them for thinking of our Korean children. I found that so many nice things were sent to me that I was not able to bring as baggage. I had to have a large box sent by freight. If I had only thought of it and had boxes or packages addressed to me in care of steamship company in Seattle, I could have brought them across without extra expense. Anyway we shall be glad to have the things.

I brought the dolls, modeling clay, cutout work and a few other things. Oh, I brought the pencil sharpeners, too.

The kindergarten children were so pleased with the dolls, etc., and the children of each grade are enjoying the pencil sharpeners. They are giving real joy as well as service.

No need for me to tell you I'm glad to be here at the school again. The school is growing in favor in the province (state). Wednesday I visited the capital of this province—Hamheurg—and called on the state officials. Was told by the educational officials that our school was considered by the state department the best private school in the province.

We have wonderful opportunities for service and I hope we shall not fail to take advantage of them.

Our building, as you know, is waiting for the needed repairs. This winter will be hard for us, as the building is very cold and uncomfortable. I just hope the roof will not leak too badly. It has been patched. We are looking forward to being able to start repairs next spring with this hope in view. The winter will not seem so bad as it otherwise would.

When we asked for $10,000, exchange was very much in our favor out here and we expected to gain two

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

WILSON WORKERS WORK

The workers of Wilson Sunday school are working, and working intelligently, if the facts gathered at a meeting of the workers' council Tuesday evening, November 30, at which the writer was present, are to be considered. Under the leadership of Rev. E. McWhorter, pastor, A. E. Bishop, superintendent, and W. A. Kale, director of religious education, this school is pitching its work on a high plane. Mr. Kale, who became director of religious education of this church in June, 1925, has been devoting himself whole-heartedly to his task and has won the united support of the people, including the board of stewards, which has included in its budget $1200 for running expenses of the school, making possible the handling of all Sunday school finances through the church treasury, the training of the pupils in intelligent giving, and the close relationship between the church and Sunday school which should exist. The various classes in the school are supporting five or six orphans and rendering special service to the sick and needy in the community. The school devotes regularly its fourth Sunday missionary offering to the dual extension special. Many members of the Sunday school, especially members of the John F. Bruton Wesley class, as honorary members of the conference brotherhood, are helping widows of deceased Methodist preachers. Wilson Sunday school is one of two schools in the conference that have officially adopted Program of Work "A." Last summer it conducted a Vacation Church school; in October it observed Children's Week, and as a forward step growing out of the Children's Week observance it launched a program of home and parent-teacher work.

This school has a workers' council meeting monthly with interesting programs. About fifty persons attended the one Tuesday evening, including Bishop Edgar Blake, of the Northern Methodist Church, E. H. Kochtitzky, of Mt. Airy, member of the Western North Carolina Conference Sunday School Board, Dr. J. V. Turner, chairman of the board of stewards, and A. B. Carroll, superintendent of the Wilson Baptist Sunday school. Back of Mr. Kale, the director of religious education, and giving him splendid support, is a board of religious education, composed of A. E. Bishop, chairman, Everett Blake, Miss Clee Winstead, Miss Hadley Woodard, John N. Hackney, Rufus Sanders, and W. A. Kale, ex-officio.

This school has made splendid progress in making its program of work effective. Among its more immediate objectives is a systematic membership campaign and a campaign of evangelism leading up to Decision Day.

AN EVENING WITH "BETSY"

From Wilson the writer went to Elizabeth City, where on Wednesday evening he met with the workers' council of First church, Elizabeth City, the other council which has adopted Program of Work "A" for its Sunday school. Here, too, a fine spirit of fellowship and determination to go forward was manifest. Following a prayer service conducted by Rev. F. S. Love, the pastor, L. R. Foreman, superintendent of the Sunday school, called the workers' council together, had reports from the various departments, and discussed various matters relating to improvement of the work of the school. Following these discussions, the writer spoke briefly concerning some of the things the conference is expecting of this Sunday school. It was discovered that, although good work is being done in all departments, the primary and young people's departments are in especially thriving condition.

We are expecting Elizabeth City and Wilson schools to make valuable demonstration of what can be done when workers have sufficient equipment and right leadership. Among those present was Rev. H. I. Glass, who has just begun his work as presiding elder of this district.

WARRENTON IN NEW HOUSE

Warrenton Sunday school moved into its new Sunday school building Sunday, November 28, and is off to a good start in its new organization and new enthusiasm.

This building is one of the most modern Sunday schools we know of, and is the most nearly thoroughly departmental of any Sunday school its size in the conference. This building, which harmonizes fully with the architecture of the church of which it forms a part, provides department assembly rooms for the beginner, primary, junior, intermediate-senior, young people and adult departments, with class rooms for all the classes above the junior department. One of the remarkable things about this building, in addition to its excellent arrangement for up-to-date work is the small cost involved in its construction which represents an outlay of only about $12,100, which including heating system, new pews for the old church, and a few other improvements ran the total cost up to only about $16,000, most of which has been already paid. Rev. B. P. Robinson, the pastor, during the past twelve months has devoted himself without reserve to the carrying out of these building plans, and the opening meeting last Sunday found him one of the happiest men in Warrenton. Superintendent Boyd and other members of the congregation and Sunday school were rejoicing at the opportunity which the new building makes possible, and is planning big things for this school. It was the privilege of the writer to spend the day in Warrenton, assisting in the reorganization of the school at the Sunday school hour, speaking to the congregation at eleven o'clock, and meeting with the officers and teachers in the afternoon. A fine Cokesbury school was held at Warrenton last year and prospects are for an even better one in 1927.

DO WE WANT MORE MEMBERS?

Do we of the North Carolina conference really want more Sunday school pupils? If so, we can get them. We ought to have them, and they ought to have the benefit of the training which our Sunday schools can give. The goal which our conference has set for itself is a Sunday school enrollment at least as large as its church memebrship. A short time ago we printed in this column figures giving the church membership and Sunday school enrollment of each charge. December and January are good months for working at this recruiting job. Schools wanting more members need very few suggestions as to how to get them. We offer just two. One is the survey with follow-up plans. Survey cards may be secured from our office upon request without cost. The other is the One Hundred Per Cent Sunday School Home plan, which is explained in the following paragraph:

Sunday School Homes.

There is absolutely no machinery involved in this effort to enlist every home of every congregation as Sunday school homes. All that is required is already provided for in the regular machinery of the Sunday school. Therefore long explanations are unnecessary, and only suggestions in the briefest form are given. Each local church will work out its own plans for putting this desirable effort into operation.

Suggestions as to how to proceed:

1. List carefully the homes of your congregation.

2. Carefully check up on the membership of each home as compared with the Sunday school membership.

3. Announce the purpose of the school to secure "100 per cent Sunday school homes."

4. Make a canvass for the purpose of inviting the fathers and mothers to help you in your effort.

5. Give names of people who are now out of the Sunday school to class or department groups with the explanation that these names ore prospective members.

6. Set a date when announcements will be made concerning the number of "100 per cent Sunday school homes."

7. On the date announced hand out the cards which have been prepared for this purpose. These cards are printed and read as follows:

This Is a 100% Sunday School Home.

Every member of this home believes in the Sunday school.

Every member of this home belongs to the Sunday school.

The home and the Sunday school are co-operating for the building of God's Kingdom.

.....
Pastor.

.....
Superintendent.

These cards are to be sent out by the conference superintendent of Sunday school work on receipt of a request for a given number.

Western North Carolina Conference

GOOD RESULTS

Reports coming in from the one hundred and two Western North Carolina conference Sunday schools agreeing to observe Children's Week are most encouraging. Reports are not yet available from all the schools, but those having already reported have shown a more sympathetic and extensive scope of visitation than ever before accomplished. The parents' meetings have been better attended and the forward steps have been entered into after careful thought and congregational action. A detailed report of every Sunday school's work will be given in these columns in due time. The key woman who led in this good work will of course be listed.

HICKORY-NEWTON

The third Hickory-Newton standard training school held last week in First church, Hickory, proved to be quite successful. While it was not as largely attended as we had hoped the quality of participants was mighty good. Seven pastors, four pastors' wives, four general superintendents and a larger number of departmental superintendents were listed among the credit students. From an official enrollment of sixty-three, fifty-five earned certificates of credit. These credit students belong in numbers given to the following churches: First church, Hickory, 17; Westview 7; Highland 6; Newton 6; Granite Falls 3; Asbury 3; Marvin 3; McKendree 3; Connelly Springs 3; Lincoln circuit 2; Rutherford College 1; Fairgrove 1.

CLASS RECORD

The number of credit students registered on the enrollment in our Hickory-Newton school was high, as shown from the following record which lists the courses, instructors, enrollment and credit students respectively:

The Sunday School, O. V. Woosley; 12 students, 10 credits.

Pupil Study, G. B. Phillips; 19 students, 14 credits.

Junior Pupil, Mrs. E. R. Michaux; 19 students, 18 credits.

Primary Pupil, Miss Corinne Little; 10 students, 10 credits.

Beginner Department Administration, Mrs. O. V. Woosley; 3 students, 3 credits.

A FEATURE

Probably the most noteworthy feature attendant to our Hickory-Newton school was the delegation of eleven students attending the school from Lincoln circuit, these students coming from Asbury, McKendree and Marvin, named after three great Methodist bishops. This delegation was led by Rev. J. W. Bennett, the new pastor of the circuit, who, each evening, traveled 67 miles in delivering his splendid workers to the school and back home again. We have no more loyal supporters of our religious educational work than Rev. J. W. Bennett and his good wife.

NEW SUPERINTENDENTS

Of the 859 superintendents in our conference this year 252, or 21 per cent, are either entirely new to their work or are assuming it again after at least a year's leave of absence. Each one of the new superintendents has been written to by our office in the hope of colaborative endeavor in the furtherance of our conference Sunday school work. It is sometimes as profitable to change a superintendent as it is to change a pastor. The following table gives first the aggregate number of superintendents and then the total number of new superintendents by districts:

Asheville	83	25
Charlotte	79	20
Greensboro	73	12
Marion	84	27
Mount Airy	80	26
N. Wilkesboro	63	21
Salisbury	70	16
Shelby	83	29
Statesville	82	26
Waynesville	81	28
Winston-Salem	81	22
Total	859	252

PROVIDENCE

Mrs. R. L. Smith, one of our new superintendents, has charge of our Sunday school work at Providence, on the Broad River circuit. She writes concerning her Sunday school as follows:

"Our Sunday school has an average attendance of about 50. We had 89 last Sunday. By spring we will have 75 or more in regular attendance.

Our church is a very nice little country church. Has about 200 members. I am trying to build up the school the best I can.

This is my first year to superintend a Sunday school and I feel mighty little to try to carry on so great a work. But will try to do the best I can. Anything you suggest will certainly be appreciated."

I wish we had some more women in charge of some of our Sunday schools. Let Providence lead.

BACK HOME

Rev. Raymond A. Smith, a native of Davie county, but who has spent a large part of his life in schools, colleges and universities, is back home again after several years of study at Chicago University. He was recently appointed director of religious education at Wesley Memorial, High Point. Both the church and the director are to be congratulated on this appointment. A recent conference held with the leading educational workers of Wesley Memorial convinced me of the splendid plans being laid for the promotion of character building in our great High Point congregation. With

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Box 707, High Point, N. C.

We are this week engaged in the study of the Epworth League Handbook with a splendid class at Central church, Concord. Leaguers from Cabarrus Union are participating in this study. On the opening night there were more than fifty present and abundance of interest. We will continue this study next week with the leagues of Belmont.

It was our privilege to occupy the pulpit of the Methodist church at Rutherfordton on last Sunday. Bro. W. R. Ware is the new pastor of this splendid church and congregation, and thus far has been deprived of working with his people on account of illness. He hopes to soon be in harness again, and his people anxiously await his coming.

The oratorical contest is getting under way. Several college scholarships are being offered, leaguers. See your district secretary for details, and get busy.

MARION DISTRICT PUTS ON EFFICIENCY INSTITUTE

The Marion District Epworth League has just completed a most successful efficiency institute extending from November 29 to December 3. There were eight chapters represented and the following credits were issued: Clinchfield one, Nebo seven, Rutherford College five, East Marion one, Dysartville four, Table Rock one, Glen Alpine 19, Morganton 28, making a total of 74 credits. This is the largest and one of the best institutes thus far held in the Western North Carolina conference. The courses offered and the instructors were as follows:

First Dept.—"Training the Devotional Life," Rev. G. T. Bond, Morganton.

Second Dept.—"The Good Neighbor," Rev. W. A. Barber, Epworth League secretary, W. N. C. conference.

Third Dept.—"The Church at Play," Rev. John Cline, Glen Alpine.

Fourth Dept.—"The Why and How of Foreign Missions," Miss Miriam Goodwin, returned missionary and Epworth League fourth department conference superintendent.

Intermediate and Junior Work—"Intermediate and Junior Handbooks," Rev. E. P. Billups, Rutherford College.

The devotional periods which were held each evening were conducted by Rev. C. M. Pickens of Marion.

His subjects were: (1) The Church Organized, (2) The Church Empowered, (3) The Church Persecuted, (4) The Church Scattered, (5) Dissension in the Church.

Inspired by these messages all who were present at the closing session Friday night pledged better and more faithful service in the work of the church.

J. S. Rogers,
District Secretary.

THE LEAGUE AT OLIN

The Rathburn Epworth League met at Olin Methodist church on Tuesday evening, November 23. Our new pastor, Rev. W. A. Kerr, presided over the meeting. Several resolutions were passed. Among them the council decided that they would begin the new year right by making a careful study of the handbook.

The following new officers were elected: William Tatum, president; Reid Gill, vice president; Pauline Powers, secretary and treasurer; Mrs. George Stikeleather, Era agent; Mrs. Hal Gill, cerresponding secretary. The four superintendents are to be appointed by the new president. We are looking forward to a bigger and better Epworth League and more successful work during the coming year.

BIG RECONSTRUCTION JOB COMPLETED BY SOUTHERN

Having completed an extensive improvement program, renewing 96 bridges and trestles and extending 37 passing tracks to 100-car capacity on its line between Chattanooga, Atlanta and Macon, the Southern Railway System has placed heavy Santa Fe type freighters and mountain type passenger locomotives in service on this important section of its route between the Ohio river and Florida. The Santa Fe's are the largest and heaviest engines ever operated in this section. They have ten driving wheels, cylinders 27 by 32 inches, with their tenders weigh 540,300 pounds and have a wheel base of 75 feet 11 1-2 inches. The mountain type engines are almost as large and heavy.

The line strengthening work included the elimination of all open deck timber trestles. Thirty-seven were filled over pipe or concrete culverts and 45 were replaced by structures of other types. Four steel bridges with a total length of 491 feet were replaced by heavier spans. Ten steel viaducts, measuring 3,665 feet, were replaced, four being filled over concrete arches and heavier structures erected in place of the others. The trestle work eliminated totaled 10,585 feet, or more than two miles. In connection with the renewal of bridges and trestles, 664,500 cubic yards of earth filling were done while 130,000 yards of excavation and filling were required in connection with the passing tracks.

Telephone dispatching lines have recently been placed in service between Chattanooga and Macon and electric automatic block signals are now being installed, giving the Southern these modern facilities for safe and efficient operation over its entire line between Cincinnati and Macon, 578 miles, while signals are also being installed on the line between Macon and Jacksonville, 262 miles.

Tommy liked to squeeze the tooth paste out of his shiny new tube.

"Don't take too much at a time," his mother cautioned. "Just a little, about the size of a bean, is plenty."

Tommy squeezed and out came a long shot.

"Tommy, didn't I tell you not to use more than the size of a bean?"

"Yes, mamma, but this is a string bean."

Order your discipline from the Advocate. Price, 50 cents.



"That this may be a sign among you, that when your children ask their fathers in time to come, saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

JUST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones built a monument to commemorate the passing over Jordan,—

So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

Specify WINNSBORO BLUE GRANITE. Its flawless beauty, striking contrast, stalwart strength and great durability combined with its adaptability to design make it the ideal monumental stone with which to perpetuate the memory of life's greatest virtues. **Be Sure to Get the Genuine Quarried by Winnsboro Granite Corporation, Rion, S. C.**

Mark every grave WITH **WINNSBORO BLUE GRANITE**

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Unfinished Task—Up till this writing I have not heard from a large number of churches, Sunday schools and organized classes as to their Thanksgiving offerings. I spent several hundred dollars on the Thanksgiving envelops and literature I sent to the pastors, Sunday school superintendents and presidents of organized classes. I am honestly and sincerely hoping and praying that I may receive an offering from every one of those pastors, Sunday school superintendents and presidents of organized classes. I am anxious that the offering be as generous as possible. If the conditions are unfavorable for a large offering, then I shall be delighted to get any amount that may be secured from these sources. It may take until Christmas to put the job over, but let's do it and all will feel happy as a result and the orphanage will be put in a position to meet its obligations and to advance and do more for the orphan children of our church who are begging us to admit them to our home and herat.

* * * *

Singing Class at Edenton Street—On Thangsgiving Day the singing class gave a sacred concert at Edenton Street Methodist church. The four Methodist churches of Raleigh united in this inspiring service. There was a large congregation present to hear and enjoy the sacred concert. The four Methodist preachers of Raleigh entered into this union service with a fine spirit of co-operation. A collection was taken for the benefit of our beloved orphanage which has such a warm place in the hearts of the people of Raleigh. The conference is most fortunate in having the Methodist Orphanage located in the city of Raleigh. The people of this community love and appreciate our home and never grow weary in ministering to the needs of our children. On Sunday following Thanksgiving Day the friends of the orphanage who were not present on Thursday were given an opportunity to contribute. The orphanage is grateful to the pastors and churches for the substantial offering we received as a result of the service on Thursday and Sunday.

* * * *

A Friend Indeed—It has been my privilege to know Bro. W. E. Springer for many years. During the past 12 years I have had intimate relations with him. He served as trustee of our orphanage many years. Many and varied were the positions of trust he filled in his city and conference. Without doubt there was no other public trust that engaged his mind and filled his heart like the cause of the orphan children of our conference. On many occasions he opened his heart to me and made known his desire and purpose to remember them in a big way in his will. In fact, last summer he told me that he had written his will and set apart $50,000 for a memorial building after his death and the death of some near relatives. In the course of time there will be $50,000 turned over to our trustees for this memorial building. While he lived he remembered us each month by sending us a contribution for the support of a child in our home. By establishing this memorial his benefaction will continue to bless and inspire our boys and girls through all the years to come. It was a source of deepest regret that sickness prevented me from attending his funeral services. He was my warm, personal friend and I shall miss his presence at the annual meetings of the board. He lived well and in his departure has left a monument that will proclaim to the generations that all good men do not live by bread alone.

* * * *

Rocky Mount and Nashville—Every Sunday during the fall the singing class has been kept busy endeavoring to reach as many churches as possible. We feel that our people will understand and love the orphanage more and more if we can establish a point of contact between us. It is our sincere desire to be of help to the churches, and we believe that the sacred concerts are proving a benediction to the churches we visit. Last Sunday the class received a cordial welcome from First church at Rocky Mount and our church at Nashville. Brother Proctor has held two revivals at the orphanage, and believes in the orphanage with all his heart. His address of welcome on the fourth Sunday in November breathed a spirit of genuine affection for our singing class and the entire orphanage family. Bro. L. T. Singleton gave us the right of way in his church and was glad to have our class to lead the service for him on the fourth Sunday night. He is happy when doing something for our home. Our children were royally entertained in the homes of the good people of Rocky Mount and Nashville. I was happy to be the guest of Bro. J. C. Braswell for dinner. For several years he has been one of the active and progressive members of the board of trustees. It was a joy to me to talk to this wise business man about the future developments of our cause because he is immensely interested in our home. I was in the home of my friend, Bro. J. M. Sills, for the evening meal. I have visited his hospitable home before and enjoyed the fellowship it afforded me. Brother Sills is the efficient and very popular clerk of court of Nash county. It was nearly 12 o'clock when I got back to Raleigh after a full day's service. Though tired and cold I was happy because I had been with the friends of our orphanage. Both at Rocky Mount and Nashville Thanksgiving offerings were taken and there was a generous response. For all these tokens of love we are profoundly grateful.

Children's Home

WINSTON-SALEM, N. C.

Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference

By Martha Mann Wood.

The superintendent returned from his vacation trip Wednesday evening before Thanksgiving. The train from Asheville goes right through the edge of the Home grounds but does not stop at flag stations. So we have to go the four and a half miles across town to meet passengers from the west. And the train, this time, was an hour late, and it was dark and supper time by the time we got back.

Fortunately we had provided ourselves with a quick-cooking kind of supper, for there was a little play to be given by the children at the school house, appropriate to the Thanksgiving season. A play in which John Alden, Pricilla, Indians and thankful First Settlers figured. The songs were sweet and the play parts well carried out by the young performers.

The next morning the superintendent was anxious to get out and walk around to see how things had prospered and progressed in his absence. So we took an early morning walk around the grounds.

The first point of interest was, of course, the new building, the Little Boys' Cottage, just up the road from our house. The brick walls were almost ready for the roof, and it is beginning to show how nice it will look when it is finished.

Across the road some little boys were having a game of their own invention, one playing that he was a big fat turkey and the others preparing to pluck him for a feast.

Little boys like to enact their dreams in imaginary experiences. One day we passed by and they had an old sack full of rocks. "Mr. Wood," one called, "we've got a big fat 'possum in this sack!"

Occasionally a too free use of the actor's imaginative talent gets a little fellow into trouble. One mischievous little tow head, being very troublesomely bad one day was sent to the Neal cottage, where there is a little meditation room with the key on the outside, to be locked in for a few hours.

On his return to his own cottage he boasted of a nice treat of bananas that the matron who had locked him in had given him. This was hardly in keeping with the punishment intent, so the matron was questioned and it was perceived that the young transgressor had added story telling to the count of his previous misdemeanors.

One interpretation of his tale might have been that the young artist was trying to temper the loneliness of his confinement with rosy imaginings. Or at least trying to put up a courageous face on his return to his fellows to foil their teasing propensities.

One cannot be slack in teaching the value of truth. Truth and honesty are the rock bottom fundamentals of character in a place like this (and everywhere else). Still, between the dull land of literalness and the shameful Annanias country, there stretches an allowed fairyland of lawful make-believe, where fancies of the budding mind mix truth with dreams in play, regardless of the rules and weights "of common day."

But to continue the sketch of the morning walk around the place. Much of the usual work was at a standstill on account of the holiday. However, we found Mr. Weaver up at the woodworking shop and Mr. Wood stopped to talk with him about the best way of running a power wire for the motor that Mr. Frank Weaver of Asheville had given the shop.

Leaving the shop, we turned across the road that divides the truck patches. Luxuriant turnip patches, collard rows and other winter crops gave a vivid note of green in pleasant contrast to browns and fading tints of the autumn landscape.

Stacks of idle hoes, rakes and shovels under the shed at the vegetable house were also taking holiday, and their slick handles and worn edges bore testimony that the hoe boys, under Mr. Dilworth's inspiration, exhortations and dilligent example had put in an active summer.

Down by the truck garage Mr. Davis was shoveling a pile of waste dirt and broken brick, making a foundation for a better entrance. Mr. Davis is one of our dependable day laborers. In the summer he keeps the lawns and grass plots mowed, with the help of the boys, and in the winter is chief furnace fireman.

Mr. Davis is in a position to appreciate the big business of keeping children warm, fed and clothed. He lives in a little cottage over in Chatham settlement and has thirteen children of his own! From the proud way he counts the total I do not think that he considers thirteen an unlucky number—even if holidays are few and work hours long.

The hospital came next in our round of walk. Here we found Miss Hedgecock with only one patient.

(Continued on page fourteen)

Of Interest To Our Readers

Several times we have published the advertisement of Mayor H. C. Brooks of Marshall, Michigan, regarding old stamps. We understand that many have benefited themselves financially through their transactions with him, and no doubt many others have old envelopes of value which he will be glad to purchase. Mr. Brooks has collected old stamps for many years and is thoroughly familiar with all issues. Those he especially wants are Confederate or U. S., but he also buys foreign stamps provided they are old issues, used before 1865.

It is explained to us that very few of the U. S. stamps used after 1865 are of value unless the postmarks are unusual in color or design. Therefore, no envelopes should be sent which were mailed after 1865. Old folded letters or envelopes used before 1850 are of value only when they bear some kind of adhesive postage stamps. The only envelopes without stamps which might have value are some of those used in the South during the year 1861, before Confederate stamps were available.

Loose stamps Mr. Brooks does not buy, except certain varieties of the Confederate issues. Stamps should never be cut off as they are worth more on the original envelopes. The reason for this is that collectors today are interested in postmarks as well as stamps. Revenue stamps are not wanted. He does not buy coins, Confederate money, old newspapers, old documents or other relics. Nothing but the old envelopes interest him. This explanation is made because Mr. Brooks writes that although he has tried to make this plain in his advertising, many people still write regarding miscellaneous articles which he does not collect.

Some of our readers have also sent envelopes on which they have written dates. This is not necessary and sometimes spoils their appearance after such dates have been erased. Old marks cannot be helped, but nothing should be added. Send envelopes just as you find them. The value of an envelope is determined by the variety of the stamp or postmark and not the exact year mailed. Many of the early postmarks did not include the year date, but that makes no difference in value.

There are so many different varieties of these old stamps that their values cannot be determined by written descriptions. They must be seen and examined. Many which appear to be alike show slight differences when examined with a magnifying glass. The common types are wanted as well as the rare ones. Your envelopes, however, may be quite valuable and therefore should be sent either by registered or insured mail. Mr. Brooks agrees to refund the postage if the envelopes are not purchased. Such envelopes, if in quantity, should be carefully packed in a cardboard box and well wrapped to make sure the package will travel safely.

We gladly publish this for the benefit of those who have old envelopes stored away which were mailed during or before the Civil War. Extra money is always welcome. Our churches need it and many individuals are sorely in need of such help. We would not advocate the selling of family letters. Private letters may be kept, as only the envelopes are of value to Mr. Brooks. In the case of the old-fashioned folded letters bearing stamps, the entire letter would of course have to be parted with as the letter itself constitutes the "envelope."

Mr. Brooks is so well and favorably known to us that we have no hesitation in recommending him to our readers as worthy of the fullest confidence. He will report promptly the value of any envelopes sent. You are not obliged to sell unless his offer is entirely satisfactory. In the event the envelopes are not purchased, he will return them to you in good order. If you haven't any old envelopes, you will do others a favor by showing them this notice. Packages and letters should be addressed to Mayor Harold C. Brooks, Box 258, Marshall, Michigan.

AN ENTHUSIASTIC CONFERENCE OF DISTRICT LEADERS

All the preachers of the Washington district were present except one and practically every charge was represented by a layman when on the first Thursday, December 2, the presiding elder of the district, Rev. S. E. Mercer, in his characteristic way called the district meeting to order at Greenville.

One of the first things done was to introduce all the new preachers of the district. The presiding elder did his best to say some good things about all of us. We all had to confess that it sounded good, even if there was but little or no truth in it. After this it will be useless to say that the presiding elder is in high favor with both the preachers and laymen of the district.

After discussing the adjustment of the conference collections to the various charges a committee was appointed to take this matter in hand and adjust the assessments as in their wisdom they thought best.

Brother Mercer outlined a program, which in the words of Brother Proctor was big enough, broad enough and deep enough to challenge all the powers and resources of all the preachers and laymen of the district. This program, which included practically every interest of the church in the district, on motion of Brother Proctor was adopted, every preacher and layman present pledging himself to its support.

That splendid leader of men, Mr. C. G. Morris, of Washington led the laymen in an interesting, and what we are persuaded was a profitabl discussion of the obligation of stewardship. Brothers McWhorter and Tuttle made telling speeches on the subject. The interest of the orphanage was discussed by a number of the brethren and a larger interest in the orphan was awakened.

There were four features of the program which received special emphasis. The first was that it will be expected of every pastor to see to it that he gets his conference collections and if possible by Easter Sunday. Another was that special preparation, as outlined by the board of lay activities, should be made before the collection for special missionary maintenance. A general discussion of the needs of special efforts along evangelistic lines was entered into by a number of preachers and laymen. A new office was created by the presiding elder—but just what the name of that office is I am not quite sure—it has something to do with looking after the interest of the North Carolina Christian Advocate and Christian literature in general. To that office, by whatever name it shall come to be called, your humble servant was appointed.

A spirit of fine fellowship and enthusiasm characterized the meeting from the beginning to the close. Bro. L. B. Jones was a royal host. The good ladies of his church served a splendid barbecue luncheon at the noon hour. C. B. Culbreth.

BRAGGING JUST A LITTLE

We are not in the habit of writing much about our work, but just now we cannot resist the temptation to "brag" a little about our new work at Erwin.

As every preacher's family knows, it was with a sad heart we parted with our friends of the Piedmont charge; but on our arrival upon our new work our sadness was turned into gladness by the warm reception given us at our new home. With the parsonage all lighted up and "home fires burning" we soon felt very much at home. After our long ride we did full justice to the nice supper provided for us, and with many helping hands were soon straitghtened out for the night, tired but happy.

The next day one after another called to welcome us and offer to help in any way they could.

That evening while the wife was busy with the supper dishes a truck load of men thronged the back porch. While wondering whether or not to defend herself with the saucepan she was washing, she heard we were being attacked from the front as well as the rear.

We stood in awe as we opened package after package, wondering if Santa Claus had come on Thanksgiving instead of Christmas! But it was just a real old fashioned pounding, followed by a delightful social hour.

Our guests on leaving assured us if there was anything we needed to just press the button.

Our people are installing a heating plant and painting the church inside and out, which adds greatly to the comfort and appearance of their place of worship.

Withal we are looking forward to a great year of happy fellowship and hearty co-operation with the people of the Erwin charge.

M. E. Cotton.

OLD FORT STATION

We arrived at Old Fort on the 4th of November and were taken in charge by Prof. G. B. Strickland, the Sunday school superintendent, and he and his good wife insisted on giving us the first three meals which we ate in Old Fort. They living only the second door from the parsonage, it was convenient for us to begin unpacking and get well along with it when we were thus provided for.

Talk about poundings, "you don't know nothing at all," (as the colored man said). We have been pounded three times since we have been here. First, while we were at prayer meeting one night, the Junior Epworth League slipped in and left a fine bunch of groceries. Bless their hearts. Then on last Monday night, in spite of a downpouring rain, such a crowd of folks as did come! Then on the night following some of the ladies that could not come the night before came, and as a result the grocery stores will not be bothered with us much for a long time to come. Last Sunday evening Brother Cole, our presiding elder, came and held our first quarterly conference, having preached a strong sermon. We thank God and take courage. E. J. Poe.

N. C. WOMAN'S

(Continued from page eight)

or three thousand yen on exchange. Now I find that exchange is almost even, so our $10,000 will not go as far as we had expected it to.

There is so much to be done to this building, but when it is done we will have a good place in which to work and study. Wish you could visit us.

We shall keep you informed as to how the work is going and will send some pictures of the girls and the building when I get some films for my kodak so I can take them. It will take me some days yet to really get into the run of things well.

Having charge of our school from kindergarten through high school keeps me busy. We begin work in the morning at 8:10, and I don't have any regular hour in the afternoons or evenings to stop—have hours to meet the needs of the day. It is great to be real busy again. I enjoy the work with our Korean girls.

Now tnat you dear people are interested in our Lucy Cuinninggim School, I hope your interest will increase as the years go by. Please let us be one of your "prayer specials," as we have great faith in the power of prayer.

One thing calls for another. Our dormitory needs to be moved out of the school building when we repair the building in the spring. It is now on the fourth floor of the school. It is very unsatisfactory to keep it it in the present place, but we may have it to do a while longer.

If your women could hear the things our Korean women are saying and thinking of them, they would feel fully repaid for the sacrifice they have made to give us the $10,000 for repairs.

When I have more time will write you a letter for the women of the conference—this is a rather rambling message. I'm so glad I know you. Hope to hear from you often. You know messages from the homeland are a real help to us.

Bessie O. Oliver.

W. N. C. SUNDAY SCHOOL

(Continued from page nine)

the completion of the new Sunday school building almost accomplished ample room will be provided for enlarging the already large Sunday school enrolled at Wesley Memoiral.

GREENSBORO SCHOOL

We are this week engaged in the seventh annual standard training school for Greensboro and contiguous territory. Each evening finds about 175 earnest workers enlisted in the seven courses offered in the school. An increased number of the representative leadership of our Sunday school work in Greensboro have not only enrolled but are working systematically through their courses of study. In addition to splendid delegations from the Greensboro churches earnest groups are driving in from Kernersville, Gibsonville, Pleasant Garden and High Point.

POLKVILLE-BELWOOD

Mr. Paul F. Evans and Rev. C. O. Kennerly are this week collaborating with Revs. S. M. Needham and J. W. Fitzgerald in a large and thoroughgoing Cokesbury training school held at Polkville for the Polkville and Belwood circuits. Advices from this school seem to indicate that one of the largest number of credits yet turned out will be registered from this project. No two finer fellows ever lived than Needham and Fitzgerald. Of course they have worked up a good school.

A MATRON

Over the grape vine line I have learned that the list of pastors' wives earning Sunday school certificates of credit last year as presented in the Advocate did not include Mrs. G. W. Williams. Without an expressed desire on her part but to recognize good work done this paragraph is written. Much of the good work done throughout the past years by Rev. G. W. Williams can be traced to his having married well.

BREVARD

Rev. O. L. Simpson, the new pastor at Brevard, does not mark time. He is always advancing according to definite plans made in advance. Information recently received carries the following objectives for the year's work just begun:

1. Increases in membership on the part of the church and all intra-church organizations.
2. A deepened spiritual life on the part of all.
3. The raising of all assessments through sacrificial giving and reporting in full at the end of each quarter.
4. The building of a new parsonage.
5. The placing on Main Street of a bulletin board and Wayside Pulpit.
6. The printing of a church bulletin.
7. Every home viisted by the pastor during the first three months of the conference year.
8. A Sunday school training school held.
9. Personal evangelism throughout the year.

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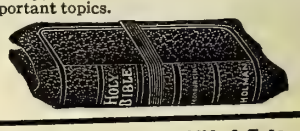
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21 But that ye also may know my affairs, *and* how I do, Tỹch'ĭ-cŭs, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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The NORTH CAROLINA CHRISTIAN ADVOCATE

Our Little Folks

MR. SANTY'S PREDICAMENT

Mr. Santy stretched his chubby hands to the fire. "Oo—oo!" he said, shivering, "Such a headache!"

"Gracious!" said Mrs. Santy frowning: "You're not going to get sick? And Christmas Eve only two weeks off!"

"Of course not!" chattered Mr. Santy, "whoever heard of a Christmas without me?"

"Well," Mrs. Santy nodded, "it just couldn't be! And you're needed in the work room, too. The 'little girl who has been good a whole month' wants a red-haired doll. And nobody but you can make red curls, my dear. And that Skeezicks child wants a frizzly-tailed rabbit. And you're the only one who can frizzle a rabbit's tail, and—"

"There, there!" comforted Mr. Santy, "I'm not going to be sick! Have I ever failed my boys and girls at Christmas Eve? Why, it's preposterous! It's—" But Mr. Santy stopped speaking, and began holding his little round stomach.

"Oh, it was those tarts," he groaned, "the Queen of Hearts sent me. And a cold on top of that. Get me to bed, quick!"

So Mrs. Santy hurried him to bed, piled downy covers over him, and turned on the fire to keep him warm.

"Oh, dear!" groaned Mr. Santy, "my poor children!"

"There, there," Mrs. Santy soothed. "Tell me how you frizzle a rabbit's tail. I'm going into the workshop myself and take your place!"

"Oh, what a scrumptious idea!" Mr. Santy looked enormously relieved. "Well, you just take one plain toy rabbit's tail, and—"

"Wait!" insisted Mrs. Santy. "I can't remember so much. Write it down!"

Mr. Santy wrote and wrote. At last he whispered, "I feel drowsy, my dear," and fell asleep.

* * * * * * *

The next week was such a busy one the folks in Santy's workshop hardly had time to read the letters. Mrs. Santy tried to think of a way to get those hundreds and hundreds of letters read, and still get all the gifts made.

Finally, Mr. Santy suggested: "I'll read the letters and write down anything important!"

"Oh, that's a gorgeous plan!" grinned Mrs. Santy, running to get pencil and paper.

"Oo-oo!" Mr. Santy sighed, "do you think I'll be up by Christmas Eve?"

"Why, of course, my dear," Mrs. Santy insisted. "You're so much better! You'll be in the workshop by tomorrow!"

But tomorrow came, and no Mr. Santy. And the next day, and the next day! And still Mr. Santy couldn't so much as poke his jolly little nose into his work room.

Finally the night before Christmas arrived.

Mrs. Santy sat by a big fire with Mr. Santy, who was all huddled in blankets, tears slipping down his pale cheeks.

"Oh, dear, dear," he sniffed. "You have the rabbit's tail frizzled so beautifully, and the lovely yellow dress for that little Betty person, and the most gorgeous tree for the Skeezicks child, and just everything for everybody. But no Santy Claus to deliver them. Oh, his is just awful."

"Why, Santy," Mrs. Santy worried, "you'll make yourself terribly sick."

"I don't care," he sniffed. "I never before disappointed my boys and girls."

"There, there," whispered Mrs. Santy soothingly, "listen to this letter. It's the last one."

"Dear Santa Claus," she read, "I am going to sit up all night waiting for you. I want you to bring me a waddling duck, a—"

Mrs. Santy peeped out of the corner of her eye to see if Santy had brightened.

His face was all aglow!

"Oh, I have it!" And he grabbed Mrs. Santy and danced her up and down.

"Don't!" she giggled, "you'll make yourself worse."

"Oh, I have an idea! You're to be Santa Claus, my dear." And he half tossed Mrs. Santy into the air, he was so hilariously happy.

Mrs. Santa gasped with surprise: "I? Why, I don't know the way, and I can't drive the reindeer, and I can't—"

"Doesn't matter! Doesn't matter, my dear!" And Mr. Santy danced Mrs. Santy around the room, grinning "Jingo knows the way, and he can drive the reindeer, and—"

"But your suit wouldn't fit! And we haven't time to make another one. And—"

"Tut, tut, we'll fix that. We'll stuff it full of pillows," Mr. Santy insisted.

"But my face! I haven't any whiskers," Mrs. Santy said, frowing.

"Well, you can use the ones the 'boy who was bad the year round except Christmas time' asked for. He doesn't deserve them, anyway."

"Oh, how fine!" Mrs. Santy was jumping up and down herself now, forgetting her dignity. "And the boys and girls won't be disappointed, after all!"

* * * * * * *

So Christmas Eve Mrs. Santy dressed in Mr. Santy's bright red suit, stuffed with pillows, got into Mr. Santy's big sleigh, with Jingo in front, driving the prancing reindeer, and behind a big bag filled with hundreds and hundreds of toys, and waved goodbye to Mr. Santy, who stood watching them as long as he could, chuckling to himself.

"Wouldn't have disappointed my boys and girls for anything. No, siree! Couldn't have done that if I had to go myself. And, oh dear, some one might have offered me a tart!" At the thought, he hobbled back to his chair. "But I can't be bothered thinking about tarts on Christmas Eve!" And he fell asleep in front of the bright fire, dreaming of his happy boys and girls.—Pittsburgh Christian Advocate.

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You see, his Dad forgot, or else he put off insuring his life, and now the little family is broken up, and Jimmie's got to go away to live where he won't see his mother and where folks don't understand.

The well-meaning Dads who forget or put it off are leaving a wide trail of sorrow in this old world of ours.

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Give them to the sickly, frail child for 30 days, and if they don't help—wonderfully, your druggist is authorized to hand you back the money you paid for them.

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CHILDREN'S HOME

(Continued from page eleven)

"Well, Miss Hedgecock," said Mr. Wood, "I would rather see you with nothing to do than with a house full of patients."

But at this writing a number of the beds are filled up again. Ten patients whose tonsils were removed Friday; a little girl who had an accident—struck on the head with the seat of a swing, and had to have several stitches taken in her scalp; a new little girl received who is waiting a few quarrentine days before going to the baby cottage; a large boy, Paul R., who is sick with pneumonia in the isolation ward.

And last and least, but not least in importance, a baby brought by two kind ladies from Wadesboro in a car Friday. The baby has a little white crib in a corner of Miss Hedgecock's room. Miss Hedgecock's room is a small room and corners are scarce—but a baby is a baby.

The baby's name is Robert Eugene and is a fine baby, nine months old. His little sister, received a few days ago, is three, named Emily, a beautiful little girl with dark curls.

She said several times with a sigh, "I wish somebody would take me home!" But a big doll, a little blue stool to sit on, and a white wooden rabbit from the home-made-toy shelf helped her to be happy, and when baby brother came too, the Children's Home is beginning to feel like home to little Emily.

I meant to tell more of the nice things that came in at Thanksgiving, but my pen ran off in another direction. Several poundings from Sunday schools, a lot of nice eats, groceries and canned goods. Some ladies from Statesville brought over nine fine home-made cakes that gave the children a delightful treat at Thanksgiving supper.

A box of 18 pretty gingham dresses from Miss Nannie McDowell, her mother and a friend, was a most acceptable gift.

And there was a big bale of denim from the denim mills at Greensboro, bales of nice gingnam and outing from the Gibson mills at Concord, some always useful domestic from the Columbia mills at Ramseur, and many other things that I did not hear about, I am sure.

Miss Trollinger of the Trollinger Shop, Newton, remembers the home about twice a year with a timely gift of hats. And this time there were some nice cloaks in the box.

Only the other day some of us were saying that a few of the children's hats were getting shabby. Now those can be retired and others supplied from this new lot.

Soon after Thanksgiving comes Christmas. Already Miss Margaret Wood, who during the year looks after the more prosaic needs of buying and distributing supplies of food and clothes, etc., at this season interests herself, and she enjoys it immensely, in arranging for the Christmas gifts for the big family at the home.

The family has grown some larger since last year, and is now two hundren and fourteen. A supply of gifts and sweets for this many will be some bundle for Santa Claus' reindeer to trundle this way.

However, the ready response of the different Sunday schools and individuals accustomed to give generous help with the children's Christmas gifts promises that they will be abundantly provided for.

Margaret suggested that perhaps children in the country who are convenient to hickory nut trees might like to send the children here some hickory nuts; scaley barks and walnuts.

Order your new discipline from the Advocate.

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This medicine is out-selling any other preparation on the market where it is known. More than a million bottles sold during past year under absolute guarantee to give beneficial results—and less than a dozen bottles returned—a record probably never before established by any other medicine. Every family needs this Herbal Extract preparation called Herb Juice, as every family necessarily takes a laxative, and this preparation is said to be Nature's most effective tonic laxative and system purifier. Can be given to children same as adults. Mild, pleasant, yet very effective.

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FIRST ROUND—IN PART

December
Spring Creek, The Gap, 11 11
Marshall-Hot Springs, Marshall, 11 12
Black Mountain, night 12
Sandy Mush, Brick Church, 11 18
Leicester, Leicester, 11 19
Oakley, night 19

January
Ivy, Beech Glen, 11 1
Central, 11 2
Elk Mountain, Elk Mountain, 3 2
Hominy, Asbury, 11 8
Swannanoa, Swannanoa, 11 9
Fairview, Fairview, 3 9

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FIRST ROUND

December
Brevard Street, 7 9
Big Spring, 3 10
Pineville, Pineville, 3 11
Monroe, 11 12
N. Monroe, Icemorlee, 3 12
Belmont, 7 12
Calvary, 7 15
Hickory Grove, 7 16
Wadesboro, 11 and 2 19

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Ave., Greensboro.
FIRST ROUND

December
West Greensboro, Muir's, 11 and night 11-12
Ruffin, Ruffin, 11 12
Jamestown, Jamestown, 11 19
Centenary, night 19
East Greensboro, Holt's, 11 26
Proximity, night 26

January
Reidsville, 11 2
Park Place, night 2
Randleman, St. Paul, 11 9
College Place, night 9
High Point, Main St., 11 16
West Market, night 16
Ashboro, 11 23
Bethel, night 23
Wesley Memorial, 11 30
Carraway Memorial, night 30

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.
FIRST ROUND—IN PART

December
Yancey Ct., Riverside, 11 11
Burnsville, 11 12
Marion Ct., Providence, 11 17
Table Rock, Oak Hill, 11 18
Morganton Ct., Mt. Pleasant, 11 19
Glen Alpine, 7 19

MT. AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FIRST ROUND

December
Rural Hall, Trinity, 11 11-12
Yadkinville, Booneville, night 12
Mt. Airy, Central, 11 19
Dobson, Rockford, 3 19

January
Ararat, Hatcher's Chapel, 11 2
Mt. Airy, Rockford St., night 2
Stokesdale, Eden, 11 8-9
Draper, 11 16
Leaksville, night 16
Jonesville, 11 23
Elkin, night 23
Mt. Airy Ct., Zion, 11 30

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

December
Warrenville, Warrenville 11
Todd, Calvary 12
Laurel Springs, Nathan's Creek 18
Sparta, Sparta 19

January
Watauga, Hinson's Chapel 1
Boone, Boone 2

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

December
Norwood, 11 12
Norwood Ct., Cedar Grove, 3 12
Bethel, 11 19
Albemarle Ct., Love's, 3 19

January
Albemarle, Central, 11 2
Albemarle, First St., 7 2
New London, Bethany, 11 8
Salem, Salem, 11 9
Badin, 7 9
Landis, Oak Grove, 11 15
Kannapolis, Trinity, 11 16
Concord, Harmony, 7 16
Salisbury Ct., Shiloh, 11 22
Spencer, Central, 11 23
East Spencer, Long St., 7 23
Yadkin-Rowan, 7 26
Salisbury, Park Ave., 11 30
Salisbury, Main St., 7 30

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

December
Rock Springs, Denver, 11 11
Lowesville, Hill's Chapel, 11 12
Stanley, Stanley, 3 and night 12
Franklin Ave., night 15
Cherryville Ct., St. Paul, 11 18
Cherryville, First Church, 11 19
King's Mountain, night 19
Belmont, Main St., 11 26
Belmont, Park St., Providence, 3 26
Mt. Holly, night 26

January
Cramerton, 11 2
Lowell, Lowell, 3 2
McAdenville, night 2
Crouse, Lander's Chapel, 11 8
Dallas, High Shoals, 11 9
Maylo, ngiht 9

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FIRST ROUND

December
South Lenoir, 11 12
Lenoir Ct., Colliers, 2 12
Newton, night 12
Dudley Shoals, Grace, 11 19
Rhodhiss, 2:30 19
Hickory, Highland, night 19
Taylorsville, 11 26
Hiddenite, Center, 3 26
Stony Point, night 26

January
Cool Springs, Cool Springs, 11 2
Elmwood, Cleveland, 3 2
Statesville, Race St., night 2
Statesville, Broad St., 11 9
Mooresville Ct., Triplett, 3 9
Jones Memorial, night 9

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 201 Branner Ave., Waynesville.
FIRST ROUND

December
Whittier Ct., Whittier, 11 and night 11-12
Bryson City, 11 12
Cherokee Mission, Echota, 3 12
Fines Creek Ct., Pine Grove, 11 19
Haywood Ct., Davis Chapel, 3 19
Webster Ct., Love's Chapel, 11 26
Dellwood Ct., Maple Grove, 3 26

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 West Fourth Street, Winston-Salem, N. C.
FIRST ROUND

December
Forsyth, Mt. Tabor, 3 and night 11-12
Grace, 11 12
Linwood, Linwood, 2 and 3 18-19
Thomasville, Main St., 11 19
Erlanger, night 19
Lexington, First Church, 11 26
Walkertown, night 26

January
Davie, Center, 11 1-2
Mocksville, night 2
Oak Ridge, Oak Ridge, 11 9
Kernersville, Kernersville, night 9
Thomasville Ct., Unity, 11 and ngiht 15-16
Hanes-Clemmons, Bethel, 11 16
Burkhead, 11 23

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

December
Hillsboro Ct., Hillsboro, 11 11
Graham and Haw River, Graham, 11 12
South Alamance Ct., Swepsonville, 3 12
Mebane, night 12
Mt. Tirzah Ct., Helena, 11 17
Cedar Grove Ct., Cedar Grove, 11 18-19
Burlington Ct., Bethel, 11 26
Front Street, night 26
Branson, night 28
Gregson, night 29
Milton Ct., Milton, 11 31

January
Brooksdale Ct., Brooksdale, 11 1
Carrboro Ct., Carrboro, 11 2
Trinity, night 4
Lakewood, night 5
Rougemont Ct., Rougemont, 11 7
Bahama Ct., Mt. Sylvan, 11 8
Long Memorial, 11 9
East Roxboro and Longhurst, Longhurst, 3 9
Chapel Hill, night 10
Carr, night 11
West Durham, night 12
Leasburg Ct., Leasburg, 11 14
Yanceyville Ct., Yanceyville, 11 15-16
Calvary, night 17
Duke Memorial, night 18
Durham Ct., Bethany, 11 21
Person Ct., Oak Grove, 11 22-23
Duke's Chapel, 11 29

ELIZABETH CITY DISTRICT
H. I. Glass, P. E., Elizabeth City, N. C.
FIRST ROUND

Plymouth, Plymouth, 11 12
Roper, Roper, night 12-13
Pantego-Belhaven, Belhaven 19
Gates, Gatesville 26-27
North Gates, Kittrells 27-28

January
Chowan, Anderson 1-2
Edenton, night 2
Ferquimans, Cedar Grove 8-9
Hertford, night 9
Currituck, Mt. Zion 15-16
Moyock, Moyock 22-23
Pasquotank, Epworth 29-30

February
South Camden, Shiloh 5-6
South Mills, McBrides 12-13
Manteo, 11 20
Wanchese, night 20
Dare, Mann's Harbor, night 21
Stumpy Point, night 23
Kennekeet, Salvo 25
Hatteras, Buxton 27
Kitty Hawk, Kitty Hawk 29

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

December
Hemp, Tabernacle 11
Carthage, Carthage 12-13
Raw River, Bynum 18-19
Pittsboro, Pittsboro, night 19-20
Goldston, Goldston 21
Roseboro, Bethel 26-27
Stedman, Cokesbury 28

January
St. Paul, St. Paul 1-2
Elizabeth, Trinity 8-9
Parkton, Parkton, night 9-10
Jonesboro, Jonesboro 15-16
Lillington, Lillington, night 16-17
Mamers, Spring Hill 18
Erwin, Erwin, 2:30 22-23
Sanford, night 23-24
Glendon, Fair Promise 29-30
Siler City, night 30-31

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FIRST ROUND

December
Goldsboro Ct., Daniels Chapel, 11 11-12
St. Paul, 7:30 12
Mt. Olive Ct., Providence, 11 18-19
Mt. Olive, 7:30 19
Riverside, 11 26
Centenary, 7:30 26

January
Straits Ct., Tabernacle, 11 2
Beaufort, 7:30 2
Craven Ct., Beach Grove, 11 4
LaGrange Ct., Hickory Grove, 11 9
Kinston, 7:30 9
Dover Ct., Dover, 11 16
Jones Ct., Newton, 11 23
Snow Hill Ct., Snow Hill, 11 28
Hookerton Ct., Hookerton, 11 29
Grifton Ct., Grifton, 11 30

February
Pamlico Ct., Alliance, 11 2
Oriental Ct., Oriental, 11 6
Pink Hill Ct., Pink Hill, 11 13
Seven Springs, Garvis Chapel, 2 13
Atlantic and Sealevel, Atlantic, 3 15
Ocracoke and Portsmouth, Cracoke, 7 16

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

November
Clayton 21
Central 28

December
Cary-Apex, Cary 5
Fuquay, Fuquay Springs 11-12
Kenley, Kenley 16
Lucama, Buckhorn 17
Baiyle, Bailey 18
Zebulon, Wendell 19
Jenkins Memorial, 11 26
Epworth, 7:30 26
Garner, Garner 28
Millbrook, Pleasant Grove 29

January
Princeton, Princeton 2
Smithfield, 7:30 2
Four Oaks, Four Oaks 8
Benson, 11 9
Selma, 7:30 9
Oxford Ct., Hermon 15
Oxford 16
Creedmore, Creedmore 22
Stem, Stem 23
Tar River, Ebenezer 29
Franklinton 30
Franklinton Ct., Wesley, 3 30

February
Louisburg, 11 6
Louisburg Ct., Leah, 3 6
Edenton St. 13

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
FIRST ROUND

December
Lumberton Ct., 11 11-12
St. John and Gibson, Gibson, night and 11 12-13
Mt. Gilead Ct., Wadeville, 11 18-19
Roberdel, night 19
Biscoe, Candor, 11 26

January
Montgomery Ct., 11 2
Troy, night 2
Piedmont, E. Rockingham, night 5
Richmond Ct., St. Paul, night, 8 and 11 9
Ellerbe, Ellerbt, night, 9 and 11 10
West End, West End, 11 15-16
Mount Gilead 23
Rowland, Rowland, 11 26
Hamlet, 11 30
Rockingham, night 30-31

February
Lumberton, 11 6
Robeson, Trinity, 11 12
Aberdeen Vass, 11 and night 13-14

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FIRST ROUND

December
Mattamuskeet, Bethany, 11 11-12
Swan Quarter, night and 11 12-13
Rocky Mount Ct., Marvin, 3 18
Clark Street Church, 11 19
South Rocky Mount, 3 19
First Church, night 19

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FIRST ROUND

December
Norlina, Norlina, a. m. 11-12
Warrenton, Warrenton, night and a. m. 12-13
Enfield, night 15
Northhampton, Jackson, a. m. 18-19
Conway, Bethany, night and a. m. 19-20

January
Seaboard, Eeaboard, a. m. 1-2
Rich Square, Rich Square, night and a. m. 2-3
Henderson, First Church, night 5
Aulander, Aulander, a. m. 9
Ahoskie, Ahoskie, night and a. m. 9-10
Rosemary, Rosemary, a. m. 16
Battleboro and Whitaker, Battleboro, night 16
Middleburg, Middleburg, a. m. 23
Halifax, Tabor, a. m. 30

Febrary
Windsor, Windsor, a. m. 6
Williamston and Hamilton, williamston, night 6
Garysburg, Shiloh, a. m. 13
Scotland Neck, 3 and night 13
Warren, Sarepta, a. m. 19-20
White Memorial and City Road, City Road, night 20
Murfreesboro and Winton, a. m. 22

WILMINGTON DISTRICT
H. M. North, P. E., Wilmington, N. C.
FIRST ROUND

December
Tabor, a.m. and night of 11, and a.m. 12
Epworth, p.m. 12
Wallace-Rose Hill, Rose Hill, a.m. 19
Burgaw Burgaw, p.m. 19

January
Keenansville, Keenansville, a.m. 2
Ingold, Garland, p.m. 2
Shallotte, Concord, afternoon 9
Southport, night 9
Magnolai, Turkey, a.m. 15-16
Wilmington Ct., Sea Gate, night 16
Scott's Hill, Scott's Hill, a.m. 22-23
Wilmington, Trinity, p.m. 23
Faison-Warsaw, Faison, a.m. 29-30
Clinton, Clinton, p.m. 30
Wilmington, Fifth Avenue, night 5
Wilmington, Grace, night 12

February
Swansboro, Oak Grove, a.m. 5-6
Maysville, Maysville, p.m. 6
Town Creek, Bethel, a.m. 12-13
Carver's Creek, Council, p.m. 13
Jacksonville-Richlands, Richlands, a.m. 19-20
Hallsboro, Hallsboro at 11, Wanna. p.m. 27

SORES

Quickly healed, inflammation reduced with

GRAY'S OINTMENT

Used since 1820. Fine for boils, burns, etc. At all Drug Stores. For sample write W. F. Gray & Co., 710 Gray Building, Nashville, Tenn.

Every steward needs a discipline. Order from the Advocate. Price, 50 cents single copy; one dozen $5.28; 25 copies, $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order now.

No Cold

Fever headache or grippe

Colds break in a day for the millions who use Hill's. Headache and fever stop. La Grippe is checked. All in a way so reliable that druggists guarantee results. Colds are too important to treat in lesser ways.

Be Sure It's HILL'S CASCARA BROMIDE QUININE Price 30c

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Your New Church
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Specializing in Church and Departmental Sunday School Planning.

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Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria

It kills ...e germs.

GUILFORD BUSINESS COLLEGE
High Point, North Carolina

Our next regular session opens Monday, January 3, 1927. Students are being enrolled daily, for classes forming on that date in Bookkeeping, Stenography, Typewriting, Penmanship and Secretarial courses. The cost is very moderate. Write for information. All courses fully accredited.

Miss Lottie E. Barber, Pres.

I WILL BUY OLD pamphlets, broadsides, pictures, books, letters, stamps. Send for free booklet of items wanted. Mr. Jackson, 20 Pemberton Square, Boston.

NORFOLK SOUTHERN RAILROAD
PASSENGER SCHEDULES
Effective May 2, 1926
From Raleigh, N. C.
Daily except as shown

Leave For	Arrive From
6:15 a. m.—A Norfolk	8:30 p. m.
7:30 a. m.—B Charlotte	5:15 p. m.
3:00 p. m.—Washington	12:50 p. m.
9:45 p. m.—D Norfolk	7:05 a. m.

A—Parlor Car-Marsden to Norfolk.
B—Connects week days for Fayetteville.
D—Sleeper to Norfolk.

C. W. Seagle, C. T. A.
J. E. Singleton, D. T. A.

Bowen-Cannaster Business University
Columbia, S. C.

This is the oldest, the strongest, the most highly recommended, and the highest accredited business training institution in South Carolina.

New Year session begins January 3. Send reservation early so as to be assured of accommodations. Write for free literature and list of positions recently accepted by our students. Address: J. B. Cannaster, Director.

POULTRY FOR SALE

Ready to lay pure bred Pullets of the following breeds:

Barron strain White Leghorns, Everlay strain Brown Leghorns, Thompson's Barred Rocks, Owen's or Tompkin's Rhode Island Reds, White Rocks or White Wyandottes, $1.25 each.

Five months old pullets of any breed above, $1 each, soon to lay.

Young cockerels, about ready for service, $2 each.

Cock free with order for one dozen pullets or more.

White Leghorn baby chicks, $8.75 hundred.

Brown Leghorn baby chicks, $9 hundred.

Barred Rock baby chicks, $11 hundred.

Rhode Island Red chicks, $10 hundred.

White Rock chicks, $12 hundred.

White Wyandotte chicks, $11.50 hundred.

All pure bred and of the strains mentioned.

We grow our poultry and use extreme care in selecting eggs for hatching. Satisfaction guaranteed.

We pay postage charges on chicks and express on pullets. Live delivery guaranteed.

THE FULGHUM HATCHERY
Clayton, N. C.

IN MEMORIAM

Obituaries containing one hundred words or less will be published free. All words in excess of one hundred will be charged for at the rate of one cent per word.

ALEXANDER—On Thursday, October 14, 1826, Brother Mark Alexander, steward and Sunday school superintendent of Wesley's Chapel on the Columbia circuit, passed over to his eternal reward. Brother Alexander was a devout man, an earnest and loyal Methodist and a true child of God. He leaves behind a bereaved wife and many sad loved ones. His mortal body was laid to rest near his church on Friday, October 15, in the presence of a large concourse of bereaved friends to await the crowning day. A. B. Crumpler, Pastor.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has called from this life the gentle spirit of Mrs. R. O. Bagley; therefore be it resolved:

First, That we bow in humble submission to His will.

Second, That we treasure the memory of this patient, faithful co-worker.

Third, That we extend to the bereaved husband and family our heartfelt sympathy and pray that God may bless and comfort them.

Fourth, That a copy of these resolutions be placed upon the minutes of the Aid Society of Moyock church, a copy sent to the family and a copy to the North Carolina Christian Advocate.

Mrs. Luna Jarvis,
Mrs. C. T. Thrift,
Mrs. F. W. Foutz.

RESOLUTIONS OF RESPECT

With sad hearts we are called upon to chronicle the death of Bro. John C. Langston, who died September 22, 1926, at 55 years of age. He leaves a wife and four children.

He loved his church, was a faithful member, generous of his means, and beloved teacher of the Bible class; therefore be it resolved:

First, That we, the Bible class of Sharon M. E. Sunday school, extend to them our most sincere sympathy and pray God's blessing upon them in their great loss.

Second, That we point them to one who is able to sustain in every trial of life.

Mrs. Jay R. Fields,
Mrs. Dan Q. Wiggins,
Miss Ida Mae Langston,
R. J. Lough, Pastor.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite love and wisdom has seen fit to call Mrs. D. G. Fox to her heavenly home, we, the members of the Woman's Missionary Society of the Siler City M. E. church, hereby express the deep sorrow that her death has caused, and also our sincere appreciation of her faithful, consistent Christian life. Mrs. Fox was a charter member of our missionary society, and her faithfulness and loyalty made her one of our most loved fellow workers. When able she always attended our meetings, and was willing to do her part in anything pertaining to God's work. The virtues of Christianity were indeed pyramided in her life. Therefore be it resolved:

First, That the church, the missionary society, and the community have lost a useful, beloved member; one who, by her faithfulness, her ceaseless energy, her untiring efforts to help the sick and needy, and the fortitude with which she met the trials of life, left us an example worthy of emulation. Living to her was not a strain but a joy, for she knew the more abundant life. So the years came and went, bearing along this triumphant spirit to her final goal.

Second, That our deepest sympathy goes out to her bereaved family. We commend them to the Lord's care and keeping.

Third, That a copy of these resolutions be entered on the minutes of the missionary society, a copy sent to the family, and a copy sent to the North Carolina Christian Advocate and The Chatham News for publication.

Mrs. J. C. Gregson,
Mrs. A. A. Lambe,
Mrs. W. S. Durham.

FREE TO READERS OF THE CHRISTIAN ADVOCATE

One of the most startling and sensational free offers ever made. Read every word carefully and then take advantage of it within one week from date you receive this offer.

CUT THIS OUT QUICK

and mail it back to us with your name and address within one week from date you receive this offer, and just to prove that we have the finest imitation diamonds on earth, we will send you post paid, one extra choice 1-K imitation diamond, set in ladies' 14-K gold-filled ring, solitaire style, warranted 20 years, that has all the fire, flash, sparkle and rainbow hues of a real diamond. When ring arrives pay postman only $2.47, and if you don't admit it looks just like a real three hundred dollar diamond ring and greatest bargain you ever saw, return it within one week and get your money back.

Men's flat Belcher 14-K gold-filled ring, set with the most beautiful flashing, 2-K imitation diamond, will be sent you postpaid by return mail if you answer this within one week from date you receive this offer. When ring arrives pay the postman only $3.47. If you don't admit it is a beauty and looks just like a real honest to goodness diamond ring costing six hundred dollars or more, return it within one week and get your money back.

Extra Special: If you will rush your order by return mail for one or more of above rings amounting to $3.47 or more, and will ask for it in your order letter, we will include free of charge one extra choice 1-K imitation diamond handsomely mounted in a most beautiful men's Stick Pin.

Show this wonderful offer to several of your friends at once and make up a club order for at least four of above rings and get the four rings for price of three rings with one of the men's Stick Pins included without extra charge with each men's Belcher ring ordered.

Rush your order by return mail before this special offer expires, being careful to enclose ring measure and address. U. S. Importing Co., Dept. 84, Avon, N. Y.

Note: We want to call the attention of every reader to the fact that we b... lieve the above are without doubt t... finest and best imitation of a real di... mond that has ever yet been discovered.

People wearing these imitations claim it takes an expert to tell them from real diamonds. If you want something that will please you, then rush your order by return mail for one or more of above rings before the special offer expires. (Adv.)

LYON—On Wednesday evening, about 6:30 o'clock, Bro. J. Alden Lyon in company with Mr. C. R. Davis was returning home from a fishing trip, when the car in which they were traveling failed to take a curve over a bride and plunged to the bottom of the stream below.

Thus closes the life of a big-hearted man. He was a steward in the Methodist church and said to me a few days before the meeting of our annual conference, "If I can assist you in any way in closing up the year's work, command me. I will go to any of the churches and do all I can." He was a lawyer by profession and mayor of Elizabethtown. We shall miss him.

He leaves to mourn his departure his father, Judge Lyon, his widow and two daughters, Margaret and Terry Lyon; two brothers, Congressman Lyon and Terry Lyon of Fayetteville, N. C.; one sister, Mrs. Mattie Clark of Elizabethtown, together with a host of friends, for he was a likeable man. May heaven's blessings be upon all the family as we mourn amid the shadows of bereavement.

His pastor, C. H. Caviness.

BARBER—Sarah Evelyn Barber, daughter of William Z. and Sarah C. Barber, was born March 25, 1862, died November 10, 1926.

Her surviving brothers and sisters are Mrs. Mollie A. Barber, Mrs. Josie E. Jarrett, Mrs. C. Alice Smith of Reidsville, Mrs. Lula Jones of Greensboro, Rev. S. T. Barber, member of W. N. C. conference, Geo. E. Barber of Reidsville and D. Sharpe Barber of Greensboro.

The deceased was a sufferer for years, but recently in an accident she broke her hip from which she never recovered.

In childhood she found Christ, joined Mt. Carmel church and lived a devoted member until death. She was greatly beloved by all, and those who knew her life feel sure she was ready for heaven.

J. T. Ratledge, Pastor.

IN MEMORIAM

On Sunday evening, November 14, 1926, just as the church bells were ringing, calling people to worship in the earthly temples, the bells of heaven rang and called one of our most faithful and loyal co-workers, Mrs. S. P. Bisanar, to her home above.

Mrs. Bisanar will be greatly missed in the family circle and among friends, and in the Woman's Missionary Society of which she was a charter member. She was of fine character, loveable personality, very capable and ever ready to impart what she possessed to the service of God and to humanity.

We pray that her mantle may fall upon her children and that her loved ones may have the comfort of the Holy Spirit in their sorrow.

May each one of us as a band of coworkers meet her again, face to face, at God's right hand in heaven.

Mrs. D. D. Rowe,
Mrs. G. F. Ivey,
Mrs. R. G. Foster,
Committee.

ROEBUCK—The grim visitor death has again visited our town, and this time taken a precious little jewel from the home of Mr. and Mrs. A. Q. Roebuck—little Martin Quinton.

For a little over three years God let them have him to bless their home and make their lives happy. With his baby fingers and sweet prattle he wove the threads of love around their hearts so strong that death can never break them—threads that will continually draw them nearer heaven because their treasure is there.

The brave little fellow fought heroicly a losing f... the dread dis... nearly three ... ver know how ... suffered, but so patient... all the time even to the last.

Duke Univ Library 15Oct26

Tenderly and lovingly we laid his tired little body to rest and on the little mound placed many large and beautiful floral designs that mutely expressed the tender love of a host of friends.

May God comfort and sustain the bereaved and broken-hearted parents for whom he is waiting beyond the skies. W. E. Trotman.

THE ABSENT CHRISTMAS CHEER

Christmas at our house will not be as
it was last year;
There'll be no loving mother to give
us the Christmas cheer—
No gifts of love to hold in store, as has
always been the greeting before.
When I scan down my gift list with a
tear-dimmed eye,
I see the absence of mother—no gift
for her to buy.
Her absence has brought such loneliness here
That only God in His infinite wisdom
can to my heart bring comfort
and cheer.
On this glad Christmas morning, tho'
sad to me it will be,
I shall think of dear mother in heaven and imagine her face I see.
With the angels she'll be singing
Glad Christmas carols on that holy
morn,
And the bells will be sweetly ringing,
Their chimes to my ears will be borne.
I'll know it's my mother's voice in
heaven, tho' 'twill not be far;
I'll think she is helping the angels
carry the holy star
To guide not only the wise men, but
her children here upon earth,
To that holy city some day where we'll
all join in that jubilant mirth;
Where families will be reunited and
the sorrow of parting unknown.
Then, mother dear, on Christmas morn
'Twill again be "Home, sweet home."

Her daughter, Athleene Edwards.

EIGHTEEN CORN GROWERS QAULIFY TO COMPETE FOR SOUTHERN RAILWAY CORN CUP

Eighteen corn growers of the South have qualified to compete for the handsome silver cup offered by the Southern Railway System to the producer of the best ten ears, exhibited at any one of 18 leading state and district fairs held in the South this fall, and the trophy will be awarded to one of them on December 8, when the judging committee will meet in Atlanta for final judging of the exhibits. This committee is composed of C. A. Mooers, Director Abricultural Experiment Station, Knoxville, Tenn.; Prof. J. F. Duggar, Alabama Experiment Station, Auburn, Ala., and W. C. Lassetter, editor of The Progressive Farmer, Birmingham, Ala.

The exhibits of corn which won prizes at the several fairs, entitling the growers entering them to compete for the Southern's cup, have been brought to the office of Roland Turner, general agricultural agent of the Southern, in Atlanta, where the judging will take place. The exhibits will be carefully preserved and presented to the judges in such a way that the identity ofthe grower will not be known.

One of the following qualified exhibitors will be awarded the cup on December 8: T. R. Holcomb, Alpharetta, Ga.; D. L. Patrick, Griffin, Ga.; S. E. Shackleford, Griffin, Ga.; Ray Harper, Hattiesburg, Miss.; Chester Strange, Enterprise, Miss.; H. S. Brunson, Quitman, Miss.; J. G. Grant, Chester, S. C.; H. S. Bruson, Meridian, Miss.; J. A. Patterson, China Grove, N. C.; E. H. Williams, Woodland, Ga.; Union Improvement Club, Chipley, Ga.; F. M. Gaddis, Hinesville, Ga.; W. H. Roark, Birchwood, Tenn.; J. F. Huggins, White Pine, Tenn.; A. V. Hardin, Prospect, Ky.; John Cockerill, North Fork, Va.; J. H. Holcombe, Candler, N. C.

The coveted Southern Railway cup was won by Willie Patton Boland, of Pomaria, S. C., last year.

"Is my bath ready, Clara?"

"Why, this ain't Saturday night."

"How dare you? I bathe twice a day, of course. I don't want a maid as ignorant as you seem to be. Leave my employ."

"I'll go all right. I don't want to work for nobody who needs a bath as often as you seem to."

NORTH CAROLINA
Christian Advocate

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Editorial Paragraphs

Time is the test. Events and things are not to be judged by the present but by their ability to march with success into the judgment halls of the distant years. The Roman Ceasars and their thrones have all turned to dust, but constantly increasing multitudes through the passing milleniums turn with their gold, frankincense and myrrh to the manger and the Christ child for

"The feet of the humblest may walk in the field
Where the feet of the holiest have trod;
This, this is the marvel to mortals revealed
When the silvery trumpets of Christmas have pealed
That mankind are the chlldren of God."

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Many are the hearts that hunger for sympathy and the broken lives that utter a passionate cry for help. These lame and stricken mortals, more of them than most of us are aware, meet us, "where cross the crowded ways of life" and we are not aware of their presence. Are you one of these, dear reader, or one more fortunate who should offer such sympathy and help to all such?

"Do you know what it means to be losing the fight
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand
When a man's borne about all a man ought to stand?
Did you ask what it was, why the quivering lip,
And the glistening tears down the pale cheek that slip?
Were you Brother of his when time came to be?
Did you offer to help him, or didn't you see?"

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The spirit of Christmas which as an unseen visitant is able to touch the world with a strange newness of life and joy will in a few days return to earth for a little while. And we should offer only praise and thanksgiving for this visitor of whom Charles Dickens wrote: "The spirit stood besides sick beds, and they were cheerful; on foreign lands, and they were close at home; by struggling men, and they were patient in their greater hope; by poverty, and it was rich. In almshouse, hospital and jail, in misery's every refuge, where vain man in his brief authority had not made fast the door, and barred the Spirit out, he left his blessing."

Four hundred years ago William Tyndale made and printed a translation of the New Testament in the speech of the common people of England and was burned at the stake for doing so. The following excrept from the second chapter of Mathew and fits the season and also shows how the English language has changed in 400 years. Then Herod prevely called the wyse men and diligently enquyred of them the tyme of the starre that appered. And sent them to bethlehem saying; when ye be come thyder searche diligently for the chylde. And when ye haue founde hym bringe me worde that y maye come and worshippe hym also. When they had herde the kynge they departed and lo the starre whych they sawe in the este went before them untyll it came and stode over the place where the chylde was. When they sawe the starre they were marveylously gladde.

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From the time that men first lifted their eyes toward the heavens they have learned to trust the stars. Pilgrims across the deserts and mariners upon the trackless leagues of unexplored oceans have trusted the stars and the stars have never failed them. And the stars that have guided men over land and sea have often been consulted by those in search for the secrets of life and destiny. The night-skies have been the oracles to which they turned for instruction. Astrology is one of the oldest and in ancient times one of the most honored among the sciences. And the first high-brows who came in search for the new born King were astrologers. A star led them to Jesus. And why should we expect it ti be otherwise for their religion was bound up with their study of the stars. We people of the West may know quite a bit about agriculture, and commerce and manufacture and money making, but for us to set in judgment on what an Oriental astrologist could learn from the stars is like a toad sitting in judgment upon an oratorio. The Magi were led to Bethlehem by a star, but the stars did not lead the simple minded shepherd to the Manger. The constant stars that shined over the moorland spoke no word to these unlearned peasants about a new born king. It required mystic music and heavenly messengers to do that.

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CONFERENCE OF CHURCH LEADERS, CHARLOTTE, JANUARY 11-12, 1927

Bishop Edwin D. Mouzon

I have called a conference of church leaders to meet in Charlotte, January 11 and 12, 1927. I have asked the following to be in attendance: All the presiding elders of the North Carolina and Western North Carolina Conferences; the conference lay leaders and all the district lay leaders from these two conferences; and the missionary secretaries and presidents of Boards of Missions of the annual conferences in North Carolina. The purpose of this conference of church leaders is to lay out a program of work for the present conference year.

We shall give consideration specially to the following matters:

1. Plan to raise 100 per cent on the annual conference collection.

In some quarters, while pastors' salaries have been paid in full, little attention has been given to the collection of the benevolences. These have to do with the work of the church as a church. These furnish the supplies for the advance of our forces. And there has been over the church in the past year or two an alarming decrease in the amount paid on these collections.

2. Plan to raise the entire amount which the two annual conferences in North Carolina pledged to raise for the maintenance of our missionary work.

During the Centenary period we made great advance everywhere in the mission field. The liberality of our people has not kept pace with the success of our efforts on the field. We have built hospitals and established schools and sent forward our sons and daughters to the field, and we have made no proper provision to sustain this great advance. All our people need to do their full duty, is to know all the facts and to be wisely assisted in doing their duty.

3. Plan for a conference-wide evangelistic movement.

Evangelism is essential to the very being of Methodism. Methodism was born in a revival and dies without revivals. But it is feared that some of our pastors have not given themselves to this great work as they should. It is feared that we have depended too much on outside agencies. It is feared that in some quarters the very word "Revival," carries with it certain associations that are not spiritually helpful. In North Carolina we ourselves have at our disposal men and means enough to do what God would have us do in a great conference-wide evangelistic movement.

4. Discuss other related subjects which have to do with the progress of the work of Christ in our midst.

It is possible that certain brethren, when they read what I have here set down, will wonder why I have not specified other items. Other items will be considered, but all will be considered with reference to the things mentioned above, and which at the present time seem to call for special stress.

In our two days' session, the bishop in charge will conduct devotional services each morning at nine o'clock, and will speak Tuesday evening at 7:30 on "Methodism and Evangelism." The missionary society for the two conferences will be present and will lay before the conference matured plans for raising the money for missionary maintenance. The conference lay leaders will present to the district lay leaders and to all in attendance the plans which have been approved for the raising of 100 per cent on the conference collections. Dr. O. E. Goddard will be in attendance with full information from the Board of Missions. There will be open discussion and group conferences. The meetings will all be in our Tryon Street Church. All services will be open to the public and all preachers and laymen who may desire to attend will be welcome.

HOME CONFERENCES TAME—MISSION CONFERENCES HAVE MORE "PEP"

Mr. J. W. Clay, one of our lay missionaries to Brazil, who is at home on furlough and who has been attending some of our annual conferences, says that he finds them disappointing in many respects, and tame affairs in comparison with our conferences on the mission field.

"The conferences here are very large," says Mr. Clay, "and are almost unwieldy. They run under high pressure with the bishop, the presiding elders and connectional men doing most of the talking. There are so many preachers and such limited time that each one must limit his report to the minimum. In the mission fields it is different. With perhaps half a dozen missionaries and two or three times that number of native preachers each member has plenty of time to hear and be heard. At the opening session the "limits" of the conference are usually designated as the first three or four benches in the church, and no member is allowed to take part in the deliberations unless he is within the space designated.

"The presiding bishop who, perhaps, has not been in the country more than two days (sometimes he gets there only after conference has opened) and is a perfect stranger not only to the native preachers but to all or most of the missionaries, and who perhaps does not understand a single word of the language in which the business of the conference is to be transacted, takes the "chair"—that is one of them. His interpreter takes the other. The bishop arises and makes his address in English, sentence by sentence. His interpreter (usually a missionary) stands by his side and delivers the address in the native tongue. It is a slow and awkward process, yet not without interest. As long as the bishop puts his thoughts into plain short sentences the interpreter can follow him with ease, using the same gestures and tone of voice, but should the bishop begin to soar and especially should he invoke the poets then the poor interpreter flounders, for poetry and high sounding metaphors usually fall flat when put into another language, and sometimes they just cannot be "put" at all.

"When the business of the conference begins the unfortunate interpreter finds his troubles are twins, for he not only has to interpret the words of the bishop into the native tongue, but has to interpret the sayings of the conference to the bishop.

"In the home conferences the reports of the preachers bear a marked similarity. In fact the preachers themselves impress one who has become accustomed to foreign conferences as being very similar. They dress alike, look alike, and seem to think alike. Similarity of environment perhaps is responsible for this. In a foreign conference things are different. What a mission lacks in numbers it makes up in variety. Occupying one of the seats will be a missionary from a modern city church. Sitting by his side will be a man who for ten years has ridden a circuit as big as an entire home conference, and who is as much at home on the back of a mule as some bishops are on an ocean liner. Some of the men have travelled days and days from their far-flung battle line in order to meet with their brethren in an annual session, and to tell of their work in far away fields. Often these fields are just as different as day and night, and the preachers and delegates, well, they are just as different as are the races of men. Among them we have the polished men and women from the schools, the editors and other connectional men, and we also have the

'Pioneer souls that blazed their paths
Where highways never ran—'

the men and women whose duty and glorious privilege it is to push back the frontiers of ignorance and superstition, and to carry a blazing torch into the very strongholds of darkness and sin. The pioneer missionary is a glorious institution, and one never grows tired of looking into the bronzed faces of these heroes of the cross as they come down from the firing line to make their report and to mingle for a few days with their brethren."

Mr. Clay, who for twelve years was manager of our publishing house in Brazil, was invited by some of these pioneers to go up into the interior and ride the circuit with them, and he went. He says that most of the saddle horses in Brazil are mules. He rode his mule as long as he could and then lead him—or tried to lead. He says that he never did believe that a mule was made to ride upon, and he is quite sure he was never intended to be lead. The mule had telescope eyes and could see an object in the road for blocks away, and when he saw anything unusual he promptly parked himself and no amount of pounding or coaxing could induce him to move. "Stepping on the gas" is a foreign language to a mule, and as he was made before the self-starter was ever dreamed of it is sometimes difficult to get him started. While he is the biggest crank in the world it is extremely dangerous to try to crank him. "In fact," says Mr. Clay, "the only way to get a Brazilian burro past an obstacle in the road is to remove the obstacle, be it a white stone weighing a ton or more, or a boa-constrictor swinging down from an overhanging limb of a tree." Yet Clay says that he has seen missionaries ride these mules under a tropical sun day in and day out and sing gospel hymns as they rode along. He was never quite sure whether they were full fledged saints with wing feathers already sprouting or whether they were just common geese.

"Then," says Mr. Clay, "there are the nationals, or native preachers. Descendents of Portuguese, of Spanish, Italian, German, etc. Some of them are the most polished gentlemen with a high degree of education—lawyers, doctors, professors—helping to earn their living by their professions just as Paul did. Then the full fledged preachers from big and little churches, from city and country. Among the group will be some who were once priests occupying important positions in the Catholic church. Others have been disowned by their fathers and mothers because they became Protestants. Most of them have come through great tribulation such as our American preachers never dreamed of. They are different types of men, from different environments, with different ideas, but united with a holy zeal not only for the salvation of individual souls, but also for the salvation of "sua patria"—their country. They are true patriots, and gather from the long reaches of their country, and for four or five days hold forth, and never is there a dull moment. Each man makes his report, and he can have an hour if he like, or seventy times seven if necessary. Perhaps during the year he has had a church destroyed by a fanatical mob and barely escaped with his life, or perhaps a growing town or city has given him a splendid piece of property on which to build a church or school. Perhaps he has carried on a heated polemic with some famous Catholic priest, or has been challenged to defend his "apostate" doctrines in public debate. He is always glad to measure swords with the enemy and usually he comes off victorious.

"The reports rendered to a mission conference bear a marked similarity to the letters of Paulo, for the missionary and the native preacher has the same experience with which Paul had to contend.

"In the home conference there is no time for detailed reports from the preachers. I recently saw a battle-scarred veteran who had been in the ranks for fifty-eight years ask for a personal word after his two minutes report. A high-powered conference didn't have time to hear him. It's sad. In a mission conference these are our finest moments. We weep upon the necks of the old heroes (I'm speaking literally). We hold them up while they tell of

(*Continued on page six*)

People and Things

Brother L. M. Chaffin, the new pastor on the Goldston charge, made a most favorable impression on his audience at Meronies Sunday, the 5th.

Dr. N. H. D. Wilson writes that Brother T. A. Green was elected chairman of the board of stewards of Centenary church for the thirty-seventh consecutive time on Monday night.

Listen to W. G. Lowe as he brags: "I have never met a more loyal people than the good folks of the Aurora charge. Large congregations and a fine pounding greeted us upon our arrival. We are looking forward to the best year ever."

"Siloam on the Denton charge know how to pound their preacher. On Thanksgiving the church was well represented at the parsonage with a great pounding for their pastor. May we minister to them in spiritual things and both prove a mutual blessing."—Chas. P. Goode.

Rev. A. J. Parker and wife have been kindly received and generously pounded by the good people of City Road, Elizabeth City. The work for the year has been outlined and prospects are bright for a good year. The City Road congregation can boast of the fact that they have the biggest preacher in the North Carolina conference.

Editors or men with the grace of thanksgiving as our neighbor, editor of the Methodist Protestant Herald, clearly demonstrates in the following: "We thank Brother John W. Moore for a large pumpkin left at our office. This gives us a vision or at least a faint hope of an extended series of pumpkin pies with crust somewhat less than a mile high."

Rev. and Mrs. F. O. Dryman entertained at dinner the board of stewards and lay leader of the Morven charge on Tuesday evening, December 7. The occasion was an unusually pleasant one, being a get-together, get-acquainted affair. Mrs. Dryman served a delicious three-course dinner. The people of the Morven charge are all greatly pleased with their new pastor, and feel that we are fortunate indeed in having Mr. and Mrs. Dryman in their midst.

Dr. W. R. Ware, pastor of our church at Rutherfordton, and who underwent a very serious surgical operation in a Charlotte sanatorium recently, is in Greensboro visiting his sons, Messrs. Henry and William Ware. Brother Ware is well on the road to recovery and expects to fill his appointment the last Sunday in December. Dr. Ware wishes the Advocate to express his heartfelt appreciation of the many kindnesses extended him while in the hospital. He received many letters, telegrams and expressions of love and sympathy, and he extends his thanks to every one who was so thoughtful of him.

The announcement that Rev. Dr. George A. Gordon has presented his resignation as minister of the Old South Congregational church of Boston will come as a surprise and a source of deep regret to the multitudes of friends and admirers of Dr. Gordon not only in this city but throughout the country. Dr. Gordon and the Old South are so closely associated in the public mind that a separation between them seems unthinkable. During the more than forty-two years that Dr. Gordon has served this church, he has made its pulpit a throne of power. Large congregations have waited upon his ministry confident that their minds would be fed and their souls stimulated to the highest living by the message of the man in the pulpit. Many a student, leaving Boston when his course was finished, has carried away with him, to cherish throughout his life the inspiration which he received while sitting under the preaching of this valiant proclaimer of the truth. Dr. Gordon's resignation was read at the close of the morning service at the Old South on Sunday by the clerk of the church. The latter asked that the pastorate should terminate not later than October 2, 1927, when Dr. Gordon will be within three months of his seventy-fifth birthday.—Zion's Herald.

MRS. HUGH M. BLAIR IS DEAD

Mrs. Hugh M. Blair, the widow of Rev. H. M. Blair, for many years editor of this paper, died at her home in Greensboro early Friday morning, December 10. Death resulted from heart failure following an attack of acute indigestion the night before.

The funeral was at the home on Percy street Saturday afternoon at three o'clock, December 11. These services were conducted by Revs. L. D. Thompson, J. Frank Armstrong and A. W. Plyler, and interment was in the city cemetery.

Brother Thompson at the funeral read the following sketch of the deceased:

"In the year 1853, November 16, Laura Ann Ramsour was born in Lincoln county. She was the daughter of George S. Ramsour and Margaret Eliza Warlick. In childhood she made profession of religion and united with the Reformed church. In the year 1903, August 18, she was married to Rev. Hugh M. Blair, member of the Western North Carolina conference. She passed away December 10, being survived by her step-daughter, Mrs. Everett Harwell of Terrell, N. C.; her nieces, Mrs. Clint Roland, Central, S. C., Mrs. Gordon Childers, Bloomington, Ill., Mrs. Annie Hoover, and Miss Ora Hoover of Concord; her nephews, Mr. D. W. Ramsour, Mr. Will Ramsour of Hickory, Olin, Obrey and Roy Hoover, Concord.

Mrs. Blair lived a deeply consecrated life. She was a loyal member of the West Market Street church and was actively interested through the years in the work of the missionary society. She was of a retiring disposition, modest, and always unobtrusive in her life.

She was of a happy, cheerful temperament, radiant in optimism, hopeful in outlook.

Those who knew her best loved and esteemed her most. She had the fine qualities of a kind and sympathetic heart. She was a true and devoted neighbor, a charming friend and a loyal and sincere follower of the Master.

We shall cherish her memory as the years of God roll on. Her summons was sudden, but her heart was right with God and she has gone to join that noble band of heroic souls whose faith in Christ made them great.

May God bless all the relatives and friends is my prayer."

TO THE CHURCHES

The great storm in Florida swept away more than a quarter of a million dollars' worth of church property. Florida Methodism has responded heroically but cannot meet this emergency without assistance from the whole church, and from all the churches. The great boards of the church also have responded generously. But the necessity is upon us of making this church-wide appeal.

Sunday, January 2, is the day set apart throughout Southern Methodism for contributions to the cause of our suffering congregations in Florida. We urge that this appeal be made to every congregation.

If another day must be chosen, let it be as near as possible to the date already named. This is the greatest loss ever sustained by Southern Methodism in any one disaster.

It is our duty and our privilege to come to the aid of our brethren now. The College of Bishops, the great boards, and the whole of Florida Methodism unite in laying this matter upon the minds, hearts and wills of our two and one-half million members throughout the borders of the Methodist Episcopal Church, South.

If we act now it will save us from further loss and misfortune.

All moneys should be sent without delay to Dr. T. D. Ellis, 1115 Fourth Avenue, Louisville, Ky.

No kindness or service rendered to Jesus Christ or to His church ever goes unrewarded. Let us act. Let us act nobly. Let us act now.

Hoyt M. Dobbs,
T. D. Ellis.

DANGERS FROM CHRISTMAS TREES

Many fires are caused by candles on Christmas trees. The tree should be fastened firmly, so that it cannot be upset, and should not be decorated with paper, cotton or other inflammable material. Cotton, which is used to represent frost or snow, catches fire very easily. The same effect can be secured by the use of asbestos or mineral wool, which is safe. The candles should be placed on the tree so that they can not set fire to branches above them, and should not be lighted by children. Before the gifts are distributed the candles should be extinguished. Electricity is much safer than candles for lighting Christmas trees. Doors should remain closed while the candles are burning, because of the danger from drafts swaying the branches or blowing curtains against the tree. The floor under the tree should be protected by a piece of zinc or iron.

THE NORTH CAROLINA CONFERENCE BROTHERHOOD

1. New Members

Many new members joined the North Carolina Conference Brotherhood at the conference session in Durham. The credit for securing these new members is due to Bro. J. W. Bradley, who worked diligently and enthusiastically to canvass the members of the conference who are not members of the brotherhood. The new members are as follows: D. M. Sharpe, F. M. Shamberger, J. C. Williams, J. L. Cunninggim, J. T. Stanford, W. L. Dawson, Jr., H. E. Spence, B. H. Houston, W. G. Lowe, E. N. Harrison, E. R. Clegg, J. B. Atwater, Jas. W. Sneeden, W. L. Loy, Guy Hamilton, A. W. Mohn.

This makes a membership of 197 clerical and 70 lay members, the largest membership in its history.

2. What May Be Members

Article 4. Any clerical member of the North Carolina conference, either on trial or in full connection, or any one doing supply work in the conference, may become a beneficiary member of the brotherhood by the payment of an initiation fee of fifty (50) cents and within sixty days from date of entrance, a mortuary assessment of three ($3) dollars. Supplies or local preachers who have served at least ten years and who cease to travel because of physical disability, may continue as beneficiary members. Any person may become a non-beneficiary member upon the payment of one ($1) dollar and the promise to pay one ($1) dollar on the death of each beneficiary member thereafter.

Plans for Increasing Membership

The membership of the brotherhood is gradually increasing and there were plans set on foot at the last session of the conference to secure all the preachers and increase the lay membership. This is to be done by and through the conference lay leader, the district, charge, and church lay leaders, together with a preacher in each district to present and promote the cause of the brotherhood at each district conference, and to each men's and women's Bible class. The fee for preachers is three dollars upon the death of a beneficiary member; and for the non-beneficiary member it is only one dollar, and the lay or non-beneficiary member gets no benefits except the pleasure and consciousness of helping a widow in time of need. B. B. Slaughter.

GOOD LITERATURE SUNDAY, JANUARY 23, 1927

For several years our church at large has tried to make the fourth Sunday in January good literature Sunday, at which time, as far as possible all our pastors are urged to preach on this important matter and present to our people the necessity of patronizing their church press. Please do not let anything sidetrack the main program of that Sunday.

We are asking that every pastor in both conferences present the claim of the North Carolina Christian Advocate on that day. According to the action of our conferences at Gastonia and Durham, we are to secure 6,000 new subscribers between the 15th of January and the 15th of March. The fourth Sunday in January will be a fine time for every pastor to present the claim of the Advocate and give their congregation a chance at that time to subscribe for the paper, or renew their subscription. If you would like to have envelopes for this special work, write us, and we will mail you any number you suggest. We are counting on you to do something worth while on that day for the North Carolina Christian Advocate.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Kentucky, Tuesday, January 11, 1927, at 9:30 a. m.

All applications must be approved by the conference board of church extension and in the office of the general board on or before January 6, 1927. No application will be entered on the calendar after this date.

SPECIAL NOTICE

Pastors and charge treasurers will please remember that Mr. T. H. Haskin was selected conference treasurer in place of C. W. Brown at the last annual conference. Mr. Haskin's address is Winston-Salem, care Wachovia Bank and Trust Company.

THE POETRY OF CHRISTMAS

By R. Graham

"The time draws near the birth of Christ;
The moon is hid, the night is still;
The Christmas bells from hill to hill
Answer each other in the mist."

—Tennyson.

Many well-meaning, but unimaginative people use the Bible as a kind of dictionary of facts, missing altogether the message of the Book. The sacred Scriptures are not a mere collection of facts, historical or religious. The deepest truth contained there is clothed in the language of poetry and symbolism; and the inability or the refusal to recognize this has been the most fruitful source of those crude theologies and senseless sectarianisms which have threatened to turn thoughtful minds away from religion altogether.

Aristotle taught the world long ago that "poetry is more philosophical and more excellent than history." And when the wise men of our race have to point us to something that is greater than anything we have ever known, the common language of prose breaks down utterly and they are compelled to fall back on poetry. "Except in song or psalm," says Carlyle, "such an insight by human eyes into the divine was not utterable."

The language of poetry and symbolism was in use long before the first Christmas dawned; and when the earliest teachers of the Christian religion were seeking to give to the world the new interpretation of God and life they had learned from the Master, they found that the people of the Graecc-Roman world were already in possession of a beautiful symbolism to express spiritual truth.

The religions then in existence had grown up out of a kind of sun-worship, which was itself the outcome of the long and swelling stream of pagan legend and primitive custom; and it may be that the Christian church owes more to those ancient sun-worshippers than she has been willing in the past to admit or even perceive.

They took the first steps in developing the spiritual side of human nature. They were really feeling after the great fact, then so dimly seen, that light is stronger than darkness, life stronger than death, and that the good will finally conquer all the evil that is in the world.

They watched the seasons changing; and it seemed to them that the night and the day were each striving for the mastery, light and darkness matched against each other in a grim struggle. Through the shortening days of autumn they saw the sun sink lower and lower toward the horizon, and his daily reign grow shorter and shorter until it reached the shortest day, December 21st. Then for four days they could detect little change, and it seemed as though the battle had reached a crisis. But on December 25th the day begins to lengthen—on Christmas morning the sun rises just a little earlier. So the sun-worshippers shouted their songs of triumph, and lighted great fires in temple and home, on hearth and hill. For light had conquered darkness; the new year was born; the sun was coming to earth again, and would draw forth life and beauty and fruit, in spring bud and summer bloom and autumn vintage. Thus they celebrated the birthday of "The Unconquered Sun."

So December 25th was already a festival over all the Roman world in honor of the Sun-God, who had various names in different parts of the empire—Mithras among the Persians, Hercules among the Greeks, Saturn among the Romans, and Adonis among the people of the East.

And this festival had become so fixed in the popular mind that the fathers of the early church found it impossible to displace it; hence they did a wise thing—they adopted it, giving it a new name and a deeper meaning. For God had come to the world in the Christ-child; the dim dreams of pagan humanity had been realized, although the dreamers knew it not; the Sun of Righteousness had arisen "with healing in His wings!" Thus it came about that on the age-old stem of the great mid-winter feast the fathers of the church grafted the supreme festival of Christmas.

Nor need we be shocked to note such close resemblances between Christianity and the pagan creeds of the ancient world. Thoughtful minds recognize that the many and varied forms of religion are all the outcome of the soul's eternal quest; attempts, more or less successful, to give expression to the idea of God. Are not all these voices from the past the voice of God, mingled, it is true, with the crude voices of men, but giving utterance, nevertheless, to things which we know could come from God alone?

But the poetry of Christmas is not confined to the story or origin. The entire idea and history of the festival are steeped in poetic imagery. One cannot even approach Christmas, whether theologically, historically or socially, without the aid of poetry.

Try to put into matter-of-fact prose the story of the shepherds in the fields of Bethlehem, or the angels' song, with all that the song implies, and see how far you will get towards a true exposition of that wondrous happening. Put the Yule-log, the Christmas tree, the candle lighting, the carols, the mummers, the feast of friendship, the good wishing, and all glad merrymaking of Christmastide into common prose and see whether any healthy child will grow with rapture over your description, or want to join you in the ceremonies you have tried to describe.

Christmas simply could not be kept alive without poetry; and for the very good reason that without poetry no man could even begin to understand, much less to utter, all that Christmas means.

Christmas! An event from which the world dates its calendars; a holiday when all men cease from work; a universal feast of friendliness; a festival, a memory and of hope; a sacrament of good will and good cheer; a playtime beloved by all the children, young and old; a little bit of fairyland. That, and a thousand other things has Christmas been named; and all because it is the birthday of the child who was to become the Saviour of mankind, and who, when He came to manhood, was to show all men what true manhood means, and how life might be lived as a glorious adventure in a cause that is nobler than our highest dreams.

Whilst the appeal of the day is universal it will vary as age or circumstances or temperament may dictate. To childhood it will be as a day at the court of fairyland; youth will count on a joyous holiday; and the older folks will think more of happy gatherings at home, and pleasant renewal of old frindships.

And it must be, in a new country like ours, that to many the season will be tinged with melancholy; and some western folk will steal back, in thought at least, to the land of memory and spend part of their Christmas there. Yes, some will be back in old Ontario, Quebec, and Nova Scotia, where Christmas trees grow around the farms and the "traditionary customs of golden-hearted antiquity" have not altogether passed away. And some will fare farther still, to islets and lands that lie beyond the sunrise, where mistletoe hangs from the apple trees and berried holly grows in every little wood, and Christmas morn is heralded with bells!

And this is as it should be; for if Christmas is to be truly kept, the far past must meet with the living present, and both must reach out and away to that golden future of which all noble souls are ever dreaming.

Then let us keep the glory of our ancient festival, and hold to the poetry of Christmastide. For the Christmas idea relates us to the whole race of man, in all the lonely ages of human life; the Christmas spirit links us with our fellow men, in all the wide spaces of the world; and the Christian faith unites earth with heaven in a mystic union whose secret was whispered to certain shepherds abiding in the fields of Bethlehem long ago—whispered by a heavenly messenger in words which must ever fall like a benediction on the hearts of men:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. Far unto you is born this day in the city of David a Saviour, which is Christ the Lord."—The New Outlook.

The book of discipline contains information that every Methodist ought to know. Prices, one copy 50 cents; 12 copies $5.28; 25 copies $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order from the North Carolina Christian Advocate.

CHRISTIANITY IN JAPAN

1. Early Catholic Misisons.

"If I went to Japan would the people become Christians?" was the question Francis Xavier, the Jesuit missionary to India, asked Anjiro, a Japanese who had escaped to Goa after having killed a man, but who had since become a Christian. To this question Anjiro replied, "My people would not immediately become Christians; but they would ask you a multitude of questions, weighing carefully your answers and your claims. Above all, they would observe whether your conduct agreed with your words. If you should satisfy them on these points—by suitable replies to their inquiries and by a life above reproach—they, as soon as the matter was known and fully examined, the king, the nobles, and the educated people would become Christians."

Thus being urged by Anjiro, and having an earnest desire himself to carry Christianity to Japan, Xavier, together with Father Cohmo Torres, a Spanish priest, Juan Fernandez, a rich silk merchant of Cordova, two other Jesuits, two servants from Goa, and three Japanese set sail for the coasts of Zipangu, Japan, on a Chinese junk.

After a stormy voyage lasting seven weeks, they landed at Kagoshima, the largest city in Satsuma province. This was on the 15th of August, 1549. After they had been kindly received, the Lord of Satsuma gave them permission to teach Christianity in his dominions and gave his subjects the privilege of accepting it. The first converts were in Anjiro's family, for he began preaching immediately to his kindred and friends.

These missionaries set about immediately to learn the language of the people, and although it is said that Xavier had miraculous power in the use of languages that he had never learned, he says in one of his letters, "We are reduced to the necessity of making ourselves little children and learning to talk." Xavier did much of his work through an interpreter, but Brother Fernandes became very efficient in the use of the language.

After preaching in Kagoshima until 1550, the three missionaries, accompanied by three other men, left for Hirado, the capital of the island of the same name. Here they were received with "much affection and kindness," and in a few days about one hundred persons became Christians. Having remained in Hirado for ten days, Xavier, leaving Cosmo Torres and the two servants there, pushed on with Fernandes and Bernard to Kyoto, where he hoped to meet the Emperor. They met many difficulties on their way, often being refused shelter, and were hooted at and pelted with stones.

They stopped two nights in Yamaguchi, a city in the southwestern part of Japan, and the home of one of the most powerful Daimyos, and after preaching at all the main street crossings in the city pursued their course toward Kyoto. Xavier himself wrote concerning the eleven days spent in Kyoto in fruitless efforts to reach the Mikado: "Arriving in Meaco we passed some days making an attempt to have an interview with the King in order to demand permissions to publish the Divine Law in the kingdom; but in this we failed, and since we did not find among the people any disposition to listen to the proclamation of the gospel, wars or other obstacles standing in the way, we returned to Yamaguchi."

This time they were more friendly received into Yamaguchi, being given permission to publicly proclaim Christianity. The first convert in this city, Cary tells us, was brought about after the occurrence of a very peculiar incident. While Fernandes was preaching to a large crowd of people, a man edged his way up to the speaker, pretending that he wanted to whisper something into the preacher's ear, and spat upon his cheek. The crowd laughed while they waited to see how the speaker would treat such an insult. With wonderful self-control, and without pausing in his speech Fernandes drew his handkerchief, calmly wiped his face, and continued as if nothing out of the ordinary had happened. The spectators were so impressed by this incident that one who had been an avowed opponent of the foreigner's religion said that any religion that would enable its followers to practice such virtue must be divine. He was soon baptized, being the first in that city to receive baptism. During the next two months 500 persons became Christians.

After having spent twenty-seven months in Japan, Xavier, together with two of his convrts, Bernard

and Matthew, set sail for India. The following year while on his way to open up work in China he was struck down with fever, and died November 27, 1552.

Although Xavier may have had his faults, he was, like David Livingstone, a great pioneer, opening up the way for others. His passion for service, his deep love for and earnest devotion to Christ may be seen in the following hymn written by Xavier while in Japan in 1550.

"My God, I love Thee, not because I hope for heaven thereby;
Not because they who love Thee not must burn eternally.
Thou, O my Jesus, thou didst me upon the cross embrace;
For me didst bear the cross and spear, and manifold disgrace;
And griefs and torments numberless, and sweat of agony;
E'n death itself—and all for one who was thine enemy.
Then why, O blessed Jesus Christ! should I not love Thee well?
Not for the sake of winning heaven, or of escaping hell:
Not with the hope of gaining aught; not seeking a reward;
But as thyself has loved me, Oh, ever-loving Lord!
E'en so I love Thee, and will love and in thy praise will sing,
Solely because Thou art my God, and my eternal King."

2. The Great Persecution.

On his return to India, Xavier had sent other missinaries to work with Torres and Fernandes who had remained in Japan. Nobunaga, governor of this part of the empire at this time, was favorable to Christianity though he was not a Christian himself. During his reign Christianity flourished. Many men of high station were baptized. In some places whole villages became Christian, there being some enforced conversions. All non-Christians were at one time banished from Nagasaki by Sumitada.

The tide of Christian progress turned, however, soon after the succession of Hideyoshi, Nobunaga's lieutenant. After following in Nobunaga's steps for about five years, Hideyoshi, in 1557, turned against the Christians and ordered all priests to leave Japan within twenty days. Some left, but others came in from Manila to take their places. Feuds between the Spaniards coming from Manila and the Portuguese sprang up. These disputes between the priests greatly angered Hideyoshi. It is said that the ungodly conduct of European merchants also made Hideyoshi despise the missionaries, and to suspect all Europeans as desirous of gaining possession of Japan.

This suspicion was greatly augmented by a certain map shown the Japanese by the Spanish as to the power and influence of Spain. The pilot of a Spanish ship in showing this map to Masuda, an official associated with Hideyoshi, said, "The kings of Spain begin by sending out teachers of our religion, and when these have made sufficient progress in gaining the hearts of the people, troops are dispatched who unite with the new Christians in bringing about the conquest of the desired territory."

Following this, severe persecution began. Twenty-four Christians, having had portions of their ears cut off by the executioner, were drawn through the streets of Kyoto in order that they might be exposed to the derision of the people of the city, and perhaps, too, as a warning to other Christians and sympathizers. For two months they were led thru city after city from Kyoto to Nagasaki as a warning to others. On their journey two more were arrested. So when they reached Nagasaki they numbered twenty-six—six Spanish, Franciscans, and twenty Japanese. Upon reaching Nagasaki they were led to a neighboring hill, where they were crucified on bamboo crosses. This was on February 5, 1597. The victim was tied by ropes to the cross and his body was pierced with a spear, which brought instant death—more humane than later persecutions.

Many were deported. Churches, schools and residences of the Jesuits were destroyed. However, after the death of Hideyoshi on September 16, 1598, persecution slackened for a while, and churches that had been destroyed were rebuilt. It is said that during the two years following 70,000 were baptized. Dominician, Franciscian and Augustiniian missionaries began to come to Japan to share the labors, the triumphs and the sorrows of the Jesuits.

After the death of Hideyoshi, Tokugawa Iyeyasu became the head of a board of Regents arranged before Hideyoshi's death, and in 1603 was appointed Shogun, thereby becoming the first Tokugawa Shogun. He gave many privileges to the Christians, but a powerful man by the name of Kato Kyomasa renewed persecution in Higo. Here one man was beheaded, and several women were crucified. Their corpses were left hanging on the crosses for a year as a warning to other Christians. On this occasion the executioner was so deeply impressed with the conduct of these martyrs that he went to Nagasaki, where he later received baptism.

Iyeyasu's attitude toward Christianity underwent a change about the year 1612, chiefly because his suspicions had been aroused by some Spaniards trying to survey the coasts of Japan. His displeasure was further aroused by the act of a certain Christian named Okamoto in accepting a bribe in connection with the distribution of land among feudal lords. Churches and residences were again destroyed. Men, women and children were beheaded and burned at the stake. They often exhorted one another with songs and prayers upon their lips to look up to Jesus.

In 1614, Iyeyasu issued a decree ordering all missionaries to be deported, churches to be burned, and native Christians to give up their religion. However, this edict was not enforced for some time. After the death of Iyeyasu in 1616 his son, Hidetata, became more violent against Christians than his father had been. Disputes between foreigners caused Hidetata to become more and more suspicious of them. On November 25, 1618, fourteen persons were burned at the stake, among them being children between the ages of two months and ten years. On October 7, 1619, fifty-two men, women and children were burned at the stake in Kyoto. People, both native and foreign, seemed to desire martyrdom. The number of missionaries increased. Thousands of new converts were baptized.

Again on August 19, 1622, fifteen were executed in Nagasaki, and three weeks later 55 more met the same fate—30 being heheaded and 25 burned at the stake. During this year more than 120 were executed, this number including many foreigners. The following year Iyemitsu, the son of Hidetata, became Shogun. This year the laws against Christianity were republished, and in the immediate possessions of the Tokugawa family alone between four and five hundred persons were put to death. While these were being burned, 300 other persons came from among the spectators, knelt before the judges and asked that they too might die for the sake of Christ. Children of Christians were put to death in a manner too cruel to mention. They had their flesh torn from their bones with hot pincers, and their ears and noses cut off.

Date Masamune, another daimyo, began about this time to arrest and to kill the Christians. Father Carvalho, a Jesuit missionary, and a number of their companions were led to the bank of a river, stripped of their clothes, and bound to stakes that were placed in icy cold water, and were left there to freeze. After they had died their bodies were cut into small bits, and thrown into the river. In the northwestern part of the main island 109 were put to death. From 1626 to 1629, Mizuno and Matsukura invented new methods for putting Christians to death. In Matsukupra's territories (Arima) the most cruel tortures were enacted. Christians were forced to kneel on hot coals, were suspended on trees, plunged into the sea, or into the hot waters of the sulphur springs at Onsen.

During the next few years new ways of torture were invented by the persecutors. Hollow canes were filled with sulphur and other strong burning ingredients, placed into the mouths and nostrils of the victims and set on fire, which made the skin come off from their faces, and burned their heads inwardly. They cut off their flesh with sharp reeds, tearing the wound open to the bone, and then burned the body with lighted torches. Some had their arms and heads sawed off with sharp tooth canes, and their wounds filled with salt. In prison Christians had sharp pieces of bamboo driven between their nails, and had pails full of water poured through tunnels into their stomachs, and then they were trampled upon in order to make them disgorge it. Others had the tender part of their bodies burned and their fingers and toes cut off.

Permit me here to give two quotations from a very ancient volume, by Arnoldus Mantanus, as reprinted in the Japan Times, May 4, this year:

"After these kind of cruelties, they used another more barbarous, placing the martyrs on a bench, bending their arms across on their breasts; they made their bodies fast behind to a post, and then drove betwixt the nails of their hands and feet sharp spikes; which tortures they renewed five, six, or more days together: Moreover, they placed come women in a large coope full of snakes and serpents. . . . . "

"But amongst all the tortures, the most cruel was hanging them by their legs on a gallows, with their heads down in a well, over which a gibbet was placed, and at the end thereof a block was made fast, through which a rope was drawn and ty'd to the legs of the sufferer, who being thus ty'd, was let down with his head into the well, so low that his feet appear'd just on the top thereof. In the heads of those that hung, several wounds were cut crosswise, to the end the blood might by degrees drop out, and not overwhelm their hearts; some liv'd five, six, nay more days, before they gave up the ghost."

In the Loo Choo islands district of Japan there is a huge grave marked by a large stone boulder on which it is stated that the heads of more than 11,000 Christians lie buried there. The grave dates back to 1637, when the persecution of Christians had reached a climax. The inscription over the grave states that over 33,000 Christians were slain, beheaded and buried in this district. Their heads were buried many miles from the rest of their bodies in order to prevent, as they thought, the general resurrection of the Christians.

During these terrible years thousands were put to death, and Christianity was practically wiped out of Japan.

In my next paper I shall tell of the beginning and growth of modern missions in Japan from 1853 to the present time.

I. L. Shaver.

Nakatsu, Oita Keu, Japan.

HITCH YOUR WAGON TO A STAR

By B. F. Seagle, Jr.

Just because you drive an automobile is no reason why you should not absorb the wisdom and heed the advice of this good old adage. Styles and customs change with each passing day, but the importance and timely value of the above oft-quoted bit of inspirational advice will forever remain the same.

It was the lofty ideals, undying ambition and unswerving purpose of George Washington that made him the Father of Our Country. It is the same type of character that marks the leaders in every field of endeavor today.

In other words, if you want to gain the success that is the "bull's eye" of the "target of life," aim high that you may reach your mark. Imagine yourself in the position you aspire to reach. If you can't even imagine yourself as being successful, there is scant likelihood of your ever becoming so.

A well known novelist and short-story writer credits imagination, coupled with ambition, as "man's greatest asset." Without his vivid, wholesome imagination, he could never have attained the high position in the field of literature that he enjoys today.

Great men of the world, as boys, dared to strive for the big things in life and they could actually imagine themselves realizing, fulfilling their cherished ambitions. Just this, they "Hitched Their Wagon of Desire to a Star."

It is this type of idealism that we need in the church today. We must strive to get away from the cheap, petty grafts that get us nowhere. No success, no matter how big and glittering it may appear, will be of the worth while, satisfying, permanent type, unless it is built upon the solid foundation of truth, honor, square-dealing and personal sacrifice. Before you can "take" you must learn to "give." Give the best that is in you, and you will reap a rich reward of the things for which you strive.

Methodism of today must "Hitch Its Wagon to a Star." And if we do not quite reach that star, we will have the consolation of knowing that we made the effort and reached a height far beyond the others. So after all we have reached a star.

Stubbornness may be a quality of the mule, but there are always men who may be said to share this characteristic with the animal.

CHRISTMAS GIFTS AND CHRISTIAN GIFTS

By O. E. Goddard.

Christmas gifts may or may not be Christian. In its incipiency, I persume, Christmas gifts were in imitation of God's great gift to lost humanity. It is most fitting that on this anniversary people should be filled with gratitude and should register their gratitude by a gift of some sort to friends, loved ones, altruistic institutions, and to the needy. Thus far the habit of making Christmas gifts is commendable. But whatever human hands handle is liable to be soiled by human impurities. The holiest practices may be perverted. The most sacred service may surrender to sordid selfishness. The divinest emotions may be so diverted as to lose their original divinity. The most generous gratitude may descond to a grandiose gaud. Human beings must be on their guard always to keep the best and most sacred things from degenerating into things hurtful and undesirable.

What about Christmas gifts? This custom will this year, as it does each year, bring joy into many sad hearts and cheer into many needy homes. But have we not drifted far from the original motive? How many givers are motivated by a holy desire to be like God in giving? How many think not only of making their gifts synchronize but also symphonize with God's gift to humanity? Has the habit lost much of its religious significance? Does the commemoration of this, the most significant event in earth's history, bring us consciously closer to God?

Go to the shops and stores today and see the riot of spending, the orgy of buying—gifts too numerous and expensive. Is this the best use of money? Is it right to lavish needless and expensive presents on friends and loved ones, and then in the "Million Dollar Campaign" for missions in January and February give a mere pittance? How many Methodists will spend more for Christmas presents than they will give to the "Million Dollar Campaign" in January and February? Gifts to the "Million Dollar Campaign" are Christian gifts. This is to be a voluntary offering over and above all other claims. It is to be strictly a Christian gift. I'm urging that every member of our church make his Christian gift larger than all his Christmas gifts. This is no unreasonable request. Remember your loved ones with a modest Christmas gift. Let the totals be in keeping with your financial ability. But make your missionary offering immediately after Christmas—your Christian gift—larger than all your Christmas expenses. It will be a most unfortunate situation if our people are extravagant in Christmas expenditures and then in the January and February campaign find themselves unable to make a decent offering for the maintenance of our missionary program.

Keep a record of all you spend for Christmas and do more than that for missions in the free-will offering the last of February. Let it be hoped that this timely suggestion will be taken seriously.

LETTER CONCERNING THE JUNIOR LEAGUE AND THE JUNIOR MISSIONARY SOCIETY

Since there seems to be some uncertainty concerning the new legislation affecting the Junior Missionary Society and Junior Epworth League, we wan to give our workers an opportunity to read the following statement which seems to clear up the matter.

We wish to say that we are in hearty accord with the move for consolidating these agencies, and believe it to be a step in the right direction. We cannot see that there will be any necessity for misunderstanding or friction when all of us have the interest of our children at heart.

The following statement was sent out by Dr. F. S. Parker of the Epworth League Board and Dr. W. G. Cram of the Board of Missions:

"At its session in Memphis, May, 1926, the General Conference passed the following legislation affecting the Junior Epworth League and the Junior Missionary Society:

We recommend that the Epworth League Board shall turn over to the Woman's Missionary Council the missionary cultivation of the children of junior age, and that in all places where there now exists a junior league and a junior missionary society, the junior missionary society become automatically the missionary department of the Epworth League.

We recommend further that there shall not be organized either of those organizations in communities where the other now exists, unless they shall be able to consolidate their work as above indicated. All contributions of the Junior Epworth League for missions shall be under the control of the Woman's Missionary Council.

In order to carry out this legislation, a joint committee representing the Epworth League Board and the Woman's Missionary Council met in Nashville on June 29 and worked out a tentative plan for the reorganization of the junior societies, as follows:

1. The language of the law plainly makes the immediate consolidation of the local societies obligatory. The Junior Missionary Society becomes automatically the missionary department of the Junior Epworth League where both exist in the same church.

2. Extension of the organizations is limited by the provision that neither society shall be organized where the other exists unless they be consolidated.

3. The supervision of the united society as recommended by the committee should be effected by a junior superintendent, nominated by the senior league and approved by the pastor, and an associate superintendent, the superintendent of children's work in the local auxiilary, approved by the pastor for this further responsibility.

4. Only children of 9, 10, 11 and 12 years of age are affected by this legislation.

5. As soon as possible the details of the plan agreed upon by the joint committee will be published. In the meantime, we recommend that the pastor and those directing junior societies take steps to bring about the consolidation required by the law, leaving the perfecting of the organization until the plans of the committee become available.

6. The legislation requires that the missionary gifts of the juniors shall go into the treasury of the Woman's Missionary Council. This provision becomes effective at once. However, pledges for the present year made before the enactment of this law became generally known must be met, after which the legislation regarding money will become effective."

We trust that this statement will help in getting our work straightened out, and that 1927 will prove to be the best year we have known in our children's work.

L. B. Hayes,
Pres. W. N. C. Conf. Epworth League.
Mrs. C. C. Weaver,
Pres. W. M. S. of W. N. C. Conference.

JACKSONVILLE AND RICHLANDS

We are beginning our third year. The two former years were filled with hard work laying out plans for the future development of the work here. Several new preaching appointments have been taken in and grounds are being secured for the establishment of new churches. Some new Sunday schools have been established. The untimely death of our beloved presiding elder made it unadvisable to consummate these plans. But the new year will enable us to bring them to establishment. Brother North is a live wire and a hard worker and will contribute much to the completion of these plans.

Our reception has been all anyone could ask. Much improvement in the parsonage furnishings have been made. Our new lay leader, Bro. R. C. Zimmerman is working hard organizing his work and gathering about him some noble laymen who will be of great service and help to the pastor. With the blessings of God upon us giving health and strength and in leading the way, the year has in it great promise. Jas. H. Frizelle, Pastor.

WHO'S WHO?

By W. S. Surratt.

Now comes this one. Do you say, "Along this railroad's right of way IS produced two-thirds of the oats in the United States?"

Or should you say, "Along this railroad's right of way ARE produced two-thirds of the oats in the United States?"

One guess seems to be about as good as another, for even those in the high places, grammatically speaking, can come to non conclusion when appealed to by the railroad.

The University of Chicago votes for "are." Northwestern University votes for "is." Harvard puts its okay on "is" with which Princeton, strangely enough, agrees, but Yale votes for "are."

So there you are—or there you is!

HOME CONFERENCES TAME—MISSION CONFERENCES HAVE MORE "PEP"

(*Continued from page two*)

battles fought and victories won. From these precious fountains we younger men get a goodly portion of our inspiration and courage.

"Why tear out the soul of our conferences and make them statistical bureaus? Who begrudges the postscript to Paul's report: 'I have fought a good fight, I have kept the faith, I have finished my course?' God bless our old heroes and pity the age that hasn't time to hear and honor them.

"In the home conference there is almost no debate. That's the life of a mission conference. These men are brought up in the rude school of discussion and they become proficient. When a hot debate breaks forth the non-understanding bishop suffers. As a rule his interpreter tries to keep him posted, but sometimes the interpreter is drawn into it, and forgets his charge, and all that the dignitary from the 'mother' church can then do is to look on and hope for a rift in the cloud. The surest way to curb a rampant conference is for the ladies of the missionary society to announce that coffee and cakes are ready, and then the most ardent debater will stop in the midst of his most scathing invective or flowery apostrophe in order to quiet his nerves with a draught of liquid goodness from the sunny fields of Brazil.

"Questions of mighty import are discussed and resolved by these mission conferences. The members feel very keenly that they are not only working and planning for the present but that they are laying the foundations upon which the future is to build. And burdened with this responsibility real statesmen are developed. No, they are not often considered statesmen in their day and generation —they get that honor after they have gone—but they are statesmen, nevertheless.

"The Brazil mission has been blessed with such men as Ransom, Tarboux, and Tilley, and today has among the older men Kennedy, Tucker, Lee, Price, Terrell—every one of them

'Pioneer souls that blazed their paths
Where highways never ran,'

and the national church has produced characters just as strong, such as Hypolito, Carvalho, Araujo, Fonseca, etc., etc."

It's great to sit in a mission conference and see it make history as well as noise, and it's great to be part and parcel thereof.

IN REPLY TO CALL FOR HELP

In answer to our appeal for funds to send the Advocate to parties who are not able to pay for it, shut-ins, those in various charitable institutions, etc., we have received the following amounts:

J. P. Gibbons, Hamlet	$10.00
G. F. Ivey, Hickory, N. C.	10.00
West Market Missionary Auxiliary	10.00
J. J. Barnhardt, Concord	5.00
J. S. Lloyd, Winston-Salem	4.00
Mrs. Lee A. Falls, Winston-Salem	4.00
Neil Lee, 68 Hillside St., Asheville	3.00
Geo. L. Hackney, Lexington, N. C.	2.00
A. L. Stanford, Charlotte	2.00
Mrs. W. B. Richardson, Jr., Reidsville	2.00
Mrs. S. W. Hefner, Chicago, Ill.	2.00
J. J. Akers, Charlotte	2.00
W. B. Cooper, Wilmington	2.00
Mrs. John Staton, Bethel, N. C.	1.50
Rev. L. B. Abernethy, Elkin, N. C.	1.00
C. W. Kellam, McLeansville, N. C.	1.00
W. B. Bell, Winston-Salem	1.00

We are in need of a great deal more at this time. Who will be the next?

In spite of the network of magnificent university and college endowments which is now cast over America with so lavish a hand, there are still millions of youthful Lincolns of both sexes. For them his life is the gleam that they follow in confidence and strength. Therefore, no one who wants to understand the American people, and who also wants other people to understand them, can dwell too minutely upon the development of Lincoln's life and the sources of his character.—J. St. Loe Strachey, editor London Spectator.

The price of the new discipline is 50 cents per copy. Send your order to the Advocate.

BRANSON MEMORIAL OPENS IN FINE WAY

Rev. J. Vincent Knight and family have found a great welcome at the Branson Memorial church, Durham. They were a bit late getting in the parsonage, caused by sickness on the part of the former pastor and the fact that the church folk were remodeling, rearranging and repainting the parsonage. The pastor and his family were comfortably housed in the spacious home of Mrs. W. T. Cole on Alston avenue until the work was completed and have just gotten in the parsonage.

On Monday night, December 13, while the pastor was at Trinity training school, around 100 members of the church broke into the parsonage by way of the side and back doors, taking complete charge of the house. They literally filled all kitchen and dining room tables with eats of every description — canned goods, flour, meats, fruits, potatoes, cakes, coffee, chickens, wearing apparel, sugar, jellies, and a big "mess" of collards. In fact, everything needed for the parsonage pantry was brought along, and best of all, they left a pledge of their love and appreciation o fthe pastor and his family. There may have been bigger poundings, but the writer is "from Missouri." The last of the crowd stayed until around 10 p. m., and the hour closed by a word of prayer and thanks by the pastor, who arrived in the midst of it all.

The three Sundays here have been filled with fine interest, marked by large appreciative congregations, and the work for the year has started off in fine shape. Both pastor and people are looking forward to a great year in this charge. Plans are being laid for it. Both pastor and people seem highly pleased,,

Mrs. J. Vincent Knight.

DO YOU KNOW

That the Bible speaks in over five hundred languages and dialects and is the most effective missionary the church has?

That the American Bible Society, Astor Place, New York City, is the largest Scripture producing house in the United States? Bibles, Testaments and portions of the Scriptures, without note or comment, are produced by the millions. These are sold without profit or given away where the need for giving is obvious.

That the Bible and the catalogs of a certain large American mail order house are the only books to be found in the huts of the natives of Liberia?

That the American Bible Society put the Scriptures into eight chief languages of the Philippine Islands in the first two decades since the islands became the wards of the United States? During the 200 years under Spanish rule the islands did not receive the Scriptures in a single Philippine language.

That a vessel returning to China carried 25 tons of Bibles as a part of its freight?

That there is no habitable portion of the globe where Bible societies have not sent the Good Book and no important tongue into which it has not been translated?

That the first Scripture selection published in a daily newspaper appeared in the Cincinnati Post on New Year's Day in 1920? Since that time 2000 daily newspapers have used these selections.

That there are volumes of the Scriptures in 448 different languages and dialects in the libary of the American Bible Society at its headquarters, Astor Place, New York City?

That the New York Public Library, when taking inventory, finds the only book missing from its shelves and for which it cannot account, wil be a copy of the Bible?

That three dozen Bibles were distributed by Cecil B. DeMille among the members of his studio personnel who are working on his Biblical production, "The King of Kings"? Mr. DeMille asked his company to read the Bibles at every opportunity so that they would realize the tremendous significance of the theme.

KNOCKERS' DAY ON THE SEVEN SPRINGS CIRCUIT

The Seven Springs churches are as one big family. Sunday, December 12, was set apart as critical day for the family. It was the day set when the church family's past year's work should be viewed critically. The members of the family desire to know their weaknesses that they might convert them into future strength. John Wesley said, "Till we are sensible of our disease, it admits of no cure." Unless a member of the church family knows of his weaknesses he can never cure them. Every church member has faults which he cannot know unless someone tells him of them. Even the preacher has faults of which he is little sensitive. The members of Seven Springs church family desired to show each other their shortcomings and suggest some "easy cure" medicine. With this in view the following subjects were assigned:

If I Were the Preacher, Mrs. H. C. Dale.

If I Were a Steward, Mr. H. C. Dale.

If I Were a Non-Official Layman. Dr. W. G. Sutton.

If I Were the Sunday School Superintendent, Mrs. Ed Bizzel.

If I Were a Teacher, Mrs. Dr. W. G. Sutton.

If I Were the Epworth League President, Mrs. Olivia Sutton.

The Seven Springs Church Work as Seen by an Outsider, Prof. B. K. Miller.

The knockers were true to their title. They hit the wall of the past year's work extremely hard and much of it crumbled. As the wall fell before the critical hammers, the users of the hammers offered a suggestive and helpful foundation upon which, if the church should build its new year's work, it would withstand the critical hammer. We count this a great service.

PETITION TO CONGRESS

The executive committee of the Board of Temperance and Social Service has sent the following appeal to the sentators and congressmen from the states in which there are organized congregations of the Methodist Episcopal Church, South:

Dear Sir:

The Board of Temperance and Social Service of the Methodist Episcopal Church, South, voicing the unanimous action of the recent general conference of the church, respectfully and earnestly petitions that you press promptly, vigorously and persistently for the passage of the legislation which has been proposed by the Prohibition Enforcement Department of our government, and declared by the responsible heads of both the Treasury and Justice departments to be essential to effective enforcement.

Part of this legislation has already passed the House of Representatives and is at the very top of the Senate calendar, and part has been favorably reported and is on the calendar of both houses.

It would seem that prompt, determined action would secure the passage of this legislation, the necessity for which the experience of the past six years has demonstrated. Even the enemies of prohibition should unite to secure its speedy adoption, for they declare that their opposition is largely based upon the impossibility of enforcnig the law, and the general lawlessness resultant therefrom.

Their refusal to assist, and their expressed determination last June to prevent its passage either then, or at this short session by a protracted filibuster, if necessary, is sufficient proof of the insincerity of these men. They do not want the prohibition law enforced. They would be greatly chagrined if the law were always and everywhere effectively enforced. They are in fact opposed to prohibition, not because the law is not being everywhere effectively enforced, but because the law brands as ciriminals those who sell and those who possess intoxicating liquors; and because it has become difficult to secure the greatly desired beers, wines and spirits, and frequently it is dangerous to drink what is secured.

We most earnestly insist that the friends of prohibition compel prompt consideration of this legislation. If it can be brought to a vote, its passage is certain. If defeated by filibustering and dilatory tactics, the responsibility for its defeat will be openly placed where it properly belongs.

Speaking of this matter in the name of the general conference composed of representative ministers and laymen from every part of the church, we are, Yours sincerely,

(Signed) James Cannon, Jr., Chm.
Mrs. W. A. Newell, Sec.
Fitzgerald S. Parker,
E. B. Chappell,
Morris Sheppard,
Mrs. Mary H. Armour,
W. A. Lambeth,

Executive Committee of Board of Temperance and Social Service.

The Board of Temperance and Social Service earnestly requests that the readers of this paper write immediately to their senators and congressmen insisting that they endeavor to secure action at this short session of Congress, as otherwise no action can be taken for over a year.

James Cannon, Jr., Chm.

MONEY

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MANY NOTABLES TO ADDRESS THIRD NEWSPAPER INSTITUTE

Many notables in the field of journalism have accepted invitations to address the third annual Newspaper Institute to be held at the University of North Carolina January 5, 6 and 7, according to the tentative program announced today.

The institute is being held under the auspices of the North Carolina Press Association and the Extension Division, Journalism Department and News Bureau of the University, together with co-operation of the state group of the Southern Publishers' Association, of which C. A. Webb of Asheville is state director.

Ralph H. Graves, syndicate editor for Doubleday, Page and Company, the publishers, will be one of the principal speakers. A native of Chapel Hill, Mr. Graves entered New York journalism 27 years ago and has held a number of important executive positions, including the city editorship of the New York Times and New York Evening Post, the Sunday editorship of the Times, and more recently the managing editor of World's Work. He is a brother of Louis Graves, editor of the Chapel Hill Weekly, and his mother and a sister also live in Chapel Hill.

Mr. Graves probably will address the Friday morning session of the institute. The program is now nearly complete. Other prominent speakers who have already accepted invitations to deliver addresses include Don Soitz, lately managing editor of the New York World and now associate editor of the Outlook; Ida Clyde Clarke, editor of the Pictorial Review; C. M. Meredith, vice president of the National Editorial Association; John Casey, professor of rural journalism in the University of Missouri School of Journalism; L. D. H. Weld of the McCann Advertising Agency, and William C. Wood, third assistant postmaster-general.

PIEDMONT CIRCUIT SHOWS FINE SPIRIT

The people of the Piedmont circuit know what it takes to make a new pastor and his family feel welcome upon their arrival. We had not been here but a little while before they came out to extend a hearty welcome and to provide for our needs.

There seeming to be nothing much lacking about the $5500 parsonage otherwise, they proceeded to haul out groceries, in the form of a pounding, save instead of its being one pound articles they ranged from bar soap up to forty-eight pound bags of flour, and included everything a preacher and family would likely need for two or more months. They even bought us a thousand pounds of coal as a final step towards a warm reception.

Good attendance has been at all of our services and steward meetings. I have visited a number of homes and find a fine spirit of co-operation throughout the circuit and between the various denominations.

As a means of stimulating an even better spirit of co-operation among the people of the different churches within the circuit, the pastor and the stewards of the Roberdel church here at East Rockingham unanimously voted to entertain all the representatives to the first quarterly conference at the parsonage with light refreshments.

The outlook for a pleasant and profitable year's work seems bright, and we rejoice in the hope that it may be so. W. D. Yarboro, P. C.

Seven Springs, N. C.,

Dear Santa Claus:

I am a little boy eight years old. I want you to bring me and my little brother air rifle, firecrackers, some nuts and fruit, and a big doll. I wish all little children to have a good Christmas and happy New Year time.

Ever your friend,
Willard Kornegay.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

THREE CONFERENCE OFFICERS BEREAVED

The year has brought sorrow to three of our valued leaders. As the seasons come and go they deal out their portion of weal and woe so that many must take up life's duties heavy-hearted and sorrow laden and

"The cry of man's anguish went up to God,
Lord, take away pain!
The shadow that darkens the world Thou hast made;
The close coiling chain
That strangles the heart: the burden that weighs
On the wings that would soar—
Lord, take away pain from the world Thou hast made
That it love Thee more!

Then answered the Lord to the cry of the world:
Shall I take away pain,
And with the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love that redeems with a price
And smiles at its loss?
Can ye spare from your lives that that cling unto mine
The Christ on His cross?"

Our love and sympathy go out to Mrs. W. R. Royal in the loss of her mother, Mrs. S. J. Smitherman, of Troy, N. C., a Christian mother whose life cheered and led others along the way of righteousness. It is the Christian mother who first makes known to us the heavenly Father and ever afterwards is the guiding star in all the vicissitudes of our earthly journey.

In the going of Miss Lucy Herring of Raleigh the shadows have fallen across the home of our faithful superintendent of social service, Miss Vera Herring, who was left the task of making a home for a large family of sisters and brothers.

Miss Lucy Herring was a woman of fine intellect and many estimable qualities who made a valuable contribution to the life of her community; she was one from a family that has been reared to render a service and to prove a blessing to those who pass their door.

Though our superintendent of children, Mrs. N. H. D. Wilson, has so large a heart and is beloved by so many, her own immediate family circle has been small. Her only sister, Miss Ettie Mangum, spent much of her time in the home of Mrs. Wilson and brought the joy of a sister's love and companionship. The many friends of Mrs. Wilson are saddened by the severing of these ties of sisterly devotion as death came so suddenly on the night of November 27.

Miss Juliet Leroy Mangum, known to her friends as "Miss Ettie," daughter of Rev. Dr. A. W. and Mrs. Laura Mangum, and only sister of Mrs. N .H. D. Wilson, died suddenly at the parsonage home of her sister in New Bern Saturday night, November 27. Miss Mangum had been in very bad health for many years, but there did not seem to be any more reason for fear than usual the last day. Indeed she spent it busily and happily. At about early bedtime her sister, who had been with her all the evening, left her for a moment to run an errand and returning found her in the act of falling in a faint. Every effort failed to bring her back to consciousness and about an hour later she fell asleep apparently without pain. She was taken to her old home in Chapel Hill and at the twilight hour on Sunday was laid to rest by loving hands beside her mother, whom she loved so devotedly and nursed so faithfully. A brief and simple but beautiful service was conducted by Rev. J. C. Wooten and Rev. Walter Patteu. While Mrs. Wilson is heart-broken at the loss of one whom she loved with the affection of a sister and the tenderness of a mother, she is sustained by the confident assurance that it is well with her sister and that she herself in the tender care of a heavenly Father who never makes any mistake. E. S. P.

TO THE PRESIDENTS OF AUXILIARIES

I am waiting for the address of your new president, if you have elected one, to mail the first quarter's program literature for 1927 to. Otherwise I shall send to the address given for 1926.

Thanking you in advance for a prompt response,

Mrs. S. H. Scott,
Conf. Supt. Literature.
New Bern, N. C.

TO SUPERINTENDENTS OF THE JUNIOR DIVISION

I am waiting for the address of your new superintendent, if you have elected one, to mail the first quarter's program literature for 1927 to. Otherwise I shall send it to address for 1926.

Thanking you in advance for a prompt response,

Mrs. N. H. D. Wilson,
Conf. Supt. Children's Work.
New Bern, N. C.

A FINAL CHRISTMAS LOVE GIFT FOR THE BENNETT MEMORIAL

For a number of years a group of young women of our church supported a native worker in China in lieu of Christmas gifts to each other. Each Christmas a dainty Christmas letter or card was sent by each to the other members of the group, reminding them of their common undertaking in Christ's name and expressing their love for each other at the Christmas season. It was a beautiful thought and plan and is most suggestive as we face the Christmas season of 1926. Why could not the missionary women who compose the great inner circle concerned for the Bennett Memorial

(Continued on page twelve)

Western North Carolina Conference

THE MEANING OF CHRISTMAS

What is the meaning of Christmas time,
Coming each year with the midnight chime?
What but the new old song again,
"Peace on earth, good will to men."

Christ comes back this night to His own—
Comes as of old from His radiant throne.
Who takes peace and shall peace impart,
Welcomes the spirit of Christ to the heart.
Bury the discord and right the wrong—
This is the theme of the Christmas song."

Cora Matson Dolson.

CLOSING OF THE YEAR 1926

Just one more week of the calendar year of 1926 remains in which to accomplish much that needs to be done in our missionary societies before we are ready for its closing. What kind of reports are these last quarter reports going to be? Are they going to mean that the full amount of $55,000 which we have pledged for the year is going to be raised? Did you read the letter from our conference treasurer in our last week's issue of the Advocate? Did you note that Mrs. Peacock said that if we met this obligation in full we would have to raise during this quarter $20,652.45? What part of that amount is your society obligated for, and will it all be sent to our treasurer by the first day of January so that it may be included in the report for this year? Let's be up and doing during these remaining days, and put our conference "over the top" in 1926.

Dear Auxiliary Presidents:

A letter just received from Mrs. Lipscomb asks for the names of the newly elected auxiliary superintendents of mission study. There are plans she wants to get to you in December.

Will you please send me the names at once of the superintendents of mission study, and also of the presidents.

It is very important that each auxiliary elect a superintendent of study. If you do not have this officer, it was voted at our last annual meeting that the president put ove rthe work of this department.

I also want the names of the adult superintendents of young people and adult superintendents of juniors.

It is time for the December reports. At the time of my last letter I did not have enough report cards for Mrs. Lipscomb to go quite round. I asked in that letter for the few who did not get them to write me how many were needed. If there are still some who need cards (a card for each circle) please let me know at once.

If you have had a study class, or a Bible class, during any quarter of this year, which you did not report to her, and to me, at the time, please report it now, that we may know what has been done during the year.

I shall expect the names of these four officers, with the name of church and district, within the next few days, that I may forward to Mrs. Lipscomb the information she wishes.

I wish for each and every one of you the greatest Christmas joy you have ever experienced.

Mrs. M. B. Goodwin,
Conf. Supt. Mission Study.

ADULT YEAR BOOK FOR 1927

We have received from Mrs. S. H. Isler, along with the first quarter of 1927 literature, a copy of the year book for the coming year and we congratulate the committee which has given us this attractive and interesting program for the new year. Seven of the programs are presentations of vital questions of the present day; two, June and December, are social service programs on "Health Building" and "Changing Currents and the Prince of Peace," and the remaining three for January, July and November bear the title, "Taking Stock." It will be interesting to those of our readers who heard Dr. J. B. Mathews of Scarritt College faculty, in the noon-day devotionals at the Council meeting, to know that the Bible studies for the year have been written by him. The hymns suggested for use have been carefully selected and will add to the devotional and missionary spirit of the meetings. It is suggested by our program committee that the discussion method be used in the presentation of these programs, but where that is not feasible the material furnished through the leaflets can be easily adapted to other forms of presentation. If your society has not received this literature write Mrs. Isler, 201 N. Edgeworth Street, Greensboro, N. C. Perhaps she has not the proper address of your president to whom the literature is sent.

CHRISTMAS GIVING IN 1926

The mind of many a Methodist woman is already working on the problem of Christmas gifts. What she shall give, to whom the gift will be made, and how much she can spend are all questions of importance, and truly they do require careful considering. The world of friendship is the largest world in which we figure, and it is constantly growing. How delightful it is to remember those dear to us by ties of blood and association with a personal gift, for in it we give ourselves, and the gift is not bare. But the limit to one's ability is difficult to discover, and ofttimes the spirit of generosity overreaches the mark of wisdom.

Mrs. J. W. Perry, campaign manager of the Bennett Memorial, in a letter recently sent out to the auxiliaries on this topic, says: "The Christmas time is one in which the very air is laden with the spirit of good cheer and liberal giving. Too often this spirit of generosity runs rampant and degenerates into one of extravagance and waste. Its observance should be made to conform to the spirit of that first Christmas when the message of peace and good will to all mankind rang out over the Judean hills."

The appeal now comes from the Bennett Memorial committee that the campaign for the buildings, in the erection of which the church shall honor the name of the peerless leader of its womanhood for many years, shall come to a brilliant close with the consecration of gifts at the Christmas season. The completion of the Bennett Memorial will mean a better chance to send out the glad news that Jesus came to bring.

No more fitting way for the expression of the Christmas spirit could possibly be offered. The reward is in the giving, and the blessed return to the giver will be full and sure.

BENNETT MEMORIAL

As one hears the name Bennett Memorial on the tongue of the interested members of the Woman's Missionary Society, there arises a query in the mind: Why so much about a Bennett Memorial? Has it to do with any institution in the church? To be sure, a great and good woman by that name was known and honored in the Southern Methodist Church, but what is the form of the memorial? Is the Bennett Memorial a tall marble shaft that will bear the name of her to whom her church would pay tribute? How will it perpetuate the name and life of Belle H. Bennett?

Possibly there is no better way to answer the query than to add the word "building" to the two—"Bennett Memorial." Not a marble of column, but a building of stone, rising day by day in stately gradeur and classic detail as it grows on toward the completion of what will be a house in which to carry forward the life of Scarritt College for Christian Workers. The completed units will be the realization of the dream of the founder as she looked out over the church loved and saw the wealth of young life ready to consecrate itself to the service of mankind. Today the women and girls all over the church have seen afar, as she did, and are centering effort and dollars on this building, which in a far higher, larger sense than would be possible in marble column will perpetuate that consecrated life with its wondrous gifts and will become the reservoir of countless consecrated lives from which they will go to carry streams of blessings to the nations of the earth.

It must be admitted that religion without art can become banal, if not positively blasphemous, while art without religion can sometimes become bestial.—Edith Wynne Mathison.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V Woosley ..... Editor
Lexington N. C.

Western North Carolina Conference

A GOOD RECORD

Four standard and four Cokesbury training schools were held during the month of November. On addition to these training schools much additional work attendant to the beginning of the new conference year was attempted and accomplished. There was, as is usually true, no let-up following the meeting of the annual conference. The next day was used to its limit. Among other visible results 893 credits were earned in the November schools.

MORE TO FOLLOW

Beginning early in February a series of eighteen standard training schools will be attempted, these schools to be held in thirteen weeks, five weeks witnessing double headers, that is during five weeks ten schools will be held. The only thing in the way of this schedule is the lack of accredited instructors. Cokesbury schools will also be conducted through this period.

FINANCES

We have faith to believe that with our increasing program of service increased funds will be furnished thru Sunday school day offerings. Each year witnesses a larger offering than the preceding one. We have not nearly reached our limit, especially when it is remembered that the surrounding conferences are doing better in this regard than does ours. We have no complaint to make yet as to finances. We are merely trying to assure our good supporters that their kind will increase.

GREENSBORO SCHOOL

The seventh annual standard training school held last week in West Market Street church was the largest and the best one yet held in Greensboro. We not only had a larger enrollment of our Sunday school leadership in the school but a finer interest was manifested. Among the 143 credit students were numbered eight pastors, two pastors' assistants, five general superintendents and many other splendid leaders. The credit students are listed with the following churches in given numbers: West Market Street, 45; College Place, 22; Park Place, 13; Centenary, 11; Glenwood, 10; Gibsonville, 9; Bethel, 7; Bessemer, 6; Wesley Memorial, High Point, 6; Kernersville, 3; Centenary, Winston-Salem, 2; Grace, Winston-Saem, 1; and Muirs Chapel, Central, Asheville, Troy, Proximity, Ahoskie, Pleasant Garden, First Presbyterian and Church of the Covenant, one each.

CLASS RECORD

While 210 people attended sessions of our Greensboro school only 174 attended six or more class periods and were therefore officially enrolled. Of this number 143 did all the work and were presented with certificates of credit. The record by classes follows:

The Christian Religion, Dr. James Cannon, instructor; 51 enrolled, 34 credits.

Pupil Study, Dr. Chas. C. Weaver, instructor; 30 enrolled, 29 credits.

Story Telling, Miss Georgia Keene, instructor; 30 enrolled, 26 credits.

Intermediate-Senior Agencies, Miss Jane McDonald, instructor; 17 enrolled, 15 credits.

A Study of Later Childhood, Mrs. E. R. Michaux, instructor; 22 enrolled, 17 credits.

A Study of Middle Childhood, Miss Corinne Little, instructor; 15 enrolled, 13 credits.

Beginner Department Administration, Mrs. O. V. Woosley, instructor; 9 enrolled, 9 credits.

NEEDHAM, FITZGERALD & CO.

The Cokesbury school held under the direction of Paul F. Evans but made possible through the good enrollment work of Rev. S. M. Needham, of the Polkville circuit, and Rev. J. W. Fitzgerald, of the Belwood circuit, surpasses any Cokesbury record yet made. Out of an enrollment of 104 representing eleven Sunday schools, 99 credits were earned, these credits including those earned by two pastors and six superintendents. Thirty-three took credit in "The Small Sunday School," taught by Paul F. Evans, and sixty-six credits were earned in "The Sunday School Teacher" course taught by Rev. C. O. Kennerly. Sixty-five credits belong to the Polkville circuit, the highest circuit record yet made, and thirty-five to the Belwood circuit, the highest visiting record yet made.

The credit students belong to the following churches in numbers given: Polkville, 42; Palm Tree, 16; Kadesh, 10; Fallston, 7; Clover Hill, 6; Mt. Harmony, 3; Rehobeth, 3; Lee's Chapel, 2; Lattimore, 6; Casar, 1; St. Peters, 1; Circuits, 2. Mr. Evans reports that the school was featured with good singing from three quartets and that the instructors had plenty to eat, a good place to sleep and good people to associate with.

CENTRAL, ASHEVILLE

"We are now having a most successful training class in 'The Training in the Devotional Life,' Kennedy and Myer. Send us thirty copies of examination questions If as many as twenty-six take the examination and pass it our Sunday school will have earned 100 credits this calendar year. Not so bad, is it?

"You may be interested to know that we have averaged 112 more per Sunday in attendance since Rally Day than we had through the corresponding period last year." So writes J. Foster Barnes, director of religious education at Central, Asheville. Write some more, good friend; the news is good.

MORVEN

Rev. F. O. Dryman, the new pastor of the Morven charge, sends in the following good news: "At our monthly meeting of the Workers' Council the following was among the decisions made: First, that every officer and teacher and assistant to same will study at least one training text, this study to head up in the Workers' Council meetings. Second, that definite plans be entered into for a great ingathering next Decision Day, all collaborating to this end." Brother Dryman then adds that it is a great joy to work with folks who have a forward look and who try to fit in with their church's standards. This good leader has a good group of folks to lead. We shall without doubt hear more from this quarter.

BOONE

From Boone, where Rev. M. B. Woosley rejoices in his fourth year's pastorate, comes the word that the Sunday school is not only the largest in its history but the best. The attendance last Sunday registered 277, ten more than attended the Baptist school, whose church membership far outnumbers the Methodist membership. Our good workers at Boone have agreed to adopt the Dual Special for its 4th Sunday missionary offering and will set itself to meet other suggestions outlined on the "B" type program of work.

CREDIT PASTORS

In addition to the pastors taking credit in the Winston-Salem school, whose names have been listed since conference, the following good fellows belong on this year's honor roll: R. H. Daugherty, O. L. Robinson, W. S. Cherry, J J. Edwards, Albea Godbold, G. Ray Jordan, D. M. Litaker, C. M. Short, A. D. Wilcox, Elzie Myers, W. M. Smith, W. T. Albright, Joe H. Green, A. C. Kennedy, H. H. Jordan, W. F. Womble, R. M. Stafford, H. W. Howard, A. C. Swafford, E. P. Billups, J. W. Bennett, J. H. Armbrust, J. Frank Armstrong, W. A. Rollins, J. E. Woosley, R. F. Huneycutt, H. L. Powell, W. G. McFarland, E. H. Nease, S. M. Needham, J. W. Fitzgerald.

MATRONS OF THE PARSONAGE

Our honor roll for credits earned in Sunday school training courses would be incomplete without listing the pastors' wives who have in the midst of their many duties found time to work out a unit of credit since conference. This list should be added to a former one published since the beginning of this conference year. Kindly note the names of these good folks. Mesdames R. H. Daugherty, J. J. Edwards, A. D. Wilcox, D. M. Litaker, C. E. Rozelle, C. M. Short, Elzie Myers, W. T. Albright, J. W. Bennett, R. M. Stafford, H. H. Jordan, H. W. Howard, Albert Sherrill, J. E. Woosley, C. C. Weaver and R. F. Huneycutt.

North Carolina Conference

SOME WANT MORE MEMBERS

That some of our Sunday schools really want a larger membership is evidenced by the fact that quite a number are conducting a survey or census of the community. Among those who have recently secured from our office survey cards are Rev. J. D. Stout, of the Bailey circuit; Rev. R. G. Dawson, South Rocky Mount; Rev. F. B. Joyner, of Kenley; and C. H. Whitlock, superintendent of St. Pauls, Maxton. Quite a number of others have indicated their purpose to make a systematic effort to secure new members, which will include as a preliminary measure the making of the survey or census.

After all is said and done, what the Sunday school is out for is to get pupils in—into membership in the school and into vital personal relationship to Jesus and His way of living. We would call upon our Sunday schools everywhere, therefore, this year to make a definite and continuous effort to build up a school enrollment, and to make the school more and more an evangelistic agency. Write for survey cards and information as to methods of conducting membership campaigns, and preparing for Decision Day.

As the Christmas season approaches, may we all renew our faith and courage and resolve highly to bear mightily in behalf of little children in our church, in the name of the Babe of Bethlehem, "the friend of little children."

MISS KEENE ON FIELD TRIP

Miss Keene took an excursion into the Washington and Weldon districts last week-end, touching Tarboro, South Rocky Mount, and Enfield charges. Sunday morning she visited Tarboro Sunday school, of which O. O. Boykins is superintendent, and Rev. L. C. Larkin pastor. Sunday afternoon she met with the workers of South Rocky Mount, presenting program of work "B," and leading a round-table discussion. L. L. Parish, the superintendent, Rev. R. G. Dawson, the pastor, and quite a number of workers were in attendance, and showed enthusiasm and eagerness to make theirs a progressive school. It is doing splendid work and is going out to bring others into its membership and fellowship.

Sunday evening Miss Keene spoke to the Enfield congregation, discussing the importance of the work of the Sunday school, and especially discussing the work of children. This Sunday school, of which A. W. Andleton is superintendent, and Rev. C. T. Rogers is pastor, is soon to move into a new building. It has its face to the front, and is expecting to do great things.

MRS. SPENCE AT LAKEWOOD

Mrs. H. E. Spence and the writer met with a group of workers at Lakewood Sunday school Sunday afternoon. At this meeting the school adopted program of work "C," decided to observe fourth Sunday missionary day. V. E. Wilson, the superintendent, is very much on the job. Rev. J. W. Dimmette is the pastor.

PHILADELPHIA DOES THINGS

Philadlephia Sunday school, of which Mrs. J. V. Jordan is superintendent, on the Gates charge, of which Rev. B. H. Black is pastor, is a school which is practicing, in a rather fine way, the principle of learning by doing. Not only is it teaching through lessons but is expressing in action the spirit of its teaching. For instance, it has a monthly missionary program and directs the offering to the Dual Extension Special. In addition, it sends $5.00 a month to the orphanage regularly. In addition, last year it made a special gift to the orphanage of $50.00. It contributes to the Near East Relief Fund, remembers and visits the sick of the community, and otherwise engages in good work. This school is well organized, has a regular Workers' Council, observes Promotion Day, Decision Day, Sunday School Day, and other special days, and is doing some work toward training leaders in the school. Philadelphia is indeed a "Progressive" school.

OUR WORKERS' LIBRARY

In our office at Durham we have made a beginning in the development of a workers' library for the use of our staff and also for circulation among the officers and teachers and others of our conference. To date we have over 250 volumes dealing with almost every phase of Sunday school work. These books may be had upon request.

CHRISTMAS AND MISSIONS

The fourth Sunday in December, the regular time for the observance of Missionary Day in our Sunday schools, falls on December 26. Coming so near Christmas it offers a great opportunity to combine a Christmas and missionary program, for what can be more in keeping with the spirit of Christmas than the work of spreading the gospel of peace and good will among the nations? In case any school finds it difficult to combine the Christmas and missionary program, we suggest that it use the third Sunday, December 19, as Missionary Day. We are expecting a general observance of Missionary Day in December.

GENERAL S. S. COUNCIL

When this appears in print the General Sunday School Council of the Methodist Episcopal Church, South, is due in session in Nashville, Tenn. Miss Keene and the writer will be in attendance, along with 150 or 200 other conference and general workers in the field of religious education, from all conferences of Southern Methodism. At this meeting workers exchange experiences, and make plans for improving methods and programs for the development and extension of the Sunday school work of our great church. Officers of the Council are Rev. Clem Baker, Little Rock, Ark., president; Miss Florence Teague, Nashville, Tenn., vice-president; and L. L. Gobbel, Durham, secretary-treasurer.

NEW HOPE TRAINING SCHOOL

Rev. Daniel Lane of the Northampton charge, conducted December 5-11 a training school at New Hope for New Hope and Lasker churches. He taught the course on "The Small Sunday School, Its Plans and Work"; Mrs. Lane gave "The Sunday School Worker, His Life and Work." Names of those earning certificates of credit on the Cokesbury training course will be published next week.

Order your disciplines from the Advocate: A supply always on hand.

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.

EPWORTH LEAGUE CALENDAR, 1927

Jan. 9.—Epworth Era Night.
Feb. 6—Junior and Intermediate Week.
March 20—Anniversary Day.
April 10—Palm Sunday.
April 17—Easter Sunday.
May 1—Installation of Chapter Officers.
May 8—Mother's Day.
May 15—Promotion Day.
June 19—Sabbath Rest Day.
June 27-July 2—Louisburg Summer Assembly.
July 3—Independence Day.
July 17—Recreation Day (in charge of Third Dept.)
July 24—Christian Union Meeting.
Sept. 4—Rally Day.
Sept. 11—Fellow-Workers' Revival Meeting.
Sept. 18—School and College Day.
Sept. 25—Missionary Pledge Night.
Oct. 16—Social Service Meeting (in charge of the Second Dept.)
Oct. 30—Mission Study Rally Night.
Nov. 13—Missionary Life Service Meeting.
Nov. 27—First Sunday in Advent.
Dec. 25—Christmas Meeting.
Dec. 31—Watch Night Meeting.

D.E.F. N.R.W. W.R.W.

The above letters stand for the first letter in our nine districts and they are at this time called letters, for we are calling to the districts to be responsible for the broadcasting of valuable and interesting news within their districts during the next three months.

First, we will hear from stations N.R.W., or districts New Bern, Raleigh and Washington, during the month of December, a very rich month of league activities, and we ought to get many choice items from these three districts.

D.E.F. station will broadcast during the month of January. Durham, Elizabeth City and Fayetteville.

Station W.R.W. will have the right of way during the month of February. Weldon, Rockingham and Wilmington.

The only instructions you need to follow:

No. 1. Charge your battery, put up a new aerial, use a good condenser, and send a direct current to the Advocate editor.

No. 2. Arrange your hook-up so as to ground all static and loop all interference with an induction that will lead in a selective wave length as all the rest of us stand by with receivers.

EDENTON STREET LEAGUERS HONOR MR. AND MRS. HILLMAN

One might have thought that it was the crowning of a king and queen that took place in the social room of Edenton Street church last Thursday night. It was, instead, the formal reception of Mr. and Mrs. E. L. Hillman, who have been quite loyal to both the Weldon and Rockingham districts into the "Boost Raleigh District." As Philip Schwartz, district secretary, placed on their heads the emblem of the Raleigh district, he presented to Mrs. Hillman a bouquet of beautiful flowers and to Mr. Hillman a package of calling cards, better known as "Boost Raleigh District" cards.

Philip Schwartz knows how to direct games, as well as to "boost," and for an hour and a half Edenton Street leaguers entered whole-heartedly into a program of well planned and thoroughly enjoyable recreation, at the conclusion of which refreshments were served.

Edenton Street leaguers thus join with the other leagues of the district in welcoming Mr. and Mrs. Hillman. It is to be hoped that, having tried out two other districts of the conference, they will like the Raleigh district so well that they will never forget how to "boost."

The Wayne County Epworth League Union met with the Pine Forest League Sunday, November 21, for the regular monthly devotional meeting.

The Pine Forest League put on a program that was very attractive as well as instructive. The pageant, "The Story of the Orient," was presented by Miss Bessie Dale, giving the story of Christ's teachings in the Orient and the choir of leaguers rendering musical selections from time to time that brought out the spirit of the messages.

There were about one hundred and fifty leaguers present from eight representative leagues.

We find that our conference has paid on the mission special during the past seven months (May-November) $2,333.60, making us third of all the conferences; North Texas conference being first with payment of $3,718.99, and Florida conference second with payment of $2,578.27.

Is your league one of those contributing to this amount. Let's wake up and make a definite pledge to our mission special and pay our pledges monthly to our conference treasurer, C. G. Cobb, Goldsboro, N. C.

Having a definite aim in view is the only way to keep your league awake and working.

New Bern District Secretary.

NEWS FROM NEW BERN DISTRICT LEAGUER NOW IN AFRICA

Dear Epworth Leaguers:

Another month has passed and I have not yet reached Wembo Nyama, but I am much nearer than when I last wrote to you. I left Kinsbasa on September 11, but we have lost three or four days on account of the illness of one of the babies on board. However, we are hoping to reach Kabengle, the place our steamer stops, in two more weeks.

I suppose many of the leaguers have already returned to college, but those of you who are left can do a big work. We are praying out here that the followers of Christ may never cease to hold up Him and His work. Keep the people of St. Paul alive to the work of Christ Jesus and His church throughout the world. There is so much to be done, and the workers are so few and the funds so limited. Africa is a great land, and the Father is blessing the work that is being done in the name of Jesus.

"We will work, we will pray, we will labor every day in the vineyard of the Lord."

May the Lord watch between me and thee while we are absent one from another.

J. Glenn Barden.

On the Kasai River, Sept. 26.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Box 707, High Point, N. C.

HAND BOOK CLASS AT CONCORD

Last week the leaguers of Cabarrus County Epworth League Union engaged in the study of the Hand Book at Central church, Concord. For five nights they came in large numbers to pursue this important study under the direction of Mr. W. Arthur Barber, the conference field secretary, and on the last night the study class united with the regular meeting of the Cabarrus County Union, with devotional service led by Rev. R. M. Courtney, pastor of Central church, Concord, and an address by Mr. Barber, after which the business session of the union was held, this being followed with an enjoyable social hour. The Cabarrus county leaguers are pledged to renewed and increased activities in the league as a result of this week of inspiration and study.

We are this week engaged in the study of the Hand Book at Belmont.

A CHRISTMAS WISH

At this, the grandest season of all, we wish for every leaguer the best of everything. May we receive the real Christmas spirit of good will and love, and may we possess at all times the Christ spirit of service.

The annual meeting of regional and conference field secretaries, the presidents of annual conference Epworth League boards, conference Epworth League, Epworth League unions, and the junior and intermediate superintendents of conference Epworth Leagues will be held December 28-31, 1926, Hotel President, Kansas City, Missouri.

The "Know Methodism" Epworth League oratorical contest is on. The chapter and district contests will come first, and we are here giving full information concerning that part of the contest.

Remember several valuable scholarships to our colleges are being offered. See your district secretary for full details.

The plan for the "Know Methodism" Epworth League oratorical contest is as follows:

Each chapter shall hold an elimination contest between January 1 and 15, 1927.

As soon as the chapter orator is determined the district secretary must be notified. A certificate signed by the chapter president and the pastor must be sent by the chapter orator to the district secretary before the date of the district contest. These certificates may be secured from your district secretary or the Central Office, 810 Broadway, Nashville, Tenn.

(In case there is only one person in a chapter who desires to enter the contest, the council should approve this person as the chapter orator, and the certificate should be signed and sent to the district secretary as outlined above.)

In each presiding elder's district there will be held a district contest to determine the district orator. Only the chapter orators are eligible to enter the district contest. The district secretary of the Epworth League shall serve as chairman of the district committee on arrangements for the district contest and shall select the other members of the district committee. The committee should be composed of not more than five nor less than three members. The district secretary should consult the presiding elder before making arrangements for the district contest.

The district contest must be held between January 16 and January 31, 1927, the exact date and place to be determined by the district committee. The district secretary shall notify the chapter orators of the time and place of the district contest. The district committee shall select the judges and make all other necessary arrangements.

The winner of the district contest must send a certificate signed by the members of the district committee on arrangements to the chairman of the conference committee immediately following the district contest. These certificates will be sent to the district secretary by the Central Office.

The district committees shall make arrangements to defray the expenses of the district orator to the conference contest.

The district committee may, where it seems advisable, hold sub-district contests. In many of our larger districts there will doubtless be as many as 20 and 25 contestants. In such districts several sub-district contests should be held and the winners of these contests should then meet in the district finals.

MAIN STREET LEAGUE, HIGH POINT

The Epworth League of Main Street church, High Point, held its monthly business meeting with Rev. and Mrs. W. B. Davis at the parsonage Tuesday evening. The meeting was called to order by singing a familir Christmas hymn, after which the Bible lesson was read by the president, Mr. Evans, followed by prayer by our pastor, Mr. Davis. Several important matters were discussed and then it was decided to take an offering for the benefit of the Near East, since we did not take this offering Sunday evening. A liberal amount was given, which showed a fine spirit among the leaguers.

After the business meeting a social hour was thoroughly enjoyed. Lively games were played which created much excitement. A large number of leaguers were present and every one had a good time and enjoyed the hospitality of Mr. and Mrs. Davis more than we could express. Furthermore, they extended an invitation that we meet at the parsonage again in January, which of course we were only too glad to accept. Delicious refreshments were served, after which we adjourned, feeling that we had been benefited not only in a social but a spiritual way.

Mrs. Roy Kearns, Cor. Sec.

SUGGESTIONS TO THOSE WHO SEEK AID IN BUILDING COUNTRY CHURCHES

All enquiries concerning aid from the Duke Endowment for the building of churches in North Carolina and all applications for such aid should be addressed to Professor J. M. Ormond, Rural Life Department, Duke University, Durham, North Carolina. When applications are submitted in proper form Professor Ormond will make careful investigation, either personally or through co-operation with others, and usually on the ground; and the completed data will be laid before the Duke Fund Commission or its Executive Committee.

The recommendations of the commission will be transmitted once a month by President W. P. Few to the Trustees of the Duke Endowment, or a committee of the Trustees; and President Few will promptly give to all applicants information concerning the action of the Trustees.

The records will then go into the hands of C. B. Markham, Assistant Treasurer, Duke University, who will see that settlements are made in accordance with the conditions upon which gifts to churches have been authorized. Correspondence therefore in regard to payments and all matters concerning settlements should be addressed to Mr. Markham.

MOUNT AIRY CIRCUIT

Please allow me a little space in the Advocate to brag a little on the people of the Mt. Airy circuit. This is the third time I have been appointed to Mt. Airy—once to the district and twice to the circuit.

This is a very large circuit—nine appointments. But we have at each place a loyal band of workers. Since I left here three years ago the old parsonage has been sold and another one bought. We have now on a good street and in a fine neighborhood one of the best houses for a parsonage that I know of on any circuit. Since the house was purchased a new back porch has been added and a splendid garage built, the house newly furnished from basement to garret, and we have been pounded severely. Also we hope to do the best work this year the charge has ever done.

Best wishes for you and the paper.

J. A. Coon.

Order your new discipline from the Advocate.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Good Time—During the Thanksgiving and Christmas season is a very good time for individuals who are supporting children in our home to mail me their checks. Several have already done so, but others are running behind with their pledge. I feel confident that all who have not sent their checks will be glad to do so right away. Thanks.

* * * *

An Explanation—All specials from Thanksgiving services, Sunday schools, organized classes and individuals should be sent to A. S. Barnes, superintendent, and all money intended for assessment should be sent to Mr. R. A. Brown, Conference Treasurer, Raleigh, N. C. If all will observe this suggestion it will save any confusion and misunderstanding.

* * * *

"Well Done"—Many of our churches, Sunday schools and organized classes have done fine by sending us substantial offerings during the Thanksgiving season. In most instances whether the gifts were large or small, they represented the real spirit of sacrifice. Our people love our children, and the Methodist Orphanage has an abiding place in their affections. I am sincerely grateful for the response that has been made to my appeals through the Advocate and personal letters.

* * * *

Not So Well—There are a goodly number of churches and Sunday schools from which I have not had any financial response at this writing. I can't believe that they have forgotten us or overlooked us. The only way I can account for their silence is that circumstances were such during Thanksgiving week they could not take an offering for us. No doubt some felt that their offerings would be so small we would not miss them. Right here let me say that it is not too late for all to send us a Thanksgiving offering who have not already done so and no amount, however small, will be unappreciated. I want the weakest church and Sunday school to know that the Methodist Orphanage wants their support and prayers always.

* * * *

Baptist Orphanage—The Thomasville Baptist Orphanage received $23,000.00 within one week. That is going some. Our good Baptist friends believe in their orphanage with all their heart, and delight in making ample provision for its running expenses. It rejoices my heart to see their great institution receiving such generous support from the churches and Sunday schools. They are planning to build another cottage this coming year that will accommodate about thirty children. If our Methodist folks will supply us with the sinews of war we could put up some needed buildings and thus extend the sphere of our service to the orphan children of our conference. Nearly every day urgent appeals are made to me for the admission of children, and I am forced to say NO to most of them. Scores of the appeals never reach the ears of our executive committee. I either tell or write them that we haven't the room or the means for their reception.

Timely Suggestion—Christmas is almost here. The heart of Christian nations is made soft and generous because of the unspeakable Gift that has come to us from the bosom of our Heavenly Father. The good women of Edenton Street Methodist Church remember each child in our Home with at least one or two Christmas presents. Since they are so beautifully remembered right here in Raleigh, let me suggest that our friends throughout the conference send us money with which to finance our Home since we need assistance along that line more than we do Christmas presents. I am sure my friends understand my position. If so many things are sent, they will be lost or torn up. I do not want to encourage extravagance and wastefulness among our children. We need lots of things for the cottages in which our children live. Just now when money is so tight and our needs so great I feel that we could direct our Christmas money to better ends than to spend it lavishly for things that will soon be discarded or lost.

* * * *

Women's Auxiliaries—Two years ago the missionary societies of our women's organizations very promptly and generously furnished our beautiful new dining room with chairs and tables. I feel that we have another opportunity which they could accept. It is really more worthy than giving us tables and chairs for the Jenkins dining room. Our chapel must have new seats right away or we shall have to give it up for our daily chapel services. The seats are literally worn out and are falling to pieces. They have been repaired and mended until they can't be used much longer. It would be a fine thing for each auxiliary to provide seats for a certain number of children. Some could furnish half a dozen, while others could furnish a dozen, two dozen or three dozen. I could figure out the cost of each seat so the missionary societies would know just what they would be expected to send for a given number of seats. I trust our good women will give this suggestion their earnest consideration.

* * * *

Athletics—Our football team has played nine games with high schools. The team won eight out of the nine and had a scoreless tie with one high school. Our opponents scored thirteen points against us and our boys scored two hundred and twenty-eight points against their opponents. They went through the season without a single defeat. The fine thing about the whole matter is that our boys are in better condition physically, mentally, socially and morally than I have ever known them to be before. They played a clean game and won commendations from friends wherever they went. As a result of athletics among our children we are developing a fine morale throughout our entire family of two hundred and fifty children. Atheletics properly taught and directed solve many perplexing and difficult problems in high schools, orphanages and colleges. Mr. M. I. Pickins, who is in charge of our school, coached our boys. He is a young man of sterling character and sanctions clean playing and right living. He played on the Duke University team for two years and that means he is a gentleman of the highest type.

SOUTH HAS GREAT ASSET IN RESOURCES OF POWER

The great asset for the development of industry which the South has in its resources of coal and water power is the subject of the third of the series of advertisements being carried by the Southern Railway System in national publications having a circulation of 10,000,000.

This advertisement, appearing in the December magazines under the caption, "Towers of Southern Industry," is illustrated by a view of a modern electric transmission line crossing the Southern mountains and reads as follows:

"Great towers of slender steel march Indian file up over wooded hills and down through valley fields, carrying power and light to the farms, homes and factories of the South.

"The rapid increase in the production of electricity in the South, from water and steam power, is an outstanding industrial achivement of our time. It has risen more than 275 per cent since 1912—in the rest of the country about 275 per cent.

"Cheap and abundant electricity is a magnet to modern industry. It effects economies and makes for better industrial methods.

"This is one of the many advantages that are making the South a national manufacturing center—that already have made the South the textile center of America."

DAVID D. FORSYTH—FRONTIERSMAN OF THE CHURCH

Bishop Francis J. McConnell

David Dryden Forsyth was born in Missouri in 1864. About 1868 the Forsyth family moved to the neighborhood of Mason City, Iowa, and four years later moved again to what was then an untouched prairie region about twenty miles north of Broken Bow, Nebraska. Here David Forsyth lived until he went to the State University of Nebraska, where he was graduated in the class of 1889. Among his classmates at Lincoln were Dean Roscoe Pound and Professor J. H. Holmes.

During his senior year he was taken desperately ill with pneumonia—so ill that the doctor, a devoted Methodist named Paine, despaired of his life. According to the doctor's story, when it seemed that young Forsyth would die, the doctor knelt by the sick youth's bedside and promised the Lord to do all possible to persuade the young man to abandon the study of law and turn to the ministry if restoration of health were granted. The prayed-for recovery came, and Dr. Paine told Forsyth of the promise at the bedside. Forsyth's remark was characteristic. "It seems to me you are very generous in disposing of other people's lives"—but the subsequent consideration of the doctor's word was characteristic also. For after careful reflection the restored man betook himself to Garrett Biblical Institute for two years, and then returned to join the Northwest Nebraska Annual Conference.

In a notably brief period David Forsyth reached the foremost pulpit of his Conference, that at Kearney, and thereafter served charges at Cheyenne, Wyo.; Delta and Grand Junction in Colorado. The late Bishop William A. Juayle did not boast much of his own administrative ability, but he frequently showed positive genius in appointment-making. Holding the Colorado Conference in 1910, Bishop Quayle became convinced that all the Methodist work in Denver should be so rearranged as to put it in one district. In the face of considerable protest he reshaped the district and put David Forsyth at the head of it. To the objectors the bishop said, with his inimitable drawl, that he had put on the district a man who could handle it as easily as a schoolboy could make and throw a snowball.

The years have proved the soundness of Bishop Quayle's judgment. In the six years of Forsyth's administration the Denver District built up and turned over to Dr. Auman, his able successor, the best co-ordinated, the most thoroughly unified, the most smoothly working city district that I have ever known. In those six years were revealed also the great abilities which Dr. Forsyth manifested from 1916 to 1926 as the corresponding secretary of the Board of Home Missions and Church Extension.

Professor F. J. Turner of Harvard has written a remarkable book on the significance of the frontier in American history. Professor Turner points out that, following the foundation of the republic, the growing life of the young nation showed itself uniquely in the conquest of the Western wilderness, and that all the more important policies of the United States, both domestic and foreign, for one hundred years, take their distinctiveness from the activity and the thinking and the character of the frontiersman, who was a new and peculiar type in the history of humanity.

I am not enough of an expert to be entitled to an opinion as to whether the suggestive theories of Professor Turner are altogether sound or not, but I am quite confident that the Turner doctrine is fruitful as a clew to the understanding of Methodist history. At an early date American Methodism ceased to look across the sea to England and turned its face westward. Wherever the pioneer went, there went the Methodist itinerant also—the preacher making as unique and definite a contribution of thought and character as the pioneer. The stamp of the frontier marks Methodism indelibly—marks it, as Professor Turner says it marks our nation, with unescapable significance.

Now, for fifteen years I have thought of David D. Forsyth as the embodiment of the frontier spirit at its highest and best. Permit me in just a few words to hint at some of the experiences that make him in fact a man of the frontier. As I have already said, his earliest recollection was of movement westward from Missouri to Iowa, to Nebraska, as a child in a frontiersman's family. It has been my honor and privilege in these recent years to travel extensively with Dr. Forsyth. At rare moments he would tell enough of his early life to give swift but vivid glimpses of the old pioneer days—of plowing the prairie in his boyhood with a plow worker walking ahead of the horses with a rifle cocked and ready for instant use; of the days of '76 when because of the Sioux uprising the pioneers, the Forsyths amon gthem, traveled together a hundred miles to Loup City to face the winter in a settlement too strong to be attacked, hostile scouts hanging on the flanks of the marching company; of the hundred-mile journeys to a doctor with the sick from widely scattered homesteads. I have heard him tell of being sent to hold a legal claim to land against the protests and threats of a notorious "bad" man who had threatened to kill any Forsyth who insisted on defying the edict against the Forsyth claim. At night time the youthful David would see the "bad" man's dog nosing around the entrance of the Forsyth shack—the man himself not quite daring to venture thru the doorless opening and thus make a target of himself against any light. I have heard Forsyth tell also of his first appointment. Sent by the bishop to a little church where preaching had been intermittent for years, he tried without avail to find a boarding-place, until a gaunt, silent giant of a man sought him out, took him to his house, and kept him throught the winter. The benefactor attended the church every Sunday during Forsyth's stay, always sat on the front seat and looked out absently through the window and across the plains. Some months after the pastorate had closed, David Forsyth learned that the man who had thus befriended him had shot and killed David"s uncle in a frontier quarrel years before, and presumably was thus working out an explanation of kindliness to the nephew.

Out of twenty years of youth spent thus in a round of frontiersman experiences too numerous to mention here, David D. Forsyth won for himself the strength on which we, in these late years, came to lean so heavily—an Herculean physical might; an instinct for the real which stripped off all artificialities whatsoever; a resourcefulness that could bring its full force to bear quickly upon impressive emergencies springing up in the path in the twinkling of an eye. He learned to face, undaunted, situations that were utterly without precedents.

(Continued on page fourteen)

SO THIS IS RANDLEMAN! "PAR EXCELLENCE"

When the new preacher and his wife started to Randleman they were told that the people would treat them royally, and loyally. After arriving and being greeted by the members of the Ladies' Aid Society. That meant a good supper, plenty of kindling and coal in the shed, and plans to put new equipment in the kitchen, and many things besides which have already materialized—well, they found that much good is often wrought in quiet and modest manner by these good people—much which is never noised abroad.

After the Ladies' Aid had bought a New Perfection, the Loyal Workers' class bought a full equipment of aluminum ware for the kitchen, other Sunday school classes are buying nice draperies for the windows, and the men found that the ladies were painting the interior of the parsonage and varnishing hardwood. This gave the men an idea. The parsonage will be re-roofed and painted.

All this work took very little of the pastor's wife's time—except time devoted to tears of joy and thankfulness, so she called together an overflow crowd of young people and is organizing two Epworth Leagues at just one of our three churches, Naomi church, to be specific, and one at St. Pauls. Visiting the sick and receiving callers has been one of the most joyful features of social contact here. Some days over a dozen families, where there are sick people, have been visited.

Church attendance has increased regularly, everything was running smoothly until last Friday night, December 3rd. Then the regular order of life at the parsonage was broken into by a large crowd of people who stormed the parsonage and pounded the kitchen almost beyond recognition. It's a fact; These Randleman people can't be beat.

J. H. Brendall, Jr., P. C.

A REAL THANKSGIVING

Immediately after conference, I came home and began to formulate plans for the new and coming year. I was glad for many reasons that we did not have to tear up and move. The people generally have been very kind and good to us on this circuit, and there was no schism or strife among us. So, why should we move?

At the beginning of the year the way seemed dark and the people were discouraged because of heavy debts and other things. But as the year passed on, we began to see brighter things ahead and a possible way of relieving the situation and paying off some of the debts. We made application to the Duke Fund and they helped us. This helped in many ways and inspired our people with fresh courage. A personal canvass was made and the people responded, so that the church and piano debt was paid before conference. Now we hope to pay off the parsonage debt before 1927 and then we can go forward unincumbered.

We planned for special Thanksgiving services on that day. By giving Bullocks' church a Wednesday night service we did this and I think the services were well worth while. After the services in Creedmoor Thursday night I noticed the people lingered and finally some one said that I was needed at the parsonage. When we came in the crowd followed us with bundles, packages, etc., to "pound the preacher." And when they left us the dinning table was piled up with many large packages on the floor. It was certainly a large pounding. The next day it so happened that I was almost too sore to go. Of course, from other causes, but it followed this pounding. Words cannot express our thanks for this expression of kindness. So even after holding three services in Thanksgiving Day and going through with this glad experience we had a real occasion for giving thanks.

In this connection, I wish to thank the church at Creedmoor for a nice conference suit; Bro. H. H. Bullock for a pair of shoes; Bro. J. P. Parrott for a Stetson hat; and Mrs. Crews, Mrs. Cowan and Miss Mamie Bullock for some money as special gifts.

These things make us feel very unworthy and also resolve to do more and be more for the cause of Christ.

We have had the singing class from our orphanage on first Sunday in December, and they gave us a fine concert.

May this be a great year. With faith in God we look to the future and confidently expect another year of good things.

B. E. Stanfield.

"COMPLIMENT WITH A MEANING"

The following editorial with the above heading appeared in the Greensboro Daily News, December 4, 1926:

"The election of Greensboro College and Guilford College to the Southern Association of Colleges and Secondary Schools not only carries with it a compliment which will be appreciated by those interested in the two institutions. The definite requirements for election are adhered to strictly. It is impossible to gain admittance unless the institutions have attained a certain position in the educational world. If it may be argued that at any institution the value of a large part of the work depends upon indefinable human qualities in teacher and student, it is hardly subject to argument at all that the institutions which lack certain fundamental facilities can not expect to provide the sort of opportunity which may be provided by other institutions which do have those facilities.

"The Southern Association of Colleges and Secondary Schools itself has a standing which is recognized the country over. By reason of that fact those institutions which are members necessarily gain in prestige, and all students who bear the stamp of approval of member institutions are aided to that extent. Graduates of Greensboro and Guilford Colleges win a recognition in graduate schools not hitherto accorded; certificates to their college work take on a new importance, and the work they have done means more all over the United States. These are facts of capital significance to both colleges and are, therefore, a tribute to those who have guided them in their steady growth."

W. N. C. WOMAN'S

(Continued from page eight)

enter into a similar agreement and substitute this year a Bennett Memorial love gift for the gifts usually given to each other?

The true Christmas gift seeks nothing in return. It is like the alabaster box of precious ointment poured forth. Its motive is love. The Bennett Memorial is motivated by love and also by deep need. What more fitting than to connect in one planning the Christmas season of 1926 with the completion of the Bennett Memorial!

Is it not possible for us, under the inspiration of this great undertaking, to find for ourselves and our church a new meaning in taking, to find for ourselves and our church a new meaning in Christmas giving that will vitally affect all our Christmas giving in the years to come? Certainly today we as Christians are face to face with the question as to whether our celebration of Christmas is really Christian, so greatly has it become commercialized and so little do the motives of love and need permeate it. If the need of completing the Bennett Memorial should be used of God this year to teach us a better way, then the memorial will have served another great need in our lives and have made another contribution to the coming of the kingdom.

Not only is it possible for us as women to revolutionize our own personal plans of Christmas giving, but it is possible to bring a blessing to thelives of others by enlisting their interest also. There are men and women in all our churches who have not as yet been asked to give to the Bennett Memorial. Many do not even know about it. There is hardly a church, however small, which will not need some special object during the Christmas season for its Christmas giving. What is more fitting than that in this critical year they should be asked to direct their offering to make possible the equipment for Scarritt College where young people are being trained for the special purpose of carrying the glad Christmas message of good will to all the world? What more appropriate object could there be for a Christmas gift?

The Bennett Memorial movement, whose object is to make possble for Scarritt College an administration and classroom building with a lovely chapel, and also to endow the chair of the English Bible, is fast drawing to the close of its allotted period. With December 31, 1926, this marvelous achievement of Southern Methodist women will be over. Many of the auxiliaries have not yet reached their quota of five dollars per capita, and this proposed direction of Christmas gifts will make possible the completion of these quotas, because these special gifts can pass through the Bennett Memorial treasury. Besides, Christmas memorial gifts can be sought in memory of pioneers and loved ones who have gone beyond, but who are especially on one's heart at the Christmas season. What more beautiful time to approach bereaved friends with the suggestion of a memorial gift and the enrollment of the loved name in the Book of Remembrance. These memorial gifts, while not counting on the auxiliary quota, will count on the conference quota and make it possible for the conference to become enrolled on the Memorial Tablet.

The Bennett Memorial is being built by faith. Its completion depends upon our faithfulness. Would that all who are working so hard for the completion of their quotas could have the joy and inspiration of seeing what their efforts have already wrought. Let us being at the south end of the central unit and walk through the broad hallway. On the right is the lovely social hall with its fireplaces at each end, over one of which is inscribed the words: "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. On the left one passes the office of the Student Counselor, the Student Activity Room, and the Faculty and Board rooms. On the second floor is the lovely lecture hall with four splendid classrooms. Passing through a beautiful Gothic cloister one enters the north unit, which stands at right angles with the central unit. On the first floor is the spacious business lobby with the various administrative offices, while the second floor has more classrooms and the beautiful library. At this writing the plastering is being applied to the central and north units and the foundations of the Wightman Memorial Chapel are being laid, this latter being the south unit, which completes the Bennett Memorial. Would that you could see the beautiful stone work of the building, which is making it already an object of admiration by all who see it.

A final Christmas love gift for the Bennett Memorial from hundreds and thousands of men, women and children—this is the Christmas plan for the completion of our great undertaking. We cannot stress too much the great need. The Bennett Memorial is the very foundation stone of the new Scarritt College, the central key building which will set the standard for other buildings and around which all the other buildings of the years to come will be grouped. Surely there is no more worthy object for our Christmas gifts for the year 1926.—Bulletin, Scarritt College.

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Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

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AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.... $0 50
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Our Little Folks

THE BELLS ACROSS THE SNOW

By Frances Ridley Havergal

O Christmas, merry Christmas!
It is really come again,
With its memories and greeting,
With its joy, and with its pain.
There's a minor in the carol
And a shadow in the light,
And a spray of cypress twining
With the holly-wreath tonight;
And the hush is never broken
By laughter light and low,
As we listen in the starlight
To the "bells across the snow."

O Christmas, merry Christmas!
'Tis not so very long
Since other voices blended
In the carol and the song!
If we could but hear them singing,
As they are singing now,
If we could but see the shining
Of the crown on each dear brow,
There would be no sigh to smother,
No hidden tear to flow,
As we listen in the starlight
To the "bells across the snow."

O Christmas, merry Christmas!
This it never more can be;
We cannot bring again the days
Of our unshadowed glee;
But Christmas, happy Christmas,
Sweet herald of good will,
With holy songs of glory,
Bring holy gladness still;
For peace and hope may brighten,
And patient love may glow,
As we listen in the starlight
To the "bells across the snow."

And lo! from the heaven above,
An angel leaned from the glory,
And sang his song of love.
He sang, that first sweet Christmas,
The song that shall never cease,
"Glory to God in the highest,
On earth good will and peace."

THE LITTLE BOY THEY TURNED AWAY

(A Story Adapted from the German.)
By Elizabeth Harrison.

Once upon a time, a long, long time ago, on the night before Christmas a little child was wandering all alone through the gates of a great city. There were many people on the street, fathers and aunts, and even grey-haired grandfathers and grandmothers, all of whom were hurrying home with bundles of presents for each other and for their little ones. Fine carriages rolled by, express wagons rattled past, even old carts were pressed into service, and all things seemed in a hurry and glad with the expectation of the coming Christmas morning. From some of the windows bright lights were already beginning to stream until it was almost as bright as day.

But the little child seemed to have no home, and wandered about listlessly from street to street. No one took any notice of him except perhaps Jack Frost, who bit his bare toes and made the ends of his fingers tingle. The north wind, too, seemed to notice the child, for it blew against him and pierced his ragged garments through and through, causing him to shiver with cold. Home after home he passed, looking with longing eyes through the windows in upon the glad, happy children, most of whom were helping to trim the Christmas trees for the coming morrow.

"Surely," said the child to himself, where there is so much gladness and happiness some of it may be for me." So with timid steps he approached a large and handsome house. Through the windows he could see a tall and stately Christmas tree already lighted. Many presents hung upon it. Its green boughs were trimmed with gold and silver ornaments. Slowly he climbed up the broad steps and gently rapped at the door. It was opened by a large man-servant. He had a kindly face, although his voice was deep and gruff. He looked at the little child for a moment, then sadly shook his head and said: "Go down off the steps. There is no room here for such as you." He looked sorry as he spoke; possibly he remembered his own little ones at home and was glad that they were not out on this cold and bitter night. Through the open door a bright light shone, and the warm air, filled with the fragrance of the Christmas pine rushed out from the inner room and greeted the little wanderer with a kiss. As the child turned back into the cold and darkness he wondered why the footman had spoken thus, for surely, thought he, those little children would love to have another companion join them in their joyous Christmas festival. But the little children inside did not even know that he had knocked at the door.

The street grew colder and darker as the child passed on. He went sadly forward, saying to himself: "Is there no one in all this great city who will share the Christmas with me?" Farther and farther down the street he wandered, to where the homes were not so large and beautiful. There seemed to be little children inside of nearly all the houses. They were dancing and frolicking about. Christmas trees could be seen in nearly every window, with beautiful dolls and trumpets and picture-books and balls and tops and other dainty toys hung upon them. In one window the child noticed a little lamb made of soft, white wool. Around its neck was tied a red ribbon. It had evidently been hung on the tree for one of the children. The little stranger stopped before this window and looked long and earnestly at the beautiful things inside, but most of all was he drawn toward the white lamb. At last creeping up to the windowpane he gently tapped upon it. A little girl came to the window and looked out into the dark street where the snow had now begun to fall. She saw the child, but she only frowned and shook her head and said: "Go away and come some other time. We are too busy to take care of you now."

Back into the dark, cold street he turned again. The wind was whirling past him and seemed to say: "Hurry on, hurry on, we have no time to stop. 'Tis Christmas Eve and everybody is in a hurry tonight."

Again and again the little child rapped softly at door or windowpane. At each place he was refused admission. One mother feared he might have some ugly disease which her darling would catch; another father said he had only enough for his own children and none to spare for beggar brats. Still another told him to go home where he belonged and not to trouble other folks.

The hours passed; later grew the night and colder blew the wind and darker seemed the street. Farther and farther the little one wandered. There was scarcely anyone left on the street by this time, and the few who remained did not seem to see the child. Suddenly ahead of him there appeared a bright, single ray of light. It shone through the darkness into the child's eyes. He looked up smilingly and said: "I will go where the small light beckons; perhaps they will share their Christmas with me."

Hurrying past all the other houses he soon reached the end of the street and went straight up to the window from which the light was streaming. It was a poor little low house, but the child cared not for that. The light seemed still to call him in. From what do you suppose the light came? Nothing but a tallow candle, which had been placed in an old cup with a broken handle in the window, as a glad token of Christmas Eve. There was neither curtain nor shade to the small, square window, and as the little child looked in he saw standing upon a neat, wooden table, a branch of a Chrstmas tree. The room was plainly furnished, but it was very clean. Near the fireplace sat a lovely faced mother with a little two-year-old on her knee and an older child beside her. The two children were looking into their mother's face and listening to a story. She must have been telling them a Christmas story, I think. A few bright coals were burning in the fireplace and all seemed light and warm within.

The little wanderer crept closer and closer to the windowpane. So sweet was the mother's face, so loving seemed the children, that at last he took courage and tapped gently, very gently, on the door.

The mother stopped talking, the little children looked up.

"What was that, mother?" asked the little girl at her side.

"I think it was some one tapping on the door," replied the mother. "Run as quickly as you can and open it, dear, for it is a bitter cold night to keep anyone waiting in this storm."

"Oh, mother, I think it was the bough of the tree tapping against the windowpane," said the little girl. "Do please go on with your story."

Again the little wanderer tapped upon the door.

"My child! my child!" exclaimed the mother, rising, "hat certainly was a rap. No one must be left out in the cold on our beautiful Christmas Eve."

The child ran to the door and threw it wide open. The mother saw the ragged stranger standing without, cold and shivering, with bare head and almost bare feet. She held out both hands and drew him into the warm bright room. "You poor, dear child," was all she said, and putting her arms around him close to her breast.

"He is very cold, my children," she exlaimed. "We must warm him."

"And," added the little girl, "we must love him and give him some of our Christmas, too."

The mother sat down beside the fire with the child on her lap, and her own two little ones warmed his half-frozen hands in theirs. The mother smoothed his tangled curls, and bending low over his head kissed the child's face. She gathered the three little ones in her arms, and the candle and the firelight shone over them. For a moment the room was very still.

By-and-by the little girl said softly to her mother: "May we not light the Christmas tree and let him see how beautiful it looks?"

"Yes," said the mother.

With that she seated the child on a low stool beside the fire and went herself to fetch the few simple ornament which from year to year she had saved for her children's Christmas tree.

They were soon so busy they did not notice the room had filled with a strange and brilliant light. They turned and looked at the spot where the little wanderer sat. His ragged clothes had changed to garments white and beautiful; his tangled curls seemed like a halo about his head; but most glorious of all was his face, which shone with a light so dazzling that they could scarcely look upon it.

In silent wonder they gazed at the child. Their little room seemed to grow larger and larger until it was as wide as the whole world; the roof of their low house seemed to expand and rise until it reached the sky.

With a gentle and sweet smile the wonderful child looked upon them for a moment and then slowly rose and floated through the air, above the treetops, beyond the church spire, higher even than the clouds themselves, until he appeared to them to be a shining star in the sky above. At last he disappeared from sight.

The antonished children turned in hushed awe to their mother, and said in a whisper: "Oh, mother, it was the Christ-child, was it not?"

And the mother answered in a low tone, "Yes."—Central Christian Advocate.

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DAVID D. FORSYTH—FRONTIERSMAN OF THE CHURCH

(Continued from page eleven)

The position to which Dr. Forsyth was elected in 1916, I repeat, made demands upon the qualities developed on the frontier. At the 1916 General Conference the Board of Home Missions and Church Extension was reorganized throughout. The scale on which the Board worked, and the multitudinous variety of its activities made the situation for the secretary unparalleled in our administrative history. Moreover, the period of our national life was itself without parallel. The General Conference of 1916 closed just eleven months before our entry into the World War. The war brought unprecedented problems, with its distribution of industry and its redistribution of masses of population into training camps and into war-time manufacturing centers. Night after night, till far toward morning, Dr. Forsyth worked away on plans on which the past history of the Board of Home Missions could throw no light at all. Then came the Centenary, likewise beating new paths. Then followed the declining interest on the part of the church in the Centenary and World Service program—a decline for which no individual was responsible, a decline coming in part out of disillusionment after the war, in part out of the moral lassitude that followed the psychological overstrain of the five years following 1917.

By the time the General Conference of 1924 met, practically all the official heads of societies responsible for the Centenary movement had passed out of official position or were working in other fields. To Dr. Forsyth more than to any other individual was left the task of salvaging the physical and spiritual results of the vast program inaugurated by the Centenary. The task called for infinite patience, good humor, and firmness. Churches in wealthy communities, abundantly able to take care of their own material needs, came clamoring, often angrily, to Dr. Forsyth's door, asking for missionary funds to complete purely local enterprises, and blaming him because the funds were not available; and yet in practically every case the complainant went away satisfied with the explanation of Dr. Forsyth.

In this emphasis upon the frontiersman characteristics of our departed leader as serving the church in altogether new situations, I wish to guard against any suggestion that the man whose passing we mourn partook of the roughness which we sometimes associate with men called on to do a rough work. The biographers even of Abraham Lincoln have at times found it necessary to explain a certain coarseness in Lincoln's utterance by reference to the severe conditions of pioneer life. Nobody doubts the fine purity of Lincoln's heart. I wish to say, however, after long intimacy with David Dryden Forsyth, who like Abraham Lincoln lived through severe pioneer conditions, that I never saw in him any trace of roughness or coarseness. He was at times frank to the point of bruskness, but only in cases where such frankness was the part of kindness. He was fine by nature, and the pioneer spirit lost nothing of its exquisite quality by the stern experiences through which he lived.

I have spoken of Lincoln. When the word came to the Bishops' Meeting the other day in Denver that David D. Forsyth had fallen, there came at once to my mind certain lines here and there from Edwin Markham's poem on Lincoln—phrases as applicable to our fallen leader as to the great Lincoln himself:

So came the Captain with the mighty heart;

. . . . . .

. . . . . He held his place—
Held the long purpose like a growing tree—
Held on through blame and faltered not at praise,
And when he fell, in whirlwind, he went down
As when a kingly cedar, green with boughs,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky.—Zion's Hearald.

The general opinion around Geneva seemed to be that the United States will inevitably join the league. They believe that it will not be for some years to come, but that when we do come we will come with a rush. It will be interesting to see just how correct their prophecy will turn out to be.—David G. Wilson, Jr., high school visitor at the Assembly of the League of Nations.

How Doctors Treat Colds and the Flu

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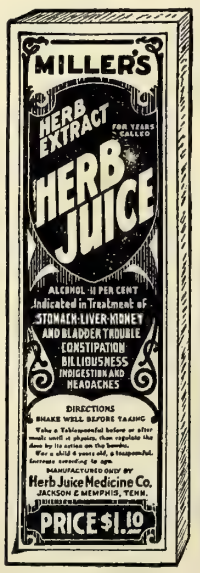
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Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P. E., 20Highland, Asheville, N. C.
FIRST ROUND—IN PART

	December
Sandy Mush, Brick Church, 11	18
Leicester, Leicester, 11	19
Oakley, night	19
	January
Ivy, Beech Glen, 11	1
Central, 11	2
Elk Mountain, Elk Mountain, 3	2
Hominy, Asbury, 11	8
Swannanoa, Swannanoa, 11	9
Fairview, Fairview, 3	9

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FIRST ROUND

	December
Hickory Grove, 7	16
Wadesboro, 11 and 2	19

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Ave., Greensboro.
FIRST ROUND

	December
Jamestown, Jamestown, 11	19
Centenary, night	19
East Greensboro, Holt's, 11	26
Proximity, night	26
	January
Reidsville, 11	2
Park Place, night	2
Randleman, St. Paul, 11	9
College Place, night	9
High Point, Main St., 11	16
West Market, night	16
Ashboro, 11	23
Bethel, night	23
Wesley Memorial, 11	30
Carraway Memorial, night	30

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.
FIRST ROUND—IN PART

	December
Marion Ct., Providence, 11	17
Table Rock, Oak Hill, 11	18
Morganton Ct., Mt. Pleasant, 11	19
Glen Alpine, 7	19

MT. AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FIRST ROUND

	December
Mt. Airy, Central, 11	19
Dobson, Rockford, 3	19
	January
Ararat, Hatcher's Chapel, 11	2
Mt. Airy, Rockford St., night	2
Stokesdale, Eden, 11	8-9
Draper, 11	16
Leaksville, night	16
Jonesville, 11	23
Elkin, night	23
Mt. Airy Ct., Zion, 11	30

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

	December
Laurel Springs, Nathan's Creek	18
Sparta, Sparta	19
	January
Watauga, Hinson's Chapel	1
Boone, Boone	2

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

	December
Bethel, 11	19
Albemarle Ct., Love's, 3	19
	January
Albemarle, Central, 11	2
Albemarle, First St., 7	2
New London, Bethany, 11	8
Salem, Salem, 11	9
Badin, 7	9
Landis, Oak Grove, 11	15
Kannapolis, Trinity, 11	16
Concord, Harmony, 7	16
Salisbury Ct., Shiloh, 11	22
Spencer, Central, 11	23
East Spencer, Long St., 7	23
Yadkin-Rowan, 7	26
Salisbury, Park Ave., 11	30
Salisbury, Main St., 7	30

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

	December
Rock Springs, Denver, 11	11
Lowesville, Hill's Chapel, 11	12
Stanley, Stanley, 3 and night	12
Franklin Ave., night	15
Cherryville Ct., St. Paul, 11	18
Cherryville, First Church, 11	19
King's Mountain, night	19
Belmont, Main St., 11	26
Belmont, Park St., Providence, 3	26
Mt. Holly, night	26
	January
Cramerton, 11	2
Lowell, Lowell, 3	2
McAdenville, night	2
Crouse, Lander's Chapel, 11	8
Dallas, High Shoals, 11	9
Maylo, nght	9

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FIRST ROUND

	December
Dudley Shoals, Grace, 11	19
Rhodhiss, 2:30	19
Hickory, Highland, night	19
Taylorsville, 11	26
Hiddenite, Center, 3	26
Stony Point, night	26
	January
Cool Springs, Cool Springs, 11	2
Elmwood, Cleveland, 3	2
Statesville, Race St., night	2
Statesville, Broad St., 11	9
Mooresville Ct., Triplett, 3	9
Jones Memorial, night	9

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 201 Branner Ave., Waynesville.
FIRST ROUND

	December
Fines Creek Ct., Pine Grove, 11	19
Haywood Ct., Davis Chapel, 3	19
Webster Ct., Love's Chapel, 11	26
Dellwood Ct., Maple Grove, 3	26

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 West Fourth Street, Winston-Salem, N. C.
FIRST ROUND

	December
Linwood, Linwood, 2 and 3	18-19
Thomasville, Main St., 11	19
Erlanger, night	19
Lexington, First Church, 11	26
Walkertown, night	26
	January
Davie, Center, 11	1-2
Mocksville, night	2
Oak Ridge, Oak Ridge, 11	9
Kernersville, Kernersville, night	9
Thomasville Ct., Unity, 11 and nght	15-16
Hanes-Clemmons, Bethel, 11	16
Burkhead, 11	23

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

	December
Mt. Tirzah Ct., Helena, 11	17
Cedar Grove Ct., Cedar Grove, 11	18-19
Burlington Ct., Bethel, 11	26
Front Street, night	26
Branson, night	28
Gregson, night	29
Milton Ct., Milton, 11	31
	January
Brooksdale Ct., Brooksdale, 11	1
Carrboro Ct., Carrboro, 11	2
Trinity, night	4
Lakewood, night	5
Rougemont Ct., Rougemont, 11	7
Bahama Ct., Mt. Sylvan, 11	8
Long Memorial, 11	9
East Roxboro and Longhurst, Longhurst, 3	9
Chapel Hill, night	10
Carr, night	11
West Durham, night	12
Leasburg Ct., Leasburg, 11	14
Yanceyville Ct., Yanceyville, 11	15-16
Calvary, night	17
Duke Memorial, night	18
Durham Ct., Bethany, 11	21
Person Ct., Oak Grove, 11	22-23
Duke's Chapel, 11	29

ELIZABETH CITY DISTRICT
H. I. Glass, P. E., Elizabeth City, N. C.
FIRST ROUND

	December
Pantego-Belhaven, Belhaven	19
Gates, Gatesville	26-27
North Gates, Kittrells	27-28
	January
Chowan, Anderson	1-2
Edenton, night	2
Perquimans, Cedar Grove	8-9
Hertford, night	9
Currituck, Mt. Zion	15-16
Moyock, Moyock	22-23
Pasquotank, Epworth	29-30
	February
South Camden, Shiloh	5-6
South Mills, McBrides	12-13
Manteo, 11	20
Wanchese, night	20
Dare, Mann's Harbor, night	21
Stumpy Point, night	23
Kennekeet, Salvo	25
Hatteras, Buxton	27
Kitty Hawk, Kitty Hawk	29

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

	December
Raw River, Bynum	18-19
Pittsboro, Pittsboro, night	19-20
Goldston, Goldston	21
Roseboro, Bethel	26-27
Stedman, Cokesbury	28
	January
St. Paul, St. Paul	1-2
Elizabeth, Trinity	8-9
Parkton, Parkton, night	9-10
Jonesboro, Jonesboro	15-16
Lillington, Lillington, night	16-17
Mamers, Spring Hill	18
Erwin, Erwin, 2:30	22-23
Sanford, night	23-24
Glendon, Fair Promise	29-30
Siler City, night	30-31

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FIRST ROUND

	December
Mt. Olive Ct., Providence, 11	18-19
Mt. Olive, 7:30	19
Riverside, 11	26
Centenary, 7:30	26
	January
Straits Ct., Tabernacle, 11	2
Beaufort, 7:30	2
Craven Ct., Beach Grove, 11	4
LaGrange Ct., Hickory Grove, 11	9
Kinston, 7:30	9
Dover Ct., Dover, 11	16
Jones Ct., Newton, 11	23
Snow Hill Ct., Snow Hill, 11	28
Hookerton Ct., Hookerton, 11	29
Grifton Ct., Grifton, 11	30
	February
Pamlico Ct., Alliance, 11	2
Oriental Ct., Oriental, 11	6
Pink Hill Ct., Pink Hill, 11	13
Seven Springs, Garvis Chapel, 2	13
Atlantic and Sealevel, Atlantic, 3	15
Ocracoke and Portsmouth, Cracoke, 7	16

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

	December
Kenley, Kenley	16
Lucama, Buckhorn	17
Baiyle, Bailey	18
Zebulon, Wendell	19
Jenkins Memorial, 11	26
Epworth, 7:30	26
Garner, Garner	28
Millbrook, Pleasant Grove	29
	January
Princeton, Princeton	2
Smithfield, 7:30	2
Four Oaks, Four Oaks	8
Benson, 11	9
Selma, 7:30	9
Oxford Ct., Hermon	15
Oxford	16
Creedmore, Creedmore	22
Stem, Stem	23
Tar River, Ebenezer	29
Franklinton	30
Franklinton Ct., Wesley, 3	30
	February
Louisburg, 11	6
Louisburg Ct., Leah, 3	6
Edenton St.	13

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
FIRST ROUND

	December
Mt. Gilead Ct., Wadeville, 11	18-19
Roberdel, night	19
Biscoe, Candor, 11	26
	January
Montgomery Ct., 11	2
Troy, night	2
Piedmont, E. Rockingham, night	5
Richmond Ct., St. Paul, night, 8 and 11	9
Ellerbe, Ellerbt, night, 9 and 11	10
West End, West End, 11	15-16
Mount Gilead	23
Rowland, Rowland, 11	26
Hamlet, 11	30
Rockingham, night	30-31
	February
Lumberton, 11	6
Robeson, Trinity, 11	12
Aberdeen Vass, 11 and night	13-14

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FIRST ROUND

	December
Rocky Mount Ct., Marvin, 3	18
Clark Street Church, 11	19
South Rocky Mount, 3	19
First Church, night	19
	January
Springhope, night and 11	1-2
Nashville, night	2
McKendree, Pinetops, 11	9
Tarboro, 3	9
Bethel, night	9
Stantonsburg, 11	16
Fremont, Eureco, 3	16
Vanceboro, 11	23
Grimesland, 3	23
Greenville Ct., Robersonville, 11	30
Ayden, night	30
	February
Aurora, 11	6
Bath, 11	13

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FIRST ROUND

	December
Northhampton, Jackson, a. m.	18-19
Conway, Bethany, night and a. m.	19-20
	January
Seaboard, Eeaboard, a. m.	1-2
Rich Square, Rich Square, night and a. m.	2-3
Henderson, First Church, night	5
Aulander, Aulander, a. m.	9
Ahoskie, Ahoskie, night and a. m.	9-10
Rosemary, Rosemary, a. m.	16
Battleboro and Whitaker, Battleboro, night	16
Middleburg, Middleburg, a. m.	23
Halifax, Tabor, a. m.	30
	Febrary
Windsor, Windsor, a. m.	6
Williamston and Hamilton, williamston, night	6
Garysburg, Shiloh, a. m.	13
Scotland Neck, 3 and night	13
Warren, Sarepta, a. m.	19-20
White Memorial and City Road, City Road, night	20
Murfreesboro and Winton, a. m.	22

WILMINGTON DISTRICT
H. M. North, P. E., Wilmington, N. C.
FIRST ROUND

	December
Wallace-Rose Hill, Rose Hill, a.m.	19
Burgaw Burgaw, p.m.	19
	January
Keenansville, Keenansville, a.m.	2
Ingold, Garland, p.m.	2
Shallotte, Concord, afternoon	9
Southport, night	9
Magnolai, Turkey, a.m.	15-16
Wilmington Ct., Sea Gate, night	16
Scott's Hill, Scott's Hill, a.m.	22-23
Wilmington, Trinity, p.m.	23
Faison-Warsaw, Faison, a.m.	29-30
Clinton, Clinton, p.m.	30
Wilmington, Fifth Avenue, night	5
Wilmington, Grace, night	12
	February
Swansboro, Oak Grove, a.m.	5-6
Maysville, Maysville, p.m.	6
Town Creek, Bethel, a.m.	12-13
Carver's Creek, Council, p.m.	13
Jacksonville-Richlands, Richlands, a.m.	19-20
Hallsboro, Hallsboro at 11, Wanna. p.m.	27

The book of discipline contains information that every Methodist ought to know. Prices, one copy 50 cents; 12 copies $5.28; 25 copies $10.50; 50 copies $20; 100 copies $37.50; all postpaid. Order from the North Carolina Christian Advocate.

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From Raleigh, N. C.
Daily except as shown

Leave For	Arrive From
6:15 a. m.—A Norfolk	8:30 p. m.
7:30 a. m.—B Charlotte	5:15 p. m.
3:00 p. m.—Washington	12:50 p. m.
9:45 p. m.—D Norfolk	7:05 a. m.

A—Parlor Car-Marsden to Norfolk.
B—Connects week days for Fayetteville.
D—Sleeper to Norfolk.
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IN MEMORIAM

Obituaries containing one hundred words or less will be published free. All words in excess of one hundred will be charged for at the rate of one cent per word.

McNIDER—Mrs. Sallie Perry McNider died July 7, 1926, in a Norfolk hospital. Her funeral was conducted in Center Hill Methodist church by her pastor, Rev. H. A. Chester, assisted by Dr. T. McNider Simpson of Virginia conference, and she was laid to rest nearby. Mrs. McNider was born in Perquimans county 58 years ago, and while young joined Oak Grove Methodist church. Some years ago they moved to Chowan county, where she continued her good works. She was a woman of fine Christian character, always ready to sacrifice for others, and will be greatly missed. Mrs. McNider is survived by her husband, T. J. McNider, and children, Mrs. T. S. White, Mrs. M. S. Harris, Mrs. H. T. Hollowell, Mrs. A. T. Lane, J. P. Simpson, and J. S. McNider, a step-son whom she loved as her own.

L. Willie Evans,
Margaret E. White.

COLE—On April 23, 1926, God called Mrs. Sarah (Herren) Cole to her eternal reward. Mrs. Cole was born August 30, 1847, being a member of one of the oldest and best known families of the state.

In 1867 she was happily married to Mr. Frank Cole, who preceded her to the great beyond more than ten years ago. There being no children born of this union, they took into their home J. W. Green at the age of six, who has filled the place of a loving and faithful child for more than 50 years.

Mrs. Cole professed faith in Christ in her early teens, and uniting with the Methodist Episcopal Church, South, of which she was a member for more than 60 years, she remained faithful to Him, always contributing liberally of both means nd service to His cause, until God touched her and she slept.

The community in which her life was a shining example for good, unites in sympathy with the relatives and friends, who will cherish her memory as a priceless heritage.

Tymah Phillips Crawford,
A Grand-niece.

CAVINESS—Late Friday afternoon, November 26, Katie Lee Caviness was fatally and accidentally shot by her little cousin of about the same age with a small rifle.

She was the youngest child of Mrs. Lee N. Caviness of Hester, N. C., and was ten years old the 19th of May. Last year she gave her young heart to Jesus and united with Bullock's Methodist church. From that time and even before she has a perfect record for attendance and lessons in the church anu Sunday school. She was ever true and faithful in all the work, and every one loved this sweet, innocene little girl. There was every promise of a fine useful Christian woman in this child and it is so sad to see her little life snapped out so quickly. We cannot explain or understand these things, but God can bring out of it all a far more and eternal weight of glory. This little bud will blossom and bloom in the sweet fields of Eden.

May the heavenly Father give grace and comfort to the heart-broken mother and two sisters.

B. E. Stanfield, P. C.

CAMERON—Brother Neil T. Cameron was born August 1, 1851, and departed this earthly life September 14, 1926, lacking but a few days of being 75 years of age. For a number of years prior to his death Brother Cameron had been a faithful member of Camp Ground Methodist church and was interested in all its progress until the infirmaties of his body made it impossible for him to attend church. He was married February 27, 1873, to Rebecca Jane Johnson, who with six children survive him. These are: J. T. Cameron, E. G. Cameron, Mrs. Lattie Blanton and Mrs. Rosa Knight of Fayetteville, N. C., Mrs. Lillian Wood of Erwin, N. C., and Mrs. Cora Knight of Jonesboro, N. C., and a large number of grandchildren. For months Brother Cameron had been a sufferer and loving hands diu all that could be done to make life comfortable until the end, which came peacefully and with no shadow across his pathway. The Christ whom he had learned to trust in life did not forsake him when he came to the crossing of the great river. His body rests among the oaks in the churchyard of Camp Ground church to await the dawning of the eternal day. J. C. Humble.

HALL—Quietly and peacefully Miss Bettie Hall fell on sleep at her home in Granville county, near Northside, November 19, 1926.

She was in her 84th year of her age and had been an invalid for more than 15 years. In her early life she was happily converted and joined the Methodist church and ever remained a loyal, true member.

She was a remarkable woman in many ways, possessing many fine traits of character that made her a favorite and beloved by a large circle of friends. There was no guile or deceit in her life, but a plain, simple, Christ-like character without spot or wrinkle.

The funeral services were held at her home, conducted by her request by a cousin, Rev. Mr. Hall of the Primitive Baptist church and the writer, and she sleeps in the family cemetery nearby.

A sister, Miss Fannie, and a brother, F. G. Hall, survive. They lived peacefully and happily together for many years. May the Lord bless these two. B. C. Stanfield.

JONES—Archie G. Jones, son of Silas and Elizabeth Jones, was born at Mason's Cross, Scotland county, June 18, 1863. All his boyhood days were spent on his father's farm, where he received his early training and first actual experience as a farmer. The most of his life was lived on the farm and the problems of the farmer were always of interest to him.

In 1897 he moved to Hoke county and at once identified himself with her citizenship, becoming a useful and valued citizen. Later, when his health began to give way, he moved to Raeford, where he lived the remainder of his days.

Brother Jones was twice married; first to Miss Lorena Herndon on November 9, 1884, and then to Miss Rachael Gibson on October 5, 1890.

He was a consistent member of the Raeford Methodist church and for a number of years a faithful steward. He loved the work of his church and gladly did what he could for its advancement.

His tenderness and devotion to his wife, whose health had been poor for a number of years, was indeed beautiful to see.

Just after Christmas of last year his health gave way completely and he was taken to Highsmith's hospital in Fayetteville, where he lingered for seven weeks before his call came on February 22 to go up higher. It found him ready as he had lived so long. We laid his body to rest in the Raeford cemetery. God bless and kep his widow, son and daughter true to his ideals. N. C. Yearby.



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NORTH CAROLINA
Christian Advocate

Volume 71 GREENSBORO, N. C., THURSDAY, DECEMBER 23, 1926 Number 51

The First General Missionary Council

AT 9 o'clock Wednesday morning, Dec. 15, when frigid winds out of the north had driven the mercury down to 10 above zero and the overhanging clouds promised snow, the first General Missionary Council of the Methodist Episcopal Church, South, assembled in the big and beautiful Fourth Avenue church, Louisville, Ky. Bishops Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. DuBose, James Cannon, Jr., W. B. Beauchamp, J. E. Dickey, S. R. Hay, H. M. Dobbs and H. A. Boaz were in attendance. Only Bishop W. N. Ainsworth, who is on the field in the Far East, was absent. All the editors of the church papers with possibly one or two exceptions were on hand at the opening, also each president and secretary of the conference boards of missions in the home land, all secretaries of the General Board of Missions and the secretaries of the Department of Promotion and Education.

It was a truly representative group. Bishop Darlington was there to tell of the work in Belgium, Czechoslovakia and Poland, Bishop Cannon was fresh from Brazil with a message from the land of the Southern Cross, Bishop Hay as spokesman for the Far West, and the presidents and secretaries of conference boards of every section from the Golden Gate to the capital of the nation came as representatives of annual conferences both great and small, which are the real working units of our Methodism.

The period of worship of the first session and of each succeeding session was conducted by Dr. O. E. Goddard, foreign secretary of the board. The brief addresses delivered by Dr. Goddard in these opening moments of the council sessions were unsually fine and made a good beginning for each and every session.

Dr. W. G. Cram, general secretary of the Board of Missions, in taking the chair as president of the council, spoke briefly and expressed pleasure that he could call to order the first General Missionary Council of the church and also indicated the duties that lay ahead of the council.

Dr. A. P. Lyon, presiding elder of the Louisville district, and Dr. J. W. Johnson, pastor of the Fourth Avenue church, extended whole-hearted welcome to these representatives of the missionary activities of the church.

When the president called for the election of a secretary, Dr. F. S. Love of the North Carolina conference was nominated and elected secretary for the session and in the election of officers for the quadrennium just before final adjournment F. S. Love was chosen secretary. This is an item of business of more than passing note to our readers, not simply because he is from North Carolina, but also because he is the only resident North Carolinian who holds any official position with any of the boards of the church. The material emoluments of this office would not buy a shoestring, but it serves to give us one connectional office.

The initial address of the first morning was delivered by Bishop W. B. Beauchamp, president of the Board of Missions, and who before his election to the Episcopacy was field marshall of the great Centenary Movement.

Bishop Beauchamp emphasized the fact that an ever decreasing appropriation will fail to meet present day world programs. The speaker also deplored the tendency to give locally to the church and not to a world program. "Local churches seem to be suffering from near-sightedness," declared the bishop. "We need a new and greater leadership in bishops, presiding elders, pastors, editors and all others who occupy places of leadership," was one of his significant declarations. "These leaders," continued the speaker, "need a new vision and new loyalty to the Lord Jesus Christ."

In this address Bishop Beauchamp had as his subject, "The Missionary Outlook."

The hour given to the discussion of "Missions in the Home Field" was under the direction of Dr. J. W. Perry, home mission secretary of the board.

"Industrial conditions in cotton mill sections of the church" were discussed by Dr. J. W. Speake of the Upper South Carolina conference, who as missionary secretary is giving special study to the social and industrial problems which arise as a result of the cotton mills. He confined his address to what he knew of the problems in South Carolina, and in my judgment gave an admirable presentation of the subject. But one thing that amused Bishop Denny and some of the rest of us was the speaker's assertion, when describing the ignorance of the people in South Carolina before the era of textile manufacture, that their neighbors were even more ignorant. The reference was either to North Carolina or Georgia or both, and as the Tar Heel state has more cotton mills than South Carolina we presume that the reference was to the people of the Old North State. This is not written in a fault-finding spirit but simply because Mr. Speake loves fun. He is doing a great work in his conference.

In words that glowed Bishop Sam R. Hay told of our work and workers on the West Coast and lauded their ability and devotion to the cause of their Lord and Master. Bishop H. M. DuBose, who was introduced as "the Apostle of the West" where he gave eight years of effective episcopal service, told of the movement now on in Holston to consolidate country churches—an idea and an inspiration that he got in North Carolina where such a movement is on in earnest.

The principal address of the morning was delivered by Bishop Francis J. McConnell (*Continued on page two*)

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
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CHRISTMAS IN HIROSHIMA

The following interesting description of how Christmas is observed in Hiroshima, Japan, arrived this week just before the Advocate was put on the press. This timely story was written by Mrs. Anna Lanius Stewart, wife of Dr. S. A. Stewart, president of Hiroshima School for Girls. Our readers, we are sure, will welcome this account of what Christmas is like in that non-Christian land far beyond the sea. Dr. Stewart is a native of North Carolina who is doing a great work in Japan, but never fails to be interested in what is going on in his native state. Mrs. Stewart is a native of Missouri whom we of the Old North State delight to claim by adoption. Here is her story of "Christmas in Hiroshima":

"Santa Claus has arrived in Hiroshima. He seems so at home that one wonders if he may not have come back home if he may not be a brother of the Seven Gods of Luck who from ancient times have had their abode here. His color scheme seems to belong to the landscape, and his genial countenance under his gay cap gives a feeling of warmth and cheer that the seven brothers utterly fail to bestow, for seven bald heads in a row would lower the temperature of any shop window, while a Santa Claus on a snow covered roof makes even bare-footed children forget their chillblains. This year the end-of-the-year sales began early, for business is not so prosperous, it has been hinted, and every incentive to buy was needed to inspire the populace with the disposition to get rid of hard earned silver. Street titles are very indefinite in this old city, but there is one thorofare that we know as 'Hon Dori,' a sort of main street. It may be said to begin in the moving picture district, and for a long mile, more or less straight, through the middle of town and on to the big bridge by the postoffice it stretches. There Santa Claus holds carnival. The way is narrow. There is an occasional big bank building, or an imposing life insurance edifice, but mostly the shops are in Japanese houses with the whole front of the house open on the street and their wares pushed out just as far as safety permits. Just imagine a Woolworth store lengthened out for a mile. For that is the way it looks. At night it is brilliant with electric lights and colors that the rainbow never dreamed of, all the shop windows gay with evergreens and tinsel and Santa Clauses so thick they must have rained down. I said it looks like a Woolworth store, but don't think it is a five-and-ten-cent display, for some of the windows have the costliest bronze and some the most gorgeous crepes. The hardware shops with their countless array of copper kettles always add to the attractiveness of a Japanese street and before Christmas their sheen dazzles one's eyes. The cake stores and the fruit shops piled high with the reddest of red apples and the yellowest of yellow oranges make one think of Scrooge's "own room" when the Ghost of Christmas Present came.

The week before Christmas last year, crowds thronged the streets every night and their interest centered round the "Fukubiki" places. There were three of them. All during the sales every purchase of one yen's value entitled the purchaser to a ticket. If he refused the ticket, a discount of one or two sen was allowed him. This ticket gave him a chance to draw a number in the Fukubiki shop and that number gave him some article, maybe a pair of chopsticks, maybe a radish-grater, or a water bucket or a tea kettle, or a bureau, or a charcoal brazier. These Fukubiki shops were gayly decorated with red and white and green and piled full of all sorts and conditions of things contributed by the different shops. Christmas Eve they were crowded. I saw one man present eleven tickets at once and he drew, fortunately, a tin wash basin on his first ticket so he had something to carry all the other trifling things in.

In December one of my English classes wrote compositions on "Christmas in Hiroshima" and each girl said she hoped the time would come when people in Hiroshima would understand Christmas so that they could really celebrate it, for Santa Claus means little except a good decoration to make shops more attractive and to induce customers to buy. One shop window had a scene of a snow-covered hill with a church at the top. Lights shone through the windows and illumined a cross over the door. Santa Claus was starting down the chimney! At the side of the church shone a sign. "Meri Kurisumasu!" which, if you know how to read, sounds "Merry Christmas!" This year the churches all decided to try a "Community Christmas" at one of the big public halls so that people might know why Christmas is a time of rejoicing. A good program of choruses and talks was arranged both for afternoon and night and tickets were issued through churches, Sunday schools and primary schools. Good crowds came in afternoon and evening. Young men from all the churches had decorated the hall and they had found two beautiful fir trees growing in big tubs. It was a marvel to me how they ever got them into the house and up the stairs, but there they were. They were trimmed with silver things that glittered in the midst of the dark branches when all the little lights were turned on, and they looked mysterious as well as beautiful. Our girls arranged some very pretty tableaux while the Christmas hymns were being sung. Everybody enjoyed the programs and I think many people heard the real Christmas story for the first time.

In the girls' school we had Christmas and Christmas and more Christmas! There were 'most too many Christmasses to count. Some of them were serious and some of them weren't. I'd hate to say how many little trays of cake and how many handfuls of tiny oranges we brought home every day, for no social event is ever complete in this land without its gift of cake, and who in any land ever heard of Christmas without an orange? For many years in the school we have given a Christmas cantata on the afternoon of the twenty-third. We use the same program every year. It ends with the Hallelujah Chorus, and though Japanese voices haven't the same volume as European voices, still five hundred girls singing "Hallelujah" can make one's heart lift up. "King of kings! Lord of lords." How true it is that "we've a song to be sung to the nations!" One longs for the day when—

'The darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great Kingdom shall come to earth,
The Kingdom of love and light!' "

THE FIRST GENERAL MISSIONARY COUNCIL

(*Continued from page one*)

of the Methodist Episcopal Church. Whenever I hear this man who has as the great passion of his life that Christian principles and the Spirit of Christ may control not only the individual but institutions also, especially, social, industrial, and political institutions, I am impressed with his ability and courage. His are very decided convictions on questions of social, industrial and political righteousness; and his delight is to meet his antagonists on their own ground and there win the victory. Examples of his victories were his success in securing better terms for the over-worked toilers in the employ of the Steel trust, and his utter rout of Clarence Darrow, whom Bishop McConnell met on a public platform in Chicago, where he brought this high priest of atheism and apostle of crime to utter confusion in an uneven battle of wits.

"Home Missions" was Bishop McConnell's subject and he emphasized the significance of what is done in this land as it affects the lands beyond the sea. "The contraditions between the way Americans lived in those lands," said the bishop, "and what the missionaries stand for block the work." "It would be well for the work," said he, "if we could have at the embarking ports an examination of those Americans who are intending to depart as well as of those aliens who are seeking to come in."

Through the afternoon things went with a "bang"—excuse the word, but it may arouse the reader a bit. There was something of interest going on all the time. First, the women came to the platform and they speak with authority, an authority that belongs to successes, big successes. They carry on their work amid shouts of conquest and at the same time stay out of debt. These women preach and live the gospel in the "regions beyond" and can build a college at home as if by magic, but it is by the sacrificial giving of these consecrated women in whose vocabulary is no such word as fail.

The speakers who represented these women were Mrs. F. F. Stephens, president of the Woman's Missionary Council, Mrs. Luke Johnson and Mrs. J. W. Perry. An effective trio is this and right well did they present their cause upon the present occasion.

After the thrill that these elect women gave the assembly came missionary messages from beyond the horizon. Those leaders who have returned from beyond the seas spoke with authority, for they told of the things that they had seen and heard.

First was Bishop Moore, who gave four years of episcopal service on the field in Brazil. Then Bishop Boaz told how Japan was peacefully penetrating all the Far East, how one Japanese out of every two hundred is a Christian, but the Christian influence is many times greater than these figures would indicate, and that according to the missionaries the people are more eager to hear the gospel than ever before.

The bishop's story of his triumphal entry into a Korean village on the back of a 10-year-old cow while accompanied by a guard of honor and greeted upon his arrival with all the enthusiasm of Americans greeting the Rumanian queen is a fine bit of humor that would enliven the most sedate assembly.

Bishop Cannon's address was of such quality that the body ordered it sent to all the church papers with a request to publish. It will appear in an early issue of this paper.

Dr. J. C. Hawk, at home on furlough from China where he has wrought heroically for years, spoke of the work in that great empire of the Orient.

At the evening hour Bishop Warren A. Candler delivered an address on missions which was only such as the senior bishop is capable of when he appears before a great representative audience. His auditors were greatly pleased and edified.

The story of the second day will appear next week. A. W. P.

WHY DOES NOT THE PRESS SET A HIGHER STANDARD?

Frequently we hear it said that moral progress is slow. But could we expect otherwise when one remembers the counter influences that are at work? Take the following fact, for example, to which Rev. Frank W. Court of Davenport, Iowa, directs our attention when he says: "I venture the guess that the Episcopal clergyman of New Brunswick, N. J., and his choir singer received more column space publicity and front page head lines in the daily press during the four weeks' trial, even though is was merely a re-emphasis of the nasty case four years after the tragedy, than have all the other Episcopal clergymen in the United States put together who are engaged in religious work—and in 1923 they numbered 6,075. Yes, and for good measure we will include the 14,497 Presbyterian preachers, the 10,264 Lutheran, the 52,316 Baptist, the 5,620 Congregational, the 48,520 Methodist, and the 22,545 Catholic priests. Yes, and we will also include all the bishops, archbishops, prelates, and moderators for still better measure."

People and Things

Dilworth, Charlotte, reports a total of 59 members received by letter and on profession of faith since conference.

Rev. and Mrs. J. F. Kirk of Asheville spent Christmas in Greensboro and their friends extended a cordial welcome to them upon their return to the Gate City.

"I have just returned from Buhl and Bailey, Idaho, where I held meeting, four weeks at each place. Practically 200 joined the churches."—Theodore Copeland.

Do you know the name of the new Southern Methodist pastor in Hollywood, California, the movie city? We have a hundred thousand dollar church in that city, a parsonage worth ten thousand, and Rev. J. A. B. Fry of North Carolina is the pastor.

"Having known hardship, though incomparably tame beside his, in my own struggle to get a N. C. University diploma, I could not restrain the tears on reading on the Advocate first page, December 9, the account of how George Stewart won out. I wish every boy and girl might read it."—W. A. Betts.

"Rev. F. L. Setzer of the Fairview Methodist church is getting along fine since he had an operation for the removal of his tonsils. His church and friends were glad for his return, and they gave him and family a warm welcome and a surprise party." —M.

"Reverend and Mrs. Lawrence Bogle announce the marriage of their daughter, Kathryn, to Mr. James Walker Bowman on Saturday, the fifth of September, nineteen hundred and twenty-five, Danville, Virginia. At home after the first of January, Reidsville, North Carolina."

The pastor at First church, Lenoir, has been "gunning" for new members during the six weeks of "open season" since annual conference and reports 50 additions. He says he has not "flushed a covey" from some other pastor's private preserve nor fired into them on the "huddle," but has "singled" most of them "on the wing." Rev. W. E. Poovey is the pastor.

"Denton is more classical than Gaul. While Gaul was divided into only three parts, Denton is divided into six. Siloam last week gave us a severe pounding; Jackson Hill and Newsom piled it up on us in a storm last night. It is hard telling what Denton, Clarksburg and Pleasant Grove are aiming to do, but I am sure we will be more than pleased. Let them come."—Chas. P. Goode, P. C.

Rev. and Mrs. E. C. Glenn, who have made Greensboro their home since Brother Glenn's superannuation a few years ago, were remembered a few evenings since by one of the circles of the West Market Woman's Missionary Society in a heavy "pounding." It was their twenty-fifth wedding anniversary and silver coin was in evidence as well as supplies for the pantry. Brother and Sister Glenn were very happy to be remembered in such lovely fashion. The health of both these devoted servants of the church is better than it has been.

A PROMINENT GREENSBORO WOMAN DIES SUDDENLY

Last Monday morning at 9 o'clock Mrs. Eugenia C. Watlington, a life-long citizen of Greensboro who has been prominent in the social, business and church life of the city, was stricken without warning just after breakfast when busy with the day's duties and expired almost immediately. Her unexpected death was a great shock to her family and friends.

The funeral services were held in West Market Street church Tuesday afternoon and were conducted by Rev. L. D. Thompson, assisted by Revs. S. B. Turrentine and A. W. Plyler. Interment was in Greene Hill cemetery, this city.

The surviving members of her immediate family are a daughter, Mrs. S. H. Isler, and two grandchildren, Eugenia and S. H. Isler, Jr., of Greensboro, also two sisters, Mrs. Claude Blum of Winston-Salem, and Mrs. Minnie Robbins of Raleigh.

The following estimate of this remarkable woman's character, which we regard an estimate of unusual accuracy, was given at the funeral by Dr. S. B. Turrentine, a former pastor and close friend:

Among the finest portraits of character are the tributes that inspiration has paid to womanhood. "Who can find a strong woman?" "Strength and honor are her clothing; and she shall rejoice in time to come." "Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

The three elements essential to success are industry, economy and self-reliance.

Mrs. Watlington, thrown upon her own responsibility in young motherhood, exemplified these principles in life and conduct.

Endowed with clear judgment she wisely planned; and possessing a strong will she carried her plans into execution. While thus successful in business, she also "looked well to the ways of her household and ate not the bread of idleness."

Having been born and reared in Greensboro she became identified with the various interests of the city and community. With loyalty to her church she attended upon its ordinaces and supported its institutions. Her interest in education was indicated by her attendance upon the various exercises in Greensboro College and by her contributions to this old institution of learning in our city. During the recent financial campaigns simultaneously made by the alumnae and the citizens Mrs. Watlington was one of the four largest contributors.

Amiable in disposition she was easily approached; and frank in spirit she was readily understood. She was loved for her kindliness of heart and esteemed for her valuable service.

While approaching the festal season that was of old heralded by the heavenly chorus, "Glory to God in the highest and on earth peace, good will toward men," her heavenly Father gently touched His child, and she peacefully fell asleep.

NOTICE TO THE MISSIONARY WOMEN OF THE WESTERN NORTH CAROLINA CONFERENCE

I am coming to you once again asking that you please see that all your pledges are paid in full for this year. We have only one week left us in which to wind up our year's work and there is much to be done. If each auxiliary (adult, young people, and junior) will send in reports promptly to the conference officers by January 1, 1927, it will mean a great victory, not only for the individual auxiliary but for our entire conference. If you have not given a love gift to Christ whose birthdy we celebrate at this season of the year, won't you give it this week through your missionary society and thereby enjoy the happiest Christmas you have ever had, because through your gift you have been able to make so many others happy. Let us remember the words of our Lord Jesus Christ who said, "Inasmuch as you have done unto one of the least of these you have done it unto me."

Wishing for each and every one of you a most happy Yuletide, Mrs. C. C. Weaver,
Pres. W. M. S., W. N. C. Conf.

MY CHRISTMAS PRAYER

By C. W. Hunt.

Lord God of the harvests, we thank Thee that we approach another joyous Christmas season, when we celebrate the birth of thy dear Son, the Saviour of mankind; Him in whom we live and move, and through whom we approach unto Thee. We come now confessing our many sins, and lifting up our hearts unto Thee, the Giver of everything that is good. We come thanking Thee for a bountiful harvest; for deliverance from the devastating storm; from pestilence and from all evil. We are unworthy of thy care and protection, but may our faith in the Divinity of thy dear Son, our Lord and Saviour, be our guide; and grant most graciously that we may never doubt His miraculous birth, and that He and He alone is the propiciation for our sins. Save us, O God, from doubt and draw all men closer to Thee. Grant that men may be constrained to love and serve Thee with a newness of heart and a more sacred trust in Thee; and bring us again in health and strength to see another joyous Christmas season. Amen.

EXECUTIVE COMMITTEE MEETING

The executive committee meeting of the Board of Church Extension is hereby called to meet in Edenton Street church on Friday, December 31, 1926. In order to have any applications before the next meeting of the general board, which meets in Louisville January 11, 1927, it will be necessary to have them before the conference committee on December 31 at Raleigh. Please send them in to Rev. E. Frank Lee at Kinston, N. C., or to the undersigned. Euclid McWhorter, Chm.

MICHAEL S. SHERWOOD OF RANDLEMAN PASSES FROM EARTH

By S. B. Turrentine.

Mr. Michael S. Sherwood of Randleman, N. C., died in a hospital in Greensboro on Saturday morning, December 11, 1926.

The funeral service was conducted from West Market Street Methodist church on Sunday afternoon, December 12, at 2:30 o'clock by Rev. S. B. Turrentine, president of Greensboro College and former pastor of the deceased, and by Rev. L. D. Thompson, pastor of West Market Street church. Rev. J. H. Brendall, Jr., pastor of Randleman charge, Rev. W. L. Dawson, pastor of Proximity Methodist church, and Rev. A. R. Bell, pastor of Pleasant Garden charge, assisted in the funeral service. The interment was in Green Hill cemetery, Greensboro.

Dr. S. B. Turrentine paid the deceased the following tribute:

Sixty-one years ago last October the 14th there was born on West Gaston street, Greensboro, Michael Swain Sherwood, son of Michael Swain Sherwood and Mrs. Martha Miller Sherwood.

He spent the greater portion of his life in Greensboro, having worked during his youth for the J. W. Scott and Company, and later he was teller in the Greensboro National Bank for many years.

Soon after leaving Greensboro he moved to Randleman, North Carolina, and became secretary of the Deep River Mills, which position he held till his death.

He was converted and joined West Market Street Methodist church when a small boy. During a number of years he was superintendent of West Market Street church Sunday school. He also taught in the same Sunday school and for some time served as recording steward of this church.

On December 8, 1897, he was united in marriage to Miss Emma Mann, daughter of the late Rev. James E. Mann, D. D., and Mrs. Martha Miller Mann, Doctor Mann having served as pastor of West Market Street Methodist church from 1885 to 1889.

During his sojourn in Randleman he taught a class of young men in the Sunday school of St. Paul Methodist church of which he was a member.

Having been born and trained in a Christian home he began life aright in heeding the inspired injunction, "Remember now thy Creator in the days of thy youth." As he grew to manhood his life conformed to the inspired answer to the query: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

The inspired pencil portrays in beautiful symbol the priceless character of true manhood: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." The richest assets of any commonwealth are its upright citizens. The life of Michael S. Sherwood was public-spirited and his influence was ever found on the right side of any issue.

Throughout his career he maintained the noble record of walking in his integrity. By kindness he won what force can never gain. As a friend he was unwavering; in every position of trust he was true and faithful; in the experience of trial and difficulty he endured as one who sees the invisible. Accordingly, he was an apostle of sunshine and cheer, who smiled beneath an aching brow, persevered through difficulty, winning and maintaining the esteem and confidence of his fellowmen.

A useful citizen, a devoted husband and father, a faithful Christian has gone from our midst.

The devoted wife and six affectionate children, four daughters and two sons, survive him.

While our hearts feel like crying: "Oh, for the touch of a vanished hand, and the sound of a voice that is still," yet his translation renders the vision of heaven brighter and the ties binding us thither, stronger.

While members of his family and the speaker were by his bedside he gave assurance of his resting upon the promises of his Saviour.

As the end approached he expressed a longing to rest. And sustained by the "everlasting arms" he soon "fell on sleep."

May He who promised, "My peace I give unto you," bequeath to the mother and children the peace which "passeth all understanding"; and may we finally "enter into the rest that remaineth unto the children of God."

CHRISTMAS IN PRAGUE, CZECHOSLOVAKIA

Just how can one understand the complexities of a typical Czech Christmas who has not lived through and survived at least one? I have lived through three Christmas celebrations, each consisting of 45 separate days of feasting, fasting and consequent purging: ice, snow, and fetes: hard work, biting bitter cold, snow, misery and sickness: joy, sorrow and happiness which are the component parts of any Slav Christmas. You will note that I said the feast lasted 45 days, not counting the nights, and on my knees have I thanked God that such a Christmas comes but once each year.

To explain a bit: the American Christmas is usually limited to the feasting and present-giving-and-receiving of Christmas Eve and Christmas Day, with a sort of festal flare-back on New Years' too. This idea of what constitutes a proper Christmas is a kind of diluted extract of what has come to us from Germany and England; but in both these countries, the 6th of January, the "12th night" after Christmas, or as the Easterners put it, the "Feast of the Three Kings," is celebrated with pomp and ceremony, but wholly neglected by us, more's the pity.

But when you travel east, towards the Rising Sun, you come into the Slav Lands and there you encounter customs and ceremonies that are as old as antiquity. For instance, the Slav countries all have two calendars: the present calendar or the Western Calendar which we observe, and the Eastern or the Orthodox Calendar. We cannot brag any too much about our calendar because after it was in operation for several centuries it was discovered that it was at least 3 years and perhaps 4 years out of line with Christ's birth, so he was actually born when he was 3 years old, or thereabouts. Now the Eastern Christians scorn such nonsense, and they have their calendar too, which varies from 13 to 18 days from ours, but gets the years straight and correct. That means that all true Slavs celebrate each important event twice, once by each calendar, and all told, their Christmas Fete is so unique and so typical that I want to describe at least part of it. The Christmas season begins with the Feast of Saint Nicholas, on December 6th new style and December 18th old style.

Saint Nicholas is our old style fat-stomached Santa Claus, with this very important exception: he carries, invariably, a bundle of switches, to chastise the unruly and the forgetful; I have seen perhaps one million different figures of St. Nicholas, and he invariably carries his switches. Consequently this day is a sort of Christian Day of Atonement, because one is sure to have his foibles or his peculiarities (especially if they are at all offensive) dragged out into broad daylight, and have them lampooned unmercifully. The students usually do on St. Nicholas day what the class historian or class prophet will do on our graduation day with this important difference: St. Nicholas always has at hand a lot of strong-arm imps who carry into immediate execution his dictates; so when you go to a St. Nicholas party you are usually in for a good old fashioned razzing, and you get it, too. At the end of the razzing, usually, presents are distributed; these tokens usually come direct from the heart, and, in order to save the friends of St. Nicholas any undue expense, I did not go to the last two St. Nicholas parties, because I did not want my friends to spend a heller on me; but St. Nicholas, nevertheless, came twice to my office with the most exquisite, wonderful gifts, that I shall treasure to the end of my days.

Christmas day is rather a solemn affair, as it should be; it is purely a sacred family affair and if you are invited to help out at a family Christmas celebration in Czechoslovakia, no more tender, intimate courtesy can ever be extended to you. Before the family is cared for in a material way, each Czech family starts in early in the month of December to make his Christmas list for his less fortunate neighbors and the tender, wonderful little precious trinkets that are exchanged have an air of sanctity and mystery about them; but above all, the poor are tended carefully and tactfully; immense baskets are packed and prepared: great bushel measures heaped to overflowing with everything that a poor family will need,—the necessities of life, not the fripperies, but such wholesome essentials as white flour, lard, sugar, milk, rice, butter, vegetables, some drippings of some kind, apples, oranges, and above all, the materials for baking and making a Christmas cake, the famous Vanocky, pronounced Vanotschkie. This is a sort of rich coffee cake that is made of white flour, yeast, white butter, eggs, sugar and a few raisins or bits of candid orange peel, or the citron-melon; the dough is carefully mixed and moulded into plaits and braided just as a girl braids her hair; every real, honest to goodness vanocky has at east two immense braids that are fat in the middle and thin at both ends but the more luscious and utterly sassamagorious vanockys have three or four braids, sometimes five, all fat in the middle and thin at both ends. The cake is then carefully coated with melted butter, sugar and beaten egg, and is baked slowly; it is a very delicious something and every man, woman and child has his fill of vanocky at least once each year. They are sliced, and either eaten cold or else toasted with mil, chocolate, coffee or the inevitable Caj, pronounced Tschai, which means tea. Even the graves of those gone before are decorated as with us on Christmas Day.

Christmas Eve usually the Czech family decorates and lights the Yolka or the Christmas tree; on the branches of the Yolka will be found appropriate mementoes for each member of the family, including the cat, the dog, the goat, pet goose and rabbits back in the yard; each one is appropriately yet inexpensively remembered and after the Yolka is lighted everyone joins hands and sings those songs we all love, "Adeste Fideles," usually some setting of a Martin Luther, Huss or Ziska Hymn and, of course, the song of good "King Wencelas looked Down"; Wencelas really is no other than our good friend the great Czech King Vaclav, who with his sainted Mother, Ludmila, form the basis and background of 90% of the Czech folk lore and songs. There are likewise plenty of songs about King Charles of Karel, who founded the great University of Prague, and who was one of the most enlightened monarchs of his day. The Mission Christmas service always included our old famous Christmas songs and carols and a splendid feast for the poorer kiddies and their mothers, usually selected by us and the Czech Red-Cross Society.

Due to the fact that so many hundred years the Czechs were under domination of the Austrians, there is great feeling of brotherhood and even a sort of Religious Freemasonry among them, to a very surprising degree. Those who laboured to make the country free and great are always remembered at Christmas, and above all the poor and widows and the children come in for considerably more than a tithe of the average Czech Freeholder's cash and provisions. This is exemplified to an uncanny degree but there are no great Czech fortunes; most of the people are very, very poor, but they are warm-hearted and generous to a fault. Then, every day and every afternoon and every night during Christmas week the typical Czech will visit his close friends and relatives; their Yolkas will again be lighted and vast quantities of Caj and Vanocky consumed. New Year's Day is meant for formal calls and visits; and everyone puts on his best bib and tucker and ventures forth in the neighborhood or signs the guest register in the President's official town residence, Hradcany Castle.

Now one would think that that's enough; but never in your life; along counts the 6th of January and all the youngsters get themselves up in Masquerage as the "Three Kings of the Orient," and sing all day and all night before the houses of friends and strangers and receive for their feeble pipings either more chocolate and vanocky or perhaps a few pennies, much the same custom that England celebrates with their famous Boxing Day, the day after Christmas.

But the feast of the Three Kings, new style, is the Orthodox Christmas, old style, so this same Christmas performance is repeated, in precise detail until you get ready to yelp at the very sight of a vanocky or a yolka. With January 6th as Orthodox Christmas, with its usual ritualistic services, that makes January 13 as the New Year's celebration with its Yolkas and Vanocky, and January 19th as the Feast of the Three Kings. Count back now, please; we began on Saint Nicholas Day, December 6th, new style; we end January 19th, old style, and I have yet to find the man or woman who can go through 45 days of continuous feasting and physical, mental and financially upset without fervently thanking his Maker that Christmas comes but once each year.

We of the Mission always celebrate the new calendar, though we are invited straight through for each of the 45 days, and along about the 6th of January the invitations fall both thick and fast; I have been invited to 15 yolkas in one night and have actually gone to seven delegating friends or helpers to take care of the others. Usually these invited, or student yolkas, are elaborate affairs; splendid programs of music and dramas are always given, because each Slav is an artist of some kind, but after a 15th slice of vanocky and the 25th cup of tea, one sighs for a rest.

After writing thus far in this article, I took it to be read by my good friends of the Czechoslovak Legation in Washington, Dr. Jaroslav Lipa, Counselor of the Legation, and his beautiful and utterly charming wife, who was Ludmila Masaryk, daughter of the President's brother, Ludwig; she is dark, petite, and Slav to her finger tips; she looks and talks much like her distinguished cousin, D. Alice Masaryk, the daughter of the President, and herself the president of the Czechoslovak Red Cross. I asked Mme. Lipa, or Pani Lipova, as she would be called in Czech, where she would lay the especial emphasis on the Czech Christmas; she replied, the Home, the Fireside, the Children and the Vanocky, not forgetting the sick and the poor.

The largest and most important picture in their charming Washington apartment is a wonderful picture of President Masaryk,—that dear, personal friend and wonderful man, who has brought his people out from under the Austrian yoke and is now resigning from the position of President, so that he may live to see himself a successful Presidential election in the beautiful little country he has helped create.

In the wonderful old castle, Hradcany, in Prague, where kings of Bohemia and emperors of Austria have lived for centuries, there hangs today a very wonder-speaking likeness of the Austrian Empress, Queen Maria Theresa,— the greatest "man" of her time and the greatest Empress of modern times; she was a womanly woman who was a giant in many ways. I do not know the name of the artist who painted that picture but it produces an uncanny effect upon the person that studies it carefully and seriously; the first time I entered those drawing rooms for a state reception I can "smack" upon the Empress Queen who looked at me with eye-brows lifted, and then she seemed to smile and say,—"Well, old dear, things surely have come to a pretty pass if you come here unannounced." I felt her rebuke as though she had spoken. So thereafter I never passed her picture without bowing gravely and smiling at her. Once she smiled back at me, maybe it was the light, but she smiled nevertheless, and once I plainly saw her wink at President Masaryk, as if to say,—"Well, at last. Thank God there is a real man to run this show."

She seems to sort of understand the President and his many problem to an uncanny degree; she always watches for him when he enters the room and somehow he never looks as well and as straight and as strong as when he stands directly under her picture to welcome guests just as she once did. I have seen the President glance at her more than once, and she seemed to wink and nod approvingly at him, as if to remind him that she did the best she could for her brood of offsprings but they sort of "petered out" and at all events, the Czechs are pretty fine people even if they do require a heap of understanding sometimes. There is some kind of telepathic communion between those two very wise people, I am sure.

So when Dr. Lipa told me today that President Masaryk was wintering in Egypt to escape the rigors of a Prague winter, I understood perfectly; I remembered that in Egypt lives the wisest woman that Africa and the world ever saw—the Sphynx, and I can well imagine that aged cat-like lady, too, having an especially tender interest in the hero-president of Czechoslovakia. I believe he can tell her many things about ingratitude and racial minorities that even she never heard about. I am quite sure, too, that she will impart to his attentive, quick, Slav brain, secrets that only the initiate will ever be able to understand. He is a wonderful man, President Masaryk, and with such advisors as Maria Theresa waiting for him at Hradcany Castle, and the Sphynx purring to him in the cool

of the Egyptian moonlight,—no wonder he is able to think faster and faster than the greatest of his contemporaries.

Every Czech housefold this Christmas will utter not one but many prayers that God will guide the new little nation through the general election next May and the New Year to come; by next Christmas there will be a new President if President Masaryk will refuse to allow his name to be presented to the electorate; and he is working steadfastly for the election of one of his trusted friends and helpers; I believe the Sphynx and the wise old Empress Queen are helping him. But I feel, too, that every true American will want to help too, and will ask himself "How can I help best?" Well, if you were able to talk not only to the President, to the Sphynx and the Empress but to Dr. Alice Masaryk, the President of the Czechoslovak Red Cross, they would tell you this,—Czechoslovakia lies so far north that the winters last practically 8 or 9 months each year; some years we have only 3 or 4 days of sunshine. This is hard on our brave people and very hard on our kiddies; we need, therefore, bottled sunshine to help them get well and keep well and to ward off their ancient enemies, Tuberculosis, Rickets, cold and famine. Specifically, we need Cod Liver Oil or one of the lighter emulsions of it; we need hundreds of thousands of gallons of it for our kiddies, our youngsters, our students, our middle age, and our old folks; an even million gallons of this precious fluid would do us more good than anything else now. With it we need hundreds of thousands of yards of light flannel to make into underwear, night wear and to fashion into layettes for the kiddies. We need warm clothing, good and thick, to ward off the chill of the long, long, cold, icy winter. Our people are very brave; they have done the superhuman, but as a race we are very poor. We have each year a fresh crop of tuberculars of the unhappy, the rickety and the unfortunate who need and deserve American Help, aid and sympathy until stability and peace actually come to Europe; all our people ask is the chance to live and to let live. We came out of the war strapped, poverty stricken. We have paid our debts with honour and with promptitude but in so doing our own people have suffered. There is much unemployment. There is much cold and hunger and actual suffering and privation. We do not ask help for ourselves, but we ask you to help us help our own kiddies, our unfortunates and our down and out Russians, now nearly three million, who have escaped to us, naked, hungry, diseased and homeless to find asylum to mend their tattered and torn lives, fleeing from the Bolsheviks. "It is rather for these that we Czechs ask your Help; help from you good and generous but far-off, non-understanding Americans; we are poor but we pay our debts; will you help us this Christmas tide to help those poorer than ourselves, whom we unfortunately cannot help?" That's their prayer and the spirit of a Czechoslovak Christmas as I understand it and know it. God grant that help will come to them speedily.

John Cabell Wilkinson,
Associate Editor, U. S. Daily,
Washington, D. C.

STRAW-BALLOTING THE BIBLE

Little purpose can be served by the proposed "religious poll" to be taken through the newspapers of the country by the International Advertising Association, acting for the Federal Council of Churches. The proposal, even though made with the best of intentions, bears too much the appearance of a publicity stunt; it smacks not so much of the church as of the press-agent. According to its sponsors, the poll is designed to show the extent of religious sentiment in the nation, and thus furnish a basis for a vast advertising campaign to be undertaken later. But its benefits under this heading are at best doubtful, and its flaws are of such a nature as to make the plan seem highly ill-advised.

Newspaper straw-ballots—and essentially that is what the present scheme resolves itself into—have been notoriously futile and inaccurate. They cannot be said to measure, or even reflect, the true sentiment of the communities in which they are taken. Because of their very futility, the number of intelligent persons who participate is relatively small.

But there are many surprisingly active minority groups to whom the straw-ballot furnishes a grand opportunity. Through it they attempt to show a tremendous sentiment in favor of their own particular line. While the great majority of citizens remain passively positive in their opinions, aroused to action only by some great moral issue, these busy minorities welcome every straw-ballot with enthusiasm. It is to them that the present stunt will appeal most heartily, and not to the thinking people of the nation, whose opinions are of greatest value. Such a straw-ballot as that intended, instead of determining the status of religion in America, will serve largely as a medium for little bands of atheists and non-believers to magnify their own theories into matters of vast importance.

If the sole aim of the "religious poll" were to stimulate discussion on religious matters, it might be justified. But rather than that, the intention is "to find out how many persons in this country believe in God." And the results are to be utilized as material for a general campaign of publicity and propaganda.

The combination of religion and modern advertising is one that must be effected skilfully if at all. Religion is personal, individualistic. Its spirit comes from within. It cannot be "sold" to the people, as cans of beans or special brands of cigarettes are sold.—Dearborn Independent.

SEEKING THE KING!

Matthew 2:2: Where is he that is born king of the Jews?

They were seeing the king of the Jews, but it is almost certain that they who sought were not Jews themselves. Therein is found illustration of the fact that people who may themselves not be religious are nevertheless concerned about religion—those outside the church have a very real interest in who leads in the church, and how he leads. They inquired about one who was born king of the Jews. Herod had that title, but he had been appointed to the office. They wanted one who was qualified through character for that high position. Where such an one was to be found was a pertinent question.

The wise men came to Jerusalem in their quest. And it is not to be wondered at that they did. Where would they be more likely to find out about the king of the Jews than at this center of Jewish religion? They knocked at the palace of Herod, and surely the home of a king ought to be able to furnish information about anyone with a title to rule. But things are not as they seem. All the information they got was a quotation out of a book. The wise men looked in the wrong place and made inquiry of the wrong persons. They must turn their journey toward yonder rural hamlet if they would find the king.

At this Christmas time let us ask the question of the wise men, Where is the Christ to be found? Where shall we search for him? Are we likely to find him in our interchange of gifts? It looks as though we ought, but all that has become a burden. Santa Claus displaced Christ a long time ago, and "Do your Christmas shopping early" is putting Santa Claus into the background. The anxious faces of the shoppers and the tired bodies of the shop-keepers contradict the message of peace and good will which the angels announced.

Is he likely to be found in the Christmas meeting in the church? Not necessarily. Isaiah found the Lord in the temple, but it was not on a festal day. And Moses had to go away to the mountain alone to find him.

Jesus came to help people and we will find him as we go to the help of people who need our help.

Jesus came to help people and we will find him as we go to the help of people who need our help. Christmas celebrates the coming of Jesus in sacrificial love to people who needed him but who did not want him. It does not celebrate the time when the members of the Holy Trinity gave each other gifts, and when they gave gifts to the archangels, but rather the time when Jesus came to cheer and redeem the life of poor mortals. We celebrate it aright when we seek to lighten the burdens of people whose backs are bent, and bear light to those who are in the shadows.

This is a world of reality. Herod's court was all glossed over with artificiality. The Sanhedrin was all wrapped about with pretense. Today pretense is the atmosphere of the court whether poltical or ecclesiastical. There is a world that is perfectly real, and it is typified by the manger and the watching shepherds. The continued residence of Jesus in his world is guaranteed by the large number of these people in the world. Jesus will never desert them. The wise men had to draw up before an humble abode to find the king.

What a glorious Christmas it would be if we turned away from giving things to those who gave us presents last year or who, we hope, will make us presents this year, and sought out those who suffer through affliction, those who struggle with poverty, those who stagger on under some heavy blow, and brought Christ's presence to them! It is perhaps too much to expect. Maybe we are not really seeking Christ. Only the wise men went to find him then, the rest of humanity went on no such quest. Maybe we only take advantage of the day to gratifying our own pleasures. Who will be mighty enough and good enough to put the spirit of Christ in control of Christmas?

Otho J. Jones.

PRESIDENT W. P. FEW HAS MAILED CHECKS TO SUPERANNUATE PREACHERS

Monday of this week President W. P. Few mailed Christmas checks to the superannuate preachers and women and children in North Carolina who are entitled to help from this fund. The checks were accompanied by the following letter:

My Dear Friend:

For eleven years I have had the pleasure of sending for the late James B. Duke Christmas checks to superannuates of the North Carolina conferences and their families. These checks this year go, as henceforth they will go, from The Duke Endowment, a trust established December 11, 1924.

Mr. Duke was moved to undertake the development of water powers in North and South Carolina, in which for many years he was engaged, by the conviction that such utilization of a natural resource, otherwise running in waste to the sea and not remaining and increasing as a forest, both gives impetus to industrial life and provides a safe and enduring investment for capital. He had also long had in mind to dedicate the revenues of such developments to the ministry of mankind along physical, intellectual, and spiritual lines, as at the same time the operation of such developments ministers to the economic welfare of the communities they serve.

As soon as this development had gone far enough to yield an income Mr. Duke provided that the income forever go to good causes, largely in his native state. To no other state has such a trust ever been committed. I am sure you are grateful for such a life and heritage, as am I for the privilege of sending this check with the good wishes of The Duke Endowment and Duke University and Christmas greetings from us all.

Affectionately yours, W. P. Few.

DELEGATES TO ANNUAL CONFERENCES

According to the journals of the North Carolina and Western North Carolina conferences just from the press, each district in the two conferences is entitled to lay delegates as follows, under the law passed by the last General Conference:

Durham District	19
Elizabeth City	13
Fayetteville	18
New Bern	16
Raleigh	18
Rockingham	15
Washington	15
Weldon	14
Wilmington	14
Total	142
Charlotte District	22
Winston	21
Greensboro	20
Statesville	19
Shelby	19
Salisbury	18
Asheville	14
Marion	13
Mount Airy	11
Waynesville	10
North Wilkesboro	8
Total	175

The North Wilkesboro district is entitled to only six delegates on a basis of membership, but the law provides a minimum of eight delegates to a district.

It will be seen that the North Carolina conference is entitled to 70 more lay delegates than heretofore, and the Western North Carolina 87.

CHRISTMAS IN BOSTON AND IN NEW ORLEANS

By Miss Olivia Harmon.

Christmas is virtually celebrated the world over on December the twenty-fifth. Does the whole world celebrate the birth of Christ alike? No, each part of it observes Christmas in its own peculiar way. Varied celebrations make the holiday season more thrilling and interesting. However this may be, it would take too long even to attempt to sketch the many different ways in which Christmas here in our own land is celebrated. Therefore we shall endeavor to tell you of only two celebrations. These two are the celebrations held in practically the two oldest cities of America, Boston and New Orleans. What makes these two cities more interesting is that they, within the bounds of the United States, use many symbols entirely different from the other in their Christmas celebration.

In narrating these festivals we shall first begin with the city that is cold, bleak, and covered with snow at Christmas times. Then we shall proceed with the second—the mild, balmy city, situated among an abundance of lovely flowers, and which seldom sees any snow the year round.

The cold, snowy city is Boston. In Boston Christmas would not be Christmas without snow. Snow points toward Christmas. Immediately after chilly Thanksgiving people there begin to prepare for Christmas. Even the stores within are like fairylands, beautifully decorated in brilliant lights and colors, holly and mistletoe, weeks before the holidays arrive. And about eight or ten days before real Christmas, the Christmas carols begin. From then on, every evening, some church gives mostly an entire program in song, and also at intervals during the day carols are sung in all the larger stores and hospitals in the city. Many of these songsters are men and boys from all over the world. Yearly the Sistine Chapel choir, composed of men and boys from Rome, Italy, sing here at Christmas time. Their carols are heavenly. People flock to hear them, sometimes having to stand in line an hour or more in order to be able to get into the church. On Christmas Eve evening all the larger church choirs of the city meet at the community Christmas tree on the Boston Common and sing carols to thousands of hearers.

Perhaps before proceeding further you would like to know just what the Boston Common is. It is a plot of ground, comprising about ten acres, attractively situated within the heart of the city. Walks, shrubs, trees, statues, and a lovely clear lake near the middle, make a strikingly beautiful park. It is called the Boston Common because in old Puritan days it was the privilege of every citizen in the village to graze his cow on this plot of ground. That privilege entends today, but in a different way. Now all citizens use this place for their own recreation instead of that of their cows. Christmas Eve evening is a most delightful and impressive occasion. Nobody stays in doors; everybody walks the streets.

On Christmas Eve evening the carols cease by nine o'clock. By this time the streets are thronged with bright and cheery faces of every description, old and young, foreign and native, strolling leisurely up and down Beacon street, which street is one of the oldest and wealthiest and contains the most beautifully decorated houses in the whole city. Everybody is expected to peer through residential windows at the Christmas decorations within, and even to enter entirely unknown homes, if desired, and there be served with sandwiches, cakes, coffee and tea. During that evening every house and every club is open to the public. Doubtless the question will arise: What constitutes the decorations of these, perhaps, unfamiliar residents? The answer would be: Holly, mistletoe, pine, cedar, candles, oil paintings, and Christmas trees. In the houses the electric lights are all extinguished and candles are used entirely for lighting purposes. Thick rows of large white lighted candles are placed on the window sills, both at the base and at the middle of the windows. Brilliantly decorated Christmas trees, many of which were brought over with the early colonies, wonderful old oil paintings, and statues of the Virgin Mary and Christ are arranged near the windows, enhanced by the abundance of flickering candle lights.

Everything is most impressive. Not a sound is beard but the faint, yet continuous thundering of the subway trains, with low, cheerful, yet serious voices intermingled. No, not a firecracker is burst. In this city the little folks do not use fireworks as a symbol of Christmas cheer—however, these are in great demand on the Fourth of July. But what are little boys and girls doing on Christmas Eve evening if they are not shooting fire crackers? Why, they do something else they enjoy equally well. They dress up in Old Santa suits and run around to the homes of their little friends and playmates, and while there secretly give their gifts to the mothers of their friends to be put on the family Christmas tree some time during the night in order that their presents may be a surprise for their little comrades on Christmas morning. Christmas morning as well as Christmas Eve evening is a glorious time for the children of Boston. So this is, to some extent, the way Bostonians spend Christmas holidays. Now let us jump from Boston way across the states to New Orleans.

New Orleans, suggested above, is that mild, balmy, flowery city at Christmas times. Here people spend the holidays in somewhat a different way from those of the northern city. To be sure, people in New Orleans have Christmas gifts, Christmas candles, Christmas trees, and Christmas carols; but they have more than these—they have the Southern Christmas noises. Often while Christmas carols are being sung in churches and elsewhere, on the streets and sidewalks, sometimes just outside of the church doors, sparklers are flying, fire crackers and Roman candles are producing peals of thunder. One lumbering noise after another, and these continue incessantly. People can hardly hear their ears. One immediately observes that this city lacks that quiet, serious gayety that is so entuned with the birth of Christ that Boston has.

If a Boston youth should be placed in New Orleans on Christmas Eve, he would declare, judging from his first impression, that the people of that city were celebrating the Fourth of July, for fireworks play a great part in the Fourth of July celebration in Boston; and, if a New Orleans youth should suddenly migrate to Boston on Christmas Eve, he would declare that the people of Boston with their quietude and their many speeches were in some respects celebrating his Fourth of July. So you see the celebration of Christmas in the North and South is, in a way, reversed.

Now which celebration do you think is the more in keeping with the birth of Christ—like Boston or New Orleans? Which had you rather be, the youth of Boston or the youth of New Orleans? Which way do the people of North Carolina celebrate Christmas like, the people of Boston or like the people of New Orleans?

"UNCLE" SAM BROWN

Fifty and five years ago a middle-aged man came to America from England. After spending fifteen years in Virginia he moved to the town of Greensboro. For forty years he has lived here. For forty years he has been to her citizens an unanswerable argument for the Christian religion! He did not accumulate a great deal of the world's wealth, but he was vastly rich in his friendships. A leader in the early days of Methodism in Greensboro he built himself into the little church of this faith on West Market street. Later he was a veritable pillar in the Centenary church, in which he lived so long and from which he was carried to his grave. The poet must have had men like Uncle Sam Brown in his mind when he wrote these lines:

> "A pillar, always in its place,
> Steadfast and strong, and true of line,
> Firm-founded in His changeless grace,
> High-towering to His full design!"

While he could think of life on earth as but "A suburb of the life elysian," still it had for him an eternal significance. He loved it and took this life tiptoe to the last! After rounding out eighty and five years of it his grip was yet so strong that he continued to live more than a month after the physicians told us he must go.

He was a part of that brotherhood that constitutes the finest inheritance from the world of Yesterday and is the very father of that world which we call Tomorrow!

The aged, broken widow and a multitude of friends are for the moment bowed with grief, but inwardly we feel an exceeding joy, for with a heart full of love and with hands full of service, we know "Uncle" Sam has solved the riddle of life and found eternal happiness.! J. Frank Armstrong.

ASSESSMENTS FOR RALEIGH DISTRICT, 1927

	P.E.	G.W.	C.W.-Orp.	Dis.
Andrews-Pleas. Grv.	$ 28	$ 83	$ 120	$ 12
Bailey	187	486	728	45
Benson	110	289	452	40
Cary-Apex	112	292	443	34
Clayton	174	446	680	48
Creedmoor	174	446	664	40
Four Oaks	174	446	664	40
Franklinton	174	446	664	40
Franklinton Ct.	44	110	171	12
Fuquay	190	484	718	45
Garner	140	355	536	34
Kenly	80	196	278	24
Louisburg	218	560	843	60
Louisburg Ct.	48	120	208	16
Lucama-Buckham	80	196	278	24
Millbrook	58	164	242	12
Oxford	218	560	833	50
Oxford Ct.	174	439	643	42
Princeton	56	154	232	20
Raleigh—Central	220	516	772	65
E. Street	550	1465	2192	100
Epworth	36	89	164	26
Jenkins Memorial.	50	158	210	24
Selma	130	335	509	36
Smithfield	210	537	803	48
Stem	85	208	309	24
Tar River	150	398	596	40
Zebulon	130	325	489	36
	4000	10303	15441	1037

J. D. Spiers, Sec.

ASSESSMENTS FOR ROCKINGHAM DISTRICT

	P.E.	G.W.	C.W.	D.W.	Orph.
Aberdeen-Vass	$ 236	$ 657	$ 680	$ 30	$ 300
Biscoe	126	350	363	16	160
Caledonia	157	438	453	20	200
Ellerbe	157	438	453	20	200
Hamlet	236	657	680	30	300
Laurel Hill	108	301	312	14	137
Laurinburg	236	657	680	30	300
Lumberton	236	657	680	30	300
Lumberton Ct.	78	219	227	10	100
Maxton	188	526	545	24	240
Montgomery	54	141	149	7	70
Mt. Gilead	196	548	567	25	250
Mt. Gilead Ct.	88	233	242	11	110
Piedmont	150	395	410	19	190
Raeford	176	469	489	23	225
Red Springs	188	526	545	24	240
Dowland	157	416	431	20	200
Robeson	157	438	453	20	200
Richmond	141	372	388	18	180
Roberdel	118	312	323	15	150
Rockingham	282	788	816	36	360
St. John-Gibson	157	438	453	20	200
Troy	236	657	680	30	300
West End	142	394	408	18	180
	4000	11027	11427	510	5092

W. L. Parsons, Sec.

FURMAN McLARTY A RHODES SCHOLAR

Dr. and Mrs. E. K. McLarty of Statesville are being showered with congratulations because their son, Furman, has been chosen a Rhodes scholar.

From Durham comes the following facts concerning this "son of the parsonage":

"Furman G. McLarty of Statesville, who was recently elected a Rhodes scholar to represent North Carolina at Oxford University, England, holds the distinction of being one of the best 'all round' students at Duke. He has been active in literary work, being a member of the editorial staff of The Chronicle, student newspaper, and The Archive, a literary review. He has also served on the publications council and The Chronicle board. He is art editor of The Chanticleer, the Duke year book, and is a member of the Classified Club, Glee Club, and Columbia Literary Society.

His favorite studies are English and German, and his favorite author is Galsworthy. Wood-cutting and drawing are his hobbies. He is a member of the Delta Sigma Phi Fraternity, and the son of Rev. E. K. McLarty, one of the best known Methodist ministers in the state."

Why does man kick against the obstacles of life and then construct artificial obstacles on the golf course in order to make the game interesting?—William Feather.

THE COUNTRY CHURCH

We often hear men speak of the "Little Red School House," but seldom hear anyone speak of the influence that makes the school possible.

The influence of the "Little White Church" on the hill cannot be overestimated in the twentieth century. Present day civilization owes more to the church than to the school. We cannot make progress without both church and school.

The church stands shoulder to shoulder with the school for all that is highest and best in life. She stands for progress and development along all lines. The church has contributed more largely than any other one factor in making our rural sections what they are today.

Now the people are leaving the old homes by the thousands and are pouring into the cities. Practically every road is beat into dust by the thousands of feet that hurry from the country to the city. This exodus means much not only for our cities, but it is important for other reasons. The trains that carry landowners into the cities, carries land-renters into the country. Renters have never yet taken the same interest in the lands that the owners took. It is not their fault that they rent instead of buy. The owners value this land at so much per acre and rent it so cheaply that it pays to rent instead of buy. In fact, it would be folly for a man to pay the present price for land when he can rent it for a mere song.

The rural church once was a contributor to all the interests of the kingdom. Now it is hardly self-sustaining in some communities. It was once a missionary factor, it is now a missionary field in some sections. Men are failing to realize their obligations and they get all that they can out of the country and then with their accumulated trophies leave and go to the cities. Never do they see the need of supporting the community that gave them their start in life.

All over North Carolina today we find communities going down, churches needing repairs and support, that at one time were community centers and prime factors in country life.

We have missionary conferences and other conferences to consider vital themes. But we are by our indifferences gradually and slowly "killing the goose that lays for us the golden egg."

The country church has up to the present supplied most of our churches of all denominations with pastors. It is equally true that the country has supplied the city with most of its leading business men. How many great preachers have come to us from our city churches? The majority have come from the country with a determination to dare and do.

Is it quite fair then for us to fail to lend all the assistance in our power to the throne that in the days of our youth sheltered us? Will we be so ungrateful in the days of strong manhood as to desert the institution that stood so loyally by us in the period of our infancy?

Our doctrines in their purity came to us from the country and no one factor contributes so largely to the life of our denomination as the church in the rural sections.

We can help these churches by a wise consolidation of two or more churches so that the work of the ministry can be conserved and the ministerial forces greatly strengthened. We spend so much time running from one church to another that could be spent in the homes of the people teaching and encouraging them.

For the sake of Christianity we must sacrifice some dear old spot and surrender some of our individual preferences. We must pool our interests for the good of the masses. Our best young men ought to spend as much of their time as possible with these rural churches; they give us our first impression of God and duty. In them so many of us found Christ the Saviour. They watch over the cemeteries where our departed loved ones await the call of the Lord that will summons them from labor here to refreshment yonder. They have stood as mighty bulwarks against all insidious foes. Amidst an age of doubt and sin the country church has stood as a light in the world and as a mighty factor in warding off all evil from the race.

Preachers, lay members, business men, citizens with the welfare of the state at heart, fail not to lend every assistance in your power to the country church that sheltered you in your infancy, youth and maturity.

Don't continue to forget the old altar where you took the vow, pay your vowes to the Most High God.

J. H. Strickland, P. C.
Franklin Circuit.

PASTORS OF THE WESTERN NORTH CAROLINA CONFERENCE

As you know, the last General Conference provided an assistant for you in your work, that I do hope you will avail yourself of. It may be that you haven't been accustomed to making as much use of your laymen as you might. The result of this attitude, on the part of our pastors, has resulted in an untrained laity. Everything is changing in this day and time and it is impossoble for the pastor to do all his work. You have been given this assistant. Will you use him?

You heard my plea at conference for the appointment of a lay leader for each charge. This man is not to supplant your board of stewards nor the pastor nor any one, but will be just another worker in your effort to carry out the program of the church. Do you propose to use him?

The last General Conference placed the responsibility for the collection of the benevolences upon the lay activity board of the church. As you know, those men—most of them—are untrained. It is up to you to train them. I know we haven't done it this way in the past, but we haven't succeeded as we ought to have done in the past. Remember this doesn't take a particle of responsibility from your board of stewards nor from you, Brother Pastor.

I do not believe it possible for any church anywhere to succeed without the every member canvass campaign properly put on and carried through. I do not believe it is possible for any church to fail that will conscientiously and successfully put that on. As you know, cards have been offered to you, fee of cost, to enable you to put on this campaign. I hope you are not neglecting it.

We want also to provide for your family's future comfort. To do this you want a brotherhood steward in your congregation. Appoint him, please, and give him a chance at your people to enable him to secure as many members for the Conference Brotherhood as possible.

One of the greatest helps to you and your laity would be the use of The Methodist Layman. You have been receiving this for the last three years. It is possible that you did not know from whence it came. It came from the board of lay activities of your conference, who have been sending it to you free of cost. We have paid for it at the rate of 50 cents a year. Our reason for sending it to you was in order that you might become acquainted with everything we proposed doing. It has been a joy for us to send you this paper, but we are wondering if you are willing to allow it to stop there. It would be such an easy matter for you to pass the blessing of this paper on to your men and give them a chance to become educated in the work that the board is doing by asking them to become subscribers to the paper at 50 cents per year. There ought not to be an official member in your church that does not take The Methodist Layman. You can collect for it and send the money to your district lay leader, to the office at 810 Broadway, Nashville, Tenn., or to me here in Greensboro. Any of us will take a great joy in having this paper sent to the subscriber.

I do not believe there is a better paper published by any church in existence. The reason we are able to get it so cheap is because the board of lay activities has furnished a large number of subscriptions to enable the paper to have an output sufficient to do this. We want to increase it.

Permit me at this season of the year to wish for you the most successful year you have ever had. In addition thereto, may the Christmas season, into which we are now entering, prove the happiest and best that you and yours have ever had in your experience.

Sincerely your friend and brother,
Chas. H. Ireland, Conf. Lay Leader.

ASHEVILLE DISTRICT CHECK-UP MEETING

At a meeting of the pastors and lay leaders of the Asheville district held in Hendersonville December 15, for the purpose of determining the results of the every member canvass, the following facts were found:

Twenty-six charges made either full or partial reports; ten charges not reporting on salary for this year; and thirteen not reporting on conference claims. Seventeen charges reporting on both items and ten reporting on conference collections, show a total of $118,423 pledged for salaries and benevolences. This, of course, is exclusive of all building enterprises within the district.

The seventeen charges reporting show an increase of $3,650 on pastors' salaries. District stewards had made an increase of $300 in presiding elder's salary.

The weak spots in the district were discovered, and the presiding elder and the district lay leader began a movement which, with the co-operation of the charge lay leaders, seems to assure the payment of all claims in full on the Asheville district this year. There will probably be not less than $4000 increase in pastors' salaries in the district. The benevolences, which lacked about $500 of being met in full last year, show every indication of being reported in full this year.

The effort is being made to get all financial matters out of the way by the time of the meeting of the district conference in the early summer. By that time plans will have been materialized for concerted evangelistic efforts throughout the district.

At the meeting Wednesday, the leaders set as a goal 2500 net increase in Sunday school enrollment, and 1500 net increase in church membership for the district.

The visitors were the guests of the Hendersonville church. The ladies of the church served a bountiful dinner to the visitors. The tide of optimism is running high. M. T. Smathers.

THE THINGS THAT COUNT

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but what we do—
These are the things that shine like gems,
Like stars, in Fortunes diadems.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.
—Clarence Urmy, in Pittsburgh Adv.

GENERAL LEE'S CHRISTMAS LETTER

By H. H. Smith.

The awful battle of Fredericksburg was fought in mid-December, 1862. Burnside had 113,000 men, and Lee's total strength was 78,000. Thomas Nelson Page, in his "Robert E. Lee: Man and Soldier," giving an account of this terrible battle, says: "The writer as a small boy rode over the battle field of Fredericksburg with his father, who was a major on the staff of Gen. William N. Pendleton, General Lee's chief of artillery, and he recalls vividly the terrible sight of a battle field while the dead are being buried; blood everywhere along the trenches, the shattered fences, and the roadsides. The orchards, peeled by the bullets and canister, looked at a little distance as if covered with snow; the plank fences, splintered by shot and shrapnel, looked as though they had been whitewashed; and the field, torn by shells and covered with dead horses, broken arms, and debris, presented an ineffaceable scene of desolation; while on the common, being filled with the bloody and rigid forms of those who two days before had been the bravest of the brave, was a long, wide, ghastly trench where the path of glory ended."

The Union army lost 12,500 men, "sacrificed to incompetency," as the historian puts it, referring to Burnside's conduct of the campaign. The Confederate losses were about 5,000.

If you would determine the true greatness of a man, observe him in the hour of victory, especially when such a victory has been to a large extent the result of his own genius.

Page says: "Lee was at this time at the zenith of his fame as a successful general, yet was never more modest. His letter of Christmas Day, 1862, to his wife is full of the spirit of the man in his most intimate moments. He writes: 'I will commence this holy day by writing to you. My heart is filled with gratitude to God for the unspeakable mercies with which He has blessed us in this day, for those He has granted us from the beginning of life, and particularly for those He has vouchsafed us during the past year. What should become of us without His crowning help and protection? Or, if our people would only recognize it and cease from vain self-boasting and adulation, how strong would be my belief in final success and happiness to our country! But what a cruel thing is war to separate and destroy families and friends and mar the purest joys and happiness God has granted us in this world, to fill our hearts with hatred instead of love for our neighbors, and to devastate the fair face of this beautiful world! I pray that on this day, when only peace and good will are preached to mankind, better thoughts may fill the hearts of our enemies and turn them to peace. Our army was never in such good health and condition since I have been attached to it. I believe they share with me my disappointment that the enemy did not renew the combat on the 13th. I was holding back all that day and husbanding our strength and ammunition for the great struggle for which I thought I was preparing. Had I divined that that was to have been his only effort, he would have had more of it. My heart bleeds at the death of every one of our gallant men."

And well does his biographer comment upon such a letter: "Should the portrait of a victorious general be drawn, I know no better example than this simple outline of a Christian soldier out of his heart that Christmas morning in his tent while the world rang with his victory of two weeks before. It is a portrait of which the South may well be proud."

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

"O little town of Bethlehem,
How still we see theee lie;
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark street shineth
The everlasting Light;
The hopes and fears of all the years,
Are met in thee tonight."

Once more it is Christmas. Again the good tidings are to be told, the tidings of the birth of a Saviour. There are no heralding angels to tell the glad news. They have already brought the message down from heaven. It is now our privilege to publish the tidings of joy. It is to be tidings to all people, to the Russians, the Mexicans, the Africans, to all nations and all people and tongues. Let us tell it to somebody. "Glory to God in thehighest, and one earth, peace and good will toward men."

A CORRECTION

In the December 9th issue of the Advocate in the list of additional names in the Book of Remembrance for our confe1ence we found the name of Mrs. Elizabeth A. Wiley. This should have been Mrs. Elizabeth A. Widby. Mrs. Widby is the mother of Mrs. A. J. Owen, district secrtary of the Shelby district and for many years has been actively identified with the woman's missionary work. Her name is placed in the Book of Remembrance by another daughter, Mrs. George Creighton of Birmingham. All a beautiful tribute to a devoted mother and a consecrated Christian who has lived a life of usefulness and loyal devotion to her church and has been most efficient in service in its organizatioos.

CENTENARY AUXILIARY, WINSTON-SALEM, AS A FOSTER MOTHER

We are indebted to Mrs. Effie M. Vinson of Winston-Salem, for the following interesting account of what her society, the Centenary Adult, is doing for one of her rural societies:

"Centenary auxiliary of the Woman's Missionary Society has, for some time been taking special interest in fostering young societies in rural churches, one of these being the Midway Society.

Midway is located about 12 miles from Winston-Salem and for the past year it has been one of the pleasant duties of Circle No. 3 to visit this church, attend its missionary meetings and offer any helpful suggestions they could offer.

On Monday afternoon, November 29, the Midway Society was one year old and the group from Centenary prepared a most delightful birthday party for the members. The program for the afternoon was in charge of Mrs. George Beckerdite, president of the Midway Society. Each member answered to roll call by telling briefly what the society had meant to her.

We were fortunate in having Mrs. C. C. Weaver, conference president as one of the guests and she made a most interesting talk on prayer. Mrs. Dora L. Simpson, district secretary, presented the society with a certificate showing that it had completed the first year's work. At the conclusion of the business a delicious salad course was served by the circle from Centenary. On each plate was a little birthday with its one tiny candle burning brightly.

It is interesting to note that Mrs. Beckerdite's daughter, Miss Ruth Beckerdite is a student at Weaver College and is preparing to devote her life to missionary work.

OFFICERS' DAY IN WAYNESVILLE DISTRICT

Pursuant to a call from their district secretary, Mrs. J. Dale Stentz of Lake Junaluska, the officers of the Woman's Missionary societies of the Waynesville district met in Waynesville Thursday, December 9, and enjoyed a most interesting, helpful and profitable meeting.

Very careful preparation had been made for this meeting by Mrs. Stentz, and although the day was rainy and most disagreeable more than 60 of the officers of the various societies were present, with Mrs. H. A. Dunham, conference corresponding secretary, Rev. P. W. Tucker, P. E. of Waynesville district, and four other pastors from the district present as visitors.

After a devotional service conducted by Mrs. Dunham the roll of officers was called and every adult society with two exceptions answered. After an inspiring and helpful talk and an explanation of the reason for the meeting by the district secretary, the officers gathered into groups, with an appointed leader for each group, and spent an hour most profitably in the discussion of matters of vital importance to each officer.

After a most interesting luncheon served by the Waynesville ladies the afternoon service was held. Rev. P. W. Tucker, presiding elder, spoke of the period of cultivation for the whole church for January and February and asked the co-operation of the women of this district in this movement. The district was then divided into three zones, with a chairman for each and each pitted against the other in an organization contest. The chairmen are: Eastern zone, Mrs. George Hampton; Middle zone, Mrs. M. D. Cowan; Western zone, Mrs. J. Robert Long. The meeting closed with a beautiful and most impressive consecration service led by Mrs. Stentz.

THE LAST LAP

Probably there is not one member of the 300,000 women in the auxiliaries of the 48 conferences in the one and only Woman's Missionary Council who does not know what this last lap is. Though these past three years the membership has talked about and written about and heard and read the Bennett Memorial building is now being erected on the campus of Scarritt College in Nashville, Tenn. They have heard that the first building is to be named the Bennett Memorial, that it is to constitute the testimonial of the women of Southern Methodism to the peerless leader of their missionary forces—this rather than a marble shaft shut off in a cemetery. They have known that the period of cultivation for the raising of the necessary amount of money would close December 31, 1926. They have worked and prayed unceasingly to complete conference quotas in the prescribed time. And now there remains only the last lap, the closing days of the three-year period. Some are wishing they had begun earlier to work and pray and agitate and secure interest and money from others.

But let's remember that in the remaining days there are eight working hours in each day, and in each working hour there are sixty minutes. Let's remember, too, that the spirit of giving comes with the annual recurrence of the Christmas season and that many who love their Lord seek for some material expression of their love and will welcome the messenger who points out a way.

The goal is in sight, dear missionary friend and sisters! A long pull, a hard pull, a pull altogether will crown the three-year undertaking and bring the victory for which you have given yourself and your best efforts.

The Bennett Memorial building will stand as a tribute to a great leader and to the missionary organization of her church. Most of all it will speak, through the consecrated lives of missionaries and mission leaders trained there, of the life and triumphant death of Jesus. It will be an enduring testimony to an acceptance of his program for the worlu by this group of his fellow workers, the Southern Methodist women, and it will forever be a clear call and challenge to the world that he can redeem.

With such a great objective shall we make this last lap run over and far beyond the $500,000 mark?"—Missionary Voice.

North Carolina Conference

LED BY THE STAR

As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to thee.

—William C. Dix.

TWO NEW NAMES FOR THE BOOK OF REMEMBRANCE

Miss Neppie Davis, leader of the South Group of Edenton Street church, has enrolled the name of an invalid sister who has long since been liberated in that land where there is no pain. Her sister's name is Lula Yarbrough Davis.

Mr. N. E. Edgerton places the name of his mother—Alma Wynne Edgerton—on the great honor roll.

Mrs. Edgerton is an active worker in Edenton Street church, being especially interested in missionary enterprises. She is a member of the Mary Pescud Society, being a charter member at the time it was organized to meet the demand for a young woman's society. It was into this organization that Miss Mary Pescud poured out great inspirational power and, verily, so far as a vigorous and progressive spirit is concerned, this society seems to have discovered the "fountain of perpetual youth." After thirty-four years it is composed of some of the charter members and old age still refuses to settle with them. The companionship is not congenial. E. S. P.

SHARON YOUNG PEOPLE'S MISSIONARY SOCIETY

The Young People's Missionary Society of Sharon church, Margaretsville, met for their monthly meeting at the church Sunday, December 5.

The meeting was called to order by the president, Mr. Marcus Garriss and hymn, "More Love to Thee," was sung, after which the roll was called, every member responding. The minutes of last meeting were read and approved.

This being the last meeting of the year officers for the ensuing year were elected. Miss Mary E. Bottoms was elected superintendent of young people's work to succeed her sister, Miss Virgie Bottoms, who has served very efficiently the past three years. The other officers are:

President—Marcus Garris.
Vice President—Reginald Jones.
Secretary—Pauline Bryant.
Treasurer—Dallas Jones.

After the election of officers a junior quartette composed of members of the society gave a very beautiful quartette, "The Beautiful City."

We are expecting to launch out into the new year with all plans set for making the year 1927 a banner year. We shall work hard, not merely to make the honor roll which we all want to do, but to be instrumental in advancing God's kingdom as well.

Mary E. Bottoms.

To Friends Back Home:

The more interesting things there are happening around me and gaining my attention, the more eager I am to write to those whom I have left and the less time I seem to find for writing.

It has been four months today since I left my language study in Sao Paulo to come to Piracicaba, where I am still studying Portuguese and, in addition, teaching four English classes in our boarding school here. I could, I believe, entertain you with stories of the amusing experiences I have hearing pupils struggle with English in somewhat the same way in which I struggle with Portuguese. Most Americans miss the experience we missionaries have of hearing such illuminating statements as that some one "hurt himself on an accident," or that somebody else went "to walk on a street car." This furnishing of diversion is mutual, for my Portuguese is punctuated with such expressions as telling a pupil to carry her head when I meant to tell her to raise it.

I'm not going to take up all the space telling about my own experiences, for I have something to say that I judge to be of much greater importance. The past week-end we had as a visitor in our school the young wife of a missionary, and we learned from her some things that I want to share with you. Her husband is working in one of the interior and neglected sections of Brazil and at present, though another is expected soon, he is the only Protestant missionary in an area of about 12,000 square miles, approximately a fourth the size of North Carolina (though as might naturally be expected with a population considerably less). Into this territory there is one buss line, the remainder of the travel being done by mule-back. I wish you could have heard this missionary wife (with a face lighted not with the blind enthusiasm of unthinking adventure, but with the courageous optimism of consecrated service), tell something about the town, two hundred miles from a railroad, in which she has lived and is again to live. I was shocked to her her say that she knew not one home in the place where there was not at least one person ill—this condition and at present not a doctor in the town. These people, she told us, suffer with maladies that are not simply the little illnesses that last but a little while but with those that linger to waste the bodies of the victims. There are only four houses in the town that have wood instead of clay floors and about three that have glass windows. There is no piano and only one organ, besides the baby organ that the missionaries are to take. Their own home has no ceiling and a roof so poorly constructed that the rain sifts in—especially, of course, during the rainy season. The furniture of the house consists of a cook stove, two tables, two chairs, and two beds. We were told that buying fruits and vegetables in the town was difficult or at times impossible, the main foods to be procured being dried beans, rice, meat, and a kind of flour, with the possibility of eggs and milk.

Hearing the story of all these conditions made me feel as if I was hardly a missionary at all, for though there are things that I miss, how far more favorable is my situation.

What can evangelism do for these underprivileged people? The missionaries will take them ideals of cleanliness, the opportunity of an education (at present the people of the town, we were told, are learning to read in but monosyllables and to use the fundamentals of arithmetic), and the message of a loving Father who wishes the trustful obedience of His children instead of their superstitious fear of Him.

There is yet one other thing that I must tell you about this missionary wife. As she goes into this needy place, she is to take her dear little baby, not yet a year old. I wish you, too, could have heard this mother as

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V Wooslev ..... Editor
Lexington N. C.

North Carolina Conference

CHRISTMAS GIFTS

This item is not a dissertation on the big subject of the nature, extent, and spirit of giving as commonly practiced at this season of the year but rather a suggestion that it would be a real contribution to the cause which this column is seeking to foster if more of our people should help increase the circulation of the North Carolina Christian Advocate and other Christian literature. What more appropriate gift could you make to a family not now receiving this organ, than the Christian Advocate? We offer this suggestion without any hint or request from either the editorial or business staff but out of an appreciation of the genuine worth of this paper and the fine contribution which it is making to our Sunday school work. Subscribe for and read the Advocate, and send it as a Christmas gift to your friends.

BISHOP MOVES AMONG US

Bishop Mouzon who has lived in Nashville, Tenn., for the past four years and who now has charge of the annual conferences in the Carolinas, preached his last sermon as a resident of Nashville Sunday, December 12, in McKendree church. In his congregation were, in addition to the usual McKendree congregation, Sunday school workers from practically every one of the 39 conferences of our connection, who were attending the General Sunday School Council. Bishop Mouzon is moving to Charlotte, where he will make his home for the next four years. Although just now coming to live in our state, he has been moving among us right extensively and quite effectively since he became responsible for this Episcopal area at our last General Conference. We are happy to have him and his family in the Old North State.

OUR TRAINING SCHEDULE

We are working out our schedule of training schools for the year. We could announce a long list of schools now, for we find a demand for a continuance of training schools at practically every place where schools were conducted last year. In addition, a number of schools will be held in virgin territory. Our training work was never in a more flourishing or promising condition, and we are anticipating healthy growth in the new year.

CONFERENCE-WIDE MEETING

Among other things accomplished during our stay in Nashville attending the eighteenth annual session of the General Sunday School Council is the securing of speakers and leaders for our Conference-wide Sunday School Conference to be held at Rocky Mount March 28-April 1. We are not in a position to announce them more definitely just now, for the list is not complete. Suffice it to say at this time that on our program will be some of the ablest Sunday school leaders of Southern Methodists, which means among the ablest in the country. Remember the place and date.

"THE WORKERS' COUNCIL"

As we write these notes, we are in the office of Dr. Emmett Hightower, one of the editors of our Sunday school literature, one of whose special responsibilities is the editing of our monthly magazine of religious education called "The Workers' Council." It has occurred to me that although this magazine has a wide circulation in the territory of the North Carolina Conference, there are many of our officers and teachers who never see this fine paper. Every Sunday school ought to receive regularly from one to five copies, or more, of this paper, which offers more practical suggestions, particularly to general and departmental superintendents, than any piece of literature published. Individual subscription is one dollar a year; in clubs of five or more to one address, eighty cents a year. It may be secured from our Publishing House. We call attention to this magazine not as a favor to Dr. Hightower but to those of our own leaders now without the help and inspiration which it affords.

SERVICE ACTIVITIES

Sunday schools can do their best work only as they promote service activities on the part of the pupils. One fine way of learning is by doing. Perhaps there are classes which would do more service if someone should indicate avenues or types of service. We offer a few suggestions, received from classes actually doing these things:

1. Older classes help provide equipment for the children.
2. Furnish teachers for children and youth.
3. Support the Dual Extension Special, orphanage, and the general financial program of the church.
4. Promote evangelism in the class and community.

EVANGELISM IN THE SCHOOL

We again call attention to the fact that January, February, and March are months in which special emphasis and attention should be given to the work of evangelism in the Sunday school. Detailed suggestion as to procedure may be had from our office upon request. Write for leaflets and begin planning to take care of this vital matter, which lies at the very heart of the work of the Sunday school.

WANTED—MORE MEMBERS

Our Sunday schools should serve more people. They have a service to render which, under the present order of things, can be rendered by no other agency. Hearts are hungry—hungry for the message which is ours to deliver. Some of them do not know for what it is that they are hungry, but they are hungry. Shall we feed them? Let's be busy to reach the unreached that we may teach the untaught.

Western North Carolina Conference

AT THE HUB

For the past week or more the field workers of the Sunday school board have been attending the sessions of the General Sunday School Council of Southern Methodist Sunday school workers. Some two hundred specialists in religious education have given themselves to the earnest consideration of improving Sunday school promotion throughout our great church. Since this is the beginning of a new quadrennium more time has been needed to carefully consider the policies for the next four years. As rapid as has been the development in our Sunday school work during the past few years it appears as it it had only begun to unfold. Our meetings are being held in the Publishing House in Nashville, Tennessee.

EMBARRASSED

Before coming to Nashville I was asked to prepare a paper for reading before the section of conference Sunday school board chairmen on the subject, "What I Need From My Sunday School Board to Put Across a Good Sunday School Program." In thinking on this subject I was at a loss to know what was needed beyond that which was being supplied. Anyway a paper was written, a copy of which was forwarded to Chairman D. E. Henderson, Charlotte, who could not attend the Nashville meeting, and was today read to the splendid group of board chairmen present. The paper caused some comment, but I confess to some embarrassment in reading to a group of "foreigners" a paper on local needs. My paper was more of an eulogy than a complaint.

HONORED

The General Council is composed of several groups of Sunday school leaders. Among these groups are sections of board chairmen, conference superintendents, extension secretaries, elementary superintendents, directors of religious education, professors of religious education and central staff leaders. Each year there is selected six persons to serve as an advisory committee to the general staff at Nashville. Miss Corinne Little, our elementary superintendent, was selected to represent the work with children in Southern Methodism.

CHESTY

The more we compare the progress of religious educational promotion being accomplished in North Carolina with other sections of the South the more we are inclined to want to continue to keep in the lead. North Carolina is a great state and our North Carolina Methodism is even better than the state.

REGISTERED

Miss Maud McKinnon, director of religious education at Tryon Street, Charlotte, forwards dues and data for chartering or renewing charters for the following splendid Wesley charges in her Sunday school:

Intermediate Department.

Merry Marys—Mrs. Paul Allen, teacher; Miss Frances Allen, president.

Happy Workers—Mrs. J. M. Baxter, teacher; Miss Peggy Prim, president.

Allen-A-Dale Busy Workers—Mrs. M. M. Tuttle, teacher; Miss Jean Swinney, president.

Yellow Jackets—Mrs. C. E. Hurst, teacher; David Henry Henderson, president.

Live Wires—Mrs. J. L. Wilkinson, teacher; J. P. Waggoner, president.

The Seniors—W. B. Wentz, teacher; Thomas Hawthorne, president.

Senior Department.

Winning Wesley—H. G. Goode, teacher; Russell Hanson, president.

Mary and Martha—Mrs. C. W. Wells, teacher; Miss Marciel Armstrong, president.

Fellowship—Mrs. W. M. Bell, teacher; Miss Virginia Rudisill, president.

Young People's Department.

Young Men's Class—J. A. Bell, teacher; Leon Walker, president.

Excelsior Wesley—Mrs. J. E. Brantley, teacher; Miss Elizabeth Bundy, president.

Willing Workers—Mrs. Mattie H. Stewart, teacher; Miss Morie Kistler, president.

Adult Department

Men's Wesley Bible Class—W. I. Smith, teacher; Dr. S. B. Bivens, president.

Other classes in this Sunday school have previously registered.

THANK YOU

A recent letter from Mr. R. G. Stockton, superintendent of West End Sunday school, Winston-Salem, states that his Sunday school has adopted the dual special as its missionary project and that henceforth its cultivating programs and offerings for missions in the Sunday school will be given to Europe and to Sunday school extension work in the Western North Carolina conference. Thank you.

IN THE REAR

I find that many of the conferences are far ahead of ours in the way their Sunday schools give to the dual special. Last year our 855 Sunday schools gave about $6,000 to this worthy cause. The Florida conference, for instance, with about half as many schools gave nearly $20,000. Sunday schools in that conference whose churches have been blown away are giving as much as $40 per missionary day.

THESE DO IT

I wish you would wish that your Sunday school could be listed from time to time among our dual special contributors. Just note this good list of liberal givers and join us in thanking them.

Hawthorne Lane, Charlotte	$100.00
Centenary, Winston-Salem	36.48
Trinity, Kannapolis	20.00
Central, Concord	19.14
Myers Park, Charlotte	16.18
Central, Shelby	16.00
Rose Chapel, Cool Springs Ct.	14.76
Norwood	13.90
Pleasant Garden	10.44
Haywood St., Asheville	10.00
Center, Yadkinville Ct.	10.00
Central, Albemarle	9.32
Liberty, Liberty Ct.	6.42
Mocksville	6.26
Sedge Garden, Kernersville	5.56
Alexander, Spindale-Alexander	5.38
Providence, Salisbury Ct.	5.38
Azalea, Swannanoa Ct.	4.00
Oak Summit, Ogburn Mem. C.	4.00
Richfield, Gold Hill Ct.	3.00
Rockwell, Gold Hill Ct.	3.00
Nebo, McDowell Ct.	2.90
Rockford Street, Mt. Airy	2.75
Stokesdale, Stokesdale Ct.	2.60
Fallston, Belwood Ct.	3.75
St. Johns, Statesville	2.20
Tabernacle, Swannanoa Ct.	2.07
Avery Creek, Mills River Ct.	1.35
Smith Grove, Farmington Ct.	1.00
Pine Hall, Danbury Ct.	.92

PREACHERS'-LAYMEN'S MEETING, WILMINGTON DISTRICT

The work of the Wilmington District got a good send-off on Tuesday, December 14th, at Fifth Avenue Church. The presiding elder, H. M. North, and W. A. McGirt, district lay leader, called together the pastors and a number of leading laymen of the district to plan the activities of the churches for the year. Dr. North gave an outline of a fine working policy for the charges. Especially did he stress the matter of evangelism, urging all churches to have meetings during the year, and showing the importance of holding revivals longer than just for a week. A committee on evangelism was appointed to see that no place in the district should be neglected in this respect. Those composing the committee are A. S. Parker, W. C. Martin, L. A. Watts, W. A. Thompson and J. T. Scholer. Mrs. H. J. Faison and Rev. W. C. Martin presented the subject of our church papers, and W. C. Martin was appointed to see that three hundred new subscribers were secured to the North Carolina Christian Advocate. W. A. Cade and W. R. Royal spoke on our advanced missionary program, stressing the special missionary offering and also the importance of getting the assessments. L. A. Watts spoke most impressively in his appeal for help in revivals in the weaker churches. M. J. Cowell spoke on Teacher Training in the Sunday Schools and Fifth Sunday Meetings for Groups of Churches. W. A. McGirt made a strong appeal to the laymen of the district to stand by their pastors. Some of the other laymen speaking were: W. K. Mintz, H. E. O'Keefe, W. A. Thompson, Ed Taylor, R. C. Zimmerman and J. E. Durham. The presiding elder recommended that the churches on circuits make use of monthly envelopes for conference and general and district collections, with these interests presented to all the members. Every circuit represented agreed to make use of these envelopes this year.

It was decided to have a mass meeting of Methodist laymen of this section the third Sunday in January in Fifth Avenue Church. The purpose of this gathering will be to determine how much work our laymen can give to outlying sections of the district.

An excellent luncheon was served by the ladies of Fifth Avenue.

W. C. Martin, Secretary.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, Box 707, High Point, N. C.

Again We Wish for You the Happiest of Christmases. And May You Receive Great Joy in Imparting Happiness to Others

GREENSBORO DISTRICT HOLDS UNION MEETING

The monthly meeting of the Epworth Leagues of the Greensboro district was held in Bethel church, Greensboro, Thursday night, December 9.

The devotional service was led by Numa E. Knight, president of Bethel League.

Karl Ljung, president of the district, presided over the business session. Numa E. Knight was elected vice president of the district, that office having been vacant by the resignation of Charlie Evans of High Point.

The attendance banner was won by Muir's Chapel League as was also the merit banner.

Everyone present enjoyed the social hour. Delicious refreshments were served.

High Point leaguers, we missed you and hope to see you at the next meeting, which will be January 13 at West Market Street church, Greensboro.

NOTES FROM DILWORTH, CHARLOTTE

An enthusiastic meeting of the young people of your church was held last Sunday, when the matter of having an Epworth League in our church was fully discussed. It was decided to have an organization meeting on Friday night. This was held and was well attended. The following officers were elected to head up our league for the league year, or until April:

President—H. Berrymore Jones.
Vice President—Furman Henderson.
Secretary—Virginia Masten.
Treasurer—Max Rucker.

The Epworth League meetings will be held each Sunday afternoon at 6:30, and all young people of the church are most heartily welcomed, and urged to attend. These meetings will be held by young people, for young people. The social and devotional will be stressed.

We are fortunate in having H. Berryman Jones, who recently transferred his membership to us. He has been president of the district league work of the Winston-Salem district and also of the Greensboro district. Under his guidance, the Winston-Salem district during the past two years led all other districts in Epworth League work.

EPWORTH LEAGUERS GATHER IN SHELBY

Twenty-eight members of the Epworth League of Main Street Methodist church went to Shelby Friday evening to attend the meeting of all the leagues in the Shelby district of the M. E. Church, South. The meeting was held in the Central church of Shelby and Rev. Claud Moser of Gastonia, who is president of the Shelby District League Union, presided over the meeting.

Two numbers were played by the Shelby school band. Rev. H. K. Boyer introduced Mr. J. C. Newton of the Shelby Chamber of Commerce, who made a short talk before the 475 people or more who made up the audience.

Gastonia was given the banner for having the largest attendance at this meeting. Practically all the leagues in the district were represented. Rev. C. S. Kirkpatrick urged all leaguers to send in their reports so as to make Shelby district the outstanding one in the state. This district has the largest number of leagues on any district.

Rev. G. G. Adams of Stanly told the leaguers of the "Know Methodism" contest which is now on. Dr. F. J. Prettyman made a few remarks, after which the nominating committee gave the name of Mr. J. W. Atkins of this city as a nominee for president of the association. He was elected president for the ensuing year.

NOTES FROM GASTONIA

The aim of the Senior Epworth League of Main Street Methodist church for 1927:

To be a Standard Epworth League.

1. To hold 12 councils during 1927, one the first Monday night of each month.
2. To conduct 52 interesting and helpful devotional meetings during the year.
3. To maintain a Quiet Hour Covenant, to organize the Fellow Worker's Covenant.
4. To hold 12 business meetings—notice on the last Thursday night of each month.
5. To have an average attendance at Sunday night meeting equal to at least 60 per cent of the membership; with a net gain of 10 per cent new members based on number in league at the beginning of the year.
6. To have one subscriber to The Epworth Era in each family represented in the league.
7. To have and maintain a definite plan of recreational activities and social service.
8. To put out 12 issues of The Challenge.

Call to Worship.

"Into my heart, into my heart,
Come into my heart, Lord Jesus.
Come in today, come in to stay,
Come into my heart, Lord Jesus."

The Leagues.

Remember that 6:30 is the hour. The senior league will be led by Miss Rankin and ten famous hymns will be studied and sung. Come prepared to name your favorite hymn.

Intermediate league will also study some famous hymns. Bill Norwood is the leader.

The juniors will study a great Methodist—"Lambuth, a World Methodist." Louise Johnson is the leader.

Main Street League sent 28 representatives to the Epworth League Union held at Shelby, Friday evening, December 10. We got the banner for largest attendance.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Robert E. Brown, Goldsboro, N. C.

RALEIGH DISTRICT DOINGS

Edenton Street Intermediate League sends in a mighty fine quarterly report and remains in the 100 per cent class. They are clothing an orphan and re now planning to play Santa Claus to a needy family in the city of Raleigh. Miss Natalie Coffey is the superintendent of this very live league.

Four Oaks and Smithfield leagues have been visiting back and forth and as a result both these leagues are going full tilt.

Letter to a district secretary:

"Will answer your letter which we received several days ago in regard to the Epworth League at Blank. You ask why we had not sent in a report. Owing to the fact that our league died down in the spring and did not get reorganized again before last summer, and it being weak at present and not having regular meetings we are not able to send in a report now." ("Ouch!" says the district secretary.)

Oxford leaguers have taken a new lease on life, and last Sunday turned out in goodly numbers to hear their D. S. speak. Misses Alene Savage and Charlotte Carroll are the leaders in this group.

Raleigh leaguers are planning for a young people's revival which will be held at Edenton Street church, January 10 to 14. Rev. E. L. Hillman, dean of our summer assembly and now a member of the Boost Raleigh District by virtue of his being pastor at Central church, will be the speaker at these meetings. Mr. L. B. Parker of Edenton Street church will be the song leader. Epworth, Jenkins Memorial, Central and Edenton Street are co-operating in this young people's service.

And now the Boost Raleigh district wishes all its readers a most merry Christmas and a more than happy New Year.

CHRISTMAS LEAGUE SOCIAL

The Senior Epworth League of the Methodist church, Four Oaks, participated in a delightful Christmas social Thursday evening from 8 to 10 o'clock. The social was held in the basement of the church, which was artistically decorated with red and green crepe paper tinsel, bells and holly. The red and green shaded lights, which cast a soft glow over the auditorium, added much to the beauty of the scene.

As the guests entered they were greeted by Miss Mildred Smith and Mr. David Lee, who pinned on them small bouquets of holly, the favors of the evening. From here they were directed to the chairs arranged to form the word "Xmas."

Numbers of contests suggestive of Christmas were then enjoyed by the entire group. The most unique contest was "The Short Course in Millinery," in which six young men had to select and trim a hat their girl could wear home at Christmas. After the hats were finished they adorned the heads of the girls. The couples then marched to music before the judges. Of the six contestants Mr. George Gaskill was declared the most artistic milliner. He was awarded the prize, which he in turn presented to his partner, Miss Lucille Allen. Miss Margaret Tabor then told the story of "The Other Wise Man," by Henry Van Dyke.

Later refreshments consisting of fruit and candy were served by Santa Claus, impersonated by Mr. John Bandy.

Several Christmas carols were then sung by those present.

Miss Sallie Adams and her group members had charge of the social. They were assisted in entertaining by Misses Oma Adams and Annie Ford.

NEW BERN DISTRICT

I see no reason why the rural Epworth Leagues of our conference con not have successful mission study classes when you read the account sent to the New Bern district secretary of the mission study class that is being conducted by one of the rural leagues in the New Bern district:

Falling Creek Senior League, Goldsboro, R. F. D. 4

"The Falling Creek Epworth Leaguers of Wayne county are conducting a very successful mission study class which meets twice a month after the regular league services on the second and third Sunday nights when there is no church services. The class is studying 'The Choice of a Career' with the superintendent of the missionary department, Mr. Frank Seymour, who is one of the teachers at Grantham Schools, lead the class.

"All the leaguers are taking an active interest in the class with an average attendance of 35."

Not only is the missionary department of the Falling Creek League showing the district what rural leagues can do by conducting a successful mission study class, but the third department is keeping the leaguers awake to the fact that they are young folks and that Christmas is almost here.

All the leaguers are invited to a "Christmas Tree Party" Wednesday night, December 22, and each boy is to bring a present for the girl whose name he has drawn while each girl brings one for the boy whose name she has drawn.

The party will be preceded by a devotional service with a talk by the pastor and a song service by the leaguers. Then the party will get in full swing with all the leaguers expecting a merry time.

Salem League, Goldsboro, R. F. D. 6.

The Salem Epworth League has organized a boys' basket ball team under the direction of the recreation department. This seems to be taking fine with the young boys of the league, as much interest has been manifested in the games that have been played among themselves and with the teams of the rural high schools in Wayne county.

Wayne County Epworth League Union

The Wayne County Epworth League Union held their regular monthly devotional meeting with the St. John Epworth League in Goldsboro Sunday night, December 19.

St. John's League put on a splendid program, opening with a Christmas anthem by the choir and following with a pantomine of scenes from the Bible story of the birth of Christ. While the scenes were enacted verses from the scriptures were read, bringing out the ever sweet message, "Peace on Earth, Good Will to Men."

There were about 175 leaguers present from seven representative leagues in the county.

St. Paul League, Goldsboro.

St. Paul Senior Epworth League observed "White Christmas" at their regular Sunday night services December 19. The program, "The Christmas Spirit—Getting It and Spreading It," was used, several leaguers making talks on this. Christmas hymns were sung and at the close of the service a collection was taken to buy candy for the children of the Odd Fellows Home in this city.

A WORD FROM FREMONT

It has been quite a long time since I have written you concerning our circuit, but things have been going on just the same.

Last year (our first here) was one fraught with much labour and some disappointments, yet many joys and tokens of love and fellowship came our way.

We were glad to be returned to this good charge for a second year, and have been received by our people with gladness and many tokens of brotherly co-operation. We can see the "troubling of the waters" and hear the "going in the tops of the mulberry trees." Lord, keep us headed in the right way! We have had poundings that were abundant and fine from Fremont and Black Creek Churches and we are very thankful for these good things, praying for the blessings of our heavenly Father to rest upon each donor.

Our plans for the erection of a modern church at Black Creek are rapidly materializing. We have secured a nice large lot, beautifully located, and all lumber and timbers necessary in the erection of a brick church. We have also secured several hundred dollars in cash, and our soliciting committee has hardly started yet. We aim to place all material on the lot during the winter months so that the actual work of building may begin with the first peep of spring.

It is a great pleasure to work with these good people. Pray for us!

N. B. Strickland, P. C.

THE METHODIST ORPHANAGE

RALEIGH, N. C.
Hon. R. N. Page ... Pres. Board Trustees
Rev. A. S. Barnes ..... Superintendent
Miss Fannie Gray ..... Head Matron
Make all checks payable to A. S. Barnes, Superintendent.

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Please Return—I am anxious to get all the unused Special Thanksgiving envelopes which I sent out before Thanksgiving Day. If the pastors, Sunday school superintendents, presidents of organized classes will do me this favor it will be sincerely appreciated. By so doing the Orphanage can save a right good sum of money as these envelopes cost us several hundred dollars. Please return them at an early date and thus help the Orphanage in its endeavors to economize at every possible point.

* * * *

Christmas Greetings—Our large family sends loving greetings to its thousands of friends in the North Carolina Conference who have ministered to their physical and spiritual needs throughout the year that is now so rapidly coming to a close. Substantial tokens of love and good will have been in evidence on all occasions. For the tender love thus manifested by the sacrifices made in their behalf, they wish to publicly acknowledge their debt of gratitude. Because all have been good to them they earnestly pray that their friends may have the happiest Christmas which they have ever experienced.

* * * *

Sincere Appreciation—The Thanksgiving season is practically over, and I feel a deep sense of gratitude in my heart for the fine response so many churches, Sunday schools, organized classes, and individuals have made to my appeal for financial assistance. When our people know our needs, they are only too glad to make real sacrifices for the good of our dear children. To know that these good friends are with us in all our "ups and downs" is a source of much encouragement. As these friends have ministered to us in our needs with their substance, I sincerely believe that our heavenly Father will minister to the deepest needs of their souls. May Heaven's blessings rest upon one and all is the prayer that wells up in my heart as I write these lines.

* * * *

Banks and Creedmoor—Banks and Creedmoor are churches that believe in our Orphanage with all their heart. When I visited the fourth quarterly conference, last fall, of the Creedmoor charge, these churches asked that I arrange for our singing class to pay them a visit. Last Sunday, December the fifth, the class gave sacred concerts in these two churches, at Banks in the morning and at Creedmoor at night. Circumstances were such that I could not accompany the class. From what Mrs. Rives and the children say about their visit to these good friends, they must have had a most enjoyable time. Letters from the pastor and others convey the news that the sacred concerts were largely attended and highly enjoyed. Substantial contirbutions were received as an expression of the faith that the people of these communities have in our Orphanage. Brother B. E. Stanfield always turns the minds and hearts of his people toward the needs of our Orphanage. This past conference year his charge paid every cent on the Orphanage assessment and gave us in addition to that a very large special. Brother Stanfield is a fine pastor, good preacher, an able and successful executive. Wherever he goes you can count on him inaugurating great forward movements among his churches, and the beauty about it all is he brings his plans to a successful conclusion without friction or any noise. Our church is in need of more men of Brother Stanfield's type.

* * * *

A Money Making Plan—There are a great many Methodists who are advanced in years and the matter of investing their money gives them much concern. Taxes are so high they can only realize a very small amount from interest if they deposit in a savings bank. To lend money at six per cent to individuals is somewhat risky. There is a way to invest money at a good rate of interest without running any risk whatever. The Methodist Orphanage is in a position to pay six to seven per cent interest on money turned over to us by elderly people with the condition that the amount is to become ours at the death of the annuitant, or the person who turns over his or her money to The Methodist Orphanage. The annuity plan confers a blessing upon the one who has the money and the Orphanage which ultimately receives it. All money turned over to us on the annuity plan is free from taxation, both by the state and federal government. Just think that every six months the interest is sent to parties who let us have their money and that without any anxiety or worry whatever. The Orphanage is worth one million dollars and the North Carolina Methodist Conference is behind the Orphanage. Mr. J. G. Brown, who is the president of the Citizens National Bank, one of the biggest in the state, is the treasurer of our board. Associated with him on the Board of Trustees are the following men who are outstanding in the business and professional world: R. N. Page, B. B. Adams, Dr. Albert Anderson, Judge J. C. Biggs, J. L. Borden, Norwood Boyd, Rev. M. Bradshaw, J. C. Braswell, Josephus Daniels, J. A. Long, Rev. L. S. Massey, Rev. W. W. Peele, R. E. Prince, A. H. Vann, J. S. Wynne and Graham Woodard. With these representative business and professional men handling the annuities there can be no risk to run whatever. In view of this splendid opportunity, I want to urge interested parties to write to me and I will give them all needed information. People who are ripe in years and without dependent loved ones should take advantage of this plan at the earliest possible date. Pastors would do well to mention this matter from the pulpit and talk it to interested parties in their pastoral work.

* * * *

Chapel Hill and Carrboro—The main auditorium of the new and beautiful church at Chapel Hill was filled with students, professors and the town folk on the second Sunday morning in December when our children gave a sacred concert. I do not know when I have seen a congregation that seemed more interested than this one at the seat of our State University. Dozens spoke to me after the service and expressed their delight in hearing our children give the program.

Brother Walter Patten is serving his tenth year in this important centre. During this time he has wrought well. By his tireless efforts and statesmanlike vision he has laid broad and deep the foundations and is building thereon in a masterful way. The fine work he has accomplished must be carried on. Without doubt our church has the best building of any of the denominations, and the location is ideal to serve the needs of the University and the community. At an early date an educational building, in harmony with the great church, should be erected in order that we may better serve the needs of the whole community.

In the P. M. of the same Sunday the class was present at Carrboro where a great congregation filled the school building to overflowing. Brother J. F. Starnes had worked up a great deal of interest in the visit of the children. From what I could see and learn he has done a fine piece of work in this industrial centre. He certainly gave us a large, sympathetic congregation. Those present were happy to see and hear our children. Our sacred concert takes well whether in the rural district, industrial centres or in college communities. Summing up the day's work on the Sunday mentioned, I think it will result in continued good to our cause. The public is coming to know and appreciate the fine work of the orphanages in the state are doing, and that in itself is well worth the effort we are making to establish a closer and more vital point of contact with the churches. An hour in the hospitable and cultured home of Brother Patten at noon afforded me delightful fellowship. There is no place like a parsonage to a Methodist preacher.

Children's Home

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference

By Martha Mann Wood.

Some of us at our house sleep on an east sleeping porch and get the full benefit of the rising bells that break in on the stillness of the early morning twilight.

I am frank to say that the bells do not always rouse me, but the voices of the little boys, on their way to breakfast in the grey dawn, usually dispel the mists of dreams and bring me back into the realities of another busy day. Getting up so early on cold winter mornings makes one feel like little Cinderilla in the background of a workday life.

But these little hardships are only a small part of the story. There is a lot of work to do in a well kept institution. And having it to do is one of our great opportunities. It absorbs a lot of our superabundant energy and affords a variety of useful training. It is not by accident that our young folks are successful in Scout tests and score well in football and baseball.

Work alone would, of course, make a dull life. There has to be mixed in a lot of wholesome fun and ample pleasure to brighten the days.

And there is always somebody thinking up some kindness to do for us and something nice just ahead about to happen. An orphan home has more fairy godmothers than any other family of children anywhere.

Sometimes all that we know of a benevolent friend is a pleasant voice over the phone arranging for the children to have tickets to a concert, banquet, cottage treat or other kindness. Sometimes it is arranged by a personal visit to the office. She—or he—(they are never pictured that way, but sometimes beneficent angels wear trousers and overcoats, and the wings that bear them around are swift automobile wheels.)

Mr. Breach, musical director of community and city schools music, often provides tickets to delightful concerts and other entertainments at the Reynolds Memorial Auditorium. The last was Marianne Keisel String Quartette, enjoyed by about 80 of the larger children. And yesterday evening the Duke University Musical Club gave a musical program at the Salem Auditorium and some ladies were kind enough to provide a hundred tickets for our young folks to attend.

We were to provide transportation, so Mr. Wood made arrangements with the street car service to have a car at the nearest point possible, which is a good long city block walk. The line arrived at the appointed place in good time, but three of us from our cottage were a little late in making the last stretch of the way, and we saw the lights of the approaching car before we arrived, and the conductor was inquiring for Mr. Wood to know about the fare.

However, just in time is time enough, even if we were somewhat breathless as we climbed aboard the crowded car.

"How many?" said the conductor. "How many?" asked Mr. Wood of Mrs. Rembrant. "Ninety-two," said Mrs. Rembrant.

"It is a good load," said the conductor, looking at the well grown young people. And so it was. Perhaps he had been thinking of children when he apportioned one car to a hundred Children's Home children, and his passengers were mostly boys and girls of the larger grades. We do not mind standing, we assured him. And they did not. Holding on to straps if you can reach them, and josting about if you cannot, was part of the fun in the merry Christmas season spirit.

And the concert was excellent. The orchestra handled their 20 instruments as talented performers and made sweet music. A cornet solo reminded me of Krill's clear perfect notes.

The fun makers in their laughter provoking performances, and haunting melodies of the solo songs, "There's no place like home," and "Me too," still hums in our minds.

* * * *

Santa Claus has been diligent and generous in providing for the children's Christmas pleasure. He has not waited for Christmas Eve to hitch up his reindeer. He knows good and well that these modern chimney flues are not adequate for the delivery of stocking fillings for two hundred and eighteen children, little and big.

So like the up-to-date fellow that he always is, he has engaged a lot of human help to supplement the efforts of his northland household. The children of the Children's Home must be some of his special pets, for he has taken a lot of pains to whisper in the ear, telephone, and personally interview numerous friendly spirits of his kindred kind, directing them to send by freight, express, mail, truck and car barrels of apples, crates of oranges, buckets of candy, bags of nuts, bundles, boxes and packages of toys.

Sometimes the plainest kind of old city truck will roll up to the door and deliver a well wrapped up package of Christmas presents for some good little boy or girl that Santa wants to be forehanded in providing for.

The other evening I was standing by the register in the hall trying to get warm after a trip outside in the cold, when I saw through the glass in the back door a man motioning for attention.

I opened the door and the man said, "I have a Christmas package to deliver. The one who sent it doesn't wish the child to see it till Christmas."

I told him that there were no children at our cottage at that hour. So he beckoned to his helper and they delivered a beautiful large green wagon, sent from a neighboring town to make a little girl happy Christmas.

THE VALUE OF A SMILE

By W. S. Surratt.

These are nerve-racking days for those who work in the stores. And so we beg to set down some trite sentiment.

Consider the value of a Christmas Smile.

It costs nothing but creates much.

It enriches those who receive, without impoverishing those who give.

It happens in an instant and the memory of it may last a life time.

None is so rich that they can get along without it, and none so poor but is richer for it.

It creates happiness in the home, fosters good will in a business and is the universal counterpart of friends.

It is nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed or stolen, for it is something that is no earthly good to anybody till it is given away.

CHURCH EXTENSION WORK

Please announce that Rev. E. Frank Lee, Kinston, is the secretary of the Conference Board of Church Extension now. Quite a number have written me since conference in regard to applications. Brother Lee had to move, and it will take a new man some time to get the work in hand. But if all will be patient he will write them in due time.

I was retired at the last conference after twenty-five years of membership. These years cover most of the history of church extension. Twenty-five years ago it was a babe. And I rejoice in remembering that it has been my privilege in some small way to help nurse this babe till It has become He. It has given me a rich experience working with my fellow members of the Conference Board who came and went, most of them, each four years. And it was my high privilege to try to hold steadily to our policies from Board to Board.

I had some interesting experiences also with the General Secretaries, most of whom, if not all, have been very fine Christian gentlemen, but each had ideas a bit different, and brought to the General Office plans and policies to which we had to readjust ourselves each quadrenium, or when a new one came to the office. I have had much of the richest fun of my life helping to "break-in" some of the new ones. But the church has kept fine men in the office who have built up the General Board to giant proportions, and we all rejoice in the success of that Board. But the Conference Board has been overshadowed the whole time so that we could never find a place to press our policies. It has given me a priceless training to labor with these fine men and my conference brethren through this quarter century. I told my elder before conference I would not accept the office of secretary again, for I felt it was a privilege that others were entitled to, and had been grooming another young man for the office, but he was left off the new Board, too.

It gives me untold joy now as I move about to see at almost every little town and hamlet a modest little church we helped to build during these years, and God only can write the history of the country church. I shall never forget the thrill that it gave our Board when Mr. Duke gave his first donation to this work, to assist the little struggling country church. His donation was then handled through the General Board, and he was specific in his directions that it should not be diverted from this cause. Later he turned this over to be handled from Trinity College, and the same policy was followed for a number of years. And I cannot but hope, that, however much the policy of handling this fund may be enlarged, the great Benefactor's intentions, and his great love for the country church, may not be forgotten. And I trust the day may never come when we shall fail to see the value of the small church as he saw it. For if that should ever come we shall lose not only territory and members worth saving, but our credentials, that "the poor have the gospel preached to them."

We kept three main objects before us always, to improve church architecture, educate our people as far as reasonable away from donation to loans, and to accumulate an adequate loan fund to take care of our needs. During these years I have seen more embarrassment from church folks borrowing of banks. Banks run on business rules, and churches generally do not. We saved several churches from other hands by heroic measures, sometimes straining our rules a bit to do so. We succeeded in getting this loan fund up to $19,095.46, about one thousand dollars per year from the time we started. We did this almost solely by setting aside what we felt we could spare each year. After Mr. Duke began to help us this helped this fund.

And last, during these twenty-five years as Secretary of the Board, I never received one penny except as actual expenses. The Board repeatedly offered this but I have always felt that the love of a Methodist is mighty weak when he is not willing to give his church at least a bit of service without a fat reward. I wish here to thank all those Godly men who are still living with whom I labored so long and happily.

J. E. Holden.

N. C. WOMAN'S

(Continued from page eight)

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she spoke of her hope of teaching, by example, the mothers of that town how better to care for their babies. Then she ended by revealing a bit of her recognition of the fact that with all the care she might give her own little one, its life is uncertain.

Truly I have written enough and must stop, yet with the unsatisfying realization that I have not been able to give to you the real inspiration of this brave life that brought me a real message a week ago. Possibly I shall never be called to the difficult place that is to claim her, but I shall have done a little if I but help in the preparation of some of our girls who may be able to serve in such places.

Ruth Merritt.

N. B.—Your editor answered this letter for you, assuring Ruth of your love and prayers for an abundant life in Brazil. She also reminded Ruth that the "friends back home" are full of love and good works, but they are weak in "blowing their own horns," consequently she may not see in the Advocate columns all of the activities of our conference society. However, there is a strong bond between the "friends back home" and our missionaries on the field—each has the same goal.

E. S. P.

DEATH OF MISS MARY PESCUD

(Widely known as missionary to Brazil for twenty years.)

On Sunday morning, November 28, as the sweet chimes of Edenton Street church, Raleigh, rang out the call to Sunday school, the saintly soul of Mary Pescud passed into the great beyond and entered into the heavenly rest that awaits God's faithful servants. For nearly twenty years she had answered the "call to prayer and worship" during the Sunday school hour, so it was in keeping with her life that a spirit so gentle and Christlike as hers should respond to the last call on the holy Sabbath day.

Few women in Southern Methodism were so widely known or more beloved than "Miss Mary"—as she was affectionately called by all who had the happy privilege to come in touch with her. Radiating gladness and good cheer, and always with a sunny smile upon her face, in spite of the physical suffering she endured for years, her life was like the box of precious ointment which, when broken, shed a fragrance that permeated the whole community and exerted an influence for good upon thousands who crossed her pathway both in the homeland and in the foreign field. Through her own faith and courage she inspired strength and hope; the things that made her life strong, and sweet and beautiful, she passed on to others. Truly her life was the "gospel in deeds"—a living witness for Christ that none could dispute.

Miss Pescud was the daughter of Mr. and Mrs. Edward Pescud of Baltimore, where she was born, but in her early youth, after the death of her father, she moved with her mother to Raleigh and made it her home. She became identified with Edenton Street church and an active worker in the church and Sunday school up to the time of her death, with the exception of her absence in the foreign field, where she served her Master joyously and faithfully for nearly twenty years. Graduating at Peabody College, where she received her degree, Miss Pescud later went to Scarritt Bible and Training School, then located at Kansas City, Mo., to prepare for work as Bible teacher. From her youth "Miss Mary" longed to be a missionary—laboring in the foreign field, if it was her heavenly Father's will, but a serious illness lasting over a period of six years, kept her at home. By the goodness of God, her health was restored and she went to Scarritt to study and soon after completing her course there came a call for volunteers for the foreign field, so her long cherished desire, which had been unfulfilled for many years, was realized. She was accepted for work in Brazil and left in 1898 as an educational missionary.

For nearly twenty years Miss Pescud remained on duty in that field, coming home only twice during that long period on furlough. Impaired health from her service in Brazil finally forced her to return to America and to North Carolina. During the World War she was in New York City, acting as interpreter and translater of Portuguese and Spanish for the United States government. After the war she taught for three years at Lander College, Greenwood, South Carolina, and for one year at Weaver College, in western North Carolina.

"Miss Mary" was a woman of great talents and varied gifts. Highly educated, refined and cultured, with a deeply consecrated personality, her presence in any group—in any community, was a real benediction. She honored her heavenly Father in her life, and just a few months before she died the missionary women of Edenton Street church honored her by placing her name in the "Book of Remembrance," so that the name "Mary Pescud" will be recorded among God's faithful servants in the sacred book—one of the treasures of the Belle Bennett Memorial—where future generations may read the names of noble Christian women whose lives on earth were filled with glorious service for the Master. This recognition of her gave peculiar joy to Miss Mary, and we are glad that such appreciation of her work was shown during her lifetime. It was an expression of love and honor, richly deserved, highly treasured.

As Sunday school teacher, as mission study leader, as president of the Mary Pescud Missionary Society (named in her honor), as conference treasurer, and as a worker in the foreign field, she was loyal and true, giving unselfishly of her strength because her heart was in the work. The greatest desire of her life was to serve her heavenly Father, in any work to which He called her. Surely "she hath done what she could" and, as the end drew near, she said many times, "I am not afraid; I have not been for years. It is all right either way, and if it is God's will that I do not recover from the operation, I am ready to go home. It is like going into another room—in which are many loved ones I shall be glad to see." Faithful in life, triumphant in death!

The funeral service was held at Edenton Street Methodist church on Monday afternoon, November 29, conducted by the pastor, Rev. W. A. Stanbury, assisted by the presiding elder of the district, Rev. M. T. Plyler. The burial was in Oakwood cemetery, Raleigh, by the side of father, mother, and two brothers—and the many beautiful floral offerings from different organizations in the church, as well as loving friends, testified to the place she held in their hearts.

Miss Pescud is survived by a brother, Edward F. Pescud, with whom she made her home the last few years, living with him and his wife at the home of Mrs. Pescud' sisters, the Misses Reese, on East Lane street, Raleigh.

(Written by Flora E. Creech, Supt. of Publicity, Mary Pescud Auxiliary.)

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Our Little Folks

THE CHRISTMAS BELLS

High up in the steeple hung the Christmas bells. They had hung there many, many years. On each Christmas day they always had rung such beautiful music. One day one of the little bells cracked and could ring no more. A little new bell was hung in its place. Christmas was coming very soon. "What shall I do? I do not know how to play the Christmas music: I do not know how to ring," said the little bell.

"Never mind," said the other bells. "you will know when the time comes. Just wait and listen, and you will know."

So the little bell waited and listened. The street below was full of people, some coming this way and some going that. At night the street was full of lights; some were the street lights and some were in the store windows; some were in the trolley cars and some were on the automobiles.

But the little bell liked best to watch the people passing; and to hear what they said, for he was waiting to learn what to ring on Christmas day. An old man came by. He was somebody's grandfather. His arms were full of bundles. The little bell could hear him saying, "Now I have something for little John, and for the baby, and won't they be surprised?" And he laughed.

Then came some boys and girls hurrying home from school talking and laughing together.

"Oh, I have something to give to mother and to father," said mother.

The little bell could hear them each one telling of what they were going to give.

Soon came a good mother walking past with such a happy face and more packages than you could count. There was something for everyone at home —father, brothers, sisters, baby. The little bell watched them all and listened and thought.

At last Christmas Day came and the Christmas bells began to ring. All the people stopped to listen to the beautiful music of their ringing. Then the little bell knew what to say, and it rang out:

"Loving—Giving—
Loving—Giving—"

And all the other bells sang the same story:

"Loving—Giving—
Loving—Giving."

—Primary Story Worship Programs.

PALS FROM THE SKY

Gentle Breeze and Sky Blue sat on the edge of a woody cloud waiting for Hurry Wind, wondering what tale he would bring from the earth, for he was always scurrying around finding out things, and wonderful were the things he knew. Away by himself Gray Cloud was watching too, for he and Hurry Wind were great pals, and had many a boisterous time together.

When the Sun's jolly red face appeared above the treetops, Hurry Wind piled up the tumbled cloud-blankets on the Sun's bed, then flurried over the sky ocean, and bounced the wooly cloud about as he sat down beside Gentle Breeze and Sky Blue.

"You don't look very happy this morning, Turry Wind. What makes you sad?" questioned Sky Blue, who always liked to see everyone happy.

"As I swished by a house, on a hill down below, I peeked in an upstairs window and saw a little boy on a bed, and he looked very sad; there were tears in his eyes, too. He said to a lady sitting beside him: 'But Mummy, Danny and Jim can go out to play, and I have to lie here all day long.'

" 'Look out your window at the sky and see the clouds go sailing by,' she said.

" 'But there's no fun in that, just clouds and blue; nothing ever happens in the sky,' he said."

They all sat very still, thinking about the little boy who wanted to go out to play.

Gray Cloud floated up and hung above them to see what was the matter.

"Go away, Gray Cloud, you'll make it rain," Sky Clue called up to him. But Hurry Wind said, "Oh, don't send him away; maybe he can tell us of something to happen in the sky for the little boy."

So Hurry Wind told Gray Cloud what they were thinking about, and asked him if he knew anything to do, and Gentle Breeze said, "Do you know what fun is?"

"Yes, I know what fun is; it is doing things. I often have fun doing stunts," said Gray Cloud.

"I'll do one now and show you."

He tumbled about, making himself like an elephant, then turned a somersault, coming down almost on top of the wooly white cloud. Hurry Wind rushed up and blew him off. He looked so funny they all wanted to know right away what they could do.

"Only clouds can make themselves into things," he said; "but winds and breezes can help."

"Can't I do something?" Blue Sky asked. "I want to help make the little boy happy, too."

"Oh, you can be the ocean for cloud-ships to sail on."

"Oh, I will like that. Make a ship first then."

"All right, Sky Blue; where do you want your ship to go?" said Gray Cloud.

"Away to the end of the rainbow to bring me good and colored silks like the ones the rainbow is made of."

"It won't get back till sunset then. Bring up the white clouds, Hurry Wind, and we'll get the ship away."

Gray Cloud was indeed pleased to be allowed to join these Sky Pals, for usually he had to stay pretty much by himself, except when he and Hurry Wind made wind-storms and the rains. They were always sending him off, for fear he would bring rain and spoil their sunny days.

The White Clouds came piling up the sky before Hurry Wind, bumping together, twisting and turning into all kinds of shapes. Then Gentle Breeze chased a big one round and blew it into a ship with sails; then he sent it sailing away.

"Look, Sky Blue," he called, "there's your ship. Isn't a beauty! It's a treasure-ship, and I'd like to sail with it."

"Do," said Sky Blue, "and bring it back at sunset."

So it sailed away with Gentle Breeze puffing out the sails.

As Hurry Wind chased the clouds around a great shaggy cloud lion reared up ready to eat someone.

"Now I'll be a tiger," said Gray Cloud, "and fight him."

So he went quickly toward the great towering lion, and while Hurry Wind blew around them, they rolled over and tumbled this way and that way.

"Now let's have a race," said Hurry Wind. "I'll drive a team of white horses and you drive a pair of grays."

"That's a go."

There was nothing Gray Cloud loved more than a race.

After it was over Gray Cloud said, "This is more fun than I have had for a long time. I wonder where Gentle Breeze and Sky Blue's treasure-ship are?"

"Look over in the west; that's it."

"I'm going now to peek in the window again," said Hurry Wind, and he rushed away to the house on the hill, to see if the little boy had seen their play. He heard him say, "Mummy, things did happen in the sky today. I saw an elephant, a lion and a tiger fighting, and horses racing. And mummy, I saw a ship go sailing away. And now it's come back and has unloaded the treasure. Over there in the west I see a bed of gold, and the Sun's going to bed in it, and there are lovely silks of many colors to spread over him. Someone was laughing outside the window, mummy."

"It was the wind you heard," she said.—By Margaret Howard in Our Little Ones.

HOW NANCY ANN'S GRANDFATHER SCARED THE BEARS

Now once upon a time, long, long ago, Nancy Ann's grandfather went for a walk by himself away off in the big North Woods. He was walking along, thinking happy thoughts about trees, and birds, and flowers, and the folks at home, when something happened.

He heard a queer noise—"Goom-goom-goom gerrumph!" Something like that.

Nancy Ann's grandfather stood still and listened. He heard the noise again. It was a queer kind of talking that sounded like—"Goom-gull-gubble-gubble-grr-gerrumph!"

Next Nancy Ann's grandfather knew, he was looking straight at a huge mother bear. She was the biggest bear and the oldest one he ever saw, and that is saying a great deal. That huge old lady bear was so old she had gray hair.

Two baby bears were with her, one on one side and one on the other. They were standing so near Nancy Ann's grandfather that he might easily have walked over and introduced himself to the family. He thought he would not do that, because he might scare them; so he kept still and watched.

The three bears were standing where raspberry bushes grew tall. They were standing where the berries grew thick and luscious. Nancy Ann's grandfather thought they were the nicest raspberries that he had ever seen.

The old mother bear put one arm round a big bundle of branches and held them tight against her body. With the other hand she began raking the berries off into her huge mouth. Then she said, first to one little bear, then to the other, something like—"Ger-gum-google-gerrum-blub-blub-google-goo!" There are really no words exactly like what that old mother bear said to her babies.

They understood her talk, though, if Nancy Ann's grandfather did not. Even so, he understood the meaning of her motions just as well as the baby bears did. She was trying to show them how to eat raspberries!

After they had listened to their mother's talk and had watched her motions for a few minutes, each little bear drew branches of raspberries under his chin with one arm and then, with the other hand, raked the berries into his mouth.

It was a beautiful sight to see the three bears stand in a row and eat big red raspberries like that, so says Nancy Ann's grandfather. It was getting late, though, and time for him to go catch the fish he had promised to bring back to camp for supper. He couldn't stand there and watch a bear family eat berries all day. He was sorry to scare them, but he had to. Nancy Ann's grandfather made a little noise with his foot.

The mother bear saw him then for the first time. She changed her arms into legs in a minute. Down she dropped on all four feet. She talked fast to the two baby bears. The babies talked back that time. Nancy Ann's grandfather thought they said:

"We do not want to go home yet. We want to stay and eat more raspberries!"

Their mother made them go home. She made them change their arms into legs quicker! Down they dropped, each little bear on his own four feet and home went the family. The baby bears cried and whined at first, but their mother made them stop it. She scolded as she hurried away with them. Perhaps she said:

"Don't you know enough to keep still when there is a man in the woods? Scoot for home as fast as you can travel!"

It was lonely in the big forest for Nancy Ann's grandfather when the three bears were gone and there was nothing left for him to do but go catch fish for supper.

Nancy Ann's grandfather is a kind, polite gentleman. He has always been sorry that he was obliged to scare three bears at a raspberry party that long-ago, happy day.—Frances Margaret Fox, in Youth's Companion.

MERRY CHRISTMAS AND GOOD HEALTH TO ALL

"Uncle Sam is a healthy old man
And a cheery old man is he;
He calls for a lot of Christmas seals
And he sings with his minstrels three!"

The minstrels three on the seal in the gay and colorful costumes of the romantic Middle Ages might be called "Health," "Wealth," and "Happiness." The joyful noise of these minstrels can be increased by the purchase of Christmas seals.

This year more than a billion and a quarter seals have been put into circulation in an effort to raise over five million dollars to carry on the national crusade against tuberculosis.

All but five per cent of seal money is spent in the communities where it is raised. The five per cent goes to the national body which acts as a clearing house for information, supplies, leadership, research, and expert service for affiliated and allied agencies.

Buy all the Christmas seals you can and help somebody in his fight for life against the white plague.—Epworth Herald.

SOUTHERN'S CORN CUP WON BY NORTH CAROLINA GROWER

Rowan county, North Carolina, has the honor of winning the handsome silver cup, offered by the Southern Railway System to the grower of the best ten ears of corn produced in Virginia, North Carolina, South Carolina, Georgia, Alabama, Misisippi, Kentucky or Tennessee, the trophy having been awarded to J. A. Patterson of China Grove.

The award was made by a committee of experts, consisting of C. A. Mooers, director Agricultaural Experiment Station, Knoxville, Tenn.; Prof. J. F. Duggar, Alabama Eperiment Station, Auburn, Ala.; and W. C. Lassetter, editor The Progressive Farmer, Birmingham, Ala.. which met in the office of Roland Turner, general agricultural agent for the Southern in Atlanta, on December 8. The names of the exhibitors were unknown to the judges.

Mr. Patterson's exhibit which had won first prize at the Central Carolina Fair at Greensboro, was one of 18 which had qualified to compete for the Southern's cup by winning first prize at leading fairs. His name will be engraved on the cup, along with that of Willie Patton Roland of Newberry county, S. C., who won it last year, and it will remain in his possession until the winner for next year is announced.

Though the competition was keen, the judges were unanimous in their decision and in announcing the award expressed gratification at the high character of the exhibits submitted to them, and added, "We want especially to commend the Southern Railway on this effective means of awakening a consciousness of the importance of improving the quality and productiveness of the varieties adapted to this region. The annual award of trhs cup will serve as an inspiration to growers and breeders to secure the best for southern conditions and maintain hig hstandards in quality and yield."

THE WEAK SPOT IN CAROLINA METHODISM

By C. W. Hunt.

(Writer's Note: This article was prepared before there appeared in the Advocate those statistics of gain and losses under date of November 25th, or anything else was read touching the line of thought followed herein. C. W. H.)

In a former article it was pointed out that poor ministerial work on poor congregations was the weak spot, stressing the weakness of the ministry. In this I trust to be able to present especially the congregation's part in a work that hinders progress, even to the killing point; and I am presenting just two main causes for laggard church work, namely: The once a month appointment and the policy that makes a man once a station preacher always a station preacher. These I consider the bane of all the poisons that afflict the body militant of Carolina Methodism; and if it prevails in the Carolinas it does in all the South.

Methodism began with a preaching appointment whenever a stray preacher could be had, and when later a better organization came, then it became once a month, at which pace rural charges, many of them, have gone on for a century while all else about them has changed completely as change can make them. The cities and towns find it up-hill often, with three services each week, while a backwoods country charge is expected to live on a service once a month. In fact the understanding is that with many of these once a month is all they think they can pay for; and worse still, with some, once a month is all they want, which means backsliden members that know little of the real work of a live church, and in their present state care less. Loafing on once a month service it has become a burden, such a burden that a church with near 100 members cannot or do not raise a budget of $100. And the worst of it is that progressive Carolina Methodism has been content to work at such a rate, merely counting numbers, except where industry has crowded out such once a month places, forcing a day of real things. There are numbers and numbers of charges in the bounds with five, six and seven appointments that are unable, in their present state to pay a budget of $1200; and they never will until progress pushes them out of "the old nest," as it were, they have sat upon for generations after generation. Numbers of these, if they had a real man for two years, would either consolidate or divide and get to real work. However, the circuits are not the only ones short. If you as a reader of this ever lived where there was a live church with every Sunday services, and by some circumstances was thrown where you had to wait a whole month to attend services and then of a poor limping order, know, with me, how near "next to nothing" such religious exercises are. In a former article I lambasted ministers for the indifferent work they do and have done, and dwelt upon their lack of the rudiments that make a successful preacher, intimating there was something sorry back of him; well, the big old circuit is responsible and at the back of all that cannot be placed at the door of the minister and the lazy, stingy, backslidden membership on the large circuits. These "once-a-monthers" do not see enough of a preacher on a circuit of six and seven churches to get well acquainted; not being acquainted nor interested a preacher might, otherwise turn out to be a good man, is beaten down, discouraged, and not wanting to turn back from what he thought was God's call, falls into the old circuit rut of one and two years at a place. These scattered folks, in a rut, do not know what is in a man, unless he has the grit to push himself into the homes and into their every day work and get acquainted. Such as the above and a lack of understanding of how important the collections are, added to "time servers" in pulpit and pew, mean 25 and 50 per cent collections, and in some cases none at all.

If this writer had been on a mission board for years he might be content with present day affairs of the great Methodist church, but not having been there he is not going to lambast the mission board in doing what they see is best; but as he sees it there are two ways to banish such as is described above: use more mission money to send better men (if they have to be classed as good and bad, as better and best) to these scattered places, thus giving them a taste of real church life. The other is a centering on consolidation of weak churches through the use of the Duke Foundation. These two are the outstanding ways of a change as seen by this writer. House to house, community to community work needs to be done along with a combination of the first two, as the men who have habitually served these backward places find neither the time nor the desire to tackle such a job.

Those directing the affairs of the church, laboring under the impression that these wide circuits do not amount to much and are good grounds for sending men who do common to inferior work; and such are sent there year after year. These places, like many preachers, have never had a show, so as to be able to show what they could do with a leader. M. T. Smathers said a few years ago many such places had been "practiced on by boys and men unacceptable," and the wonder is they hold together at all; must be the work of the faithful few by God's help that keeps the spark alive.

Our mission board has seen fit to make larger appropriations where the results were immediately forthcoming. That is no doubt wise; in fact, it has worked well in many places, but the point being driven at is this: these circuits, served as they have seen all these years, have gotten nowhere; and it is an effort of a lone layman to show why that indicts this. This is not intended to abuse anybody, but in an effort to get a start made toward better things. Before we can know what can be done on these widely scattered places, by men of parts, working with these laggard churches widely separated, with poor uninterested members, we must try them out by taking care of them by sending out some of our best organizers and attractive preachers. Here we hit a brick wall, yea, worse than a brick wall, for our set rule is once on a station always on a station, and there is some reason for it, if a preacher's salary is all there is to him. But salary is not all, for if a man is really a preacher it will be no reduction to him to be sent to a circuit where a living is guaranteed by those back of him. He is supposed to be here for God's work. Take money sufficient to take care of him and send the very best men we have to a few of these poor circuits with once a month preaching to work to consolidate; to try them out, by which means ascertain if it is possible for the waste places to be built up by men who know what real work is. There went up a groan at that suggestion, it is well known, but how are you going to know? As said some months ago, the mere paying of more salary to the men now serving country charges will not build them up. Somebody must go who knows how; and for these tests there should be selected fields with known material to work on. You cannot "make bricks without straw."

But what are all these charges and such against the circuits and industrial places that fail to come up with that asked of them based on? The minutes of the 1925 conference at Statesville show that 113 charges were short on collections while only 51 were short on salaries, while making a poor show, there is ground for hope that the collections will catch up in time. Only two districts paid every preacher on them in full, Charlotte and Salisbury, while Asheville, Greensboro, Shelby had only two preachers each short on salary, while Winston-Salem had only one short on salary and only two short on collections, making it the banner district, and speaks in loud praise of Rev. W. A. Newell who rode the district for four years, for he had both rural and city charges. Salisbury district, with every preacher paid in full, had 19 of the 29 charges short on collections, and the district is largely about industrial centers. (Something bad short here.) Salisbury stands at the foot except for the Statesville district, which is more rural than town, and has 11 preachers short on salary and 21 charges short on collections, and stands at the foot for number, but not for percentages. The Marion district with eight short on salary and 17 short on collections; Mt. Airy with seven and 15; North Wilkesboro with eight and 12; Waynesville with 10 and 16 are all largely rural, bearing out the assertion made above that the circuits were mostly responsible for the poor reports, which was written before these figures were examined. W. A. Newell will please pardon so many references to him, but he brought out a point at Gastonia that did not get the attention it needed, namely, that it was wrong to make assessments on a per member basis, when urban district membership was twice as able and willing to pay collections as are the rural districts and smaller industrial charges. He is eternally right about this. If cities and towns are loaded, and the officials say they are, then it is useless to shift any more to these, and a waste of time and makes a poor record to assess districts more than the budget members know is going to be paid. Every one would feel better if they had just what they knew they could pay; besides the paying out this year is a stimulant to pay a little more next year. It is so easy to get in a rut, but hard to get out of in a road, and same applies to religious matters.

EXALTING THE BIBLE IN PRESBYTERIAN COLLEGES

Less than ten years ago a survey of the Presbyterian (U. S. A.) colleges revealed the fact that in all the colleges together there was only about $300,000 of Bible Chair endowment. This was true in spite of the fact that this church has long stressed the importance of endowed Bible chairs.

A wealthy lay member of the college board became interested in this discovery and in the inaugurating of a movement to assist the colleges of his church to make more adequate provision for Bible teaching. He therefore began to give money for the creation of a fund to be used as a challenge to the colleges to raise additional funds. As a result of this movement, made possible by a generous layman, the colleges of that church now have a total of $2,000,000 for endowment of chairs of English Bible and departments of Religious Education.

The Presbyterians have shown wisdom in exalting the Bible in their colleges. The Methodists should follow their example. Mr. W. S. F. Tatum of Mississippi has endowed such a chair at Millsaps College. Methodist laymen of means in other Southern states could not use their money to better advantage than to endow departments of public and religious education in their own church colleges.

W. E. Hogan.

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Mrs. Gust Green of 401 Lincoln Park Boulevard, Rockford, Illinois, found herself in a condition similar to that of Mrs. Kraft. "I was weak and rundown," she writes, "but the Vegetable Compound has helped me and I feel better now. I recommend it to all women who need more strength."

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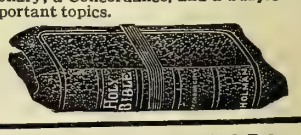
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College Place, night 9
High Point, Main St., 11 16
West Market, night 16
Ashboro, 11 23
Bethel, night 23
Wesley Memorial, 11 30
Carraway Memorial, night 30

MT. AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FIRST ROUND

January

Ararat, Hatcher's Chapel, 11 2
Mt. Airy, Rockford St., night 2
Stokesdale, Eden, 11 8-9
Draper, 11 16
Leaksville, night 16
Jonesville, 11 23
Elkin, night 23
Mt. Airy Ct., Zion, 11 30

NORTH WILKEBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

January

Watauga, Hinson's Chapel 1
Boone, Boone 2

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

January

Albemarle, Central, 11 2
Albemarle, First St., 7 2
New London, Bethany, 11 8
Salem, Salem, 11 9
Badin, 7 9
Landis, Oak Grove, 11 15
Kannapolis, Trinity, 11 16
Concord, Harmony, 7 16
Salisbury Ct., Shiloh, 11 22
Spencer, Central, 11 23
East Spencer, Long St., 7 23
Yadkin-Rowan, 7 26
Salisbury, Park Ave., 11 30
Salisbury, Main St., 7 30

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

December

Belmont, Main St., 11 26
Belmont, Park St., Providence, 3 26
Mt. Holly, night 26

January

Cramerton, 11 2
Lowell, Lowell, 3 2
McAdenville, night 2
Crouse, Lander's Chapel, 11 8
Dallas, High Shoals, 11 9
Maylo, nglht 9

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FIRST ROUND

December

Taylorsville, 11 26
Hiddenite, Center, 3 26
Stony Point, night 26

January

Cool Springs, Cool Springs, 11 2
Elmwood, Cleveland, 3 2
Statesville, Race St., night 2
Statesville, Broad St., 11 9
Mooresville Ct., Triplett, 3 9
Jones Memorial, night 9

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 201 Branner Ave., Waynesville.
FIRST ROUND

December

Webster Ct., Love's Chapel, 11 26
Dellwood Ct., Maple Grove, 3 26

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 West Fourth Street, Winston-Salem, N. C.
FIRST ROUND

December

Lexington, First Church, 11 26
Walkertown, night 26

January

Davie, Center, 11 1-2
Mocksville, night 2
Oak Ridge, Oak Ridge, 11 9
Kernersville, Kernersville, night 9
Thomasville Ct., Unity, 11 and nglht 15-16
Hanes-Clemmons, Bethel, 11 16
Burkhead, 11 23

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

December

Burlington Ct., Bethel, 11 26
Front Street, night 26
Branson, night 28
Gregson, night 29
Milton Ct., Milton, 11 31

January

Brooksdale Ct., Brooksdale, 11 1
Carrboro Ct., Carrboro, 11 2
Trinity, night 4
Lakewood, night 5
Rougemont Ct., Rougemont, 11 7
Bahama Ct., Mt. Sylvan, 11 8
Long Memorial, 11 9
East Roxboro and Longhurst, Longhurst, 3 9
Chapel Hill, night 10
Carr, night 11
West Durham, night 12
Leasburg Ct., Leasburg, 11 14
Yanceyville Ct., Yanceyville, 11 15-16
Calvary, night 17
Duke Memorial, night 18
Durham Ct., Bethany, 11 21
Person Ct., Oak Grove, 11 22-23
Duke's Chapel, 11 29

ELIZABETH CITY DISTRICT
H. I. Glass, P. E., Elizabeth City, N. C.
FIRST ROUND

Gates, Gatesville 26-27
North Gates, Kittrells 27-28

January

Chowan, Anderson 1-2
Edenton, night 2
Perquimans, Cedar Grove 8-9
Hertford, night 9
Currituck, Mt. Zion 15-16
Moyock, Moyock 22-23
Pasquotank, Epworth 29-30

February

South Camden, Shiloh 5-6
South Mills, McBrides 12-13
Manteo, 11 20
Wanchese, night 20
Dare, Mann's Harbor, night 21
Stumpy Point, night 23
Kennekeet, Salvo 25
Hatteras, Buxton 27
Kitty Hawk, Kitty Hawk 29

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

December

Roseboro, Bethel 26-27
Stedman, Cokesbury 28

January

St. Paul, St. Paul 1-2
Elizabeth, Trinity 8-9
Parkton, Parkton, night 9-10
Jonesboro, Jonesboro 15-16
Lillington, Lillington, night 16-17
Mamers, Spring Hill 18
Erwin, Erwin, 2:30 22-23
Sanford, night 23-24
Glendon, Fair Promise 29-30
Siler City, night 30-31

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FIRST ROUND

December

Riverside, 11 26
Centenary, 7:30 26

January

Straits Ct., Tabernacle, 11 2
Beaufort, 7:30 2
Craven Ct., Beach Grove, 11 4
LaGrange Ct., Hickory Grove, 11 9
Kinston, 7:30 9
Dover Ct., Dover, 11 16
Jones Ct., Newton, 11 23
Snow Hill Ct., Snow Hill, 11 28
Hookerton Ct., Hookerton, 11 29
Grifton Ct., Grifton, 11 30

February

Pamlico Ct., Alliance, 11 2
Oriental Ct., Oriental, 11 6
Pink Hill Ct., Pink Hill, 11 13
Seven Springs, Garvis Chapel, 2 13
Atlantic and Sealevel, Atlantic, 3 15
Ocracoke and Portsmouth, Cracoke, 7 16

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

December

Jenkins Memorial, 11 26
Epworth, 7:30 26
Garner, Garner 28
Millbrook, Pleasant Grove 29

January

Princeton, Princeton 2
Smithfield, 7:30 2
Four Oaks, Four Oaks 8
Benson, 11 9
Selma, 7:30 9
Oxford Ct., Hermon 15
Oxford 16
Creedmore, Creedmore 22
Stem, Stem 23
Tar River, Ebenezer 29
Franklinton 30
Franklinton Ct., Wesley, 3 30

February

Louisburg, 11 6
Louisburg Ct., Leah, 3 6
Edenton St. 13

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
FIRST ROUND

December

Biscoe, Candor, 11 26

January

Montgomery Ct., 11 2
Troy, night 2
Piedmont, E. Rockingham, night 5
Richmond Ct., St. Paul, night, 8 and 11 9
Ellerbe, Ellerbt, night, 9 and 11 10
West End, West End, 11 15-16
Mount Gilead 23
Rowland, Rowland, 11 26
Hamlet, 11 30
Rockingham, night 30-31

February

Lumberton, 11 6
Robeson, Trinity, 11 12
Aberdeen Vass, 11 and night 13-14

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FIRST ROUND

January

Springhope, night and 11 1-2
Nashville, night 2
McKendree, Pinetops, 11 9
Tarboro, 3 9
Bethel, night 9
Stantonsburg, 11 16
Fremont, Eureco, 3 16
Vanceboro, 11 23
Grimesland, 3 23
Greenville Ct., Robersonville, 11 30
Ayden, night 30

February

Aurora, 11 6
Bath, 11 13

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FIRST ROUND

January

Seaboard, Eeaboard, a. m. 1-2
Rich Square, Rich Square, night and a. m. 2-3
Henderson, First Church, night 5
Aulander, Aulander, a. m. 9
Ahoskie, Ahoskie, night and a. m. 9-10
Rosemary, Rosemary, a. m. 16
Battleboro and Whitaker, Battleboro, night 16
Middleburg, Middleburg, a. m. 23
Halifax, Tabor, a. m. 30

Febrary

Windsor, Windsor, a. m. 6
Williamston and Hamilton, williamston, night 6
Garysburg, Shiloh, a. m. 13
Scotland Neck, 3 and night 13
Warren, Sarepta, a. m. 19-20
White Memorial and City Road, City Road, night 20
Murfreesboro and Winton, a. m. 22

WILMINGTON DISTRICT
H. M. North, P. E., Wilmington, N. C.
FIRST ROUND

January

Keenansville, Keenansville, a.m. 2
Ingold, Garland, p.m. 2
Shallotte, Concord, afternoon 9
Southport, night 9
Magnolai, Turkey, a.m. 15-16
Wilmington Ct., Sea Gate, night 16
Scott's Hill, Scott's Hill, a.m. 22-23
Wilmington, Trinity, p.m. 23
Faison-Warsaw, Faison, a.m. 29-30
Clinton, Clinton, p.m. 30
Wilmington, Fifth Avenue, night 5
Wilmington, Grace, night 12

February

Swansboro, Oak Grove, a.m. 5-6
Maysville, Maysville, p.m. 6
Town Creek, Bethel, a.m. 12-13
Carver's Creek, Council, p.m. 13
Jacksonville-Richlands, Richlands, a.m. 19-20
Hallsboro, Hallsboro at 11, Wanna. p.m. 27

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IN MEMORIAM

Obituaries containing one hundred words or less will be published free. All words in excess of one hundred will be charged for at the rate of one cent per word.

HODGIN—Robert Howard Hodgin, infant son of E. C. and Estelle Hodgin, died December 2 after a brief sickness. In his short life he had entwined himself into the affections of the family. The funeral service was held at the home and interment was in Rehobeth cemetery. The pastor conducted the funeral.

A. R. Bell, Pastor.

WRIGHT—Sallie Fentress Wright was born April 11, 1887, and died November 22, 1926, being 39 years, seven months and 11 days old. She was the devoted daughter of John M. and Mary Fentress. She was converted in early life and joined the Methodist church and was a devout, loyal member the rest of her life.

She was happily married to M. H. Wright March 4, 1917, and they had two sons born, John Worth and Walter Monroe. She was a loving, careful mother, a faithful wife and a good neighbor.

The funeral service was held at Pleasant Garden Methodist church by Rev. S. T. Barber, Mrs. Hackney and her pastor.

Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou are crowned at last.

A. R. Bell, P. C.

IN MEMORIAM

In loving memory of our dear husband and father, who passed away December 8, 1921.

"We cannot say, we will not say
That he is dead. He is just away!
With a cheery smile and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be since he lingers there.

"And you—oh, you who the wildest yearn
For the old-time step and the glad return—
Think of him fairing on, as dear
In the love of There as the love of Here.
Think of him still as the same, we say;
He is not dead—he is just away!"

Wife and Sons.

FIELD—Christopher Glenn Field died at his home near Pleasant Garden November 5, 1926, in his 80th year from the effects of apoplexy.

Brother Field was converted early in life and joined Bethlehem Methodist church while Uncle Charlie Phillips was pastor and remained a faithful member until death. His membership covered a period of about 60 years. He wasa steward a long time, but in recent years his defective hearing prohbited him taking an active part in church work.

He also spent some time serving his country in the Confederate Army. He was married to Mary Hackett in 1871 and they had four children born to them, one of whom died at 19 years of age and one at 22.

Brother Field is survived by his wife and two daughters, Mrs. John Hackett and Mrs. John Lindley and seven grandchildren.

The funeral was conducted by the pastor at Bethlehem church and interment was in Bethlehem cemetery.

A. R. Bell, Pastor.

GIBSON—Mrs. Sallie F. Gibson was born in what is now Scotland county near St. John's church April 20, 1865, her parents being Stafford L. Gibson and Mary C. Gibson.

In her childhood she became a member of St. John's Methodist church, and from then was a devoted member of the same congregation till death, which occurred August 18, 1926.

Sister Gibson was married to Bro. Millard F. Gibson in early womanhood, which was a most happy marriage. They walked together through the years of her life in the fullest spirit of confidence and helpfulness.

There were born seven children unto them, three sons and four daughters, all living except one daughter.

Sister Gibson was afflicted for years, and though I viisted her often for a year and a half, I never saw any indication of impatience or had a word of complaint. It was inspiring to observe the confidence she had in her husband and children, and through her long illness she had the tenderst care from these devoted and loving hearts and hands.

When only a girl it was said she was considerate and Christian. When she became a wife and mother she was helping her husband to build a Christian home, and when affliction and death came she was waiting for "the Father's house." May all the loved ones gather there.

J. B. Thompson, P. C.

RESOLUTIONS OF RESPECT

We, the members of the Ladies' Aid Society of Amity church, Lake Landing, N. C., wish to pay tribute to Mrs. Ada Underwood Mann, the wife of Mr. John L. Mann, whose death removed her from our midst.

Mrs. Mann was loved by all who knew her for her beautiful Christian character and loving personality, and we know we have lost a good friend and co-worker; therefore be it resolved:

First, That we extend to her husband, the two sons and daughter, our deepest sympathy in this hour of grief and loneliness, and may they find comfort in knowing that she is at rest and at peace in her heavenly home.

Second, That we cherish her memory and appreciate the privilege of knowing her and having her in our midst; and

Third, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate for publication and one be recorded on the minutes of our society.

Mrs. W. W. Watson,
Mrs. T. J. Mann,
Mrs. N. L. Mann,
Committee.

THOMAS—James Crawford Thomas, son of William Jackson and Mary Covington Thomas, was born near Ellerbe, Richmond county, August 9, 1864. From his parents, who were of the very best families of the state, he inherited those traits of character which enabled him to grow up into a useful man.

The greater part of his life was spent on the farm and he was one of the most successful farmers of his county. He did not have the early advantages of the schools, but was truly an educated man in many of the things which make real manhood. He did not live beside the road and watch men go by, but everywhere and in every way he could his helping hand was extended and his encouraging voice was heard. No worthy enterprise or needy person in his community failed to get his sympathy and help.

Brother Thomas was a member of the Raeford Methodist church, for a number of years a steward, and at the time of his death chairman of the board of stewards. He loved his church, was faithful to its interests and liberal in his support of its work. His leadership and help is greatly missed.

He was twice married. First, on January 20, 1885, to Miss Anna Arena Benton of Richmond county, who died July 28, 1889. To them three children were born—William Marshall, James Benton and Ina (Mrs. William Lentz). On January 1, 1902, he married Miss Lillie Lentz. To them one son, Crawford Lentz, was born. These five live to carry on the work of a true husband and worthy father.

For several years Brother Thomas' health had been failing, but in spite of many warnings he kept faithfully to his post of duty and when his call came, as it did suddenly on April 27 while he was on the street, he was in the discharge of duty. Perhaps no man ever lived in Raeford who will be greater missed, for he was deeuly interested in the welfare of his town and its citizens.

The best of all in his long and useful life is hen the call came he was ready. He fully realized that he might go at any time, and only a few days before his health he said he was ready. While he lives no more with us, his influence still lives to bless and help. May God comfort and sustain his loved ones and help them so to live that one day they shall see him again.

N. C. Yearby.

WRIGHT—In the [illegible] orning when all was quiet [illegible] death came and bore [illegible] irit of Mrs. Sallie Fent[illegible] to the realms of bliss[illegible]y and peacefully did s[illegible]ay, passing without a tremor [illegible]ar into the beautiful sunlit path.

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Her sweet spirit went out, but we can trace her to the realms of glory, and while her loved ones are sorrowing for her, the angels of Paradise may be congratulating her on quitting this vale of tears and retiring from the trials and sufferings of this world. How happy she must be to have the warfare successfully accomplished.

Beautiful flowers spread by loving hands upon the mound beneath which she sweetly rests were wet with tears.

She was the daughter of Mr. and Mrs. John M. Fentriss of Pleasant Garden, N. C. She was born April 11, 1887, and departed this life November 22, 1926. She was a bright and aimable girl from early childhood, always showing the truest devotion for her parents and sisters.

In 1917 she was married to Mr. M. H. Wright, and lived a devoted and happy life. To their union were two sons, John Worth and Walter Monroe Wright. Her greatest ambition for them was for the higher ideals of life. She possessed rare virtues which were so beautifully displayed through her life. For several years failing health had prevented her from an active life, but she always loved her Bible and was an earnest worker in church and Sabbath school work. She would read a chapter and pray with her little boys before retiring. And when she was nearing the close of life she would call for her two little boys and clasp them in her arms with great devotion and tell them she dearly loved them.

We grieve when such sorrows come and wonder how we can go on without the loved ones who have walked side by side by us. But with a peaceful look she passed into an unknown land, where no mystic charm, no mortal art can bid our loved ones stay. The bands that clasp them to our hearts snap in death's frost and fall apart like shadows fading with the day—they pass away.

She was educated at North Carolina College for Women. Also completed a business course at Peele's Business College. She has taught several schools, making a success and winning the affections and high esteem of all.

The funeral services were held at Pleasant Garden M. E. church (of which she was a member) the following afternoon at two o'clock by Rev. S. T. Barber, Rev. Mr. Bell, and Mrs. Margaret Hackney, and interment was made in Green Hill cemetery.

She leaves a husband, Mr. M. H. Wright, two sons, Worth and Walter Monroe Wright, a mother, Mrs. John M. Fentriss, all of Pleasant Garden, and a sister, Mrs. Estella F. Trogdon, of Summerfield, and many friends to mourn her death.

Weep not dear loved ones;
Some day in yonder city
We shall be reunited
To the loved ones who wait.

A longing has come o'er me
For those who have gone before me;
And I shall see my loved ones
When I reach my heavenly home.

Weep not; no more shall come the shadows,
And we shall rest forever
With loved ones, and leave them never,
When we reach our heavenly home.

Written in loving remembrance by her mother, Mrs. John M. Fentriss, Pleasant Garden, N. C.

More than 45,000 thunderstorms occur each day all over the earth. Java has no less than 223 each year, while at the North and South Poles, it is believed, one takes place about every ten years.

Order your disciplines from the Advocate. A supply always on hand.

CHRISTMAS IN THE LAND OF THE SOUTHERN CROSS

J. W. Clay

Christmas in Brazil, the land of the Southern Cross, comes in mid-summer, for in countries south of the equator the seasons are just the opposite of those in the northern hemisphere. While children in North America are celebrating Christmas around glowing fires and perhaps with snow and ice covering the ground, the children of Brazil are playing out of door with birds and butterflies fluttering around and with flowers in full bloom.

In comparison with our feverish celebration of Christmas—for with us it is not only a season of rejoicing in the church but of great activity in the social and commercial world—one would scarcely consider the day was celebrated at all in Brazil. As a rule one or more of the Roman Catholic churches in the city will arrange a small replica of the interior of a barn, using wax figures to represent Joseph, Mary, and the infant Jesus, with shepherds bowing down before the Christ child and with oxen and donkeys standing around. Faithful Catholics passing by will stop and gaze upon the scene for a few minutes, mumble a few words of prayer to the Holy Virgin, make the sign of the cross over their foreheads and hearts, and go on their way. This is about the extent of the Christmas celebration in Brazil so far as the Catholics are concerned and most of the people in the country are Catholics.

In the Protestant church Christmas is celebrated very much as it is in America, usually with a tree and a program of songs, music, and recitations. Missionaries who have children always celebrate as they do in the homeland, usually with a tree.

There are no Christmas presents given in Brazil for the season for gifts in this country is the New Year, which has no connection with Christmas. The passing of the old year is celebrated with much noise and the coming of the new year is hailed with still more noise.

As the people in Catholic countries pay so much more attention to the anniversary of the death of Christ than they do to the anniversary of His birth or even His resurrection, it is a common saying that they worship a dead Christ and the cross on which He died. Almost every Catholic has the image of the dead Christ hanging in his home and they bow before this and pray to the Virgin Mary.

Friday before Easter is the time of the greatest celebration in Brazil. Then the image of the Christ is taken from the church and carried in solemn procession through the city, followed by an immense crowd. After the procession the image is again placed in the church, where hundreds and sometimes thousands march by it, making the sign of the cross as they pass, and many will raise the shroud that covers the body and kiss the wound made by the soldier's lance. The poor, the beggars, and the diseased often do this and thus unknowingly transmit their disease to others.

In Brazil there are crosses everywhere, in the court houses, the public schools, the churches, the homes, and by the country road marking spots supposed to be sacred. Even in the sky at night there is a cluster of stars that men call the Southern Cross.

In Protestant lands Christmas is the greatest religious celebration because it represents the birth of the Savior, and Easter likewise is celebrated because it represents the resurrection of the Christ. We worship and pray to a living Christ who is able to save unto the uttermost, and we send missionaries to the beautiful land of Brazil to tell those splendid people that Christ is not dead but that He lives and is alive forevermore.

The American Red Cross has been selected by the Canadian government to administer an allotment of $50,000,000 for the rehabilitation of disabled Canadian World War veterans now resident in this country.

NORTH CAROLINA
Christian Advocate

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Editorial Paragraphs

The gates of yesterdays are forever closed. Indeed, the gate of 1926 is now being closed never again to be opened. Into the past there is no entrance, but the doors of the future stand wide open, and to one and all comes the invitation to enter with the glad assurance that faith and courage are certain to be crowned.

⚜ ⚜ ⚜

It is said whenever a son of the Webb School at Bell Buckle, Tenn., had a son born into his home, the proud father immediately wired "Old Sawney" this laconic message, "Keep a place for him fifteen years hence." As a result of this appreciation and loyalty on the part of "the old boys," to say nothing of constantly accumulating new friends of the school, the waiting list of applicants is all the time longer than the roll of students that can be accommodated. Such loyalty as that is to be coveted by every school and college.

⚜ ⚜ ⚜

1927! In all the history of the Christian era it was never so written until now. Beyond all controvery this is a new year, not simply in name but in fact, for the figures tell us so. Our hearts overflow with a joyous expectancy as we stand in the open door way of this new year and we should enter it clothed in the garments of youth—youth with whom life is an adventure and who greets the future with a cheer. Alas for Him for whom life has lost its zest and who approaches its task with leaden feet and a leaden heart! This is a season beyond all others for high purposes, wise plans and a generous enthusiasm.It is not an hour to look back like Lot's wife, but rather a time to revel in the forward look. 'Tis the future, the land of many enchantments toward which young men and maidens hasten with song and laughter, that beckons to all of us in the beginning of this new year. With Lord Tennyson let us sing:

"Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the noble modes of life,
With sweeter manners, purer laws.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

To do little things uncommonly well is the shortest and most direct route to the accomplishment of big things, and if one ever fills a big place he must first fill to overflowing a smaller place. Magic and miracles have no place in the orderly processes of human attainment. There is no mystery about the life of a Lincoln or a Lee. It is nothing more than the story of the consecration of great talents to higher service.

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"Behold I make all things new," is one of the ringing declarations of Divine Revelation. Ours is a new dispensation and a New Testament. The call of the Master was not for old wineskins but for new wineskins that would be able to contain new wine. As Christians ours is a new name, a new heart, a new nature. Old things have passed away and all things have become new. To the Apocalyptic seer there was a new heaven and a new earth, a new Jerusalem with its new song. Why then should any Christian fear the things that are new? To us the new year should make a very particular appeal because with Robert Browning we can believe, "The best is yet to be."

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What in the estimation of quite a large number of people both in the church and out of the church is the prime qualification for a present day up-to-date preacher? Must he be a prophet, that is a man who can speak for God? Such was the prime qualification of Old Testament preachers and of the Apostolic preachers of New Testament times. But that is not the first qualification at the present hour. Must he be a man of prayer? Very little is ever said about that. Must he be a great scholar whose wisdom has been born of experience? No one ever insists upon any such qualification. What then is the first and essential thing? He must be a man of "pep." And what is "pep"? "Pep" is to the preacher what jazz is to music. And we all know what that is in this jazz age. The preacher must be able to pep up the Sunday School, pep up the Epworth League, pep up the prayer meeting, pep up the Sunday morning service and he must fill the Sunday evening so full of pep that the leading officials of the church will be moved to come out to church twice every Sunday. Pep! Pep! Pep! Any church can afford to pay a good price for pep.

North Carolina Christian Advocate

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WESLEY MEMORIAL, HIGH POINT

The Wesley Memorial Sunday school last Sunday morning occupied for the first time the new educational building that has just been completed at a cost of $60,000. The new building stands just behind the church and faces the street on the other side of the block. The church and educational building together extend across the block from one street to the other and constitute a magnificent equipment for this great congregation.

The people were very happy to be in their new building and each department of the Sunday school celebrated the event in its own way. We chanced to learn that the Peacock men's class, a class of more than 200 men, celebrated the event and took note of the season by presenting Dr. Dred Peacock, the teacher of the class, a big package, the contents of which was at the hour unknown. But from the way that Fred N. Tate and Rev. J. W. Moore spoke and Dr. Peacock responded it must have been something immense. The other departments of the school, we were told, celebrated also in a fashion that befit the day and the season.

The 11 o'clock service was a delightful hour. Brother J. W. Moore, the new pastor, preached an excellent sermon on "Christ in You the Hope of Glory" to a congregation that filled the big church. He also announced the names of nine new members. The reception of new members takes place every Sunday. This church now has over 1400 members.

Brother Raymond A. Smith, who recently received his Ph. D. from the University of Chicago where he specialized in Religious Education, is the new director of religious education n Wesley Memorial and has begun his work with the promise of success.

At our request Brother Smith has prepared the following admirable description of the new educational building.

Dr. Smith writes:

"The new Religious Education building of the Wesley Memorial church of High Point was occupied for the first time last Sunday. That day marked the culmination of a movement which has been on foot in the church for the past few years, but which did not get embodied in definite plans until last spring when the following committee was appointed to consider plans and estimates: F. N. Tate, chairman, J. H. Adams, C. L. Amos, W. D. Brooks, B. C. Harmon, V. A. J. Idol, O. E. Kearns, G. H. Kearns, J. E. Marsh, J. Ed. Millis, A. Sherrod and M. J. Wrenn. Actual work was begun on the building about the first of September and has been rapidly pushed to completion at an estimated cost of $60,000.

"The building is 130 feet long, 40 feet wide and three stories high and is of the same type of brick as that in the church building proper. It is built on the modern departmental plan and will accommodate twelve to fourteen hundred persons. The first floor will be used by the Peacock men's class, the Philathea class and the cradle roll. The primary and beginners' departments will occupy the second floor, which is finished in Flemish green with chairs and tables to match. The third floor is to contain the junior and the young people's departments. The intermediate-senior department will be provided for in the old building. Mr. B. C. Harmon is the superintendent of the Sunday school and is ably assisted by the following heads of the various divisions: Cradle Roll, Miss Pauline Simmons; Beginners, Mrs. J. J. Hamlin; Primary, Mrs. W. R. Morrow; Junior, Mrs. J. A. Eshelman; Intermediate-Senior, Mrs. W. P. Flagge. The young people's department is not yet completely organized. Raymond A. Smith is the director of religious education and the Rev. John W. Moore, pastor."

THE GENERAL MISSIONARY COUNCIL

We promised in last week's paper to say a word additional about the Council meeting in Louisville, Ky., December 15-16, which was followed by the semi-annual meeting of the bishops and by a conference of the missionary secretaries of the several annual conferences of the home land.

Bishop U. V. W. Darlington's story of our European work was especially interesting and effective. The bishop in charge brought an exceedingly encouraging message from Belgium, Czechoslovakia and Poland, where Southern Methodists are doing a most effective work.

The greater part of the second day of the Council was given to the discussion of plans whereby the claims of the million dollar fund for missions may be brought to the attention of the church and placed upon its heart and conscience. This is a matter of very great importance, for upon it depends the success or failure of our whole missionary enterprise. Will the church respond to this small demand upon it for world redemption or shut itself up within the hardened shell of its own selfishness? We believe that it is going to respond nobly like it did last year when the call was made for a mission special of $750,000 and before the end of the year the treasurer had in hand $710,000, leaving only $40,000 to be received from donations late in arriving.

Of the $1,000,000 there has been accepted by the Western North Carolina conference $70,000 and by the North Carolina conference $60,000, making the total $130,000. This amount can be raised easily if the church leaders will determine that it must be done and then proceed to the task.

Present at the Council meeting were W. W. Peele, president, and F. S. Love, secretary of the board of the North Carolina conference, and E. K. McLarty, president, and R. M. Courtney, secretary of the Western North Carolina conference.

A CONFIDENTIAL WORD WITH OUR PASTORS

In your planning for the new year we trust that you, as leader of your people, will keep in mind your conference organ. The North Carolina Christian Advocate has for three years been sidetracked and other interests given right of way. But at present there are not so many demands upon the pastor as have been in previous years and we trust that our conference organ will have such consideration as it merits.

Permit us to remind you that the pastor cannot turn over to another the matter of securing new subscribers and expect any large degree of success, for the simple reason that the pastor is the only man who can command the attention of his people. He speaks with authority because of his appointed leadership.

Five years in this office has taught us that whenever the pastor throws his moral influence with some degree of enthusiasm for the North Carolina Christian Advocate success invariably attends his efforts whether he does the actual work of securing the new subscribers or not. But when the pastor fails to present the claims of this institution of the church, there will with rare exceptions be few if any new subscriptions coming into this office.

In the approaching campaign we trust that we may have the cordial support of all of our pastors and the objective of 6,000 new subscribers—one for every 40 members of the church will be secured easily.

The fourth Sunday in January has been set apart by the church as Good Literature Sunday. Why not plan for and put across your Advocate campaign on "Good Literature Sunday?" With proper plans beforehand one day is enough to secure the specified quota.

"THE EVOLUTION OF A CHURCHMAN"

This is a new book that has nothing to do with the scientific hypothesis as to how the world was made. Neither does it concern the controversy between Modernists and Fundamentalists, as some press dispatches a few weeks ago implied.

On the contrary, it is the story of a young man who was reared in an old fashioned home where the father would call the boys from their fishing in the creek that ran near the farm house to family prayers in the early morning when the fish were biting good. And the boys went. They were afraid not to go.

But when Winslow went to college he encountered the larger knowledge of the natural sciences which upset many of his childhood notions. And in the necessary readjustment of his thinking he became inclined to discount the whole moral order and to discard the things that he had been taught to hold sacred.

The youth leaves college at the end of his sophomore year and goes into business. His experience with Barlow, an old Shylock who would foreclose the mortgages that he held on the homes and the lives of the people of the community, combined with the superficial conceptions of Christianity that he encountered caused his faith to break. He gave himself to the Bohemian style of life to make entire shipwreck at an early day. He soon squanders the childhood home of his wife, the gift of a good father to a good wife who stands by her husband through it all and whose love combined with the timely aid of a devoted gospel minister finally saves him from utter ruin.

Such is a brief outline of the story that grips the reader from the first page to the last. It is written in the chaste and beautiful English of the author who is Dr. T. A. Smoot, pastor of Main Street church, Danville, Va.

From first to last this is an excellent piece of work, but the chapter that describes the funeral of B. Barlow, who is lauded by his eulogists because he has promised big gifts to churches and schools drives home unpleasant truths in a way that one can hardly forget. While the minister at the funeral is lauding him to the skies, the laborers whom he has robbed of a just wage and the victims of his rascality on every hand are having their say one to another. Their language smells of brimstone and properly so.

This attractive volume that carries a message which grips the reader and is a wholesome story in every particular can be had of the Cokesbury Press. Price $1.00.

HOME IS THE SAILOR FROM THE SEA

The world will be slow to forget Robert Louis Stevenson, the Scotish novelist, essayist and poet. His father, grandfather, great-grandfather and two uncles were engineers in the lighthouse service. In the dedication of one of his books to his father he said, "by whose devices the great sea-lights in every quarter of the globe shine out more brightly."

In 1879 this graduate of Cambridge came to America as a steerage passenger and crossed the continent in an emigrant car. In California he married Mary Van de Grift, who became co-author with him.

In search of health he finally reached the South Sea Islands and took up his abode on the Island of Samoa.

His was a long battle with disease. His was a struggle to live and to work. But bravely he met life as it was and if one will climb to his humble gravestone under tropical skies on the crest of a hill near where he breathed his last, he will read the epitaph written with Stevenson's own feeble hand, but in it are the martial notes of the conqueror:

"Under the wide and starry sky
Dig the grave and let me lie.
Glad did I live and gladly die,
And I lay me down with a will.
This be the verse you grave for me:
Here he lies, where he longed to be;
Home is the sailor, home from the sea,
And the hunter home from the hill."

People and Things

Bishop E. D. Mouzon will preach next Sunday morning at 11 o'clock in Hawthorne Lane church, Charlotte, and at the evening hour in the Myers Park church.

A daughter, Doris Abercrombie, was born to Mr. and Mrs. G. N. Dulin at the Hamlet hospital, Hamlet, N. C., December 25, 1926. Both mother and child are doing well.

The United States now has four cities with over 1,000,000 population. Detroit has 1,290,000, New York 5,924,000, Chicago 3,048,000, Philadelphia 2,008,000.

Rev. W. E. Trotman says: "We are getting along fine, the work is progressing, the people are very kind and co-operative, large congregations, and splendid Sunday schools."

"The people have extended a rousing welcome to us back on Tabor charge for another year. And to show their faith by their works, the Tabor church brought us a great big pounding. We have bought a bran new sedan car, and we are just 'rolling along.' God bless the Advocate and all its readers."—W. E. Hocutt.

Mr. J. Dale Stentz has resigned as manager of the Summer Assembly at Lake Junaluska in order to become program manager of the new radio station in Asheville, N.C. He and his family expect to move from the Lake to Asheville. The commissioners of the Summer Assembly, we have been told, are in search for a manager to supply the place made vacant by the resignation of Mr. Stentz.

Of interest to his multitude of friends in North Carolina is the announcement that Rev. Walt Holcomb has been appointed pastor of Hyde Park Methodist church, Tampa, Florida, to take the place of Rev. J. T. Myers, who has surrendered his work. Dr. Holcomb was named pastor December 21 and left Atlanta, Ga., the next day for his new work. Hyde Park is one of the big churches of Tampa and we expect Dr. Holcomb to give a good account of himself in his new field.

The Franklin Avenue Methodist church, Gastonia, of which Rev. H. H. Robbins is pastor, was almost completely destroyed by fire of unknown origin Friday night about 11 o'clock. The loss is around $20,000 or $25,000 and the insurance amounts to only $3,500. Preaching and Sunday school services were held in the Gray-Parkdale community house on Sunday and will be held in that auditorium until further announcements. A meeting of the congregation will be held there Wednesday to discuss the immediate rebuilding of the church. The fire seems to have started in the back portion of the church which is used as Sunday schools rooms. It spread all over the top part of the building, burning and blackening practically all the structure. Two pianos were ruined as well as most of the furniture. The fire department did excellent work in putting out the fire after they got there. The outside shell of almost the entire building except the roof remains intact.—Gastonia Daily Gazette.

"Just a little space to say a word about Kerr Street. On the night of December 22, a little after I had gone to the church to get things in order for prayer service, Bro. R. A. Hullender came in and said there was someone at the parsonage desiring to see me, and as I came to the door the yard in front of the parsonage was full of people and some one had broken in, and before I could get to a phone and call officers they had entered the kitchen and were unloading and were unloading until soon there was no room for any more, and then they left a good supply on the dining table. It is not necessary to say I did not want to call the officer then. My wife had just been up a day or two and was not able to bake, so they were kind enough to bring five home baked cakes, and every other needy article to last us for several weeks. They gave us a very kind reception and this was a beginning of that which has not yet ceased. They have bought new furniture, curtains, shades, rugs, bedding, and expect to get more later. We also expect to secure a better parsonage soon and fix up our church or build new. Many thanks to all the people who participated in the pounding, and pray that we may be able to lead and serve them one and all as God would expect for a most successful year in winning souls for Him at Kerr Street church, Concord."—G. L. Wilkinson.

"I like my first appointment from the bishop. Lucama-Buckhorn is a baby charge, not yet two month old, but it is a very healthy and promising baby. It is believed that its crawling days are already about over. It could talk Sunday school rooms in good plain English to start with and because the rooms have not yet been provided it has begun crying. Of course that means Sunday school rooms will be speedily forthcoming at each of the churches. The pastor has been very cordially received by his people. They have opened both their homes and their hearts to him and the new year promises to be one of happiness and prosperity for for the charge."—H. R. Ashmore.

Automobiles, spark plugs, tobacco, flashlights, cheese, radio sets, silver, oatmeal, confections, fountain pens, pianos, reading lamps, tires, galoshes, shoes, refrigerators, belts, varnish, candy, cigar lighters, key rings, soft collars, cameras, floor wax, electric irons, cooking stoves, watches, stockings, car heaters, iceless iceboxes, cedar chests, shirts, revolvers, shotguns, caps, vacuum cleaners, shaving brushes, files (both sorts), windshield cleaners, tools, safety razors, hats, underwear, bookcases, travelers' cheques, and practically everything known to trade was suggested as appropriate for Christmas gifts. The only exception that we noted were coffins. Nobody suggested the gift of a casket or burial robe.

A special course of unusual value is being given by Garrett Biblical Institute. Of it the Pittsburgh Advocate says: "The department of church administration of the Graduate School of Garrett Biblical Institute has arranged a unique course to be given in the institute during the next three months—four days in each week. The general subject of discussion will be the minister in his study, church and community. The course of study and discussion will center around personal and professional problems and responsibilities of the minister. The discussion will be led by men who have excelled in the particular fields they are to discuss with the students. Each of the eleven weeks has a distinct practical topic and special leader. Bishop Hughes leads off, January 4-7, on the character and conduct of the minister."

We are now completing the first 26 years of the present century. It was in the grey dawn of this century that the Wright brothers made the first flight of 12 seconds with a heavier than air machine. Now we have regular mail and passenger routes and to cross the ocean or even fly around the world are not feats that longer excites wonder. Twenty-six years ago the great majority of the American people had never seen an automobile, not to mention such a thing as riding in one. It was about the beginning of the century that the world was startled by a wireless message being sent across the Atlantic. Radio came much later. Now we wonder how the world ever got on without these things that are products of the present century. But are we really much better off than we were without them? This question might receive different answers but none of us would be willing to cast them to the discard.

CHURCH EXTENSION NOTICE

Notice is hereby given to all churches desiring to make application for aid to our Conference Board of Church Extension that they should have their applications in the hands of the conference secretary at the earliest possible date, as he has been instructed by the secretary of the general board at Louisville that all applications must be in his hands on or before January 6, in order that they may be considered by the appropriations committee which meets on January 11, 1927.

E. Frank Lee,
Sec. Conf. Board Church Extension.

SHELBY DISTRICT

According to the conference minutes just from the press almost 15,000 Methodists in the Shelby district get but 945 copies of our conference organ. One paper to every fifteen members. This condition ought not to be allowed to continue. More than half our people never see their church paper. I am writing to ask the brethren to preach this matter to our people in connection with Good Literature Sunday, January 23. Let us get our allotment of new subscriptions, at least, which is 375.

C. S. Kirkpatrick.

Order your disciplines from the Advocate.

RECOMMENDATIONS OF THE BOARD OF CHRISTIAN LITERATURE OF THE NORTH CAROLINA CONFERENCE

We heartily recommend a thorough campaign from January 15 for all possible renewals, and not fewer than 2,550 new subscribers, apportioned to districts as follows:

Durham	350
Elizabeth City	300
Fayetteville	350
New Bern	350
Raleigh	350
Rockingham	325
Washington	300
Weldon	300
Wilmington	300

This recommendation will appear extremely modest when it is known that it means not quite three new subscribers to each one hundred church members. Of course, however, the plan will fail should the pastors not give, at the least, their full moral support to it. In the prosecution of this good work the business manager and the editor may be commanded for assistance.

Our splendid conference organ is soon to have a new home in Greensboro, as all arrangements have been made to dispose of the old property for an advantageous consideration, and to build more largely on a new site, and that without incurring any indebtedness.

Let our pastors and people show abundant appreciation of all our superior literature by cherfully and constantly giving it free and full circulation, and all their earnest efforts will be justified by the harvest.

J. M. Ormond, Chairman.
R. H. Broom, Secretary.

WASHINGTON DISTRICT ASSESSMENTS

	A.C.	G.C.	Orp.	P.E.	D.W.
Aurora	$ 303	$ 297	$ 200	$ 160	$ 12
Ayden	308	302	200	150	8
Bath	290	284	150	120	8
Bethel	418	409	225	180	12
Elm City	318	312	165	132	12
Farmville	460	454	240	192	13
Fremont	376	368	200	160	12
Greenville	1239	1215	360	380	25
Greenville Ct.	151	148	100	80	6
Grimesland	151	148	150	120	6
Mattamuskeet	265	259	150	120	10
McKendree	227	223	200	160	5
Nashville	444	435	200	160	15
Rocky Mt.—First	1408	1381	400	385	30
Clark St.	126	123	120	96	5
S. Rocky Mt.	75	75	60	48	5
Rocky Mt. Ct.	227	222	200	160	6
Stantonsburg	353	346	200	160	12
Spring Hope	277	272	170	128	12
Swan Quarter	320	314	200	160	12
Tarboro	343	336	210	160	13
Vanceboro	151	148	150	90	5
Washington	1012	897	360	310	30
Wilson	1419	1390	390	390	30
Total	10672	10458	5000	4201	304

Orphanage assessment is part of conference work and is separated only for convenience. Pastors may send checks to Bro. R. A. Brown and hold receipts from him.

IN CHILDHOOD LAND

By Thomas Curtis Clark.

In Childhood Land what gardens grow
Of happy thoughts and dreams aglow!
No cloud can mar its azure skies
And every dawn brings sweet surprise.
They weary not who frolic there;
They bear no burdens, feel no care;
And when the early shadows fall
Old Mother Sleep calls one and all
And tucks them in her downy bed
To slumber till the night be sped.

In Childhood Land who would not stay
To dream for ever and a day!
What profits it to strive for gold
Since joy cannot be bought and sold?
What good can come of foolish care
Save weary hearts and dark despair?
So would I turn me back again,
From driving tasks of stubborn men,
To play for ever hand in hand
With those who dwell in Childhood Land.

—The New Outlook.

WAR HAS NO PLACE IN THE PROGRAM OF JESUS

By W. R. Shelton.

We have learned through the press recently that we have a few North Carolina mothers who think that Christ was wrong when He taught that human life is sacred and that to resist an enemy with death-dealing violence is cold-blooded murder whether done by an individual or by a group of individuals. Some of our women are trying to startle us by proclaiming to the public that North Carolina is about to be hamshackled and cast into that awful abyss called Bolshevism, and that we are fast becoming "red" and "yellow" because preachers are "worming their way" into the pulpit and denouncing militarism, war, and brute-force as a means of settling disputes. These women are also saying that the parent-teacher' association is composed of some "yellows" because of its efforts to teach our youth to despise war and its machinery. If these statements are found to be true in the white light of God's truth, then let "red" and "yellow" predominate all over this state, for the more of it we have the more like Christ we become. Come Soviet! Hear our Macedonian cry. We have heard terrible things about you, but now that you have been unmasked at this recent meeting in Charlotte, we behold the Spirit of One who had much to say about the other cheek, the second mile, resisting evil, loving enemies, etc. Yes, our Lord went so far as to say that any gesture displaying temper, violence, and brute-force is the ante-chamber to murder, and we want to believe that He was serious about it and that He spoke the truth.

If the verdict of history settles one fact indisputably, it is the fact that the militant and "prepared" nations have done 95 per cent of the world's fighting and violence and that the unprepared nations, one the whole, remained at peace. Furthermore, the Christian nations of the world have been the world's greatest murderers. Why? Because Christ glorified war and violence? It is because they have been afraid that His teachings on the subject are not sound and cannot be trusted in practice. Therefore, they have preferred to build up great monetary, beef-eating, nationalistic systems of world domination just for the kick they get out of the flutter of the flag and the jingle of the guineas. But such attainments contribute no ingredient to the Christ ideal. Many of the pagan countries of the world are nearer the spiritual ideals of Christ than is our own country.

No civilization that must be maintained by the threat of a belching cannon is worth preserving when you try to adjust it to the human struggle upward toward divinity. To such a civilization the Sermon on the Mount is a "scrap of paper." If the national policies of some of our nominal Christian nations are identical with the spirit of the people of such nations, then many of our Christian nations are travesties on the Kingdom of Christ. If the Christian nations of the world would tear down their forts, sink their battleships, discharge their armies, and proclaim to the world their confidence in Christ's principle of soul-force, love, and service, the neighborly relations of mankind would be advanced more in one decade than by a million years of "preparedness." In fact preparedness and war are synonymous terms and the militant leaders of our nations know it and don't care. Quite frequently they succeed in twisting the mind of some man or woman who professes to follow Christ into following them. And then they come before our audiences, as did General Bowley of Camp Bragg, and others, to brand the pulpit, the Sermon on the Mount, and the schoolroom with streaks of "yellow" and "red."

The United States has never gained anything by war worth gaining that it could not have gained by the greater force called "character." Our independence was not dependent on bloodshed; and what we call the Civil War should be called The Great American Crime." Our Indian wars were wholesale ravages, thefts, and human slaughter. Our Spanish war was the act of a "bully" which, we say, "put us on the map." And where are the ideals for which we said we were fighting in the World War? They have not come as a result of our going into the war. They would have come sooner had we stayed out. Now that we know more of the truth concerning the underlying causes of the war and are arriving gradually at the residence of the real blame, we are beginning to regard our part in it as that of a modern Don Quixote fighting a windmill. May we be spared from another such holocaustic blunder. If we are spared, it will be because the youth of the world are taught from pulpit, schoolroom, and home, to hate preparation for war with the same vehemence that we experience when we see two brothers draw revolvers over a trivial matter and argue in terms of flashing fire, smoke, and human blood. I am one of the preachers who has "wormed" his way into the pulpit to say just what I am saying here, and if in the ultimate consummation of all things, I am branded as a "red" and as one who has helped to train a "generation of yellows," then I shall be satisfied; for in that moment I shall see a red flag fluttering over the head of Christ and a yellow panel between His shoulder blades. If Christ wasn't against preparation for violence, He wasn't against anything. He is against it in this generation as much as in the generations of some far utopia. Let the churches take a collection to provide bread and butter for those whose living depends on armies and navies, and then in the place of war put Christ.

OCCASIONAL COMMENTS FROM THE PAMLICO COUNTY

By C. B. Culbreth.

I have felt for several years that our Methodist stewards are about the least appreciated, possibly, of any of our church officials. The four years that I have spent on the Elizabeth City district have served to confirm and deepen this conviction.

The stewards are frequently urged and impressed with their responsibilities, but seldom commended for their service. A good steward said to me once that the membership of his church, or at least a part of it, seemed to think that the stewards of the church have some source of income besides that which is derived from the membership of the church. He went on to say that the membership of the church wanted the stewards to pay their pastor a salary equal, at least, to that of other pastors serving churches of the same class, and yet without increasing their contributions to the church.

Let me ask this question: Have we as pastors and people always expressed our appreciation for the unselfish service of the stewards? Now our little friend "Jeff" would say, "Answer me that." For the ministry I am frank to say, though I must say it with shame, that we have not. I have, too, often felt that the church membership has also failed at this point.

I wonder if we have stopped long enough to think how impossible it would be for the church of today to carry on its work without the stewards. It would be impossible for the church to secure the services of a pastor and for the pastor to have a support while he is giving his time and energies to the work of the church.

In this splendid church here on the banks of the famous old Pamlico in the progressive and wide-awake city which boasts of the happy distinction of being the first town in the United States to be named for the "Father of His Country," the pastor and people are planning an installation service for the stewards of the church. This service will be held in the church the first Sunday night in January. We want to show these consecrated servants of the church that we sincerely appreciate their sirvices and esteem them as our personal friends, and wish to pledge them our faith and love, our full-handed and whole-hearted co-operation in the service of the kingdom.

"HAVE YE RECEIVED THE HOLY GHOST?"

Acts 19:2.

Twenty years after Pentecost Paul found certain "disciples" at Ephesus and asked them: "Have ye received the Holy Ghost since ye believed?"

We observe from this lesson four plain lessons.

1. These were "disciples." Disciples "of John?" Yes. But John's disciples were taught true "repentance" and to believe in the "Lamb of God." John told his disicples, the "One coming after me shall baptize with the Holy Ghost." Yes, they had been taught and were "disciples."

2. Paul believed in the person of the Holy Ghost and in His importance in believers. So at once he asked, not are ye converted, are ye believers, but "Have ye received the Holy Ghost?" To his mind it was very important for believers then, and the same is very important for "believers" today.

3. That He is obtainable after conversion cannot be denied from the clear evidence of this lesson. These had been, it seems, "disciples" for near 21 years and now they receive their definite experience. If some for any reason obtain this experience after conversion, then it is possible and probable that others for the same reason or other reasons may receive Him subsequent to conversion.

4. Then we observe that it is "believing in the name of the Lord Jesus" that brings the Holy Spirit into our experience. John 14:15-17 is conclusive evidence. Whoever believes and obeys, aiming only at the glory of God in making Christ known in His fulness may expect to be "filled with the Holy Ghost." All justified people are prepared to become candidates for this blessed experience. But many ask why are many believers "disciples" not yet "filled"—why have they not "received" Him? May it not be:

1. That some "have not heard whether there be any Holy Ghost." It is not unusual these days to be in church gathering where the name of the Holy Spirit is not mentioned. Then in many meetings and sermons He is mentioned in such a general, indefinite manner that people never become convinced that He is to be received into definite experience.

2. Again some who "hear" do not receive Him because they do not "believe" He is obtainable. John 5:44 may explain why many do not believe.

3. Others may not receive Him because they have no room for Him within. Their bodies—"temples of the Holy Ghost"—are not "holy." Such persons filled with the spirit of worldliness, selfishness, covetousness, carnal pleasures, etc., within and soaked with nicotine within and without, have little ground to expect the "Holy One" to infill and indwell them. He would hardly dwell in a "Brown's Mule" tobacco box," and such like. Before one can be filled he must of necessity be emptied.

4. And possibly some are hindered by prejudice, by pride, or by the fear of the sneers and reproach from others.

But happy and free are those who say goodbye to every hindrance, and with glad surrender, and simple trust approach unto the "altar that sanctifies" and "receive Him" who indwells and guides. To promote such experience of truth and life by grace was Methodism intended. Jim H. Green.

Connelly Springs, N. C.

EVANGELISM IN THE SUNDAY SCHOOL

By Robert H. Ruff, Supt. Adult Work, General Sunday School Board.

From its inception the Sunday school movement has given some thought and attention to the matter of evangelism. In later years, however, it has become evident that the church has no greater evangelistic agency than that of the Sunday school. In order that the Sunday schools of Methodism might make their largest contribution to this field, the General Sunday School Board in 1923 worked out plans for a church-wide evangelistic effort.

In addition to the regular program of Sunday school evangelism it was decided to ask all the Sunday schoos to give pre-eminence to evangelism during the first three months of the year. The results obtained during the past three years show the wisdom of such a plan. Last year nearly 100,000 persons were brought to Christ and into membership in our church largely through the evangelistic effort put forth in the Sunday school.

The board suggests that wherever possible the first three months of the year be used for this purpose, and urges every Sunday school in the church to join in a denominational-wide evangelistic movement. The plan further provides that this season be divided into three parts:

1. The period of preparation.
2. The period of personal and class evangelism.
3. The period of training for church membership.

The Sunday school seeks through worship, training, fellowship, and Christian service to bring its pupils to a commitment of their lives to Christ, and further that they may know the will of God for their lives, and that they may be intelligently instructed concerning their duties and responsibilities as citizens of the Kingdom of God. Any Sunday school that fails in so doing fails to fulfill its mission.

Evangelism is not something apart from or even a part of religious education. It is the very heart and center of the whole program of religious education. All plans and methods, curriculum, instruction, worship and service activities are but means to an end. That our Sunday schools are reaching this end, though not as fully as could be hoped for, is seen in the fact that such a large part of our church membership comes into the church through

the Sunday school. However, no Sunday school should be satisfied with any evangelistic aim which does not seek to bring every pupil, and every other person for whom the Sunday school is responsible, to a definite acceptance of Jesus Christ as a personal Saviour and Lord.

Evangelism in the Sunday school in no way limits or conflicts with the holding of a revival. Rather, it is a tremendous asset where the whole Sunday school is aglow with evangelistic fervor, and where the pastor has the Sunday school officials and teachers as allies in reaching those who were not reached by the normal evangelistic activities of the Sunday school.

By many evangelism in the Sunday school has been thought of in terms of reaching only the children and young people. Certainly this phase of the program is of first importance but none the less are the responsibilities for reaching the adults, both in and out of the Sunday school. The adult class should seek first to win its own members. Intimate contact found in organized classes offer the finest opportunities for personal evangelism. The several thousand Bible classes, properly organized for evangelistic work, constitute a force second to none in the whole church. What greater joy could come to a class than to see every member surrender his life to Christ and come into the church! All of the class organization, teaching and activities will fail of their purpose unless they are directed to this end. No set rule or procedure can be followed by all of the classes during this period of evangelism. The success or failure will depend largely upon the earnestness and seriousness with which the class president, teacher and other responsible leaders undertake the task.

No perfunctory plan, the mere appointing of a committee, or any other routine effort will amount to anything. The matter must be undertaken seriously and prayerfully, and must receive the best thought and time of those who undertake it. A group of leaders, perhaps small at the beginning, must make it, first, a matter of earnest prayer and effort to prepare themselves for the task, and second, to know who the unsaved members of the class are, and third, prayerfully to work out the best method of approach to those individuals. A good book on evangelism, and there are many available such as Trunbull's "Taking Men Alive" and Weatherford's "Leading Men to Christ," can be read with profit by those who are to lead and direct.

Again, there are the adults outside of the classes who should be reached. Bringing them into the class as new members is a first step in reaching them. It may take weeks, or even months, to secure a definite commitment on their part, but no amount of time or effort so spent is lost if the individual is finally saved.

God has mightily used Methodism as an evangelistic force. Her success, when she has had success, has always been in proportion to her zeal and fervor in preaching the unsearchable riches of Jesus Christ and in bringing lost men to the cross. This will ever be true. Every adult class during this period should give its whole thought to this one consuming task. The organization of groups of men into Bible classes seems to have been a providential movement. Certainly no greater opportunity has ever come to organized classes to justify their existence than that of leading men to Jesus Christ, and promoting a church-wide evangelistic movement.

AN OLD FASHIONED ELDER IN A NEW FANGLED DAY

He was walking along the streets of our city. He belonged to one of the two conferences of North Carolina. He seemed to be clothed in meditation, when I tapped him on the shoulder and said, "How goes it?"

Looking up, the burden seemed to roll off his shoulders and he straightened himself and said, "Fine!"

"What's the outlook, financially, for your district this year?"

"Going to pay 100 cents on the dollar on every assessment placed upon my district."

I said to him, "You don't mean on the district that you are on that you are going to pay up 100 per cent?"

"I surely am."

"Well, how did you do it?"

"First, I believed in myself; I believed in my preachers; I believed in my district; I persuaded my preachers to believe in themselves and then to believe in their laymen; and, lastly, the preachers have persuaded the laymen to believe in themselves.

"I have nine charges on my district that have always been mired wheels, but this year every one of them has promised, through their laymen and preachers at their quarterly conferences, to pay every cent of the benevolences by May 1. The balance of the charges have always paid up and I am not bothering about them."

He asked, "Do you know anything about my district?"

I said, "Yes."

"Since you do I am sure that you know such and such a charge, which is a hard one. Well, sir, I cut off two churches from that work last year, leaving only three appointments—one of which had no church building. The appropriation for that charge was lowered only $10. They had never been known to pay out when there were five appointments, but this new man went in there and told them that the requirements were so small that he just felt he couldn't afford to allow a thing of that kind to stand, and he wanted the money the first time he preached to them. Do you know that he has sent me in the cash already from that charge, and they said nobody ever had been able to get them to pay out? I have the cash in the bank, and I am going to have all the other charges paid in full."

He then questioned me as to whether or not I knew another charge in his district, and I told him that I did.

"Last year," so this elder said, "I had a man there, but he got the idea in his head that the people of that particular charge were afflicted in having conference assessments put upon them. The year before there was an assessment of $438, and he paid $25. Last year he had $468 for that charge and nothing was paid. Well, he didn't stay there this year, but I put another man there. I went down there the other day and held their quarterly conference. When we got through the leading man, who, by the way, could pay the whole assessment of that charge if he would do it and then not be burdened, complained because $200 had been taken off on missions appropriations for that charge. I said to those people that they ought to be ashamed of the way in which they were acting about conference collections. This same leading man resented what I said very much and told me that I was fixing to ruin this charge. I said to him, 'Nobody can ruin this charge—you folks have done it yourselves.' He came back at me and said that I would ruin it—that what the charge wanted was not abuse but encouragement. I told him that the truth was never abuse—that I was simply telling him the truth about his charge—and that as to encouragement there was nothing to encourage, as they had destroyed everything that there was to encourage. I concluded this by saying that the only way to have encouragement was to be something and do something and not just talk about it. Since that time I have seen the preacher of that charge and he has told me not to be uneasy about those people; that they have been stirred as never before; that they are going to pay every cent of their assessments; that they will not rest under any discreditable conditions as has prevailed for these years; that last year the preacher told them they should not (ought not) to pay the conference assessment because it was burdensome on them—that if they paid the preacher they had fulfilled their Christian obligation; and that was said in face of the fact that he was receiving $200 from the mission board as assistance. Ireland, I wonder where he imagined the money was coming from to enable the mission board to pay this $200 on his salary. If all the other preachers had done as he had done he wouldn't have received any $200 at all."

Now, this district has some as hard charges as are to be found anywhere. I know some of the charges and some of the people on many of these charges. They are hard-working, good folks. All they need is a vision. When once they get a glimpse of this vision they will follow where they are led.

He turned his face towards the depot, going on to his work with enthusiasm and expectation permeating his whole being. What this elder is doing—what his charges are doing on his district—can be done in every district in both conferences if just this kind of elder heads the district.

He is an old fashioned elder working in new fangled times, but the same old machine produces like results in every age. It is just a matter of men after all.

Chas. H. Ireland,
Conference Lay Leader.

THE CHURCH AND RELIGIOUS EDUCATION

By Theodore Gerald Soares.

The responsibility of the church in religious education is to make churchmen. We want them to be at home in the ritual and symbolisms of our religion. Other people have other symbolisms and other rituals as they have other flags and other heroes; but we have ours, and we want our children to feel the beauty and appeal that these have for the churchman. This is not a matter of cold teaching, catechizing, disciplining. Inded it will never come that way. The kind of shared life that I am trying to describe can only come through the warmth of religious fellowship, so that our children get the tone and color of the church life that we all live together.

But there is something more. The Christian church does not live for itself. It is a fellowship for its own members, but it is a fellowship of faith in humanity. It is faith with an ethical passion. Its prayer, which is the heart of its aspiration and hope, is that reverence may fill the hearts of all men, that good will may be universal, that the forgiving spirit may overcome all evil, and that the great divine righteousness may prevail. Its worship centers in that. Its propaganda, when it is at its best, is not a self-seeking effort for enlargement, but an endeavor to share its joy and its hope with every human soul.

There is just criticism of the church that it has often expressed its love and spirit of service rather in binding up the wounds of those who have been hurt in the firce struggle of life than in seeking to change the conditions of the struggle. It has been more interested in philanthropy than in social justice. It has accepted the social order as divinely ordained and has endeavored to teach contentment, shutting its eyes to iniquities, tyrannies, and even cruelty. That being the case, the development of a churchman might mean simply that this powerful institution was working on the side of a rigid conservatism and against human progress. But the responsibility of the church in religious education is to rediscover its mission. The life of love is not merely the life of benevolence. Love is aggressive. Love is passionately intolerant of injustice, oppression, and cruelty. Love is a consuming fire. Love declares that it were good that a millstone were hanged about the neck of those who make life hard for the weak and that they were drowned in the depths of the sea. Love is not satisfied while one baby is born into the world without health and care and beauty; while any child grows up without play and joy and the richness of living; while any woman loses the glory of free and radiant womanhood; while any man is prevented from being and doing his best. Love is profoundly dissatisfied with the world in which we live and is urgent to make it better. The church is the teacher of that kind of love. In this sense then the responsibility of the church for religious education is to develop churchmen.—The Journal of Religion.

GREATER INTEREST SHOWN IN CHRISTIAN EDUCATION

The Disciples of Christ, a church of a million and a half members, is far more interested in Christian education and the work of its colleges than ever before. Through their regular collections 3,500 Disciples churches contributed last year to this great cause one million dollars. Ten years ago they were contributing only an insignificant amount. The board of education of this church has a department of endowments which has secured in cash, pledges and other assets more than $4,000,000 for the 27 institutions co-operating with the board of education. This large sum has not been gathered from a few large givers but has been contributed by 44,000 persons. The total assets of the 27 colleges of this church is now more than $30,000,000. Like the other large and growing churches of this country, the Disciples are definitely committed to the support and maintenance of its own colleges.

During the past year more than $2,000,000,000 was spent in this country on amusements, from which the government collected $100,000,000 in taxes.

THE PASTOR AND HIS PROGRAM OF EVANGELISM

Every Methodist preacher ought to be an evangelist. Gifts vary and methods must be adapted to conditions, but he who is called to preach Christ is, by the very nature of his calling, committed to the task of evangelism—of bringing those under his care and within his reach into the realities of religious life and experience.

Some pastors may achieve their largest successes as evangelists on the platform as the leaders of great revival campaigns. Some may accomplish their largest work as pastor-evangelists in personal visitation. Others may discover that instead of undertaking the evangelistic task alone, they can accomplish a larger result through seeking to make their churches evangelistic agencies and through training their co-workers who shall add their personal influence and efforts to that of the pastor in seeking to win boys and girls and men and women to Jesus Christ.

In the settled pastorate, that is, in our present-day station pastorates, it may seriously be questioned whether the largest evnagelistic outcome can be realized and the church built up in its fuller religious life without enlisting the church itself in the evangelistic undertaking.

In any such effort to utilize the available forces within the church for evangelistic results, the Sunday school must occupy a very large place. This because, as a rule, a large proportion of the most devoted and intelligent Christians in the church are at work in the Sunday school, and also because in the Sunday school class the Christian teacher is able, week by week, to come into personal relations with members of the class, to know each pupil and his personal needs, his religious life and his home conditions. This supplies almost an ideal situation for the very best kind of personal evangelism. When in addition to this it is remembered that the teacher is week by week discussing with the class the very issues of the Christian life itself, and has continuous conditions under which to present Jesus Christ as a personal friend and Saviour to all members of the class, it is obvious that the teacher has an opportunity with the young that even the pastor himself, as a rule, cannot have.

We may give all due consideration to the value of other types of evangelism, we may recognize that there need be no conflict between the effort to save those who have grown up in sin, and whom we seek to reach through special revivalistic methods, and the effort to utilize the possibilities of the Sunday school for a continuous evangelistic work with the children and youth who are in constant contact with the teaching forces of the church. But not to recognize that the Sunday school as organized today is potentially one of the greatest evangelistic agencies of all time is to blind ourselves to the most patent of facts. To insist on revivalism exclusively and to neglect this opportunity is merely to commit ourselves to the slavery of one particular method when it is our bounden duty to use all methods that are fitting, if by all means we may save the largest possible number who come within the range of our influence and responsibility.

In urging the importance of planning for a careful campaign of evangelism in the Sunday school, the General Sunday School Board is calling attention to the fact that too often the Sunday school is exploited by easy, not to say lazy, methods of bringing the children of the Sunday school into the church membership, and that too often due attention on the part of teachers and parents and, it may be, on the part of even the pastor himself is not given to making this evangelism vital and to preparing the pupils for church membership.

Three serious weaknesses or neglects need to be pointed out:

The first is that too often the teachers and officers do not seriously realize their responsibility as teachers and revealers of the living Christ, and as guides into a vital religious experience.

Second, evangelism in the Sunday school is often reduced to little more than an invitation to join the church on "Decision Day." What ought to represent a genuine religious purpose and an intelligent committal to Jesus Christ may, through superficiality on the part of those who are responsible, degenerate into what has little more significance than the joining of any club or society into which they might be invited.

The third outstanding neglect is the failure to give any definite training and preparation for church membership to the young candidates who are to be received.

With a view to correcting these three lines of outstanding weakness, the General Sunday School Board is pressing upon our Sunday schools a program of evangelism with a three-fold emphasis. The first emphasis has to do with the training and preparation of the teachers and Sunday school officers for their work of personal evangelism in the Sunday school. The second has to do with the actual campaign of evangelism, enlisting the efforts of teachers and parents, under the leadership of the pastor. And the third has to do with the pastoral training of the young candidates for church membership.

The board asks for Sunday schools generally to observe the following plan:

"That three months of the year, or three periods in consecutive order, be devoted as follows to evangelism in the Sunday school: That the first month or period be given to the preparation of the forces, the training of teachers and other Sunday school workers in mind and spirit for the work of evangelists; that the second month or period be given to active evangelism in the Sunday school, in the classes, and by personal effort, this period culminating with Confession or Decision Day; and that the third month or period be given to special preparation of pupils for reception into church membership.

"The board suggests that the program begin with January as the month of the preparation of the forces; that February be devoted to the active evangelistic campaign leading up to the Decision or Confession Day; and that the remainder of the time before Easter be used for the careful preparation of those who are to be received into church membership on Easter Sunday."

This plan is intended to be suggestive only and is, of course, subject to such modification as regards the months indicated and minor details as practical considerations may demand. However, the three lines of emphasis represented by the three periods, as indicated, are regarded as essential to the best and most abiding results.

John W. Shackford.

A TREE ALONG THE SEA

By William L. Stidger.

There was a staunch old cedar tree
That lived alone beside the sea.

This grey old tree was bent in form,
For it had fought with many a storm.

When shepherd David flung his stone
This tree was standing here alone.

Before the Saviour Christ had birth
This tree was mothered by the earth.

I'm sure I have no way to know
How very, very long ago

This tree first learned to lift on high
Its anthems of the sea and sky.

But when I went that way one dim
Shadowed dusk I heard a hymn.

It was a hymn of ancient things,
Of seas, and saints, and godly kings;

It was a hymn of love and light
As if from some far mountain height;

It was a hymn of stars and dreams,
Washed by rain and crystal streams;

It was a rhyme that came like prayer
Through evening shadows lingering there;

It was a hymn that sang to me
Of far and lonely Calvary!

—Selected.

The future sea power will mean less in the event of war. If the world's peoples permit another great war to occur, England would be safer if she were not the heart of the Commonwealth, and the North American continent would be a better stronghold for the race than an island off the shores of Europe.—Richard DeBrisay.

"MAKE IT SNAPPY"

It has been said that the devil does not love music, that whenever he hears good music he slinks away. It was so in Old Testament days. For whenever David touched his harp the devil got out of the tent and left King Saul alone. But we think that some of the present day jazz only makes the devil come a little nearer. David evidently did not play jazz.

* * * *

Dr. William J. Mayo, one of the famous Mayo Brothers, has stuck his surgeon's knife deep into old booze when he declares that alcohol has no place in medicine. Hear him:

"Religion, not booze, is what a sick man needs. A Bible is a far better stimulant than a bottle. Faith heals where bourbon fails. Whatever may happen to us as a result of the Volstead Act, I am convinced that the next generation in the United States will be better off for that piece of legislation. Alcohol has no place in medicine."

* * * *

The Catholic Citizen speaks as a practical philosopher, even like some modern Ben Franklin, when it says:

"Do Little Avenue does not extend to Easy Street. It stops at Poverty Flats."

* * * *

Walter W. Van Kirk lifts up a heavy hand and strikes politicians and selfish old men who deceive youth just such a blow as they deserve when he says:

"A few months ago I stood one day in Westminster Abbey at the tomb of the young Unknown Soldier. He died because the politicians told him that thereby he would help to make an end of war. I crossed the street to the House of Parliament and heard sixty million pounds voted in new taxation for the British navy. Similar incidents can be observed in France or the United States. Is it any wonder that hosts of young people all over the world are in a state of almost chronic revolt against the complacency of their elders toward war?"

* * * *

The Boston Transcript carries what purports to be fun, but there is so much truth in it that the fun almost disappears:

The house needs paint, the wife needs clothes,
  The children shoes,
Among these needs you may suppose
  It's hard to choose.
No man could be in a worse strait
  Between two fires—
I guess all else will have to wait,
  The car needs tires.

* * * *

"Physiologists," according to the Little Rock Gazette, "say man's body contains chemicals valued at ninety-eight cents. And the gross total isn't raised any when he adds chemicals valued at $10 a quart."

* * * *

"I am certainly not a prohibitionist, and England may not need prohibition, but I am courageous and honest enough to say from what I have seen that America has reason to be thankful for it."—Mark Goulden, Managing Editor of the "Eastern Morning News," England.

* * * *

"Every man goes down to death bearing in his clutched hands only that which he has given away."
—Rousseau.

* * * *

A gentleman who could sidestep the Australian ballot because he feared it might deprive some ignorant Republicans of their ballots seems to us to be eminently qualified both in moral perception and intellectual acumen and to be adroit enough politically to save the Bible from the ravages of a scientific hypothesis by an appeal to the General Assembly of North Carolina.

* * * *

The owners and managers of the movies pay one man a salary of $150,000, or possibly more, to manage the American public and make the gullible believe that the screen shows just such pictures as one might expect inside the gates of pearl. And we are beginning to wonder if organized baseball is not paying Kennesaw Mountain $65,000 to manage fandom and thereby bring the millions into their coffers. Some strange things are happening right now as everyone knows who read the papers. Will Henry Ford tell whether the Jews are in charge of organized baseball as they are of the movies?

THE WOMEN AND THEIR RELATIONSHIP TO THE BOARD OF MISSIONS

By Mrs. Luke Johnson.

For thirty-two years the women of our church worked in an organization set up by the General Conference for the special "purpose of hastening the coming of the kingdom of God throughout the world."

For 22 years these same women worked in another organization for the" purpose of hastening the coming of the kingdom of God in our own land."

In 1910 the General Conference in session in Asheville, N. C., made a new constitution for the General Board of Missions in which the two organizations referred to, viz., the Woman's Board of Foreign Missions and the Woman's Board of Home Missions, were made an organic part of the general board in a way which had not hitherto existed. This was done presumably for the purpose of recognizing the actual participation of the women members of the church in the activities of the general board and also for the purpose of bringing all sections of the missionary work more directly under one command.

These new plans wisely provided for the active participation of all the former separate organizations in the new and larger organization. A certain per cent of the membership of the new board was guaranteed to women, and an equal number of secretaries was allotted to them. This united organization has functioned now for 16 years as one body under the direct control of the General Conference. Some changes of administrative methods have been ordered in each succeeding session of the General Conference, which changes have always brought about a closer and a more effective relationship between all parts of the organization.

With this brief technical statement concerning the development of the organizations under which we have been working, the relation of the women of the church to the board of missions is evident. They not only have a relationship to it, but—they—are—of—it. Their relationship is exactly what the relationship of every other part of the membership is—they are its constituency. With an unreserved acceptance of this situation, much difficulty on the part of both the men and the women of the board would be removed.

As one of the two women now on the board who have been members continuously since women were given membership on it, I have had opportunity for some interesting observations. In the beginning, women were seemingly supposed to be representing the woman's organized work only—and perhaps they were. As such it may have been becoming in them to accept that place and function only in the interest of the organization they represented. This course was largely adhered to for some years, but with the experience born of active participation and with a larger information, there was a growing recognition on the part of the women themselves as well as on the part of a portion of the men of the board that every individual member was responsible for its every interest. Sitting as they have for these 16 years in review, and rendering decisions, on every part of the work of missions of our church, the women have come to realize more and more that membership means responsibility for the whole task. They have therefore accepted this responsibility and have served in every capacity open to them. They have their places in every department, they are on nearly every committee, and three of their number serve continuously on the executive committee.

Perhaps some of you who have been long in the work will bear me out in the statement that the contributions of the women to the discussions and decisions from time to time have been no mean part. Their contributions of money are in both the treasury of the general work and of the woman's work. No interest of the work of the local church can be divorced from them because they are a part of that local church, and their funds are recorded on that side of the ledger also. The funds of the women everywhere are in the general treasury, and I have heard it said that the interest of all humankind "follows their dollars."

So it is not surprising that the women members of the board have come to recognize themselves as an integral part of the board itself and that they endeavor to contribute the best that is in them to its advancement. No detail of the work fails to receive their undivided interest, their earnest prayers, and their best efforts. With the new legislation giving these same women who serve in the general board an opportunity to serve as members of the conference boards also, we may expect the some devotion and self-sacrificing labors in that field.

With this nearly ideal set-up of the mission forces of the church before us, we naturally ask why two separate organizations—a Woman's Missionary Council and a General Missionary Council. We might find ourselves prone to disagree with this process except for the fact that we have long been taught that we must take, and work with, men and women where and as we find them instead of where we think they should be. At times we find ourselves dreaming—dreaming of what our church would be today if the fathers of 1878 had given those timid women who knocked at the door of the church and asked for a real place to work, a place inside our church home instead of just outside in an attached organization. We can but wonder if the life of the church would have been richer, of the women themselves would have been bigger and broader and more helpful if the relationships had been different all these years. We do not know. But this we do know—that these years of leadership, these years of walking with God in efforts to carry His love to every creature, have developed the women to the point of their present ability to work and to serve for the good of all mankind. From this angle of thinking we content ourselves with present relationships, feeling sure that we will go on into yet greater paths of service and into more effective relationships in our mission enterprise.

As members of the church women cannot be other than related to the whole program of the church, while the extra organization they have built up in the necessities of the case, is in the nature of a "special." As a "special" it has been necessary to throw around it the usual protection given specials, such as assurance that its funds shall not be diverted from the objects toward which they were given and at the same time provide it with latitude for the widest possible cultivation of its field.

We are led to believe therefore that the relationship of the women of the church to the board of missions is just what the relationship of the men of the church is—all members working together or in special groups as the needs of the church may indicate and demand. No program of the local church or the general board should be launched without properly relating every part of the church to it. We confidently hope for a day when this may be done without reference to whether it is a man or a woman doing the task, but that it may be done solely on the basis of the need and the person best able to discharge the responsibility. If in the nature of the case different flanks or "specials" seem to be demanded, then they should be regarded as specials—all contributing to the great and undivided cause. In this even it should be remembered that it is the business of the church to carry the whole work of the church in a way that no part shall suffer by the activities of any other part. Our president—Bishop Beauchamp—recently said:

"We are working in sections in our boards, and our habit is to emphasize what confronts our section more than what confronts the entirety of the church. All of us ought to think together on the base-line of our work."

If those of us who have long been in the organized work of missions and those of us who are setting in operation more kinds of machinery for its promotion, could keep ourselves saturated with this vital fact spoken by our leader, what might we not accomplish together? The women of the church are striving more and more to think and work together with you "on the base-line of our work."

FLORIDA'S NEED

I have just returned from the East Coast of Florida where I conducted revivals last winter in Miami at Riverside, Miami Beach and Allapatta; also at the First Methodist church in Fort Lauderdale and in Progresso, where Brother Gutteridge and I launched a missionary revival resulting in the building of a Methodist church.

All of these churches were greatly damaged during the hurricane and some of them completely demolished. At Riverside and Miami Beach the heroic people are repairing the losses, while the First church at Fort Lauderdale is rebuilding from the foundation. The main auditorium of our church at Hollywood is completely destroyed and a pitiful little Sunday school room is being patched up in which to hold the people together.

It is sad beyond expression to look at the small annex all out of proportion while our handsome auditorium is completely wrecked. At Dania, a suburb of Hollywood, we saw the wreck and debris of our church while the flock is scattered.

At Progresso, where we went without a sign of a Sunday school or religious service, and after two weeks of missionary evangelism succeeded in organizing a large Sabbath school and a church with a hundred members. The new building was literally wiped away and the first pastor had for his pulpit only a wrecked house. Remember, these are just a few places where I had worked. There are hundreds of other places which suffered as great losses.

Our church is now calling upon its members to contribute funds to the rebuilding of churches and parsonages in the devastated areas of Florida. Therefore I want to add my word to this most urgent call and remind our people to mail a check to my good friend, Dr. T. D. Ellis, Secretary Board of Church Extension, Louisville, Ky.

Walt Holcomb.

TAKES UP THE CUDGEL

I have read your account of the number of divorces as taken from the Charlotte Observer as appeared in the Advocate of November 25. Because I was a Methodist a good many years I feel like I want to express a few thoughts as to the cause, etc., not in a spirit of criticism, but thinking maybe the church is overlooking some of the causes not only of divorces but of the falling away of the church in Oklahoma, as stated in the same paper. Now there is a reason or cause for this state of affairs and it seems to me it's time for not only the Methodist but all other churches to wake up to their duty and responsibility.

Now law is necessary to hold the vile in check, but that is about as far as it can go. Certainly it's no use trying to enact laws that will save people from sin or even from moral bankruptcy. Salvation cannot be legislated into people, so it behooves the church to try some other way, as I see it, and forever quit with legislation to force people to be good. My, it's enough to make angels weep to see and consider the conditions as they exist. We need a more conserated ministry and church officials, "a ministry that will cry aloud and spare not" against everything that shows its head that tends to lead people away from God and the true worship of Him. Just as long as the church stands in a compromising attitude with the devil it will never have power to overcome him. The old-time Methodist had power and did a wonderful work. Where is it today?

Take this from me, the moving pictures are the greatest menace that the church has today, and I never hear a preacher say a word against them, and don't know of but one church paper that dared to publish a word against them.

Why, oh why, are they afraid? You know the result of the cowardly spies—what happened to them. Oh, how we need a lot of Joshuas and Calebs today! The church don't need jelly fish, but men with backbone and with faith to believe God's promises, and ministers who tell their members of the dangers of the movies leading their children away from the church, away from God and away from a high standard of morality.

All a child needs to become a graduate in free love and crime of every kind is just attend the movies for a while and he or she is ready to start out and practice what they see in the movies. And they are doing it, you may say, at the expense of the church, a great many of them, for it is said that the movies would have to go out of business only for the churches. Well, it looks to me that the churches will have to go out of business or go to fighting for their lives. Which are they going to do, I am wondering?

I would be delighted to see you take up the cudgel against this thing, regardless of what the consequence might be.

Jasper W. Chason.

THE POOR EDITOR

Consider the editor. He weareth purple and fine linen; his abode is among the mansions of the rich. His wife hath her limousine. Lo, all people break their necks to hand him money. Nit.

Behold the child groweth up and graduateth. And the editor printeth the wisdom of the young woman, and her exceeding comeliness. Like unto the Roses of Sharon is she, and her gown is played up to beat the band. The dressmaker getteth two score and four iron men, and the editor getteth not a word of thanks from the family.

The daughter goeth on a journey. The editor throweth himself on a story of the farewell party; it runneth a column solid, and the fair one remembereth him from afar with a picture postal card, that costeth six for a jitney.

Behold, she returneth and the youth of the city falleth down and worship her. She picketh one and lo! she picketh a lemon. But the editor calleth him one of the promising young men and getteth away with it.

Flowery and long is the wedding notice, which the editor printeth. The minister getteth ten bones. The groom standeth the editor off for a twelve months subscription.

All flesh is grass and in time the wife is gathered into the silo. The minister getteth his bit. The editor printeth a death notice, two columns of obituary, three lodge notices, a cubit of poetry and a card of thanks. And he faileth to read proof on the head and the thing comes out, "Gone to Her Last Roasting Place."

And all that are kin to the deceased jumpeth on the editor with exceeding great jumps. And they pull out their ads and cancel their subscriptions and they swing the hammer unto the third and fourth generations. "Canst thou beat it?"—Exchange.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

ROLESVILLE AUXILIARY

Mrs. L. D. Gill writes:

"At the October meeting we voted to merge our aid society into a missionary society. We have 19 members with 10 wide-awake, active workers who are always present. Last year we raised $270. We are hoping to do even better this year. We enjoy our literature, for it is indeed a privilege to get so much valuable information on missions."

This new auxiilary on the Raleigh district is making a fine start. We give them a hearty welcome to all the privileges of our conference organization and congratulate them on being wise enough to come into the conference society. E. S. P.

HARVEST DAY AT EDENTON STREET

The Woman's Missionary Society, the Mary Pescud Missionary Society, the Junior Missionary Society, and the Marian Allison Society united in an appropriate Harvest Day service on December 15 at 7:30 p. m.

On entering the auditorium an attractive booklet was handed to each one, showing an exhibit of the year's work.

Mrs. A. Wray White was chairman at this service. The hymn, Praise to God and Thanks We Bring, was used for the opening, followed by the scripture lesson from Leviticus 2:3, read by Mrs. M. Archer Plyler.

Dr. Edmund Soper lead in prayer.

Mrs. R. W. Haywood, treasurer, read the report from the Woman's Missionary Society, giving a total of $2336.75.

In the absence of Mrs. C. V. York, chairman of local work, Miss Bessie Brown gave the items of expenditures from this department, the summary of which was $10,431.94.

(Most of our readers recall that Edenton Street entertained the Council this year.)

Miss Bessie Brown also gave the figures from the Mary Pescud Society, which amounted to $916.70.

Miss Mary Gardner, superintendent of children's work, gave her report, which amounted to $186.11.

Miss Blanche Barringer reported for the young people's work, which made a total of $167.05.

These figures by no means cover the work of the activities of the missionary societies of Edenton Street church, but they indicate a test of their loyalty to the cause.

After these reports Mr. Barret Wilson delighted the congregation with a beautiful solo, "Open the Gates of the Temple."

Dr. Edmund D. Soper of Duke Univrsity gave the address of the occasion. He chose as a subject for his discussion new difficulties that have arisen since the war in missionary enterprises. He said in part: "The germ of independent nationality is at work throughout the world; the peoples of the foreign countries are demanding that we recognize that there is something Christian in them—that we look upon them as our brothers; at every point these countries are demanding that we respect their national honor. Students from various foreign countries in coming to America are testing out our Christianity; young educated China is seeking to find some foundation upon which they can build the future China; Japan is seeking to know what there is in our Christianity that can make Japan better; if we want to make our Christianity convincing in these foreign countries, we must do all we can by giving money and by consecrated living to make America Christian."

The congregation joined in singing "Bless Be the Tie That Binds," followed by the benediction by the pastor, Rev. W. A. Stanbury. E. S. P.

SUGGESTIONS FOR GIFTS

My Dear Mrs. Wilkins:

Enclosed you will find a sheet of suggestions for gifts through the supply department to our hospital in Changchow.

Miss Julia Lake Stevens, superintendent in charge of young people's work, is recommending to her superintendents of young people that their supplies for foreign work go to this hopital. I am sending the list to you so that you may be able in conference meeting and other contasts to make suggestions to the young people as to what supplies they can send.

You will please see that they observe carefully the directions regarding packing of parcels and the suggestion regarding duty.

I am sure that many of the young people's societies will be greatly interested in this channel for work.

I am also enclosing the blank for your report for the year.

With deepest appreciation of your work and you yourself, I am,

Sincerely yours,
Bessie W. Lipscomb.

N. B.—Any auxiliary sending any of these articles please value and report to me. Mrs. Ida Hilkins,
Weldon, N. C.

Gifts for the Changchow General Hospital, Changchow, Ku, China.

Doctors' gowns, 24; use Red Cross pattern. Doctors' coats, 24; make half of them women's size.

Sheets, any number up to 400, size 72x90; smaller size will do for draw sheets.

Dimity spreads, any number up to 200; single bed size.

Pillow cases, 2 feet long and 15 inches wide; 200.

Bed ticking to make 80 pillows.

Toweling, plain, 100 yards.

Toweling, Turkish, 200 yards.

Bandages, 4in. and 5-in.; any number.

Fomentation flannels; any amount. (Can be made of three folds of ordinary flannel or may be made of three folds of old wollen blankets, buttonholed around. Sizes 12x8, 10x6, 7x5 or 6x6. Old blankets in squares are fine for new born babies—about two feet square.)

Hygeia nursing bottles, one half dozen with extra nipples.

Oil cloth, white, 15 yards.

Old linen or muslin.

Outing flannel, two bolts.

Common pins, safety pins, needles, tape and white thread.

Soap, medicine droppers, medicine glasses.

Carter's indelible ink; one half dozen bottles.

Wash cloths, handkerchiefs, chalk, dolls, note books, small mirrors, tooth brushes, tooth paste, talcum powder, men's handkerchiefs.

Small parcels weighing up to ten pounds may be packed in waterproof paper, and then tightly sewn in a piece of strong muslin (a flour sack will do nicely) and send by parcel post. Inside the parcel should be alist of the contents with the name and address of the senders or sender. All packages should be distinctly marked:

Changchow General Hospital,
M. E. C. S. Missions,
Changchow, Kiangsu, China.

If the value of the package is $8.00 or under it may come duty free.

RESOLUTIONS FROM THE ROCKINGHAM AUXILIARY

In the going of Miss Mary Pescud God has taken home one of the choicest flowers from the garden of life. For years, frail of body, but "strong in faith, giving glory to God."

Miss Pescud was one of the first of North Carolina's young women to offer herself as a missionary, being appointed to Brazil in 1898.

Only eternity can reveal what her life has meant to the missionary cause, both in our state and in the world ta large.

Therefore, we, of the Woman's Missionary Society of Rockingham, and especially of the Mary Pescud circle, feel a personal loss in her death.

And we extend to her loved ones our love and sympathy in this hour of bereavement.

While she has been called from us to her heavenly home, we feel that her spirit will ever abide with us and with the missionary cause.

Mrs. W. P. Webb,
Mrs. Frank Biggs,
Mrs. C. M. Hawkins,
Committee.

Western North Carolina Conference

Friends of Mr. and Mrs. J. Dale Stentz of Lake Junaluska will be interested in the announcement of the resignation of Mr. Stentz as secretary of the Southern Methodist Assembly at Junaluska, where he has served so acceptably for a number of years. It is with great regret that the Waynesville district will part with these two faithful workers as they come to Asheville to make their future home. For several years Mrs. Stentz has been the district secretary of the Waynesville district and during her leadership the district has gone forward in the missionary work. Her colaborers are saddened at her leaving, for her faithfulness, loyalty and efficiency have won for her a warm place in the hearts of all who comprise the district. Mr. and Mrs. Stentz are coming to Asheville to live, where Mr. Stentz has already accepted a position with the radio station of this city as program manager of the new station WWNC. Asheville will give them a most cordial welcome and is looking forward to having them as residents.

MORE NEW NAMES IN BOOK OF REMEMBRANCE

We hope by the closing of the missionary year, within the next few days, that a large number of names will be added to the Book of Remembrance of the Belle Bennett Memorial, and that many of our societies in the conference will have reached the required quota and will be entitled to a place on this honor roll. The following names have been forwarded to us by Mrs. P. N. Peacock, treasurer:

Young People's societies—Belle Bennett of West End, Winston-Salem; Marion, and Forest City.

Adult societies—Arcadia, Murphy, Lenoir, Hickory, Shady Grove, Park Place (Greensboro), Laura Hagood of West End, Winston-Salem.

On Honor Roll—Mrs. Emily Allen Siler, gift of Long's Chapel auxiliary; Mrs. Olivia Snipes Womble, gift of her daughter-in-law, Mrs. Edith Willingham Womble; Mrs. Bess Gray Plumly, gift of Centenary auxiliary of Winston-Salem; Mrs. Aurelia Bowman Gray, gift of her daughter, Mrs. Bess Gray Plumly, through Winston Centenary auxiliary; Mrs. Thomas Benton, gift of her daughter, Mrs. W. C. Davis, through Winston Centenary auxiliary.

STATESVILLE DISTRICT ORGANIZES COUNTY ORGANIZATION

Mrs. T. C. Blackburn, publicity chairman of the new Catawba county missionary organization, sends us the following report to which we gladly give space:

"The woman's missionary societies of Catawba county have recently united in an organization which will meet four times a year. The reason for this movement is to discuss plans and solve the problem of the several societies and become a mutual benefit to each other.

The goal will be reached when each church in Catawba county has an active woman's missionary society.

Officers elected are: President, Mrs. J. A. Baynard, Hickory; vice president, Mrs. Lloyd Miller, Hickory; secretary, Mrs. Glenn Long, Newton; chairman of publicity, Mrs. T. C. Blackburn, Hickory.

At a recent meeting held in Newton, Mrs. Foard of Statesville, district secretary, gave an inspiring talk on social service. A vocal solo by Miss Martha Horton of Newton was a feature of the program. A social hour usually follows the program and on this occasion was delightfully emphasized by the ladies of the Newton society. Hickory will be the next place of meeting.

NOTICE

We are very sorry that we do not have the space to publish the list of officers of the auxiliaries in our conference. We are in receipt of quite a number of lists, but for want of space are compelled to leave them out of our columns. Let us urge that the names of these officers be sent to the proper conference officers instead of to the editor of the woman's page.

GRANITE FALLS YOUNG PEOPLE ARE WORKING

Miss Gladys Payne sends us the following as to her society's activities: "From a decidedly small beginning of thirteen members nearly a year ago, the Young People's Missionary Society of Granite Falls has grown to its present membership of twenty-six, which is one above the goal for the year 1926.

Not being satisfied in just doing little things, the young people made the honor roll their first and foremost aim. Having attained the ninety points necessary for this distinction, the society is now assured of ten extra points, making a total of one hundred.

Work for the year included the organization of two young people's missionary societies in neighboring towns. viz., Hudson and Stony Point. Much enthusiasm was manifested in organizing both of these societies and it is believed that all forces will be coupled in aiding them to realize a successful future.

The interesting programs that the Granite Falls young people render at monthly meetings are outstanding, and members are now looking forward with much zeal to the December meeting for which time a Christmas program is planned. The accomplishments listed have been achieved through the leadership of Miss Lois McAfee, who has worked steadfastly in attaining past aims. It is with her aid that the girls are looking forward to even better work in the future."

POLLY "FRIENDSHIP DOLL" LEAVES FOR JAPAN

The primary department of the Central Methodist church, Shelby, was the scene of a very interesting and beautiful program Saturday afternoon at 3 o'clock. The occasion was a "bon voyage" or goodbye party for "Polly," the Friendship Doll being sent to Japan by the children of Central Methodist church.

The guests were greeted by little girls dressed in Japanese costumes and ushered into a beautiful garden setting of favored chrysanthemums with Japanese parasols here and there.

Mrs. Frank Sanders welcomed the friends and briefly but interestingly explained the plan for promoting understanding and good will between America and Japan and the desire to co-operate with the urge of the Federal Council of Churches of Christ in America that the children of the United States send to Japan not less than 100,000 dolls to reach Japan for the Doll Festival, or "Hina Mutsuri," a beautiful family custom held each

(Continued on page sixteen)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V Wooslev ..... Editor
Lexington N. C.

Western North Carolina Conference

BACKSLIDING

As much as one regrets to do so it must be admitted, according to our conference journal, that the Sunday school enrollment for the Western North Carolina conference decreased last year 1,145. the enrollment for 1925 being 136,645 and the same for 1926 being only 135,500. Eight of the eleven districts show a decreased enrollment. It does not help matters very much to argue that a decrease in Sunday school enrollment is shown in various other sections and in various other denominations. There are entirely too many available people within our midst for our Sunday schools to be growing less effective in reaching our constituency.

DISTRICT RECORD

It will be seen from the following table that the Statesville district led the way in Sunday school increased enrollment last year, followed by the Salisbury and Winston-Salem districts. All other districts show decreases, the greatest being shown in the Marion and Greensboro districts. Our hats are off to the Statesville district which ran so nobly against the current. I happen to know that an earnest effort was made in the Statesville district to reach more people and more were reached. Kindly note the following records by districts. First figures are for church membership, second for Sunday school enrollment and third for decrease or increase as shown by sign:

Asheville	11,021	10,801	220--
Charlotte	15,303	14,989	314--
Greensboro	16,966	16,454	512--
Marion	10,847	9,997	850--
Mt. Airy	8,939	8,816	123--
N. Wilkesboro	4,944	4,863	81--
Salisbury	14,139	14,435	296x
Shelby	15,511	15,178	233--
Statesville	14,024	14,987	963x
Waynesville	6,954	6,789	165--
Winston-Salem	17,997	18,187	190x

TRAINING SCHOOLS

In order that the way may be kept clear for our approaching series of late winter, spring and early summer standard training schools the list is given again. It is worth while to note that this is the most extensive series of training schools ever attempted in Southern Methodism. It is hoped that every one involved will put forth his best efforts in making his school bigger and better than ever before. The schedule, as at present arranged, is as follows:

Brevard—February 6-11.
Weaverville—February 6-11.
Rutherford College—February 13-18.
Albemarle—February 20-25.
Lexington—February 20-25.
Concord—February 27-March 4.
Gastonia—March 6-11.
Shelby—March 13-18.
Forest City—March 13-18.
Monroe—March 20-25.
Wadesboro—March 20-25.
Lincolnton—April 3-8.
Morganton—April 3-8.
High Point—April 10-15.
Reidsville—April 18-22.
Salisbury—April 24-29.
Asheville—May 1-6.
Statesville—May 8-13.

SUNDAY SCHOOL CONFERENCE

Our second annual Sunday school conference is scheduled to be held March 28-30. Invitations for place of holding this conference will be placed before the executive committee of our Sunday school board when they assemble to meet with the presiding elders and district Sunday school superintendents early in January. Some very noteworthy talent has already been signed up for this conference. It is confidently believed that our conference this year will exceed in attendance and interest the glorious one held in Charlotte last year.

CHECKING UP

To date Mr. Paul F. Evans has examined "C" type programs of work as reported by official checkers from 166 Sunday schools. These co-operating Sunday schools are listed in the various districts as follows: Asheville 4, Charlotte 12, Greensboro 16, Marion 27, Mt. Airy 3, North Wilkesboro 11, Salisbury 11, Shelby 30, Statesville 15, Waynesville 4 and Winston-Salem 23.

Reports from check-up of "B" type schools will be listed next week.

RANKING SCHOOLS

Mr. Evans, who has had charge of the check-up campaign of all "C" type schools, has just received notification from Mr. L. F. Sensabaugh, director of Sunday School Administration, Nashville, Tenn., that the following Sunday schools in the Western North Carolina conference are entitled to be classified as "Ranking Schools" for one year, this meaning they have reached in entirety six or more of the ten points on their program of work. It will be noted from the following list that we have four standard "C" type schools, four advanced schools and 18 progressive schools. These are listed as follows:

Standard Schools.

Waxhaw, Waxhaw Ct.
Liberty, Liberty Ct.
Old Union, Randleman Ct.
Rose's Chapel, Cool Springs Ct.

Advanced Schools.

Ramseur, Ramseur-Franklinville, 9 points.
Franklinville, Ramseur - Franklinville, 9 points.
St. Paul, Randleman, 9 points.
Mt. Tabor, Forsyth Ct., 9 points.
Erlanger, Lexington, 9 points.
Ansonville, Ansonville Ct., 8 points.
Gibsonville, 8 points.
Bethel, Greensboro, 8 points.
Vanderburg, Shepherd Ct., 8 points.

Progressive Schools.

Morven, Morven Ct., 7 points.
Spindale, Spindale-Alexander, 7 points.
Cliffside, Cliffside - Avondale, 7 points.
Rockford Street, Mt. Airy, 7 points.
Smyre, Gastonia, 7 points.

(Continued on page thirteen)

North Carolina Conference

EVANGELISM IN THE S. S.

To make use of the values of special occasions and at the same time to avoid the abuses of many current practices in dealing with children and youth, our Sunday schools are being asked to give special attention to the plan of evangelism as recommended by the General Sunday School Board. Briefly stated, the plan calls for a period of from six to twelve weeks set aside in our Sunday schools to be divided and used as follows:

1. A period of preparation of the forces.
2. A period of active personal and class evangelism in the Sunday school.
3. A period of training for church membership.

A constantly increasing number of the schools of the North Carolina conference are giving attention to this matter, which is the very heart of our task. Our office is prepared to furnish pastors, superintendents, teachers, or others interested leaflets giving full information and suggestions as to procedure. We also refer our readers to Rev. W. A. Stanberry, Raleigh, Rev. O. W. Dowd, Louisburg, Rev. W. W. Peele, Durham, and other pastors whose Sunday schools have done notable work in evangelism.

This special emphasis usually precedes and culminates in a great Easter service. It is time, therefore, for our leaders in the various Sunday schools interested to begin studying the plan and preparing for this our most important work.

TIMELY SUGGESTIONS

Lest it be thought that those of us who recommend the plan of evangelism in the Sunday school are depending too much on organization and mechanics, we quote from the January issue of The Workers' Council as follows:

"Prayerful Preparation. Though our methods of evangelism be perfect and their execution faultless, unless we are ruled and empowered by the Spirit of Christ in all we undertake, our efforts will be as devoid of power or lasting results as a sounding brass or a tinkling cymbal. The Holy Spirit imparts Himself in answer to the prayer of consecration."

And in this connection, we call attention to the fact that our Sunday school literature for January contains numerous thoughtful and thought-provoking articles on the subject of evangelism in the Sunday school. Especially worthy of reading is the leading article in the January number of The Workers' Council by Dr. John W. Shackford, entitled "An Exposition of the Plan of Evangelism of the General Sunday School Board."

NEW YEAR'S RESOLUTION

At this season when New Year's resolutions are in the making, may we be permitted to suggest to our Sunday school workers a resolve to increase our Sunday school membership. We are not particular as to the exact form of this resolution; the point is that we should take definite steps throughout the year to reach the unreached that the untaught may be taught and brought gradually to "a definite knowledge of God's will and an acceptance of Jesus as personal Saviour and Lord and the development of a Christian character expressed through worship, right living, and efficient service."

EXAMINE TABLE NO. 5

One definite objective for the Sunday schools of our conference is an enrollment at least equal in number to our church membership. For the first time we are able to see from the minutes of our annual conference Sunday school enrollment and church membership by congregations. Examine Table No. 5 in the 1926 minutes, and then go to work to attain your part of this objective. Our conference is counting on you!

EXTENSION SCHOOL CLOSES

The Durham extension standard training school, which began in Trinity church Monday following the close of annual conference, closed December 20 with the same fine enthusiasm with which it was begun and with 85 persons having earned credits. Twelve of these were office credits. Teaching in the school were Prof. B. G. Childs, Rev. W. W. Peele, Prof. H. E. Spence, Dr. W. I. Cranford, Prof. R. N. Wilson, Prof. A. M. Proctor, and Prof. H. M. LeSourd.

MISCELLANEOUS CREDITS

Miss Louise Davis, Warrenton, has received credit for "The Program of the Christian Religion," taken in the Ferrum Training School, Ferrum, Virginia.

Miss Mamie E. Jenkins, Greenville, has received credit for "Story Telling."

Mrs. Katharine Tack, Hobucken, has received credit in the Cokesbury Training Course for "The Small Sunday School, Its Plans and Work."

DUAL EXTENSION OFFERINGS

Sunday schools during the months of October and November forwarded to Mr. E. J. Cheatham, Treasurer, Franklinton, N. C., their fourth Sunday missionary offerings to be applied to the dual extension special as follows, according to our treasurer's report:

Lemon Springs	$ 2.00
Trinity, Wilmington	20.00
First Church, Rocky Mount	15.87
Warrenton Ct.	30.23
Siler City	32.50
Wesley, S. Camden Charge	5.12
Goldsboro Ct.	21.39
Hookerton	5.00
Kitty Hawk Ct.	10.89
Clinton	5.00
Kitty Hawk	1.76
Millbrook	15.35
Council, Carver's Creek Charge	1.00
McGee, Roseboro	2.25
Concord, Person Charge	5.76
Bayboro, Pamlico	1.95
Bethany, Durham Ct.	5.60
Central Cross	2.25
Asbury, Dover	3.50
Maysville	3.00
Rocky Point	1.50
Carland	5.00
Atlantic	2.00
Garris Chapel, Seven Springs	10.41
Beston, Seven Springs	1.50
Trinity, South Mills	4.97
Clayton	5.00
Kenansville	6.65
Piney Grove	.50
Oak Grove	3.74
Daniel's Chapel, Goldsboro	3.50
Goldston	10.77
Fairmont	17.10
Hebron, Currituck	1.50
Amity	1.79
Centenary, New Bern	20.52
Maple Grove, Jones Ct.	2.40
Cypress Creek, Jones Ct.	1.21
Cedar Grove	2.00
White Oak, Clayton	2.20
Bladen Springs, Carver's Creek	2.00
Ridgeway	1.00
Prospect, Cedar Grove	1.00
Longhurst	5.00
McBride's, South Mills	5.00
Plank Chapel	11.00
Hamlet	20.00
Faison	16.68
Bethany, Conway	3.40
Burgaw	5.08
Queen Street, Kinston	15.00
Winton, Winton	2.85
Hay Street, Fayetteville	24.68
Bethlehem, Spring Hope	5.00
Pleasant Grove, Roper	1.10
Leasburg	1.00
Parkers, North Gates	2.33
Bethlehem, Greenville	2.00
Tabernacle, Middleburg	3.46
Turkey	1.00
Bullocks	1.25
Memorial, Durham	53.61
Jenkins Memorial, Raleigh	6.17
Oxford	9.00
Bladen Springs, Carver's Creek	2.00
Scott's Hill	1.81
Raeford	10.57
Creedmoor	2.78
Banks	5.00
Steele Street, Sanford	16.68
Trinity, South Mills	4.58
Clark's Bethel, Kennekeet	1.43
First Church, Elizabeth City	17.68
Trenton	2.44
Daniel's Chapel, Goldsboro	2.50
Newland, South Mills	2.80
Trinity, Robeson	7.45
Collington, Kitty Hawk	1.08
Shiloh, Stumpy Point	6.94
First Methodist, Wilson	27.00
Trinity, Tar River	1.65
Aberdeen	10.00
Whitakers	11.00
Lemon Springs	3.69
Norlina	6.35
Willing Workers Class, Mt. Zion S. S., Currituck Charge	1.50
Beston, LaGrange	2.00
Willing Workers Class, Concord S. S., Roxboro	5.00
Jr. Epw. League, Concord S. S.	4.00
Holt's Church, Roxboro	2.27
Clayton	5.00
Dover	6.50

BUSY EPWORTH LEAGUERS

LIST OF AWARDS OFFERED WINNERS IN "KNOW METHODISM" ORATORICAL CONTEST

To winner of the Finals:

Southern University, Lallas, Texas, Dr. C. C. Selecman, president, offers room and tuition.

Scarritt College, Nashville, Tenn., Dr. J. L. Cunninggim, president, offers room, board and tuition.

To winners of the Semifinals:

Duke University, Durham, N. C., Dr. W. P. Few, president, offers to winner of Semfinals for regions 7, 8, and 9, room and tuition; value $250.

To Conference and Regional winners—Region 1:

Asbury College, Wilmore, Ky., Dr. H. C. Morrison, president Scholarship donated by Mrs. Clide, Berkeley, Calif., to regional winner.

Region 2:

Texas Woman's College, Ft. Worth, Texas, Dr. H. E. Stout, president, (a) one-half tuition scholarship to each conference winner; (b) tuition and public speaking to regional winner.

Meridian Junior College, Meridian, Texas, Dr. Wm. S. Cole, president, scholarship to winner Central Texas contest.

Westmoorland College, San Antonio, Texas, Dr. E. R. Stamford, president, $100 scholarship to regional winner.

Clarendon College, Clarendon, Texas, Dr. R. E. L. Morgan, president, $105 scholarship to winner Northwest Texas conference contest.

Wesley College, Greenville, Texas, Dr. G. B. Jackson, president, literary tuition to winner North Texas conference contest.

McMurry College, Abilene, Texas, Dr. J. W. Hunt, president, offers literary tuition to regional winner.

Weatherford College, Weatherford, Texas, Dr. R. G. Boger, president, offers tuition scholarship to Central Texas conference winner.

Southwestern University, Georgetown, Texas, Dr. J. Sam Barcus, president, offers $90 scholarship to regional winner.

Lon Morris College, Jacksonville, Texas, Dr. G. F. Winfield, president, tuition scholarship to Texas conference winner.

Region 3:

Centenary College, Shreveport, La., Dr. G. S. Sexton, president, offers tuition valued $105 to regional winner.

Fulsom Training School, Smithville, Okla., Dr. W. B. Rubbell, president, offers literary tuition to East Oklahoman conference winner, and $100 scholarship to regional winner.

Region 4:

Central College, Fayette, Mo., Bishop W. F. McMurry, president, offers tuition to each conference winner, and an additional year's tuition to the regional winner.

Region 5:

Grenada College, Grenada, Miss., Dr. J. R. Countiss, president, offers $65 scholarship to North Mississippi conference winner.

Athens College, Athens, Ala., Mrs. J. H. McCoy, president, offers (a) literary tuition and music to North Alabama conference winner, and (b) literary tuition and board to regional winner.

Millsaps College, Jackson, Miss., Dr. D. M. Key, president, offers tuition amounting to $75 to winners of Mississippi and North Mississippi conference contests.

Birmingham-Southern College, Birmingham, Ala., Dr. Guy E. Snaveley, president, offers (a) tuition amounting to $100 to conference winner in North Alabama, and (b) $100 tuition and room to regional winner.

Whitworth College, Brookhaven, Miss., Dr. H. G. Hawkins, president, offers $100 scholarship to Mississippi conference winner.

Region 6:

Emory and Henry College, Emory, Va., Dr. J. N. Hillman, president, offers tuition to regional winner.

Cumberland Mountain School, Crossville, Tenn., Prof. R. R. Paty, president, offers tuition scholarship to Tennessee conference winner.

Martin College, Pulaski, Tenn., Dr. G. A. Morgan, president, offers $200 scholarship to Tennessee conference winner.

Sue Bennett Memorial School, London, Ky., Dr. K. C. East, president, offers a tuition scholarship to each conference winner in the five conferences in region 6.

Centenary College, Cleveland, Tenn., Dr. J. W. Malone, president, offers (a) literary tuition and board to regional winner, and (b) literary tuition and one special in music, art, etc., to Tennessee conference winner.

Lambuth College, Jackson, Tenn., Dr. R. E. Womack, president, offers $150 scholarship to Memphis conference winner.

Region 7:

Southern College, Lakeland, Fla., Dr. L. M. Spivey, president, offers room, board and tuition to Florida conference winner.

LaGrange College, LaGrange, Ga., Dr. W. E. Thompson, president, offers (a) literary tuition to North Georgia conference winner and (b) literary tuition to regional winner.

Wesleyan College, Macon, Ga., Dr. W. F. Quillian, president, (a) literary tuition to South Georgia conference winner, (b) literary tuition to regional winner provided the regional winner is not the conference winner.

Young L. G. Harris College, Young Harris, Ga., Dr. J. A. Sharp, president, offers tuition and fee to North Georgia conference winner.

Region 7:

South Georgia College, McRae, Ga., Dr. Ralph W. Wood, president, offers literary tuition including one subject in Fine Arts department to South Georgia conference winner.

Emory University Academy, Oxford, Ga., Dr. A. W. Rees, president, offers literary tuition amounting to $72 to regional winner.

Andrew College, Cuthbert, Ga., Dr. F. G. Branch, president, offers literary tuition to the South Georgia conference winner provided it is a young lady.

Region 8:

Ferrum Training School, Ferrum, Va., Dr. B. M. Beckham, president, offers board and tuition to regional winner.

Randolph-Macon Academy, Front Royal, Va., Dr. C. L. Melton, president, offers $125 scholarship to regional winner.

Blackstone College for Girls, Blackstone, Va., Dr. W. B. Gates, president, offers $150 scholarship to regional winner.

Randolph Macon Institute, Danville, Va., Dr. J. C. Simpson, president, offers $225 scholarship without music, or $260 scholarship with music, to regional winner.

Region 9:

Wofford College, Spartanburg, S. C., Dr. N. N. Snyder, president, offers $60 scholarship to Upper South Carolina conference winner.

Lander College, Greenwood, S. C., Dr. B. R. Turnipseed, president, offers tuition to Upper South Carolina conference winner.

Greensboro College, Greensboro, N. C., Dr. S. B. Turrentine, president, offers $100 literary scholarship to regional winner.

Louisburg College, Louisburg, N. C., A. W. Mohn, president, offers a scholarship which includes room and tuition and has a value of $110.

The South Point Epworth League thoroughly enjoyed the Handbook study class which Mr. Barber, our field secretary, conducted last week. Because of the inclement weather only our league attended regularly, but we had very good attendance each night. A great spirit of interest was manifested and we were much benefited by the good work. We have dearned how to conduct an Epworth League; now we are determined to put it into operation. X.

CALF PATHS OF THE NEW YEAR

By Ralph S. Cushman.

This is the time of the year that I like to take out Sam Walter Foss' story, The Calf Path, and read it over again. Then I like to ask myself and the young people of the church wether, in the year ahead of us, we are going to amble along calf paths, or whether we are going to mark out some straight-to-a-goal road, and keep plodding along to glorious achievements.

The Calf Path would be delightfully laughable story if it were not for the tragic moral found in it. The verses take us back to old New England times when—

"One day through the primeval woods
A calf walked home as good calves should.

"But made a trail all bent askew,
A crooked trail as all calves do."

Then the author goes on in his story of how that calf path was followed by a dog, then by sheep and other things, until a road, crooked but permanent, was made in the trail of a calf.

"And many men wound in and out,
And dodged and turned and bent about,

"And uttered words of righteous wrath,
Because 'twas such a crooked path;

"But still they followed—do not laugh—
The first migrations of that calf."

But the interest of the tale reaches its climax in the fact that the calf path finally became the central street of a great metropolis.

"The years passed on in swiftness fleet,
The road became a village street;

"And then before men were aware,
A city's crowded thoroughfare.

"And men two centuries and a half
Trod in the footsteps of that calf."

Down in that New England city, "every day a hundred thousand" people are still walking the "calf path." But why laugh at those New England folk? Other cities are doing the same thing, because it is very costly and very difficult to straighten out paths once you have walked in them long enough. In my own city, in which I am now writing, we are expending hundreds of thousands of dollars to straighten old streets and make wider thoroughfares. And such is life!

Why didn't the fathers make their streets straight? Why do we not keep our lives straight? They followed the paths of least resistance. This is our danger, too. Anyone who has walked a wood trail knows that it generally follows along where the path could be most easily made. But no great lives have ever been made by following the easy road. Real achievement must come from the rugged paths and the straight paths. This is the thing we do well to remember as we face the New Year.

Hard work and fixed habits are necessary to achievement—in whatever line. I have never ceased to be thankful for the story of Thomas Edison's answer to the woman who asked him, "Is not genius inspiration?" "No," said the great inventor, "it is perspiration!" I remember also the words of Paderewski, "They call me a genius. O, if they only knew how I have worn my fingers almost to the bone practicing scales."

It is a good thing to admire the strong, beautiful, Christian character of some man or woman. To admire is to take the first step toward achievement, but let us not fool ourselves as to how that strong, fine character was made. In all cases high character has been the result of a desperate decision to learn to walk and commune with Christ on a straight and rugged way. This is what Bishop Hamilton of Salisbury had in mind when he said, "No one is likely to do much good in prayer who does not begin by looking upon it in the light of a work to be prepared for and persevered in."

The calf paths of the New Year may lead us into comfortable meadows—and they may not—but they will never lead us into the high places. Before every youth there lies three possibilities for his life—the high road, or the low road, and then, in between the misty country where the calf paths lie.

"To every man there openeth
A way, and ways, and a way;
And the high soul climbs the highway
And the low soul gropes the low,
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A highway and a low,
And everyone decideth
The way his soul shall go!"

—The Epworth Herald.

GOD'S PEACE

There is a peace that comes from ignorance; there is a peace that results from a stultified conscience; there may be a peace that results from lethargy; yet there is no real peace to the wicked. They cannot experience any perfect, abiding peace of soul. Like the sea, the waves are liable to roll high any moment.

Among the many promises made in the Book, not one carries any assurance of peace to the soul until that soul has found its way to the mercy seat, acknowledging the sovereignty of the Lord, who said, "Come unto me and rest."

Dr. R. G. Moulton in the Modern Reader's Bible seems to stick close to the Greek New Testament in his translation. He makes the angels at the annunciation say: "Glory to God in the highest, and on earth peace among men in whom he is well pleased." The angels, according to that translation, announced a limited peace—only "among men in whom he is well pleased."

Jesus is the peace bringer to those who vow allegiance to the kingdom of righteousness. An acceptance of the Jesus way is the only sure guarantee of harmony and peace. On more than one occasion Jesus' zeal for righteousness went beyond the bounds of any passive decorum, and wielded the scourge of cords with telling effect and cleared out the traffickers who were defiling the temple.

The sword is not an effective instrument of peace, and the Lord warned against the danger of depending upon the sword to produce peace. And yet as he was going up to Jerusalem he exhorted his disciples to sell their garments and buy swords; but when told that they had two swords he said, "It is enough."

Sometimes in the past it has been necessary to sacrifice valuable timber and land in building a highway. And then the unfruitful branch must be cut off and cast into the fire. After all is said, is not peace an achievement? Only after the fields have been cleared and the thorns and briars subdued, will the rich harvests bless the board. X.

Order your new discipline from the Advocate.

THE OLD BOOK FOR THE NEW YEAR

Bunyan's Pilgrim's Progress has been translated into 107 languages and dialects. In its excursions into other tongues it has had the company of the Bible. But the Bible has been the most adventurous book in the world, for it has gone on into 728 other languages, unaccompanied by any other classics. According to the last report of the British Bible Society, the Bible has been translated into 835 languages and dialects. It is the world's best seller and on the next issue could be printed "the eight hundredth million."

We have read of the sailors who in midocean exclaimed: "Water, water everywhere, but not a drop to drink." There are Bibles, Bibles everywhere, but how few read it and how fewer still seek to govern their lives by it. It is good literature—Shakespeare quotes from it in every one of his plays, it is our standard of pure English, it contains such matchless poems as the Shepherd Psalm and Paul's Ode to Love. It has biography, history, drama, and story. It is a library of sixty-six volumes of exceptional and fascinating interest, but it is possible to become so absorbed in the Bible as literature as to forget that it has words of wisdom for the life of men and nations.

It is the Book of Life. What Jesus said concerning his own words are applicable to the Bible as a whole, "The words which I speak unto you, they are spirit and they are life." Wycliff's translations of the Bible into the English tongue marked the beginning of a revived intellectual, political, and social life. Martin Luther's translation of the Bible into the German language standardized the language and laid the foundation upon which the nation was built. The translations of Phillippe de Marnix became the corner stone of the Dutch republic. The laws and customs of New England were founded upon the Bible which was read through in each family twice a year.

Before we can understand the institutions of America we must understand that those who laid these foundations were literally saturated with the Holy Scriptures. President Coolidge declares that "the Declaration of Independence was the product of the spiritual insight of the people. We live in an age of science and of abounding accumulation of material things. These did not create our Declaration. Our Declaration created them. The things of the Spirit come first. Unless we cling to that, all our material prosperity, overwhelming though it may appear, will turn to a barren scepter in our grasp."

The Bible is also the book of living men and women. The psalmist asked: "Wherewith shall a young man change his way?" And then gave the irrefutable answer: "By taking heed thereto according to thy word." For the Word of God is a lamp unto the feet and a light upon the path of life which is a shining light which shineth more and more unto the perfect day.

Here is the story of Jesus and his revelation of the Father, the story of how bad men became good and went out to bring others to Christ, the story of the growth and development of the Christian church, the story of the working of the Spirit of God on the hearts and minds of young men who see visions and old men who dream dreams.

"Thy word have I hid in my heart that I might not sin against thee" was the testimony of the psalmists and has been the testimony of countless thousands. Hide his Word in your heart and you may have the power to triumph over temptation, suffering, defeat, and death itself.

The commission on evangelism of the Federal Council of Churches is back of a plan that urges all the evangelical churches of America to join unitedly in a nation-wide simultaneous Bible reading plan, reading a chapter each day in Luke, during January, and a chapter each day in Acts, during February. Epworthians ought to join in this enterprise, for it will prepare them for the new first department program which is to be built around the story of the beautiful experience narrated in the twenty-fourth chapter of the gospel according to St. Luke—Epworth Herald.

A LETTER OF SINCERE CONDOLENCE

My Dear Jones:

It was indeed sad news to me upon my recent visit to your place to learn that you had again surrendered to your old enemy—the appetite for intoxicating liquor.

It was cowardly, Jones, and I certainly thought better of you. It dishonored me as your ministerial friend, your sober fellow citizens, your family and your own good name.

Think of the blight it brought upon your beloved parents—"a prodigal son." There's your dear companion, whose devotion and affection you have soiled with the shameful stigma —" a drunkard's wife." And you have bequeathed the children of your home a loathsome, bitter heritage of "a drunkard's child." O the reproach of it all! How could you be so cruel, Jones?

Moreover, your Maker was greatly dishonored. He made you a man, endowed with a will to be noble and true. Yet you have chosen to descend to a lower scale than the brute creation by partaking of "the beverage of hell." And thereby you voluntarily joined the company, now so distressingly numerous, who "for one morsal of meat (drink or other debauch) sell their birthright" of nobility, and choose to be classed with the immortal souls who cannot enter the pearly gates.

My heart aches, Jones, with a sorrow that is unspeakable. The only relief I find is in the faint hope that you shall yet recover your lost self-respect and honor through the power which God alone supplies, namely: Saving faith in the Redeemer, who died to make possible the rescue of just such weaklings as you have shown yourself to be.

With all my heart I appeal to you, Jones, urging you to lay hold upon the Help that is mighty to save.

"Ask the Saviour to help you,
Comfort, strengthen, and keep you!
He is eager to aid you;
He can carry you through!"

If you have access to the poems of Percy Bisshe Shelley, you will find distinctly apropos and inspirational his lines beginning: "Soul, rule thyself!"

With cordial good will, Jones, I remain, as always,

Your friend and brother,
W. A. Betts.

Kitty Hawk, N. C.

MEMORY TURNS BACK

When these lines are printed I will be eigthy-seven years old. I want to give expression to memories I have cherished more than 63 years concerning Davenport Female College and Lenoir, N. C. Some noble men had believed that western North Carolina needed a school of high grade for young women, and with great sacrifice on their part, and also on the part of many others in Caldwell county, had erected suitable buildings on a beautiful hill and named it Davenport College, in honor of the principal donor, Colonel Davenport. Rev. Henry M. Wood was the first president, a noble and gifted man, and suited in every way for the position. He had a good corps of teachers. During the Civil War, in 1963, Rev. A. G. Stacy became president. Younger and more active in work necessary to be done, he succeeded in building up a fine school, despite the handicap of war conditions. His faculty were: Rev. Geo. F. Round, Samuel Montgomery, Mrs. Amelia Wilbur, Miss Emma Rankin, Miss Sallie Dankin and Miss Norwood, and afterward Miss Louisa Round and Miss Alice Sheldon were teachers. Jethro Wilson was general manager and provider of necessary supplies. A fine Christian man, whose four boys and one daughter are now doing excellent work in schools and University of Pennsylvania and North Carolina, one of them a lawyer in Gastonia. Every year for three years, and possibly more, the college had good success, and the blessed revivals of religion that were common those days reached not only the community of Lenoir but almost every student in our school. Nearly all these teachers and students have passed away. Only a few remain, but the memory of those days is very precious.

I want briefly to speak of some of the people who helped make Davenport a success: Col. James Harper, Edmund Jones and Rufus Patterson of Yadkin Valley, Sydney Dula, Mr. Connelly, Azor Shell, Wm. Puett, Noah Spainhour and Mr. Harper were much interested in the building up of the school, and none more so than Jethro Wilson and Dr. James Spainhour. But they were younger men. Dr. A. A. Scroggs was well known far and wide as an able and Christian physician. Rev. Jesse Rankin was the pastor of the Presbyterian church at that time. Bro. Thomas Ivey was pastor of the Methodist church, not only able but loved and prized by all.

I can never forget those days of my early manhood. I have been a gospel minister sixty-four years. My work is about finished, but those years spent in the halls of old Davenport and in preaching in Lenoir and Morganton and in country churches nearby, also in the Cokesbury Conference School in Abbeville county, S. C., I have ever regarded the most useful in my life.

Perhaps I should mention that my honored father, also my brother Robert, both graduates of Wesleyan University,, taught with Dr. William Robey, also Rev. Samuel Weber, D.D., who still lives in Charleston, S. C., and one of the most honored of the South Carolina conference. In a little while the few who remain of those dear old days will be gathered to their fathers. But may Davenport live and flourish forever. Geo. F. Round.

Canyon City, Oregon.

DIRECTORS OF RELIGIOUS EDUCATION

In January, 1910, a small group of chairmen of conference Sunday school boards met at the call of the Sunday school editor in Nashville Tenn., to consider together the Sunday school work of the Methodist Episcopal Church, South. After two days of discussion the representatives present resolved to effect a permanent organization and to provide for an annual meeting. From this small beginning has developed what is now known as the Sunday School Council of the Methodist Episcopal Church, South. The Council is composed of the chairmen of conference Sunday school boards, conference superintendents of religious education and their assistants, extension secretaries, professors of religious education in our church schools, directors of religious education in local congregations, the members of the General Sunday School Board and the official representatives of the board in the offices of the Sunday scool editor and the general secretary. The body is divided into sections, each section being composed of all workers in a particular field. The council meeting for 1926 was held in the Publishing House at Nashville December 13-17 with an attendance of more than two hundred.

One of the sections of the council which is rapidly increasing in influence and importance is that of Directors of Religious Education. Because of this fact and of the further fact that there is at present a widespread interest throughout our connection in this new and significant type of work in our city churches, the council took action requesting our various conference organs to publish the report of director's section which is as follows:

Section 1.—Relationships. Whereas, the work of a director of religious education is that of educational administration in the local church, and

Whereas, the department of school edministration of the general board is concerned with the total program of educational administration in all the local churches throughout our denomination, and

Whereas, it seems necessary that there be further development in the work of educational adminstration in the local church and that there be some definite connection between the directors of religious education and the department of school administration of the general board;

Therefore, we, the Section of Directors of Religious Education of the General Sunday School Council, recommend that the general board consider the advisability of making the department of school administration a clearing house for the directors of Religious education in our denomination.

Realizing that the enlarged program of religious education in the churches of our denomination is now in an experimental stage, we feel that it is necessary that those who are working in the local churches as directors of religious education have an opportunity to think with the general board in an effort to formulate a clear cut program of religious education in the local church. In this connection, we recommend that provision be made whereby directors of religious education may meet with the department of school administration for consultation on common problems.

Section 2.—Unified Educational Program. Whereas, the question of a unified education program is before our church and the educational commision was created by the General Conference for its duty. we recommend to other directors of religious education throughout the church that they carefully experiment with a program of this kind if practicable, and report to the directors' section of the General Sunday School Council next year the results of their work along this line.

Section 3.—Defining the Work of a Director. In order that the office and work of a director of religious education in the local church may be more clearly defined, we recommend that provision be made by the general board for a Seminar course in 1928 at Lake Junaluska or Mt. Sequoyah or both, if sufficient interest can be aroused, open to professionally trained directors of religious education and pastors of churches where directors of religious education are now employed and to pastors of churches which are ready to put on programs of religious education under the direction of supervision of a director of religious education.

Section 4.—Attendance Upon the General Sunday School Council. Whereas, no provision is made for travel expenses for directors to the General Council as is provided for other members by virtue of their being members of boards, staffs or conferences, we recommend that the officers of this council confer with pastors of churches where directors are employed in order to suggest to the pastor that he make provision for the expense of his director to the meeting of the General Sunday School Council as was done in one instance by the president of the council this year.

A London firm cures whale meat for use in the Congo.

ROMAN CATHOLICISM IN MEXICO AND THE PRESENT CONTROVERSY

By Prof. Andres Osuna.

In order to judge in a brief way of the work of the church in Mexico during 300 years, we must consider at least three things that I hold to be the main duty of a church: First, to teach Christianity to the people; second, to spread education; third, to protect human life.

Let us consider briefly whether the church in Mexico did her duty to the people on these three main points of her program. The system by which the church expected from the beginning to establish Christianity in Mexico was to baptize the natives as soon as they could be induced to be baptized. In a great many cases the alternative was very simple: either they agreed to be baptized and become Christians, or they were to be killed. In such cases it was natural for the Indians to accept Christianity, although, in a few instances there were those who hada clear conception of the meaning of such an action. It is said that in one of the islands the conquerors captured an Indian chief who had been trying to defend his people and his country. For having done this he was sentenced to death. Before his execution the priests came to him urging him to accept Christianity and be baptized. He told them it was of no use, because he was going to be executed. But they told him that through Christian baptism he could get to heaven and avoid going to the place of perdition. After inquiring what they meant by heaven and hell, he continued to ask, Are all these white people going to heaven? When he was answered in the affirmative he continued—"Well, I do not want to go to that place and to be associated with such blood-thirsty, cruel, and inhuman persons as they are. I had rather go to the other place!"

The reception of the new so-called "converts" into the church did not mean any knowledge on their part about Christianity. The most that those missionaries attempted to do, not being able to use the language of the natives, was to explain what some of the sacraments meant, but Christianity was never understood by them. In a gareat many cases, probably with the idea of doing soon the work of Christianizing the pagan multitude, they substituted the names of the pagan gods of the Indians with Spanish names of saints, while the primitive and pagan worship continued just the same. A great many loyal Catholic authorities have stated more than once that the great majority of the native population of Mexico were just as pagan in their religious practices after "conversion" as they were before the arrival of the conquerors. Many cases are quoted to prove that the Indians were worshiping thtir old deities just exactly as they used to before the conquest. We have good authorities to back us up in our statement that the great mapjority of the native population of Mexico was very far from being Christian after three hundred years of Catholic control in that country.

If now we pass to the question of educational conditions we find them still worse. It is a fact, to be sure, that the first university established on this continent was opened in Mexico City in 1553; but that was only to educate a very small number of the people. When you add to this university the other good schools which have been famous in our history, the work of education was still very, very small. The colonial government placed the whole matter of education in the hands of the church. She was given power to acquire property to be used for that object. At the time we gained our independence, a little over one hundred years ago, the church owned, according to very conservative Catholic authorities, more than 50 per cent of the real estate and other wealth of the country. She was receiving more than $52,000,000 a year as a revenue income, not only from her endowments, but also from other sources. She had several other sources of income, which increased even more her money power. She had all the teachers needed for a good work of education. According to careful investigation there were in those days, especially toward the close of the colonial period, one religious teacher for every five hundred inhabitants. The natives were capable of learning, and they were also anxious to learn. But in spite of all this, only one-half of one per cent of the population knew how to read and write at the end of three hundred years of colonial government. Did the church then do her duty in educating the people? Anybody can answer that question, bearing in mind the facts just stated.

What did the church do in the third place, to protect human life in Mexico? It seems to me that the supreme duty of the Christian church is to protect life. "I have come that they might have life, and that they might have it more abundantly," said the Master. How was this part of the program of the church carried out? According to a good estimate made by competent authorities, there must have been in Mexico about eighteen millions of people when the conquerors came to Mexico. According to the laws of growth of human kind, where conditions of life are appropriate, the population can be doubled every twenty-five years. Even if that law has never been verified, there is a very high rate of growth in any people when established in a new country with appropriate environment. What was the growth in Mexico? After three hundred years, with the native population just referred to, and bringing in also immigrants from Europe, Mexico had only six million people left. Destruction of life was simply horrible, not only by military expeditions but by slavery and forced labor. We had instances in our country where a plague swept through the country destroying two or three million natives in a few months. Historians wondered why it was that the natives were the only ones killed. To me, the matter is very simple. The poor Indians were half starved, overworked, exhausted, and broken down by the cruel system of servitude established by their conquerors. Yet the church did nothing to stop the destruction of the population and to protect the people.

After we gained our independence the church through very skillful political manipulation succeeded in being left as the state church, with full powers as before. Let me remind you at this point, that when the movement of independence began some of our leaders were found to be priests of the church. But the fact is, that the church always opposed the movement for independence.

Let me explain this phenomenon; Spain made the mistake to establish as a principle in the Colonial System of Government that in order to be a leader in politics, in the church, in business, in industry, or any other public activity, it was required that a person be born, educated, and raised in Spain. The native-born had no chance to hold permanent positions, either in government or in the church, no matter how intelligent they were nor how well prepared they may have been. So there was a division formed in the clergy of the church, the hierarchy who were brought from Europe, and the lower clergy formed by the priests born and raised in Mexico. These latter were always sent to the rural churches, where they had very small pay and little social influence. That is why when the movement of independence came the lower clergy joined the movement, considering themselves oppressed and exploited just the same as the common people. But the hierarchy opposed the movement bitterly. They excommunicated the leaders of the movement, they anathematized it, and they used all the influences of the church against it. When these patriot priests were caught, they were first degraded by the church and then executed. This dividing line in the clergy of the Catholic church has continued to the present day, de facto, if not in a legal and open way. As we have already stated, the church continued to be a state church after the independent government was organized. Naturally she wanted to control all public activities. Some of the best patriots of the country wanted to establish a democratic government similar to that of the United States, but the great number of illiterate people and the program of the church was found to be always in their way. Two political parties were then organized, the Liberal and the Conservative parties; this latter was the church party. If, after an election, it was found that the Conservatives were defeated, then the church used her tremendous influence and great power, especially her money, to overthrow the government, generally by military revolution, and take over the administration. That continued till 1857, when a new constitution was enacted which established the Liberal principles, checked the political activities of the church, and took away some of her privileges. The church was disgusted at this, and promoted another civil war, which lasted three years. After winning it, the Liberal party decided to take even more radical measures to control the political activities of the church. The separation of church and state was enacted. It was also enacted that there should be liberty of the press, liberty of worship, liberty of thought, and liberty of teaching. The church was bitterly opposed to all these principles and began to organize systematically to oppose them. One of the methods employed was the establishing of schools to teach the children the doctrines of the church which were entirely against those fundamental principles of our political liberties. Then the church continued to bring foreign priests to be placed in leading churches, men who were not in sympathy with the fundamental laws of the country, neither did they care for the people nor for the development of the nation.

When the people of Mexico in 1910 started a revolution to overthrow the dictatorial government of General Diaz, the church was found to be also opposing that movement, which stood for the liberty of the people; therefore, when we came to enact our new constitution in 1917, we incorporated in that document all the laws that had been previously enacted to control the political activities of the church, adding a few more to correct existing evils, such as the bringing in of foreign priests to be the leaders of the church, and the use of parochial schools as a means to combat the fundamental laws of the country.

Therefore, we see that the present laws dealing with religion in Mexico are the product of our historical endeavors to establish a democratic government, to separate the church and state, and to guarantee the liberties of the people. You have heard lately about convents being closed and Jesuit fathers expelled and some churches closed. Religious orders were suppressed by law about sixty-seven years ago, so that nuns were not permitted to live in Mexico. When the present government decided to enforce its laws, the president ordered sent out of the country those nuns that were found living there in opposition to those laws. So it is that Mexico has done nothing but enforce her laws. Is there any reason to ask for the breaking of diplomatic rela-

(Continued on page sixteen)

BEWARE THE COUGH OR COLD THAT HANGS ON

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Size 2⅝ x 4½ inches

Specimen of Type.
AND the third day there was a marriage in Ca'nà of Gal'i-lee; and the mother of Je'sus was

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.... $0 50
2103K. Morocco Grain Semble Leather, flexible limp, gold edges and titles..... 60
2113. French Morocco, genuine leather, flexible limp, rounded corners, gold edges 70
3414. French Morocco, limp, gold side title, round corners, red under gold edges. This style contains **colored illustrations.** 90

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RED LETTER VEST POCKET TESTAMENTS
With all the words of our Lord printed in red.

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The NORTH CAROLINA CHRISTIAN ADVOCATE

Our Little Folks

SOME CHARACTERISTICS OF THE BEAR

The bears of the United States may be divided into two classes: the brown and black, which belong to the same family; and the silver-tip, or grizzly. There is no other animal which has so many diverse characteristics as the bear.

He is not a safe animal, neither is he a dangerous one. By that I mean that a bear is all right as long as he is left alone. He never starts a fight except when wounded or teased. When aroused, the black or brown bear is a terrible fighter, but not half so bad as a grizzly. The latter is the most formidable animal known to man when he is out to kill someone or something. It has been related that fourteen men on horseback, armed with rifles and revolvers, had a terrific tussle before a grizzly was killed. Then, again, one may camp at night and have a grizzly walk almost over him without being disturbed. The aggressive nature of the grizzly is due rather to its curiosity than to ferociousness.

The black and brown bears will run usually from the approach of man, except when they are in some government game preserve, where they know that they are protected. Then they will often come up to a person to be fed. Bears never should be fed from the hand, but the sweetmeats should be thrown to them. I know of a case last summer when a boy used to feed the bears by holding a bar of candy in his mouth and then allowing the bear to take it out. This went fine for a time. But one day the bear was feeling sore at the world and he took part of the boy's face along with the candy. A bear can never be trusted. There are many instances on record of a family bringing up a bear cub from infancy where suddenly, without warning, the cub attacked some member of the family. A bear is a wild animal and always will be. I do not believe that a bear ever will be tamed to the point where it is as meek as a dog.

One of the most interesting things about bears is their weight at birth. That is but ten ounces, and when one looks at a full-grown bear, sometimes nearly a thousand pounds in weight, this fact seems hard to believe. The cubs are well taken care of by the mother and they are certainly well behaved. Go to some feeding grounds in a game preserve and see a mother bear and her cubs come up. She will look around and see if everything is all right, and if it is not, she will growl and the little cubs will run up a tree. When the coast is clear and the mother feels that everything is safe, she will growl again and the little cubs will come down the tree to the ground. And if they do not mind the mother! swish, will go a paw, and the cub will receive a crack which he will never forget.

The eyesight of the bear is very weak. He cannot see very far off. Another characteristic of bruin is his dislike of company of other animals and even of his own kind. The grizzly and the black bear never get along together. I have seen one grizzly chase as many as ten brown bears off a feeding place. Then, again, there will often be an old black bear who is cranky and who will fight a grizzly. The grizzly usually wins, but once in a while the black bear will be victorious.

In the winter the grizzly and black bear hibernate, or sleep. The bear will go to his eight months' sleep, fat and shaggy, and come out in the spring as lean as a rail and cranky. Then is the best time to keep entirely away from a bear. What a difference in the bears that are fed at the resorts and those which have to rustle for their own meals! The rustler has a shining coat, is healthy and vigorous, and not as cranky as the bear who is fed. The latter feel as if the world owes them a living and when the food suddenly stops, they do not know what to make of it.

The bears are usually vegetarians, but when they are fed right along, they get accustomed to meat and this leads to their killing other animals, such as the young of the elk and deer. This does not often occur, for bears and deer have been seen together, with no harm being done to the deer. But bears are very fast on their feet. They can run as fast as a horse, if notfaster. The grizzly, often reaching the stupendous weight of two thousand pounds, can run as fast as the black bear. Their front and back feet seem to be together when they are tearing across a plain. The grizzly seems to be always running. He adopts a running gait, which gives that impression. The black bear walks slowly, wagging his head from side to side. They browse around through the woods, turning over trees and stones, looking for ants and small animals. The grizzly and black bear are powerful animals. At Norris Ranger Station, the marks of a grizzly who hit a table are still to be seen. When they smell food behind barred windows, they will rip the iron bars from their supports and go in. Nothing will stop a grizzly or black bear when it wants to go anywhere except a high-powered bullet directed by a cool and collected hand. The grizzly has humped shoulders with white hairs on his back. He cannot climb trees. The black bear climbs trees, as his claws are curved; the claws of the grizzly are straight.—Ralph Pierson, in Our Dumb Animals.

A SONG IN THE SNOW

While Norma Eflin slept the soft snowflakes had woven a counterpane, and covered the little blue and white violets that shivered in the cold and tried to turn their backs to the north wind that stung their sweet faces.

Norma often wondered if the little violets wished there did not have to be any winter days, but that the lovely days of autumn and spring could just clasp hands and leave Mister Winter on the outside somewhere, and let him get tired of being left out of things they enjoyed and just go off and stay.

When morning came and Norma looked out of the window, she gave expression to the delight she felt by exclaiming, "Oh, Freddy, look at the trees, even to the ends of the very smallest twigs are covered with snow, and it lies so softly everywhere that it seems a fairy hand must have lain each flake in just the place it belonged."

She dressed quickly and ate her nice hot breakfast, and with her book bag and lunch basket she started happily upon the long walk to the school house.

She had gone almost a mile when she entered a narrow woodland of pines, cedars and oaks. The path she followed through the woodland was lost in the snow, and no tracks were upon the path except those of a rabbit and a snow bird or two. And the boughs of the snow-laden pines and cedars clasped hands above it and seemed happy that they had such pretty white aprons and caps to wear over their glistening green dresses.

Norma happily trudged along and drank the beauty that met her eyes on every side, until she almost forgot that she must be hurrying on to school.

She wanted to stay in the land of snowflakes and make believe she were a fairy queen that owned all the diamonds she saw glistening in the sunshine, for even the sun seemed to be smiling too, for it shone so warm and brightly that the snowflakes soon looked about in surprise and wondered why their feet were slipping until they could not stay upon their perches on the green boughs, but quietly slipped to the ground, and when they scrambled about and looked up they saw just crowds of other flakes come merily slipping down to join them.

Norma thought that she alone saw all that was happening in Snowflake land, but she was mistaken. It made her very happy when she found that a very unexpected person was sharing the beauty of the morning in so lonely a place. For high on his perch Mr. Wren trilled forth—

"I'm here! I'm here! I own this land, too!
I'm glad to share it with a child like you.
You thought I'd gone to a summer land?
Oh no, dear friend, I'm yet on hand;
My mate was lame and could not go
Where flowers bloom and there's no snow.
But we'll not mope and whine and sigh,
Nor do as foolish folks and cry;
But from my perch I'll sing always,
Of blooming flowers and sunny days,
For now's the time to sing my lay,
While other birds have flown away.
In summer there are thousands here
When there are no cold days to fear.
Then songs so richly always float
From each glad heart and silver throat.
I'll sing when days are cold and drear
And give my share of joy and cheer;
And this, my dear, you too must do
If you're to be a songster true.

Pearl Highfill.

Guilford College, N. C.

A LETTER FROM THE "NUTMEG" STATE

As Christmas Day draws near, my heart turns back to our own great state and conference. For more than two weeks a seven-inch snow has covered the ground, and every few days more falls to make up for that which melts. We will probably walk upon a carpet of snow until April. A part of the time we have had zero weather.

But because of the busy life we live there is little time to notice the weather. We are carrying the full sixteen-hour course at Yale, and writing a thesis besides. Along with this theoretical work at the Divinity School there is a heavy mixture of practical church work.

Among other activities we have cooperated with the New York Christian Advocate in securing a large circulation of the church paper. There are six times as many subscribers in Wallingford now as there were a year ago. Most of the membership have access to the paper.

Dwight A. Petty.

W. N. C. SUNDAY SCHOOL

(Continued from page eight)

Fallston, Belwood Ct., 7 points.
Midway, Welcome Ct., 7 points.
Maria Memorial, Sylva Ct., 7 points.
Harrison, Pineville Ct., 6 points.
Concord, Uwharrie Ct., 6 points.
Glen Alpine, 6 points.
Nebo, McDowell Ct., 6 points.
Avondale, Cliffside-Avondale, 6 points.
First Street, Albemarle, 6 points.
Gold Hill, Gold Hill Ct., 6 points.
Lowell, Lowell Ct., 6 points.
Triplett, Mooresville Ct., 6 points.
Mt. Olivet, Davidson Ct., 6 points.

The foregoing lists of schools are located in districts as follows: Greensboro 8, Marion 5, Charlotte 4, Winston-Salem 4, Shelby 3, Statesville 3, Salisbury 2, Mt. Airy 1, Waynesville 1.

D. R. E's.

Among the two dozen or more pastors' assistants in our conference the following splendidly trained workers are classified as directors of religious education. There are several others whose duties might be classified as belonging to a director of religious education, but since they are not exclusively given to this fine field they are not herewith listed. It is doubtful whether another conference in Southern Methodism can boast of such a fine line-up of specialists in the field of religious education. The list is herewith given:

Mr. J. Foster Barnes, Central, Asheville.

Miss Maud McKinnon, Tryon Street, Charlotte.

Miss Lola Long, Hawthorne Lane, Charlotte.

Rev. R. A. Smith, Wesley Memorial, High Point.

Miss Edna Wilkins, College Place, Greensboro.

Miss Daisy Magee, First Church, Hickory.

Rev. G. C. Ervin, Centenary, Winston-Salem.

Mr. Vann Garret, West End, Winston-Salem.

NEBO

Miss Maggie Taylor, the efficient Sunday school superintendent at Nebo on the McDowell circuit, writes as follows: "We are proud of our Sunday school. Our primary and junior departments and our four organized classes are doing especially good work. We are putting in several new features into our Sunday school program and find that they help. Our fourth Sunday offering goes to the dual special. At our last workers' council we decided to give our first Sunday offerings to the erection of the proposed new church.

We have nine Sunday school classes and should have another but have no place to put it in our one-room building. We have been waiting a new church so long. We have secured a lot and Mr. Stimson, our pastor, has made a canvass of the people of the community and has received a subscription of over $3000. This amount, added to the sale of the old church property, gives us a nucleus from which we expect to build a nice new church with up-to-date Sunday school equipment. We are having a hard time trying to be patient pending the construction of a new church."

FIREMEN

Mr. Claud S. Moore, a member of West Market Street, Greensboro, recently set himself to building up a "Fire Department" of West Market Street Sunday school, this department meeting in one of the fire department buildings in the city of Greensboro. Some weeks ago the class had a membership of 30. There are now present each Sunday more than 100 men. Two selected firemen patrol the streets each Sunday morning inviting unidentified men to attend their class and from the records shown are meeting with decided success. This class gave bountifully to the Greensboro Christmas Cheer committee. No one is happier in this wonderful work than is Claud S. Moore, former superintendent of West Market Street Sunday school, teacher of the class.

MAIN STREET, GASTONIA

I never grow weary in calling attention to the fine work being done in the Sunday school at Main Street, Gastonia, under the direction of C. W. Gunter. His various departments are run with much thought and care, each having a mimeographed program for its worship service. The school through its departments not only received impressions but is constantly expressing itself in fine lines of endeavor. A resume of some of the instances of its fine work will be given in the near future. Mr. Gunter also has a very definite program mimeographed and presented to each member of his workers' council as this body meets monthly around the banquet table. There is not a better superintendent to be found than the one who directs Main Street, Gastonia, Sunday school.

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Daily except as shown

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7:30 a. m.—B Charlotte	5:15 p. m.
3:00 p. m.—Washington	12:50 p. m.
9:45 p. m.—D Norfolk	7:05 a. m.

A—Parlor Car-Marsden to Norfolk.
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Size, 8 x 5½ inches.

Specimen of Type.

¶ "From that time Jē to preach, and to say, "I the kingdom of heaven

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The NORTH CAROLINA CHRISTIAN ADVOCATE

MARK HOPKINS ON HIS LOG

By Arthur Guiterman.

Mark Hopkins sat on an end of a log
And a farmer boy sat on the other.
Mark Hopkins came as a pedagogue
But taught as an elder brother.

I don't care what Mark Hopkins taught,
If his Latin was small and his Greek was naught;
For the farmer boy he thought, thought he,
All through lecture time and quiz,
"The kind of a man I mean to be
Is the kind of a man Mark Hopkins is."

Philosophy, language, medicine, law,
Are peacock feathers to deck the daw,
If the boys who come from your splendid schools
Are well-trained sharpers or flippant fools.

You may brag of their age and ivied walls,
Of their great endowment and marble halls;
And all their modern features!
Of their vast curriculum's scope and reach—
But what about the teachers?

Are they men who will stand in father's place?
Who are paid, best paid by the ardent face,
When boyhood goes as boyhood can
It's faith and love to a fine true man?

No spoken word, nor written plea
Can teach young hearts what man should be;
Not all the books on the shelves—
But what the teachers are themselves.

For education is making men!
So it is now, so was it when
Mark Hopkins sat on an end of a log
And a farmer boy sat on the other."

THE SPIRIT OF MISSIONS

Fourteen points of the Bible's support of foreign missions are enumerated by Dr. William Adams Brown. They are worthy of study and emphasis. If the Bible is so saturated with the spirit of missions, how shall those who profess to take the Bible as the guide of their action hold aloof?

1. Every book in the New Testament was written by a foreign missionary.
2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary's language.
9. The map of the early Christian world is the teachings of the missionary journals of the apostles.
10. The problems which arose in the early church were largely questions of missionary procedure.
11. Of the twelve apostles chosen by Jesus every apostle except one became a missionary.
12. The only man among the twelve apostles who did not become a missionary became a traitor.
13. Only a foreign missionary could write an everlasting Gospel.
14. According to the apostle the missionary is the highest expression of the Christian life.

GIRLS OF SCHOOL AGE LEARN VALUABLE LESSON

Find Lydia E. Pinkham's Vegetable Compound a Dependable Medicine



LOUISE LOUTHAN
ROUTE 2, CHARLESTON, ILLINOIS

From the days of the polonaise to the days of the radio, mothers have given this dependable medicine to their daughters. School girls are often careless. They get wet feet. They overstudy or they tire themselves with too many dances and parties. They get run down.

Many an active girl of today, like the demure maiden of the 1870's, has found that Lydia E. Pinkham's Vegetable Compound is helping her to find better health and energy.

"I gave my fifteen-year-old girl Lydia E. Pinkham's Vegetable Compound, and it did her a wonderful lot of good. She had been out of school for four months. I read the advertisements of the Vegetable Compound, and since she has taken it she has improved and has gone back to school again. I recommend the Vegetable Compound to other mothers with girls who are not as strong as they should be."—Mrs. Alice Louthan, Route 2, Charleston, Illinois.

"My daughter was out of school two terms. I have known about Lydia E. Pinkham's Vegetable Compound all my life and finally decided that she should try it. Three bottles helped her in various ways for the next couple of years."—Mrs. W. E. Gillette, 986 E. 52nd Place, Los Angeles, Calif.

"I have always been sickly, and until I was fourteen my father was very strict about my perfect attendance at grammar school. I have gone to school through hard storms and often taken cold. When I was fourteen I took to my bed and did not get up for eighteen months. Everyone thought I could not live. Just four months ago I began taking your wonderful medicine, Lydia E. Pinkham's Vegetable Compound, and I could notice a great change almost at once. Now I feel like a new person. I wish all girls would try Lydia E. Pinkham's wonderful medicine."—Mrs. C. M. Smith, Union Village, Vermont.

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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P. E., 20 Highland, Asheville, N. C.
FIRST ROUND

January
Ivy, Beech Glen, 11 1
Central, 11 2
Elk Mountain, Elk Mountain, 3 2
Hominy, Asbury, 11 8
Swannanoa, Swannanoa, 11 9
Fairview, Fairview, 3 9

SECOND ROUND

Rosman, Lake Toxaway, 11 16
Brevard, night 16
Chestnut Street, night 19
Mills River, Horseshoe, 11 23
Henderson Ct., Upward, 3 23
Hendersonville, night 23
Weaverville Ct., Pleasant Grove, 11 30
Weaverville, night 30

February
West Asheville, night 2
Spring Creek, Fairview, 11 6
Marshall-Hot Springs, Hot Springs, night 6
Cetural, night 9
Saluda-Tryon, Tryon, 11 13
Biltmore, night 13
Black Mountain, night 16
Ivy, 11 20
Mount Pleasant, night 20
Oakley, night 24
Hominy, 11 27
Swannanoa, night 27

March
Bethel, night 2
Sandy Mush, Western Chapel, 11 6
Leicester, Dick's Creek, 3 6
Haywood Street, night 6
Flat Rock-Fletcher, Paddy's Chapel, 11 13
Fairview, 3 13
Elk Mountain, Woodfin, night 16

GREENSBORO DISTRICT
J. B. Craven, P. E., 508 Summit Ave., Greensboro.
FIRST ROUND

January
Reidsville, 11 2
Park Place, night 2
Randleman, St. Paul, 11 9
College Place, night 9
High Point, Main St., 11 16
West Market, night 16
Ashboro, 11 23
Bethel, night 23
Wesley Memorial, 11 30
Carraway Memorial, night 30

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.
FIRST ROUND

January
Bostic, Oak Grove, 11 1
Pleasant Grove, 11 2
Henrietta-Caroleen, 7 2
Gilkey, Mt. Hebron, 11 8
McDowell, Nebo, 11 9
Morganton, First Church, 7 9
Broad River, Kistler's, 11 15
Cliffside-Avondale, 11 16
Forest City, 7 16
Mill Spring, Bethlehem, 11 21
Spindale-Alexander, 11 23
Rutherfordton, 7 23

MT. AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FIRST ROUND

January
Ararat, Hatcher's Chapel, 11 2
Mt. Airy, Rockford St., night 2
Stokesdale, Eden, 11 8-9
Draper, 11 16
Leaksville, night 16
Jonesville, 11 23
Elkin, night 23
Mt. Airy Ct., Zion, 11 30

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

January
Watauga, Hinson's Chapel 1
Boone, Boone 2

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

January
Albemarle, Central, 11 2
Albemarle, First St., 7 2
New London, Bethany, 11 8
Salem, Salem, 11 9
Badin, 7 9
Landis, Oak Grove, 11 15
Kannapolis, Trinity, 11 16
Concord, Harmony, 7 16
Salisbury Ct., Shiloh, 11 22
Spencer, Central, 11 23
East Spencer, Long St., 7 23
Yadkin-Rowan, 7 26
Salisbury, Park Ave., 11 30
Salisbury, Main St., 7 30

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
January
Cramerton, 11 2
Lowell, Lowell, 3 2
McAdenville, night 2
Crouse, Lander's Chapel, 11 8
Dallas, High Shoals, 11 9
Maylo, ngiht 9

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FIRST ROUND

January
Cool Springs, Cool Springs, 11 2
Elmwood, Cleveland, 3 2
Statesville, Race St., night 2
Statesville, Broad St., 11 9
Mooresville Ct., Triplett, 3 9
Jones Memorial, night 9

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1090 West Fourth Street, Winston-Salem, N. C.
FIRST ROUND

January
Davie, Center, 11 1-2
Mocksville, night 2
Oak Ridge, Oak Ridge, 11 9
Kernersville, Kernersville, night 9
Thomasville Ct., Unity, 11 and ngiht 15-16
Hanes-Clemmons, Bethel, 11 16
Burkhead, 11 23

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

December
Milton Ct., Milton, 11 31

January
Brooksdale Ct., Brooksdale, 11 1
Carrboro Ct., Carrboro, 11 2
Trinity, night 4
Lakewood, night 5
Rougemont Ct., Rougemont, 11 7
Bahama Ct., Mt. Sylvan, 11 8
Long Memorial, 11 9
East Roxboro and Longhurst, Longhurst, 3 9
Chapel Hill, night 10
Carr, night 11
West Durham, night 12
Leasburg Ct., Leasburg, 11 14
Yanceyville Ct., Yanceyville, 11 15-16
Calvary, night 17
Duke Memorial, night 18
Durham Ct., Bethany, 11 21
Person Ct., Oak Grove, 11 22-23
Duke's Chapel, 11 29

ELIZABETH CITY DISTRICT
H. I. Glass, P. E., Elizabeth City, N. C.
FIRST ROUND

January
Chowan, Anderson 1-2
Edenton, night 2
Perquimans, Cedar Grove 8-9
Hertford, night 9
Currituck, Mt. Zion 15-16
Moyock, Moyock 22-23
Pasquotank, Epworth 29-30

February
South Camden, Shiloh 5-6
South Mills, McBrides 12-13
Manteo, 11 20
Wanchese, night 20
Dare, Mann's Harbor, night 21
Stumpy Point, night 23
Kennekeet, Salvo 25
Hatteras, Buxton 27
Kitty Hawk, Kitty Hawk 29

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

January
St. Paul, St. Paul 1-2
Elizabeth, Trinity 8-9
Parkton, Parkton, night 9-10
Jonesboro, Jonesboro 15-16
Lillington, Lillington, night 16-17
Mamers, Spring Hill 18
Erwin, Erwin, 2:30 22-23
Sanford, night 23-24
Glendon, Fair Promise 29-30
Siler City, night 30-31

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FIRST ROUND

January
Straits Ct., Tabernacle, 11 2
Beaufort, 7:30 2
Craven Ct., Beach Grove, 11 4
LaGrange Ct., Hickory Grove, 11 9
Kinston, 7:30 9
Dover Ct., Dover, 11 16
Jones Ct., Newton, 11 23
Snow Hill Ct., Snow Hill, 11 28
Hookerton Ct., Hookerton, 11 29
Grifton Ct., Grifton, 11 30

February
Pamlico Ct., Alliance, 11 2
Oriental Ct., Oriental, 11 6
Pink Hill Ct., Pink Hill, 11 13
Seven Springs, Garvis Chapel, 2 13
Atlantic and Sealevel, Atlantic, 3 15
Ocracoke and Portsmouth, Cracoke, 7 16

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

January
Princeton, Princeton 2
Smithfield, 7:30 2
Four Oaks, Four Oaks 8
Benson, 11 9
Selma, 7:30 9
Oxford Ct., Hermon 15
Oxford 16
Creedmore, Creedmore 22
Stem, Stem 23
Tar River, Ebenezer 29
Franklinton 30
Franklinton Ct., Wesley, 3 30

February
Louisburg, 11 6
Louisburg Ct., Leah, 3 6
Edenton St. 13

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
FIRST ROUND

January
Montgomery Ct., 11 2
Troy, night 2
Piedmont, E. Rockingham, night 5
Richmond Ct., St. Paul, night, 8 and 11 9
Ellerbe, Ellerbt, night, 9 and 11 10
West End, West End, 11 15-16
Mount Gilead 23
Rowland, Rowland, 11 26
Hamlet, 11 30
Rockingham, night 30-31

February
Lumberton, 11 6
Robeson, Trinity, 11 12
Aberdeen Vass, 11 and night 13-14

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FIRST ROUND

January
Springhope, night and 11 1-2
Nashville, night 2
McKendree, Pinetops, 11 9
Tarboro, 3 9
Bethel, night 9
Stantonsburg, 11 16
Fremont, Eureco, 3 16
Vanceboro, 11 23
Grimesland, 3 23
Greenville Ct., Robersonville, 11 30
Ayden, night 30

February
Aurora, 11 6
Bath, 11 13

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FIRST ROUND

January
Seaboard, Eeaboard, a. m. 1-2
Rich Square, Rich Square, night and a. m. 2-3
Henderson, First Church, night 5
Aulander, Aulander, a. m. 9
Ahoskie, Ahoskie, night and a. m. 9-10
Rosemary, Rosemary, a. m. 16
Battleboro and Whitaker, Battleboro, night 16
Middleburg, Middleburg, a. m. 23
Halifax, Tabor, a. m. 30

February
Windsor, Windsor, a. m. 6
Williamston and Hamilton, williamston, night 6
Garysburg, Shiloh, a. m. 13
Scotland Neck, 3 and night 13
Warren, Sarepta, a. m. 19-20
White Memorial and City Road, City Road, night 20
Murfreesboro and Winton, a. m. 22

WILMINGTON DISTRICT
H. M. North, P. E., Wilmington, N. C.
FIRST ROUND

January
Keenansville, Keenansville, a.m. 2
Ingold, Garland, p.m. 2
Shallotte, Concord, afternoon 9
Southport, night 9
Magnolai, Turkey, a.m. 15-16
Wilmington Ct., Sea Gate, night 16
Scott's Hill, Scott's Hill, a.m. 22-23
Wilmington, Trinity, p.m. 23
Faison-Warsaw, Faison, a.m. 29-30
Clinton, Clinton, p.m. 30
Wilmington, Fifth Avenue, night 5
Wilmington, Grace, night 12

February
Swansboro, Oak Grove, a.m. 5-6
Maysville, Maysville, p.m. 6
Town Creek, Bethel, a.m. 12-13
Carver's Creek, Council, p.m. 13
Jacksonville-Richlands, Richlands, a.m. 19-20
Hallsboro, Hallsboro at 11, Wanna, p.m. 27

SMILE WITH US

I knows I dooes mo' o' mah work dan I don't do, but boss, he 'low I don't do mo'n I does do!—Hambone's Meditations.

Mother: "Don't let me find you here at the jam crock again." David (weeping): "I-I don't want to find you there, either."

I steered up a yaller jacket's nes' yistiddy, en de way dem things e't dey way thu mah britches wuz a calamity!—Hambone's Meditations.

Mah ole mule balked wid me right smack in front o' dat ole ha'nted house las' night—en I reck'n he's dah yit!—Hambone's Meditations.

"What yo' got in that little bag?" "Them's my instruments. I'm a veterinary." "Quit yo' kiddin', man! Yo' ain't never been in no wah!"—Judge.

Dt 'ar bulldawg bin pickin' on me, but he teched off dinnamite wen he tackled mah ole mule's heels dis mawnin'!"—Hambone's Meditations.

He: "There is an awful rumbling in my stomach—like a cart going over a cobblestone street." She: "It's probably that truck you ate for dinner."—Hygeia.

Father: "Why is it that you are always at the bottom of the class?" Johnny: "It doesn't make any difference, daddy; they teach the same thing at both ends."—Exchange.

A little girl at dinner table was given a dish of noodles. The mother noticed that she was eating nothing but the soup, leaving the noodles. She asked her why she did not eat the noodles, too.

Unconcernedly she answered, "Can't catch 'em."—Presbyterian Advance.

A guest in a Cincinnati hotel was shot and killed. The negro porter who heard the shooting was a witness at the trial. "How many shots did you hear?" asked the lawyer. "Two shots, sah," he replied. "How far apart were they?" "'Bout this way," exclaimed the negro, clapping his hands with an interval of about a second between them. "Where were you when the first shot was fired?" "Shinin' a gemman's shoes in the basement of de hotel." "Where were you when the second shot was fired?" "Ah was passing de Big Fo' depot."—Exchange.

When it came to John Wesley's knowledge that one of his preachers was in needy circumstances, he sent him the following letter: "Dear Tommy: Trust in the Lord and do good. So shalt thou dwell in the land, and verily thou shalt be fed." He inclosed in the letter a five-pound note. When Tommy returned his thanks, Wesley was greatly delighted with his reply. It ran thus: "Reverend and Dear Sir: I have often been struck with the beauty of the passage you quote, and I am bound to say that I have never found such a useful expository note on it before."—Christian Register.

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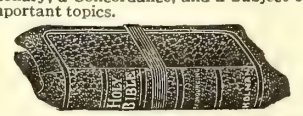
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The NORTH CAROLINA CHRISTIAN ADVOCATE

IN MEMORIAM

Obituaries containing one hundred words or less will be published free. All words in excess of one hundred will be charged for at the rate of one cent per word.

TUCKER—Robert Harmon Tucker, twin baby of D. W. Tucker and Lillie Tucker, was born June 1, 1925, and died December 15, 1926. He is survived by his parents and several brothers and sisters. May the good Lord console and comfort the bereaved family. A. R. Bell, Pastor.

RECTOR—On Tuesday, October 12, Brother John E. Rector, honorary chairman of the board of stewards of Marshall Methodist church, passed over into the great beyond. For more than a half century he was a loyal Methodist, a devout Christian and a lovable brother. He left his house of clay and has gone to keep watch for those who will later join him on the eternal shore. A man of great character and noble principles has gone to rest. Many bereaved friends keenly feel their loss and his presence is greatly missed, but the crowning day is coming by and by.

C. B. Newton, Pastor.

GILLAM—On December 5, 1926, Mrs. Mary Gray Gillam moved into her "house not made with hands eternal in the heavens" after 71 years. As a devoted wife, loving mother and faithful member of Windsor church, she served her day and generation. Left a young widow with two children, Miss Helen and Moses B., she taught a private school for many years. Happy in her work, she faced life with a smile. "So much to be thankful for" was her last testimony.

The rites read by Rev. T. McN. Simpson, S. E. Mercer and N. M. Wright, and the magnificent floral tribute attest the high esteem for her exemplary Christian character.

N. M. Wright.

WOOLARD — Charlie Randolph Woolard the son of Mattie E. and the late Robert Woolard, was born September 2, 1899, and died November 13, 1926. His untimely death came as the result of an automobile accident which occurred on highway No. 10 near Raleigh.

Randolph was reared at Winstead-ville, N. C., and as a boy attended Sunday school at Bethany church (Bath circuit), where his mother held her membership. Later the family moved to Raleigh and under the leadership of J. H. McCracken, Randolph joined Central Methodist church, where he held his membership at the time of his death. He is survived by his mother ad one sister, Mrs. P. D. McLean, of Raleigh.

W. Norman Vaughn, Pastor.

INMEMORIAM

The funeral services of Mrs. Charity Turner were held at Newland Methodist church on Thursday, December 2, 1926, by her pastor, Rev. W. F. Walters. She was 80 years of age and joined the Newland Methodist church when a girl. She was laid to rest in the family burying ground.

Mrs. Turner will be greatly missed in the family circle and among her friends. To know her was to love her. She made friends wherever she went, for she was of a fine character and loveable personality.

We pray that her loved ones may have the comfort of the Holy Spirit in their sorrow. May each one of us as a band of co-workers meet her face to face at God's right hand in heaven.

Mrs. W. N. Brothers,
Mrs. J. N. Williams,
Mrs. E. C. Brite.

PARKS—On November 23, 1926, J. L. Parks answered to the call of God to enter into that higher and greater life which God promises to all that love and serve Him. He was born October 30, 1953, in Franklinton county.

He was married to Miss Mattie Pardue, and to this union ten children were born, one child and wife having passed over the great divide and waiting his arrival. Brother Parks was a good neighbor, a loving father and in his quiet way has sown seed which will bring forth good fruit.

The funeral services were conducted by his pastor, J. C. Williams, assisted by Rev. H. B. Porter. His remains were interred in the cemetery at Plank Chapel church, where he was a faithful member for a number of years before his death. A beautiful mound of floral designs completely covered the grave, which was an expression of the high esteeem in which he was held.

May God's richest blessings rest upon the bereaved ones.

J. C. Williams, P. C.

LOVIN—At St. Pauls, N. C., a score and ten years ago Mrs. T. E. Lovin was born. At the age of ten she united with the Methodist church and remained a faithful and consecrated member until her death at her home in Red Springs. After completing her education she taught with marked succes for four years.

For several weeks before her passing, Mrs. Lovin had watched eagerly and prayerfully over her eldest son who was desperately ill. Then on November 24 she died suddenly. Truly she gave herself that another might have life. The church and the community have been sorely stricken by her going; the young husband, with three little boys, Edgar, Archibald and William, are conscious of an unfilled place in their lives and in their home.

Funeral services were conducted from Trinity Methodist church on the morning of November 26 by a former pastor, the Rev. E. L. Hillman, assisted by Rev. J. A. Dailey, Rev. T. McM. Grant, and Rev. A. J. Hobbs, Jr.

May the blessings of heaven rest upon the bereaved home.

A. J. Hobbs, Jr.

WILLIAMSON—Mrs. Cora L. Williamson, the subject of this sketch, was born October 24, 1868; died November 29, 1926.

For quite a long time she had been confined to her bed, but with patience and Christian fortitude she bore her suffering without a murmur of complaint. Her faith in God and love for His church was too outstanding principles of her life. All who knew her loved her and praised her for her goodness and sweet disposition.

Sister Wiliamson was the daughter of Mr. and Mrs. Tillman Statesbury, deceased. She was converted and joined old Soule church when young and remained a devout and faithful member till death, when God transferred her to the church triumphant.

On December 30, 1891, she was happily married to George W. Williamson of Hyde county, with whom she walked life's road till death—a journey not without trials, but also one of happy and loving companionship.

She leaves a sorrowing husband and two splendid sons, with a host of friends to mourn their loss, but who know it is her eternal gain.

W. E. Trotman.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has called to her heavenly home our faithful member and co-worker, Mrs. Elizabeth Williams, be it resolved:

First, That we, the members of Smith Grove Ladies' Aid Society, do bow in humble submission to His will. We feel keenly our loss; our loss is her eternal gain.

Second That we extend to the bereaved family our sympathy and commend them to the God of love and mercy, and we pray that He will sustain them and ever guide home[illegible] to share with her that greate[illegible] and love.

Third, That a copy of [illegible] resolutions be sent to the f[illegible] copy be spread on our minut[illegible] a copy be sent to the North[illegible]na Christian Advocate for pu[illegible]n.

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Lou Foot,
[illegible]rs. J. H. Foster,
Mrs. Bessie Penry,

RESOLUTIONS OF RESPECT

Whereas, God in His wisdom and love has called from our midst our beloved friend and co-worker, Mrs. J. R. Ledbetter, be is resolved:

First, That we, the members of the Woman's Missionary Society and the Ladies' Aid Society of the Princeton Methodist church, do bow in humble submission to His will, and while we feel keenly our loss we thank Him for her eternal gain and for her beautiful example and influence, which still lives and bears fruit in our midst.

Second, That we extend to her bereaved family our deepest sympathy and commend them to the God of love and mercy and we pray that He will sustain them in their sorrow and ever guide them heavenward to share with her eternal happiness.

Third, That a copy of these resolutions be placed in our minute book, a copy be sent to the members of her family and to the Smithfield Herald and the North Carolina Christian Advocate for publication.

Mrs. G. B. Perry,
Mrs. P. H. Joyner,
Miss Leone Holt,
Mrs. W. J. Massey,
Mrs. W. J. Massey,
Mrs. R. S. Stevens,

W. N. C. WOMAN'S

(Continued from page eight)

year on the third day of March. The dolls from the United States to serve as messengers and ambassadors of good will and friendship, and that the main value of the doll project lies in the opportunity of educating thousands of American children and their parents in international thinking and good will toward Japan; also that there will be the important advantage the good will toward America which will be aroused in Japan. "And the spirit of childhood shall show us the way to friendship that lasts, and to peace that shall stay."

"A love message" was sweetly sung by the children.

Rev. C. F. Sherrill asked God's blessing on the occasion in earnest prayer.

By means of a map drawn on the blackboard Mrs. Sanders was able to show the route Polly would take on her long journey and explained that 99 cents covered the railroad ticket in the United States, the steamer fare, the railroad fare in Japan to the final destination and the expense in connection with the distribution in Japan. The passport fee is one cent.

A parasol drill, recitations, songs, good will messages, impersonations, lullabys and a "goodbye song" by the children were features of the afternoon's program.

At the close of the program the little folks were given an opportunity to inspect the doll and the pretty wardrobe in the preparation of which they had derived so much pleasure. The hour's enjoyment was completed by the enjoyment of the ice cream which was served the children.

ROMAN CATHOLICISM IN MEXICO

(Continued from page twelve)

tions with a country which is only trying to enforce its own laws? The Jesuits were also excluded from the country many years ago. A new principle was introduced in the present constitution, requiring that in order to exercise the ministry of any church in Mexico it is necessary to be a native born citizen. That principle is intended to correct the historic evils which I have pointed out. If the government found that there were foreign Jesuit fathers exercising the ministry, it was but right to send them out of the country if the law was to be enforced. Churches which were not complying with the requirements of the law were ordered to be closed until said laws were obeyed; therefore, in all these cases nothing more was done than to enforce the laws of the country. Was that a sufficient cause to ask the Congress of this nation to suspend diplomatic relations with Mexico?

Many accusations have been presented against Mexico which are entirely ungrounded. Some investors are claiming that the present constitution was not passed by all the people of Mexico, but only by groups supported by the army. They claim that the principles contained in the Mining Codes of 1884, 1892, and 1909 ought to be observed, and not the principles of the new constitution. But let me tell you that this claim is inconsistent; everybody knows that congressmen and senators during the administration of General Diaz were elected by him and not by the vote of the people. Even if our present modern elections are defective, they could never be as defective as those of the dictatorial government of General Diaz. I am ready to agree that our democracy is very far from being perfect in Mexico, but it is very difficult to have a perfect democracy even in the most civilized and advanced nations of the world. There are great complaints against elections in the United States and in England. If that is a fact, is there any reason to complain so much about the form of elections that we may have in Mexico?

There is a loud complaint in regard to the alleged lack of protection for private property in Mexico. They say that our laws are confiscatory and retroactive. But anybody reading those laws with an open mind will find nothing of that nature at all. The government officials are constantly stating that they are always ready to apply the law in a just and fair way without making it retroactive or confiscatory. The protection of life and property is as effective in Mexico as it is in any other country. When I first came to this country on my last trip I heard more about robbers, hold-ups, and crime in two weeks than I ever heard in my own country in six months. People have asked me several times if it is safe to travel through Mexico. I have answered that I have been traveling there a great deal during the last few years, and I always feel myself perfectly safe. But since I came to this country, I begin to feel nervous sometimes, after reading so much about robbery and crime. We may have great drawbacks in Mexico, but such things are found in every modern nation in the world.

Let us now look for a moment into the constructive work of the present government. There is going on a vigorous campaign in popular education. After thirty-five years of peace and prosperity, covering the administration of General Diaz, there remained 78 per cent of illiteracy. At present there is a system of education in every state, whereby schools are supported everywhere for the benefit of the people. We also have a federal system of schools in every state parallel to the state system. Education is free for everybody. Primary education is compulsory for young people under fifteen years of age, but we have no trouble in compelling children to attend the schools. Our main difficulty is in providing enough schools for those who wish to attend. The state of Vera Cruz alone has established in the last four years more than 800 rural schools. The federal government has established more than 3,000 rural schools in the last three years. We have more children and young people attending public schools today in Mexico than ever before in our history. We aim not only at teaching everybody how to read and write, but we want to keep them reading. Reading people are thinking people. Our government has established a Bureau of Public Libraries that has located thousands of new libraries all through Mexico and has secured millions of books which are placed in these libraries for the free use of the people. We are making wonderful progress in the line of education. Our industrial schools are teaching our young people how to work in an intelligent way in all the different vocations of life. If you will give us twenty-five years of active cooperation and sympathy, and if you Americans allow us at least a share of our natural resources, we will transform the whole population of Mexico into a free and enterprising people, worthy neighbors of the United States, capable of developing one of the greatest states of the American continent.

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